

SPIRITUAL INTELLIGENCE OF TEACHERS AND TEACHER INTERNS IN RELATION TO THEIR SOCIO- ECONOMIC STATUS

Deepa Sikand Kauts

“Education is a means to an end”, the statement has taken a backseat in the present context of the techno world. The quest for knowledge and truth should be undertaken for its own sake, is becoming the motto of everybody. Education is not primarily for livelihood, but for life as is stressed by the UNESCO. A balanced development of many dimensions of human personality i.e., physical, intellectual, moral, emotional, aesthetic, spiritual and social is the key to true education. The whole purpose of education is to realize the inner dignity of man which ultimately leads to an integral development of personality. The present research aims to explore the spiritual intelligence of teachers and teacher interns in relation to their socio-economic status. A total of 400 teachers and 400 teacher interns were taken as respondents from 10 Senior Secondary Schools and 5 colleges of education through simple random sampling in the sample frame of the present study. To measure the spiritual intelligence of teachers and teacher interns in relation to their socio-economic status, a survey questionnaire was used for data collection. Mean, standard deviation and one-way ANOVA were employed to analyse and interpret the difference of data. After the analysis of data, it was found that the spiritual intelligence of teachers and teacher interns differs with regard to their socio-economic status.

KEYWORDS: Spiritual Intelligence, Socio-Economic Status, Teachers, Interns

INTRODUCTION

“Education is one of the most important drivers of India's social and economic

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development.”

Swami Vivekananda believed that the end of education is “unfoldment” by which he meant development of all the possibilities of the human personality. He saw no dichotomy between secular education and spiritual education. Palmer (1998) stated that the fundamental reality is that human beings are four-dimensional beings with body, mind, heart and spirit; and corresponding to it are their needs. Intellect, emotion and spirit depend on one another for wholeness; they are interwoven in human self and in education at its best. It's the education system that has to handle the responsibility as it has the largest reach to the widest group at different stages of unbolting their potential. The task has to be handled by positive education in which the teachers embed the principles of well-being into what they teach. Therefore, teachers' thinking abilities and well-being becomes vital for making them an efficient medium and model for unleashing the optimum potential in students. Understanding this is the key to the path towards unlocking the true potential in human beings.

Spiritual Intelligence

Spiritual intelligence is the expression of innate spiritual qualities through your thoughts, actions and attitude says Brahmakumari Shivani. Zohar coined the term "spiritual intelligence" and introduced the idea in 1997 in her book “Rewiring the Corporate Brain”. Spiritual intelligence is defined 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. In order to understand spiritual intelligence, it is useful to first be clear on what we mean when we use these two words. Let us understand the meaning of the words individually.

Being Spiritual refers to think, act and interact from an awareness of self as spirit not form, soul not body. Most of us are taught to believe we are our physical forms, and so we identify with our body or the labels we give to our bodies such as nationality, race, gender, profession etc. This wrong sense of self is what creates all fear, anger and sadness in life. From a spiritual point of view these emotions are always the result of ego (misidentification), which then blocks access to your true spiritual nature which is peaceful, loving and joyful.

Having intelligence is to use what you know in the right way at the right time in the right place with the right intention. For example, if you 'know' yourself as a spiritual being you will also 'know' that you do not own or possess anything. When something in your life is damaged or lost, it does not affect you in any way - you are able to use your spiritual power to accept and move on. If someone praises the clothes you wear, or insults you in any way or comments

negatively about your looks, you are not affected because you 'know' that your real beauty lies within your character, within your nature, which no one can ever take away. In that moment you draw on the inner power of that knowledge and use it to remain stable in the face of others negativity. In effect you are drawing on your spiritual strength which is only released when you know who and what you are, and then using that strength in the right way, in the right place at the right time.

King (2009) defined spiritual intelligence as a set of adaptive mental capacities based on non-material and transcendent aspects of reality, specifically those that: contribute to the awareness, integration, and adaptive application of the non-material 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." Vaughan (2005) stated that spiritual intelligence is concerned with the inner life of mind and spirit and its relationship to being in the world.

Crumley (2005) conducted a study on "The lived experience of becoming a teacher: A phenomenological study of the intellectual, emotional, and spiritual journey" at the University of Idaho, USA. This study suggests to the members of the teaching ecology to reassess the essence and personal value found in the experience of becoming a teacher and validate the knowledge, meaning, and understanding of teacher education & teacher internships offered to prospective teachers. The study also provides scope for Teacher educators and educational policy makers to re-evaluate their perceptions and beliefs about ways in which certification programs can best prepare our country's teachers for the challenges of the classroom. Koenig, McCullough and Larson (2000) stated that definitions of spiritual intelligence rely on the concept of spirituality as being distinct from religiosity. Koenig (2000) reported that definitions of spiritual intelligence rely on the concept of spirituality as being distinct from religiosity and Ursula (1997) has asserted that Spirituality contains personal activity in order to figure out personal meaning for life and is more personal and private, while religion refers to more general and social matters.

