

EFFECTS OF SHAKTIPAT MEDITATION, EMOTIONAL INTELLIGENCE AND GENDER OF STUDENT-TEACHERS ON SPIRITUAL INTELLIGENCE

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Abstract

The present paper is based on research study undertaken to find out effects of Shaktipat Meditation, Emotional intelligence and Gender on Spiritual Intelligence of student-teachers. An experiment was conducted on 152 student-teachers of B. Ed. on the basis of non-randomized control group pre-test post-test design. For data collection, Spiritual Intelligence Scale(2006) developed by Singh, Singh and Kaur, Standard Progressive Matrices (SPM) (revised, 2000) developed by Raven, Raven and Court, Self-Confidence Inventory (1987) in Hindi developed by Agnihotry were used. Analysis by ANCOVA revealed that Meditation practiced to experimental group was found to be significantly effective to increase the spiritual intelligence level of student-teachers when both groups matched with respect to pre-spiritual intelligence. No interactional effect was found to be significant.

Keywords : *Shaktipat Meditation, Emotional intelligence and Spiritual Intelligence*

Discovery of 'God particle' is the evidence of influence of science into spirituality. In Indian culture, Meditation remains the primary path of spirituality. There are a number of techniques of meditation. *Shaktipat* is one of them. *Shaktipat* meditation uses divine, living energy to carry teachings from the mind of the teacher into the mind of the student. *Shaktipat* is a type of subtle energy -that is particles of energy too small for modern science to observe or detect. However science can observe the effects of subtle energy. The experiments of Clive Backster, the inventor of lie detector machine, demonstrate the effects of thoughts and subtle energy on plants.

The basis of *Shaktipat* meditation technique is flow of energy (*Shakti*) in human body. The fluctuating energy level influences the physical and mental states. The fluctuations in energy levels imply that the amount of energy in one's body varies from time to time. In fact, one always has the same amount of energy at any given time, but what does vary is how much of this energy is free and how much is blocked.

The body's energy centres are called *chakras*. There are total nine *chakras* (including *Hara* and Upper *Anahat*) which reside along the spine and the head. These *Chakras* play an important role in Meditation and influencing human behaviour. Blockage and weakness of these *Chakras* leads to maladjusted behaviour. The downward flow of energy in human being enhance negativity in behaviour (Anand, 2003). In *Shaktipat* Meditation, with the help of deep breathing exercise and energy of the master (usually touch at *Agya Chakra*) the flow of energy is changed from down to upward and blockage of *chakra(s)* is/are

removed. The change leads the meditator to new change in behaviour including spirituality.

Emotions play a significant role in teaching learning process. General experiences of learners expresses that they attracted by teachers with positive feelings. Such positive feelings, emotions are included in the concept of emotional intelligence. EQ is actually a large collection of skills and abilities. Mayer et al. (1997) defined emotional intelligence as the capacity to reason with an emotion in four areas: to perceive emotion, to integrate it in thought, to understand it and to manage it. Emotional intelligence allows a person to think divergently and to use emotions to solve problems. Goleman (1995) believes that emotional intelligence appears to be an important set of psychological abilities that relate to success in life. It is empathy and communication skills as well as social and leadership skills that will be central to our success in life and personal relationships, rather than a high IQ. Goleman suggested that it is far better to have a high EQ, if we want to be a valued and a productive member of society.

Objective

- To study the effect of Shaktipat Meditation on Spiritual Intelligence in relation to Emotional Intelligence and Gender when Spiritual Intelligence was taken as covariate.

METHOD

Sample

For present study B.Ed. students from Lovely Institute of Education, Phagwara (Mean Age=23.72,

SD=2.64), Govt. College of Education, Jalandhar (Mean Age=23.14, SD=2.15) and G.N. College of Education Kapurthala (Mean Age=23.33, SD=2.37), were selected on voluntarily basis. In Govt. College and G.N. College of Education, only hostellers were approachable for meditation. Age range of students was between 20 to 32 years. Total 152 subjects (Mean Age=23.52, SD=2.51) participated in the present study out of which 92 were in Experimental (Mean Age=23.57, SD=2.43) and 60 in Control group (Mean Age=23.52, SD=2.63). 57 student-teachers were male (Mean Age=23.64, SD=2.35) and 95 student-teachers were female (Mean Age=23.49, SD=2.60).

Experimental Design

The present study was experimental in nature. It was based on the lines of non-randomized control group pre-test post-test design.

Procedure

Students, who voluntarily offered themselves to practice Meditation, were divided (randomly) into two groups i.e. experimental and control groups, from each College. Before the start of the experiment, Spiritual Intelligence Scale was administered to collect pre-spiritual and general intelligence scores. The experimental group students were practiced *Shaktipat* Meditation for three

months (105 sittings i.e. first five days 4 sittings and rest days one sittings daily) at the rate of one hour per sitting under the supervision, direction and guidance of the expert (Mata Yog Amrit Ji from Amritdham Meditation Center, Hoshiarpur). In all Colleges Meditation was practiced through *Shaktipat Vidhi* only. At the end of the treatment the Spiritual Intelligence Scale was administered separately to the student of both experimental and control groups. Scoring of all the tools were done as directed in their respective manuals.

Measures

Following tools were used to collect data in the present study.

