

Emotional-Spiritual Intelligence: For Revival of Values in *Samarth Bharat*

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Abstract

India once renowned as a land of gold and flourishing market, revered as a seat of higher learning and the origin place of many religions, sought as a country with rich spiritual culture, held in high regard as a tolerant nation that survived many atrocities, is now striving to regain its old glory and status of 'Jagat Guru'- the teacher of the World. Assertions are that the foundation of those glorious times was in its education system that was grounded in the Vedas and highly spiritual teachers whose spirituality guided society's value system. The shift in focus from spiritual thinking to rational-material thinking is the plausible cause of change. This paper is an empirical attempt to study rational, emotional and spiritual intelligence of teachers with respect to their values to further establish the assertion and the relative importance of the different dimensions of intelligence. Data was collected from 372 teachers from Bhopal city of Madhya Pradesh selected through stratified random sampling technique. Standardised tools like, The Group Test of General Mental Ability, Raven's Standard Progressive Matrices, Emotional Intelligence Scale, Personal Values Questionnaire and Spiritual Intelligence Questionnaire developed by the researcher were used for data collection. Step wise Regression was used to analyze the data. Results indicate some interesting findings establishing the emotional and spiritual dimensions of intelligence as predictors of some significant values needed to revive the degenerated society. The implications have been discussed.

Key words : Values, Samarth Bharat, Education, Teachers, Emotional and Spiritual Intelligence

Human species rose above their brutal basic instincts and in successive stages of development became a species with mind and conscious from just being a species with muscle. Owing to this each part of world has had its distinct identification in terms of the kind of the civilization and philosophy of society. India for centuries has been known as a rich civilization, a peaceful nation with equanimity for all existence, a fertile country abundantly blessed with natural resources, a land of people with great intellect, virtues and philosophy grounded in spirituality. The sovereignty of Indian thought and wisdom extended beyond the geographical boundaries as the world sought India as the home of highest learning. Max Muller, an eminent thinker of the West stated that whatever sphere of the human mind you may select for special study, whether it

be language or religion or mythology or philosophy, whether it be laws or customs, primitive art or primitive science, everywhere you have to go to India, whether you like it or not because some of the most valuable and instructive materials in the history of man are treasured in India only (Das, 1986, p.3).

The output of this ancient Indian educational system seems to be no way inconsiderable. The education characterised by knowledge for the sake of knowledge and the child's own efforts with those of their teachers made it a distinct and effective system. The long centuries for which the system held itself shows that it possessed elements of strength and value. Truth seekers from affluent families lead a life of continence and found no disgrace in being a destitute by choice, sharing their knowledge

within the society. The effect was also seen on common men and the testimony is furnished by many foreign visitors from East Asia describing Indians as honest, truthful, happy, pure without compulsion, considerate, trustworthy, faithful to their oaths, and free from deceit and violence. There has to be some ground for such a pervading report in form of these comments and remarks as these are not generally given by travellers to the natives of other countries in the past.

It is evident that the Indian education system in those times developed character in people and was not merely limited to instruction or habit formation. It was a system that prepared one for what lay beyond life, instilling highest virtues from conception to death. The picture portrayed by Adam's Report (1868) in the period of British rule in India reflects the social character of the society. The system then was quite robust to teach the masses in less cost with a school in every village, training skilled natives to produce convenience or luxury. At many places teachers taught the students free of cost, fed them at their homes, and provided them with free boarding, students pursued their education out of their own interest and till the period they felt they needed and then few switched over to skill training. Dr. Bell, Presidency Chaplain at Madras was so impressed with this system that he took it to England as an effective system to teach the poor masses (Bhatnagar *et al.*, 2011, p.83-85).

This social character and value system of the society could not have sustained itself without certain value preferences in teachers emerging from their spiritual thinking which led them to rise above their personal interest and contribute to the society. A paradigm shift in the social character of society in general and specifically in teachers whether may be attributed to shift in their thinking and the resultant value system is a question to be answered. Striving to attain back the virtuous society of the past, one needs to understand the importance of thinking abilities and their relation

to different values specifically in teachers as they mould the destiny of any nation.

