

Spiritual Intelligence of B.Ed. Trainee-Teachers and Its Dynamic Relation with Their Big Five Personality Traits

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ABSTRACT

This study aims at identifying the levels of spiritual intelligence among B.Ed. trainee teachers studying under W.B.U.T.T.E.P.A. and to assess the relationship of their spiritual intelligence with the big five personality traits. The study population consisted of 1350 trainee-teachers from ten (10) teacher-education institutes (B.Ed. college) located in the PurbaMedinipur district. The sample size was restricted to 100 respondents only by using Yamane's statistical formula (1967). The researcher adopted a proportionate stratified simple random technique (lottery method) to conduct the survey. The results indicate a medium level of spiritual intelligence (total Mean score 53.0) and personality traits (total Mean 194.0) in them. The researcher demands that there is a positive and statistically moderate significant relationship between spiritual intelligence (SI) and three dimensions of Personality Traits of B.Ed. trainee-teachers. (eg. extraversion, openness to experience, agreeableness). On the other hand, there is a statistically moderate and negative significant relationship between SI and the neuroticism dimension of personality traits in them. No statistically significant difference is noted between the spiritual intelligence of male and female B.Ed. trainee-teacher at the 5% level of significance ($t = 1.48$), but spiritual intelligence in rural B.Ed. trainee-teachers is higher than urban B.Ed. trainee-teachers (Mean for rural teachers trainee = 54.70, Mean for urban trainee-teachers = 51.20, t -value 2.36 at df 3). No statistically significant difference is found in their spiritual intelligence on the basis of pedagogy subjects (Humanity vs. Science subjects) and between B.Ed. 2nd semester and 4th-semester trainee-teachers.

Key Words: Agreeableness, Big Five Personality Traits, Conscientiousness, Conscious State Expansion, Critical Existential Thinking, Extroversion, Neuroticism, Openness, Personal Meaning Production, Spiritual Intelligence, and Transcendental Awareness.

INTRODUCTION

Spiritual intelligence is the compass for human life. It is the centre and source of guidance for other human intelligence and a dynamic factor for controlling different personality traits among adults (Ahmad, 2015; Nawal et al., 2020). Spiritual intelligence is recognized as a higher dimension of intelligence that provides access to advanced capabilities (Griffiths, 2011). In other words, spiritual intelligence activates the qualities and capabilities of the authentic self (or the soul), in the form of wisdom, compassion, integrity, joy, love, creativity, and peace. It results in a sense of deeper meaning and purpose, combined with improvements in a wide range of important life skills and work skills. It originates when intellectual and emotional intelligence are exercised in the state of presence. Presence is the shift from the object-pole of attention to the subject-pole of attention, which results in the corresponding shift from ego to soul. Zohar and Marshall (1997) consider spiritual intelligence as "intelligence with which we access our deepest meanings, purposes, and highest motivations". Spiritual intelligence is the intelligence that makes us whole, that gives us our integrity. It is the soul's intelligence, the intelligence of the deep self. It is the intelligence with which we ask fundamental questions and with which we reframe our answers. Emmons (2000) rightly asserts that the aim of spiritual intelligence is to bring about intrapersonal integration, the "transformation of the person from fragmentation to integration."

Ample evidence suggests that spiritual intelligence is the most significant type of intelligence influencing people, societies, and cultures that bring changes. It results in improvement among individuals in terms of the adoption of a positive outlook and in achieving inner peace (Buzan 2001). Mohanty&Mahapatra (2018) demand that youth have limited capacity and exposure to spiritual experiences which results in inadequate spiritual intelligence. Various researchers reported that SI is highly related to positive outcomes such as physical, emotional, and psychological well-being with positive interpersonal functional and enhanced quality of life. King (2010) proposes four essential abilities for spiritual intelligence as follows: critical existential thinking, personal meaning production, personal meaning production and transcendental awareness. Critical existential thinking refers to thinking about one's existence. It's the capacity of a person to critically contemplate the nature of existence, reality, the universe, space, time, death, and other existential or metaphysical issues. Maddi (1967) claims that "critical existential thinking is highly valuable in the resolution of the existential neurosis (the belief that one's life is meaningless), and the existential crisis or vacuum (a state of intense psychological discomfort regarding questions about existence). On the other hand, personal meaning production (ability to originate personal meaning and purpose from all physical and mental experiences, including the capacity to

create and master a life's purpose. Transcendental Awareness refers to the ability to determine transcendent dimensions/patterns of the self i.e., a transpersonal or transcendent self), of others, and of the physical world during normal states of consciousness, accompanied by the capacity to determine their relationship to one's self and to the physical. Lastly, conscious state expansion is the ability to enter and exit higher states of consciousness and other states of trance at one's own discretion (as in deep contemplation, meditation, prayer, etc.). Emmons (2000) listed five features or capabilities in spiritual intelligence, that vary from one person to another: (i) the ability for excellence and eminence; (ii) the ability to access deep spiritual states of reflection, such as meditation and subjugation of self; (iii) the ability to use spiritual capacities and resources for solving daily problems; (iv) the ability to invest in the daily events, activities, and relations with others, in addition to behaving in a dignified manner in all things and toward all people; and (v) the ability to behave with humanity and modesty, showing lenience, forgiveness, and gratitude, and expressing sympathy and humility.

