

Integration of Emotional and Spiritual Intelligence in Teacher Education Curriculum: a Holistic Approach

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Abstract

This article analyses the existing teacher education curriculum critically and counsels inclusion of emotional and spiritual intelligence as a core necessity to meet the educational challenges. Some suggestions are delineated for inclusion of emotional intelligence (E.I) and spiritual intelligence (S.I) in our teacher education programme.

The Context

The domain of knowledge has expanded to such a great extent that conventional educational methods have become inadequate to serve the diverse demands of the knowledge based global society today. The Education Commission (1964-66) rightly observed that yesterday's education system cannot satisfy the present needs and even less so tomorrow's need. A great deal of present day education is dominated by the cognitive domain (head). However, the most important aspect of human life i.e. affective domain (heart) and

psychomotor domain (hand) are neglected. Whatever information, experience or knowledge our children gather from our school curriculum neither matches adequately their life skills nor caters appropriately to their needs and interests. This, in turn, has created an impasse in shaping their destinies and the destiny of the country at large. Mahatma Gandhi had envisaged this and defined education as the all round drawing out of the best in child and man, body, mind and spirit. But, till date, we have not accomplished this defined goal.

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Moreover, professional identity has always been a salient concept for educators. We see ‘teacher’ and ‘teaching’ as more than simply a category of employment: As teachers, we have chosen this field and tend to feel that it has chosen us (Beijaard, Meijer, & Verloop, 2004). Many discussions of teacher professionalism emphasise the cognitive aspects with great sensitivity; it could be argued that the more influential factor at work in our professional identity is emotion: It is our experience of *affect* which forms the basis for our sense of professional self, as Andy Hargreaves (1998, p. 835) says, “Emotions are at the heart of teaching”. Therefore, it is essential to consider all the three components – ‘the brain’ (hardware aspect of individual), ‘the heart’ (software aspect of individual) and ‘the hand’ (action part of individual), while developing teacher education programmes.

Teacher Education and Challenges before the Country

During the last decade of the twentieth century there were revolutionary changes in teacher education programmes across the world because of globalization, liberalisation and privatisation of education, and India was not an exception to this. Today, consequent to these changes, our teachers, teacher educators, researchers, policy makers and curriculum framers are facing various challenges – economic, social, cultural, political, moral, ecological and educational. CABE Committee in its report on “Universalisation of Secondary Education” (Tiwari 2005, p.31) has

stated that India is emerging as the fastest growing economy in the world. Several international reviews have predicted that the twenty-first century belongs to Asia, India and China, as much as the twentieth century belonged to the USA, and the nineteenth century to Europe. But the impasse is: Can this be achieved without a committed, competent and effective teacher? Are our prospective teachers competent enough to overcome the above mentioned challenges? Do our present teacher education programmes represent our multi-religious and multi-ethnic society? To answer these questions, we need a critical analysis of the existing teacher education programme.

Existing Teacher Education Curriculum: a Critical Analysis

Ever since our Constitution was framed and adopted in 1950, the focus of our educational programme has been on school education. But we are far from the realisation of our goals. We are to be blamed for the obsolete ways in which we have framed our teacher education programmes and the ways in which we train our teacher educators and teachers. These are out of context of the contemporary society, thoroughly isolated from the community needs, far away from the relevant content areas; inappropriate stage-specific theoretical and practical components and transactional modalities; lack of in-service training in developmental activities; inadequate orientation for new pedagogy and evaluation techniques; negative attitudes towards information and communication

technology; unspecific curriculum for pre-service and in-service education of teachers; lack of proper planning and orientation of education of teacher educators; lack of opportunity for inter-disciplinary enquiry; little scope for research in areas such as curriculum inquiry and design, pedagogic studies, epistemological concerns and issues related to school and society; faulty selection of candidates who wish to take teaching as a profession due to job permanency, who, consequently, enter into this profession by chance and/or by force rather than by choice; poor coordination between teacher training colleges and recognition authority; non-availability of schools for conducting internship programmes and very short duration of training programmes.

