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## About the Journal

The Journal of Educare (JoE) was launched in 2024 by the Department of Education, Aliah University, Park Circus Campus, 17 Gorachand Road, Kolkata-700014, West Bengal, India. This journal aims to disseminate information about theory, practice, and research in the field of education and its allied subjects. JoE is dedicated to advancing research and innovations in diverse fields within Educational Philosophy, Educational Psychology, Educational Sociology, Educational Technology, Inclusive Education, Open and Distance Learning, Value and Peace Education, Teacher Education, Women Education, Pedagogy of School Subjects, and Assessment and Evaluation, among others. JoE offers an online presence, enhancing accessibility for both readers and authors globally.

JoE is committed to embracing technological advancements, ensuring that the latest research is easily accessible online. This digital availability broadens the journal's reach, allowing it to engage with a global audience of scholars and researchers. JoE is a peer-reviewed, contributed, biannual journal. JoE will be published twice a year, from 2024 onwards, in January to June and July to December. The journal may be accessed at: <https://educare.aliah.ac.in>

The editorial board of JoE comprises experts from the diverse discipline of education who are eminent scholars from various prominent universities, ensuring that all submissions undergo thorough and rigorous peer review. The journal welcomes submissions from authors worldwide, providing a valuable platform for sharing research and fostering collaboration within the academic community.

Overall, the Journal of Educare (JoE) will play a crucial role in the dissemination of knowledge and research within the field of education and its allied subjects. Its dedication to high-quality research, a stringent peer-review process, and a strong online presence will make JoE an indispensable resource for researchers.



## Call for Contributions

This biannual publication is for all of us: researchers, students, teachers, teacher educators, administrators And policy makers. It seeks to provide a platform and build a network for our ideas and reflections. To enable this journal to reflect all ideas, we must contribute to it in as many ways as we can. We look forward to many contributing with different experiences, questions, suggestions, perspectives as well as critical comments on different aspects of education. The contributions could be in the form of research articles. We also seek comments and reflections on the current issue to improve publication and make it a participative endeavour. We must together make this journal truly reflective of our ideas. We look forward to receive your contributions for the forthcoming issue. We also look forward to your comments and suggestions. The contributions can be sent to the following:

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Make sure you agree with these above guidelines before submission.

## Editorial


It's a great pleasure on behalf of all the members of the editorial board of Journal of Educare (JoE). I am very much honoured to introduce among all my professional colleagues of the "Journal of Educare" which is a high-quality peer reviewed journal. On behalf of the members of the Editorial of JoE, which is published by the Department of Education, Aliah University, Park Circus Campus, Kolkata, West Bengal, India : I take this opportunity to focus about the main objective of the journal is to highlight and publish the articles of very high quality, original work, new advancements and relevant insightful reviews. It will mainly focus on modern concepts, research and innovative advancement in the field of education and its allied subjects. All the articles will undergo a proper and systematic review process by a team of well qualified experts in the relevant field. They will go through a proper phase of validation and screening and only high-quality content with innovative and creative aspects. Theoretical concepts and advancements in the field of Education will be selected for publication. Maintaining guidelines of professional standards, highly creative and moral etiquettes will be a priority for consideration while publishing in the journal.

I request all the professionals those who wish to submit individual or collaborative work(s) are welcome to publish in the esteemed journal of high quality and make a substantial contribution in the advancement of the journal to the global stage. The success of the journal depends upon the authors and readers who make collective and individual contribution by publishing and spreading the message of journal across the globe. I invite all the professionals to collectively spread the awareness and to maintain the standard of utmost quality.

I thank to all the editors, advisors, authors and readers for their contribution to the "Journal of Educare(JoE)".



*Editor-in-chief*

  
18.9.14

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## FROM LINEAR POSTMODERNISM TO THE NON-LINEAR COMPLEXITY PARADIGM AN EMERGING FUTURE FOR EDUCATIONAL RESEARCH

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### ABSTRACT

Complexity Theory, although relatively recognized in the natural and other social sciences, is yet to find substantial recognition in educational studies. From the philosophical perspective, in education, postmodernism remains influential so much so that one reputed book on research in education includes postmodernism coupled with post-structuralism as paradigms of educational research. But it needs to be thought whether such discourses can at all be correct observation of the society and of education which may perhaps be called as the most important process of any society. This article endeavours, with the help of a few examples, to reveal the linear cult of emptiness and death that postmodernism and post-structuralism endorses along with a thorough presentation of the paradigm of complex systems and some reasoning as to why education belongs to the realm of the latter. Philosophically speaking, we cannot critique our being without any reference to reality which is exactly what complexity theory sets out to do and postmodernists completely omit and Marxists partially omit. As such this article tries to predict that complexity theory, in looking at education as what it is truly emerging as the predominant paradigm of educational research of the future.

**Keywords:** Complexity theory, Postmodernism, Post-structuralism, Non-linear, transphenomenality, Transdisciplinarity, Interdiscursivity, Pragmatics

### THE POSTMODERN ASPECT OF EDUCATIONAL RESEARCH

In the very first chapter of the book *Research Methods in Education* (Routledge, 2018), Cohen, Manion and Morrison<sup>1</sup> are setting out the context of educational research. In the section on 'Postmodernist and post-structuralist perspectives' they state early on, "it is perhaps invidious to try to characterize postmodernists" and goes on immediately to quote a text by Jameson (1991) which gives a long list of the distinguishing features of postmodernism. In it can be found many of the distinguishing hallmarks of postmodernism like absence of grand narratives, valorization of discontinuities, importance of the local and the individual, utter forgetfulness of the past, the importance of temporality and context in understanding phenomena, celebration of depthlessness relativism rather than absolutism and so on. A description of the features of post-structuralism are similar enough to postmodernism so as to preclude any repetition.

Postmodernism in being a revolt against the centrality of established discursive practices, wages a war on Hegelian totality in favour of the Kantian alternative the unrepresentable nature of the supreme reality. All what we have around us are appearances and not things-in-themselves is perhaps the best gist possible of *The Critique of Pure Reason*. Looked at from the educational perspective, it can be said that according to postmodernism, all attempts in learning and teaching are not grounded in any 'real' sense, and any attempt to base them on a



teleological ends of whoever is in power. Such a viewpoint is not far removed from a Marxist one in which the postmodern school has replaced the Church as the dominant 'Ideological State Apparatus' of the capitalist state (Althusser, 1970)<sup>2</sup>.

In trying to understand further, it may be said that since the postmodernist celebration of only appearances does not account for any ground (the word 'centre' should be interchangeably available here), education becomes only a free play of information and of over-information without any ethical or aesthetic development. In the words of Jean-Francois Lyotard, "The postmodern would be which...denies itself the solace of good forms, the consensus of a taste which would make it possible to share collectively the nostalgia of the unattainable"<sup>3</sup>. Words like "unattainable", "unpresentable", which Lyotard repeatedly uses as connotative of the postmodern (not denotative since he does attempt to provide a definition), are not the ones which can be used in the educational sphere. Right from the nursery standard upto research, society cannot put "unattainable" standards for students nor can students present the "unpresentable" for evaluation.

As we move on to the post-structuralist scheme of discourse, the picture starts getting much clearer. Derrida(1966)<sup>4</sup> while critiquing Levi-Strauss' structural approach to ethnology, says that since an 'overabundance' of the signifier and its continual play in an attempted structural organization always leads to the creation of new structures of an original system, it is advisable to put 'history between brackets' while providing a description of the peculiarities of such a structural organization. It is extremely difficult to understand how by excluding all of the history of development of signification, that is language, of points of view, that is belief systems (religion may not be a proper term here), and cultural practices (both biological and not), can we aspire to describe anything at all let alone structure or the structurality of the structure the metastructure.

Such attempts to create knowledge through a negation of what is can have debilitating consequences in the field of education. By excluding the whole of history as though it were a minor interference when it is not, even what is meant by post-structuralism and postmodernism might soon be put inside brackets and presented to the learner as a toothpick or a hand-sanitizer. It might rather be easier done than said since the prefix 'post-' appears to be itself a bracketing beside 'modernism' and 'structuralism' as the meaningful terms. Or better still the university learner might do it himself/herself. By not contemplating the consequences of their theorizations, it seems that the postmodernists and the post-structuralists have already moved very close to being obsolete in the educational scene.

The Marxists, on the other hand at least find one meaningful signification of history that it is conspiratorial in nature as the haves have created it at the expense of the have nots. Although to a lesser degree than the postmodernists, such an interpretation too of society is simplistic except with one great advantage Marx specified the economic base as the infrastructure which contains two levels as superstructures, namely the politico-legal (State and its laws) and the ideological (ideologies of religion, ethics, aesthetics and so on) (Althusser, 1970), which is logically difficult to deny as instead of 'free play' we always see economic play as one of the important societal plays of the human world. But such a thinking is still inadequate.



## **THE COMPLEX NATURE OF EDUCATION AND BY DEFAULT OF OUR WORLD**

To begin with, it is important to clarify the term 'complex'. A simple system is one which can be seen in its totality at a single glance. An example would be throwing a pebble in a pond. In a linear fashion, our fist, the pebble and its trajectory are visible all at once although for a very short time. Now, a complicated thing is one which can be taken apart into its bits and reassembled from those bits. But a complex one cannot be analysed and integrated either in reality or in mathematical representation (Byrne and Callaghan, 2014, Introduction p-4)<sup>5</sup>. Machine translation scientist Warren Weaver in 1948 used the term 'complexity' to refer to a 'middle region' comprising of a moderate-large number of variables "as contrasted with the disorganized institutions with which statistics can cope, show the essential features of organization. In fact one can refer to this group of problems as those of organized complexity (both emphases original)" (Weaver, 1948: 539 quoted in Byrne and Callaghan, 2014). What Warren Weaver says as the 'middle region' is the area of investigation falling between two variables and an astronomical number. He says that statistical modelling can deal with disorganized complexity of a very large number of variables but cannot cope with 'organized complexity' comprising of large number of simultaneously interacting variables thereby showing the limits of contemporary mathematics. Although Weaver's articulation led to a broad scientific interest in complex systems generally, the concept of the complex system was first presented by the English philosopher George Henry Lewes through his statements regarding 'the emergent' as we shall later see.

A car or a computer as can be inferred from what we have seen above is a complicated system which is rich in detail, can be analysed into parts and reassembled. But the human brain, the human body, a social organization or a society are different. They cannot be analysed into different parts and then brought back as the same individual organization again. In case of the brain and the body, it is obvious that life cannot be reinserted. And in the cases of the social organization and the society, any such attempt even if it succeeds to bring together the same individuals, the resultant new organization will be a different one and not the same. "A complex system...is rich in structure" (Sammut-Bonici, 2015)<sup>6</sup>. Therefore, even if the same individuals are brought back by some mechanism, what guarantee is there that the same structures of thought, words, and actions among them will come back? There is none and here lies the key to the understanding of the complex system.

A complex system to begin with, is a non-linear one. Observationally, only a few systems in our environmental and biological world operate linearly like light and sound. Other systems are primarily not as linear such as economy and brains (Waldrop 1992. Quoted in Chen, 2023). It is not possible to predict the value of a dependent variable by a knowledge of the values of the independent variables (Chen, 2023)<sup>7</sup>. It is also not possible to call an influencing factor an independent variable. Since complex systems are not independent from their environment and the interactions with it, it leads to a situation where the sum of the constituents does not equal the sum of their parts. Education belongs to such a realm as it fulfills nearly all the requirements of a complex system.