Psychologists have studied the relationship between personality traits and different types of intelligence. There are only a few studies that show the relationship between spiritual intelligence and personality traits. Edwards (2003) indicates a significant positive correlation between spiritual beliefs and positive psychological characters. Personality is defined as psychological traits that describe the relatively stable set of characteristics, tendencies, and temperaments formed by heredity or by socio-cultural and environmental factors (Mpaata 2017). Allport (1967-1997) claims that trait is the basic structure of personality. The trait exists in the human nervous vein and is an inherited element resulting in behavioural success. Personality traits of individuals form their main psychological structure that helps in shaping lifestyle (Esfahani&Etemadi 2012). It is proved that there are individual differences in the personality traits from one person to another. Personality traits can either be positive or negative. Positive personality traits impact a person's life in desirable ways. Negative traits are toxic traits that affect a person's life in undesirable ways.

Researchers suggest that some personality traits such as neurosis, conscientiousness, and agreeableness are effective on moral orientation and spiritual capabilities among adults (Beshlideh et al. 2011). Goldberg (1993) coined the term "Big Five" which describes the nature of people by themselves and has an association with predictable behaviour patterns and social outcomes. The Big Five Personality Traits are empirically supported by five dimensions used to describe personality which are Openness, Conscientiousness, Extroversion, Agreeableness, and Neuroticism. Openness refers to the degree to which a person is curious, original, intellectual, creative, and open to new ideas. Conscientiousness is the organized, systematic, punctual, achievement-oriented, and dependable nature of the individual. Extraversion refers to the outgoing, talkative, and sociable nature of an individual who enjoys being in social situations. Agreeableness refers to an individual's character of affable, tolerant, sensitive, trusting, kind, and warm nature. Lastly, neuroticism points out the anxious, irritable, temperament, and mood nature of an individual.

CONCEPTUAL FRAMEWORK OF THE STUDY

The conceptual framework of the present study is based on the psychological theories of the hierarchy of needs and self-actualization of learners (Maslow, 1954), social embedded learning and Zone of Proximal Development (ZPD) (Vygotsky, 1920s-1934), and the theory of multiple intelligences (Gardner,1983).

The first theory is the hierarchy of needs and self-actualization of learners developed by Maslow (1954). His hierarchy of needs theory and concept of self-actualization support the major premises of Spiritual Intelligence. Maslow (1943) describes these needs in a ladder or pyramid of progression that contained the five main sets of goals: physiological, safety, love, esteem, and self-actualization, with the basic physiological needs being at the foundation and moving up to the highest self-actualization needs. Self-actualization needs are the highest level in Maslow's hierarchy, and refer to the realization of a person's potential, self-fulfillment, seeking personal growth and peak experiences. Sisk (2002) mentions Maslow's work on self-identity as foundational to their work with spiritual intelligence. Maslow discusses important aspects of self-identity that are significant to understanding spiritual intelligence. He feels that unfortunately, external educational experiences could sometimes squelch the internal, inherent natures of self. He encourages a type of meditational separateness that allowed for the quietness necessary to search for one's individuality or self (Sisk, 2002). This is in line with Sisk's (2002) views that "Spiritual intelligence can be described as a deep self-awareness in which one becomes more and more aware of the dimensions of self, not simply as a body, but as a mind-body and spirit" (Sisk, 2002, p. 209). This reinforces Emmons's (2000) view that "the intelligent use of spiritual intelligence can contribute to positive life outcomes such as emotional well-being, positive functioning, and an enhanced overall quality of life" (Emmons, 2000, p. 20).

The second theory deals with Lev Vygotsky's (1920s -1934) Zone of Proximal Development (ZPD) which explains learning with implications for spiritual intelligence. ZPD) is a component of the Social Cognitive Theory. It is described as the gap between the actual level of development and the potential development of a learner. Simply put, it is the gap between what he has mastered

and what he can still learn when educational support is around. Ratner (1991) writes that Vygotsky proposed the theory that intellectual development occurred in two distinct ways - through social contacts that are evidenced and then shaped by cultural artefacts belonging to each particular community system. Vygotsky believes that intellectual development originates only through the historical, cultural, and social relationships and interactions experienced by individuals. This formation of a “new person” complements the spiritual intelligence principles of existentialism and personal meaning production advocated by King (2008). Although Vygotsky does not mention the spiritual specifically, there are implications that learning may be enhanced by incorporating the culture of the student’s family. Ratner (1991) observes that “just as language, religion, and customs are not the accidental discovery of an individual, so all higher psychological functions are creations of the social community” (Ratner, 1991) reinforcing that religion and spirituality are social constructs. If that social culture is steeped in the spiritual, then perhaps Vygotsky’s socio-cultural embedded theory could support the premise that spiritual influences impact learning.

