

SCAFFOLDING SPIRITUALITY IN A VIRTUAL ENVIRONMENT THROUGH DRAMA-BASED TECHNIQUE AMONG YOUNG ADULTS

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ABSTRACT

Spiritual intelligence refers to the ability to access, express and process spiritual information. Life satisfaction is an important aspect of personality which refers to retrospective evaluation of life happiness through self-judgements. Drama and performing arts have been a resource for development of spiritual dimension as well as satisfaction of life in general. During the lockdown imposed by Covid-19 Pandemic in the nation, the paper writer conducted a short pre-experimental design with an aim to determine the effectiveness of the drama technique in a virtual environment on participants' Spiritual Intelligence and Life Satisfaction. The treatment consisted of 'Hot Seating' as a feasible virtual drama technique. Hot Seating is a dramatic technique in which a member of the group assumes the role of a 'character' and thereafter questions are posed to that 'character' by the rest of the group members in relation to the character's background, behaviour and motivation. The content of the treatment was derived mainly through online resources. There was a participatory discussion and free-wheeling of ideas that mainly revolved around the teachings, life and contribution of the Sikh Spiritual Gurus. The research study measures the effectiveness of this programme by statistically analysing the significance of null hypotheses on the two dependent variables, viz. Spiritual Intelligence and Life Satisfaction, of the young adult volunteering participants. This short study has pertinent recommendations for future related research.

Keywords: Spiritual Intelligence, Life Satisfaction, Hot Seating, Pre-Experimental Design, Sikh Gurus and teachings.

Gardner (2000) points out that whether spirituality should be considered an intelligence depends upon definitions and criteria. Emmons (2000) has identified five components of spiritual intelligence: (a) the capacity for transcendence; (b) the ability to enter into heightened spiritual states of consciousness; (c) the ability to invest everyday activities, events, and relationships with a sense of the sacred; (d) the ability to utilize spiritual resources to solve problems in living; and (e) the capacity to engage in virtuous behaviour (to show forgiveness, to express gratitude, to be humble, to display compassion).

Spirituality may be conceptualized in cognitive-motivational terms to represent the set of adaptive skills and resources that facilitate problem solving and goal attainment (Sisk, 2002; Wolman, 2001). Kadkhoda and Jahani (2012) think that spiritual

intelligence is concerned with the inner life of the mind and spirit and their relationship to "being" in the world. Spiritual intelligence encompasses a whole spectrum of perspectives and multiple modes of knowing.

It can be in the form of one of the following four modes: (a) It applies a capacity for a deep understanding by existential questions. (b) It creates insights into the multiple levels of consciousness. (c) It implies the awareness of spirit as the ground of being and (d) It forces evaluation for creativity.

Thus, spiritual intelligence refers to the ability to access, express and process spiritual information.

RATIONALE OF THE RESEARCH STUDY AND STATEMENT OF THE PROBLEM

Reviewing the literature, Hosseini, Elias,

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Krauss and Aishah (2010) have concluded that spiritual intelligence can improve with training. They have further pointed that spiritual intelligence widens the horizon of the psychological conception of spirituality by linking it with rational cognitive processes like achievement motivation and problem solving.

The person who is spiritually aware and awakened has got a clarity of the goal of life and thus consciously elevates the direction of the requisite energies to a wider and higher purpose of life. There is a voluntary movement in the direction of the motivated behaviour.

Being a teacher educator trained in performing arts and cultural education, the author of the present paper felt a need to experiment with a small group of volunteering young adults to enhance their spirituality through deliberations which are essentially drama-based and feasible in the virtual environment. The lockdown imposed due to the covid-19 pandemic had made it essential to explore the digital medium with that of drama techniques.

Thus, the above rationale justified the problem of the present research study and is stated as, *“Scaffolding Spirituality in a Virtual Environment through Drama-based Technique among Young Adults.”*

OBJECTIVES OF THE STUDY

The aims of the present research study were to:

- (a) Develop and employ a drama technique in a virtual environment suitable for instilling Spirituality through introductory knowledge about the teachings of Sikhism and Sikh Spiritual Gurus.
- (b) Assess the level of participants' Spiritual Intelligence.
- (c) Assess the participants' level of Life Satisfaction.
- (d) Determine the effectiveness of the drama technique in a virtual environment on participants' Spiritual Intelligence and Life Satisfaction.