A literature survey carried out in this regard confirms the short-fall of our school education programmes. The Chattopadhyaya Committee Report (1983-85, p. 48) observed that "... what obtains in the majority of our Teaching Colleges and Training institutes is woefully inadequate." "If teacher education is to be made relevant to the roles and responsibilities of the New Teacher, the minimum length of training for a secondary teacher . . . should be five years following the completion of Class XII." A study conducted by (Sengupta & Chugtai 2003, p.4) proposed that the two year B. Ed. programme would provide more effective training than the one at present and also help pupil-teachers to gain proficiency in content and pedagogy. A B.Ed. programme for one year which includes 30 days of practice teaching at a stretch is inadequate to NCTE's

requirement of 210 regular working days. Moreover, The Yashpal Committee Report (1993, p.26) on "Learning without Burden" pointed out that "inadequate programme of teacher preparation leads to unsatisfactory quality of learning in schools". It is unfortunate that the recent National Curriculum Framework on Teacher Education (NCTE 2009) did not give any priorities for training of affective domain components in the curricular provision. The content of programme should be restructured to ensure its relevance to the changing needs of school education. The emphasis in these programmes should be on enabling the trainees to acquire the ability for self-learning and independent thinking. The teacher education curriculum should be based on a holistic approach.

Integration of Emotional and Spiritual Intelligence in Teacher Education Programmes: our Immediate Need

National Curriculum Framework (NCERT 2005, pp.95-96) in its position paper on teacher education for curriculum renewal suggested that an integrated model for teacher education should comprise of core components that would be common to all teacher education programmes (pre-primary, elementary and secondary) followed by specialization of professional development specific to the stage of education. Such an integrated model is possible only by the harmonization of 'Body', 'Mind' and 'Soul' of the learner-teacher. Therefore, our teacher education programmes should be framed in such a manner that all the three faculties get opportunities

to be trained. In order to achieve this need, it is necessary that the Intelligence, E.I (Emotional Intelligence) and S.I (Spiritual Intelligence) are integrated in our teacher education programmes. Mahajan (2003, p.212) has emphasised this point demarcating the coordinates as mental, relational and spiritual smarts. He has recommended the following proportions of these three new-learning factors.

Proportion and Importance of the New-Learning Factors

IQ	Mental Smarts	20%
EI	Relational Smarts	50%
SI	Spiritual Smarts	30%

According to Mahajan, IQ contributes only about 20 percent to the factors that determine success whereas EI and SI contribute about 50 percent and 30 percent respectively to the factors that ensure success. But we have been emphasizing IQ at the cost of EI and SI in our teacher education programmes. It is indispensable that future teacher education programmes should be framed according to the relative importance of these factors.

Besides, NCTE (2001) has stated that “no innovation or change can be implemented without teachers’ awareness, involvement and commitment.” Similarly, Chattopadhyaya Commission (1983-85) has observed that *“if school teachers are expected to bring about a revolution in their approach to teaching . . . that same revolution must precede and find a place in the Colleges of Education.”* It is obvious that our teacher education courses need to be amended, they need to be modified in

such a way as would enable our future teachers to understand the attributes of modernity and development, to create necessary awareness about their new roles and responsibilities, to build the necessary competencies to reconstruct as well as transmit the dynamic and responsive components of cultural heritage and develop the artistic capacity to cultivate the moral development in a secular, multi-religious and multi-ethnic society. In short, integration of emotional and spiritual intelligence is our instant, critical need.

Further, the question bothering a teacher educator is, what determines success in teaching? Is it intelligence (IQ) or emotional intelligence (EI), or spiritual intelligence (SI) or is it a combination of all the three? Researchers have studied over this question from various points of view without arriving at a definite answer. However, inferences based on theory and research in the realm of psychology and teacher education indicates that all the three constructs are required to become a successful teacher.