A complex system is a self-organizing system which is autocatalytic and possesses "its own unique characteristics and identity which enable it to perpetuate and renew itself over time- it creates the conditions of its own survival" (Cohen, Manion and Morrison 2018: 27). The process takes place through engagement with others in the system. The system is aware of its own identity and core properties and is self-regenerating.



When an organization like “a business corporation is clear about its own identity, it can respond intelligently to its own environment, finding its survival niche by being different from others” (Morrison, 2008)<sup>8</sup>.

Another important aspect of a complex system is self-similarity. A self-similar form is one in which at each stage the whole appears to have been repeated. Such is true in the case of education. Every classroom repeats itself at every step making each classroom appear as the institution itself. The entire institution, with its principal and different constituents teachers, students and non-teaching staff closely resembles any classroom with the teacher, bright students, mediocre students, not-so-bright students. Again at the district level we see the school inspector like the principal of the school or the headmaster of the class along with groups of other constituents like principals, schools, teachers, students, staff and so on. This is exactly what a complex form or a structure is. Mathematics gives such structures the name 'fractal forms' which have also been given such titles as 'the geometry of nature' (Mandelbrot, 1977 quoted in Davis and Sumara, 2006)<sup>9</sup>.

We may be clear that a thoughtful observation will reveal that most of our world follows a complex pattern. Multinational organizations, tiers of government, structures of political parties and much else. Even the natural and the biological takes on a similar form. For example, a single tree is a host to a variety of living beings, a group of trees (a forest) exhibit similar pattern at a different level and a biome at a different level. Cells form tissues in our bodies, tissues form organs and organs form organ systems all exhibiting complex self-similarity. Having mentioned this let us once again come back to the educational arena.

Complex systems do possess some distinguishing characteristics. Firstly, the emergent nature of such a system needs mentioning. Interactions with internal constituents feeding into the outer environment not according to an a priori grand design or a teleological argument but with a view to continuous self-organization as an open system leads to the emergence of new structures from time to time (Morrison, 2008). It is well understood that only closed systems are stable ones and that stable systems cannot survive. Such a characteristic is important from the educational perspective because institutions of education must always exhibit emergence in order to survive and remain relevant. A school, a college, a university must always actively interact with its local environment first and spread its activities wider so that rejuvenation is guaranteed as opposed to a stable system where the only guarantee is decay. This concept of emergent nature of certain systems was provided by G.H. Lewes in 1875.

Another important characteristic of complex systems is connectedness. As in the natural world so in the social world, things are connected to many others forming a web. The determining factors among all the others of the complexity of a complex system are connectivity and interaction (Limburg, O'Neill, Constanza and Farber, 2002)<sup>10</sup>. These features make the agents both connected and interdependent (Mischen and Jackson, 2003 quoted in Chen, 2023). Human beings occupy two worlds simultaneously the natural and the social. The natural is connected with the social as revealed by local circumstances dictating food habits, clothing habits, economic habits, political thoughts and in effect most of the cultural setup of the inhabitants. The Japanese don't eat bread and Egyptians don't eat rice in general. They are connected with their local conditions biologically which makes them eat what they eat.



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In a similar manner, Kenyans in winter will never dress like Russians in winter. In an educational setup, this connectedness is paramount. A student should and generally does continually interact with other students in his class as well as in other classes, with the teachers, staff and principal. The same is true for all the other constituents of a school. And a student should also interact with the local environment of the school and the home so as to maintain and energize his biological and social self and prevent their decay.

The behavior of the “complex system as a whole formed from its several elements is greater than the sum of its parts” (Goodwin, 2000 quoted in Morrison 2008). It was previously stated that a complex system is unanalyzable its parts cannot be separated and studied in isolation. The message here is ruthless disturb a single part and the system must adapt or die. Therefore, a complex system will have to be studied in its totality without replacing a single part. This points to the fact that a complex system is a living system, one that continually adapts by learning. Such continual adaptation gives rise to transphenomena defined by the emergent nature of the system. In order to make sense of the transphenomena, one must “level-jump”, - that is simultaneously examine the phenomenon in its own right (for its particular coherence and specific rules of behavior) and pay attention to the conditions of its emergence (Davis and Sumara, 2009)<sup>11</sup>. An educational institution is a living entity in addition to its living constituents and in totality it exceeds their sum. Whenever we study a particular school or a college, we should study the institution as developing over time like any living entity since all that matters in the institution is a complex interaction of its living constituents. Such an interaction of living constituents cannot result in the formation of a non-living element a mechanical device.

Added to all these is feedback without which adaptation is impossible. In Schelling's model of segregation (1978), for example a feedback loop is created when an agent observes the environment and decides whether he or she is satisfied after each move. Feedback is the precondition of adaptation in complex systems (Chen, 2023). In a collaborative endeavor such as in an educational institution, feedback loops are created when a constituent of the network understands the outcome of his or her behavior at his/her level. Regular assessments of not only students but also the teachers, the principals the school inspectors along with document of its outcome is necessary if the school is to recognize its self for better performance later on. The criterion of feedback brings with itself the issue of interdiscursivity in a complex situation. Taking again the example of the school, we can see clearly that the discourse of the students will be different to that of the teachers. The discourse of the teachers is different to that of the principal. Often discourses get into strong opposition with others giving rise to a conflictual situation. A complex system is not a chaotic system it is a nested system. Frank discussions between the constituents of different levels that is not in the nature of the instruction-obedience binary is essential towards maintaining a healthy life of an educational institution.

Another important educational aspect of a complex nature is transdisciplinarity (Davis and Sumara, 2009). This can be compared to transphenomenality in that it too implies a sort of 'border-crossing', of not staying limited to the confines of one's comfort zone and trying to cross it. In a school, students should be encouraged to take part in as many activities as possible and teachers should be encouraged to introduce in a limited way certain informations that are within the framework of the curriculum but not in the syllabus.



Along with these we come to a closing but not an unimportant point. Davis and Sumara (2009), in a remarkable fashion introduces us to the pragmatics of a complex educational scenario which can be verily practised to maintain the living nature of an educational institution. From the point of complexity thinking, internal diversity, internal redundancy, neighbor interactions and decentralized control are of great import to the educational practice.

In an educational institution, internal diversity ensures that a healthy mix of students and teachers from all possible categories serves to make the institution a 'lively' one and at the same time of an inclusive character. However, they go on to say that it is difficult to specify how much diversity is required. A complex system eludes the nature of specified variables but it is necessary to complement diversity with internal redundancy. This is important in an educational institution to maintain duplications so that the community within can relate to like ones and thus through mutual dialogue, can compensate for each other's failings. As can be understood, neighbor interactions are important from the view point of connectedness and feedback. And finally decentralized control is key to ensure that the system does not reach a state of complete stability which invariably will arise from centralized control. Rules and regulations pertaining to the system should be open to discussion as much as practicable though once again it is not possible to specify the amount of control. Control should arise from deciphering feedback loops and realization of the necessity to adapt. Any abrupt, strong control exerted totally from the outside and unrecognizable by the system will lead to disaster. Once again a complex system is not a chaotic system and its nested structure needs to be in a state of dynamic stability.

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**ENLIGHTENED LEARNING: UNITING SPIRITUAL INTELLIGENCE AND  
TRANSCENDENTALISM IN CONTEMPORARY HOLISTIC EDUCATION**

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**ABSTRACT**

This paper explores the transformative potential of integrating Spiritual Intelligence (SI) and Transcendentalism in modern education. By delving into the profound principles of Spiritual Intelligence fostering self-awareness, empathy, and ethical decision-making and embracing Transcendentalist ideals of intuition, interconnectedness, and mindful living. This study illuminates the confluence of these philosophies in shaping enlightened learning environments in contemporary education making it holistic. Through practical examples and theoretical analysis, the paper demonstrates how the integration of these concepts nurtures holistic development, fosters ethical leadership, and inspires a generation of compassionate, conscious, and socially responsible individuals. This exploration serves as a call to action, urging educators and policymakers to champion an educational paradigm that goes beyond academics, empowering students to become not only knowledgeable scholars but also empathetic global citizens prepared to navigate the complexities of the 21st century.

**Keywords:** Enlightened Learning, Spiritual Intelligence, Transcendentalism, Contemporary Holistic Education.

**INTRODUCTION**

In the ever-evolving landscape of modern education, the pursuit of holistic development has become an essential goal, aiming to nurture the intellectual, emotional, social, and ethical dimensions of students (Mahmoudi, Jafari, Nasrabadi & Liaghatdar; April, 2012). As educators seek comprehensive approaches to learning, there is a growing need for conscious, compassionate, and well-rounded development of learners. Spiritual Intelligence is a concept rooted in understanding and harnessing the innate wisdom of the human spirit, offers a profound framework for fostering empathy, emotional resilience, and ethical decision-making among learners. By nurturing the spiritual dimensions of students, education transcends the boundaries of traditional knowledge acquisition, encouraging the development of compassionate leaders and responsible global citizens (Ahmed, Arshad, Mahmood, & Akhtar, 2016).



Transcendentalism is a philosophical movement rooted in the belief of inherent goodness and the interconnectedness of all living beings, emerged as a response to the mechanization and materialism of the 19th century. Transcendentalist thinkers like Ralph Waldo Emerson and Henry David Thoreau emphasized self-reliance, intuition, and communion with nature, advocating for a holistic approach to education that values individuality and creativity (Goodman, 2023 & Britanica, 2023).

This paper explores the convergence of these two profound ideologies within the realm of education, aiming to shed light on their shared principles and the potential they hold for shaping enlightened learning environments. In the following sections, this paper will delve into the core components of Spiritual Intelligence and Transcendentalism, examining their historical roots, practical applications in modern classrooms, and the intersection of their principles.

## **REVIEW OF RELATED LITERATURE**

The literature review explores diverse perspectives on spiritual intelligence (SI) and Transcendentalism, highlighting their profound implications across various domains such as education, psychology, and philosophy. It examines how SI fosters personal growth, resilience, and ethical awareness, while Transcendentalist principles continue to inspire philosophical discourse and environmental ethics.

Ahmed et al. (2016) developed a holistic framework for human resource development centered on spiritual intelligence (SI), highlighting its role in enhancing organizational culture, employee motivation, and leadership effectiveness. Their findings underscore the integration of SI fosters a values-driven organizational environment, benefiting both employee well-being and organizational success.

Anwar and Rana (2023) investigated the relationship between spiritual intelligence (SI) and psychological well-being among Pakistani university students. Their study revealed a significant positive correlation, indicating that higher SI levels were associated with lower psychological distress, greater life satisfaction, and enhanced resilience among students.

Augustyn (2023) provided an overview of Transcendentalism's historical context, key figures, and its impact on American literature and philosophy. The paper highlighted Transcendentalism's enduring influence, particularly its emphasis on intuition, individualism, and the interconnectedness of humanity and nature, which continue to inspire philosophical discourse and cultural movements.

Chowdhuri (2016) advocated for integrating moral, ethical, and character education into science teaching to cultivate students' holistic development and ethical reasoning skills. The paper highlighted that incorporating these dimensions enhances students' critical thinking and prepares them to address societal challenges responsibly.

Gang (2019) investigated how spiritual intelligence (SI) influences academic achievement and psychological well-being among youth in a rural Malaysian village. The study found that higher SI levels were associated with improved academic performance, greater psychological resilience, and enhanced overall well-being among youth.



