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The leading duty of education is, above all, to shape man, or to guide the changing system of energies through which man forms himself as a man. Education is an essentially a social virtue for human kind. Without it, man is reasoning savage. Human life can be viewed from three aspects: Biological, social and spiritual. Man considered in terms of his biological existence alone is no better than an animal. His biological existence is protected and developed through food, shelter and reproduction. But human life can never be reduced to its biological existence alone. It is the social aspect of human life which signifies his educational needs and the spiritual aspect signifies him as supreme and brings meaning to other aspects of life.

Education cannot be delimited to a particular age, stage or span of life, but it is a continuous process and encompasses all the inspiration and stimuli which act upon an individual during his transit from cradle to the grave. At every moment, the interaction with the environment gives him a new experience, a new teaching, it will not be wrong to say that life is education and education is life.

In the words of Tagore, “Education is that which makes one’s life in harmony with all existence and thus enables the mind to find out that ultimate truth which emancipates us from the bondage of dust and gives us the wealth, not of things but of inner light, not of power, but of love, making this truth its own and giving expression of it.”

It has been conveyed that the quality of a nation depends upon the quality of its citizens and the quality of its citizens depends upon the quality of their teachers.
So, it can be said that teachers are the social engineers, who can either make or mar the society. Teacher plays an important role in the social reconstruction and in the transmission of wisdom, knowledge and experiences of one generation to another. Children are the potential wealth of a nation. They are always exposed to the knowledge of the teacher. It is therefore necessary to realize that the emerging Indian society can achieve all round development with the help of the teachers who act as a powerful agency in transmitting its cherished values. A teacher is not only a curator of a nation’s values but is also a creator par excellence of new values. Dr S. Radhakrishnan has aptly remarked, “Teacher’s place in society is of vital importance. He acts as the point of transmission of intellectual tradition and technical skill from generation to generation and helps to keep the lamp of civilization burning.”

Mudaliar Commission in its report (1952-53, pg. 127) has rightly stated that, “We are, however, convinced that the most important factor in the contemplated education reconstruction is the teacher, his personal qualities, his educational qualifications, his professional training and the place they occupy in the school as well as in the community.”

National Policy on Education (1986) emphasizes the teacher and his/her important role in bringing about desirable changes in the education. It says, “The government and community should endeavor to create conditions which will help motivate and inspire teachers on constructive and creative lines. Teachers should have the freedom to innovate, to devise appropriate methods of communication and activities relevant to the needs and capabilities and the concerns of the community.”
The ancient Indian literature has also given the highest regards to the teachers along with the parents. The Vedas have reflected that, “Matur devo Bhavo, Pitri devo Bhava, Acharya devo Bhava”.

The fortune of a nation is molded in the classrooms and teachers act as main pillars of a sound and progressive society. Quality of teachers is the most important and decisive factor influencing student outcomes in every aspect and quality of teachers can be determined through the kind of teacher education they receive during their teacher training programme. Teacher education signifies the plans and procedures intended to endow “teachers to be” with the knowledge, attitudes, manners and skills they require in performing their role of teacher effectively in the classroom, school and wider community. It is a programme that is related to the development of teacher proficiency and competence that qualify and galvanize the teacher to meet the requirements and challenges of the profession.

“Education should contribute to every person’s complete development - mind and body, intelligence, sensitivity, aesthetics, appreciation and spirituality” - Delor’s Report (1996)

This fundamental principle has been forcefully asserted by the International Commission on Education for Twenty-first Century (Delor’s Report, UNESCO, 1996). Most of the educators, especially from the 20th century onwards, lay stress on the social aspects of education in addition to the academic areas. They uphold that education is a life-long process by which an individual adapts himself/herself gradually and gracefully to the available physical, intellectual, emotional, social and spiritual environments. Hence, to carry out the process of education, teachers’ all round development should also be considered seriously at the pre-service level.
as well as continuously throughout his/her career. According to the Delor’s commission (1996), education must be in sync with four essential types of learning which act as pillars of knowledge throughout a person’s life such as: learning to know, learning to do, learning to live together and learning to be. Our formal educational system tends to lay emphasis on “learning to know” and to a lesser extent on “learning to do” i.e., on the acquisition of knowledge and skills which determines other types of learning; but an ideal educational system should be vitally conceived in a more encompassing manner. Both “learning to live together” and “learning to be” should also be stressed for the all-round development of an individual. These types of learning are the chief issues to be dealt with, in today’s educational structure. Due to the negligence of these factors, incidents such as shooting in the classroom, using abusive language, etc., do occur in our schools and society.

Now, the third pillar of education, “Learning to live together” is vitally based on emotional maturity of an individual and the fourth pillar “learning to be” refers to learning to exist in full harmony with self and higher self. Both of the learnings come under emotional and spiritual elements of human existence. Hence, emotional and spiritual aspects should also be stressed for the complete development of an individual. Such a vision should enlighten and guide future educational reforms and policies in relation to both contents and methods.

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

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

**Spiritual Intelligence: Conceptual Framework**

The term “spiritual intelligence” can be suspended into two different words, spiritual and intelligence, where the term spiritual can again be break off to the word spirit. The English word spirit is etymologically driven from Latin word spiritus, meaning "breath" or "soul". The term spirit or soul has many different meanings and connotations depending upon the philosophical backgrounds.

In philosophy, the term “Soul” is perceived as an unphysical or immaterial feature of human existence, which is responsible for individuality and often
considered synonymous of mind or the self. In theology or religion, the soul is regarded as that part of a person which joins him to divinity and also considered to last after the death of the body.

**Concept of Spirit and Spirituality in Different Cultures:**

All over the globe, most of the cultures acknowledge one or more metaphysical principle of human life and directly or indirectly points towards spiritual nature of man. There are evidences that even pre-historical people also had belief in spiritual nature of human existence. It can be said that belief in existence of spiritual entity i.e. soul is widespread and is a time-honored concept in different religions and philosophers with little variance regarding its origin and mortality. Some of these are discussed below.

The Egyptians and the Chinese believe in duality of soul. According to The Egyptian theology the breath part of soul termed as ‘ka’ is capable of surviving death but tend to remain near the body after death, while the spiritual part of soul termed as ‘ba’ tends to ensure the region of the dead. The Chinese people also distinguish soul into two parts, one is sensitive soul, which disappears with death, and a rational principle, which survives the grave and is the object of ancestor worship.

The concept of soul in ancient Greeks is quite diverse and varies according the era and schools of philosophies. In Epicureanism school of philosophy the soul was considered as made up of atoms like any other body on the earth, whereas for the Platonists, the soul was independent from existence of human body and analogous to gods but still part of material world which is in constant state of change. Aristotle stated that soul is an intimate part of the body.
Christian theology clearly distinguishes between material and immaterial aspect of human life. However, although body and soul were separate, it was not possible to conceive of a soul without its body.

Likewise, the Muslim concept also holds that the soul comes into existence at the same time as the body; thereafter, it has a life of its own, its union with the body being a temporary condition.

In western philosophies, the existence and nature of the soul and its relationship to the body always remained a topic of dispute.

In Hindu philosophy, the atman (soul) is of universal nature i.e. eternal higher self, which is part of each individual (jiva or jiva-atman). The jiva-atman is supposed to be confined in physical body but is also of eternal in nature. After the death of physical body the jiva-atman passes to new body as determined by the karmas of the last existence. This cycle of death and rebirth continues until the soul or atman attains perfection in karmas and finally merges into absolute reality (brahman). On the other hand Buddhism contradicts this concept and asserts that any sense of having an individual eternal soul or of partaking in a persistent universal self is illusory.

So, from above discussion it can be said that most of philosophies relate spirit or soul to a non-corporeal substance which has no material body. Now, we shall discuss the concept of spirituality.

**Spirituality: Concept**

Spirituality is the belief in ultimate goodness and righteousness. Danesh (1997) in his book “The psychology of spirituality” opines that the ultimate human reality is a spiritual one. Spirituality is highly individual and intensely personal.
There are numerous definitions of the term “spirituality” varying according to the individual perspectives of the authors. Despite of large number of definitions, all these encompass only few common themes.

Dollard (1983) stated that spirituality is “concerned with our ability, through our attitudes and actions, to relate to others, to ourselves, and to God, as we understand Him”.

Larson et. al. (1998) reported that the National Institute of Healthcare Research in the United States defined spirituality as “the feelings, thoughts, experiences, and behaviors that arise from a search for the sacred”. The term ‘search’ refers to attempts to identify, articulate, maintain or transform. The term ‘sacred’ refers to a Divine Being or Ultimate Reality or Ultimate Truth as perceived by the individual.” Father Leo Booth has defined spirituality as “being a positive and creative human being in all areas of our life” (Booth, 1987). In contrast, a recent paper on group work in the addictions defined spirituality as “a human characteristic which orientates the self towards “Self” or that which transcends the identification of the self with partial realities formulated around self-definitions determined by past experiences and conditioning. Human spirituality is a movement of the self towards its own deepest ground, its most fundamental nature. (Page and Berkow, 1998).

Astrow et. al. (2001) defined spirituality as search for transcendent meaning which can be expressed in religious practice or expressed exclusively in their relationship to nature, music, the arts, a set of philosophical beliefs, or relationships with friends and family. Bown and Williams (1993) also explained spirituality as “individual search for meaning”. Whereas, Coles (1990) defined spirituality in terms of yearning for connectedness to the universe and Mohr (2006)
explained spirituality as “a person’s experience of, or a belief in, a power apart from his or her own existence”.

In words of Murray and Zentner (1989) spirituality is, “a quality that goes beyond religious affiliation that strives for inspiration, reverence, awe, meaning and purpose, even in those who do not believe in God. The spiritual dimension tries to be in harmony with the universe, strives for answers about the infinite, and comes essentially into focus in times of emotional stress, physical (and mental) illness, loss, bereavement and death”.

