

Enhancing Spiritual Intelligence: Effect on Self Efficacy

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I. INTRODUCTION

Policy changes, budget cuts, fewer staff, increasing parental expectations, over ambitious managements, increased accountability and urgency of results all this put together take a heavy toll on teacher efficacy and teacher mental health and well-being. While teacher self efficacy could a result of multiplicity of factors, the reason for this study was to adequately explore the relationship between spirituality and teacher self efficacy. More so understand the teachers' perception about spirituality and self efficacy. And study if spiritual training and practice could enhance the spiritual intelligence of teachers and bring meaningful differences to the lives of teachers. Would that in any way affect the efficacy of teachers? Thus the title of the study is

“Enhancing Spiritual Intelligence in Teachers: Effect on Self-Efficacy”

Rationale for the Study

The idea that schools have a responsibility to provide a holistic education that aims to develop more than just a child's academic ability is well supported (Burrows, 2006; Chittenden, 2003; Harris, 2016; Smith and Mc Sherry, 2004). There is an increasing evidence those students who receive holistic education: physical, social, emotional, cognitive and spiritual have higher academic achievement and better life outcomes in relation to health, employment, social inclusion and economic independence (Kimbel & Schellenberg 2013; Noble et al., 2008). Review points out the positive relationship between spirituality and better life outcomes. Eckersely, (2000) noted serious decline in mental health of modern youths and the indications pointed to the lack in spirituality. Ivztan et.al (2013) measured people's psychological well-being for self- actualization, meaning in life and personal growth initiative, and confirmed the importance of spirituality on psychological well-being. Kidwai et.al (2014) assessed the effect of spirituality on negative life effects and the manner in which people experience and deal with it. Emmons, Cheung and Tehrani (1998) reported that people with higher number of spiritual strivings were found to have a greater purpose in life, better life satisfaction and higher level of well-being.

This is equally true with teachers, Dincer (2009) mentioned that spiritual intelligence provides a sense of personal wholeness, goal and direction, he pointed out that teachers with high level of spiritual Intelligence are able to mould students from all age groups to experience a wholesome life filled with self-respect and creativity. Teachers with spiritual Intelligence are more satisfied with their jobs. Spiritual Intelligence has positive influence on Job Satisfaction (Cherati, Mahdavi, & Rezacian, 2013). Teacher with high spiritual intelligence carry out their role with highest regards and nobility not just as a tutor but a holistic educator to awaken creativity and spiritual Intelligence of learners (Colalillo Kates, 2002). This has led to a rekindled emphasis on a timeless certainty: if students are to achieve higher academic standards and better life outcomes then no less can be expected of their teachers.

Teacher needs, teacher quality and teacher development have always been a concern and we often see immense disparity between the idealized goals and expectations from teachers and the actual teaching or professional training they receive in teacher education. While sufficient exposure and training is provided both at pre-service and in-service level to enable teachers to be successful; however, these practices often lack the empowerment to sustain teachers through the arduous tasks, professional stress and demands of being an educator. Teacher education, teacher development programs, and teacher curriculum are oftentimes not designed to equip teachers to overcome adversity, let alone thrive in the teaching profession. The question is, then, “Why do some teachers persevere through adversity, even moving beyond toward

excellence in the profession?” Where do they get such a conviction to fight in the face of challenges? Zembylas & Papanastasiou (2004) note that, it is the perceived relationship between what one wants from

teaching and what it is offering, it is about the satisfaction that one gets from the profession. The research on teacher effectiveness has largely examined the techniques and strategies that equip teachers to be effective, but there is very little research that has investigated the effect of teacher spirituality upon teachers' beliefs regarding their own efficacy (teacher self-efficacy).

The purpose of this study was to understand and explore spirituality as a concept & spiritual intelligence as a construct, study its effect on teachers' self efficacy and performance. The study was guided by the following research questions:

- How do teachers understand spirituality?
- What different roles does spirituality play in their life?
- How do teachers perceive their own efficacy?
- Does professional training in the practice of spirituality enhance spiritual intelligence?
- What is the impact, if any, of teachers' spiritual intelligence on their self efficacy?