The specific objectives of this research study were

1. To compare the pre-test and post-test scores of the treatment group on:
 - (a) Spiritual Intelligence Scale and
 - (b) Life Satisfaction Scale
2. To compare the gender-wise pre-test and post-test scores of the treatment group on:
 - (a) Spiritual Intelligence Scale and
 - (b) Life Satisfaction Scale
3. To determine the effectiveness of the drama technique by computing the magnitude of the effect size.

RESEARCH DESIGN AND SAMPLE

A pre and post single group pre-experimental design was employed due to the time, access and other related constraints of the researcher.

The sample consisted of twenty young adults, who volunteered for this intervention programme, ranging in the age group of 18 to 25 years. Fourteen participants were college students and six participants were working adults. Out of the total participants, twelve were females and eight were males.

RESEARCH INSTRUMENTS

Three research instruments were employed by the researcher. These are described in brief as follows:

Treatment-Drama-based Technique to enhance Spiritual Intelligence:

A pre-experiment workshop of 2 hours was conducted to acquaint the participants with the drama-based technique of 'Hot Seating'. This technique was selected as it was feasible to explore the nuances of the participant's thought processes and emotions through this technique in a virtual environment and wherein the participants were isolated physically but together face-to-face on the digital platform. The digital platform used was Jitsi.

The treatment spanned a month, spread over eight sessions, twice a week for 90 minutes per

session. So the treatment was of a total of 12 hours duration.

Only online resources were used as references and sources for discussion of the teachings, life and contribution of the Sikh Spiritual Gurus.

The broad plan of the sessions were:

Set- First 5 minutes: Listening to online Gurubani songs - either of Shri Harmandir Sahib (Golden Temple, Amritsar) or any other YouTube video selected by a participant.

Stimulation - Next 25 minutes: Freewheeling discussion and interaction of participants in reference to an aspect of Sikhism, for example correlation of historical events, travelogue of Guru Nanak Devji and other Gurus, relationship of Sikh Gurus, followers and people of other religious groups such as Hindus and Muslims, ideas of Sikhism on education, life, environment, status of women, service etc.

Spotlight - Next 45 minutes: 'Hot Seating' drama-based technique on any character - either historical or common man from that era, or a character from the present era witnessing the bygone era or a character from the bygone era witnessing the present situation. The participant voluntarily took up the role to be in the 'hot seat' and others probed in a creative and in an imaginative manner. The exercise lasted for about 15 minutes per participant on an average.

Summing up - Next 10 minutes: The participants reflected on their online readings, on their 'Hot Seating' technique interactions, and on each other's perspectives and thereby reached a conclusion for the day's session by summarising what insights they had developed.

Settling - Last 5 minutes: Listening to online Gurubani songs on any YouTube video selected by a participant.

As the experiment was a short term study, there was no elaborate planning of the sessions nor the content of discussion or 'Hot Seating' arrangement, except that of the broad outline mentioned above.

Spiritual Intelligence Scale developed by Dr.

K. S. Misra. Split half reliability coefficients for the Spiritual Intelligence Scale (SIS) were 0.864 for the UG-PG sample (N = 180). The values of Cronbach Alpha were 0.890. Norms for Senior Secondary/ Intermediate, Under-graduates, and Postgraduates and for General Population have been provided. There are seven levels of Spiritual Intelligence provided ranging from Grade 'A' - Extremely High to Grade 'G' - Extremely Low. There are 42 statements with Likert type of scale, from Strongly Agree to Strongly Disagree. Possible range of scores 42 to 210.

Life Satisfaction Scale (LSS) by Prof.

Hardeo Ojha. The scale consists of only 20 items. Out of 20 items, 12 items are in positive direction indicating satisfaction with life and 8 are in negative direction indicating dissatisfaction with life. The reliability of the scale has been established for three groups: young, middle and old - split-half and test-test methods. The scale has got temporal stability. The scale was administered on three types of samples, viz., between age-group 21 to 40 years, 41 to 60 years and old-age sample of 61 and above years. The test taker is supposed to give his response on five point Likert-type alternatives, ranging from Strongly Agree to Strongly Disagree. The minimum and maximum possible Score range is 20 to 100. There are seven levels of Life Satisfaction provided ranging from Grade 'A' - Extremely Satisfied to Grade 'G' - Extremely Dissatisfied.