Kaiser (2000) also explained spirituality in broader perspective as it refers to a broad set of principles that transcend all religions. Spirituality is about the relationship between our-selves and something larger. That something can be the good of the community or the people who are served by your agency or school or with energies greater than our-selves. Spirituality means being in the right relationship with all that is. It is a stance of harmlessness toward all living beings and an understanding of their mutual interdependence.

It can be speculated from above definitions that spirituality is regarded as the broader term, encompassing religion for some, whereas for others independent from religion or any kind of particular faith group.

Fuller (2001) in his book *Spiritual, But Not Religious* differentiated between being spiritual and being religious and supported his statement with attitude of american population, that there is tendency to identify one-self as spiritual but not religious. He defined spirituality as a private realm of thought and experience and religious as the public realm of membership in religious institutions, participation in formal rituals, and adherence to official denominational doctrines. In his study he observed that those who see themselves as "spiritual, but not religious" reject
traditional organized religion as the sole-or even the most valuable-means of furthering their spiritual growth.

Spirituality exists wherever we struggle with the issue of how our lives fit into the greater cosmic scheme of things. This is true even when our questions never give way to specific answers or give rise to specific practices such as prayer or meditation. We encounter spiritual issues every time we wonder where the universe comes from, why we are here, or what happens when we die. We also become spiritual when we become moved by values such as beauty, love, or creativity that seem to reveal a meaning or power beyond our visible world. An idea or practice is "spiritual" when it reveals our personal desire to establish a felt-relationship with the deepest meanings or powers governing life.

**Spiritual intelligence: Concept**

There is an inherent conflict between spirituality and intelligence. There is a much debated question about whether to embrace either spirituality or rationality or never both at the same time.

In terms of the question of intelligence vs. spirituality, the problem arises from the perceived sense of conflict between these two supposedly opposites. The perception that “we humans have our intellectual pursuits and our spiritual pursuits, and never shall they meet” prevents us from trusting and following either side. The both terms viz. spirituality and Intelligence are kept separate and compartmentalized. In the materialistic world, human actions are governed by intelligence; we achieve the best results when we make the most intelligent decisions. But in spiritual world questions like, "What is the purpose of my life?" there exists a different set of rules. Now we've supposedly left the territory of the
intellect and entered the spiritual realm. We try to interact intelligently with our outer world and spiritually with our inner world.

The theology, in general, locates the soul in remote supernatural location assessable by faith only i.e. by following set rules and regulations of a particular religion. Whereas orthodox science, totally dismisses the concept of soul as it is unverifiable and supposedly unscientific belief.

But the modern psychology paradigm identifies the soul at a psychological location (at the subject-pole of attention), which is directly accessible to everyone in their own experience, without resort to religious faith. Spiritual intelligence therefore represents secular spirituality, based on the science of the soul. Recent scientific evidence establishes that there is a verifiable state of conscious identity, distinct from the ego, associated with hemispheric synchronization and whole-brain activation. This distinct sense of self coincides with the experience of being feeling-awareness itself, in contrast to identifying with the body and mind. The native qualities of feeling-awareness itself are experienced at the subject-pole of attention in moments of presence, in the form of wisdom, compassion, integrity, joy, love, creativity, and peace. Thus the qualities traditionally ascribed to the soul have an accessible psychological location, associated with a distinct sense of self, with a detectable neurological signature. This combined evidence, upon which the spiritual intelligence is based, represents an integral scientific synthesis, as the foundation of the science of the soul.

The spiritual intelligence paradigm represents a new synthesis, integrating psychology and spirituality. The term spiritual intelligence, yet being familiar, is comprehensive and difficult to define. Many people seem to confuse it with established religions/faiths. According to Zohar and Marshall (2000), spiritual
intelligence is independent of religion and according to Amram (2007), it is even different from spirituality. Spirituality means sensitivity to internal and eternal reality of ultimate meaning, higher consciousness and transcendence whereas spiritual intelligence is ability to use this sensitivity in daily life for better functioning and adaptation. Hence, in words of Amram (2007) spiritual intelligence can be differentiated from spiritual experience e.g. a unitary state or spiritual belief e.g. a belief in God.

The roots of spiritual intelligence lie in the Theory of Multiple Intelligences (MI) that was put forth in 1983 by Howard Gardner In his book Frames of Mind. Gardner (1983) described that intelligence is not a one single entity, but there are seven independent primary intelligences, including linguistic, logical-mathematical, musical, bodily-kinesthetic, spatial, intrapersonal, and interpersonal intelligences. He developed a list of eight criteria which must be met by a psychological construct to be considered as intelligence. Gardner (1993) defines intelligence as “a computational capacity – a capacity to process a certain kind of information – that originates in human biology and human psychology. Intelligence entails the ability to solve problems that are of consequence in a particular cultural setting or community” (p. 6). He further explained that problem-solving allows one to locate the appropriate path to goal attainment in a certain situation, while the formation of a cultural product allows one to capture and share knowledge, ideas, beliefs, or feelings.

He introduced another kind of intelligence called existential intelligence to his theory of multiple intelligences and described this as “the intelligence of big questions” (Gardner, 1993, p. 20), based on the human tendency to contemplate the most fundamental questions of life. He contends that an existential intelligence scores reasonably well on his eight criteria, noting that such issues arise in every
culture and that children often raise these questions at an early age. Individuals with exceptional existential abilities can be noted throughout history, such as religious leaders and philosophers. Nevertheless, Gardner (1993) hesitates to include existential intelligence in his list, maintaining that evidence is lacking as to possible brain localization. He is often quoted as stating that until such evidence is found, he will continue speaking of “eight and a half intelligences” (Gardner, 1993, p. 21).

Howard Gardner’s hesitant introduction of Existential intelligence became a budding ground for many researches towards conceptualization of Spiritual intelligence. In 1999, psychologist Robert A. Emmons from university of California of Davis promoted spiritual intelligence to colleagues at American Psychology Association (APA). Emmons applied Gardner’s criteria of identifying intelligences and clarified neurological, developmental, evolutionary and psychological evidences. He reviewed empirical related literature on religion and concluded that spiritual intelligence is distinct intelligence.

Emmons (2000) proposed five components for spiritual intelligence, (a) ability to utilize spiritual resources to solve problems; (b) ability to enter heightened states of consciousness; (c) ability to invest everyday activities and relationships with a sense of the sacred; (d) capacity for transcendence of the physical and material, and (e) capacity to be virtuous. However, in responding to criticisms from Mayer (2000), who argues that virtuous behavior belongs more to ethics and personality, rather than intelligence. Emmons (2000b) dropped the component (e) the capacity to be virtuous from his revised definition of spiritual intelligence and retains the first four (a to d) components of his model. Emmons (2000a, 2000b) draws on Gardner’s definition of intelligence and argues that spirituality can be viewed as a form of intelligence because it predicts functioning
and adaptation and offers capabilities that enable people to solve problems and attain goals.

Vaughan (2002) asserted that Spiritual intelligence is concerned with the inner life of mind and spirit and its relationship to being in the world. Spiritual intelligence implies a capacity for a deep understanding of existential questions and insight into multiple levels of consciousness. Spiritual intelligence also implies awareness of spirit as the ground of being or as the creative life force of evolution. If the evolution of life from stardust to mineral, vegetable, animal, and human existence implies some form of intelligence rather than being a purely random process, it might be called spiritual. Spiritual intelligence emerges as consciousness evolves into an ever-deepening awareness of matter, life, body, mind, soul, and spirit. She continues explaining that spiritual intelligence is more than individual mental ability. It appears to connect the personal to the transpersonal and the self to spirit. Spiritual intelligence goes beyond conventional psychological development. In addition to self-awareness, it implies awareness of our relationship to the transcendent, to each other, to the earth and all beings.

Wolman (2001) defined spiritual intelligence as the human capacity to ask ultimate questions about the meaning of life, and to simultaneously experience the seamless connection between each of us and the world in which we live. (p. 83). Wolman developed the Psycho-Matrix Spirituality Inventory and identified seven factors pertaining to spirituality. These factors may be described briefly as Divinity: the sense of connection to a God figure or divine energy source. Mindfulness: awareness of the interconnection of the mind and body, with an emphasis on practices that enhance that relationship. Intellectuality: a cognitive, inquiring approach to spirituality, with a focus on reading and discussing sacred texts. Community: the quality of spirituality enacting connection to community at
large, whether in charity or politics. Extrasensory perception: spiritual feelings and perceptions associated with non-rational ways of knowing, including prophetic dreams and near-death experiences. Childhood spirituality: a personal, historical association to spirituality through family tradition and activity. Trauma: a stimulus to spiritual awareness through experiencing physical or emotional illness or trauma to the self or loved ones.

Noble (2000, 2001) described spiritual intelligence as “an innate human ability” (p. 3). Noble (2001) contends that her research agrees with Emmons’ model and adds two additional core abilities: (1) the conscious recognition that physical reality is embedded within a larger, multidimensional reality with which we interact, consciously and unconsciously, on a moment-to-moment basis; and (2) the conscious pursuit of psychological health, not only for ourselves but for the sake of the global community. He further adds that spiritual intelligence includes “an openness to unusual and diverse experiences broadly labelled ‘spiritual’” (p. 3), as well as a continuous attempt to understand the meaning of these experiences in the various aspects of one’s life and “the awareness that the whole is always greater than the sum of its parts, no matter how cherished a part might be”.

