



## QUEST

A Peer Reviewed Research Journal

ISSN : 2583-9748 (Online)

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<https://www.questjournal.in>

# Emotional and Spiritual Intelligence among the Traditional Sanskrit and Modern School Students

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Received : October, 2024

Accepted : January, 2025

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**Abstract:** The term emotional intelligence means the ability to recognize, understand, and manage one's emotions as well as the capacity to empathize with others. It helps individuals to regulate emotions according to different circumstances such as managing stress, building resilience, etc. In contrast, the term Spiritual intelligence can be understood as the ability to access deeper meaning, values, and purposes in one's life. It involves awareness, transcendence, compassion, and the pursuit of connectedness with oneself. It also deepens understanding and compassion, strengthening relations and connections among communities of diverse fields. The study explores comparative levels of emotional and spiritual intelligence

among the students of traditional Sanskrit and modern schools. The research employs a quantitative survey in order to assess emotional and spiritual intelligence levels in students in both traditional Sanskrit and modern schools. It also scrutinizes the influence of curriculum, teaching methods, as well as the cultural environment on the development of this intelligence. The findings of the research highlight the significant contrasts in emotional regulation, as well as the empathy and spiritual awareness between the two school types.

**Keywords:** Emotional intelligence, spiritual intelligence, Modern education, Vedic Education.

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### Introduction:

India has different types of school education systems. Apart from the modern schooling system, there are different types of traditional education systems.

The setting of the Traditional Sanskrit Schools includes the gurukul pattern, where education is rooted deeply in traditional Indian culture. These institutions focus more on instilling values on spiritual development, moral values and self-discipline often integrated with the study of Vedas and Sanskrit literature along with practice of yoga. Students in these schools reside in very tight-knit communities enabling an engagement between teachers and students that goes beyond academics to include character-building and mentorship.

In contrast, modern schools focus on academic performance, technological advancements and extracurricular activities with a good amount of inclusion of programs on mindfulness and emotional

well-being. The relationship between student and teacher is more formal, mainly focusing on professional and academic preparedness.

The traditional education system, often associated with structured, teacher-centred learning, has been the dominant model for centuries. On the other hand, the modern education system is more dynamic and student-centred, influenced by technological advancements and progressive educational theories.

The aspects of oral Vedic studies are not taught or included in the syllabus of any of the modern school education. Modern school boards also do not have the expertise to incorporate and conduct them in the conventional modern school syllabus.

The development of spiritual and emotional intelligence differs between modern and traditional schools, as their approaches and priorities vary. Modern schools focus on socio-emotional learning (SEL), incorporating structured programs to teach self-awareness, empathy, and social skills. Activities like group projects and peer learning foster collaboration, while professional counselling services provide support for managing stress and personal challenges. Technology is also leveraged to help students track and regulate their emotions, which enhances emotional intelligence.

Traditional schools, on the other hand, emphasize discipline and respect, developing emotional intelligence indirectly through adherence to cultural norms. Teachers often play a pivotal role as emotional guides, using storytelling and personal mentorship to teach life lessons. Community engagement, a cornerstone of traditional schools, helps students develop empathy and social responsibility by participating in shared activities and rituals.

When it comes to spiritual intelligence, modern schools adopt a secular and inclusive approach. They emphasize mindfulness, meditation, and self-reflection to help students develop inner peace and resilience. The curriculum often includes lessons on ethics, morality, and respect for diversity, with a global perspective that encourages critical thinking about different philosophies and belief systems. Extracurricular activities like yoga, art, and music are also used to nurture spiritual awareness.

Moral education is imparted through stories and parables, while participation in community gatherings fosters a sense of belonging and purpose. Teachers in traditional schools often act as moral guides, imparting wisdom alongside academic instruction.

To create a balanced approach, modern techniques can be integrated with traditional values. Schools can incorporate mindfulness practices with cultural traditions like yoga and meditation, use storytelling from various cultures to teach values and provide opportunities for personal and group reflection. By blending community engagement with technology, students can connect with local and global communities, fostering both emotional resilience and spiritual grounding. This holistic model can develop well-rounded individuals who are emotionally intelligent and spiritually aware.

#### **Variables:**

##### **Definitions of the variables used in the study**

**Emotional intelligence:** Emotional intelligence is the ability to perceive accurately, appraise, and express emotion; the ability to access or generate feelings when they facilitate thought; the ability to understand emotion and emotional knowledge; and the ability to regulate emotions to promote emotional and intellectual growth.