Kumar (2006) found that teacher trainees with low emotional intelligence have higher economic and hedonistic values as compared to teacher trainees with high emotional intelligence. There are no studies exploring the relationship of rational intelligence and spiritual intelligence separately with values. Looking to the paucity of studies, this paper is an empirical attempt to study rational, emotional and spiritual intelligence of teachers with respect to their values to further establish the above assertion and find the relative importance of the different dimensions of intelligence in a virtuous Samarth Bharat.

Objective

The objective of the study was to study the individual contribution of Rational Intelligence, Emotional Intelligence, and Spiritual Intelligence in predicting Values (Religious, Social, Aesthetic, Economic, Knowledge, Hedonistic, Family Prestige and Health) of teachers separately.

Hypothesis

The hypothesis of the study was that there is no significant individual contribution of Rational Intelligence, Emotional Intelligence, and Spiritual Intelligence in predicting Values (Religious, Social, Aesthetic, Economic, Knowledge, Hedonistic, Family Prestige and Health) of teachers separately.

METHOD

Sample

This study was conducted on the teachers teaching in different schools and colleges of Bhopal, Madhya Pradesh. The schools from which the samples were taken were either affiliated to Central Board of Secondary Education (CBSE) or Madhya Pradesh (M.P.) Board. The sample was comprised of 373, both male and female teachers graduated from Arts, Science or Commerce

background teaching at Primary, Secondary or College levels selected by stratified random sampling technique. The age of the sample ranged from 22-60 yrs. They were at least graduates and good at reading English or Hindi or both languages.

Tools

In this study data was collected in respect of Rational Intelligence (verbal & non verbal), Emotional Intelligence, Spiritual Intelligence and (Religious, Social, Aesthetic, Economic, Knowledge, Hedonistic, Family Prestige and Health) Values. Standardized tools such as, The Group Test of General Mental Ability (20-52) by Jalota, Raven's Standard Progressive Matrices, Emotional Intelligence Scale by Pant and Prakash, Personal Values Questionnaire by Sherry and Verma, and Spiritual Intelligence Questionnaire developed by the researcher with an acceptable validity and reliability were used to collect the data. The details of these tools are given below.

Rational Intelligence (Verbal)

The verbal aspect of Rational Intelligence was assessed by administering- The Group Test of General Mental Ability (20-52) (EGMAT) developed by Jalota (1986) containing 100 questions with three to five alternatives for each question assessing nine aspects, namely, Number Series, Mathematical Instructions, Following Instructions, Vocabulary Similar, Vocabulary Opposites, Classifications, Best Answers, Analogies and Reasoning. In all, forty-five minutes are required to administer the test. The split-half reliability ranges from 0.59 to 0.99 averaging to 0.91. The Kuder-Richardson reliability for the test is 0.85. The validity of the test has been computed using Samoohik Mansik Yogyata Pariksha (4/51) and College Exam marks of I and II yr.

Rational Intelligence (Non- Verbal)

The Non-Verbal aspect of Rational Intelligence was assessed by administering the Raven's Standard Progressive Matrices (RSPM). It contains 60 meaningless designs requiring completion presented in 5 subsets, each subset with 12 designs arranged in sequence according to graded difficulty in a test booklet. The respondent chooses from multiple-choice options, the design or design part, which best fits to: (a) complete a pattern, (b) complete an analogy, (c) systematically alter a pattern, (d) introduce systematic permutations, or (e) systematically resolve figures into parts. Numerous reliability coefficients quoted by Raven vary from 0.80 to 0.90. Reliability reported by other investigators using the split-half method ranged from 0.70 to 0.90 with older children and adults, test-retest reliability varied within approximately the same range as that found by the split-half method. Validity of the Progressive Matrices tests has been studied in the usual ways. When the Stanford Binet Test of Intelligence was used as the criterion, correlations varied from 0.50 to 0.86.