Objectives of the Study

1. To study the existing status of spiritual intelligence and self-efficacy.
2. To develop spiritual intelligence program to enhance spiritual intelligence in teachers.
3. To implement the developed program to enhance spiritual intelligence in teachers.
4. To study the effect of the developed program in terms of
 - a. Participant diary
 - b. Field diary
 - c. Reflective journal
 - d. Feedback
5. To study the effect of spiritual intelligence on self-efficacy.

Explanation of the terms

For purpose of this study self efficacy is defined according to social cognition presented by Bandura (1997) where it is described as "beliefs about one's capabilities to organize and execute the course of action required to achieve the desired results" (p.3).

Spiritual intelligence

Cindy Wigglesworth defines spiritual intelligence as the ability to act with wisdom and compassion, while maintaining inner and outer peace, regardless of the circumstances.

Role of the Researcher

In the initial of the study, the role of the researcher was to identify the concept of spirituality and drawing indicators of spiritual intelligence as a construct. Researcher was constantly engaged in developing the programme to enhance the spiritual intelligence of the samples. Researcher has maintained the record of all the collected information in the form of field diary, reflective logs, Google forms summary so as to arrive at an understanding of the concept undertaken for the study. Through the research endeavour role of researcher is facilitator. As facilitator researcher has developed rapport with the samples, making them participate in the activities, facilitating them in doing the tasks assigned, helping them through the journey.

Selection of the participants and their profile

Purposefully *Atmiya Vidhyapeeth, Gandhidham, Kutch, Gujarat* was chosen owing to the willingness and support of the management and the principal of the school. My second step was to select my participants/respondents based on their willingness and commitment to be a part of the entire research journey. The selection of the participants began with a staff meeting where they were oriented to the purpose of the research, the broad objectives, expectations from them, the time required and their role throughout the journey of research. This was to give them a sufficient understanding and choice, if they wanted to continue for the program or leave. The researcher used a small video followed by engagement with some of the existential questions like:

- Why do we suffer?
- What is our life's goal?
- Are we all happy?
- Is our happiness permanent?
- What do we do to make our happiness permanent?
- Do negative feelings like jealous, anger, ego and hatred affect us?

- Do positive feelings like love, care, compassion, forgiveness soothe us?

Participants were then given a choice to decide if they wanted to continue with such an engagement. All male members from the staff were the first ones to leave; this was followed by working mothers, who expressed their inability to be part of the program owing to their family responsibilities. With this I was left with total of 14 candidates. Of which one got married and left the institute, one had serious medical emergency and could not continue and two others owing to family responsibilities could not continue further. So the total number of participants that continued throughout the journey was ten.

The teacher participants that continued with the researcher for the entire research journey was diverse in the sense that they belonged to different caste and class background with 1 to 5 years of teaching experience in the age group of 25 to 30 but homogenous in the sense that it was an all female and all theist group. Only two of the ten were married and rests were single.

Data Collection

Qualitative research involves the collection, analysis, and interpretation of data that are not easily reduced to numbers. These data relate to the social reality and the concepts and behaviors of people within it. Different methods are used in qualitative research. For the current research a combination of interviews, Focus Groups, participant diaries and reflective journals were used for data collection. Combination of two or more data collection methods, for instance interviews followed by diary writing or in some cases diary writing followed by interview helped data triangulation and thus enhanced the credibility of the study. In fact irrespective of the data collection method applied, the researcher felt that keeping a diary during the study, with reflections on the process (e.g. regarding method and participant selection) and the role and influence of the researcher added 'reflexivity' to the entire process and increased the credibility of the research.

The data collection was done personally by the investigator in phases.

Phase I: The phase one included identifying the field for study, developing rapport with the participants, understanding their perception of self efficacy and spirituality and orienting them on the program, its scope and worth in their roles as teachers.

Phase II: In the phase two a program was constructed to enhance the spiritual intelligence of the sample group. This program was validated by the experts in the area of Education and revised based on the required changes.

Phase III: In the phase three the program was implemented for a period of six months. Every session was followed by a discussion and a feedback on the activity as also a weekly record of the gradual changes that happened throughout the week and a reflective dialogue on it before proceeding.