**Interpersonal Awareness:** Interpersonal awareness is the quality of being able to recognize, understand, and connect with the behaviours, emotions and motivation level of others. It involves various skills such as listening actively, reading non-verbal cues, and being attached to the social dynamics within a group.

**Intrapersonal Awareness:** Intrapersonal awareness is the ability to be able to know one's own emotions, behaviours and thoughts. It consists of self-reflection, recognizing one's personal strengths and weaknesses, and being aware of one's motivations and values.

**Interpersonal Management:** Interpersonal management refers to the ability to navigate effectively and influence social interactions to a greater extent. It involves the resolution of conflict, negotiation, group work, and the capability to inspire and encourage others.

**Intrapersonal Management:** Intrapersonal management is the ability to regulate one's own thoughts, emotions and actions to maintain mental well-being and achieve personal goals. This includes

skills like self-discipline, stress management, adaptability and goal management.

**Spiritual intelligence:** Spiritual intelligence refers to the capacity to understand and navigate life's deeper meaning and purpose. It involves recognising the interconnectedness of all things, seeking a sense of purpose beyond material success, and cultivating inner peace and compassion.

**Critical Existential Thinking:** Critical existential thinking entails questioning life's deeper aspects, such as its purpose, mortality and existence. It means reflecting on why we are here, what gives meaning to life, and how our actions get along with such questions. This thinking helps individuals explore their beliefs, values, and connections with the world.

**Personal Meaning Production:** Personal meaning production is the ability to create value and purpose in someone's life experiences. It encompasses interpreting situations and events in such a way that aligns with one's ideologies and goals. For instance, in the case of a challenging period, one can see it as an opportunity for growth rather than considering it just as a hardship or a bad phase.

**Transcendental Awareness:** Transcendental awareness is the understanding of realities of the world that go beyond the existence of the physical world. It encompasses identifying a connection to something bigger or larger than oneself, such as a divine power or universe of nature. This awareness often leads to a sense of purpose, peace, and unity. For example, someone who is meditating in nature might feel that they are deeply connected to the world around them, which ultimately fosters a sense of gratitude and wonder.

**Conscious State Expansion:** Conscious state expansion refers to increasing the level of awareness and understanding of oneself and the world around them. This process often involves practices like mindfulness, meditation or self-introspection, which help individuals to break free from their routine thinking. By expanding their consciousness, people can get a chance to experience new perspectives, emotional clarity and creativity.

**Traditional Sanskrit school:** A traditional Sanskrit school, or Gurukula, adheres to ancient

Vedic educational methods, emphasising the practices of Śravaṇa (listening), Manana (reflection), and Nididhyāsana (meditative contemplation). These schools also emphasise the Guru-Śishya Parampara (teacher-disciple tradition), rote memorisation, chanting, intellectual debates (Shastrartha), and adherence to daily rituals, fostering a disciplined, spiritually oriented lifestyle and ensuring the preservation and transmission of Vedic wisdom.

**Modern school:** In the Indian context, modern education schools include government-run and philanthropic as well as private institutions that strive to provide accessible and comprehensive education in accordance with government-affiliated boards.

#### **Significance:**

Emotional and spiritual development is an important part of a student's learning in school education. The study is significant for the following reasons:

- The study provides important insights on the development of important skills of emotional intelligence, and emotional intelligence of the students studying in traditional as well as modern study. It helps in further improving the quality of education.
- The project also helps in decision-making as it acts as a guide to approaches for combining modern and traditional education systems to incorporate the best aspects of both.
- The study contributes to the direction of further evolution of the Indian education system by providing light on the development of important skills such as emotional and spiritual intelligence, which are essential for the comprehensive development of human personality and conscience and for realising the development of human beings as resources for the progress and development of the country.

#### **Delimitation:**

- The study area is delimited to the Traditional Sanskrit school and modern formal schools of Patna district. The research conducted is limited to a selected traditional Sanskrit school and modern educational institutions majorly located in urban and semi-urban areas of Patna district.

## Objectives:

**O<sub>1</sub>** To find out the emotional and spiritual intelligence of students of traditional sanskrit and modern schools.

**O<sub>2</sub>** To compare different attributes of modern school students (gender, parent's income) on the basis of their emotional and spiritual intelligence.

## Hypotheses:

**H<sub>01</sub>** There is no significant difference between traditional sanskrit and modern school students in emotional intelligence.

**H<sub>01.1</sub>** There is no significant difference in the dimensions of emotional intelligence between students studying in traditional Sanskrit and modern schools.

**H<sub>02</sub>** There is no significant difference between traditional sanskrit and modern school students in terms of spiritual intelligence.