Emotional Intelligence

Emotional Intelligence was assessed by administering the tool - Emotional Intelligence Scale developed by Pant and Prakash (2003), a 40 item & five point scale based on the ability model of Emotional Intelligence given by Mayer, Caruso and Salovey (1997) with inputs by developers from the Indian understanding of emotions. The dimensions assessed by the tool are Expression and Regulation of Emotion, Analysis, Relating and using Emotions, Empathy, Perception and Identification of Emotion. The reliability of dimensions ranges from 0.37 to 0.79. The validity of the tool is computed on the basis of the discriminative ability of the construct between the two genders. One would expect certain differences between the group on a valid measure of Emotional Intelligence (Schutte *et al.*, 1998).

Spiritual Intelligence

Spiritual Intelligence was assessed with the help of a Spiritual Intelligence questionnaire developed by the researcher. It contains 34 situations / items related to one's behaviour in daily life with 4 options for each situation depicting different degrees of spiritual thinking. The tool assesses four components namely, higher critical thinking / purpose seeking, integration, transcendence, and will power. Corresponding to each situation the respondent has to select one option that best represents his / her behaviour in that given situation. The tool possesses content validity as assessed by 7 experts of relevant field. The test-retest reliability at a gap of 25 days is reported to be 0.30.

Values

To assess Values, Personal Values Questionnaire (PVQ), developed by Sherry and Verma (2006) assessing nine values namely, Religious, Social, Aesthetic, Economic, Knowledge, Hedonistic, Family Prestige and Health was used. The tool is based on the definition that Value is a concept of the desirable ends, goals, ideals or modes of action, which make human behaviour selective Sherry and Verma (2006). There is no time limit for filling the Questionnaire. Validity of each Value assessed by the tool has been studied separately in the light of results of studies using other tools assessing Value and PVQ. Furthermore, the rank order coefficients of correlation between results of PVQ and the ranking of these Values, separately as drawn from the respondents' responses is 0.64. The test-retest Reliability coefficients ranged between 0.58-0.85, and on test-retest Reliability assessed by the researcher the coefficients were found to range from 0.14 to 0.56.

Procedure of Data Collection

Each Institute forming a part of the study was personally visited by the researcher and the teachers who fulfilled the requirements of the study were contacted in person during their free time. A rapport was established with these teachers orienting them about the purpose of the study. All the tools were provided to the subjects in both Hindi and English language to respond according to their convenience. The tools were administered in the same sequence on the subjects adhering to the specified instructions in the respective manuals and scoring was done by following the given keys / instructions of the test.

Data Analysis

The data were analysed with the help of step wise Regression Analysis, wherein rational, emotional and spiritual intelligence were taken as predictors stepwise and individually to see their significance and percentage of contribution in predicting the Religious, Social, Aesthetic, Economic, Knowledge, Hedonistic, Family Prestige and Health values of teachers. Predictors emerging with significant beta coefficients only are reflected in the results.

Results & Interpretations

For studying the individual contribution of Rational Intelligence (Verbal Intelligence and Non-Verbal Intelligence), Emotional Intelligence and Spiritual Intelligence in predicting Values (Religious, Social, Aesthetic, Economic, Knowledge, Hedonistic, Family Prestige and Health) of teachers, the data was analysed with the help of step-wise Regression. The results are given below in Table-1

Table-1: Variable-wise Beta Coefficients and Percentage of Individual Contribution in Predicting Values of Teachers

Criterion Variable	Predictors	Beta Coefficient	t-value	Remark	% of contribution
Religious Value	Rational Intelligence	-0.20	3.90	p<0.01	4.1 %
	Spiritual Intelligence	-0.11	2.24	p<0.05	1.5 %
Social Value	Spiritual Intelligence	0.28	5.62	p<0.01	7.8 %
Aesthetic Value	Emotional Intelligence	0.13	2.44	p<0.01	2.3 %
	Spiritual Intelligence	0.20	3.78	p<0.01	4.6 %
Economic Value	Rational Intelligence	0.19	3.87	p<0.01	3.0 %
	Spiritual Intelligence	-0.28	5.57	p<0.01	7.0 %
Knowledge Value	Emotional Intelligence	0.11	2.10	p<0.05	1.8 %
	Spiritual Intelligence	0.21	3.98	p<0.01	5.0 %
Hedonistic Value	Spiritual Intelligence	-0.23	4.51	p<0.01	5.0 %
Family Prestige Value	Spiritual Intelligence	-0.30	6.18	p<0.01	9.3 %
Health Value	Spiritual Intelligence	0.23	4.62	p<0.01	5.4 %