DATA ANALYSIS

The data was analysed by descriptive statistics. Inferential statistics (paired t-test) was employed for drawing conclusions of the study. Cohen's d was computed for determining the effect size of the programme.

FINDINGS AND DISCUSSIONS

The descriptive statistics of the pre-test and post-test scores on the Spiritual Intelligence Scale for the treatment group is depicted in the Table 1 as follows:

Table: 1 Descriptive Statistics of Spiritual Intelligence Scale						
Group	N	Mean	Median	Standard Deviation	Skewness	Kurtosis
Pre-Test Females	12	133.67	132.5	22.14	0.07	-0.97
Post-Test Females	12	162.83	162.5	15.41	0.20	-1.62
Pre-Test Males	08	123.13	119.5	18.63	0.56	-0.64
Post-Test Males	08	144.5	144.5	15.01	-0.65	1.19

The descriptive statistics of the pre-test and post-test scores on the Life Satisfaction Scale for the treatment group is depicted in the Table 2 as follows:

Table: 2 Descriptive Statistics of Life Satisfaction Scale						
Group	N	Mean	Median	Standard Deviation	Skewness	Kurtosis
Pre-Test Females	12	42.33	43.5	8.56	-0.32	-1.23
Post-Test Females	12	67.75	70	9.91	-0.61	-0.88
Pre-Test Males	08	42.25	44.5	7.38	-1.01	-0.42
Post-Test Males	08	66.38	67	8.80	-0.35	-0.34

The inferential statistics (t-tests) of the various combinations of the pre-test and post-test scores on the Spiritual Intelligence Scale and the Life Satisfaction Scale for the treatment group is depicted in the Tables 3A, 3B, 3C, and 4A, 4B, 4C respectively, as follows:

Table : 3A t-test statistics for Spiritual Intelligence Scale							
Groups	Mean	Variance	Observations	df	t Stat	P(T<=t) two-tail	t Critical two-tail
Post- Test	155.5	305.42	20	19	9.53	0.00	2.09
Pre- Test	129.45	439.63	20			Null Hypothesis is Rejected at 0.05 l.o.s.	

Table : 3B t-test statistics for Spiritual Intelligence Scale - Females							
Groups	Mean	Variance	Observations	df	t Stat	P(T<=t) two-tail	t Critical two-tail
Post- Test	162.83	237.42	12	11	9.07	0.00	2.20
Pre- Test	133.67	490.06	12			Null Hypothesis is Rejected at 0.05 l.o.s.	

Table : 3C t-test statistics for Spiritual Intelligence Scale - Males							
Groups	Mean	Variance	Observations	df	t Stat	P(T<=t) two-tail	t Critical two-tail
<i>Post- Test</i>	144.5	225.43	8			0.00	2.36
<i>Pre- Test</i>	123.13	346.98	8	7	4.64	Null Hypothesis is Rejected at 0.05 l.o.s.	

Table : 3D t-test statistics for Spiritual Intelligence Scale - Post-Test Females and Males							
Groups	Mean	Variance	Observations	df	t Stat	P(T<=t) two-tail	t Critical two-tail
<i>Females</i>	162.83	237.42	12			0.02	2.36
<i>Males</i>	144.5	225.43	8	18	2.63	Null Hypothesis is Rejected at 0.05 l.o.s.	

Interpretations for Spiritual Intelligence Scale:

The Tables above indicates that there is a statistically significant difference between the mean scores on Spiritual Intelligence Scale of:

- 3A: Post-Test and Pre-Test, Post-Test scores being greater than Pre-Test Scores.
- 3B: Post-Test and Pre-Test scores of Females, Post-Test scores being greater than Pre-Test Scores of Females.
- 3C: Post-Test and Pre-Test scores of Males, Post-Test scores being greater than Pre-Test Scores of Males.
- 3D: Post-Test mean scores on Spiritual Intelligence Scale of Females being greater than Males.

Table : 4A t-test statistics for Life Satisfaction Scale							
Groups	Mean	Variance	Observations	df	t Stat	P(T<=t) two-tail	t Critical two-tail
<i>Post- Test</i>	67.2	85.85	20			0.00	2.09
<i>Pre- Test</i>	42.3	62.54	20	19	19.13	Null Hypothesis is Rejected at 0.05 l.o.s.	