King (2009) proposed four core abilities or capacities of Spiritual Intelligence:

1. Critical Existential Thinking: The capacity to critically contemplate the nature of existence, reality, the universe, space, time and other existential/metaphysical issues; also the capacity to contemplate non-existential issues in relation to one's existence (i.e., from an existential perspective).

2. Personal Meaning Production: The ability to derive personal meaning and purpose from all physical and mental experiences, including the capacity to create and master a life purpose.

3. Transcendental Awareness: The capacity to identify transcendent dimensions/patterns of the self-i.e., a transpersonal or transcendent self, of others, and of the physical world (e. g., non-materialism) during normal states of consciousness, accompanied by the capacity to identify their relationship to one's self and to the physical.

4. Conscious State Expansion: The ability to enter and exit higher states of consciousness (e.g. pure consciousness, cosmic consciousness, unity, oneness) and other states of trance at one's own discretion (as in deep contemplation, meditation, prayer, etc.

TEACHER AND TEACHER INTERNS

Teachers are the key factors in an education system. It is a well-known fact that their subject knowledge has an influence on students' learning in the classroom settings. William Cooley and Paul Lohnes argued that “yesterday's achievement is today's ability and tomorrow's aptitude”. Teaching needs three qualities. Knowledge is the first, communication skill is the second, aptitude is the third (The Hindu, 2002, Sept. 3). “A poor teacher tells; a good teacher teaches; an excellent teacher demonstrates; an outstanding teacher motivates”. Time and again we hear these proverbial sayings from various sources at different occasions. The ability of a teacher is decided in classrooms while presentation. Sitting in a good teacher's class those with aptitude, always probe whether they can teach like this and then believe they can. Students' aptitude is well influenced by the classes they sit in and the teachers who teach them in their student days from primary to college. How teachers can be identified as teachers with teacher aptitude? Good teaching looks effortless because a teacher's knowledge and experience are invisible. Teaching is a tricky blend of action, a way of contextualizing knowledge. A variety of factors seems to go along with teacher aptitude and is depended upon certain personal traits, intellectual and temperamental and these often will enable the teacher to get over even drastic constraints imposed on his performance. The present study helps to find out the relation between teaching aptitude and intelligence of B.Ed. pupil teachers.

SOCIO-ECONOMIC STATUS

Socio-economic status is commonly conceptualized as the social standing or class of an individual or group. It is often measured as a combination of education, income and occupation. Socio-economic status (SES) is a measure of one's access to collectively desired resources and is a fundamental construct in the social and health sciences.

Whatever terms are used, it is essential to appreciate that SES is more

difficult to define in the complex world of the 21st Century than it was in, say, the early 19th century or before. In the pre-modern era, SES may have been based on physical strength, intelligence, and/or choice of parents (a quip worthy of considerable thought). In the modern era, wealth, income, educational attainment, and occupational prestige have been defensible indicators of SES. But in our current post-industrial era, it is not altogether clear what indicators signal access to what resources and whether there is sufficient social consensus on the desirable resources themselves. Bowles, Gintis and Wright (1998) has reviewed that many contemporary scholars appear interested in SES because it serves as an indicator of the health of a social system or society, often measured against some egalitarian or meritocratic ideal. Informally stated, the meritocratic ideal is that regardless of birth right or inherited endowments, individuals may increase their SES through effort, including but not limited to the development of their inherited endowments. Kushwaha (2014) found that spiritual intelligence of the prospective teachers is related with their SES.

OBJECTIVES OF THE STUDY

The objectives of the study are:

1. To study the spiritual intelligence of teachers in relation to their socio-economic status.
2. To study the spiritual intelligence of teacher interns in relation to their socio-economic status.

HYPOTHESES

The study was designed to test the following hypotheses:

- Ho1: There exists no significant difference in the spiritual intelligence of teacher interns belonging to different socio-economic status.
- Ho2: There exists no significant difference in the spiritual intelligence of teachers belonging to different socio-economic status.

SAMPLE

In order to conduct the study, 10 Senior Secondary Schools and 5 colleges of education were selected randomly from Kapurthala district of Punjab. Out of selected schools and colleges of education, investigation was carried out on 400 teachers and 400 teacher interns.