**H<sub>02.1</sub>** There is no significant difference in the dimensions of spiritual intelligence between students studying in traditional Sanskrit and modern schools.

**H<sub>03</sub>** There is no significant difference in emotional intelligence between boys and girls studying in modern schools.

**H<sub>04</sub>** There is no significant difference in emotional intelligence on account of the economic status of the parents of the students studying in modern schools.

**H<sub>05</sub>** There is no significant difference in spiritual intelligence between boys and girls studying in modern schools.

**H<sub>06</sub>** There is no significant difference in spiritual intelligence on account of the economic status of the parents of the students studying in modern schools.

## Review of related literature

**Spiritual intelligence:** Drigas (2020) The first section of this study gives a brief overview of the essential theoretical framework, including definitions and theories related to Spiritual Intelligence. In the second section, they presented a layered approach to Spiritual Intelligence based on the corresponding layered models of knowledge intelligence consciousness. The results of this study showed that Spiritual Intelligence constitutes the backbone of every subsystem of human intelligence as it integrates, matures and transforms every physical, intellectual, and emotional ability and leads to the highest forms of self-awareness, self-knowledge and

consciousness. The realisation of our true Self, of our hidden and highest potentialities, is tied inseparably with the hierarchical organisation of knowledge through metacognition and executive functions. Specifically, higher-order forms of self-observation, self-regulation through attentional, emotional and impulse control, problem-solving, mental flexibility and adaptation reveal our true and eternal identity.

Hosseini, Jadgal, and Kordsalarzahi (2023) investigated the relationship between spiritual well-being and spiritual intelligence with mental health in students. This descriptive-analytical study was conducted among 277 students (110 boys and 167 girls) through convenience sampling. The data collection instruments in this study included a spiritual well-being questionnaire, King's spiritual intelligence questionnaire, and Goldberg's general health questionnaire. The data was analyzed using SPSS statistical software. The results of multivariate regression analysis using the step-by-step method showed that spiritual well-being predicts 14% of the variance of students' mental health. Also, on the scale of spiritual well-being, the two dimensions of communication with oneself and communication with others were predictors for the social functioning dimension of mental health. Among the subscales of spiritual well-being, the subscale of connection with God had an inverse and significant relationship with anxiety and physical health ( $p < 0.05$ ), and an inverse and significant relationship was observed between the subscale of connection with self with anxiety and depression ( $p < 0.05$ ). The results confirm that spiritual well-being and spiritual intelligence affect mental health and its dimensions.

Kilcup (2016) suggests that adolescents have a limited capacity for spirituality and spiritual experiences. Adolescents are seen to have immature moral and ethical judgment and are incapable of deep spiritual experience due to a lack of cognitive development. This mixed-methods study explored the existence of spiritual intelligence in adolescents using surveys to measure spiritual intelligence and spirituality: the spiritual intelligence self-report inventory (SISRI), the integrated spiritual intelligence scale (ISIS), and the intrinsic spirituality scale (ISS). High scorers were found on every survey, and all surveys were positively correlated. Top scorers were interviewed concerning their lived experience of spirituality. Thematic analysis revealed eight major categories: the definition of spirituality, the definition

of God, the importance of family, ways of connecting to the divine, spiritual experiences, role models, spiritual values, and scepticism of spirituality. Some adolescents displayed high levels of spiritual intelligence, which manifests as having spiritual values (e.g. altruism, compassion, openness), spiritual experiences, and practices to connect to the divine.

Sharma and Arif (2015) in their study on "Spiritual intelligence, Self-Esteem and Mental well-being" suggested that spiritual intelligence has a direct relationship with self-esteem and the mental health status of adolescents. They further added that the enhancement of spiritual intelligence can be taken as a strategy for the promotion and prevention of various psychiatric problems among adolescents and for the enhancement of quality of life.

Agarwal and Verma (2018) conducted their research work on the topic "Exploring Development of Spiritual Intelligence among School Children" exploring spiritual intelligence among secondary school students based on gender and school management. The research paper expected to consider the spiritual intelligence among secondary school students concerning sex and school management. The results uncover that the boys in school had lower spiritual intelligence than the girls. Also, with respect to school management students studying in government schools were high in spiritual intelligence contrasted with non-public or private school students.