Psychologist and proponent of the integration of psychological and spiritual development, Vaughan (2002), agrees with Noble’s (2000, 2001) contention that phenomenological experiences of a spiritual nature may contribute to the development of a spiritual intelligence. In addition, Vaughan (2002) views spiritual intelligence as involving the following: the capacity for a “deep understanding” (p. 19) of existential issues and questions, such as “Who am I?” “Why am I here?” and “What really matters?”; the capacity to recognize multiple levels of consciousness; the “awareness of spirit as the ground of being” (p. 19); and the awareness of one’s relationship to the transcendent, to all people, and to the earth. While she goes into
little detail about each of these abilities, basing them on her experience as a psychotherapist, Vaughan (2002) believes that spiritual intelligence exists as a potential in all people and can be cultivated by a variety of practices or training. She also emphasizes the relationship between spiritual intelligence and adaptation to stressful events (Vaughan, 2002).

Spiritual intelligence has also been described as the ultimate intelligence by Zohar and Marshall (2000), who place it at the top of a hierarchy, with emotional intelligence below and rational intelligence (IQ) below that. The focus of their definition of spiritual intelligence is on issues of meaning, Zohar and Marshall (2000) defined it as the intelligence with which we address and solve problems of meaning and value, the intelligence with which we can place our actions and our lives in a wider, richer, meaning giving context. (p. 3). Zohar and Marshall’s definition also highlights and hints at linking spiritual intelligence to a sense of connection to the wider and greater whole. According to Zohar and Marshall (2000), indications of a highly developed spiritual intelligence include: the capacity to be flexible (actively and spontaneously adaptive); a high degree of self-awareness; a capacity to face and use suffering; a capacity to face and transcend pain; the quality of being inspired by vision and values; a reluctance to cause unnecessary harm; a tendency to see the connections between diverse things (being ‘holistic’); a marked tendency to ask ‘Why?’ or ‘What if?’ questions and to seek ‘fundamental’ answers and possessing a facility for working against convention. (p. 15)

Sisk (2002) defined spiritual intelligence “as a deep self-awareness in which one becomes more and more aware of the dimensions of self, not simply as a body, but as a mind-body and spirit.” It can be employed to reach the extraordinary place in which our mind no longer produces data of the type wanted or needed and
the need for intuition becomes accelerated. Later in 2008 Sisk identified many dimension of SQ as: Core capacities of SQ: Concern with cosmic/existential issues and the skill of meditating, intuition, and visualization. Core values of SQ: connectedness, unity of all, and compassion, a sense of balance, responsibility, and service. Core experience of SQ: awareness of ultimate values and their meaning, feeling of transcendence, and heightened awareness. Key virtues of SQ: truth, justice, compassion, and caring. Symbolic systems of SQ: poetry, music, justice, dance, metaphor, and stories.

Nasel (2004) has offered his own definition of spiritual intelligence, describing it as “the application of spiritual abilities and resources to practical contexts. People use spiritual intelligence when they draw on their spiritual abilities and resources to make meaningful decisions, deliberate over existential issues, or attempt problem solving in daily life” (p. 4). Nasel’s (2004) viewpoint echoes with opinion of Emmons (2000a), Wolman (2001), and Zohar and Marshall (2000), but also attempts to incorporate traditional Christian values and New Age spirituality. His model of spiritual intelligence comprises two separate factors: existential questioning and awareness of divine presence, essentially combining the conceptualization and expression of spiritual intelligence from the perspective of individuals who have committed themselves to traditional Christianity, and of those who are adherents of New Age or popular individualistic spirituality (p. 5). Although this results in a more limited view of spiritual intelligence, Nasel (2004) tends to focus on the application of spiritual intelligence for meaning, purpose, and existential understanding.

Amram (2007) gave an extensive and grounder theory of spiritual intelligence. His conceptualization was based on the assumptions that spiritual intelligence “can be differentiated from spiritual experience (e.g., a unitary state)
or spiritual belief (e.g., a belief in God)” (p. 1). He defined spiritual intelligence as the ability to apply, manifest, and embody spiritual resources, values, and qualities to enhance daily functioning and wellbeing. Amram (2007) identified seven major themes in his analyses of 71 interviews individuals who were described as adaptively embodying spirituality in daily life. Participants, many of whom were spiritual teachers, encompassed 10 major spiritual traditions, ranging from Christianity and Buddhism to Taoism. These were: (1) meaning (experiencing meaning and purpose in daily activities); (2) consciousness (trans-rational knowing, mindfulness, and practice); (3) grace (trust, love, and reverence for the sacred); (4) transcendence (holism, nurturing relationships and connections); (5) truth (acceptance, forgiveness, and openness to all truth); (6) peaceful surrender to Self (egoless-ness, accepting one’s true nature); and (7) inner-directed freedom (liberation from attachments and fears, discernment, integrity). Although this grounded theory of spiritual intelligence provides immense insight, Amram (2007) does not proceed to apply any norms to his seven major themes so as to rationalize them as intelligence. As a result, these seven major themes can be more accurately and broadly defined as the demonstration of a “lived” spirituality (i.e., a spirituality that is put into daily practice).

King (2008) re-conceptualized Spiritual intelligence and defined it as a set of mental capacities which contribute to the awareness, integration, and adaptive application of the nonmaterial and transcendent aspects of one’s existence, leading to such outcomes as deep existential reflection, enhancement of meaning, recognition of a transcendent self, and mastery of spiritual states. He further identified four core components to comprise spiritual intelligence: (1) critical existential thinking: referred to as critical existential thinking, defined as the capacity to critically contemplate the nature of existence, reality, the universe,
space, time, death, and other existential or metaphysical issues. The word existential is most simply defined as “having to do with existence”. Therefore, from a basic perspective, existential thinking refers to thinking about one’s existence. Based on the complex and diverse facets of existence, it can then be inferred that thinking about one’s existence involves thinking about such matters as life and death, reality, consciousness, the universe, time, truth, justice, evil, and other similar issues. (2) Personal meaning production: it is defined as the ability to construct personal meaning and purpose in all physical and mental experiences, including the capacity to create and master a life purpose. (3) Transcendental awareness: it is referred to as the capacity to identify transcendent dimensions of the self (e.g., a transpersonal or transcendent self), of others, and of the physical world (e.g., non-materialism, holism) during the normal, waking state of consciousness, accompanied by the capacity to identify their relationship to one’s self and to the physical. (4) Conscious state expansion: it is defined as the ability to enter and exit higher/spiritual states of consciousness (e.g. pure consciousness, cosmic consciousness, unity, oneness) at one’s own discretion (as in deep contemplation, meditation, prayer, etc.).”

Therefore, spiritual intelligence is much more than being spiritual, religious and virtuous. It is a way of thinking. It is human capacity to use meaning, vision and values that we attain through spiritual exploration of life, world, our-self for better adaptation and functioning in our day to day life with a broader perspective on reality of oneness of all creations in the universe. It is a communication between self and higher-self which give insight into way of living.

From above speculation it is clear that spiritual intelligence is vital in every strand of life. It can be said that spiritual intelligence is the groundwork for boosting personal advancement and of others. i.e. a spiritually intelligent person do
good not only for himself but also encourage people around him. This makes him a natural leader. This outcome is of vital importance especially for a teacher. In a class-room he is a leader who leads and guides his students on an expedition of knowledge. He is a role model in his class. A teacher’s intellect level and behaviour directly affect his students. Great teachers need to use their hearts and souls in addition to their minds. So a teacher must have some qualities such as: high self-awareness level, ability to be spontaneous, seeing his day to day teaching in broader context, awareness of his students, finding deeper meaning of teaching, feeling of responsibility, humility, ability to stand by his convictions, open to changes for improvement etc. all these qualities are essential for a teacher to deal with all the concerns in his class room, personal and professional life.

**Assessment of Spiritual Intelligence**

An important issue in psychology is measurement of human ability or intelligence. Emmons (2000) observed that there existed no measure of spiritual intelligence and he opined that an adequate self-report measure could be easily constructed. Zohar and Marshall (2000) harmonized this viewpoint, asserting that “unlike IQ, which is linear, logical and rational, spiritual intelligence cannot be quantified”. Wolman (2001) tended to agree: "The evaluation of spiritual intelligence is, in my opinion, a fruitful endeavour if we seek to measure one person against another and judge him or her in the same fashion that we measure analytical intelligence, verbal intelligence, or even emotional intelligence. At this point it seems to me that the best we can do is to describe the various ways in which people experience their spirituality and exercise their spiritual intelligence. If we can find a useful way to agree on the concept of spirituality and spiritual intelligence, then we can begin to devise ways in which the construct can be carefully and thoughtfully tested in the arena of empirical evidence."
Following his argument against the construct’s measurement, Wolman (2001) suggested the use of his own Psycho-Matrix Spirituality Inventory (PSI) to measure spiritual intelligence, seemingly contradicting his preceding statement. Despite such arguments, neither Emmons (2000a) nor Wolman (2001) were able to formulate theories of spiritual intelligence which satisfied popular intelligence theory.

Halama and Strizenec (2004) suggest that aspects of spiritual intelligence are already being measured by various subscales and items of spirituality scales, particularly those which measure cognitive aspects of spirituality. One example mentioned by Halama and Strizenec (2004) is MacDonald’s (2000) Expressive Spirituality Index, which contains a “Cognitive Orientation to Spirituality” dimension. This situation reinforces the need for these constructs to be more clearly defined.

Emmons (2000) further suggested that “ability-based measures would be more promising” than self-report measures. We know this is the case, and has been demonstrated empirically in comparisons of self-report and performance indicators of emotional intelligence (Brackett and Mayer, 2003; Mayer, Salovey, Caruso, and Sitarenios, 2003). This is not to say, however, that there is no value whatsoever to self-report measures of intelligence, including a spiritual intelligence. As Emmons (2000) also recommended, “a consensus on the scientific viability of the construct must first be established, before measurement efforts are undertaken”. It is argued, however, that the development, employment, and continuing refinement of any self-report measure make critical contributions to the further understanding of the underlying psychological construct, even if it exists only as a potential. Most importantly, perhaps, is the utility of such a process for testing the structure of the current model via factor analysis. Although a consensus may not have been
reached, this thesis has established spiritual intelligence as a viable psychological construct. It should be reminded that after a century of serious philosophical and scientific inquiry, no clear consensus exists on human intelligence in general (Solso et. al., 2004; Sternberg, 1997), yet IQ testing endures.