DESIGN OF THE STUDY

The design of the present study is as follows:

Socio-economic status was studied as independent variable and was used for the purpose of classification vis-à-vis High Socio-economic Status (HSE), High Middle Socio-economic Status (HMSE), Middle Socio-economic Status (MSE), High Lower Socio-economic Status (HLSE), Low Socio-economic Status (LSE). One-way factorial design was employed on the scores of spiritual intelligence of teacher interns. The same design was employed on the scores of spiritual intelligences of teachers. The schematic representation of the design is given in Figure 1 and 2.

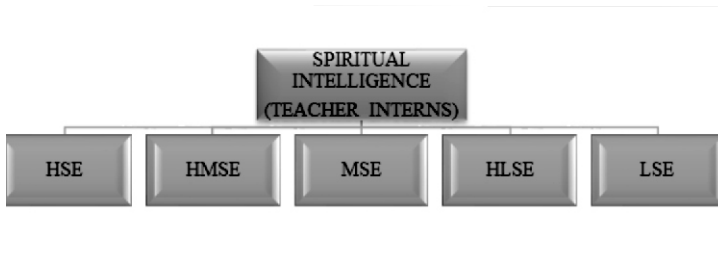


Figure 1. Factorial Design of Spiritual Intelligence, Socio-Economic Status (High Social Economic Status, High Middle Socio-Economic Status, Middle Socio-Economic Status, High Lower Socio-Economic Status, Low Socio-Economic Status) of Teacher Interns.



Figure 2. Factorial Design of Spiritual Intelligence, Socio-Economic Status (High Social Economic Status, High Middle Socio-Economic Status, Middle Socio-Economic Status, High Lower Socio-Economic Status, Low Socio-Economic Status) of Teachers.

TOOLS USED IN THE STUDY

Following tools were employed for the present study:

1. Socio-Economic Status Scale (Bhardwaj, 2001) and

2. The Spiritual Intelligence Self Report Inventory (Deccico, King and Sisri, 2009)

PROCEDURE

List of senior secondary schools and colleges of Kapurthala was prepared. 10 senior secondary schools and 5 colleges of education were randomly selected from the list. 200 school teachers and 200 teacher interns were randomly selected from the list of schools and colleges. The scale of socio-economic status was administered and on the basis of Socio-economic status, teachers were classified into five groups: High Socio-economic Status, High Middle Socio-economic Status, Middle Socio-economic Status, High Lower Socio-economic Status, and Low Socio-economic Status. The Spiritual Intelligence self-report inventory was administered to the selected sample. The collected data was scored and analysis was carried out.

RESULTS OF THE STUDY

The various results of statistical analysis are given in this section.

Score of Spiritual Intelligence of Teacher Interns

The mean and standard deviation of sub groups, on the scores of spiritual intelligence of teacher interns are presented in Tables 1 and 2.

Table 1

Mean of Sub-Groups of ANOVA for One Way Factorial Design on the Scores of Spiritual Intelligence of Teacher Interns with Respect to their Socio-Economic Status.

Groups	M	S.D.
HSE	56.81	55.99
HMSE	53.34	35.82
MSE	49.275	21.72
HLSE	49.34	4.48
LSE	33.43	2.524
Total	N=400	

Table 2

Summary of ANOVA for One Way Factorial Design on the Scores of Spiritual Intelligence of Teacher Interns with Respect to their Socio-economic Status.

SOURCES OF VARIATION	SS	df	MSS	F
Between Samples	16869.817	V1=4	4217.45425	31.36879302**
Within Samples	53106.743	V2=395	134.4474506	
	69975.56	399		

*Significant at the 0.05 level of confidence **Significant at the 0.01 level of confidence

Main Effects

It may be observed from Table 2 that F-ratio for the difference between the means of HSE, HMSE, MSE, HLSE, and LSE groups of teacher interns on the scores of spiritual intelligence was found to be statistically significant at 0.01 level of confidence. It indicates that these groups of teacher interns differ with regard to spiritual intelligence in relation to their socio-economic status.

Further, examination of groups from Table 1 reveals that these mean scores are not comparable i.e. the mean score of the teacher interns of HSE, HMSE, MSE, HLSE groups are higher than the teacher interns of LSE group. The data provides sufficient evidence to reject the null Ho1 There exists no significant difference in the spiritual intelligence of teacher interns belonging to different socio-economic status. It may be concluded that the spiritual intelligence of the teacher interns differs with regard to the socio-economic status.

The results are in tune with the findings of Vokey (2003) who was of the similar view that it will be necessary for higher education to become a more hospitable environment for the spiritual development of both faculty and pre-service teachers.