Goodman (2023) conducted an in-depth analysis of Transcendentalism's philosophical foundations, including its critique of institutionalized religion and advocacy for individualism and spiritual growth. The paper highlighted Transcendentalism's lasting impact on American literature, philosophy, and environmental ethics.

Huynh et al. (2022) explored how cultural ecosystem services contribute to human well-being through nonmaterial aspects of human-nature interactions. Their findings underscored that these services, such as spiritual connections to nature and cultural practices, enhance individuals' quality of life and community resilience.

Kumar and Tankha (2021) discussed strategies for integrating spiritual intelligence (SI) into educational settings to foster students' holistic development and academic engagement. Their review highlighted that nurturing SI enhances students' emotional resilience, empathy, and ethical awareness, supporting their academic success and personal growth.

Liora (2008) examined how mindfulness training creates supportive learning environments for social work students, promoting emotional regulation and stress management skills. The paper emphasized that mindfulness practices enable social work students to develop empathetic connections with clients and enhance their professional resilience.

Ma and Wang (2022) reviewed theoretical perspectives on how spiritual intelligence (SI) influences students' academic engagement and learning outcomes. Their analysis suggested that higher SI levels correlate with increased academic motivation, critical thinking skills, and positive learning attitudes among students.

Mahmoudi et al. (2012) advocated for holistic education approaches that integrate intellectual, emotional, and spiritual dimensions to nurture students' comprehensive development. They highlighted that holistic education fosters critical thinking, creativity, and ethical awareness, preparing students to navigate complex challenges in the modern era.

Mohammed (2019) explored how spiritual intelligence (SI) influences university students' perceived academic self-efficacy and motivation. The study found that higher SI levels were associated with greater academic confidence and persistence, enhancing students' academic performance and commitment to their educational goals.

Pihlstörm (2007) discussed transcendental guilt as an emotional aspect of moral experience, exploring its role in shaping individuals' ethical decision-making processes within religious and philosophical contexts. The paper highlighted how transcendental guilt prompts reflection on moral responsibilities and ethical behaviours.

The reviewed literature illustrates the transformative impact of spiritual intelligence and Transcendentalist principles on individuals' personal development, psychological well-being, and ethical awareness. These concepts continue to resonate in contemporary discussions, offering valuable insights into fostering resilience, ethical reasoning, and holistic education in diverse settings.



## RESEARCH DESIGN

This literature review systematically explores the integration of Spiritual Intelligence (SI) and Transcendentalism in holistic education contexts. It synthesizes empirical studies, theoretical frameworks, and case studies published between 2007 and 2023.

**Inclusion Criteria:** Literature focusing on SI, Transcendentalism, and their educational applications, including empirical research, theoretical discussions, and case studies.

**Exclusion Criteria:** Studies primarily focused on religious aspects, non-English publications, and works published before 2007.

**Search Strategy:** Databases searched include Google Scholar, ResearchGate Search, ERIC and PhilPapers using keywords such as "spiritual intelligence," "transcendentalism," "holistic education," and related constructs.

**Selection Process:** Articles were screened based on titles, abstracts, and full texts to determine relevance to the inclusion criteria.

**Data Extraction and Synthesis:** Data were extracted to identify key themes, theoretical insights, and practical applications of SI and Transcendentalism in educational contexts. The synthesis aims to uncover patterns and variations in their implementation across different settings.

**Quality Assessment:** Studies were evaluated for methodological rigor, credibility of findings, and relevance to the objectives of the literature review.

**Ethical Considerations:** Adherence to ethical guidelines was maintained throughout the review process, ensuring proper citation and referencing of sources to avoid plagiarism and uphold academic integrity.

**Limitations:** Potential limitations include language bias towards English-language publications and the exclusion of pre-2007 literature, which may influence the comprehensiveness of the review findings.

This methodology ensures a comprehensive and rigorous approach to exploring the integration of SI and Transcendentalism in education, providing a structured framework for synthesizing relevant literature and drawing meaningful conclusions.

## I. Spiritual Intelligence in Modern Education

### A. Definition and Components

Spiritual Intelligence (SI) is a multifaceted construct that encompasses a deep understanding of human existence, empathy, compassion, and ethical decision-making without religious affiliations, focusing primarily on the development of inner wisdom and emotional intelligence (Ahmed, Arshad, Mahmood, & Akhtar, 2016).



**Self-Awareness and Consciousness:** Spiritual intelligence fosters self-awareness, helping students recognize their values, beliefs, and purpose in life (Ma & Wang, 2022). It encourages students to explore their inner selves, promoting introspection and self-reflection as essential components of personal growth.

**Empathy and Compassion:** SI emphasizes empathy, enabling students to understand and share the feelings of others. Compassion, a cornerstone of spiritual intelligence, promotes kindness, tolerance, and a sense of interconnectedness among students.

**Ethical Decision-Making:** Spiritual intelligence guides students in making ethical decisions by aligning their actions with their core values and moral principles (Datta, 2022). It encourages a strong sense of responsibility, emphasizing the impact of one's choices on oneself and the broader community.

## **B. Integration of Spiritual Intelligence in Contemporary Education**

Infusing spiritual intelligence into the curriculum involves incorporating philosophical and ethical discussions, encouraging students to explore questions related to meaning, purpose, and morality. Mindfulness techniques, such as meditation and breathing exercises, are integrated into classrooms to enhance students' self-awareness and emotional regulation. These practices create a conducive learning environment, reducing stress and anxiety while promoting focus and concentration (Chowdhury, 2022).

## **C. Impact on Student Well-being and Academic Performance**

**Emotional Well-being:** Developing spiritual intelligence contributes significantly to students' emotional well-being (Anwar & Rana, 2023), enhancing their resilience in the face of challenges, stress-coping power and promoting a positive outlook on life.

**Academic Performance:** Studies indicate a positive correlation between spiritual intelligence and academic performance (Gang, 2019). Students with well-developed SI often exhibit higher levels of motivation, focus, and perseverance in their studies. Spiritual intelligence enhances interpersonal skills, fostering positive relationships with peers and educators (Mohammed, 2019). Incorporating spiritual intelligence in modern education is pivotal in nurturing well-rounded individuals who not only excel academically but also contribute positively to society.

## **II. Transcendentalism in Contemporary Education**

**A. Historical Context and Principles** Transcendentalism, a philosophical and literary movement that emerged in the 19th century, advocates the inherent goodness of people and nature, emphasizing the importance of intuition, individuality, and the interconnectedness of all living beings. Rooted in the writings of notable thinkers such as Ralph Waldo Emerson, Henry David Thoreau, and Margaret Fuller, Transcendentalism has left a lasting impact on modern educational philosophies (Goodman, 2023 & Britanica, 2023).

**Self-Reliance and Individuality:** Transcendentalism encourages students to trust their intuition and embrace self-reliance. By valuing their individuality, students develop a sense of confidence in their unique abilities and perspectives.



Educators incorporate activities that promote self-expression, creativity, and independent thinking, fostering a classroom environment where students are encouraged to explore their passions and interests.

**Connection with Nature:** Transcendentalism places a strong emphasis on the connection between humans and the natural world. Modern educational institutions are integrating nature-based learning experiences to instill a sense of environmental consciousness and appreciation for the Earth (Huynh et al., 2022). Outdoor classrooms, nature walks, and ecological projects provide students with opportunities to learn about biodiversity and sustainability, aligning with Transcendentalist ideals.

**Transcendent Experiences:** Transcendentalist philosophy emphasizes the pursuit of transcendent experiences that go beyond the material world (Goodman, 2023 & Britanica, 2023). Educators introduce students to literature, art, and philosophical discussions that evoke a sense of wonder, encouraging contemplation and introspection. Engaging students in discussions about existential questions and encouraging them to explore diverse spiritual and philosophical traditions inside the classroom as well as outside the classroom, broaden their perspectives and foster a deeper understanding of the human condition.

### **B. Application in Contemporary Classrooms**

**Experiential Learning:** Transcendentalism advocates learning through direct experiences. Modern classrooms incorporate experiential learning activities, field trips, and hands-on projects that enable students to engage with real-world scenarios, fostering critical thinking and problem-solving skills. Engaging with the community, participating in service-learning projects, and exploring local cultures provide students with opportunities to connect theory with practice, aligning with Transcendentalist ideals of active, engaged learning.

**Embracing Creativity:** Transcendentalism celebrates creativity as a fundamental aspect of human nature. Creative arts, including music, drama, and visual arts, are integrated into the curriculum to inspire self-expression and imaginative thinking. Educators should encourage students to explore various art forms, allowing them to express their emotions and ideas, fostering a sense of interconnectedness with the creative spirit of humanity.

**Promoting Intuition and Contemplation:** Transcendentalist principles encourage students to trust their intuition and engage in contemplative practices. Mindfulness exercises, journaling, and reflective discussions provide students with opportunities to explore their inner selves, promoting self-discovery and emotional intelligence (Liora, 2008). Classroom activities that encourage deep thinking, philosophical debates, and Socratic discussions allow students to engage in contemplative practices, enhancing their critical & reflective thinking skills.

### **C. Impact on Holistic Development**

Transcendentalism promotes critical thinking by encouraging students to question societal norms, explore diverse perspectives, and engage in philosophical inquiries. By embracing Transcendentalist ideals, educators create an environment where students are encouraged to



challenge assumptions, think independently, and develop a nuanced understanding of the world (Williamson & Null, 2008). Transcendentalist principles nurture creativity and innovation by celebrating individuality and originality. Students are empowered to think outside the box, explore unconventional solutions, and embrace innovative approaches to problem-solving. Creative, open-ended assignments and projects encourage students to explore their passions and interests, fostering innovation to face the challenges of the modern world. By integrating Transcendentalist ideals, educators inspire students to become compassionate leaders who prioritize ethical considerations, social justice, and environmental sustainability in their decision-making processes (Pihlström, 2007). By fostering creativity, critical thinking, and ethical leadership, educators prepare students to navigate the complexities of the contemporary world with wisdom, compassion, and a profound sense of purpose.

### III. Integration of Spiritual Intelligence and Transcendentalism in Education

#### A. Common Threads and Synergies

**Inner Wisdom and Intuition:** Both Spiritual Intelligence (SI) and Transcendentalism emphasize the importance of accessing inner wisdom and intuition. Spiritual intelligence encourages individuals to connect with their inner selves, fostering self-awareness and emotional intelligence. (Pihlström, 2007). It advocates for intuitive thinking, valuing personal insight and creativity. In educational contexts, the integration of SI and Transcendentalist principles nurtures students' intuitive faculties. Educators encourage students to trust their inner wisdom, promoting self-discovery and creative problem-solving.

**Interconnectedness and Unity:** Spiritual Intelligence underscores the interconnectedness of all living beings, promoting a sense of unity and empathy. Transcendentalism, too, celebrates the interconnectedness of humanity and nature, emphasizing the oneness of existence. By acknowledging the interrelatedness of spiritual intelligence and Transcendentalist ideals, educators create a learning environment where students appreciate the unity of all life forms. This understanding fosters empathy, compassion, and a deep respect for diversity.

**Mindfulness and Awareness:** Both SI and Transcendentalism emphasize mindfulness and awareness. Spiritual intelligence encourages individuals to be fully present, cultivating mindfulness through practices like meditation and contemplation. Transcendentalism advocates for appreciating the beauty of nature and the richness of everyday experiences. Educators integrate mindfulness practices inspired by spiritual intelligence and Transcendentalism, enabling students to develop a heightened awareness of the present moment. Mindful learning enhances focus, concentration, and emotional regulation (Brown & Cordon, 2009), creating a conducive atmosphere for meaningful educational experiences.