The last and most important contributor to the conceptual framework of the current study is the Theory of Multiple Intelligences (Gardner,1983). Gardner has considered spirituality as an aspect of intelligence. His main objection to adding spirituality to his list of intelligence is based primarily on the lack of brain research to support its inclusion. Although not fully embracing the idea of spirituality as an intelligence, Gardner admits that several arguments for spiritual intelligence require further analysis and empirical scrutiny. His empirically-based research including not only the gifted and savants but normal children and adults as well as brain-damaged individuals led him to the conclusion that intelligence cannot be reduced to a number on a single test. Because of his expanded definitions of other varieties of intelligence, he has opened the door to a consideration of the spiritual as intelligence. For the current study, the theories provided by Maslow, Vygotsky, and Gardner lay a solid foundation for the consideration of spirituality as intelligence.

THE PROBLEM

There is no exclusive research studying personality traits and spiritual intelligence. There is no research done on the prediction of spiritual intelligence variance exclusively from personality traits, although the literature on this relation and prediction is available for general intelligence and especially emotional intelligence (Austin, Saklofske and Egan, 2005; Petrides&Furnham, 2001; Dada & Hart, 2000; Diener& Lucas, 2000; Besharat, 2007). Another problem is that the relationship between personality trait and spiritual intelligence need to be studied in the Indian context where there are varieties of cultural, linguistic and social differences. The gender difference in spiritual intelligence is also another issue that can be studied among trainee-teachers. Again, a comprehensive study is required for investigating whether a potentially significant difference lies between the spiritual intelligence of rural and urban trainee-teacher. Another issue is related to the spiritual intelligence of B.Ed. trainee-teachers studying under W.B.U.T.T.E.P.A with respect to their pedagogy subjects (Humanity vs. Science subjects). Lastly, the investigation is also required to identify whether there is any potential difference in the spiritual intelligence of B.Ed. 2nd and 4th-semester trainee-teachers.

NEED AND JUSTIFICATION OF THE STUDY

Spiritual intelligence may allow trainee-teachers to tap into a greater source of infinite wisdom and unconditional love. It is just like connecting the supercomputer to a high-speed internet connection that has access to all the wisdom and resources in the world. They will be more present in the now. They will be able to establish deeper and more meaningful relationships with others, and access guidance from a higher plane every time. The trainee-teachers will be more resilient and they will understand that life is a benevolent path that guides them to live the higher expression of their soul. That every challenge and setback is just a way to get them on the right track of what they were meant to live. They will feel happier, more at peace, and more confident that everyone conspires to help them win. Knowing that love conquers all tribulations, that they are never alone, and that they came to this planet for a very important reason. They will also know exactly how to help others thrive. Trainee-teachers will be able to connect directly to them and have a clearer sense of what they envision for themselves, and what they can do to help them live their purpose. They will be holistically attuned to the world, and they will no longer be constricted by man-made limitations by developing their spiritual intelligence.

The study is needed and justified from several points of view not only in bringing spiritual intelligence among B.Ed. trainee-teachers but also in revealing the probable interplay between spiritual intelligence and personality traits in them. Very few studies have been conducted in India to study spiritual intelligence in India and its contribution to the development of personality traits of trainee-teachers. It is believed that after independence spirituality gradually disappears in India. Spiritual intelligence and its implications are increasing day by day. In this connection, Kothari Commission (1966) points out, “In the development that we envisage in the future, we hope that the pursuit of men, material affluence and power would be subordinated to that of higher values and the fulfilment of the individual. This concept of the mingling of ‘Science and Spirituality’ is of special significance for

Indian Education.” The article indicates that the concept of spiritual intelligence from a psychological perspective might be accepted by the researchers and practitioners for carrying out research. It can bring about a dynamic change in trainee-teachers personality traits. In this study, an attempt has been made to identify the levels of spiritual intelligence as well as personality traits of trainee-teachers. This study may help them to develop their inner potential more efficiently. They may flower into the excellence of our nation. Hence the investigator has decided to conduct the present study.

STATEMENT OF THE PROBLEM

The present study was aimed at exploring the level of spiritual intelligence and Big Five personality traits among the B.Ed. trainee-teachers studying under W.B.U.T.T.E.P.A and examines further the relationship between spiritual intelligence and personality traits. Hence it is entitled ‘Spiritual Intelligence of B.ED. Trainee-Teachers and Its Dynamic Relation with Their Big Five Personality Traits.

