

# EFFECT OF SHAKTIPAT MEDITATION ON SPIRITUAL INTELLIGENCE OF PROSPECTIVE TEACHERS IN RELATION TO SOME DEMOGRAPHIC VARIABLES

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## ABSTRACT

*The present paper is based on research study undertaken to find out the effect of Shaktipat Meditation on Spiritual Intelligence of Prospective teachers. An experiment was conducted on 151 Prospective 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 Dr. Tirath Singh, Dr. Arjinder Singh and Binderjit Kaur was used. Analysis by ANCOVA revealed that Meditation practiced to experimental group was found to be significantly effective to increase the spiritual intelligence level of Prospective teachers when both groups matched with respect to pre-spiritual intelligence. Adjusted mean scores of spiritual intelligence of male and female prospective teachers of experimental and control groups differ significantly when pre-spiritual intelligence was considered as covariate.*

**Keywords:** *Shaktipat* Meditation, Spiritual Intelligence, Prospective Teachers.

## INTRODUCTION

Practice of meditation is suggested by many Indian educational philosophers like Vivekanand, Dayananad, Aurbindo. There are many methods of meditation. Shaktipat is one of Indian methods of meditation. The basis of *Shaktipat* meditation technique is flow of energy (*Shakti*) in human body. 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 significant role in Meditation and influencing

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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.

Empirically, the term 'spirituality' is not easy to define. In an interview with Danah Zohar and Dr. Ian Marshall by David Bowman, Zohar (2003) explained that our spirituality is located in the deep self, which is ultimately connected to the ground of reality itself. Physicists would call this the quantum vacuum. Religious people would call it God.

As regard to the variable spiritual intelligence (SQ), 'it is the intelligence with which we balance meaning and value, and place our lives in a wider context. It is the 'ultimate intelligence' as without it both EQ and IQ cannot function—they crumble away' (Zohar et al., 2001). King (2009) defined spiritual intelligence as a set of adaptive mental capacities based on non-material and transcendent aspects of reality, specifically those that contribute to the awareness, integration, and adaptive application of the nonmaterial and transcendent aspects of one's existence, leading to such outcomes as deep existential reflection, enhancement of meaning, recognition of a transcendent self, and mastery of spiritual states. Our ability to access SQ can be deliberately developed and that this will in turn recruit IQ and EQ into a superior association. SQ is the life worthy living, the happy life, the life of purpose that renews the marriage between our EQ and IQ within a new and meaningful context (Bowell, 2004).

Most of the previous researches provide evidences regarding importance of spirituality for human beings in general and for teacher in particular. Renteria (2001) confirmed effectiveness of teaching of public school teachers from their spirituality. Van (2006) suggested that success is more than teaching to the intelligence quotient (IQ) and emotional quotient (EQ), but we also must attend to the soul quotient (SQ). The author supported soul-filled education might transform teaching and learning. Zimmer (1994) revealed that

a spiritual calling had significant relationships to very meaningful attractive qualities in a teacher's personal attitude towards teaching career. Potts (1998) explored that the spiritual maturity was positively associated with better mental health and specifically spiritually mature students tend to feel moral, lovable and powerful. Lips-Wiersma (1999) found that spiritual belief strongly determined careers choice, transition and experience. On the basis of above discussed theoretical and empirical finding spiritual intelligence was taken as dependent variable. In order to get the answer of question 'Whether gender, age, religion and socio economic status influence the spiritual intelligence?' These variables were taken as additional moderator variables. Finally, the present study was designed with following objective.

## **OBJECTIVE**

To study the effect of *Shaktipat* Meditation, Gender, Age, Religion, Socio-Economic Status and their various interactions on Spiritual Intelligence of Prospective teachers by taking pre-spiritual Intelligence as covariate.

## **MATERIALS AND METHODS**

### **Participants**

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 151 subjects (Mean Age=23.52, SD=2.51) participated in the present study out of which 91 were in Experimental (Mean Age=23.57, SD=2.43) and 60 in Control group (Mean Age=23.52, SD=2.63). 56 Prospective teachers were male (Mean Age=23.64, SD=2.35) and 95 Prospective teachers were female (Mean Age=23.49, SD=2.60). 65 Prospective teachers belonged to Sikh Religion (Mean Age=23.48, SD=2.59) and 86 to Hindu Religion (Mean Age=23.60, SD=2.46).

## 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 Dr. Tirath Singh, Dr. Arjinder Singh and Binderjit Kaur. The scale consisted of 120 items and 16 dimensions. It was a five point scale. The scale was found highly reliable with test-retest reliability = .81 and split half (even odd) = .81, split half (1<sup>st</sup> and 2<sup>nd</sup> 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.

**Observation Tools:** Recording of process of meditation and behaviours of meditators with the help of Video Camera and Photo Camera was done.

**RESULTS**

Table 1

*Levene's test of Homogeneity of Error Variance between Groups*

<i>F</i>	<i>df1</i>	<i>df2</i>	<i>p</i>
1.49	32	118	.064

The F value for Levene's Test of Equality of Error Variances comes out to be 1.49, which is not significant. It means that there is homogeneity of variance between the groups.