Intelligence Quotient (IQ) is the level of knowledge a teacher possesses. In his/her career, every teacher has to make umpteen number of decisions every day. He/She needs to make decisions and devise strategies based on the “new learning factors” to make teaching/learning useful and memorable. This is possible only when the teacher possesses right kind of knowledge, rational thinking and logic. Therefore, integration of IQ in an appropriate ratio in teacher education programmes is essential. This also

makes a teacher think rationally, act purposefully and deal effectively.

Moreover, teacher stress has increasingly been recognised as a widespread problem in different educational settings (Boyle, Borg, Falzon, & Baglioni, 1995; Dick & Wagner, 2001; Kyriacou, 1987; Kyriacou, 1998; Kyriacou 2001). In recent years, it has become a global concern, considering that about as many as one third of the teachers surveyed in various studies around the world reported that they regarded teaching as highly stressful (Borg, 1990). However, it has also been agreed that there is no single source of teacher stress, different investigators in different settings have come up with a diversity of stress factors that include students' misbehaviors and discipline problems, students' poor motivation for work, heavy workload and time pressure, role conflict and role ambiguity, conflicting staff relationships in school management and administration, and pressure and criticisms from parents and the wider community (as cited in Chan, 2006). Conclusively, it is argued that teacher education programmes have to be structured in such a coordinated manner that these stressors could be minimised and enable a teacher to understand his/her own emotions as well those of others and act accordingly to reach at desirable solutions.

On the other hand, learning is not a purely cognitive process involving solely the brain; rather it is an affective process involving the emotions. Learning with a loved teacher or a respected tutor is different from learning under a hated teacher or clinical supervisor (Gabriel

& Griffith 2002, p. 221). Competent teachers committed to joint effort and teamwork with fellow colleagues, children, and adults are our requirement today. Numerous studies have identified emotional intelligence and teacher efficacy as critical behavioural factors that would make teaching effective in a school/classroom environment (Adeyemo 2005). Perry (2004, p 175) has identified emotional intelligence as directly related to the understanding of teaching motivation and self-directed learning of student-teachers. Similarly, (Lazarus 1991, p. 19) has found comprehension and application of emotional intelligence as essential components of successful teaching. In Lazarus' opinion, understanding and managing by balancing (not suppressing) one's own emotion with that of others is vital for all teachers. (Nelson, Gary & Nelson 2005, p.13), has observed that an emotionally intelligent teacher would learn and apply emotional intelligence skills like stress management, self-esteem, confidence and positive personal change, decision making, leadership, assertion, comfort, and commitment to raise the quality of education. Studies have also reported that teachers who understand and improve their emotional intelligence are able to develop professional and personal strength as well as resolve their failings. Therefore, possibly, different professions require different emotional intelligence levels and to be successful in the teaching profession a teacher needs to have high emotional intelligence. (Bansibihari & Pathan 2004, p. 29). However, emotional intelligence is crucial in order to

function effectively in a classroom as the learners in a classroom are also human beings with emotion.

Educationists are also of the view that academic brilliance of a teacher without emotional intelligence will not help him/her to achieve success in teaching (Dash & Behera 2004, p. 2). Upadhyay (2006, pp. 38-39) studied the personality of emotionally intelligent student-teachers on a sample of 78 student-teachers and found that high emotionally intelligent student-teachers were more confident, persistent, supportive, enthusiastic and divergent as compared to the less emotionally intelligent student-teachers. Similarly, Mishra (2006, p.41) who studied the teaching-work motivation among emotionally intelligent student-teachers found that the less emotionally intelligent student-teachers had less teaching work motivation and vice versa. Moreover, Behera (2010) found the group of teachers with high level of emotional intelligence to be better in teacher effectiveness in comparison to the group of teachers with moderate and low level of emotional intelligence.

Eventually, it is very clear that integration of emotional intelligence is fundamental to any teacher education programme, as thought and emotional processes are inextricably linked with each other and help teachers in analysing attitudes, feelings and behaviour at the intrapersonal as well as interpersonal levels (Gardner, 1993; Goleman, 1995; Nias, 1996).