#### B. Benefits of Integration

**Holistic Development:** The integration of spiritual intelligence and Transcendentalism in education promotes holistic development by nurturing students' emotional, intellectual, and spiritual dimensions (Kumar, & Tankha, 2021). This holistic approach to education prepares students to face life's challenges with equanimity, empowering them to navigate complexities with wisdom and grace.



**Cultivation of Ethical Values:** The integration of Spiritual Intelligence and Transcendentalist principles emphasizes ethical values such as compassion, integrity, and environmental stewardship. Students imbibe these values, becoming responsible and socially conscious individuals. By internalizing ethical principles, students are inspired to contribute positively to their communities, advocating for social justice, environmental sustainability, and overall well-being.

**Fostering a Sense of Purpose:** The integration of spiritual intelligence and Transcendentalism instills a sense of purpose and meaning in students' lives. Educators can empower students to explore their purpose in the world, encouraging them to pursue meaningful goals aligned with their values. This sense of purpose becomes a driving force, motivating students to make a difference in their communities and beyond.

### C. Practical Implementation and Challenges

**Practical Implementation Strategies:** Educators can integrate spiritual intelligence and Transcendentalist principles through interdisciplinary curricula, incorporating literature, philosophy, and mindfulness practices into various subjects. Nature-based learning experiences, creative arts, and service-learning projects provide practical avenues for students to engage with spiritual intelligence and Transcendentalist ideals.

**Challenges and Solutions:** Challenges in implementing these concepts include resistance from both the educators and the students because of the rigid nature of traditional educational frameworks and cultural differences in interpreting spiritual concepts. Most of the time educators run out of time to speed up the syllabus and students are busy doing assignments, term papers and examinations. So, there is no time left looking for happiness & joy as a ultimate goal of education.

Educators can address these challenges by raising awareness about the benefits of holistic education, providing professional development opportunities, and fostering a supportive institutional culture that values spiritual and transcendental dimensions of learning. Institutional environment and the educators have a major role to promote intrinsic motivation in students by weaving the tapestry of spiritual intelligence and Transcendentalism into the fabric of contemporary education. This integration empowers students to cultivate inner wisdom, celebrate interconnectedness, and embrace the present moment, nurturing compassionate, conscious, and ethically grounded individuals prepared to contribute meaningfully to society.

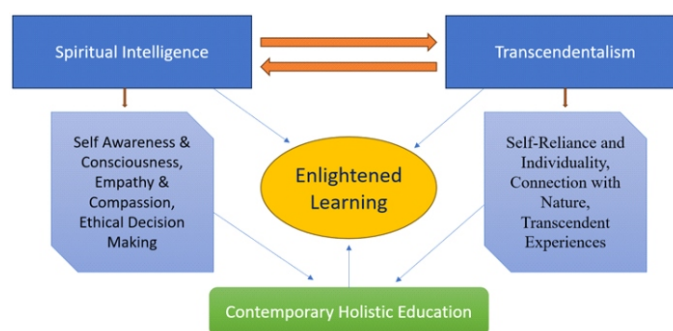


Figure 1: Thematic Representation of Enlightened Learning



## **DISCUSSION AND CONCLUSION**

In this discourse the importance of spiritual intelligence and transcendentalism have been discussed in two transform the modern education in an enlightened way. Throughout the article three major dimensions have come out in the context of enlightened learning. These are body, mind and spirit. A sound body is the harbour of sound mind. Enlightened learning aims to bring a stable equilibrium among body, mind & spirit in the learners. In the pursuit of enlightened learning, the integration of Spiritual Intelligence and Transcendentalism emerges as a powerful catalyst for transformative education. Through the integration of these profound ideologies, modern education can transcend its traditional boundaries, nurturing students who are not merely knowledgeable but also compassionate, creative, and deeply connected to the world around them. In this way they will achieve happiness as a goal of education. This happiness will help them to become more present minded, more connected, more aware of their surroundings and happenings.

Throughout this exploration, we have delved into the depths of Spiritual Intelligence, uncovering its capacity to foster self-awareness, empathy, and ethical decision-making. So, it is witnessed as a guiding light, illuminating the path towards emotional resilience, inner harmony, and a profound sense of purpose in the educational journey.

Simultaneously, we have traversed the landscapes of Transcendentalism, immersing ourselves in its celebration of intuition, interconnectedness, and the transformative power of nature. In other words, it can be revealed that transcendentalism champions individuality, creativity, and mindful living, shaping students into conscious beings deeply attuned to the world's wonders.

At the inner core of the students, Spiritual Intelligence and Transcendentalism converge on the ideals of inner wisdom, unity, mindfulness, and ethical living. The synergy between these philosophies is not merely theoretical; it is a call to action in modern education. By weaving the principles of Spiritual Intelligence and Transcendentalism into the fabric of our educational systems, we pave the way for holistic development that transcends academic achievements.

As we conclude this exploration, it is evident that enlightened learning is not an abstract concept but a tangible reality well within our grasp. Educators, policymakers, and society at large play pivotal roles in embracing and implementing these principles. By doing so, we empower the future generations to be more than just learners; we empower them to be compassionate leaders, innovative thinkers, and guardians of our shared humanity and planet.

## **A CALL TO ACTION**

The journey does not end here; it evolves into a collective endeavour a call to action. Let us advocate for curricula that nurture not only the intellect but also the spirit. Let us champion educational environments that celebrate diversity, foster creativity, and a deep sense of interconnectedness. Let us inspire a generation that sees beyond the surface, recognizes the inherent worth in every being, and embraces the profound responsibility to create a better world.



It is found that the core of enlightened learning is a holistic, transformative approach that transcends boundaries, fosters wisdom, and ignites the flames of consciousness. Thus, our duty as educators & policy makers remains steadfast in our commitment to nurturing enlightened minds and compassionate hearts, ensuring that the legacy of true education endures for generations to come.

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## CONCEPTS OF PEACE AND VALUE EDUCATION FOR SOCIAL DEVELOPMENT

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### ABSTRACT

The significance of peace education in fostering peace is examined in this essay. Educating people in the ethics, knowledge, and skills necessary to avoid, resolve, and advance conflict is the goal of peace education. It covers the history of peace education from the 20th century to the present, covering formal and informal education topics and broad issues such as social justice, environmental security, human rights and conflict resolution. The article also shows how education can help people develop cooperation, tolerance, respect for diversity, critical thinking and problem-solving skills. In theory, schools can use peace to develop a curriculum that teaches children global values and long-term attitudes and gives them the skills they need to be international citizens. Using this principle, the practice of social relations is recognized in the social, social and social world. It is the process of learning and developing the competence that leads to human behaviour in groups and individuals, and becomes a model in schools and informal curricula. How does peace education and support affect all levels of school life, including teachers, administrators and students? It affects people in ways that extend beyond the classroom.

**Keywords:** Peace education, social justice, Human right, intercultural, environmental sustainability.

### INTRODUCTION

It is the organization of youth socialization. The end of the First World War (1914-1918) was a powerful expression of the need for international cooperation and understanding, as well as the intention to incorporate lessons on peace education into school curricula. Numerous nonprofit organizations and state organizations, particularly the International Institute for Intellectual Cooperation, the Director of the United Nations Educational, Scientific, and Cultural Organization (UNESCO), support the participation of these concepts. Millions of people perished in World War II (1939-1945), and Japan was horrified by the use of atomic weapons in Hiroshima and Nagasaki. UNESCO was founded in 1946 as a subordinate body of the United Nations, with the mission of organizing, formulating, and carrying out all-encompassing changes grounded in global peace and security strategies. The atrocities of the first and second world wars, at least for some educationists, rekindled the desire to further the humanistic aspect of education. In this specific context, Maria Montessori deserves to be honoured and revered for her persistent and forceful reminders of the value of education for peace. It was only in the early 21st century that we began to re-examine the idea of peace education, which he tried to popularize worldwide in the 1930s and which is necessary for peace education. Effective education is the only way to create a pure, loving, united and hospitable human being. If it is not connected to wisdom, morality and values, it can only lead to destruction and ruin.



The importance of showing the program is important. The learning process must be valued. No more. All learning is useful learning in a way. Education is the process of creating "desired" changes in a person's thoughts, attitudes and behaviours, consistent with his idealized life. In this sense, an important dimension of education is the sharing of values.

## **OBJECTIVES**

- 1) Understanding the value of teacher preparation for peace.
- 2) Understanding the concept of values education.
- 3) Understanding the relevance of peace.
- 4) Understanding the meaning and idea of conflict resolution.
- 5) Acknowledging the significance of peace education.
- 6) Explore the purpose of values.
- 7) Acknowledge the importance and necessity of values education.

## **CONCEPT AND MEANING OF PEACE EDUCATION**

The ultimate purpose of education is to instil peace, which is a fundamental characteristic that everyone should value. As their children's first teachers, the mother and father nurture family unity. The peace that had been cultivated at home was reinforced again at school. "Peace" has both pragmatic and metaphysical connotations. It could make reference to finding inner peace or settling a conflict. "You think peace is (or should be) what you want it to be." It has been stated that peace is the presence of social and mental conditions such harmony, concord, security, and understanding. The ultimate purpose of education is to instil peace, which is a fundamental characteristic that everyone should value. As their children's first teachers, the mother and father nurture family unity. At school, the calm that had been fostered at home was once more reinforced. "Peace" has meanings that are both practical and philosophical. It might be a reference to resolving a conflict or discovering inner peace. "You think peace is (or should be) what you want it to be." According to some, peace is defined as the conflict along with the existence of social and mental qualities like harmony, concord, security, and understanding.

## **MEANING AND CONCEPT OF VALUE EDUCATION**

Things that are deemed valuable, estimable, dear, precious, and worthy of possession are known as values. Value is a standard. A value is an emotional attitude that guides or subtly motivates someone to act in a way that they find most appealing. Value is that is highly valued, significant, or a valuable norm or principle in life. They provide enjoyment, contentment, and tranquillity along with a sense of purpose and stability in life. They raise the standard of living. Therefore, "Value is something or anything that appeals to us and satisfies our needs, whether they are material or non-material; desirability and satisfaction are common elements in it." Values are the benchmarks used to assess to values are worthy of ownership since they are estimable. Dewey asserts that the following is the definition of values that is most often acknowledged: John says, "To value is, first and foremost, to regard with honour; it also means to estimate, to approximate." Put another way, it describes the process of placing a high value on something and making a determination on its sort and amount in respect to other things. To value, according to the latter definition, is to evaluate or decide.



Values are the benchmarks used to assess various components of value. Values are worthy of ownership since they are estimable. Dewey asserts that the following is the definition of values that is most often acknowledged: John says, "To value is, first and foremost, to regard with honour; it also means to estimate, to approximate." Put another way, it describes the process of placing a high value on something and making a determination on its sort and amount in respect to other things. To value, according to the latter definition, is to evaluate or decide because of this, a value has an emotive component that extends beyond the cognitive realm and incorporates a tendency to act or a volitional component. In light of this, judgments about the nature of value can be drawn in relation to material items like cash, real estate, kids, and beliefs and concepts like justice, truth, desire, piety, and self-respect, as well as terms like priced, precious, worthy, estimable, dear, and valuable.