Phase IV: In phase four the effect of the program was studied in terms of the participant feedback, their diaries, reflection, and its effect on self-efficacy. While qualitative research provides us scope to learn about what you cannot see and explore alternative explanations for what you see. The two constructs 'spirituality and self efficacy' that the researcher was exploring through the research cannot be seen. However this study offered an opportunity to define, describe its characteristic and explain what was seen in terms of the behavioral changes observed in the participants as articulated by them.

Tools and techniques of Data Collection Interviews

Interviews were a major research method for data collection, both before, during and after the program. In fact before the program it was a FGI (Focus Group Interview) to understand the perception of the teachers on spirituality and self efficacy. Due to the abstractness of the topic, relatively homogenous character of the group and this being the first session it was felt that a more natural environment -just as in real life (Casey & Krueger, 2000) would be required so as to open a ground for learning and interaction. While the focus of the research was to study the existing status of spirituality, it also dealt with improving the spiritual intelligence and studies its effect on self efficacy. Thus in the first case it required the researcher to be a neutral person without influencing the participants thoughts, views, feelings and beliefs while in the second case it required to influence and question their thoughts, beliefs, feelings and actions (Denscombe, 2007). This was one more reason the researcher uses FGI.

Reflective Journals As a researcher I made my experiences, feelings, thoughts and opinions visible and an acknowledged part of the research process through keeping reflective journals and using them in writing up research. While on one hand I took utmost care to bracket personal values and assumptions in research to make it more objective; on the other hand made an attempt through conscious acknowledgement of those values by writing self-reflective journals that facilitate 'reflexivity' whereby journals are used to examine "personal assumptions and goals" and clarify "individual belief systems and subjectivities" thus bringing in individual values and beliefs (Ahern as cited in Russell & Kelly, 2002, p.2).

Field Diary

Self-completion diaries have a number of advantages over other data collections methods. It is a systematic record with discrete entries arranged by order of date; a type of report and commentary upon events, experiences, thoughts and feelings. Diaries are utilized in qualitative social research to explore the complexities of human behavior and practice and collect information about a particular topic (Bryman 2012). They however are used under differing methodological umbrellas, for both quantitative and qualitative research (Corti 1993; Duke 2012) and across a range of disciplines. Diaries have many different structures and formats and written reflections, technology nevertheless has created new opportunities for diary keeping (Alaszewski 2006) for example video self-report accounts, blogs and even face book and whatsapp updates on experiences and events have been considered as online versions of diaries (Hookaway 2008; Harricharan and Bhopal2014).

Using a diary encourages a retrospective account of experience and a reconstruction of practice and provides researchers with possible insights into participants' worlds, a way to begin to understand how events are perceived and understood (Block 1996; Bruner 1993; Kenten 2010).

Information Schedule - It was developed to collect the basic information of the teachers regarding their age, gender, experience, belief in God, technological expertise, basic discipline, educational qualification etc.

Questionnaire – A questionnaire was developed for seeking participant feedback on the developed program and included both open and close ended questions.

Situational Test - Situational test was developed and given to the participants both before and after the intervention to understand through their responses their feelings, emotions, mechanisms for coping in different life situations, their belief system and their perception about their spirituality and self efficacy.

Data Analysis

Glaser (1998) asserts that data analysis in qualitative research is cyclical in nature. He describes the process as the five S's: subsequent, sequential, simultaneous, serendipitous, and scheduled. There is no particular or predetermined order to these. "Sequential is what must be done next. Subsequent is what is to be done later as part of current activity" (Glaser, 1998, p. 15). Simultaneous refers to the pieces of the process (collecting, constant comparative analyzing, coding, sorting, and writing) that will happen at the same time because the emphasis will continue to change as progress is made toward the final framework.

Constant Comparative Method

Data analysis in qualitative research also uses what is called the constant comparative method. It is the continual "interplay between the researcher, the data, and the developing theory" (Johnson & Christensen, 2004, p. 383). In this process the participants are listened to continually and thoughtfully, questions are constantly asked of the data, and analysis is compared to previous analysis and researchers. "Whether the material is research data, others' ideas on it or the literature, it is to be compared to the ongoing data and memos for the purpose of generating the best fitting and working idea" (Glaser, 1978, p. 8). Through coding, sorting and writing the researcher was constantly relating data to ideas, then ideas to other ideas. Throughout the process of constant comparison, it was important to stay self-aware. The researcher had to continually maintain attention on the processes involved (selection of interview questions, reading and reflecting on the participant diaries, reconfirming responses in follow-up interviews, interpreting the reflective journal, coding and sorting), as the process was iterative and the theories were changing and developing (Miles & Huberman, 1994).