If one were to develop a self-report measure of spiritual intelligence, many items could be borrowed from pre-existing spirituality measures (Halama and Strizenec, 2004), while others would have to be developed based on empirically-founded conceptualizations of the target construct (Clark and Watson, 1995). One important issue in the development of such an item pool would be the differentiation between indicators of mental ability and indicators of behaviour, experience, and attitudes. It is critical that any intelligence be kept distinct from these extraneous factors (Gardner, 1983; Mayer et. al., 2000; Sternberg, 1997), and a self-report measure would have to conform to this standard. Although a useful starting point for the construct’s measurement, the long-term goal, as Emmons (2000) suggested, should be the development of performance task measures of spiritual intelligence (if at all possible), as these would most accurately reflect the target construct.

To date, two self-report measures of spiritual intelligence have been developed. The earliest was developed by Nasel (2004), who argued that spiritual intelligence can be gauged by examining “subjective descriptions of [an individual’s] spirituality, belief system, values, goals, and spiritual experiences (and personal interpretations of these), and the way in which these have been applied and have contributed to personal development” (Nasel, 2004). Although many of these aspects of life may in fact relate to spiritual intelligence, this solution to the measurement of spiritual intelligence is problematic, as it leaves little distinction between spirituality in general and a spiritual intelligence. It also
conflicts with traditional intelligence theory, which requires the severance of intelligence from experience, behaviour, and attitude (Gardner, 1983; Mayer et. al., 2000; Sternberg, 1997).

In spite of such recommendations, Nasel (2004) developed a scale to reflect the “affective, cognitive, and experiential capacities and resources representative of spiritual intelligence”. The 17-item Spiritual Intelligence Scale (SIS) taps two dimensions of spiritual intelligence (as demonstrated by means of factors analysis): existential questioning and awareness of divine presence. Nasel (2004) noted that items were designed to reflect traditional Christian values and beliefs as well as aspects of New Age individualistic spirituality. Although the SIS was found to be a valid and reliable psychometric measure, the two factors displayed differing relationships to alternate measures of spirituality, with awareness of divine presence correlating strongly with indicators of Christian religiosity. Although it was the researcher’s goal to tap Christian manifestations of spiritual intelligence, this yields a limited utility of the SIS, particularly in its cross-cultural and cross-denominational applications. Nevertheless, many SIS items appear promising in their more direct assessment of mental ability, particularly those related to existential questioning. Awareness of divine presence, on the other hand, may simply be a denominational expression of transcendent awareness. Nasel’s (2004) SIS may serve as a valuable starting point for the development of a more inclusive measure of spiritual intelligence.

A second self-report measure of spiritual intelligence was developed by Amram and Dryer (2007), based on Amram’s (2007) seven dimensions of spiritual intelligence. The Integrated Spiritual Intelligence Scale (ISIS) is composed of 83 items measuring 22 subscales: Beauty, Discernment, Egolessness, Equanimity, Freedom, Gratitude, Higher-self, Holism, Immanence, Inner-wholeness, Intuition,
Joy, Mindfulness, Openness, Practice, Presence, Purpose, Relatedness, Sacredness, Service, Synthesis, and Trust. Although the list is long, Amram and Dryer (2007) attempted to compensate by organizing the 22 subscales into five theoretically-derived domains: Consciousness, Grace, Meaning, Transcendence, and Truth. The internal consistency, reliability, and convergent validity of the ISIS were all well-demonstrated in preliminary studies (Amram and Dryer, 2007).

Although a short-form version of the ISIS is offered to damper the original scale’s time commitment, the high number of subscales (composed of only 3 to 4 items each) makes this measure quite complex in terms of practical interpretation. More problematic, perhaps, is the lack of attention paid to mental ability, as opposed to behavioural and personality attributes. Although some items attempt to tap ability, they do so in relation to preferred behaviours (e.g., “I draw on deep trust or faith when facing day-to-day challenges”). Others tap attitudes (e.g., “I feel that my work is an expression of love”), values (e.g., “Being right is important to me”), and personality (e.g., “I am driven and ruled by fears”). It also becomes difficult to separate the Joy subscale from one’s mood state; the subscales of Practice and Service from behaviour; or the subscale of Openness from personality.

Nevertheless, a handful of items appear to be more direct indicators of a spiritual ability set (e.g., “I derive meaning from the pain and suffering in my life”) and may prove valuable in the measurement of spiritual intelligence. This is not to say, however, that Amram and Dryer’s (2007) ISIS is not a viable measure as a whole. The Integrated Spiritual Intelligence Scale may be best described as a measure of outcomes and correlates of spiritual intelligence, and is therefore simply a less direct measure of the construct.
The development of the SIS (Nasel, 2004), the ISIS (Amram and Dryer, 2007), and Wolman’s (2001) recommended use of the PSI to measure spiritual intelligence all speak to the need for a more valid measure of spiritual intelligence. While these previous measures come very close to the construct’s accurate measurement, they fail in one critical way: in addition to mental ability, they are also inventories of attitudes, values, behaviours, personality traits, and experiences”. Unfortunately, this leaves the target construct more closely resembling the broader domain of spirituality, which is altogether unsatisfactory. In addition to such empirically based attempts, the recent appearance of internet-based spiritual intelligence measures in popular culture suggests a need for more accurate conceptualization and measurement.

**Self-Efficacy: Conceptual Framework**

“If I have the belief that I can do it, I shall surely acquire to do it even if I may not have it at the beginning” ~ Mahatama Gandhi

The above quote points towards the notion that the moment, an individual starts believing that he can do certain task, his chances of success start increasing. This notion is scientifically termed as self-efficacy. The thoughts of self-efficacy i.e. believing in one’s own capability has great affect human functioning. The concept of self-efficacy developed in Albert Bandura’s studies of human social cognition theories which further have roots in Miller and Dollard’s (1941) theory of social learning and imitation that rejected behaviourist notions of associationism in favour of drive reduction principles (Pajares, 2002). This theory of social learning provided base for Bandura and Walters’ (1963) write-up Social Learning and Personality Development, broadening the frontiers of social learning theory with the now familiar principles of observational learning and vicarious
reinforcement. In 1977, with the publication of "Self-efficacy: Toward a Unifying Theory of Behavioral Change". Bandura conceptualized the self-beliefs as self-efficacy. The fundamental assumption of Bandura’s concept of self-efficacy is that people are self-organizing, proactive, self-reflecting and self-regulating rather than a reactive organism shaped and shepherded by environmental forces or driven by concealed inner impulses (Pajares, 2002).

Albert Bandura's Social Cognitive Theory emphasizes how cognitive, behavioural, personal, and environmental factors interact to determine motivation and behaviour (Crothers, Hughes, and Morine, 2008). According to Bandura, human functioning is the result of the interaction of all three of these factors (Crothers et. al., 2008), as embodied in his Triadic Reciprocal Determinism model (Wood and Bandura, 1989). While it may seem that one factor is the majority, or lead reason, there are numerous factors that play a role in human behaviour. Furthermore, the influencing factors are not of equal strength, nor do they all occur concurrently (Wood and Bandura, 1989). For example, employee performances (behavioural factors) are influenced by how the workers themselves are affected (cognitive factors) by organizational strategies (environmental factors).

The Social Cognitive Theory is composed of four processes of goal realization: self-observation, self-evaluation, self-reaction and self-efficacy. These components are interrelated and each has an effect on motivation and goal attainment (Redmond, 2010).

Self-observation - Observing oneself can inform and motivate. It can be used to assess one’s progress toward goal attainment as well as motivate behavioural changes. There are two important factors with regards to self-observation: regularity and proximity. Regularity means the behaviour should be
continually observed whereas proximity means the behaviour should be observed while it occurs, or shortly after. Alone, self-observation is insufficient because motivation depends on one’s expectations of outcomes and efficacy (Zimmerman and Schunk, 2001).

Self-evaluation - Self-evaluation compares an individual's current performance with a desired performance or goal. It is affected by the standards set and the importance of the goals. Goals must be specific and important; therefore, goals such as, "do your best" are vague and will not motivate. Schunk and Zimmerman (1994) state "specific goals specify the amount of effort required for success and boost self-efficacy because progress is easy to gauge." If one has little regard for their goal they will not evaluate performance. There are two types of self-evaluation standards: absolute and normative. For example, a grading scale would be an example of a fixed or absolute standard. A social comparison such as evaluating one’s behavior or performance against other individuals is an example of a normative standard (Zimmerman and Schunk, 2001). People gain satisfaction when they achieve goals that they value. When individuals achieve these goals, they are more likely to continue to make every effort, since sub-standard performance will no longer provide satisfaction (Bandura, 1989).

Self-reaction - Reactions to one’s performance can be motivating. If progress is deemed acceptable, then one will have a feeling of self-efficacy with regards to continuing, and will be motivated towards the achievement of their goal. A negative self-evaluation may also be motivating in that one may desire to work harder providing that they consider the goal as valuable. Self-reaction also allows a person to re-evaluate their goals in conjunction with their attainments (Bandura, 1989). If a person has achieved a goal, they are likely to re-evaluate and raise the
standard (goal); whereas, if a person has not achieved the goal they are likely to re-evaluate and lower the standard (goal) to an achievable goal.

Self-efficacy - One’s belief in the likelihood of goal completion can be motivating in itself (Van der Bijl and Shortridge-Baggett, 2002). "Self-efficacy refers to people's judgements about their capability to perform particular tasks. Task-related self-efficacy increases the effort and persistence towards challenging tasks, and therefore increases the likelihood that they will be completed" (Axtell and Parker, 2003).