From Table (1), it is evident that the individual contribution of Rational Intelligence and Spiritual Intelligence in predicting Religious Value of teachers is significant at 0.01 level and 0.05 level respectively. Apparently, the contribution of Emotional Intelligence in predicting the Religious Values of teachers is not significant. Hence, the null hypothesis that there is no significant individual contribution of Rational Intelligence and Spiritual Intelligence in predicting the Religious Values of teachers is rejected. However,

individual contribution of Emotional Intelligence in predicting the Religious Values of teachers is neither significant nor rejected. Furthermore, the beta coefficients are negative which depicts an inverse relationship between Religious Values and Rational, Spiritual Intelligence. This relation is weak as the percentage of the individual contribution of Rational Intelligence and Spiritual Intelligence in predicting the Religious Values is 4.1% and 1.5% respectively, which is low.

From Table (1), it is evident that the individual contribution of Spiritual Intelligence in predicting the Social Values of teachers is significant at 0.01 level. Apparently, the contribution of Rational Intelligence and Emotional Intelligence in predicting the Social Values of Teachers is not significant. Hence, the null hypothesis that there is no significant individual contribution of Spiritual Intelligence in predicting the Social Values of Teachers is rejected but individual contribution of Rational Intelligence and Emotional Intelligence in predicting the Social Values of Teachers is not significant nor rejected. Furthermore, the beta coefficient is positive which depicts a converse relationship between the Social Values and Spiritual Intelligence. This relation is moderate as the percentage of the individual contribution of Spiritual Intelligence in predicting Social Value is 7.8%, which is low.

The individual contribution of Rational Intelligence in predicting the Democratic Values of Teachers is significant at 0.01 level (vide Table-1). Apparently, the contribution of Emotional Intelligence and Spiritual Intelligence in predicting the Democratic Values of Teachers is not significant. Hence, the null hypothesis that there is no significant individual contribution of Rational Intelligence in predicting the Democratic Values of Teachers is rejected but individual contribution of Emotional Intelligence and Spiritual Intelligence in predicting the Democratic Values of Teachers is not significant nor rejected. Furthermore, the beta coefficient is positive which depicts a converse relationship between the Rational Intelligence and the Democratic Values. This relation is weak, as the percentage of the individual contribution of Rational Intelligence in predicting the Democratic Values is 2.6%, which is too low.

From Table (1), it is evident that the individual contribution of Emotional Intelligence and Spiritual Intelligence in predicting the

Aesthetic Values of Teachers is significant at 0.01 level. Apparently, the contribution of Rational Intelligence in predicting the Aesthetic Values of Teachers is not significant. Hence, the null hypothesis that there is no significant individual contribution of Emotional Intelligence and Spiritual Intelligence in predicting the Aesthetic Values of Teachers is rejected but individual contribution of Rational Intelligence in predicting the Aesthetic Values of Teachers is not significant nor rejected. Furthermore, the percentage of significant individual contribution of Emotional Intelligence and Spiritual Intelligence in predicting the Aesthetic Values is 2.3% and 4.6% which is low.

The individual contribution of Rational Intelligence and Spiritual Intelligence in predicting the Economic Values of Teachers is significant at 0.01 level. Apparently, the contribution of Emotional Intelligence in predicting the Economic Values of Teachers is not significant. Hence, the null hypothesis that there is no significant individual contribution of Rational Intelligence and Spiritual Intelligence in predicting the Economic Values of Teachers is rejected but individual contribution of Emotional Intelligence in predicting the Economic Values of Teachers is not significant nor rejected. Furthermore, the percentage of significant individual contribution of Rational Intelligence and Spiritual Intelligence in predicting the Economic Values is 3.0% and 7.0% which are low.