Kumari (2023) in her research work "A Study of Spiritual Intelligence among Post Graduate College Students" aimed to find out spiritual intelligence among Postgraduate College students. A total of 80 students; 40 male and 40 female students were selected using the non-probability purposive sampling technique. The age range of all the subjects was between 19- 24 years. All the subjects were assessed on the Spiritual Intelligence Self Report Inventory (SISRI- 24) to analyze the spiritual intelligence of both groups of students. An Independent sample t-test was used to find out the significant difference between the performance of boys and girls on different spiritual dimensions. The findings of the study revealed that there was no significant difference between male and female students on Conscious State Expansion, Critical Existential Thinking, Personal Meaning Production and Transcendental Awareness of Spiritual

Intelligence Self Report Inventory (SISRI-24). The study concluded that there is no gender difference in spiritual intelligence.

Kuldeep Singh (2022) in his research work "A Spiritual Intelligence Comparison study of students' of General and Professional Courses" explored the level of intelligence in students of general and professional courses and also between male and female students of the respective courses. For this 80 students were selected for each section of the sample and a standardised scale developed by K.S. Mishra was used. The work highlighted that the difference in the level of spiritual intelligence was significant between general and professional course students however, this difference was not significant when measured among different genders.

**Emotional Intelligence:** Jayakrishna K (2020) conducted research on the topic "Emotional Intelligence and Self-efficacy among Secondary School Students" to find out whether there is a significant positive relationship between Emotional intelligence and Self-Efficacy among students at the secondary school level with respect to total sample and subsample Gender. The results showed that there is a significant positive relationship between Emotional intelligence and Self-Efficacy among students at the secondary school level. The findings of the study also revealed that there exists a significant difference in the relationship between Emotional intelligence and Self-Efficacy among male and female students at the secondary school level.

Alam (2018) in his research work titled "A Study of Emotional Intelligence of Adolescent Students" investigated the emotional intelligence of adolescent students with respect to the type of school, area, and gender. The study was conducted on 200 adolescents (100 boys and 100 girls) studying in senior secondary schools selected purposively from East Singhbhum, Jharkhand. Their ages ranged from 16 to 20 years. Emotional Intelligence Inventory by Mangal and Mangal (2004) was used to collect the necessary data. t-test was applied to determine the significance of the difference between the various comparison groups. Results showed that secondary school students differed significantly in terms of the nature of school and gender in relation to emotional intelligence. Results further revealed that in relation to the area, students did not differ significantly in their emotional intelligence.

Kumar and Dullet (2022), in their study on "Emotional Intelligence in Adolescents: A Comparative Study" worked on two main objectives (i) to explore the level of emotional intelligence of adolescents. (ii) to find out the difference between emotional intelligence on the basis of gender and school. The data was collected from 1500 adolescents in senior secondary schools in Dehradun, Uttarakhand, India. The sample was selected using a convenient method. For statistical analysis, mean, percentage, standard deviation and t-test were applied. On the basis of mean value and t-test, results indicated that adolescents in private schools have higher levels of emotional intelligence in comparison to adolescents studying in government schools. Male and female adolescents significantly differed from each other in emotional intelligence in the overall sample. Female adolescents were found to be more emotionally Intelligent, with a high mean value.

Trigueros, Soler and Parra (2023), worked on the topic "Emotional Intelligence and Resilience Outcomes in Adolescent Period, is Knowledge Really Strength?". The main objective of this research was to find empirical evidence about the relationship between emotional intelligence and resilience in adolescents in the last ten years. The sample size in the selected studies ranged from 70 to 1235. The article focused on measuring the levels and relationships between variables. However, the final study implemented a program aimed at training resilience and emotional intelligence (EI) and analyzed the differences between pre-test and post-test results. The findings of the research concluded that Emotional intelligence (EI) and resilience are important and suggest that schools should take educational programs for these criteria. These stages are crucial as children develop not just physically, but also mentally and personally. The research was based on the PRISMA methodology for its strength in ensuring transparency and reliability in social science research.

**Research Gap :** As mentioned the reviewed research is on spiritual and emotional intelligence have not focussed on a comparison between traditional Sanskrit and modern school students on the basis of emotional and spiritual aspects.

### Method of Research

The present study is a descriptive survey research. The survey was conducted in modern

schools of Patna and in Sant Pashupatinath Ved Vidyalaya, a traditional practicing Sanskrit school in Patna. In this survey method, the investigators followed the steps of selection of the sample, tool construction, administration of the tool, and collection and analysis of data for verifying the hypotheses framed.

**Population and Sample:** A population is an entire group that we want to draw conclusions about. It is a group of individuals that have one or more characteristics in common that are of interest to the researcher.

