

## EFFECT OF *SHAKTIPAT* MEDITATION, GENDER AND AGE ON EMOTIONAL INTELLIGENCE OF STUDENT-TEACHERS

### ABSTRACT

\* Dr. Tirath Singh

*The present paper is based on research study undertaken to find out effect of Shaktipat Meditation on Emotional 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, self-report Seven-Fold Emotional Intelligence Scale (SFEIS) (2004) developed by Khera, Ahuja and Sarabjeet was used. Analysis by ANCOVA revealed that Meditation practiced to experimental group was found to be significantly effective to increase the emotional intelligence level of student-teachers when both groups matched with respect to pre-emotional intelligence.*

**Keywords :** *Emotional Intelligence, Shaktipat Meditation*

Meditation has remained a part of Indian culture. There are a number of techniques of Meditation and *Shaktipat* is one of these techniques. This technique is based on flow of energy (*Shakti*) in human body. The fluctuating energy level, is responsible for varying physical and mental states unless the individual is in total control over the mind and body. 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 major *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 disturb behaviour. Further, downward flow of energy enhance negativity in behaviour (Anand, 2003). In *Shaktipat* Meditation, with the help of yoga exercise and power of the master (usually touch at *Agya* Chakra) the flow of energy is changed from down to upward and blockage of *chakras* are removed. The change leads the meditator to new change in behaviour including emotions.

Emotional Intelligence is relatively new construct in Educational Psychology. Goalman contended that EQ is major determinant of success in life as well as Education. Researches on Emotional Intelligence showed inconsistent findings most researchers reported positively. Stein (2000) revealed that the successful people score significantly higher in emotional quotient than unsuccessful people. Bar-On et al. (2000) reported that those who perceive themselves as being more successful score significantly higher on the EQ-1 than those who perceive themselves less successful. Jones (2000) revealed that successful leadership included emotional intelligent behaviour. Finding the gap for

examination of relationship between emotional intelligence and Teaching competence, the present study was designed with following objective. Gender and Location of Residence were taken as Moderator variables for in-depth analysis.

### Objective

· To study the effect of *Shaktipat* Meditation Gender, age and their various interactions on Emotional Intelligence.

### 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 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 student-teachers were male (Mean Age=23.64, SD=2.35) and 95 student-teachers were female (Mean Age=23.49, SD=2.60). 65 student-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, Emotional Intelligence Scale was administered to collect pre-emotional

\*Principal, Sacred Heart Int. College of Education, Barnala

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 emotional 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

A self-report Seven-Fold Emotional Intelligence Scale (SFEIS) developed by Khera, Ahuja and Sarabjeet (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
.994	11	140	.455

The F value for Levene's test of Homogeneity of Error Variance between Groups is .994, which is not significant. It means that the variance between groups is homogeneous. It means that the groups are homogeneous.

*Summary of ANCOVA for Emotional Intelligence (by Meditation, Gender and Age)*

Source	Sum of Squares	df	MeanSquare	F	Sig.
Mode	17223502.10	13	555654.01	1651.40	.000
EI	13981.53	1	13981.53	41.55	.000
Meditation	3754.32	1	3754.31	11.16	.001
Gender	188.97	1	188.97	0.56	.455
Age	151.86	2	75.93	0.23	.798
Gender x Age	489.10	2	244.55	0.73	.485
Meditation x Age	889.08	2	444.5	41.32	.270
Meditation x Gender	19.73	1	19.730	.06	.809
Meditation x Gender x Age	18.92	2	29.460	.03	.972
Error	46769.90	139	336.47		
Total	7270272.00	152			

The F Value (table 2) for meditation is 41.55, which is significant at .001 level with *df* 1/139. It means that there is significant effect of meditation on emotional intelligence of students-teachers. Further, the adjusted mean score of emotional 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 emotional intelligence level of student-teachers when both groups matched with respect to pre-emotional intelligence.

The adjusted *F* value for gender is 0.56, which is not significant. It means that there is no significant gender difference in adjusted mean scores of emotional intelligence.

The adjusted *F* value for age is 0.23, which is not

significant. It means that there is no significant age difference in adjusted mean scores of emotional intelligence.

The adjusted *F* values for interaction between gender and age (0.73); meditation and age (1.32); meditation and gender (0.06); and meditation, gender and age (0.03), which are not significant. It means that there is no influence of interaction between gender and age; meditation and age; meditation and gender; and meditation, gender and age on emotional intelligence of student-teachers.

#### Discussion

Emotions refer to 'a disturbed state of mind' and meditation to 'silence of mind'. It indicates that meditation helps to make a mind silent. In practice, complete silence of mind is not easily possible, but reduction in disturbed state of

mind i.e. to increase peace, is possible. It is a fact that a peaceful mind can perform better on decision making, handling the situations, social dealing etc. than a disturbed mind. As these (decision making, handling the situations, social dealing etc.) are aspects of emotional intelligence, in this manner, meditation helps to enhance emotional intelligence. Preceding studies supported this finding as Schure et al. (2008); Zautra et al. (2008); Pruett et al. (2007); Janowiak et al. (1994); Lesko (1999); Dua (1998); Kjellander (1994); Singh et al. (2007); Bhole (1977); Abrams et al. (1978); and Hauser-Meyers (2006).