Table : 4B t-test statistics for Life Satisfaction Scale - Females							
Groups	Mean	Variance	Observations	df	t Stat	P(T<=t) two-tail	t Critical two-tail
<i>Post- Test</i>	67.75	98.20	12			0.00	2.20
<i>Pre- Test</i>	42.33	73.33	12	11	12.77	Null Hypothesis is Rejected at 0.05 l.o.s.	

Table : 4C t-test statistics for Life Satisfaction Scale - Males							
Groups	Mean	Variance	Observations	df	t Stat	P(T<=t) two-tail	t Critical two-tail
Post- Test	66.38	77.41	8	7	16.99	0.00	2.36
Pre- Test	42.25	54.5	8			Null Hypothesis is Rejected at 0.05 l.o.s.	

Table : 4D t-test statistics for Life Satisfaction Scale - Post-Test Females and Males							
Groups	Mean	Variance	Observations	df	t Stat	P(T<=t) two-tail	t Critical two-tail
Females	67.75	98.20	12	18	0.32	0.75	2.10
Males	66.38	77.41	8			Fail to Reject Null Hypothesis at 0.05 l.o.s.	

Interpretations for Life Satisfaction Scale:

The Tables above indicates that there is a statistically significant difference between the mean scores on the Life satisfaction Scale of:

- 4A: Post-Test and Pre-Test, Post-Test scores being greater than Pre-Test Scores.
- 4B: Post-Test and Pre-Test scores of Females, Post-Test scores being greater than Pre-Test Scores of Females.
- 4C: Post-Test and Pre-Test scores of Males, Post-Test scores being greater than Pre-Test Scores of Males.
- 4D: However, there is no statistically significant difference between the Post-Test mean scores on the Life Satisfaction Scale of Females and Males.

The effectiveness of the programme is computed by Cohen's d for determining the effect size and its interpretation as depicted in the Table 5 below:

Table : 5 Effectiveness of Programme: Computation of the Magnitude of the Effect Size			
	Spiritual Intelligence	Life Satisfaction	Interpretation
$r =$	0.909	0.975	Maximum/Large Effect
Cohen's d (using Sample 1 variance) =	1.491	2.687	
Cohen's d (using pooled variance) =	1.350	2.891	

Thus the tables 3 to 5 above indicate that the null hypotheses 3 and 4 (A, B, C) are rejected and the programme is effective for both dependent variables, viz. Spiritual Intelligence and Life Satisfaction. The magnitude of the effect size is maximum or large.

There is a statistically significant difference

between the mean scores of Spiritual Intelligence Scale of females and males; the mean scores of females being greater than that of males. This indicates that the treatment has statistically significant gender-wise differences.

However, we fail to reject the null hypotheses

4D for the Life Satisfaction Scale, indicating that the treatment has no statistically significant gender-wise differences.

The study has limitations due to the constraints of the researcher resulting in a small sample size and short duration of the treatment programme. Hence, the conclusion of the study should not be generalised to a large population, unless replicated with a larger sample size and longer duration of the programme.

The spiritual dimension and individual's life is inclusive not only of the physical components that are present, but also of emotional, social, economic and political environments and individual behaviour that occur within it. In this sense it is a process defined by its participants and the nature of their interaction. The spiritual intelligence and the life satisfaction dimensions will be perceived at any one moment as unique. The vantage point and role will affect behaviour vis-a-vis the settings differently from others who perceive the same as unique to them. Hence, the expressive medium of drama seems to be a viable resource for instilling spiritual leanings and feeling of satisfaction in one's life amongst the participants.

RECOMMENDATIONS

Face-to-face physical workshops could be explored as treatment to ascertain its comparative effectiveness in relation to virtual environment.

A study involving a quasi-experimental design to ascertain the findings of the present study with rigour.

A study involving the treatment with different drama techniques for its effectiveness.

Other forms of arts, such as storytelling, dance drama; street play, etc. may be included in the treatment to ascertain the effectiveness.

The study could be conducted at various levels of education ladder to ascertain its effectiveness.

Teachings of other religions and a multicultural approach could be focussed upon in treatment.

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