The study aimed at finding the emotional and spiritual levels of students of traditional Sanskrit and modern schools. Therefore, all the students of traditional sanskrit and modern schools form the population of the study.

- The sample is a small group of people who are randomly selected to study the entire population. They are selected in a manner that they represent the characteristics of the entire population.
- 300 students were selected from various modern schools as well as from the traditional sanskrit school. The sample size was determined to ensure adequate representation and statistical significance in the findings. The usable sample was 289 of which 263 were from modern schools and 26 from traditional sanskrit schools.
- A random sampling method was employed to achieve a diverse and representative sample. Firstly, the schools were listed, and then the samples were randomly selected. However, given the lower frequency of the traditional schools, they were selected purposely.

### Tools:

General information such as **gender** and **economic status** of students from both types of schools, were based on close-ended questions. Questions on gender constituted two options which were male and female respectively. For knowing the economic status of students two categories were created as options to choose from. These categories were <50,000 and more than 50,000.

The research employed two separate scales for measuring emotional and spiritual intelligence.

## Emotional Intelligence

- Items were selected from **Mangal's Emotional Intelligence Inventory** to measure the emotional intelligence of students.
- A total of 100 items were selected which were divided into four sections each constituting 25 items. These four sections were **intra-personal awareness, inter-personal awareness, intra-personal management** and **inter-personal management**.
- A pilot study was conducted on 45 students to know and analyse students' responses.
- Based on that 40 most discriminating questions were selected ensuring adequate representation from each section i.e. 10 from each section for the research purpose.
- The two-dimensional response of the original tool was also replaced with a five-point Likert-type scale.
- Validity- Since the scale is adopted from a prevalent tool, hence no extra validity was conducted.
- Reliability was tested with Cronbach's Alpha test (Table 1).

**Table 1. Reliability Scores of Scales**

	Raw Cronbach's Alpha	Number of Items
Emotional scale	0.84	40
Spiritual scale	0.80	24

## Spiritual intelligence

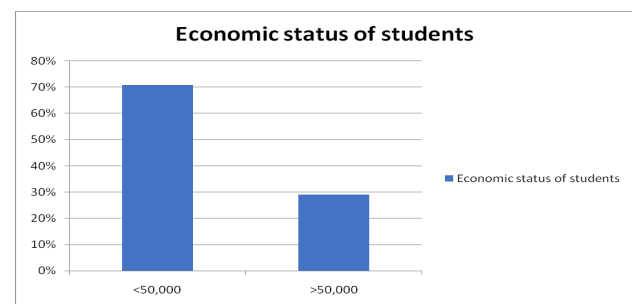
- Items were borrowed from the **Spiritual Intelligence Self-Report Inventory** by King D. B., 2008 to measure the spiritual intelligence of students.
- It consisted of 25 questions.
- After the pilot study was conducted on 45 students to know and analyse the responses 24 questions were selected and only a few questions were modified to make it suitable for Indian conditions.
- It is also a four-dimensional tool and four dimensions include **Critical Existential Thinking** (Items: 1, 3, 5, 9, 13, 17, 21), **Personal Meaning Production** (Items: 7, 11, 15, 19, 23), **Transcendental Awareness** (Items: 2, 6, 10, 14, 18, 20, 22), and **Conscious State Expansion** (Items: 4, 8, 12, 16, 24).

- Validity- Since the scale is adopted from a prevalent tool, no extra validity was calculated.
- Reliability was tested with Cronbach's Alpha test (Table 1).

## Analysis and Interpretation of Data:

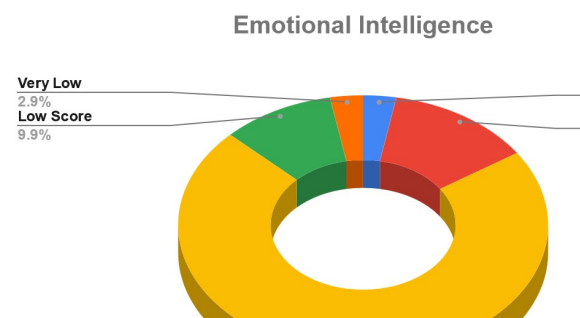
**General Profile:** Of the total sample taken for analysis i.e. 263 female students were 94 representing 37% of the population and male students were 159 in number representing 63% of the population.

Regarding economic status, different financial backgrounds from the sample selected. A greater number of students were from the low-income category in the traditional schools. In order to get a fair response from students of similar kind of financial backgrounds, more government schools were selected for this purpose from the modern school group (Fig. 1).