Coding

Coding is a process for assigning units of meaning to information compiled during a study (Johnson & Christensen, 2004). At a very basic level, coding involves taking text or other data, segmenting sentences (or paragraphs) into conceptual categories, and labelling those categories with a term (Creswell, 2003).

Sorting: It is about separating concepts, themes, and ideas into categories that emerge from the data obtained through different sources. This sorting would help show important relationships between two or more variables in the research. This required the researcher to move back and forth to data as also to the participants at times and reconfirm.

Trustworthiness and Credibility

In order to maintain trustworthiness and credibility in this study, the researcher took three steps: a) the researcher guarded against researcher bias, b) triangulation was built into the data collection and analysis process, and c) the analyzed data was reconfirmed with the participants through follow-up interviews.

Not only this researcher was keen to know the effect of the intervention after six months of the program completion and therefore a Google form was designed to seek a second round of feedback from the participants

through online Google form, for which once again all ten of the participants responded. By the use of constant comparison method, the emerging data was constantly seen in light of the existing research work and theories and thus was on auto verification mode.

Major findings:

The first objective being study of spiritual intelligence and self-efficacy status, researcher studied their present understanding of both the construct by focus group interaction. Attempt was made to study the meaning and concept of spirituality and self efficacy as understood by the participants. It further studied the spirituality in practice and the current state of the self efficacy of the participants. It was found that some of the participants (N=4) understood spirituality as ‘relationship with God’, while others were unclear of the difference between religion and spirituality and emphasized on the need for a peaceful life. They understood spirituality as ‘interconnectedness with others’. Thus spirituality was found to have multiple referents.

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

➤ The second objective was to develop spiritual intelligence program to enhance spiritual intelligence among teachers, the researcher developed various group as well as individual activities. The researcher through literature review identified components of Spirituality and developed the SIP based on those components and its descriptors. The components included the following:

- Awareness and Acceptance of Self,(AAS)
- Keep it Minimum,(KiM)
- Managing Emotions,(ME)
- Connectedness with all Living beings and with the Transcendent(CLT)
- Harmony with Self and Others(HSO)

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

➤ The Third objective was to implement the developed spiritual intelligence program; the developed program was implemented on a group of 10 school teachers for a period of 5 months

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

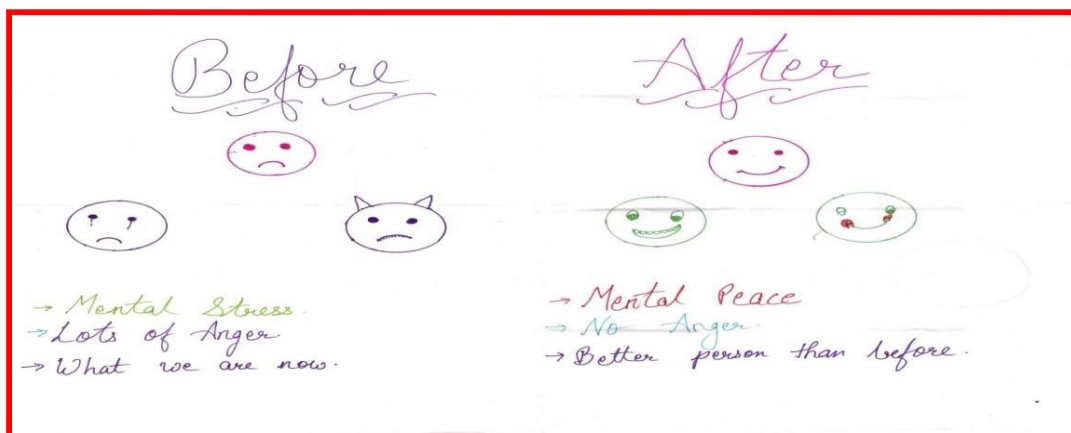
- a. Awareness stage
- b. Realization stage
- c. Commitment stage and
- d. Behavior modification stage

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

Conscious Warrior		Unconscious Victim	
1.	Takes Responsibility	1.	Blames others
2.	Is Proactive	2.	Is reactive
3.	Makes Life happen	3.	Life just happens
4.	Is Open, Flexible, Agile	4.	Is closed, rigid and stuck

5. Is able to see Choices and Options	5. Hasexcuses
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Post SIP the participants expressed their joy through emotion chart that depicted their mental state:



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

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

Anger management and self control

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

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

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

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

The last but not the least was the component on developing harmony with self and others. These participants found it most challenging to do.