OBJECTIVES OF THE STUDY

The following objectives were fixed before conducting the study:

1. To identify the level of spiritual intelligence among B.Ed.trainee-teachers.
2. To determine the levels of personality traits among B.Ed. trainee-teachers.
3. To investigate the relationship between spiritual intelligence and personality traits among B.Ed. trainee-teachers.

HYPOTHESES OF THE STUDY

In order to achieve the objectives of the present study, the following null hypotheses were generated:

1. There is no significant difference in the three levels of spiritual intelligence (high, middle and low) of B.Ed. trainee-teachers.
2. There is no significant difference between the spiritual intelligence of males and females B.Ed. trainee-teachers.
3. There is no significant difference between the spiritual intelligence of rural and urban B.Ed. trainee-teacher.
4. There is no significant difference in the spiritual intelligence of B.Ed. trainee-teachers with respect to their pedagogy subjects (Humanity vs. Science)
5. There is no significant difference in spiritual intelligence of B.Ed. 2nd and 4th-semester trainee-teachers.
6. There is no significant difference in three levels of personality traits (high, middle and low) of B.Ed. trainee-teachers.
7. There is no relation between spiritual intelligence and personality traits of B.Ed. trainee-teachers.

DELIMITATIONS

(i)The results of the current study are based on statistical significance only and adequate effect in the relationship between spiritual intelligence and personality traits was measured through the correlation method. Hence, no clear cause and effect conclusions can be drawn from the results. Future studies might consider using an experimental design.

(ii)As the questionnaire was given as an assignment, it was not possible timewise for participants to be recruited for another sampling method.

(iii)Furthermore, reliability analysis did not include in the study, and only total scores for each questionnaire were entered into the SPSS-17 version.

(iv)Sampling was done through proportionate stratified technique giving dual representation to the various strata like gender, levels of spiritual intelligence and personality traits, location, pedagogy subjects, semester, etc.

RESEARCH DESIGN

Population, Sample and Sampling Technique

The study population consisted of 1350 trainee-teachers from ten (10) teacher-education institutes (B.Ed. college) located in the PurbaMedinipur district. They were studying in 2 nd and 4th Semester under West Bengal University of Teachers Training Education and Planning. The sample size was limited to 100 B.Ed. trainee-teachers from different pedagogy subjects as per Yamane’s (1967) statistical formula : $n = N / 1 + N(e)^2$

n is the required sample size from the population under study

N is the whole population that is under study

e is the precision or sampling error which is usually 0.10,0.05 or 0.01

Their selection was based on the proportionate stratified simple random technique (lottery method) from the overall population. Referring to Table 1, we can illustrate the demographic characteristics of the study participants. Among the 100 participants, males were 42 and females were 58. Only 24 respondents belonged to science subjects and another 76 respondents belonged to Humanities. 50 respondents were studying in the 2nd Sem and the requisite 50 respondents were in the 4th sem.

Table 1: Demographic Characteristics of Study Participants

Variable		N
Gender	Male	36
	Female	64
Locality	Rural	64
	Urban	36
Pedagogy Subjects	Science	24
	Humanities	76
Semester	2 nd Sem	50
	4 th Sem	50

Research Tools

Research instruments included two scales: the Spiritual Intelligence Questionnaire and the Personality Traits Questionnaire. The Spiritual Intelligence Questionnaire was developed by King and DeCicco (2008) and included 24 items for each of the four spiritual intelligence constructs: critical existential thinking (7 items, score range 0-28), personal meaning production (5 items, score range- 0- 20), transcendental awareness (7 items, score range from 0-28), and conscious state expansion (5 items, score range from 0-20). Total ranges as mentioned in the SI scale are 0-96. The items are rated on a five-point scale, ranging from the response (0) not at all true of me to (1) Not very true of me (3) Somewhat true of me (4) Very true of me (5) completely true of me. Reverse Coding item- Qs No. 6. Total SI score ranges from 0-96 for 24 items. For each scale, high scores represent high levels of spiritual intelligence. The score from the four subscales was summed up for obtaining a global score. The instrument reported good psychometric qualities with Cronbach's coefficient alpha between 0.80 and 9.0.