Bandura (1977) defined self-efficacy as “beliefs in one’s capabilities to organize and execute the courses of action required to produce given attainments” (p. 3). Self-efficacy beliefs were characterized as the major mediators for our behaviour, and importantly, behavioural change. Over the last quarter century, Bandura’s other works continued to develop and defend the idea that our beliefs in our abilities powerfully affect our behaviour, motivation, and ultimately our success or failure (Bandura, 1982, 1986, 1993, 1996, 1997).

Bandura (1977) outlined four sources of information that individuals employ to judge their efficacy: performance outcomes (performance accomplishments), vicarious experiences, verbal persuasion, and physiological feedback (emotional arousal). These components help individuals to determine if they believe they have the capability to accomplish specific tasks. Williams and Williams (2010) note that “individuals with high levels of self-efficacy approach difficult tasks as challenges to master rather than as threats to be avoided”.

Performance Outcomes - Positive and negative experiences can influence the ability of an individual to perform a given task. If one has performed well at a task previously, he or she is more likely to feel competent and perform well at a similarly associated task (Bandura, 1977). For example, if one performed well in a training workshop they are more likely to feel confident and have high self-efficacy in another training workshop. The individual’s self-efficacy will be high in that given area, and since he or she has a high self-efficacy, he or she is more likely to try harder and complete the task with much better results. The opposite is also true. If an individual experiences a failure, self-efficacy is likely to be reduced. However, if these failures are later overcome by conviction, it can serve to increase self-motivated persistence when the situation is viewed as an achievable challenge (Bandura, 1977).

Vicarious Experiences - People can develop high or low self-efficacy vicariously through other people’s performances. A person can watch another perform and then compare their competence with the other’s competence (Bandura, 1977). If a person sees someone similar to them succeed, it can increase their self-efficacy. However, the opposite is also true; seeing someone similar fail can lower self-efficacy. An example of how vicarious experiences can increase self-efficacy in the workplace is through mentoring programs, where an individual is paired with someone on a similar career path who is successful at raising the individual’s self-efficacy beliefs. An example of how the opposite can be true is in a smoking cessation program, where, if individuals witness several people fail to quit, they may worry about their own chances of success, leading to low self-efficacy for quitting.

Verbal Persuasion - According to Redmond (2010), self-efficacy is also influenced by encouragement and discouragement pertaining to an individual’s
performance or ability to perform; such as a manager telling an employee, “You can do it. I have confidence in you.” Using verbal persuasion in a positive light leads individuals’ to put forth more effort; therefore, they have a greater chance at succeeding. However, if the verbal persuasion is negative, such as a manager saying to the employee, “This is unacceptable! I thought you could handle this project” can lead to doubts about oneself resulting in lower chances of success.

Also, the level of credibility directly influences the effectiveness of verbal persuasion; where there is more credibility there will be a greater influence. In the example above, a pep talk by a manager who has an established, respectable position would have a stronger influence than that of a newly hired manager. Although verbal persuasion is also likely to be a weaker source of self-efficacy beliefs than performance outcomes, it is widely used because of its ease and ready availability (Redmond, 2010).

Physiological Feedback (emotional arousal) - People experience sensations from their body and how they perceive these emotional arousals influences their beliefs of efficacy (Bandura, 1977) Some examples of physiological feedback are: giving a speech in front of a large group of people, making a presentation to an important client, taking an exam, etc. All of these tasks can cause agitation, anxiety, sweaty palms, and/or a racing heart (Redmond, 2010). Although this source is the least influential of the four, it is important to note that if one is more at ease with the task at hand they will feel more capable and have higher beliefs of self-efficacy.

**Surrogate Terms**

- Personality Traits - Personality is considered a fairly stable pattern of psychological behavior (thoughts, feelings, and actions) and influences how one
will act in response to diverse circumstances (Quinn, Faerman, Thompson, and McGrath, 2003). Personality does not determine behavior; behavior arises in a context, such as work. According to Berens et. al. (2001), “personalities reflect the requirements of the contexts as well as our innate tendencies and how we have adapted to these contexts over time”. In other words, an individual’s behavior is determined by the requirements of the situation. "Efficacy beliefs do not share the major properties ascribed to personality traits" (Bandura, 1997). While self-efficacy is not considered a personality trait, it is considered a situation-specific construct. This is context dependent and functions as, a “cognitive mediator of action” (Bandura, 1982). "Self-efficacy is a related but subtly different personality characteristic. Self-assessments of ability contribute to self-efficacy but so does the individual's personality" (Griffin, et. al., 2010). For example, an employee may have a high self-efficacy for performing a job, but due to a personality trait such as shyness has low self-efficacy for training a new employee to do the same job. According to the self-efficacy theory, the employee would exert more effort on performing the job them self than on training a new employee on how to perform the job. Bandura (1977) upholds that efficacy beliefs can be changed and that, “psychological procedures, whatever their form, serve as a means of creating and strengthening expectations of personal efficacy”. An efficacy expectation is defined by Bandura (1977) as, “the conviction that one can successfully execute the behavior required to produce the outcomes."

- Self-esteem - Self-esteem and self-efficacy are often thought of as synonymous, however they vary greatly. Self-efficacy differs from self-esteem in that it's a judgment of specific capabilities rather than a general feeling of self-worth (Beck, 2008). For example, an employee may have low self-efficacy for training a new employee, but this will not cause any ill feelings of perceived self-worth. Even
though the two concepts are different, they are connected. The philosophy behind Bandura’s Triadic Reciprocal Determinism is that all determinants of motivation are functionally dependent, interacting and influence one another (Bandura, 1997). Therefore, an individual who has high self-efficacy and is successful in most of the tasks he/she undertakes will most likely build a high self-esteem. Vice-versa, self-esteem could also influence self-efficacy. "It is true, however, that people tend to cultivate their capabilities in activities that give them a sense of self-worth. If empirical analysis are confined to activities in which people invest their sense of self-worth, they will inflate correlations between self-efficacy and self-esteem, because the analysis ignore both domains of functioning in which people judge themselves inefficacious but could not care less and those in which they feel highly efficacious but take no pride in performing the activity well because of its socially injurious consequences" (Bandura, 1997).

● Equity- Self-efficacy theory utilizes an important construct of equity theory. Like equity theory, motivation can be influenced by how an individual perceives themselves when compared to another. The difference between the two theories is equity theory illustrates that an individual's motivation is influenced by the perceived equality of input/output ratios of the comparison-other, where in contrast, self-efficacy theory predicts an individual's motivation can be influenced by the positive/negative vicarious experiences of the comparison-other. In truth, both theories have been proven to be correct.

● VIE theory- The expectancy theory, also known as the VIE (Valence, instrumentality and Expectancy) theory, is based on the beliefs that an individual’s effort will lead to performance, which in turn, will lead to a specific outcome. Comprehensively, self-efficacy is based on an individual’s belief about their ability to perform specific behaviours. Expectancy theory explores how rewards affect
motivation, whereas self-efficacy explores how beliefs about capabilities affect motivation. According to Bandura (1997), “People take action when they hold efficacy beliefs and outcome expectations that make the effort seem worthwhile. They expect given actions to produce desired outcomes and believe that they can perform those actions.” To successfully achieve the desired outcome, individuals must possess the necessary skills as well as a buoyant self-belief that they are capable of controlling the specific situational factors (Bandura, 1989). People with high self-efficacy are more likely to respond with renewed effort (expectancy) when feedback shows that they are not reaching their goals by developing more successful strategies (Smith, et. al., 2005). However, individuals with low self-efficacy, given the same circumstances, may perform poorly because their low self-efficacy impairs their motivation and effort. For example, an employee with high self-efficacy and ability for performing a job, but low self-efficacy for training a new employee will most likely be an inadequate trainer. On the whole, perceived self-efficacy can be distinguished as being competence-based, prospective, and action-related as opposed to related ideas that only share some of these elements (Bandura, 1997).

Bandura (1997) proposed that because self-efficacy beliefs were explicitly self-referent in nature and directed toward perceived abilities given specific tasks, they were powerful predictors of behaviour. The research literature has supported this proposition. Research has linked efficacy to a variety of clinical issues such as phobias (Bandura, 1983), addiction (Marlatt, Baer, and Quigley, 1995), depression (Davis and Yates, 1982), and smoking behaviour (Garcia, Schmitz, and Doerfler, 1990). Educationally, self-efficacy beliefs are related to academic performance and self-regulated learning (Hackett, 1995; Pajares, 1996; Schunk, 1991; Zimmerman, 1995). Importantly, efficacy beliefs help dictate motivation (Maehr and Pintrich,
Bandura observed: “People regulate their level and distribution of effort in accordance with the effects they expect their actions to have. As a result, their behaviour is better predicted from their beliefs than from the actual consequences of their actions” (1986, p. 129). From the social cognitive theory perspective, because human agency is mediated by our efficaciousness, self-efficacy beliefs influence our choices, our effort, our persistence when facing adversity, and our emotions (Pajares, 1997).

Bandura (1994) defined self-efficacy as people's beliefs about their capabilities to produce designated levels of performance that exercise influence over events that affect their lives. Self-efficacy beliefs determine how people feel, think, motivate themselves and behave. Such beliefs produce these diverse effects through four major processes. They include cognitive, motivational, affective and selection processes. He further explained self-efficacy beliefs as people’s judgments of their capabilities to organize and execute courses of action required to attain designated types of performances. It is concerned not with the skills one has but with judgments of what one can do with whatever skills one possesses. (Claggette and Goodhue, 2011). According to Bandura (1977, 1986), the acquisition of high or low efficacy expectations have four major sources: performance accomplishments, vicarious experiences, verbal persuasion and states of physiological (emotional) arousal.

**Emotional Intelligence: Conceptual Framework**

Emotion is the subjective experience associated with personality, mood, temperament and disposition. The English word 'emotion' is derived from the French word émouvoir, but this is also based on the Latin word emovere, where e (variant of ex-) means 'out' and movere means 'move’. Emotion is a
feeling that is private and subjective. Humans can report an extraordinary range of states, which they can feel or experience. Emotion is a state of psychological arousal, an expression or display of distinctive somatic and autonomic responses.