Studies counsel further that in addition to I.Q and E.I; S.I needs to be addressed immediately as spirituality is necessary for discernment in making

spiritual choices that contribute to psychological well-being and overall healthy human development. Certain spiritual beliefs and practices are positively associated with physical and mental health (Murphy & Donovan, 1999; Richards, 1999; Shapiro & Walsh, 1984; Walsh & Vaughan, 1993; Vaughan 2002; Wilber, 2000). According to Goleman and others, different kinds of intelligence are associated with different areas of the brain. Although little research has been done to isolate areas of the brain associated with spirituality, numerous studies in meditation research indicate that significant physiological changes result from even limited practice (Murphy & Donovan, 1999; Shapiro & Walsh, 1984; Walsh & Vaughan, 1993). Studies that measure the effects of intensive, long-term practice point to significant psychological benefits in addition to deepening emotional and spiritual sensitivity. Nevertheless, it has been considered that human affection, or compassion, is the universal religion. Whether a believer or a nonbeliever, everyone needs human affection and compassion, because compassion gives us inner strength, hope and mental peace. Thus, it is indispensable for everyone (as cited in Grey, 1998, p. 177). However, it is assumed that spirituality can decide teacher's moral development and ethical behaviour. Ethics in a teacher is linked to the highest level of guidance such as the spirit of love, joy, peace, patience, gentleness, faith, goodness and self-control to carry out his duties honestly. (Anastoos, 1998; Wilber, 2000). A teacher can attribute to students as a

spiritual, emotional, intellectual, dynamic and creative human being. On the contrary, despotism or tyranny of a teacher makes a student stressed which is against the norms. Hence, teachers must practice moral values all the time in and out of the school. This will help in moulding a virtuous generation of youth. Zohar and Marshall (2000, p.17) are of the opinion that spiritual intelligence is just like a platform needed to operate human brain and emotions effectively. This implies that with high spiritual intelligence, a teacher at first will be able to control his/her own emotions well, and later inculcate good thinking in his/her students. The purity of one's heart may cause one's mind to control his/her actions.

Morality or spiritual intelligence is also a key element in providing guidelines towards individual's achievement. One's level of intelligence does not depend only on his level of intellectual and emotional intelligence; it also depends on his spiritual intelligence which is seen as the element that could influence his level of achievement. Spiritual Intelligence is capable of making a student a cultured being (Saidy *et al.* 2009). Saidy sees spiritual intelligence as very much required along with emotion and intellect in order to make a student a refined citizen. A good and pure spiritual posture will cause one to have a deep desire to achieve a particular wish and this will encourage him or her to work hard to achieve his or her dreams. Therefore, a student who wishes to master language skills well should increase his or her level of spiritual

intelligence. With high spiritual intelligence, students could avoid negative attitudes, shed their laziness, and stay away from other emotional disturbances that would obstruct their ambitions. The prime responsibility of a teacher is to produce good and faithful people who will steer the nation to further prosperity. Hence, an individual's morality is very much related to his emotions and they work in coordination. Therefore, it is necessary to integrate spiritual intelligence (S.I) as a core component in teacher education programmes. However in terms of intelligence, it would seek to integrate the emotional intelligence with the rational intelligence and subsume them to the spiritual intelligence.

Based on the facts, ideas and empirical evidence discussed above the conceptual frame work of holistic approach in teacher education curriculum is highlighted in the subsequent pages. Fundamentally, this frame work has been embedded with three basic psychological constructs – IQ, EI and SI.

Intelligence Quotient (IQ) is predominantly cognitive with little or no concern for emotional and motivational components of behaviour. Therefore, intelligence may be defined as yardstick to measure one's capacity to understand, learn, recall, think rationally, solve problems and apply logically what one has learned. Two basic components can be deduced from the above-stated activities which are knowledge and power of reasoning. Traditionally, these two components were considered as essential factors for success in any

profession but over the last few years it has been recognised that emotional intelligence and spiritual intelligence are more contributive than these two components (Goleman 1996, p.110; Mahajan 2003, p.212).