The Personality Traits Questionnaire was developed by McCrae and Costa (1995) to measure the five personality trait domains: neuroticism, extraversion, openness to experience, agreeableness, and conscientiousness. The instrument consisted of 60 items, 12 items for each of the five domains. The instrument includes 5 points Likert-type scale with the scoring key as follows: 1. Disagree strongly 2. Disagree a little 3. Neither agree nor disagree 4. Agree a little 5. Agree strongly. Total PT score ranges from 1-300 for 60 items. The researcher followed the instruction of the author for manipulating the scores for each of the factors: H (high), A (average), or L (low). At first, total scores for all 5 scales were estimated, and after then average scores were found by dividing the total score by 5. The internal consistency of the Personality Traits Questionnaire instrument was high (0.92, 0.89, 0.87, 0.86, 0.90, respectively) for neuroticism, extraversion, openness to experience, agreeableness, and conscientiousness. In the current study, the reliability coefficient calculated using Cronbach's alpha was found to be 0.67, 0.64, 0.63, 0.65, and 0.67, respectively for neuroticism, extraversion, openness to experience, agreeableness, and conscientiousness.

DATA COLLECTION AND ANALYSIS

Data for the current study were collected to determine the levels of spiritual intelligence and personality traits among B.Ed. trainee-teachers studying under W.B.U.T.T.E.P.A. in PurbaMedinipur District. The questionnaire was distributed by the researchers in March and April 2022. At the end of class sessions, scales were collected by researchers. Of these, 6 were unusable, resulting in a return rate of 94%. The alpha level was set at 0.05 a priori. Descriptive statistics were used to answer these questions by computing means and standard deviations for the four dimensions of their spiritual intelligence. Person correlation was used to answer this question. The SPSS statistical package version 17 was employed to carry out these analyses.

MAJOR FINDINGS

The first hypothesis of the study was: ‘There is no significant difference in the three levels of spiritual intelligence (high, middle and low) of B.Ed. trainee teachers. Referring to table 2, it is found that there is a medium level of spiritual intelligence among B.Ed. trainee-teachers under W.B.U.T.T.E.P.A. (total Mean score 53.0). The levels of spiritual intelligence are interpreted as per the total score on SI: *low SI= score 20-40, **medium SI= score 41-59, ***high SI = score 60 and above. Critical existential thinking (Mean 13.3, SD 6.4, PMS 73.00) is identified as the first rank among the four spiritual intelligence subscales, followed by transcendental awareness (Mean 15.6., SD 8.2, PMS 72.42, overall personal meaning production (Mean 11.0, SD 7.6, PMS 64.70), and conscious state expansion (Mean 8.6, PMS 61.42). The rank of the four subscales of SI was calculated with reference to their PMS values. Hence, hypothesis-1 has been rejected.

Table 2: Mean, SD and PMS of spiritual intelligence among B.Ed. trainee-teachers

Spiritual Intelligence (SI)		Score ranges	Mean	SD	Percent Score of Mean	Levels of SI
Variables						
1	Critical Existential Thinking (7 items)	6-18	13.3	6.4	73.00	Medium SI
2	Personal Meaning Production (5 items)	7-17	11.0	7.6	64.70	Medium SI
3	Transcendental Awareness (7 items)	8-21	15.6	8.2	72.42	Medium SI
4	Conscious State Expansion (5 items)	5-14	8.6	6.1	61.42	Medium SI
Total		0-96	53.0	28.3	72.99	Medium SI

The second hypothesis of the study was: ‘There is no significant difference between the spiritual intelligence of male and female B.Ed. trainee teachers. Referring to table 3, the study claims that there is no significant difference between the spiritual intelligence of male and female B.Ed. trainee-teacher of W.B.U.T.T.E.P.A. at 5% level of significance ($t = 1.48$). The total mean score of the spiritual intelligence of male trainee-teachers is 54.90 and for the female trainee-teacher is 52.20. Whereas the SD of the spiritual intelligence scores of male trainee-teacher is 29.10 and that of female trainee-teacher is 27.68. Hence the null hypothesis no. 2 has been accepted.

Table 3: Showing ‘t-test’ analysis of male and female trainee-teachers

	N	Total Mean	SD	‘t’ value
Male	36	54.90	29.10	1.48*
Female	64	52.20	27.68	

**Not significant at 5% level of significance*

The third hypothesis of the study was: ‘There is no significant difference between the spiritual intelligence of rural and urban B.Ed. trainee teacher. Referring to table 4, the study claims that the spiritual intelligence of rural B.Ed. trainee-teachers studying under W.B.U.T.T.E.P.A. is slightly higher than urban B.Ed. trainee-teachers (mean for rural trainee-teachers = 54.70, mean for urban B.Ed. trainee-teachers = 51.20, t-value 2.36 at df 3). Hence, the null hypothesis no. 3 has been rejected.

Table 4: Showing ‘t-test’ analysis of rural and urban B.Ed. Trainee-teacher

	N	Total Mean	SD	‘t’ value
Rural	64	54.70	29.20	2.36*
Urban	36	51.20	27.10	

**Significant at 5% level of significance*

The fourth hypothesis of the study was: ‘There is no significant difference in the spiritual intelligence of B.Ed. trainee-teachers with respect to their pedagogy subjects (Humanity vs. Science)’. Referring to table 5, the study demands that there is no difference in the spiritual intelligence of B.Ed. trainee-teachers with respect to their pedagogy subjects (Humanity vs. Science). (Mean = 53.45 \geq 52.52.73). T-value (1.36) does not significant at the 5% level. Hence, hypothesis-4 has been accepted.