## **PEACE EDUCATION AND ITS DEVELOPMENT**

The Vedas, Puranas, and Upanishads all make plain the ancient Indian methods of fostering harmony, tolerance, self-discipline, and intercultural understanding. The planet Earth was seen by the ancient Indian Rishis as a global society. "Vasudevan Kodambakkam - the whole world is a family," is how they perceived her. Swami Vivekananda's objective was to teach people to recognize their inherent divinity and to manifest it in all facets of life. In order to attain internal stability and peace, he maintained that education should ultimately aim to develop the spiritual foundations of the country. He championed the notion of human fraternity. The world was enthralled with the principles of great peacemakers like Bishnu Prasad Rava, Iqbal, Rabindra Nath Tagore, and Mahatma Gandhi. and actions. Most, if not all, conflicts between people are resolved peacefully. If we want to move away from the use of violence to resolve domestic and international conflicts, we must work together to teach our young people positive conflict resolution skills.

### **Gandhiji's views of peace education**

Gandhi's peace philosophy highly values active peace-making, the effectiveness of nonviolence, finding truth in oneself and others, empathy, forgiveness, and community. Gandhi's peace philosophy is based on 'Ahimsa', or non-violence, the opposite of violence that produces hatred, destruction, and death. Nonviolence is the law of creation, love, and life. In order to avoid disputes between people on an individual, community, national, and worldwide level, he contends that the universal human value of ahimsa should be promoted not just on an individual basis but also on a social, national, and international level. Gandhi believed that 'fasting until death' was the highest form of resistance to injustice. Gandhi embraced the ethical perspective because he believed that the root cause of all evil, including conflict, was moral corruption. Mahatma Gandhi devoted his life to promoting tolerance, respect for all racial and religious groups, equality and conflict resolution, and peace, equality and dignity for all. Gandhi believed that those who practiced nonviolence were not weak, but courageous and strong.

### **Creating a culture of peace to promote inner peace**

The state of possessing sufficient knowledge and insight to preserve one's strength in the face of conflict or stress, as well as mental and spiritual serenity, is known as inner peace, sometimes referred to as peace of mind. Many see being "at peace" as a sign of health (homeostasis) and the antithesis of worry or anxiety.



In general, mental tranquillity is associated with enjoyment, contentment, and happiness. A stress-unaffected state of mind is characterized by calmness, serenity, and peace of mind. Some people define inner peace as an enlightened or conscious state that can be reached via practice in many different forms, such as yoga, meditation, and prayer. In spiritual endeavour, this sense of calm is often called a sense of self-awareness. The pursuit of inner serenity is frequently linked to religious ceremonies and activities. People struggle to accept their inner spirituality because daily life overwhelms them with stress. Discovering contentment and serenity in life's minor delights may appear like an arduous and never-ending journey. It is possible to become more spiritually aware gradually; there are ways to become more spiritual every day. In order to realize their inner serenity, humans can exhibit tolerance, understanding, and oneness.

### **Yoga and Mindfulness**

Mental illnesses start in the mind. Simply said, practicing yoga and meditation makes life more tranquil. Not a thing more. Not a little less. Yoga cultivates mental equilibrium, which results in the right mindset. Yoga is simply a strenuous physical practice. referred to as Asanas. These poses help to promote tranquillity by reducing anxiety. It aids in the regulation of our wrath and fury. Yoga uses practices for both mental and physical relaxation. It's an awareness-raising method that provides a detached assessment of life's problems.

### **Teacher Education for Peace**

"The only defence against war is education. How important and accurate it is in a society where massive nuclear weapons stockpiles are maintained in the name of sovereignty or deterrence. The twentieth century witnessed a greater loss of human life due to conflicts, wars, human degradation, and unscrupulous individuals than any other period in human history, despite scientific and technological advancements. It is imperative that peace education be taught at all educational levels in order to address the issues associated with fear. The educational system of any nation shapes its future. Teachers have a big impact on the personalities of future citizens. Teachers act as role models for the kids. Because of this, educators should undergo intensive training and development in many beneficial areas, such as morality, science and technology comprehension, communication skills, and peace culture. Thus, it seems sense to incorporate peace education components within the teacher education program. Activities that promote peace culture outside of the classroom and in the curriculum must be included in teacher education programs.

### **Positive aspect of conflict**

Make people look at an issue and try to find a solution. Promote creativity in everyone to enable them to explore new ideas. Working together to discover a solution in a group setting can improve group dynamics. Taking on a challenge head-on and seeking a solution demonstrates care, commitment, and a desire the maintain to relationship. Become more knowledgeable about the disputing parties and grow with each interaction.

### **Negative aspect of conflict**

A disagreement may cause negative feelings to surface between the parties. can be ineffective if a poor conflict style is used, wasting time and energy. can lead to individuals or organizations isolating themselves from one another, which would be extremely detrimental to future interactions with rival parties.



Lost drive and less involvement; became perplexed by divergent opinions. increases intergroup conflict and diverts attention from objectives. causes animosity between the populace; provokes negative emotions and sometimes violent behaviour; creates tension and unhappiness.

### **Conflict resolution**

Conflict emerges if you take a different course of action. It is an activity that cannot be reconciled with another. It is an activity that obstructs, hinders, or stops the other action from being carried out. Before a disagreement can be handled, it must be acknowledged.. It's a really challenging profession. The discipline of peace education makes use of a range of conflict resolution strategies. In this lesson, we will look at a number of conflict scenarios and settlement models in order to improve our understanding of peace education.

### **RESULTS**

Social harmony and camaraderie are the definitions of peace in the absence of animosity and violence. In a social setting, it is generally accepted that elements of peace include the absence of conflicts like war and the absence of fear of violence amongst people or groups. The purpose of peace education is to educate people about the negative consequences of violence and to provide tools for developing alternatives to conflict in society. These consequences can have long-term effects that span generations, from emotional distress to economic instability.

Conflict resolution is the process through which two or more parties try to settle their issues amicably. Friends and family members can get into arguments, in addition to clients, customers, and coworkers. Issues with workplace dispute resolution can be quite damaging to a business.

Teaching for peace focuses on fostering values and social skills in addition to assisting pupils in identifying the various manifestations and causes of conflict. Teaching for peace involves bringing students' attention to the value of peace and assisting them in resolving conflicts in order to maintain it.

Values education instils a respect for nature in us and helps us realize the impact of our actions on the environment. By promoting positive attitudes and approaching health education from a dynamic, individual, and group perspective, we can reduce health risks.

### **CONCLUSION**

Values are the result of adopting proper conduct and routines, moral convictions and comprehension, and the capacity to distinguish between good and wrong. Therefore, values can be instilled by fostering the appropriate environment and encouraging learning through examples rather than rules. Value-free education is a waste. Moral principles should be ingrained throughout education. Lacklustre education for young people will make them a threat to society. The values serve as a child's overall development guide and serve as guiding principles throughout life.



## SUMMARY

A culture of peace must be instilled in students in the current global technology environment. As a result, it's critical that students comprehend the background of peace education as well as the functions played by various national and international organizations.

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## **WOMEN EMPOWERMENT IN THE MATUA RELIGION: THE ROLE OF GURUCHAND THAKUR**

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### **ABSTRACT**

This study explores the impact of Guruchand Thakur on women's empowerment within the Matua religion, examining his contributions to educational and social reforms. Guruchand Thakur, a prominent leader of the Matua movement, significantly transformed the status of women in the late 19<sup>th</sup> and early 20<sup>th</sup> centuries through pioneering educational initiatives and progressive social reforms. Utilizing a mixed-methods approach, the research combines historical analysis, qualitative interviews, and contemporary evaluations to assess the enduring effects of Thakur's reforms. Historical records and archival research provide context on his efforts to promote literacy and challenge traditional gender roles. Qualitative data from interviews and focus groups reveal personal accounts of how these reforms have shaped the lives of Matua women. Contemporary evaluations through surveys and comparative analysis offer insights into the relevance of his principles in addressing current challenges. The findings highlight the substantial impact of Guruchand Thakur's reforms on increasing educational attainment, economic independence, and social participation among Matua women. The study underscores the continued relevance of his vision in contemporary gender equality and social justice movements. Despite significant progress, ongoing challenges persist, necessitating sustained efforts and policy interventions to build on Thakur's legacy. This research contributes to a deeper understanding of the historical and contemporary dimensions of women's empowerment within the Matua community and provides valuable lessons for broader social reform initiatives.

**Keywords:** Guruchand Thakur, women empowerment, educational reforms, gender equality, Matua community.

### **INTRODUCTION**

In the vibrant tapestry of India's cultural and religious diversity, the Matua community stands out for its unique blend of spirituality and social reform. Rooted in the principles of equality and human dignity, the Matua religion has long championed the cause of the marginalized. Central to this movement was Guruchand Thakur, a visionary leader whose efforts transcended the spiritual realm to ignite a profound transformation in the lives of women.



Guruchand Thakur's legacy is not just a chapter in history but a beacon of hope and inspiration. At a time when women's rights were scarcely acknowledged, he emerged as a crusader for female education and empowerment. His pioneering initiatives broke the chains of illiteracy and subjugation, ushering in an era of progress and enlightenment for Matua women. This article delves into the remarkable journey of women empowerment in the Matua religion, guided by the enlightened leadership of Guruchand Thakur. It explores the socio-cultural landscape before his reforms, the transformative changes he championed, and the enduring impact of his visionary efforts on contemporary society. Through the lens of history and the voices of those who continue to benefit from his legacy, we celebrate the indomitable spirit of women in the Matua community and the enduring power of education and community reform.

## OBJECTIVES

- To explore the Historical context of Guruchand Thakur,s leadership and focusing to promote womens right and empowerment within Matua religion.
- To examine the cultural norms and religious doctrins in the matua religion before and after Guruchand Thakurs influence.
- To analyze Educational initiatives and social status of women in the matua Community.

## HISTORICAL CONTEXT

The Matua religion, founded by Harichand Thakur in the 19<sup>th</sup> century, emerged as a powerful movement among the marginalized communities of Bengal, particularly the Namasudras. The religion's core tenets emphasized equality, human dignity, and devotion to God without the barriers of caste and social hierarchy. Harichand Thakur's teachings resonated deeply with those oppressed by the rigid caste system and social injustices prevalent at the time. Before the rise of the Matua movement, the socio-cultural conditions for women in the Matua community, as well as other marginalized groups, were challenging. Women faced severe limitations on their freedom, education, and contribution in public life. Illiteracy was rampant, and traditional gender roles confined women to domestic spheres, limiting their opportunities for personal and social advancement.

The advent of the Matua religion brought a shift in these dynamics. Harichand Thakur's inclusive message laid the groundwork for progressive change, but it was his son, Guruchand Thakur, who would take these principles further, specifically addressing the plight of women. Recognizing that true social reform required the upliftment of all, Guruchand Thakur embarked on a mission to improve the status of women within the Matua community. In the late 19<sup>th</sup> and early 20<sup>th</sup> centuries, Guruchand Thakur introduced a series of reforms aimed at dismantling the barriers that hindered women's progress. He understood that education was the key to empowerment and sought to provide women with the tools they needed to break free from the cycle of poverty and dependence. His efforts were not just limited to educational initiatives but extended to broader social reforms that challenged prevailing norms and practices detrimental to women's well-being.