Score of Spiritual Intelligence of Teachers

The mean and standard deviation of sub groups, on the scores of spiritual intelligence of teachers are presented in Tables 3 and 4.

Table 3
Mean of Sub-Groups of ANOVA for One Way Factorial Design on the Scores of Spiritual Intelligence of Teachers with Respect to their Socio-Economic Status.

Groups	M	S.D.
HSE	59.61	54.01
HMSE	55.24	34.418
MSE	51.09	20.442
HLSE	50.23	50.112
LSE	30.41	3.316
Total	N=400	

Table 4
Summary of ANOVA for One Way Factorial Design On the Scores of Spiritual Intelligence of Teachers with Respect to their Socio-Economic Status.

SOURCES OF VARIATION	SS	Df	MSS	F
Between Samples	17899.217	V1=4	4474.80425	29.00734**
Within Samples	60796.043	V2=395	153.9140329	
Total	78695.26	399		

** Significant at the 0.05 level of confidence **Significant at the 0.01 level of confidence*

It may be observed from Table 4 that F-ratio for the difference between the means of HSE, HMSE, MSE, HLSE, LSE groups of teachers on the scores of spiritual intelligence was found to be statistically significant at 0.01 level of confidence. It indicates that these groups of teachers differ with regard to spiritual intelligence in relation to their socio-economic status. Further, examination of groups from Table 1 reveals that these mean scores are not comparable i.e. the mean score of the teachers of HSE, HMSE, MSE, HLSE groups are higher than the teachers of LSE group. The data provides sufficient evidence to reject the null Ho2 There exists no significant difference in the spiritual intelligence of teachers belonging to different socio-economic status. It may be concluded that the spiritual intelligence of the teachers differs with regard to the socio-economic status.

The results are in tune with the findings of Kauor (2013) studied spiritual intelligence in high school teachers and its relationship with job satisfaction. The results indicate a significant positive relationship between spiritual intelligence of teachers and their job satisfaction.

Yahyazadeh and Lotfi (2012) studied the relationship between spiritual intelligence and job satisfaction in teachers. Their findings showed that there is a significant relationship between spiritual intelligence and job satisfaction in teachers and also there is a significant relationship between spiritual intelligence of teachers and their scientific levels. They reported a significant relationship between spiritual intelligence and five components of job satisfaction (awareness of job nature, attitude towards supervisors, relationships with colleagues, opportunity for promotion, and working conditions), but they observed no significant relationship between spiritual intelligence and another components of job satisfaction (salary and benefits).

Khorshidi and Ebadi (2011) studied the relationship between spiritual intelligence and job satisfaction and stated that there is a significant positive relationship between spiritual intelligence and job satisfaction.

DISCUSSION ON THE FINDINGS OF THE STUDY

1. The spiritual intelligence of the teachers differs with regard to the socio-economic status. Teachers with high spiritual intelligence have an ability to reframe, and to see things in a wider context. This will embrace their holistic thinking and engages the whole person teaching students to think critically and creatively for themselves. Through high spiritual intelligence, the effectiveness of student teachers can be enhanced and that will enable them to teach with seeing larger patterns and relationships in their personal and professional life. Kauor (2013) studied spiritual intelligence in high school teachers and its relationship with job satisfaction. The results indicate a significant positive relationship between spiritual intelligence of teachers and their job satisfaction.
2. The spiritual intelligence of the teacher interns differs with regard to the socio-economic status. Vokey (2003) supported the above assertion that it will be necessary for higher education to become a more hospitable environment for the spiritual development of both faculty and pre-service teachers. Kushwaha (2014) found that spiritual intelligence of the prospective teachers is related with their SES.

One of the most important aspect of a student's life is his proper spiritual development. The spiritual development of a student is not a spontaneous

process but it starts from his childhood. Only a well spiritually developed person can have a static personality, which is essential for better survival in their educational and professional life. Teacher interns should pursue their spiritual intelligence and should keep exercising meditation and yoga for their healthy mind and concentration. They should be introspective. Management should be aware of the spiritual needs of their teachers and try to create a dynamic organizational atmosphere. With such measures it can be hoped that teachers enjoy doing their tasks and be more satisfied. Teachers' professional development should not be viewed as a course where teachers can learn a new skill in a week, but ought to focus on support for teachers' spiritual growth so that they experience meaning in what they do, turning their job into a vocation by achieving sense of personal wholeness, purpose and direction. Management can improve the teachers' perception of their job through measures such as job enrichment, empowerment of teachers, and adding joy to work. Spiritual education must be provided to teachers and teacher interns.

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