Table 5: Showing 't-test' analysis of B.Ed. Trainee-teacher coming from Humanity and Science subjects

	N	Total Mean	SD	't' value
Humanity	64	53.45	29.10	1.36*
Science	36	52.73	28.64	

*Not significant at 5% level of significance

The fifth hypothesis of the study was: 'There is no significant difference in spiritual intelligence of B.Ed. 2nd and 4th-semester trainee teachers. A look at table 6 shows that B.Ed. 2nd semester students (M = 53.12, SD = 28.70) and B.Ed. semester students (M = 54.60, SD = 27.12) does not differ significantly on spiritual intelligence scale, ($t = 2.34, p > .05$). T-value was computed to compare B.Ed. 2nd and 4th-semester students on the spiritual intelligence scale. Hence, the null hypothesis-5 has been accepted.

Table 6: Means and t ratio showing differences between B.Ed. 2nd and B.Ed. 4th semester trainee-teachers in spiritual intelligence

Semester	N	Mean	SD	df	't' value
B.Ed. 2 nd Sem	50	53.12	28.70	90	2.34
B.Ed. 4 th Sem	50	54.60	27.12		

The sixth hypothesis of the study was: 'There is no significant difference in three levels of personality traits (high, middle and low) of B.Ed. trainee teachers. Referring to Table 7, it can be claimed that there is an average personality trait in B.Ed. trainee-teachers studying under W.B.U.T.T.E.P.A. (Total Mean 194.04 = $\geq 70\%$ of the total ranges ($60 \times 5 = 300$). The conscientiousness variable (Mean 44.50, SD 8.20, PMS 82.40) is identified as the highest rank, followed by openness to experience (Mean 42.90, SD 6.58, PMS 79.44), extraversion (Mean 35.50, SD 6.50, PMS 77.17), agreeableness (Mean 38.20, SD 7.20, PMS 76.4) and lastly neuroticism (Mean 32.94, SD 5.30, PMS 68.62). Hence, hypothesis-6 has been rejected. The levels of personality traits is interpreted as per the total score on SI: *Low PT ≥ 150 , **Average PT -150-210 (50%-70%), ***High PT-201 and Above (71% and above).

Table 7: Mean (standard deviation) of personality traits

Personality Traits	Score Ranges	Mean	SD	Percent Score of Mean	Levels of PT	
Variables						
1	Neuroticism (12 items)	13-48	32.94	5.30	68.62	Low (54.9%)
2	Extraversion (12 items)	13-46	35.50	6.50	77.17	Low (59.16%)
3	Openness to Experience (12 items)	18-54	42.90	6.58	79.44	High (71.5%)
4	Agreeableness (12 items)	14-50	38.20	7.20	76.4	Average (63.66%)
5	Conscientiousness (12 items)	24-54	44.50	8.20	82.40	High (74.16%)
Total			Total Mean = 194.04 Average Mean = 194.04/5 = 38.80	33.78	76.80	*Average (Total mean Score 194.04 = $(194.04/300 \times 100 = 64.68\%$

*Low PT ≥ 150 , **Average PT -150-210 (50%-70%), ***High PT-201 and Above (71% and above)

The seventh hypothesis of the study was: ‘There is no relation between spiritual intelligence and personality traits of B.Ed. trainee teachers. Table 8 elucidates a positive and statistically moderate significant relationship between spiritual intelligence (SI) and three dimensions of personality traits (eg. extraversion, openness to experience, agreeableness) of B.Ed. trainee-teachers studying under W.B.U.T.T.E.P.A. The strength of association of Pearson’s correlation coefficient for the above-mentioned PT variables is between 0.3. and 0.5. On the other hand, there is a statistically moderate and negative significance between SI and the neuroticism dimension of the personality trait of the above-mentioned respondents. The strength of association of Pearson’s correlation coefficient for the neuroticism variable of PT is between 0.3 and 0.5, but it is negatively correlated with all spiritual intelligence.

Table 8: Correlation matrix of spiritual intelligence and personality traits among trainee-teachers studying under W.B.U.T.T.E.P.A.