From Table (1), it is evident that the individual contribution of Emotional Intelligence and Spiritual Intelligence in predicting the Knowledge Values of Teachers is significant at 0.05 level and 0.01 level respectively. Apparently, the contribution of Rational Intelligence in predicting the Knowledge Values of Teachers is not significant. Hence, the null hypothesis that there is no significant individual contribution of Emotional Intelligence and Spiritual Intelligence in predicting the Knowledge Values of Teachers is

rejected but individual contribution of Rational Intelligence in predicting the Knowledge Values of Teachers is not significant nor rejected. Furthermore, the percentage of significant individual contribution of Emotional Intelligence and Spiritual Intelligence in predicting the Knowledge Values is 1.8% and 5.0% respectively, which is low.

From Table (1), it is evident that the individual contribution of Spiritual Intelligence in predicting the Hedonistic Values of Teachers is significant at 0.01 level. Apparently, the contribution of Rational Intelligence and Emotional Intelligence in predicting the Hedonistic Values of Teachers is not significant. Hence, the null hypothesis that there is no significant individual contribution of Spiritual Intelligence in predicting the Hedonistic Values of Teachers is rejected but individual contribution of Rational Intelligence and Emotional Intelligence in predicting the Hedonistic Values of Teachers is not significant nor rejected. Furthermore, the percentage of significant individual contribution of Spiritual Intelligence in predicting the Hedonistic Values is 5.0%, which is low.

From Table (1), it is evident that the individual contribution of Spiritual Intelligence in predicting the Family Prestige Values of Teachers is significant at 0.01 level. Apparently, the contribution of Rational Intelligence and Emotional Intelligence in predicting the Family Prestige Value of Teachers is not significant. Hence, the null hypothesis that there is no significant individual contribution of Spiritual Intelligence in predicting the Family Prestige Values of Teachers is rejected but individual contribution of Rational Intelligence and Emotional Intelligence in predicting the Family Prestige Values of Teachers is not significant nor rejected. Furthermore, the percentage of significant individual contribution of Spiritual Intelligence in predicting the Family Prestige Values is 9.3%, which is low.

From Table (1), it is evident that the individual contribution of Spiritual Intelligence in predicting the Health Values of Teachers is significant at 0.01 level. Apparently, the contribution of Rational Intelligence and Emotional Intelligence in predicting the Health Values of Teachers is not significant. Hence, the null hypothesis that there is no significant individual contribution of Spiritual Intelligence in predicting the Health Values of Teachers is rejected but individual contribution of Rational Intelligence and Emotional Intelligence in predicting the Health Values of Teachers is not significant nor rejected. Furthermore, the percentage of significant individual contribution of Spiritual Intelligence in predicting the Health Values is 5.4%, which is low.

Findings

From the table 1.0 and the result interpretation it is apparent that: 1) There is a significant but weak inverse relationship between Religious Values and Rational, Spiritual Intelligence of Teachers. 2) There is a significant moderate converse relationship between Social Values and Spiritual Intelligence of Teachers. 3) There is a significant weak converse relationship between Aesthetic Values and Emotional Intelligence, Aesthetic Values and Spiritual Intelligence of Teachers separately. 4) There is a significant weak converse relationship between Economic Values and Rational Intelligence, whereas there is a significant moderate inverse relationship between Economic Values and Spiritual Intelligence of Teachers. 5) There is a significant weak converse relationship between Knowledge Values and Emotional Intelligence, whereas there is a significant moderate converse relationship between Knowledge Values and Spiritual Intelligence of Teachers. 6) There is a significant moderate inverse relationship between Hedonistic Values and Spiritual Intelligence of Teachers. 7) There is a significant moderate inverse relationship between Family Prestige Values and

Spiritual Intelligence of Teachers. 8) There is a significant moderate converse relationship between Health Values and Spiritual Intelligence of Teachers.