Different studies have shown the effect of meditation on some affective variables which, more or less, are related with dimensions of emotional intelligence such as King (2005); Brown (1993); Eppley et al. (1989); Inview (1998) and Hauser-Meyers (2006); Mulvaney (1996); Brautigam (1972), Gaur et al. (2005), Russie (1975), Wong et al. (1981), Wills (1974) and Weiss (1975).

Emotional intelligence was found to be independent of gender when pre-emotional intelligence was considered as covariates. It may carefully conclude that gender did not influence emotional intelligence of student-teachers. Similar results were confirmed by Bhimaro (2006), Cook (2006), Gandhi (2001), Gupta (1989), Kaur (2004) and Singaravelu (2007).

Emotional intelligence was found to be independent of age when pre-emotional intelligence was statistically controlled. Consistent to this finding, Babu (2008) uncovered that in emotional intelligence, it was found no significant difference among the students based on age. Harrod et al. (2005) indicated no significant relationships between adolescents' emotional intelligence and age. Arya (1984); Kaufhold et al. (2005) also found similar results.

Emotional intelligence was found to be independent of interaction between meditation and gender; meditation age; gender and age and meditation, gender and age.

## References

- Abrams, A.L., & Siegel, L. M. (1978).** The transcendental meditation program and rehabilitation at Olsom State Prison. *Criminal Justice and Behavior*, 5 (1), 3-18. Retrieved September 23, 2006, from <http://www.eric.gov.ed>.
- Anand, S.S. (2003). *Sahajyoga shaktipat vidhi*. Hoshiarpur (Punjab): Amritdham Charitable Trust, p.15-16.
- Arya, A. (1984). Emotional maturity and value of superior children in family. Ph.D. Thesis (psychology), Agra University, Agra. In M.B. Buch (Ed.), *Fourth Survey of Educational Research* (p.1327). New Delhi: NCERT.
- Babu, M. S. (2008). Self-esteem and emotional intelligence among B.Ed. trainees of tsunami affected coastal belt. Research-Reports, Online Submission. Retrieved July 27, 2008, from <http://www.eric.gov.ed>.
- Bar-On, R. (2000). Emotional and social intelligence: Insights from the emotional quotient inventory. In R. Bar on and J.D.A Parker, (Eds.). *The handbook of emotional intelligence*. (pp.363-388). San Francisco: Jossey-Bass.
- Bhimaro, A. K. (2006). Emotional intelligence among student teachers in relation to sex, faculty and academic achievement. *Edutracks*, 5(12) 38-39.
- Bhole, M.V. (1977). Psychophysiology importance of some yoga practice. Paper presented at the international Seminar on stress in Health and diseases. Banaras Hindu University, Varanasi.
- Brautigam, E. (1972). Effects of transcendental meditation program on drug abuse-A prospective study. Deptt. of Psychology, University of Lund, Lund, Sweden.
- Brown, L.L., & Robinson, S. E. (1993). The relationship between meditation and/or exercise and three measures of self-actualization. *Journal of Mental Health Counselling*, 15(1), 85-93. Retrieved October12, 2006, from <http://www.eric.gov.ed>.
- Cook, C. R. (2006). Effects of emotional intelligence on principal's leadership performance. ED.D. Dissertation, Montana State University, Retrieved October15, 2006, from <http://wwwlib.umi.com>.
- Eppley, K. R., Abrams, A. I. & Shear, J. (1989). Differential effects of relaxation techniques on trait anxiety: A Meta analysis. *Journal of Clinical Psychology*, 45, 957-974.
- Gandhi, N. (2001). Emotional intelligence as related to self esteem of adolescents. M.Ed. Dissertation, D.A.V. College of Education, Abhor (Punjab).
- Gaur, B. P., & Bhargava, R. (2005). Influence of *Preksha* meditation on adjustment problems of drugs abused. *Praachi Journal of Psycho-Cultural Dimensions*, 21(2), 155-160.
- Gupta, P.(1989). A comparative study between male and female adolescent school going student on emotional maturity and achievement in co-and curricular activities. Ph.D. Thesis (psychology), Agra University. In M.B. Buch (Ed.), *Fifth Survey of Educational*