This emphasis suggests that emotional states can be defined by particular constellations of bodily responses. An emotion has been defined as “a complex feeling state with psychic, somatic and behavioural components that are related to affect mood” (Kaplan and Sadock, 1998). Emotion influences everyday behaviour and they can have a distorted effect on learning (Johnson, 1996: 185). It is a complex psychological and physiological phenomenon involving an individual’s state of mind and its interaction between that individual and her/his environment. Among human beings, an emotion fundamentally involves “physiological arousals, expressive behaviours, and conscious experience” (Myers, 2001). Emotion is associated with mood, temperament, personality and motivation. Ekman (1972) has identified “happiness, surprise, disgust, fear, anger and sadness” as six primary emotions.

According to Webster-Stratton (1999), the emotional responses mainly occur at three levels: neurophysiological and biochemical level, behavioural level and cognitive level. The neurophysiological and biochemical emotional responses are characterized by variations in heart rate, blood flow, respiration, and hormonal secretions. In the second level of emotional response, emotions are expressed in a person’s action. The cognitive level of emotional response is characterized by the use of language by a person to label her/his feelings as in, ‘I feel angry’. Emotional regulation is the ability of a person to adequately control her/his emotional responses to arousing situations. A child’s ability to regulate his emotions is determined by, The maturation of child’s neurological inhibitory system, The child’s temperament and developmental status, Parental socialization and
environmental support and School and teachers’ emphasis on emotional education. (Webster-Straton, 1999)

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

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

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

*All learning has an emotional base*- Plato, this 2000 years old quote of Plato explains a lot importance of emotional intelligence in human existence. Emotional Intelligence is the area of cognitive ability involving traits and social
skills that facilitate interpersonal behaviour. While intelligence can be broadly defined as the capacity for goal-oriented adaptive behaviour, emotional intelligence focuses on the aspects of intelligence that govern self-knowledge and social adaptation. E.L. Thorndike, an American educational psychologist, in 1920 described a concept he called social intelligence, explaining it as "the ability to understand and manage men and women and to act wisely in human relations."

This concept of social intelligence spawned the foundation for the Emotional Intelligence we discuss today. In 1983, Howard Gardner in his book “Frames of Mind: The Theory of Multiple Intelligences” introduced the concept of multiple intelligences. The concept of multiple intelligence gave grounded base for many researchers to view ‘dealing with emotions’ as intellectual construct. In this book Gardner describes several different intelligences including: Interpersonal intelligence - the capacity to understand the intentions, motivations and desires of other people and Intrapersonal intelligence - the capacity to understand yourself, to appreciate feelings, fears and motivations. These two types of intelligence form the foundation for most of the models created on Emotional Intelligence. The term first officially appeared in 1985, in Wayne Payne's doctoral thesis, “A study of emotion: Developing emotional intelligence”. Payne's thesis centred on the idea that society's historical repression of emotion is the source of wide-scale problems such as addiction, depression, illness, religious conflict, violence and war. But for next five years, there is no reported study on emotional intelligence. Then in 1990 the work of two American university professors, John Mayer and Peter Salovey, was published. Mayer and Salovey were trying to develop a way of scientifically measuring the difference between people's ability in the area of emotions. They found that some people were better than others at things like identifying their own feelings, identifying the feelings of others, and solving problems involving emotional issues. They defined emotional intelligence as, "the subset of social
intelligence that involves the ability to monitor one's own and others' feelings and emotions, to discriminate among them and to use this information to guide one's thinking and actions" (1990).

Salovey and Mayer proposed a model that identified four different factors of emotional intelligence: the perception of emotion, the ability reason using emotions, the ability to understand emotion and the ability to manage emotions.

Perceiving Emotions: The first step in understanding emotions is to accurately perceive them. In many cases, this might involve understanding nonverbal signals such as body language and facial expressions.

Reasoning with Emotions: The next step involves using emotions to promote thinking and cognitive activity. Emotions help prioritize what we pay attention and react to; we respond emotionally to things that garner our attention.

Understanding Emotions: The emotions that we perceive can carry a wide variety of meanings. If someone is expressing angry emotions, the observer must interpret the cause of their anger and what it might mean. For example, if your boss is acting angry, it might mean that he is dissatisfied with your work; or it could be because he got a speeding ticket on his way to work that morning or that he's been fighting with his wife.

Managing Emotions: The ability to manage emotions effectively is a key part of emotional intelligence. Regulating emotions, responding appropriately and responding to the emotions of others are all important aspect of emotional management.

According to Salovey and Mayer (1997), the four branches of their model are, "arranged from more basic psychological processes to higher, more
psychologically integrated processes. For example, the lowest level branch concerns the (relatively) simple abilities of perceiving and expressing emotion. In contrast, the highest level branch concerns the conscious, reflective regulation of emotion.

In 1995, Daniel Goleman’s book “Emotional Intelligence, Why It Can Matter More than IQ” placed the topic into the spotlight, and for that, Goleman is often mistaken as the creator of the term and the concept. He gave hierarchical model proposes five emotional competencies: (1) the ability to identify and name one’s emotional states and to understand the link between emotions, thought and action; (2) the capacity to manage one’s emotional states; (3) the ability to enter into emotional states (at will), associated with a drive to achieve and be successful; (4) the capacity to read, be sensitive to, and influence other people’s emotions; and (5) the ability to enter and sustain satisfactory interpersonal relationships.

Bar-On (2006) defines emotional intelligence as being concerned with effectively understanding oneself and others, relating well to people, and adapting to and coping with the immediate surroundings to be more successful in dealing with environmental demands. Bar-On posits that emotional intelligence develops over time and that it can be improved through training, programming, and therapy. Bar-On hypothesizes that those individuals with higher than average EQs are in general more successful in meeting environmental demands and pressures. He also notes that a deficiency in emotional intelligence can mean a lack of success and the existence of emotional problems. Problems in coping with one's environment are thought, by Bar-On, to be especially common among those individuals lacking in the subscales of reality testing, problem solving, stress tolerance, and impulse control. In general, Bar-On considers emotional intelligence and cognitive intelligence to contribute equally to a person's general
intelligence, which then offers an indication of one's potential to succeed in life. However, doubts have been expressed about this model in the research literature (in particular about the validity of self-report as an index of emotional intelligence) and in scientific settings it is being replaced by the trait emotional intelligence (trait emotional intelligence) model discussed below.

Most recent reported work on emotional intelligence is by Petrides (2009) proposed a trait based model of emotional intelligence. Trait emotional intelligence is "a constellation of emotional self-perceptions located at the lower levels of personality." In lay terms, trait emotional intelligence refers to an individual's self-perceptions of their emotional abilities. This definition of emotional intelligence encompasses behavioural dispositions and self-perceived abilities and is measured by self-report, as opposed to the ability based model which refers to actual abilities, which have proven highly resistant to scientific measurement. Trait emotional intelligence should be investigated within a personality framework. An alternative label for the same construct is trait emotional self-efficacy.

Significant amount of research and attention has been given to identifying relationships between emotional intelligence regarding, life satisfaction (Palmer, Donaldson, and Stough, 2002), social relationships (Lopes, Brackett, Salovey, Nezlek, Sellin and Schütz, 2004), achievement (Parker et. al., 2004), and leadership (Gardner and Stough, 2002). Relationship of emotional intelligence with group performance (William and Sternberg, 1988), individual, interpersonal skills, managing change and conducting performance evaluations (Goleman, 1996) also been reported.
It is well known fact that school or any other educational institute is miniature society, where every member i.e. students, teachers and whole administration grows and develop and within which all the members, their actions and their knowledge are interrelated and interact with the surrounding environment. The functioning of the institution depends on how well this interaction occurs. So it can be said that emotional intelligence predictor of success. Emotional intelligent teacher create a positive environment for learning by better managing their own emotions ad of their students.

**Achievement: Conceptual Framework**

Today the world is becoming more and more competitive. Quality of performance has become the main goal in all endeavours throughout life. Parents’ expectation on their wards performance is as high a level as possible. This desire for a high level of achievement creates a lot of pressure on their wards, teachers, and schools and in general, on the total education system itself. In fact, the whole education system seems to revolve around the academic achievement of students, though various other outcomes are also expected from the system. So, most of the schools spend a lot of time and energy by adapting different strategies to help the students to achieve better in their scholastic performance.

Educational researchers rose a number of questions on the academic achievement namely what are the factors improving the achievement in students? How far these identified factors contribute towards scholastic achievement? Many researches to find out answer to these and similar questions, obtained results at times complementing each other, but at times contradicting each other. A complete clear-cut solution has not been given so far by the researchers.
Achievement means something accomplished successfully, especially by means of exertion, skill, practice, or perseverance. When used in the field of education, it becomes academic achievement i.e. is the outcome of education — the extent to which a student, teacher or institution has achieved their educational goals. Steinberger (1993) explained that achievement encompasses student ability and performance; it is multidimensional; it is intricately related to human growth and cognitive, emotional, social, and physical development; it reflects the whole child; it is not related to a single instance, but occurs across time and levels, through a student’s life in public school and on into post-secondary years and working life.

Academic achievement is commonly measured by examinations and continuous assessment. In case of student teachers, their academic assessment includes, end term examination scores, internal and external assessment of projects, teaching practice and co-curricular activities.

In the past mostly academic success has been investigated with relation to cognitive processes (including intelligence) and personality factors. A clear understanding of the factors contributing to academic success has extensive possible applications for developing programs for students who are facing academic failure.