## GURUCHAND THAKUR'S VISION

Guruchand Thakur, often hailed as a social reformer and visionary, was instrumental in advancing the principles of the Matua religion founded by his father, Harichand Thakur. Guruchand's vision extended beyond spiritual teachings to encompass a comprehensive strategy for social upliftment, with a particular focus on women's empowerment. At the heart of Guruchand Thakur's vision was the belief in intrinsic human dignity and equality. He recognized that societal progress was impossible without addressing the systemic inequalities faced by women. Guruchand's teachings emphasized that women were equally capable and deserving of opportunities for growth and development. He said

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“Jibe Daya Name Ruche Manusete Nistha  
Eha Chara Ssab Karmo Bhabe Hoy Bhrosta”

## EDUCATIONAL REFORMS

Guruchand Thakur firmly believed that education was the cornerstone of empowerment. He spearheaded initiatives to establish schools and educational institutions specifically aimed at increasing female literacy. Understanding the transformative power of education, he worked tirelessly to ensure that Matua women had access to quality education. These efforts were revolutionary in a time when female Education was not widely encouraged, especially among marginalized communities.

### Promotion of Self-reliance

Guruchand advocated for the economic independence of women as a critical aspect of their empowerment. He encouraged women to engage in various forms of productive work and entrepreneurship. By promoting self-reliance, Guruchand aimed to reduce women's dependence on male counterparts and enhance their agency in both the household and the community.

### Social and Cultural Reforms

Guruchand Thakur also challenged many social norms and practices that hindered women's progress. He promoted gender equality within the family and community, advocating for the fair treatment of women in all spheres of life. His reforms included advocating for better health care for women, addressing issues of early marriage, and encouraging the active participation of women in religious and social gatherings.

One of Guruchand Thakur's significant contributions was his effort to elevate women into leadership roles within the Matua community. He believed that women should have a voice in decision-making processes and be represented in leadership positions. This approach not only empowered individual women but also set a precedent for future generations to aspire to leadership roles. Recognizing the importance of representation, Guruchand Thakur encouraged women to take on leadership roles within the Matua community. He believed that women's perspectives were essential for balanced and effective governance. By empowering women to lead, he set a precedent for future generations and contributed to a more gender-inclusive society.



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## **LEGACY OF EMPOWERMENT**

Guruchand Thakur's vision of women's empowerment was not merely about immediate reforms but about creating a sustainable framework for continuous progress. His initiatives laid a strong foundation for future efforts to advance gender equality within the Matua community and beyond. The principles he instilled continue to inspire contemporary movements for women's rights and empowerment.

In summary, Guruchand Thakur's vision for women's empowerment was multifaceted and forward-thinking. By championing education, economic independence, social reform, and leadership, he sought to create a society where women could thrive as equals. His legacy is a powerful testament to the impact of visionary leadership on the lives of women in the Matua community and serves as an enduring source of inspiration for ongoing efforts toward gender equality.

## **ESTABLISHMENT OF SCHOOLS AND INSTITUTIONS**

Understanding the need for accessible education, Guruchand Thakur established numerous schools within the Matua community. These institutions were designed to provide quality education to both boys and girls, reflecting his commitment to gender equality. By setting up these schools, he ensured that education was within reach for many who had previously been denied this opportunity. Guruchand Thakur placed a strong emphasis on female literacy, believing that educated women were essential for the overall progress of society. He advocated for the education of girls and worked tirelessly to convince families to send their daughters to school. His persistent efforts began to change societal attitudes towards female education, gradually increasing enrollment rates among girls in the Matua community.

## **CURRICULUM DEVELOPMENT**

The educational institutions established by Guruchand Thakur were not just about basic literacy; they offered a broad curriculum that included practical subjects alongside traditional academic ones. This approach aimed to equip students with a well-rounded education that would enable them to contribute meaningfully to their communities and beyond.

Recognizing the critical role of teachers in delivering quality education, Guruchand Thakur also focused on their training and development. He ensured that teachers were well-equipped to handle the educational needs of their students and encouraged a supportive and nurturing learning environment. This emphasis on teacher quality helped sustain the educational initiatives he championed.

In addition to formal education, Guruchand Thakur promoted vocational training for women. He believed that practical skills were essential for economic independence and self-reliance. Vocational training programs included various crafts and trades that allowed women to generate income and support their families. Guruchand Thakur's educational reforms were not limited to the establishment of schools; they involved the entire community.



He worked to build a collective understanding of the importance of education and fostered a supportive environment where education was valued. Community support was crucial in sustaining these educational initiatives and ensuring their long-term success. The impact of Guruchand Thakur's educational reforms is evident in the success stories that emerged from the Matua community. Many women who benefited from his initiatives went on to become educators, leaders, and advocates for social change. These success stories serve as a testament to the transformative power of education and Guruchand Thakur's visionary approach.

Guruchand Thakur addressed several social issues related to marriage and family life that disproportionately affected women. He campaigned against early marriage, recognizing its detrimental impact on girls' health, education, and future prospects. By promoting the importance of mature, consensual marriages, he sought to ensure that women had a greater say in their marital choices.

Guruchand Thakur's challenge to traditional gender roles continues to inspire efforts to promote gender equality.

“When it comes to population, we are in big numbers,  
but if we are not educated, those numbers are of no importance.”

-Sri SriGuru Chand Thakur

## **ECONOMIC EMPOWERMENT**

Guruchand Thakur's advocacy for women's economic independence resonates strongly today. With the rise of women's entrepreneurship and increased participation in the workforce, the Matua community continues to benefit from the foundations he established. Contemporary initiatives aimed at providing vocational training, micro-financing, and business support for women draw inspiration from his pioneering work. In conclusion, Guruchand Thakur's contributions to women's empowerment and social reform have enduring relevance. His visionary efforts have shaped the Matua community's progress and continue to inspire contemporary movements for gender equality and social justice. By building on his legacy, modern reformers can address ongoing challenges and strive towards a future where all individuals, regardless of gender, can achieve their full potential.

In summary, Guruchand Thakur's educational reforms were a critical component of his broader vision for social reform and women's empowerment. His efforts to establish schools, advocate for female literacy, develop a comprehensive curriculum, and involve the community laid the groundwork for significant advancements in education within the Matua community. His legacy continues to inspire and guide ongoing efforts to promote education and gender equality.

## **METHODOLOGY:**

A comprehensive and multi-faceted approach will be employed to effectively address the research question. This includes:

### **1. Primary Sources:**

Extensive analysis of Guruchand Thakur's writings, speeches, and other primary documents related to women's issues. Sri Sri Gurchand Tagore has been especially helpful for the welfare of all of us.



To be clear, he was vigilant about women's marriage, widowhood and women's education. The books are Sri Sri Guru Chan Charitamrita and Sri Sri Guru Char also Harililamrita, Tarak Sarkar's works which help us especially as documents and also we can work with them in research.

## **2.Secondary Sources:**

Examination of historical accounts, biographies, and scholarly works on Guruchand Thakur and the Matua religion to establish a historical context. The gems of Matua society are our stalwarts Sri Sri Gurchand Tagore and Sri Sri Harichand Tagore their contribution can never be forgotten we all are the product of their contribution that is why women's rights have come back to the society we know about this right some Matua people talk to them directly and some researches. From the information we can know that these are the main documents that Guru Chand Tagore said in various meetings or awakening meetings for the source of women's education and for women to be always.

## **3. Ethnographic Research:**

For his research work he has studied from those who were the main leaders of Matua religion or Matua race or Matua movement or the researcher has gone to different places to collect various information of that Matua movement and it is felt that for the betterment of women Sri Sri Harichand Thakur and What Sri Gurchand Thakur has done through this study through various field studies the researcher feels has been particularly fruitful.

## **Fieldwork:**

Conducting in-depth interviews with Matua women from different age groups and socio-economic backgrounds to gather firsthand accounts of their experiences and perceptions of women's empowerment. Participant Observation Immersing oneself in Matua communities to observe gender roles, practices, and rituals firsthand.

## **4. Comparative Analysis:**

In the Matua community, we or the researcher found that the improvement of women education, socio-economic marriage and their daily development suggests that the women of the Matu community have a lot of education and have made special progress in making their personal life. Comparing the status of women in the Matua religion with other religious traditions in the region to identify unique aspects of Matua women's empowerment.

## **LIMITATIONS:**

The study may be limited by the availability of primary sources, particularly those related to women's experiences. Additionally, the subjective nature of ethnographic research may introduce biases. By employing a rigorous and multifaceted methodology, this research aims to contribute to a deeper understanding of women's empowerment within the Matua religion and the enduring legacy of Guruchand Thakur.



## **CONCLUSION**

The research on women empowerment in the Matua religion through the lens of Guruchand Thakur reveals a complex interplay of religious, social, and historical factors. Guruchand Thakur, as a pivotal figure, emerges as a catalyst for significant shifts in the perception and status of women within the Matua community. Through a meticulous analysis of historical documents, religious texts, and ethnographic data, it becomes evident that Thakur's teachings challenged traditional gender roles and advocated for women's rights. His emphasis on education, economic independence, and social participation laid the foundation for a more equitable society within the Matua fold.

However, the impact of these progressive ideals was not uniform. Factors such as caste, class, and geographical location influenced the extent to which Matua women could benefit from Thakur's reforms. Moreover, the ongoing interplay between tradition and modernity continues to shape the lives of Matua women. This study underscores the importance of examining religion as a dynamic force that can both reinforce and challenge gender inequalities. Guruchand Thakur's legacy serves as a testament to the potential of religious leaders to be agents of social change. Further research is needed to explore the long-term implications of his teachings and the contemporary experiences of Matua women.

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**A STUDY OF ONLINE TEACHING ON STUDENT'S LEARNING EXPERIENCES IN  
LABORATORY-BASED SUBJECTS AT HIGHER SECONDARY SCHOOL**

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**ABSTRACT**

As a result of the spread of the coronavirus, all educational institutions were closed. However, the learning process continues with the introduction of online teaching. This study aimed to understand how online teaching impacts students' learning experiences in laboratory-based subjects. This study was conducted using a descriptive survey method. Fourteen questionnaires were developed for data collection from the four randomly selected higher secondary schools. The end of this study highlights that some students show that their confidence level is very high enough to perform different entrance exams. Very few students try to experiment alone in their homes (Which is possible). They have faced problems in the practical part of an online class. Experiments cannot be shown practically during online teaching due to Lack of infrastructure, low teaching quality, tuition dependency, high cost, etc. The researcher found that most teachers need to show experiments hand in hand while teaching lab-based subjects. These teachers need to gain more awareness about advanced technology and online laboratories. The researcher revealed that all the experiments with laboratory-based subjects are not possible through online mode. There are still many schools where proper laboratory equipment and infrastructure still need to be made available.

**Keywords:** Online Teaching, Digital initiatives, Learning Experiences, Laboratory-based subject.

**INTRODUCTION**

In the COVID-19 situation, the teaching activities of every institution came to a standstill, and online learning was chosen as an alternative. Currently, technology facilitates the creation of a virtual classroom by establishing a connection between educators and learners from the comfort of their homes. Modern technology has a significant role in the quality of online instruction, which is intended to simplify learning and improve comprehension of concepts related to laboratory-based courses. Online instruction is a student-centered approach that raises engagement and involvement levels in an online learning environment. It is important to know how active and aware students are of the impact of online teaching in every field of

education, especially laboratory-based subjects. Laboratory-based subjects refer to those subjects that require laboratory assistance, such as Chemistry, Biology, Physics, etc.