- Research* (p.1877). New Delhi: NCERT.
- Harrod, N. R., & Scheer, S. D. (2005). An exploration of adolescent emotional intelligence in relation to demographic characteristics of adolescence (San Diego). *An International Quarterly Devoted to the Physiological, Psychological, Psychiatric, Sociological, and Educational Aspects of the Second Decade of Human Life*, 40(159), 503. Retrieved September 23, 2006, from <http://www.eric.gov.ed>.
- Hauser-Meyers, C. C. (2006). A study of the existential experiences of women with advanced breast cancer who practice transcendental meditation (Doctoral dissertation). Union Institute and University. Retrieved October 15, 2006, from <http://wwwlib.umi.com>.
- Inview, S. (1998). Effects of neo-humanist based asana and meditation practices on aggressive behaviour of Methayom Suksa students of Ban Na In school, Uttaradit Province. Retrieved October 12, 2006, from <http://www.chaingmae.ac.th/abstract.1998.Abstract/ed/abstract.edu980688.html>.
- Janowiak, J.J., & Hackman, R. (1994). Meditation and college students' self-actualisation and rated stress. *Psychological Reports*, 75(2), 1007-1010.
- Jones, J. L. (2000). A woman of influence: The emotional intelligence leadership of Eleanor Roosevelt. Retrieved October 15, 2006, from <http://wwwlib.umi.com>.
- Kaufhold, J. A., & Johnson, L. R. (2005). The analysis of the emotional intelligence skills and potential problem areas of elementary educators. *Education*, 125(4), 615. Retrieved October 12, 2006, from <http://www.eric.gov.ed>.
- Kaur, S. (2004). The impact of life lessons on emotional and spiritual intelligence of adolescents (Doctoral dissertation). Panjab University Chandigarh.
- Khera, A. and Sarabjeet (2004). Seven-Fold Emotional Intelligence Scale (SFEIS). In Kaur, S. (2004). *The impact of life lessons on emotional and spiritual intelligence of adolescents* (Doctoral dissertation). Panjab University Chandigarh.
- King, D. L. (2005). Finding the sage within: Teachers' experiences using meditation and movement practices. Retrieved October 12, 2006, from <http://www.eric.gov.ed>.
- Kjellander, P. D. (1994). The effects of meditation on women with rheumatoid arthritis. M.A. Dissertation, University of Victoria (Canada). Retrieved July 12, 2005, from CDROM of DAI, Digital Library, Punjab University, Chandigarh.
- Lesko, T. M. (1999). *The long-term effects of Zen meditation (Zazen): Living in the present moment and having an inner sense of direction*. PsyD. Dissertation, California School of Professional Psychology-Berkeley/Alameda. Retrieved July 12, 2005, from CDROM of DAI, Digital Library, Punjab University, Chandigarh.
- Mulvaney, A.T. (1996). *Seeds from silence: The impact of meditation on the lives of five educators. A narrative inquiry*. ED.D. Dissertation, University of Toronto (Canada). Retrieved July 12, 2005, from CDROM of DAI, Digital Library, Punjab University, Chandigarh.
- Pruett, J. M., Nishimura, N. J. & Priest, R. (2007). The role of meditation in addiction recovery. *Counselling and Values*, 52(1), 71. Retrieved July 27, 2008, from <http://www.eric.gov.ed>.
- Russie, R.E. (1975). The influence of transcendental meditation on mental health of students (Doctoral dissertation). California School of Professional Psychology, Los Angeles, California, USA. Retrieved October 15, 2006, from <http://wwwlib.umi.com>.
- Schure, M. B., Christopher, J. & Christopher, S. (2008). Mind-body medicine and the art of self-care: Teaching mindfulness to counselling students through yoga, meditation, and qigong. *Journal of Counselling & Development*, 86(1), 47-56. Retrieved July 27, 2008, from <http://www.eric.gov.ed>.
- Singh, Ti. & Kaur, P. (2007). Effect of *Shaktipat* Meditation on anxiety reduction of student-teachers. *Praachi Journal of Psychol-Cultural Dimensions*, 23(2), 112-119.
- Stein, R. (2000). Is there a validity increment for tests of emotional intelligence in explaining the variance of performance criteria? *Intelligence*, 34(5), 459-468. Retrieved September 27, 2006, from <http://www.eric.gov.ed>.
- Weiss, C. (1975). Immediate effect of the transcendental meditation on psychology and physiology of subjects. Saarbrueck, W. Germany: Diplomarbeit (abbr.). Retrieved May 16, 2007, from <http://www.eric.gov.ed>.
- Wills, C. (1974). *Transcendental meditation and its influence*

*of the self concept*. Texas A & M University, College Station, Texas, USA. Retrieved October15, 2006, from <http://wwwlib.umi.com>.

Wong, M. R. (1981). Effects of meditation on anxiety and chemical dependency. *Journal of Drug Education*, 11(2), 91-105. Retrieved October12, 2006, from <http://www.eric.gov.ed>.

Zautra, A. J., Davis, M. C., Reich, J. W., Nicassio, P., Tennen, H,

Finan, P., Kratz, A., Parrish, B.&Irwin, M. R. (2008). Comparison of cognitive behavioral and mindfulness meditation interventions on adaptation to rheumatoid arthritis for patients with and without history of recurrent depression. *Journal of Consulting and Clinical Psychology*, 76(3), 408-421. Retrieved July 27, 2008, from <http://www.eric.gov.ed>.