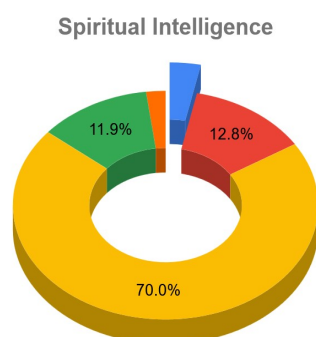


**Fig. 1. Economic status of the sample population**

To summarise the data, the scores of the participants were categorised on a 5-point scale from very high to very low. The breakup categories are based on the one-alpha and two-alpha distances from the mean on both sides. It can be observed that the average population is very high. The results are depicted in Fig. 2 and Fig. 3.



**Fig. 2. Emotional Intelligence Scores (EI) Categories**



**Fig. 3. Spiritual Intelligence Scores (SI) Categories**

### Analysis of the First Objective

The first objective of the study was to find out the emotional and spiritual intelligence of students of traditional Sanskrit and formal schools.

The hypothesis "H01: There is no significant difference between traditional and modern school students in emotional intelligence" can be interpreted

based on the results provided for each dimension of emotional intelligence (EI). As can be observed from Fig. 4, emotional intelligence scores are normal for the total EI is normal.

The comparison of the total EI scores between traditional Sanskrit and modern school students yielded a t-value of 1.3469 with a p-value of 0.1891. Since the p-value is greater than 0.05, the difference is not statistically significant. This suggests that there is no evidence to reject the null hypothesis.

The sub-hypothesis relating to the first hypothesis was that "there is no significant difference in the dimensions of emotional intelligence between students studying in traditional Sanskrit and modern schools." There are four dimensions of the emotional scale. They are intrapersonal awareness, interpersonal awareness, intrapersonal management and interpersonal management. Table 2 summarises all the findings.

**Table 2. Results of t-tests for Emotional Intelligence**

Comparison	t	df	p-value	95% Confidence Interval	Mean (Traditional)	Mean (Modern)	Significance
Total EQ	1.3469	27.286	0.1891	(-2.784518, 13.439868)	88.87500	83.54733	Not significant
Intrapersonal Awareness	1.7952	29.56	0.08286	(-0.2542803, 3.9302063)	23.54167	21.70370	Significant
Interpersonal Awareness	1.0224	27.777	0.3154	(-1.178841, 3.526578)	22.41667	21.24280	Not significant
Intrapersonal Management	1.1935	25.425	0.2437	(-1.545519, 5.814037)	23.87500	21.74074	Not significant
Interpersonal Management	0.14442	27.551	0.8862	(-2.395804, 2.758973)	19.04167	18.86008	Not significant

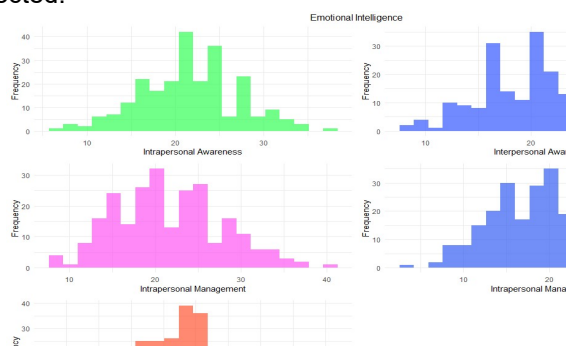
**Intrapersonal Awareness:** For intrapersonal awareness, the t-value is 1.7952, and the p-value is 0.08286. This is marginally significant ( $0.05 \leq p < 0.10$ ), indicating a trend toward traditional Sanskrit school students having higher intrapersonal awareness compared to modern school students. However, the null hypothesis cannot be definitively rejected.

**Interpersonal Awareness:** The t-test for interpersonal awareness resulted in a p-value of 0.3154, indicating no significant difference between the two groups. Both groups appear similar in this dimension.

**Intrapersonal Management:** Intrapersonal management comparison yielded a p-value of 0.2437, showing no significant difference between the traditional sanskrit and modern school students.

**Interpersonal Management:** For interpersonal management, the p-value is 0.8862, indicating a very weak and nonsignificant difference between the two groups.

**The second hypothesis** relating to the objective was that there is no significant difference between traditional sanskrit and modern school students in terms of spiritual intelligence.



**Fig. 4. Distribution of Emotional intelligence scores of traditional and modern schools**



The total SI scores comparison shows a t-value of 2.5768 and a p-value of 0.01581, which is significant. This indicates that traditional Sanskrit school students have overall higher spiritual intelligence than modern school students.