Much of the research on academic success has focused on the influence of cognitive factors. Cognition is not a unitary construct; it refers to a wide range of mental processes that allow us to interpret information in our environment. However, these processes are often interdependent, and include perception, attention, memory, learning, language, problem solving and decision making. When assessing the influence of cognitive ability on academic performance, one of
the most common measures used is a standardized intelligence test. Not surprisingly, several researchers have found that intelligence has been found to successfully predict academic success (Busato et. al., 2000; Neisser et. al., 1996; Ridgell, and Lounsbury, 2004). Neisser et. al. (1996) found that intelligence alone could account for 25% of the variance in academic achievement and concluded that intelligence scores were the single best predictor of academic success.

Researchers have also identified learning style as an important predictor of academic success. Hudak and Anderson (1990) found that using an abstract conceptualization learning style led to greater success in statistics and computer science courses, relative to three other learning styles (concrete experience, active experimentation, and reflective observation). Additionally, Busato et. al. (2000) found that individuals identified as using an undirected learning style (i.e., the individual has difficulty in distinguishing important from unimportant information) had greater difficulty in academic settings. Other researchers have measured other aspects of cognitive processes (e.g., verbal ability, working memory, and processing speed) to better understand their influence on academic performance. Barchard (2003) found that verbal ability alone accounted for 9.2% of the variance in predicting academic success. Colom et. al. (2007) conducted a wide battery of cognitive measures and found that academic success was related to short-term memory, working memory, processing speed, and attention. In spite of the wide array of operational definitions of cognitive ability, it is clear (and not surprising) that cognitive ability is a critical component to academic success, while Neisser (1996) suggests that traditional intelligence scores are the best predictor of academic success.

Duckworth and Seligman (2005) found that self-discipline was a better predictor than intelligence. Many researchers have found that personality factors
play a significant role in predicting academic success (Colom et. al., 2007; Van Der Zee, Melanie and Schakel, 2002). Most of personality researches, including how it relates to academic performance, have focused on the Big Five Personality Factors (Neuroticism, Extraversion, Openness to Experience, Agreeableness, and Conscientiousness). Of those five factors, research has found that two contribute to predicting academic success: Emotional Stability (opposite of Neuroticism) and Conscientiousness. Lauer and Evans (1930) were among the first researchers to suggest that emotional stability may be related to academic success. The factor of Neuroticism refers to an individual’s tendency to experience negative emotions. Individuals who score high on measures of neuroticism tend to be easily upset and frequently experience negative emotions (e.g., anger, depression, anxiety). Scoring high on measures of neuroticism also makes it more difficult for these individuals to think clearly and to engage in effective decision-making. Individuals at the other end of the spectrum demonstrate high levels of emotional stability. Specifically, these individuals tend to be less emotionally reactive, calmer, and they report lower levels of stress.

Recently, the predictive validity of Emotional Intelligence for academic success has received a great deal of attention. Goleman (1995) suggested that Emotional Intelligence can predict academic success better than traditional measures of intelligence. However, Zeidner et. al. (2002) correctly pointed out that there has been insufficient research conducted to fully understand the impact that Emotional Intelligence may (or may not) have on academic success.

Petrides et. al. (2004) examined the role of trait Emotional Intelligence on academic performance in individuals with low Intelligence Quotient (IQ) relative to individuals with high Intelligence Quotient. Results suggested that trait Emotional Intelligence was related to academic performance, but only in
individuals with low Intelligence Quotient scores. Specifically, high trait Emotional Intelligence was more important for academic success in individuals with low Intelligence Quotient, whereas individuals with high Intelligence Quotient did not benefit academically as a result of high trait emotional intelligence. Woitaszewski and Aalsma (2004) observed similar findings when assessing Emotional Intelligence and academic success in gifted adolescents. In this population, Emotional Intelligence did not predict academic success. More research is needed before the influence of Emotional Intelligence on academic performance can be fully assessed.

Parker et. al. (2004) in his study showed that academically successful students had significantly higher levels of several different emotional and social competencies. These findings suggest that emotional intelligence plays an important role in the successful transition from high school to university.

Carroll et. al. (2009) studied effect of academic, social, and self-regulatory efficacy on academic achievement. Academic and self-regulatory efficacy had an indirect negative effect through delinquency and a direct positive effect on academic achievement. Academic and social self-efficacy had positive and negative relationships, respectively, with academic aspiration and academic achievement.

Some research has observed a relationship between Emotional Intelligence and academic success, above and beyond measures of cognitive ability and personality. However, Emotional Intelligence’s ability to predict academic success is generally weaker than other predictors, such as cognitive ability and personality.

Van Der Zee et. al. (2002) observed that Emotional Intelligence was able to account for a small portion of the variance in academic performance. Along a
similar vein, Bastian et. al. (2005) examined the influence of emotional intelligence, cognitive ability, and personality factors on life skills.

The findings were similar to other research findings; when cognitive and personality factors were statistically controlled, emotional intelligence was only able to account for a small part of the variance.

The findings across these studies suggest that measures of emotional intelligence may not provide a significant level of predictive validity for academic success when cognitive and personality factors are controlled. It is unclear at this time whether Emotional Intelligence and academic success are not related, or if the lack of predictive validity is the result of measures of Emotional Intelligence that do not adequately assess the construct. Although one’s ability to successfully transit and adapt to new situations is not generally related to cognitive ability, ability to transition has important implications for academic success.

In addition, current measures of emotional intelligence appear to tap into other factors such as personality and cognition. Thus, the existing measures do not accurately measure pure emotional intelligence, thus limiting our understanding of the relationship between emotional intelligence and academic success.

In case of spirituality and spiritual intelligence as a predictor of academic achievement there are even lesser reported studies. David W. Bohr (2013) found that spirituality and academic achievement are correlated. Also wood and Hilton (2012) reported spirituality as positive factor affecting academic success of African American students in community college. Whereas, Cox (2011) did not find any significant relationship between spirituality and academic success. However, Flanney (2012) reported positive relationship between spirituality and academic performance.
One of the biggest obstacles with using measures of spiritual Intelligence to predict academic success is the question of the reliability and validity of these measures. As the research in this area continues to progress and stronger measures of spiritual Intelligence are produced, there is potential to better understand and utilize the relationship between spiritual Intelligence and academic success.

There is also a trend of correlating success with a person’s beliefs other than neurological constructs like spiritual intelligence, emotional intelligence and cognitive intelligence. These beliefs are rather subjective in nature. A person with higher intelligence may not have belief in his ability to excel. There is a corpse of research in this direction. Komarraju and Nadler (2013) observed that low self-efficacy students tended to believe intelligence is innate and unchangeable and high self-efficacy students pursued mastery goals involving challenge and gaining new knowledge as well as performance goals involving good grades and outperforming others. Overall, self-efficacious students are able to achieve academically because they monitor and self-regulate their impulses and persist in the face of difficulties. We discuss implications of these findings for educators seeking to strengthen both self-efficacy and effort regulation towards increasing academic achievement.

Burgoon, Meece and Granger (2012) studied influence of anatomical self-efficacy on the academic performance of students enrolled in a medical gross anatomy course. To obtain students' anatomical self-efficacy ratings, surveys containing the same anatomical self-efficacy instrument were completed by first-year medical students at a south-eastern United States allopathic medical school after each of four gross anatomy assessments. Additional data collected included student demographic information, Medical College Admission scores, and anatomy assessment scores, both written examination and laboratory practical. To
investigate the potential predictive nature of self-efficacy for academic performance on both the written examination and the laboratory practical components of medical anatomy assessments, hierarchical linear regression analyses were conducted. For these analyses, academic ability (defined as the sum of the physical sciences and biological sciences MCAT scores) was controlled. The results of the hierarchical linear regressions indicated that all four laboratory practical scores were predicted by the corresponding self-efficacy ratings, while two (i.e., thorax/abdomen and pelvis/lower limb) of the four written examination scores were predicted by the corresponding self-efficacy ratings ($P \leq 0.05$).

Loo and Choy (2013) examined (a) the correlation of the four hypothesized sources of self-efficacy (mastery experience, vicarious experience, social persuasion, emotional arousal) with academic performance, and (b) the prediction of the main source of self-efficacy that affects academic performance. A 40-item survey measuring sources of mathematics self-efficacy was administered to 178 third-year engineering students. Academic performance, which includes mathematics module grades and cumulative grade point average (GPA) scores, were collated. The results of the present study showed that self-efficacy sources were correlated with mathematics achievement scores as well as cumulative GPA of electronics-related engineering diplomas. More importantly, mastery experience was found to be the main predictor for academic achievements of mathematics and related engineering modules.

Much of the research in the field of self-efficacy and academic achievement reports positive correlation. But as self-efficacy is context specific, so the results cannot be taken as granted in the present quest. Moreover, combined contribution of self-efficacy with spiritual intelligence and emotion intelligence in academic success is needed to study.
Significance of the Study

“Teacher’s place in society is of vital importance. He acts as the point of transmission of intellectual tradition and technical skill from generation to generation and helps to keep the lamp of civilization burning”.

- Dr S. Radhakrishnan

It can be said that teachers are the social engineers, who can either make or mar the society. Teacher plays an important role in the social reconstruction and in the transmission of wisdom, knowledge and experiences of one generation to another. Children are the potential wealth of a nation. They are always exposed to the knowledge of the teacher. It is therefore necessary to realize that the emerging Indian society can achieve all round development with the help of the teachers who act as a powerful agency in transmitting its cherished values. A teacher is not only a curator of a nation’s values but is also a creator par excellence of new values.

As reported in Shukla (2012) American Commission on Teacher Education remarked that the quality of a nation depends upon the quality of its citizens and the quality of its citizens depends upon the quality of their teachers.