DISCUSSION

The results indicate that Rationally Intelligent teachers have significantly low Religious Values but high Economic Values. Probably the rational thinking makes teachers favour rituals related to religion less and gives greater preference to material-social realistic issues, like, money, and freedom. Emotionally Intelligent teachers have significantly raised Aesthetic and Knowledge Values. Probably, emotional thinking induces a high choice for music, art, beauty, literature, facts and information. Spiritually Intelligent teachers have significantly low Religious, Economic, Hedonistic, Family Prestige Values and raised Social, Aesthetic, Knowledge and Health Values. The previous research findings support this finding to a great extent as Spiritual thinkers have been found to have high intrinsic values, like, affiliation to others, contribution to larger society; and low extrinsic priorities, like, popularity, success, appearance (Sheldon & Kasser, 2008). The finding is also supported by Diener, Weiting, James & Raksha, (2010) who assert that Spiritually Intelligent people have low Economic Values as money is strongly associated with life evaluation and need fulfillment but not with positive feelings, happiness and social psychological prosperity. Relationships at all levels and Social capital are found to be more associated with this social psychological prosperity and thus, with the happiness relating it to the Spiritual Intelligence of an individual. This finding is supported by (Richnis, 1994, 2004).

The contribution of predictors in predicting the criterion variables though is significant, but yet the percentage of contribution is low. Hence, they indicate that the individual dimensions of Intelligence, they though relate to a

particular set of values and affect choices in teachers, they are not the determining factors of these choices. The reason may be that contrary to dimensions of Intelligence, Values are culture specific, with no neural base in the human brain. Hence, this relative concept cannot be treated as some fundamental aspect, like Intelligence in human beings. These are acquired over the phases of development. As Value development in an individual is supposed to be the result of one's prolonged interaction with his / her culture, age, and the personal-academic-professional experiences. Nevertheless the relationship of specific Values with the dimensions of Intelligence as emerged from the results does describe more about the thinking abilities as it brings forth their distinctness in context of the choices they relate more to, thus throwing light on the effect of individual differences amongst people, emerging partly due to their thinking ability and partly due to the cultural setting one is brought up in. Emotional - Spiritual Intelligence has emerged relating more to such preferences that lead to peaceful, flourishing, virtuous civilization.

Conclusion

India, its culture and the natives have been described centuries ago by foreign visitors as very virtuous in their written records. Foundation of such a civilization seems to be in its education system which was based on the Vedas. The social character and the value system then could not have sustained itself without certain preferences of teachers emerging from their thinking. The change in social character and value system may be attributed to paradigm shift in the thinking pattern in teachers is a question to be answered. This paper attempted to understand the relative importance of rational, emotional and spiritual dimensions of thinking in terms of their relation to the different values in teachers. The objective of the study was to study the individual contribution of Rational Intelligence, Emotional Intelligence,

and Spiritual Intelligence in predicting Values (Religious, Social, Aesthetic, Economic, Knowledge, Hedonistic, Family Prestige and Health) of teachers separately. A sample of 373 teachers was chosen from Bhopal city of Madhya Pradesh through stratified random sampling technique comprising of male or female teachers graduated from arts, science or commerce teaching at primary, secondary or college level. The Group Test of General Mental Ability, Raven's Standard Progressive Matrices, Emotional Intelligence Scale, Personal Values Questionnaire and Spiritual Intelligence Questionnaire developed by researcher were used for data collection. Step wise Regression was used to analyze the data. Findings show that rationally intelligent teachers seem favouring economic values more and religious values less. Emotionally intelligent teachers seem favouring Aesthetic and knowledge values. Spiritually intelligent teachers seem favouring social, aesthetic, knowledge, and health values on the other hand there is less favour for religious, economic, hedonistic, family prestige values.

Implications

The preferences attached with emotional- spiritual dimensions of intelligence as emerged in the study further strengthen the importance of emotional – spiritual dimensions of intelligence in a teacher for the development of a holistic personality that will lead to a bonded, considerate, scholastic, artistic, benevolent and virtuous Indian society.