The sub-hypothesis was “There is no significant difference in the dimensions of spiritual intelligence between students studying in traditional Sanskrit and modern schools..”

As can be observed in Fig. 5 the data of SI is normally distributed. There are four dimensions of spiritual intelligence: Critical Existential Thinking, Personal Meaning Production, Transcendental Awareness and Conscious State Expansion. Table 3 summarises the results:

**Table 3. Results of t-tests for Spiritual Intelligence**

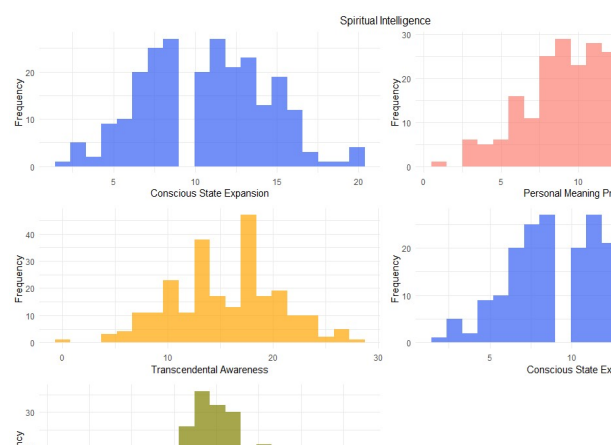
Comparison	t	df	p-value	95% Confidence Interval	Mean (Traditional)	Mean (Modern)	Significance
Critical Existential Thinking	2.9556	29.899	0.006037	(0.8707966, 4.7670635)	18.00000	15.18107	Significant
Personal Meaning Production	2.7913	27.008	0.00952	(0.6233275, 4.0824338)	12.91667	10.56379	Significant
Transcendental Awareness	1.2632	25.242	0.2181	(-1.168536, 4.880470)	17.33333	15.47737	Not significant
Conscious State Expansion	2.0373	26.233	0.05182	(-0.01571945, 3.71530792)	12.50000	10.65021	Significant
Total SI	2.5768	26.796	0.01581	(1.80598, 15.94916)	60.75000	51.87243	Significant

**Critical Existential Thinking:** The comparison between traditional Sanskrit school and modern school students yielded a t-value of 2.9556 and a p-value of 0.006037. The difference is statistically significant, indicating that traditional Sanskrit school students have higher critical existential thinking than their modern counterparts.

**Personal Meaning Production:** For personal meaning production, the t-value is 2.7913, and the p-value is 0.00952, which is significant. Traditional Sanskrit school students scored higher, suggesting a greater ability to derive personal meaning.

**Transcendental Awareness:** The t-test for transcendental awareness resulted in a p-value of 0.2181, showing no significant difference between the groups.

**Conscious State Expansion:** Conscious state expansion comparison yielded a t-value of 2.0373 with a p-value of 0.05182, which is significant. This suggests a potential trend toward higher scores for traditional Sanskrit school students, though it is not definitive.



**Fig. 5. Distribution of Emotional intelligence scores of traditional and modern schools**

### Analysis of the Second Objective

The second objective of the study was to compare different attributes of formal school students (gender, parent's income) on the basis of their emotional and spiritual intelligence.

**H<sub>03</sub> There is no significant difference in emotional intelligence between boys and girls studying in modern schools.**

As depicted in Table 4, it was observed that female students scored significantly higher than male students ( $p = 0.04052$ ), implying greater emotional intelligence among females in modern schools.

**Table 4. Results of t-tests for emotional intelligence of male and female students**

Female Students (Mean)	Male Students (Mean)	t-value	df	p-value	95% CI	Interpretation
86.52	81.71	2.0624	191.33	0.04052	(0.21, 9.41)	Females scored significantly higher on emotional intelligence compared to males.

**H<sub>04</sub> There is no significant difference in emotional intelligence on account of the economic status of the parents of the students studying in modern schools.**

As depicted in Table 5, based on parental income levels, there was no significant difference in terms of emotional intelligence ( $p = 0.3892$ ), signalling that the economic background of the students does not affect their emotional intelligence in modern schools.

**Table 5. Results of t-tests for emotional intelligence of low and high-income groups**

High-Income Parents (M)	Low-Income Parents (M)	t-value	df	p-value	95% CI	Interpretation
80.86	83.24	0.8649	98.25	0.3892	(-3.08, 7.83)	No statistically significant difference was found.