Table 2

*Summary of (2x2 and 2x3) ANCOVA for Spiritual Intelligence by taking pre Spiritual Intelligence as Covariate*

Source	Sum of Squares	df	Mean Square	F	Sig.
Model	13466089.99	13	1035853.08	1403.87	.000
SI	25222.35	1	25222.35	34.18	.000
Meditation	6012.73	1	6012.73	8.15	.005
Gender	258.95	1	258.95	0.35	.555
Age	185.20	2	92.60	0.13	.882
Religion	68.03	1	68.03	0.09	.762
SES	1602.92	1	1602.92	2.17	.143
Meditation X Gender	1127.70	1	1127.70	1.53	.218
Meditation X Age	1313.06	2	656.53	0.89	.413
Meditation X Religion	997.78	1	997.78	1.35	.247
Meditation X SES	1542.27	1	1542.27	2.09	.151
Error	101824.01	138	737.86		
Total	13567914.00	151			

Table 2 reveals that the adjusted  $F$  value for Meditation is 8.15, which is significant at .01 level with  $df$  1/138. It indicates that adjusted mean score of spiritual intelligence of experimental group and control group differ significantly when pre-spiritual intelligence was considered as covariate. Further, the adjusted mean score of spiritual intelligence of the experimental group ( $M=303.91$ ,  $N=91$ ) 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 Prospective teachers when both groups matched with respect to pre-spiritual intelligence.

The adjusted  $F$  value (table 1) for gender is 0.35, which is not significant. It indicates that adjusted mean scores of spiritual intelligence of male and female Prospective teachers do not differ significantly when pre-spiritual intelligence was considered as covariate.

The adjusted  $F$  value (table 1) for age is 0.13, which is not significant. It indicates that adjusted mean scores of spiritual intelligence of Prospective teachers belonging to different age groups do not differ significantly when pre-spiritual intelligence was considered as covariate.

The adjusted  $F$  value (table 1) for religion is 0.09, which is not significant. It indicates that adjusted mean scores of spiritual intelligence of Prospective teachers belonging to Sikh and Hindu religions do not differ significantly when pre-spiritual intelligence was considered as covariate.

The adjusted  $F$  value (table 1) for SES is 2.17, which is not significant. It indicates that adjusted mean scores of spiritual intelligence of Prospective teachers belonging to different socio-economic status groups do not differ significantly when pre-spiritual intelligence was considered as covariate.

The adjusted  $F$  value (table 1) for interaction between meditation and gender is 1.53, which is not significant. It indicates that adjusted mean scores of spiritual intelligence of male and female prospective teachers of experimental and control groups do not differ significantly when pre-spiritual intelligence was considered as covariate.

The adjusted  $F$  value (table 1) for interaction between meditation and age is 0.89, which is not significant. It indicates that adjusted mean scores of

spiritual intelligence of Prospective teachers belonging to different age groups of experimental and control groups differ significantly when pre-spiritual intelligence was considered as covariate.

The adjusted  $F$  value (table 1) for interaction between meditation and religion is 1.35, which is not significant. It indicates that adjusted mean scores of spiritual intelligence of Prospective teachers belonging to different religion of experimental and control groups differ significantly when pre-spiritual intelligence was considered as covariate.

The adjusted  $F$  value (table 1) for interaction between meditation and SES is 2.09, which is not significant. It indicates that adjusted mean scores of spiritual intelligence of Prospective teachers belonging to different SES groups of experimental and control groups differ significantly when pre-spiritual intelligence was considered as covariate.

## DISCUSSION

*Shaktipat* Meditation was found to be an effective technique to improve spiritual intelligence of student-teachers when pre-spiritual intelligence was considered as covariate. It may be concluded that *Shaktipat* Meditation was an effective method to improve spiritual intelligence of student-teachers. Although spiritual intelligence is a new construct, but the effectiveness of different techniques of Meditation on spiritual variables such as wisdom (Sussman & Kossak, 2011), psychological strengths (Wisner et al., 2010), subjective well-being (Jacob et al., 2009), tolerance and compassion (Zinger, 2008), positive spiritual change (Schure et al., 2008), spiritual health (Hauser-Meyers, 2006), spiritual well-being, equanimity (Mulvaney, 1996), self-actualization (Anyanwu, 1998; and Greene et al., 1988), intuition power (Fling et al., 1981), love (Roth, 2000; and Wang, 2006), quality of life (Dua, 1998; Kondwani, 1998; La Vorgna-Smith, 1996; Dani, 2005; and Srivastava et al., 2003) were examined by many researchers. Most of these variables are near to the dimensions of spiritual intelligence as the investigator identified in the literature of Howell (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. Only a few divulged zero effect of meditation such as 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. Hauser-Meyers (2006) explored one of the seven participants identified a 'no change' response (spiritual growth), possibly due to the quality of her meditation. However, she too reported experiencing psychological transformation. Further, no interaction of meditation and demographic variables was found. It indicates that *shaktipat* meditation is equally effective method to improve spiritual intelligence for male and female student-teachers with different age groups; student-teachers with Hindu and Sikh religion and student-teachers from different socio-economics status.

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