Personality Trait Variables	Spiritual Intelligence			
	Critical Existential Thinking	Personal Meaning Production	Transcendental Awareness	Conscious State Expansion
Neuroticism	-0.37	-0.36	-0.38	-0.45
Extraversion	0.38	0.38	0.43	0.44
Openness to Experience	0.31	0.36	0.37	0.36
Agreeableness	0.24	0.40	0.36	0.35
Conscientiousness	0.38	0.41	0.40	0.39

Strength of Association : Low significance .1 to .2 , Moderate significance .3 to .5, high significance .6 to 1.0

Referring to Table 9, we can illustrate the results of the Regression Analysis of the Spiritual Intelligence dimensions. The study claims that critical existential thinking as a dependent variable is statistically significant ($R= 0.310$, $R^2=0.146$, $F=14.386$, $t = 1.683$, $P<0.05$), with the four variables (neuroticism, extraversion, agreeableness and conscientiousness) accounting for 14.6% variance ($R^2 = 0.146$) of critical existential thinking. With personal meaning production as a dependent variable is significant ($R= 0.296$, $R^2=0.127$, $F=15.060$, $P<0.05$), with the five variables (neuroticism, extraversion, openness to experience, agreeableness and conscientiousness) accounting for 12.7 % of the variance of personal meaning production. With transcendental awareness as a dependent variable is significant ($R=0.238$, $R^2=0.085$, $F=8.521$, $P<0.05$), with the five variables (neuroticism, extraversion, openness to experience, agreeableness, and conscientiousness) accounting for 8.5% variance of transcendental awareness. For conscious state expansion as a dependent variable is significant ($R=0.445$, $R^2=0.098$, $F=15.720$, $p<0.05$), with the five variables (neuroticism, extraversion, openness to experience, agreeableness and conscientiousness) accounting for 9.8% variance of conscious state expansion.

Table 9: Results of regression analysis predicting personality traits

Spiritual Intelligence	Personality traits	R	R ²	F	β	T
Critical Existential Thinking	Neuroticism	0.310	0.146	14.386	0.064	1.683
	Extraversion				0.216	3.930
	Openness to experience				-0.072	-1.730
	Agreeableness				0.086	2.628
	Conscientiousness				0.122	2.731
Personal Meaning Production	Neuroticism	0.296	0.127	15.060	-0.204	-5.048

Spiritual Intelligence	Personality traits	R	R ²	F	β	T
	Extraversion				-0.032	-0.666
	Openness to experience				0.172	3.773
	Agreeableness				0.147	3.585
	Conscientiousness				0.150	3.183
Transcendental Awareness	Neuroticism	0.238	0.085	8.521	-0.065	-1.702
	Extraversion				0.019	0.340
	Openness to experience				0.006	0.092
	Agreeableness				0.060	1.409
	Conscientiousness				0.235	4.447
Conscious State Expansion	Neuroticism	0.445	0.098	15.720	0.052	1.287
	Extraversion				-0.029	-0.581
	Openness to experience				0.062	1.355
	Agreeableness				0.052	1.246
	Conscientiousness				0.234	4.921

Hence, hypothesis-7 has been rejected and we can conclude that there is a relation between spiritual intelligence and personality traits of B.Ed. trainee-teachers studying under W.B.U.T.T.E.P.A.

DISCUSSION OF THE FINDING

With respect to hypothesis-1, it was found that there is a medium level of spiritual intelligence among B.Ed. trainee-teachers studying under West Bengal University of Education Planning and Administration. This result is contradictory to Obeidi (2014) who finds a high level of spiritual intelligence among Baghdad University students. The results are similar to the findings of those who find a negative relationship between neuroticism and spiritual intelligence.

Regarding null hypothesis no.2, the study claims that there is no significant difference between the Spiritual Intelligence of males and females B.Ed. trainee-teachers studying under W.B.U.T.T.E.P.A. This result is supported by Obeidi (2014), Kotlana (2015), Pant and Srivastava (2017) but contradictory to the findings of Gupta (2012), Nazam (2014), Atbi (2017) & Pal (2019), who assert that male students are better in spiritual intelligence as compared to female students.

Considering the null hypothesis-3, the study claims that the spiritual intelligence of rural trainee-teachers of W.B.U.T.T.E.P.A. was higher than urban trainee-teachers. This result is contradictory to Saleem et al. (2017) who find no significant difference between rural and urban teacher educators.

Regarding the null hypothesis-4, the study demands that there was no relation between the spiritual intelligence of B.Ed. trainee-teachers studying under W.B.U.T.T.E.P.A. on the basis of their pedagogy subjects (Humanity and Science subjects). The results are contradictory to the findings of Obeidi (2014) & Atbi (2017) who find no statistically differences in the level of spiritual intelligence in terms of educational stream variables.

Regarding the null hypothesis-5, the study shows no statistically significant differences in the level of spiritual intelligence between B.Ed. 2nd semester and 4th-semester trainee-teachers. This result is similar to the findings of Pal (2015).

With respect to null hypothesis-6, it has been claimed that there were average personality traits among those B.Ed. trainee-teachers. The Conscientiousness variable (PMS 82.40) was identified as the highest rank, followed by Openness to Experience

(PMS 79.44), Extraversion (PMS 77.17), Agreeableness (PMS 76.4) and lastly, Neuroticism (PMS 68.62). This result is similar to the findings of Buttner et al. (2015).