Spiritual Intelligence Scale (2006) developed by Singh, Singh and Kaur. The scale was found highly reliable with test-retest reliability =.81 and split half (even odd)=.81, split half (1st and 2nd half)=.78. The scale possessed high content validity as only those items were included in the scale which got consensus of the judges. The concurrent validity with Wolman's (2001) PSI and Khaira et al.'s (2004) SFSIS were found (N=65) 0.69 and (N=50) 0.63 respectively.

A self report Seven-Fold Emotional Intelligence Scale (SFEIS) developed by Khaira et al.'s (2004) was used to assess the emotional intelligence of the student-teachers. It contains 63 items, which covers seven dimensions of emotional intelligence. The scale has 0.75 reliability coefficient (test-retest) and has high content validity.

RESULTS

Table 1 : Levene's test of Homogeneity of Error Variance between Groups

F	df1	df2	Sig.
.539	11	140	.874

The F value for Levene's test of Homogeneity of Error Variance between Groups is 0.539, which is not

significant. It means that the variance between groups is homogeneous. It means that the groups are homogeneous.

Table 2 : Summary of ANCOVA for Spiritual Intelligence (by Meditation, Emotional Intelligence and Gender)

Source	Sum of Squares	Df	Mean Square	F	Sig.
Model	13558569.84	12	1129880.82	1279.92	.000
Meditation	6494.08	1	6494.08	7.36	.008
EI	902.06	2	451.03	0.51	.601
Gender	1223.77	1	1223.77	1.39	.241
EI x Gender	3308.85	2	1654.42	1.87	.157
Meditation x EI	1858.42	2	929.21	1.05	.352
Meditation x Gender	957.07	1	957.07	1.08	.300
Meditation x EI x Gender	118.75	2	59.37	0.07	.935
Error	123588.16	140	882.77		
Total	13682158.00	152			

The F Value (table 2) for meditation is 7.36, which is significant at .001 level with df 1/140. It means that there is significant effect of meditation on spiritual intelligence of students-teachers. Further, the adjusted mean score of spiritual intelligence of the experimental group ($M=303.91$, $N=92$) is higher than that of the control group ($M=293.53$, $N=60$). It reflects that Meditation practiced to experimental group was found to be significantly effective to increase the spiritual intelligence level of student-teachers when both groups matched with respect to pre-spiritual intelligence.

The F values (table 2) for emotional intelligence (0.51) is not significant. It means that the spiritual intelligence of student-teachers do not differ at low, average and high level of emotional intelligence.

The F values (table 2) for gender (1.39) is not significant. It means that the spiritual intelligence of student-teachers do not differ with respect to their gender.

The F Values (table2) for interaction between meditation and emotional intelligence (1.05), meditation and gender (1.08) and emotional intelligence and gender (1.87) are not significant. It means that there is no significant effect of interaction between meditation and emotional intelligence, meditation and gender and emotional intelligence and gender on spiritual intelligence of student-teachers.

The F Values (table2) for interaction between meditation, emotional intelligence and gender is 0.07, which is not significant. It means that there is no significant effect of interaction between meditation, emotional intelligence and gender on spiritual intelligence of student-teachers.

Discussion

In the present study, *Shaktipat* Meditation involved few catharsis exercises like laughing, weeping and random activities. These *Chathasis* exercises at initial stage of *Shaktipat* Meditation helps to release negative energy and emotions. *Shaktipat* Meditation helps an individual to make mind silent. Particularly long practice of *deep breathing* helps energy to move upward, which makes the mind silent. In addition to these, touch by the master makes the mind silent as explained by the meditators in group interview. This silence of mind is helpful to reduce 'disturbed state of mind' and it helps to enhance relaxation (Kjellander, 1994; Stewart, 1995; and Telles et al., 1993). In the present study, *Shaktipat* Meditation was found to be an effective technique (practice) to improve Spiritual Intelligence. Previous research on effect of (different kind of) Meditation on Spiritual Intelligence

variable is absent. But, researches pertaining to find effect of different kinds of Meditation on spirituality related variables existed in large number. These variables are spiritual well-being, equanimity (Mulvaney, 1996), transcendence (Graves, 1999), and forgiveness (Oman et al., 2008), awareness of interconnectedness (Souzis, 1996; and Mulvaney, 1996), compassion (Wang, 2006), super-ego (Gaur, 1994). Most of these variables are near to the dimensions of spiritual intelligence as the investigator identified in the literature of Bowell (2004), Levin (2000), Zohar et al. (2001) and Wolman's (2001) PSI. All these researches have revealed significant positive effect of meditation on above mentioned dependent variables, except Compton et al. (1983) who showed that a learning period (or selection period) existed for Zen meditation during which there is no increase in group self-actualization. Zuroff et al. (1978) reported no effects of transcendental meditation on maladjustment, locus of control, or drug use. Hence, it is clear that the present finding is in tune with previous results.

Conclusion

Meditation was found to be effective technique to increase the spiritual intelligence of student-teachers. No significant effect of interaction between meditation and emotional intelligence, meditation and gender and emotional intelligence and gender; and meditation, emotional intelligence and gender was found on spiritual intelligence of student-teachers.

Educational Implementation

Meditation should be introduced in the curriculum of teacher education to improve the spiritual intelligence level of student-teacher. The programme should be planned irrespective of consideration of their emotional intelligence level and gender.

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