**H<sub>05</sub> There is no significant difference in spiritual intelligence between boys and girls studying in modern schools.**

As depicted in Table 6, the mean spiritual intelligence (SI) score for female students (50.73) is slightly lower than that for male students (54.26). The test statistic ( $t = -1.8905$ ,  $df = 197.3$ ) and the  $p$ -value = 0.06015 indicate that the difference in means is not statistically significant at the 5% significance level.

**Table 6. Results of t-tests for spiritual intelligence of male and female students**

Male students (M)	Female Students (M)	t-value	df	p-value	95% CI	Interpretation
54.26	50.73	1.8905	197.3	0.06015	(-7.22, 0.15)	No statistically significant difference was found.

**H<sub>06</sub> There is no significant difference in spiritual intelligence on account of the economic status of the parents of the students studying in modern schools.**

As depicted in Table 7, the mean spiritual intelligence (SQ) score for students with low-income parents (53.19) is higher than for those with high-income parents (48.35). The test statistic ( $t = 2.1439$ ,  $df = 93.48$ ) and the  $p$ -value = 0.03463 indicate that the difference in means is statistically significant at the 5% significance level.

**Table 7. Results of t-tests for spiritual intelligence of low and high-income groups**

High-Income Parents (M)	Low-Income Parents (M)	t-value	df	p-value	95% CI	Interpretation
48.35	53.19	2.1439	93.48	0.03463	(0.36, 9.31)	Statistically significant difference found.

## Discussion and Conclusion:

The study explored the comparative levels of emotional and spiritual intelligence among the students from traditional Sanskrit schools to that of modern educational institutions, also it reflects on how different educational paradigms shape these intelligences.

The findings indicate that there is no significant overall difference in emotional intelligence between the two groups; the outcome aligns with the findings of Alam (2018).

Traditional Sanskrit schools emphasize intrapersonal awareness, as evident in the marginally higher scores in this domain. This outcome aligns with the traditional curriculum's focus on reflective practices like meditation, and yoga, as well as value education, which overall enhances self-awareness and emotional regulation.

On the other hand, modern schools prioritize interpersonal interactions through structured activities such as group projects and socio-emotional learning programs. While these practices cultivate interpersonal awareness and management, their emphasis on academic and extracurricular achievement may limit deeper self-reflective experiences. Notably, female students in modern schools exhibited higher emotional intelligence than their male counterparts, this finding aligns with the result of Kumar (2022) in which male and female adolescents significantly differed from each other in emotional intelligence in the overall sample. Female adolescents were found to be more emotionally Intelligent, with a high mean value.

The study revealed significant variation in spiritual intelligence, with traditional school students outperforming their modern school counterparts. This result shows that the curriculum of traditional Sanskrit schools is deeply rooted in spiritual practices such as scripture study, chanting, and participation in community rituals. Dimensions like critical existential thinking and personal meaning production were notably higher among traditional Sanskrit school students, which highlights their ability to derive purpose and reflect on life's deeper aspects.

### Implications:

Traditional schools should be able to incorporate modernised teaching techniques to enhance the interpersonal skills of students by making experiential

learning, cooperative tasks, and real-world problem-solving activities a part of their routine.

Teachers should encourage reflective learning by providing environments where students can learn to explore emotions, develop empathy for each other, and learn to manage complex moral questions.

Both modern and traditional schools should aim to bridge the existing gap between emotional and spiritual intelligence by blending diverse teaching methods.

### Suggestions for further research

**Curricular Integration:** To bridge the gap between traditional and modern educational systems, schools can adopt a dual approach that combines the strengths of both methodologies. On one hand, where modern schools emphasise academic and skill-based learning, this benefits from integrating practices of meditation, reflective writing, or philosophical discussions.

**Teacher Training:** Teachers play an important role in shaping the emotional and spiritual notions of students. Thus, it is essential to equip educators with the appropriate tools and skills that are needed to blend emotional and spiritual intelligence into day-to-day classroom activities. Holistic teacher training programs can focus on strategies such as guiding reflective discussions, or value-based lessons in the curriculum, also fostering a classroom environment that promotes empathy.

**Workshops and Seminars:** Schools also further support emotional and spiritual development by organizing several workshops and seminars structured to these areas. Sessions on emotional resilience, stress management, and personal meaning production can help students with practical tools to handle the challenges of academic and personal life.

**Community Engagement:** Community-based learning activities can be a powerful way to nurture empathy, compassion or spiritual grounding among students. Schools also should encourage participation in community projects like volunteering at shelters, organizing environmental cleanup sessions, or mentoring juniors. These activities not only provide students with a chance to apply emotional and spiritual skills in real-world scenes but also inculcate a sense of responsibility towards society.

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