With reference to null hypothesis-7, the study demands that there is a positive and statistically moderate significant relationship between Spiritual Intelligence (SI) and three dimensions of Personality Traits (eg. Extraversion, Openness to Experience, Agreeableness) of B.Ed. trainee-teachers under W.B.U.T.T.E.P.A. This result lends credence to previous findings that show a positive and significant correlation between spiritual intelligence with openness to experience, conscientiousness, agreeableness, and extraversion. Also, a negative and meaningful correlation was obtained between spiritual intelligence and neuroticism (Farsani et al 2013). Sharabiani et al. (2019) also finds significant positive correlations between spiritual intelligence and four factors of extroversion, openness to experience, pleasure, and conscientiousness whereas neuroticism had a significantly negative correlation with spiritual intelligence. This result is also supported by Beshlideh et al. (2011), Amrai et al. (2011), and Farsani et al. (2013), although Amrai et al. argue that there is a negative relationship between neuroticism and spiritual intelligence, while also showing no correlation between openness and spiritual intelligence. The statistically negative relationship between neuroticism and spiritual intelligence can be interpreted as the theoretical concept of spiritual intelligence since neurotics are always anxious, worried, stressed, easily angered, and unable to control their reactions and responses. On the other hand, trainee teachers who enjoy a high level of spiritual intelligence have control over their reactions and responses, and a high-level power of thought. Regarding the positive correlation between spiritual intelligence and extraversion, this result can be interpreted based on the logical link between the concept of spiritual intelligence and extraversion characteristics. Trainee-teachers who are cheerful, friendly, and warm in their social relationships can enjoy all types of physical activity and feel positive emotions such as happiness, love, excitement, and enjoyment in their social life. Sternberg claims that the production of personal meaning is the ability to build character and identify the goal of all physical and mental experiences, including the ability to cr

CONCLUSION

The main purpose of this study was to identify the levels of spiritual intelligence and personality traits of B.Ed. trainee teachers and assess the relationship of their spiritual intelligence with the big five personality traits. The results indicate that spiritual intelligence is a distinct ability which is more than cognitive ability and plays an important role in defining the personality of the trainee-teachers. There is a medium level of spiritual intelligence and the average level of personality traits in those selected respondents. The researcher demands that there is a positive and statistically moderate significant relationship between Spiritual Intelligence (SI) and three dimensions of Personality Traits (eg. Extraversion, Openness to Experience, Agreeableness) of B.Ed. trainee-teachers studying under W.B.U.T.T.E.P.A.

EDUCATIONAL IMPLICATION(S)

The findings of the study pin down the need for understanding spiritual intelligence and personality traits from a broader perspective. The locality of trainee-teachers (Rural vs Urban), not gender and pedagogy subjects have to be taken into consideration while conducting training programmes for developing personality traits and spiritual intelligence. Teacher-Education Program (TEP) is a crucial period where we can shape the professional development of trainee teachers. Targeting the cultivation of distinct dimensions of spiritual intelligence in relation to the big five personality trait factors would be effective in inculcating job fetching qualities. When finding the right man for the right job is a mantra of management, shaping the man right remains the task of training and development. Hence, it is suggested that curriculum planners should focus on developing emotion-related/spiritual-related facets of personality development courses.

SUGGESTIONS FOR IMPROVING SPIRITUAL INTELLIGENCE AMONG TRAINEE-TEACHERS

- (i) Follow certain positive principles in daily life such as practicing stillness, developing self-awareness, live purpose with intention, understanding that everything is connected, be open to receiving new information.
- (ii) Involvement of trainee-teachers in activities like guided meditation, reiki healing, prayer session, yoga therapy and observation of spiritual values/ qualities.
- (iii) Use of tools that empower Spiritual Quotient results in the enhancement of Spiritual Intelligence.
- (iv) Increment in conscious involvement of youth in everyday life to develop a positive and constructive attitude towards life which helps in significant discouragement in neurotics traits of personality.
- (v) Periodic organization of out-of-school time personality development programs by NGOs and government agencies such as after-school clubs, sports activities, and social service involvement.
- (vi) Invite alumni of school or university to share their life experiences related to spiritual intelligence and personality traits and their impact on the next stages of life.

- (vii) The faculty should take the lead in this important field with how spiritual intelligence competencies might be developed through such methods as training, coaching, and therapy.

SUGGESTIONS FOR FURTHER RESEARCH

- (i) Future research can be conducted to measure the relationship between spiritual intelligence and other variables such as emotional intelligence, parenting styles, academic achievement, and motivation.
- (ii) For designing new instruments in spiritual intelligence, exploratory and confirmatory factor analysis can also be done.

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