Emotional Intelligence (EI) is the ability to perceive and express emotion, assimilate emotion in the thought, understand and reason with emotion in the self and others (Mayer and Salovey 1997, p.4). However in the present paper, the term “Emotional Intelligence” includes dimensions like self-awareness, self-motivation, empathy, and social skills like conflict management.

Self-awareness: this component of emotional intelligence emphasises the observation and recognition of one’s ego and feeling. It enables, for example, a teacher to answer questions like: Who am I? What am I doing? What is my responsibility? Therefore, a teacher should be familiar with his self; be competent enough to build up self-control and self-confidence; and be able to express his feelings in a teaching-learning environment quite judiciously. As a result, the learner will be able to know the sequential relationship between his thoughts, feelings, actions and reactions and how these four aspects together lead to self-awareness.

Self-Motivation: this dimension mainly helps to maintain zeal throughout the long process of hard-work involved in problem solving. As teaching involves difficult tasks, a teacher must optimistically and uncomplainingly strive to accomplish his personal as well as common goals in spite of obstacles and setbacks.

Empathy: people with empathy are attentive to emotional cues. They listen well, show sensitivity and understand others’ perspectives and are willing to help. A teacher has to be kind and considerate to his students’ feelings and concerns as teaching involves active interaction between the teacher and the student.

Social Skills: people with social skills are able to control and channelise the emotions of other people; they are capable of complex strategies to build up consensus and support. Such social skills have to be included in our teacher training curriculum so that the teachers will be ably doubling as conflict managers. Lord Shiva is known for managing the un-manageable: he had *Nandi* (the bull), lion, peacock, rat and snake in his *darbar* (palace). These were enemies to each other, but lived happily in the Lord’s *darbar*. A school today is like Shiva’s *darbar* consisting of children from diverse ethnic groups based on religion, caste, creed, sex and ability. A teacher needs to possess the required social skills to gather these divergent children into a homogenous group.

Spiritual Intelligence (SI) is one of several types of intelligence and it can be developed relatively independently. Spiritual intelligence calls for multiple ways of knowing and for the integration of the inner life of mind and spirit with the outer life of work in the world. Like emotion it has varying degrees of depth and expression. It may be conscious or unconscious, developed or undeveloped, healthy or pathological, naive or sophisticated, beneficial or dangerously distorted (Vaughan 2002, pp.16-17).

According to Oxford Advanced Learner's Dictionary, spiritual is something abstract concerned with the human mind, feelings and character, rather than the body or physical things. It is, thus, something that can only be felt in the hearts and minds of men and women but not seen or touched. Further, spiritual intelligence can be defined as the faculty with which we access our deepest meanings, purposes, and highest motivations (Zohar & Marshall 2000, pp.45-49). Eventually, spirituality involves first the highest levels of any of the developmental lines, for example, cognitive, moral, emotional, and interpersonal; second, spirituality is itself a separate developmental line; third, it is an attitude (such as openness to love) at any stage; and fourth, it involves peak experiences, not stages. An integral perspective would presumably include all these different views and others as well (Wilber, 2000).

Finally the chief idea has been drawn from Danah Zohar's (2005) thinking on the principles of spiritually intelligent leadership. Primarily, an attempt has been made to find out how a teacher as an effective facilitator of knowledge construction could potentially be rich ethically and spiritually by maintaining principles such as: Self-awareness — knowing what he/she believes in and value, and what deeply motivates him; Spontaneity — living in and being responsive to the moment; Being value-led — acting from principles and deep beliefs, and living accordingly; Holism — seeing larger patterns, relationships, and connections; having a sense of