These subjects' contents can be understood through experimentation, which requires laboratory equipment and infrastructure. The impact of online teaching on students' learning experience in lab-based subjects through frequent ICT has led to the emergence of computers, multimedia, email, internet, MOOC, Google Meet, Zoom, etc. Advanced technology offers flexible learning opportunities, from online teaching to learners acquiring advanced knowledge. This study helps to understand the problems faced by students during online teaching. Online teaching acts as a vehicle for delivering knowledge and creating an active learning experience in lab-based subjects. However, the most important thing we should keep in mind is that the impact of online teaching always depends on active interaction rather than silent participation. Invariably, it does not impact the traditional face-to-face class setting as well. When we are not in a physical classroom setting, we cannot perform real lab activities due to the COVID-19 pandemic. Other reasons can be alternatives, such as dangerous chemical reactions, time concerns, and lack of equipment for online teaching and virtual laboratories. However, it is a big challenge towards the teaching end to make online teaching more useful. Online teaching refers to education through several devices such as mobile, laptops, desktops, tab, etc, for which the internet is mandatory. Anyone can start teaching from any place (Home or workplace) through online platforms such as Google Meet, Zoom, Swayam, Webex, and others. Virtually any topic or skill can be taught online. This type of teaching involves live classes, video conferencing, webinars, and other methods.

**Online teaching:** Online teaching means the act of teaching done online. Online teaching refers to education through several devices such as mobiles, laptops, desktops, tab, etc., for which internet connectivity is mandatory. Anyone can start teaching from any place (home, working place) through online platforms such as Google Meet, Zoom, Swayam, WebEx, and other methods. Virtually any topic or skill can be taught online. This type of teaching involves live classes, video conferencing, we binars, and other methods.

**Learning experience:** Learning experience refers to the activities that students acquire through online teaching strategies. The learning experience is the kind of experience of how the student learns or how the teacher makes them learn according to the nature of content, method, and objectives of the curriculum. Learning experience indicates the student's academic performance, effective communication with the peer group, teamwork, and critical thinking based on the objectives of the lab-based subject.

**Laboratory-based subject:** Laboratory-based subject refers to those whose content can be understood through experimentation and needs laboratory equipment and infrastructure. The laboratory-based subject includes Physics, Chemistry, Biology, etc.

## BACKGROUND OF THE STUDY

various tools and resources used in education have been around for a long time, but e-learning is a relatively new concept. In the 1800s, correspondent courses were started for students who could not live on university campuses, and educational materials were delivered to students through parcel post. With the advent of radio waves and other technological advancements in the 1900s, remote education started. In 1989, the University of Phoenix began broadcasting educational programs over the Internet. In 1993, the University of Illinois Internet web browser initiative online education. Using DOS Commodore 64 computers, New York University Online became the first fully online program in 1980.



The Electronic University Network was established for this, and about three years later, the University of Phoenix established the wholly Online Collegiate Institute to launch the first bachelor's and master's degree courses. In this case, cutting-edge technology is essential to building an online platform. The internet dramatically facilitates access to learning.

## SIGNIFICANCE OF THE STUDY

Instructors can employ multiple technologies and cater to different learning styles with more freedom when they teach online. This study is most helpful for teachers, students, and educators because the way of accessing, sharing, and facilitating information has been profoundly altered by the Internet, as has the way we communicate with one another. The study will assist administrators in determining the main obstacles that teachers face when teaching online, and they may also take action to address these obstacles. Students in higher secondary school need to know how to learn from online teaching and how active and aware students and teachers are towards online teaching. It is important to know the impact of online teaching in every field of education. Online teaching is very flexible for teachers, students, and educators to continue their work and studies.

## REVIEW RELATED LITERATURE

**Saraswathi (2023)** conducted a study of problems faced by teachers and students in online teaching and online learning during the pandemic in Dharwad District. The research methodology used for this study was a descriptive survey. It was discovered that male secondary school teachers encountered more difficulties with online instruction during the pandemic than female teachers. According to this study, 178 students in rural schools had more difficulties with online learning during the COVID-19 pandemic than students in urban secondary schools.

**Reena (2023)** conducted a study on A study of online teaching about teacher trainees' academic stress and academic satisfaction. The study aims to address the problem teacher candidates face with Internet accessibility and availability and the electronic gadgets they use for online instruction. The study's primary conclusion was that 89.3% of teacher candidates knew about network problems they had experienced in online courses. During online instruction, 76.8% of the teacher candidates reported feeling as though there was less teacher-student interaction. 66% of teacher candidates needed help with teaching remotely.

**Rajni (2022)** conducted a study That looks at the professional commitment, job motivation, and self-efficacy of secondary school teachers who teach online using a sample of 600 instructors from two divisions in Punjab. The investigator employed a mixed-technique approach. Significant results showed that location and gender significantly interact with online teaching self-efficacy.

**Shaheen & Hoque (2021)** conducted a study on Online Teaching and Challenges of Teachers. This study listed a few of the difficulties that educators encounter. The only data sources used in the study are secondary ones. It is analytical, qualitative, and descriptive. The findings show that teachers' biggest obstacles when teaching online include time management issues, a lack of support from parents, a failure to adjust to new technologies, a lack of suitable materials, technical issues, indiscipline, and a lack of confidence. The administrators will find this article helpful in understanding the many obstacles teachers face when teaching remotely. Additionally, the study will support administrators and legislators in taking appropriate action to address the issues teachers at all levels confront.



**Emilia (2021)** in a research article titled Benefits and Challenges of Online Teaching During the COVID-19 Pandemic at Rundu Campus of the University of Namibia. The study's conclusions show that adopting online teaching and learning has several advantages, including flexibility, the capacity to instruct extensive courses, increased student-teacher contact and engagement, and more possibilities for lecturers to learn. The study also discovered that poor student attendance, loneliness, internet access and availability, and a lack of information and technological skills were some major difficulties lecturers faced while implementing online teaching and learning.

**Paul & Jefferson (2019)**, in a research article titled 'A Comparative Analysis of Students Performance in an Online vs Face-to-Face Environmental Science Course From 2009 to 2016', focused on traditional classroom modalities as restrictive, inflexible, and impractical. For this study, 548 students were selected from environmental science classes. The study results show no significant difference in performance between online and traditional classroom students concerning modality, gender, or class rank in science ecological courses.

**Rensburg (2018)**, in a paper entitled Effective Online Teaching and Learning Practices for Undergraduate Health Sciences Students: through the Use of Cutting-edge Online Teaching Techniques, an integrative review explored ways to increase student enrollment and alleviate the shortage of teachers in the health sciences. The study's key conclusions, which have a favorable impact on online teaching and learning strategies, can be applied to increase students' enjoyment and savings problems and obstacles in online teaching and learning point to the necessity of enhancing institutional infrastructure and resources.

**Rowe et.al. (2017)** studied a titled 'Efficacy of Online Laboratory Science Courses' discussed on students gain knowledge and experience in science courses related to the subjects through virtual mode and lecture method survey of twenty items with a combination of yes/no and Likert Scale responses was done. The study concluded that virtual lab experiences were just as good as those in regular labs. The study also showed that they were able to save important time.

**Satya Prakash & Sudhanshu (2014)** conducted a study on the effectiveness of multimedia teaching on achievement in biology. Using random and cluster sampling procedures, 77 samples were selected from two portions of the ninth standard for this study. The main conclusions of this study show that multimedia instruction greatly improves biology knowledge, comprehension, and achievement. Students who use multimedia profit as much as possible.

**Nimavathi & Gnanadevan (2007)** carried out 'The Impact of Multimedia for Developing a Favourable Attitude Towards Science. The study aims to determine how multimedia affects secondary school pupils' formation of a scientific mindset. Pre-test and post-test equivalent groups were created for this investigation. This study aims to determine whether the multimedia curriculum can foster positive attitudes toward science pupils in the nine standards.

## RESEARCH GAP

After reviewing the many research studies, it is clear that several works have been done on the impact of multimedia development on attitudes toward science, students' achievement, and academic satisfaction. Few studies have been conducted on the benefits and challenges of online teaching and its effect on the science stream.



There may be no studies on Online Teaching on students's Learning Experiences in Laboratory Subjects. Which appears to be a specific gap in context and, therefore, knowledge. So, the researcher conducted a study of online teaching on students' learning experience in laboratory-based subjects at the higher secondary level.

### **DELIMITATION OF THE STUDY**

The proposed research is conducted in only four higher secondary schools from Dhuliyān city of Murshidabad district.

### **RESEARCH QUESTIONS**

- i. What is the learning experience in laboratory-based subjects through online teaching?
- ii. What is the impact of online teaching on students' learning experience in laboratory-based subjects?
- iii. What are the challenges faced during online teaching in the laboratory-based subject?

### **OBJECTIVES OF THE STUDY**

- i To find out the learning experience of students in the laboratory-based subject through online teaching.
- ii. To explore the impact of online teaching on students' learning experience in laboratory-based subjects.
- iii. To understand the challenges faced during online teaching in laboratory-based subjects.

### **METHODOLOGY**

Considering the demand and nature of the present study, the study was conducted using the descriptive survey method. The population for the present study was students from higher secondary institutions in the Murshidabad district. Students from the Murshidabad district were purposively selected for the research, and from 8 cities in the Murshidabad district, one city, Dhuliyān, was chosen randomly. This selected city of which four schools were randomly selected for the study. These four schools' data were collected from the students in the school. So, the total sample size of the student was  $11+33+25+21=90$ . In this study, 14 questions were prepared for data collection. The researcher used the percentage technique for data analysis.

### **DATA ANALYSIS AND INTERPRETATION**

**Objectives:1: To Find out about learning experiences in laboratory-based subjects through online teaching**

**Table no:1.1-Teaching Method of Online Teaching**

**Table no:1.2.Conceptual Clarity of Students Through Online Teaching**



**Table no:1.1-Teaching Method of Online Teaching**

Response Type	Total Student	No of Respondents	Percentage(%)
Demonstration	90	7	7.78%
Lecture	90	34	37.78%
Demonstration and Lecture	90	49	54.44%
Experiment	90	11	12.22%
Other	90	17	1.11%

From the information and data collected by the researcher through the questionnaire, it is evident from Table no 1.1 that among the 90 respondents, 37.78% of students opined that while teaching lab-based subjects online, the teacher only used the lecture method. 54.44% of students responded that teachers only used demonstration and lecturer methods.

**Table no:1.2.Conceptual Clarity of Students Through Online Teaching**

Response Type	Total Students	No of Respondents	Percentage(%)
Excellent	90	16	17.77%
Average	90	68	75.55%
Very bad	90	6	6.66%

It is shown that among the 90 respondents, only 17.77% of students answered that their concept has cleared very well, and 75.55% of students opined that their idea has an average clear for teachers teaching lab-based subjects through online mode.

**Table no:1.3.Self Experiments on Laboratory-Based Subjects during Online Classes**

Response Type	Total Students	No of Respondents	Percentage(%)
No Never	90	19	21.11%
Always	90	13	14.44%
Sometimes	90	60	66.66%

It is evident from Table no 1.3 that Among 90 student respondents, 21.11% of students experimented by themselves with laboratory-based subjects. 14.44% of students have always experimented by themselves, and 66.66% of students sometimes experimented by self

**Objectives: To explore the impact of online teaching on students' learning experience in laboratory-based subjects.**

**Table NO:2.1. Confidence Level of Learners in Different Entrance Exams After Complication Of Online Course**

Response Type	Total Students	No of Respondents	Percentage (%)
Very Good	90	3	3.33%
Good	90	44	48.88%
Average	90	43	47.77%



Among the 90 students, 3.33% have a high confidence level to perform different entrance exams. 48.88% of students answered that their confidence level is moderate to perform different entrance exams. 47.77% of students answered that their confidence level is average to perform different entrance exams.