In another question that the goggles form sought answers on:

Describe the positive changes that you notice in yourself? It could be a change in your habits or practices as well?
Yes, this is now a habit .Praying for God and positive thoughts.
I started understanding what I really want. Previously I mostly found myself confused that which thing is better for me as well as I feel confident now as I know what positives and strengths I have
Now I believe in myself and my Strengths
I have become little patient in handling the things...also when I feel too much angry I
sit down n meditate n analyze myself n situation
I try to respond taking a pause and then react to situation
<ol style="list-style-type: none"> 1) Responsive behavior, as we are dealing with human beings notmachines. 2) Confidence increased as whatever happens, it is for ourgood. 3) Utilization of time and situations effectively rather thancomplaining. 4) Always in urge of self analysis and selfimprovement. 5) My focus is now on knowledge should be in my actions more than in myvoice
Now I start to love oneself and also live happily
Now able to take everything in a positive manner... most importantly I reduce my anger to a major extent.

I have now become stronger and felt that I can face any situation in my life
Being positive in each and every aspect
Move from React to Respond

Thus the SIP was not only found to be effective but also had positive impact on the self efficacy of the teachers. In the sense that it could improve the self belief, the confidence, the self image and esteem of the teachers.

Implications of the study

The university has to educate the mind and soul of the students in order that he may grow in wisdom. It has to instill moral values in students while making them well disciplined. The National Curriculum framework NCF(2005) for school education by NCERT apart from broad based general education to all learners emphasizes very much not only on acquisition of basic life skills but also on development of high standards of IQ, EQ and SQ. The NCF 2000 also stresses the need for assessment of EQ and SQ in addition to IQ. The recent 'National Curriculum Framework' (NCF,2000 as well as NCF,2005) for School Education by NCERT, apart from broad based general education to all learners, emphasizes very much not only on acquisition of basic life skills but also on development of high standards of IQ, Emotional Intelligence Quotient (EQ) and Spiritual Intelligence Quotient (SQ). The NCF (2000) also stresses the need for assessment of EQ and SQ in addition to IQ.

It is the responsibility of the educators to uphold values enshrined in the Constitution of India vision of NCF 2005 .The kind of teacher and teacher education we have envisioned calls upon us to look at teacher education as a holistic enterprise involving actions of different kinds and from multiple fronts aimed at the development of the total teacher – knowledge and understanding, repertoire of skills, positive attitudes, habits, values and the capacity to reflect. To recall, we need teachers who Care for children and love to be with them, understand children with in social, cultural and political contexts, develop sensitivity to their needs and problems, treat all children equally. 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 (NCFTE 2009). A teacher with high level of Spiritual Intelligence can provide guidelines for living from a soul-level and attaining self-fulfillment in both one's work and private life. Present study was attempt in this direction.

Following implication can be drawn from the study

- In preparing the teachers use of spiritual intelligence program is possible and can be implemented for all the levels of teacher preparation for ensuring quality in schooleducation.
- This study provides direct implication for newly introduced course "understanding self " in two years pre service teacher education program of B.Ed. the components of SIP can be directly taken for training the pre service teachers.
- In order to enhance spiritual intelligence, self-awareness and Journey of Reaction to Response (PAUSE) has come out as prime importance for the participants.
- Home environment has come out as a crucial factor in the initial stage fostering/impeding factor in the process of enhancing spirituality.
- The program can be directly used by any human being
- Experiential learning experienced by teachers during SIP had more scope to provide comprehensive understanding about the type of environment expected of them when they deal with students.
- Role of spirituality is pre- requisite for developing 'Humane Teacher' as recommended in the report of National curriculum framework for teacher Education

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