We live in times when the education system needs to acknowledge that any individual's prospects for the future increasingly depend not only on knowledge expertise or self management and handling relationships effectively, but also on how one integrates balances and values all the aspects of life. Merely being effective is no longer optional in today's complex world, but it is the price of entry to any field.

The fundamental reality is human beings are not things needing to be controlled and

managed. They are four-dimensional beings with a body, mind, heart and spirit. Corresponding are the needs to survive, to learn, to have relationships and to leave a legacy. Understanding these fundamental elements of human nature is an essential key to unlock the true potential in people, unaware of which they are just downsized to things and fail to draw from their full potential. Hence, despite all gains in technology and improved standard of living, most people are distracted, frustrated, bogged-down and are not thriving in their life. Surviving, thriving, innovating, excelling and contributing will require building on and reaching beyond effectiveness. The call is for greatness given by the Spiritual Intelligence and the preferences attached, which unfolds the human potential to rise above the situation of crisis while dealing with it to reach the goal of a virtuous Samarth Bharat.

As the inherent potential of thinking abilities in an individual and his preferences are also influenced by the formal education and social cultural environment in a major way, some implications for parents, teachers, education system, and the society the major stake holders in the development and education of an individual are given as follows.

Parents

The development of Values begins at home as preferences are adapted from the immediate environment and the culture one is brought up in. In a highly demanding society with cut-throat competition the economic, hedonistic and prestige related preferences get ingrained in the growing child without any effort. Parents need to realize the negative impact of these preferences on the well being of the child in the long run. Moreover, after the spiritual thinking has been established as a universal potential that unfolds with experience and that is vital for the well being and unleashing of the optimum in an individual, parents can be sought as an important medium in unfolding this

potential in children that can ensure sound psychological – physiological health of the child.

Teachers

The education in India post medieval and British period and to date is solely for serving the economic- political needs. The previous teacher-student relationship, the natural obedience, the internal discipline, the attainment of knowledge for the sake of knowledge and not for earning; a philosophical orientation in the purpose of education has all disappeared. Thus there has been a total Ideological paradigm shift that has led to the changed value system. The emotional - spiritual dimensions of human intelligence are not being catered to as they were in ancient times. The need is therefore that teachers must have an all inclusive view of the human intellect as a part of personality. Teachers need to see the unique personal significance of each student in the light of multidimensional status of intelligence in order to move beyond the mere aim of development of a balanced personality to towards the aim of identifying and unleashing the optimum potential of students. Acknowledgment of Emotional - Spiritual Intelligence as important dimensions of Intelligence will help the teachers to be more competent professionals, unleashing the optimum potential of their students. It will also develop them personally to be a contributing, visionary and innovative individual of a strong nation who can favour higher values and guide their students likewise.

Education System

The above findings do lay sound implications for the whole education system in terms of its objectives, framework, curriculum, institutions, and environment to be framed as such to focus on the emotional- spiritual development of an individual to build a virtuous nation.

Society

Human beings as members of a society have to be seen as Rational, Emotional and Spiritual beings. Dominance of rational thought in human beings has brought the fragility in society and dragged human existence to the verge of destruction in all respects. Despite the world becoming a global community economically with free trade and socially compact with advanced technology, the over emphasis on the material- economic preferences has pushed the individuals into a never ending rat race to achieve more and more in all respects leading to an alarming rise in the psychological and physiological disorders. As generally seen in society this has resulted in repercussions like broken families, growing terrorism and a depleted environment (Sheehan, 2010; Kibert *et al.*, 2012) Spiritual Intelligence has emerged as a plausible solution to these emerging problems by improving the well-being in human beings. As per ethos of the society, yet Spiritual thinking has been treated as a matter of interest only for a few of those who wish to stay away from the web of relationships and activities in which common man is involved. With Spiritual Intelligence identified as a potential in human beings that ensures peaceful and sustainable proliferation of the civilization, society must liberate this dimension of thinking from the narrow context of religion. With this, the development of Spiritual Intelligence becomes inevitable for all the members of the society that would for sure make us an enlightened, virtuous nation as before.

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