belonging; Compassion — having the quality of 'feeling-with' and deep empathy; Celebration of diversity — valuing other people for their differences, not despite them; Field independence — standing against the crowd and having one's own convictions; Humility — having the sense of being a player in a larger drama, of one's true place in the world; Tendency to ask fundamental 'why?' questions — needing to understand things and get to the bottom of them; Ability to reframe — standing back from a situation or problem and seeing the bigger picture; seeing problems in a wider context. Positive use of adversity — learning and growing from mistakes, setbacks, and suffering; Sense of vocation — feeling called upon to serve, to give something back (Zohar, 2005). However, it can be asserted that a person with a pure heart will be able to control all his actions. In nutshell, spiritual intelligence is comprised of eleven major components — self-awareness, spontaneity, being value-led, holism, compassion, celebration of diversity, field independence, humility, tendency to ask fundamental 'why?' questions, ability to reframe and sense of vocation. Spiritual dimensions of a teacher cannot be ignored in the present educational context as spirituality helps to reduce stress, expand mental horizon and restores the balance between the head and the heart, the intellect and the instinct, knowledge and emotion.

How Can We Integrate IQ, EQ and SQ: some Suggestions

1. It is said that the three formative components of Bharat are *Bha-Bhava*, *Ra-Raga* and *Ta-Taal*.

These three cardinal principles are also the essence of Bhajan, Kirtan and Mantra. These three artistic mechanisms are anticipated to extinguish negative qualities, develop positive thoughts and enlighten the inner consciousness by sowing the seeds of spirituality within the individual. Besides, these can upscale his wisdom. It is common observation that many students murmur some sweet songs while solving difficult mathematical problems. This simple practice gives them *anand* or real pleasure as well as raises their mental health. Thus, whether it is Bhajan, Kirtan, Mantra, Drama, Role-play or Puppet-show, it influences feelings, relationships and problem-solving. Hence, self-management programmes have to focus on co-curricular activities.

2. Poems, prose and stories based on different emotions need to be analysed by the trainees as they need to critically analyse the different emotions and feelings of students before starting the instructional process in the class and along with this all teacher-trainees have to deposit some charts and models depicting different emotions and feelings related to the subject-content areas. As a result of this practice, they will be able to identify the emotions of their students easily. In addition to that an interactive session between local performing artistes and teacher educators/
- teacher trainees has to be organised once a month.
3. Teacher-educators who are warm, genuine, and empathic are best able to engage the teacher trainees in the change process. Therefore, teacher-educators need to be selected not by merely testing their cognitive abilities but by testing their affective as well as spiritual competencies. It has also to be ensured that they make use of these abilities when working with the teacher-trainees.
4. Provision of positive classroom climate and use of relapse prevention would help teacher-trainees to learn from their mistakes and prepare themselves for further exercises if they felt emotionally supported by their teacher-educators, administrators and higher authorities of the institute as well as the class room context.
5. Tentative strategies have to be listed on how to manage different conflicts in different situations like the use of live or videotaped models that would clearly show how different conflicts are being managed in different realistic situations. This strategy will lead the teacher-trainees to study, analyse, and emulate the models. Apart from it, a list of films - documentaries and feature films - that promote the values of justice and peace has to be compiled.
6. Peer meditation and conflict resolution techniques must be inculcated by introducing Yoga as

a core subject along with provision of giving first hand experiences related to the specific emotional situations and programmes and lessons on stress management, self-control methods, parenting skills need to be imparted by organising summer training courses.

7. Time should be allotted in the time-table for practising skills/ qualities like affection, warmth, caring and kindness for children by creating anger and stress management groups

Conclusion

Teacher is a responsible individual with extraordinary capabilities. He/she can mould students to be better human beings by bringing out the best in

them. Teachers today have greater responsibility of developing the human capital of the country to face the increasing challenges thrown to them. As pointed out by Darwin, only the fittest will survive. To make his/her pupils good citizens, a teacher has to develop superior qualities in every student and contribute to nation building. Thus, teachers play a pivotal role in nation building. They have to nourish the young minds with higher abilities. This is not an easy task as only the best can bring out the best in others. Quality teachers cannot be produced instantly. This needs a coordinated approach in which general intelligence, emotional intelligence and spiritual intelligence have to be integrated. This, in turn, will make us meet the challenges of the country in particular and humanity in general.

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