Quality of teachers is the most important and decisive factor influencing student outcomes in every aspect. Teacher education plays a key role in determining the quality of teachers. Teacher education refers to the policies and procedures designed to equip prospective teachers with the knowledge, attitudes, behaviours and skills they require to perform their tasks effectively in the classroom, school and wider community. It is a programme that is related to the development of teacher proficiency and competence that would enable and empower the teacher to meet the requirements of the profession and face the
challenges therein. The nature of this professional course is that it aims at bringing about certain attitudinal changes for those who undergo this programme. And who undergoes this programme is termed as student-teacher/teacher-trainees/pupil-teachers. In this study the term “student-teacher” has been used.

A student-teacher is distinct from a regular teacher as she /he has to fulfil her/his duties of being a student and as well as of being a teacher. Fundamentally, the student-teacher must consider oneself and behave as a beginning professional. He is expected to act professionally, working with the cooperating teacher, the university supervisor, professional colleagues, and students to strengthen their skills and knowledge as a teacher.

Investigation by Deota (2012) revealed that B.Ed. students during their course faces variety of problems viz. coping with the practice teaching, use of statistics, speaking English, meeting submission deadlines, lengthy syllabus, high work load, tension of future job and it has also been reported that students do get badly frustrated. It can be said student-teachers have their own set of problems and environment. How they face challenges, direct their actions, and succeed? This research is driven to find its answer in concept of Spiritual intelligence, emotional intelligence and self-efficacy.

According to NPE, 1986 the main aim of education is the all-round harmonious development of the students. Teachers develop cognitive, conative and affective abilities by arranging various activities of the same domain. There is no single variable with respect to a teacher’s impact on students. Present research intends to focus on these variables: self-efficacy, emotional intelligence and spiritual intelligence in relation to achievement of student teachers.
Teaching and learning is a social experience. Any social experience involves perceiving, understanding and managing of emotions of self and of others. A teacher plays an important role in nurturing an emotionally intelligent child. Emotional intelligence has significant relationship with group performance (William and Sternberg, 1988), individual, interpersonal skills, managing change and conducting performance evaluations (Goleman, 1996) also been reported. So only an emotionally intelligent teacher can create an environment of trust, respect and support for better teaching learning process.


“Towards Preparing Professional and Humane teacher” is the tagline of NCFTE, 2009 which is an obvious proceeding after NCF, 2005 which placed different demands and expectations on teachers. NCFTE, 2009 listed expected qualities of a humane teacher which are in sync with the current demands of school education, changing society.

• Care for children and love to be with them, understand children within social, cultural and political contexts. Develop sensitivity to their needs and problems, treat all children equally.

• Perceive children not as passive receivers of knowledge, augment their natural propensity to construct meaning, discourage rote learning, make learning a joyful, participatory and meaningful activity.
• Critically examine curriculum and textbooks, contextualize curriculum to suit local need.

• Do not treat knowledge as a ‘given’, embedded in the curriculum and accepted without question.

• Organize learner-centred, activity-based, participatory learning experiences – play, projects, discussion, dialogue, observation, visits and learn to reflect on their own practice.

• Integrate academic learning with social and personal realities of learners, responding to diversities in the classroom.

• Promote values of peace, democratic way of life, equality, justice, liberty, fraternity, secularism and zeal for social reconstruction.

This can only be achieved if teacher education curriculum provides appropriate and critical opportunities for student teachers to:

• Observe and engage with children, communicate with and relate to children.

• Understand the self and others, one’s beliefs, assumptions, emotions and aspirations; develop the capacity for self-analysis, self-evaluation, adaptability, flexibility, creativity and innovation.

• Develop habits and the capacity for self-directed learning, have time to think, reflect, assimilate and articulate new ideas; be self-critical and to work collaboratively in groups.
• Engage with subject content, examine disciplinary knowledge and social realities, relate subject matter with the social milieu of learners and develop critical thinking.

• Develop professional skills in pedagogy, observation, documentation, analysis and interpretation, drama, craft, story-telling and reflective inquiry.

Each of the above stated opportunities can be provided through a carefully crafted curriculum design that draws upon theoretical and empirical knowledge as well as student teachers’ experiential knowledge.

Benjamin (2006) in his study on spiritual intelligence and teachers contends that of all the gifts a teacher has the potential of giving a student, perhaps the most vital and significant is to empower the student with the ability to create a meaning and a vision for his/her life.

Creating meaning and vision of one’s life, yet being very philosophical is very important to human existence. And is one of the sub-themes of spiritual intelligence defined by many researchers. Brain-based learning expert Eric Jensen (2000) asserts that our brains are designed to seek out meaning, and that unless teachers are able to provide students with opportunities to discover meaning, “we will continue to produce robots and underachievers”. Psychiatrist Viktor Frankl (1984) holds an even stronger belief that the “will to meaning” is the primary motivation of our existence.

Unless we as teachers want to propagate our future with the robots that Jensen has warned us about, we must quickly and skilfully remedy, or at least counteract, the narrowing effects of the current educational system.
The qualities that are required the most in context of teachers are that which make them contended in challenging situations, i.e. spiritual intelligence. Researches by Litwinczuk and Groh (2007), Brillhart (2005), George (2006) Emmons (2000), Faribors, Fatemeh and Hamidreza (2010) showed importance of spiritual intelligence in relation to life-purpose, well-being, personal security, happiness and ability to handle adverse situations. Mahajan (2011) showed significant relation between spiritual intelligence and academic achievement.

Wigglesworth (2006) considered spiritual intelligence important for mature leadership. A teacher is a leader in his class; he guides his students through the journey of knowledge so he must possess spiritual intelligence in order to maintain their emotional intelligence and self-efficacy. As Wigglesworth (2004) inferred that spiritual intelligence is integrating form of intelligence which holds together lower facets of intelligences.

National Curriculum Framework, 2005 gave importance to the role of teacher education in order to develop an effective teacher. It is evident from the studies that a teacher education program focused on nurturing spiritual intelligence, self-efficacy, emotional intelligence in student teachers will be very useful. Development of any such program will require relevant research evidence for the role of these variables in developing an effective humane teacher. It is pertinent to study the correlation between these variables as well as to study contribution of these variables in the achievement of student teachers during a pre-service teacher training programme.

Keeping in view the above, the present researcher has undertaken the study entitled “A study of spiritual intelligence self-efficacy, emotional intelligence and achievement of student teachers”.
Objectives

The study has following objectives:

1) To assess spiritual intelligence, self-efficacy, emotional intelligence and academic achievement of B.Ed. student teachers.
2) To compare spiritual intelligence of B. Ed. student teachers with respect to demographic variables.
3) To compare self-efficacy of B. Ed. student teachers with respect to demographic variables.
4) To compare emotional intelligence of B. Ed. student teachers with respect to demographic variables.
5) To compare academic achievement of B. Ed. student teachers with respect to demographic variables.
6) To examine the relationship between spiritual intelligence and self-efficacy of B.Ed. student teachers.
7) To investigate the relationship between spiritual intelligence and emotional intelligence of B.Ed. student teachers.
8) To examine the relationship between spiritual intelligence and academic achievement of B.Ed. student teachers.
9) To analyze relationship between emotional intelligence and self-efficacy of B. Ed. Student teachers.
10) To analyze relationship between emotional intelligence and academic achievement of B. Ed. Student teachers.
11) To investigate relationship between self-efficacy and achievement of B. Ed. Student teachers.
12) To examine contribution of spiritual intelligence and emotional intelligence in self-efficacy of student teachers.
13) To examine the contribution of spiritual intelligence, self-efficacy and emotional intelligence in the academic achievement of B.Ed. student teachers.

**Hypotheses**

Following hypotheses are framed with respect to the objectives of the study:

1) There is no significant difference in spiritual intelligence of B. Ed. student teachers with respect to demographic variables.
2) There is no significant difference in self-efficacy of B. Ed. student teachers with respect to demographic variables.
3) There is no significant difference in emotional intelligence of B. Ed. student teachers with respect to demographic variables.
4) There is no significant difference in academic achievement of B. Ed. student teachers with respect to demographic variables.
5) There is no significant relationship between spiritual intelligence and self-efficacy of B.Ed. student teachers.
6) There is no significant relationship between spiritual intelligence and emotional intelligence of B.Ed. student teachers.
7) There is no significant relationship between spiritual intelligence and academic achievement of B.Ed. student teachers.
8) There is no relationship between emotional intelligence and self-efficacy of B. Ed. Student teachers.
9) There is no significant relationship between emotional intelligence and academic achievement of B. Ed. Student teachers.
10) There is no significant relationship between self-efficacy and achievement of B. Ed. Student teachers.
11) There is no significant contribution of spiritual intelligence and emotional intelligence in self-efficacy of student teachers.

12) There is no significant the contribution of spiritual intelligence, self-efficacy and emotional intelligence in the academic achievement of B.Ed. student teachers.

Sample

Sample of the study is 300 B.Ed. Student-teachers from four colleges of education namely, Lovely School of Education; DIPS college of Education, Dhillwan; Kamla Nehru College of Education and Ramgharia College of Education.

Tools

The following tools are used in the study:

1) Spiritual Intelligence Scale by Santosh Dhar and Upinder Dhar (2010)

This scale has 53 items measuring spiritual intelligence in six dimensions namely: benevolence, modesty, conviction, compassion, magnanimity and optimism.

2) Self-prepared Self-efficacy scale

The scale is developed by following the guidelines of Bandura’s Guide for preparing self-efficacy Scales (2006).

3) Teacher’s Emotional Intelligence Inventory by Shubhra Mangal (2008).

It is consists of 200 items of four factors — awareness of self and others professional orientation, intrapersonal management, interpersonal management.
4) End of term examination scores and teaching practice assessment scores is used for assessing academic achievement of B.Ed. pupil teachers.

**Delimitations**

Keeping in view the availability of time and resources the study is delimited in scope as follows:

1) The study is delimited to the selected sample of 300 B.Ed. student teachers of Kapurthala district.

2) The study is delimited to selected variables only i.e. spiritual intelligence, self-efficacy, academic achievement and emotional intelligence.