**Table no:2.2.Opinion of Learners Regarding Hands-on Self Experiments During Online Classes**

Response Type	Total Student	No of Respondents	Percentage
I can do	90	17	18.88
I can not do	90	10	11.11
I will try	90	63	70

During online teaching, 18.88% of students said that after gaining knowledge about lab-based subjects, they could experiment hands-on, and 70 % said they would try experimenting with hands-on activity.

**Objective 3: To understand the challenges faced during online teaching in laboratory-based subjects.**

**Table No:3.1. Learners' Confidence Level about their taught Subject to continuing Higher Education**

Response Type	Total Students	No of Respondents	Percentage (%)
Very Good Confidence	90	9	10%
Unconference	90	4	4.44%
Average Confidence	90	77	85.55%

It revealed that 10% of students' confidence level is high when they can also continue with a specific subject at a higher-level education level. 4.44% of students' confidence level is deficient when they can continue their studies at a higher education level, and 85.55% is moderate when they can continue with the specific subject in higher education.

**Table No:3.2.Problems Faced During Online Teaching**

Response Type	Total Students	No of Respondents	Percentage (%)
Theoretical part	90	6	6.66%
Practical Part	90	53	58.88%
Both the Practical & theoretical part	90	31	34.44%
other	90	0	0%

It's revealed that during the online class, 58.88% of students faced problems in the practical part. 6.66% of students faced problems with the theoretical part., and 34.44% faced both practical and theoretical during online teaching in laboratory-based subjects. Most students faced difficulties in the practical part of online teaching.



## **FINDINGS AND DISCUSSION**

After a detailed data analysis, the researcher found that most teachers only employed the lecturing and demonstration approaches. There may be no facility for modern technology and teaching strategies. Higher secondary students theoretically understood the experiments because there was no facility or lab equipment. Teachers cannot teach students all topics of the higher secondary curriculum during online teaching. But Some students try to experiment by themselves in their homes (which is possible). Most students said that it helps a little quantity to understand the concepts of science courses. Teachers may need to conduct online laboratories for experiments in science courses properly. They have gained knowledge about laboratory-based subjects with help from both school classes and private tuition. Most schools do not conduct online classes, so these students take private tuition.

After a detailed analysis of data, the researcher found that students' learning experience only helps to solve their practical problems through online teaching in lab-based subjects. Because it is not possible through online teaching due to lack of laboratory infrastructure. Very few students show their confidence level is very high to perform different entrance exams. Maybe these students are gaining proper knowledge regarding lab-based subjects through self-study. 52% of students felt doubt about of their knowledge when it is practical application in a real-life situation. Maybe these students are not getting opportunities during online education. A maximum of 85.55% of students said that their confidence level is moderate while they pursue higher education.

After a detailed analysis of data, the researcher found that most of teachers fail to show experiments hand in hand during teaching in lab-based subjects. These teachers have low awareness about advanced technology and online laboratory. Researcher revealed that all the experiments of laboratory-based subject were not possible through online mode. There are still many schools where proper laboratory equipment and infrastructure are not available. The students mostly faced problems in the practical part of their subject during online teaching. Practical part would be better in face-to-face interactions.

## **EDUCATIONAL IMPLICATION OF THE STUDY**

- The study will assist administrators in determining the main obstacles that teachers face when Teaching online, and they may also take action to address these obstacles.
  - Appropriate training of teachers can be arranged so that they can take laboratory classes online.
  - This study emphasizes how to create an online laboratory class.
  - This study will help overcome students remaining learning gaps and weaknesses.
- This study will be helpful to teachers, administrators, and policymakers to know how to use Online teaching in laboratory-based subjects.

## **CONCLUSION**

After completing this study researcher can conclude that most government schools are not conducted online classes so these students gained learning experiences by helping with private tuition. By gaining knowledge during online classes Students' confidence level is moderate to perform the different exams. They have faced problems in the practical part during an online class. All experiment is not possible to show practically during online teaching due to lack of infrastructure, low teaching quality, tuition dependency, and high cost etc. There are different types of gaps and lacks present in laboratory-based subjects at the higher secondary level. In this study, different types of gaps and lacks have been identified. These problematic factors are creating obstacles in interest making process in students' minds.



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## TRADITIONAL EQ TRAINING VS. AI-ENHANCED EQ TRAINING: A COMPARATIVE STUDY

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### ABSTRACT

This study conducts a comparative analysis of traditional emotional intelligence (EQ) training versus AI-enhanced EQ training. Traditional methods, including workshops, role-playing, and reflective practices, emphasize experiential learning and interpersonal interactions, enhancing participants' self-awareness, empathy, and social skills. In contrast, AI-enhanced training utilizes advanced algorithms and machine learning to provide personalized feedback and adaptive learning experiences, promising scalability and real-time data analytics. A systematic literature review from databases such as SCOPUS, Science Direct, Google Scholar, Research Gates, Web of Science, Springer and ERIC forms the basis of this analysis, complemented by qualitative data from focus group discussions with participants. Content analysis of these data highlights the strengths and weaknesses of each approach. Findings reveal that traditional EQ training excels in human interaction and experiential learning, while AI-enhanced training offers superior personalization and scalability. The study demonstrates that traditional EQ training methods, such as workshops, role-playing, and reflective practices, lead to significant improvements, with EQ-i scores increasing from 90 to 105 and SSEIT scores rising from 125 to 138. AI-enhanced training, using platforms like "EmotionAI," shows even greater effectiveness, with participants experiencing a 15% boost in EQ scores over 12 weeks. The findings suggest that integrating both approaches could optimize EQ development by combining the human-centric benefits of traditional methods with the scalability and precision of AI-driven tools.

**Keywords:** Emotional intelligence (EQ), Traditional EQ; AI-Enhanced EQ; Comparison.

### INTRODUCTION

Emotional intelligence (EQ), the ability to recognize, understand, and manage our own emotions as well as those of others, has gained prominence in both personal and professional development domains (Goleman, 1995). Traditionally, EQ training has relied on conventional methods such as workshops, role-playing, and self-help resources. These traditional EQ training methods emphasize interpersonal interactions and reflective practices to enhance emotional skills (Mayer, Caruso, & Salovey, 2000). In contrast, recent advancements in artificial intelligence (AI) have introduced novel approaches to EQ training. AI-enhanced EQ training utilizes algorithms, machine learning, and data analytics to provide personalized feedback and adaptive learning experiences (Howard & Borenstein, 2018). This paper explores the comparative effectiveness of these two distinct approaches to EQ training.

The importance of this comparative study lies in the rapidly evolving landscape of training methodologies.



With AI becoming increasingly integrated into various aspects of life, understanding its impact on EQ training is crucial. Traditional EQ training offers the benefit of human touch and experiential learning, which are essential for emotional growth. Meanwhile, AI-enhanced EQ training promises scalability, customization, and real-time analytics that could revolutionize how individuals develop their emotional competencies (Wang & Kosinski, 2018). This paper aims to bridge the gap between traditional and AI-enhanced EQ training methods by evaluating their respective strengths and weaknesses. By doing so, it seeks to provide insights into how these approaches can be integrated or chosen based on specific needs and contexts, ultimately enhancing the effectiveness of EQ training programs in contemporary settings.

## **RATIONALE OF THE STUDY**

The rapidly evolving landscape of training methodologies necessitates a comparative analysis of traditional emotional intelligence (EQ) training and AI-enhanced EQ training. Emotional intelligence, defined as the ability to recognize, understand, and manage one's own emotions and those of others, is crucial for personal and professional development (Goleman, 1995). Traditional EQ training methods, such as workshops, role-playing, and self-help resources, have been extensively utilized to foster these skills through experiential learning and interpersonal interactions (Mayer, Caruso, & Salovey, 2000). The advent of artificial intelligence (AI) has introduced novel approaches to EQ training, leveraging algorithms, machine learning, and data analytics to offer personalized feedback and adaptive learning experiences (Howard & Borenstein, 2018). These AI-enhanced methods promise scalability and real-time data-driven insights that could revolutionize EQ training (Wang & Kosinski, 2018).

The primary rationale for this study is to evaluate the comparative effectiveness of these two distinct approaches to EQ training. Traditional methods excel in providing the human touch and experiential learning essential for emotional growth, but they are often limited by scalability and personalization challenges (Goleman, 1995; Mayer et al., 2000). On the other hand, AI-enhanced EQ training offers significant advantages in terms of scalability, customization, and real-time analytics but may lack the depth of human interaction necessary for developing deep emotional connections (Howard & Borenstein, 2018; Wang & Kosinski, 2018). By conducting this comparative study, the research aims to identify the strengths and weaknesses of each approach, providing insights that can inform the design of more effective and adaptable EQ training programs. Furthermore, the integration of both traditional and AI-enhanced methods could potentially optimize emotional intelligence development, leveraging the benefits of each approach while mitigating their respective limitations (Das et al., 2024).

This study also addresses the need for empirical evidence on the long-term impacts of EQ training methodologies and explores the potential integration of emerging technologies like virtual and augmented reality to enhance training efficacy. Ethical considerations, such as informed consent and data anonymization, are rigorously maintained throughout the study, ensuring the integrity and privacy of participant data. Overall, this research aims to bridge the gap between traditional and AI-enhanced EQ training methods, offering practical recommendations for future research and application in various settings.



The findings will contribute to the ongoing development of effective EQ training programs, ultimately enhancing emotional intelligence in diverse populations.

## OBJECTIVES

Conducting a comparative study to evaluate the effectiveness of traditional emotional intelligence training methods versus AI-enhanced approaches.

- 1. Evaluate the Effectiveness of Traditional EQ Training:** Assess the impact of conventional emotional intelligence training methods, such as workshops, role-playing, and reflective practices, on participants' emotional competencies.
- 2. Analyze AI-Enhanced EQ Training:** Investigate the efficacy of AI-driven approaches in emotional intelligence training, focusing on personalized feedback, adaptive learning, and data analytics.
- 3. Compare Traditional and AI-Enhanced EQ Training:** Conduct a comparative analysis to identify the strengths and weaknesses of both traditional and AI-enhanced EQ training methods.
- 4. Provide Insights for Future Research and Practice:** Offer recommendations for further research and practical applications of EQ training methods in various settings, informed by the findings of this comparative study.

## METHODS AND MATERIALS

This study employs a comprehensive approach to compare the effectiveness of traditional emotional intelligence (EQ) training with AI-enhanced EQ training. A systematic literature review is conducted using databases such as SCOPUS, ScienceDirect, Google Scholar, Web of Science, and ERIC, with keywords including "traditional EQ training," "AI-enhanced EQ training," "emotional intelligence," and "training effectiveness." Selected articles provide a foundation for understanding the methodologies and outcomes of both training approaches. The study also gathers qualitative data through focus group discussions with participants who have experienced both types of training, aiming to capture their insights and experiences. Content analysis of the qualitative data involves coding and categorizing themes related to the impact of each training method on emotional intelligence development. Ethical considerations are integral to the study, ensuring participant confidentiality and privacy through informed consent and anonymization of data. This methodological approach facilitates a robust comparison of traditional and AI-enhanced EQ training, highlighting their respective strengths and potential areas for integration.

## DISCUSSION AND RESULTS

The comparative analysis of traditional and AI-enhanced emotional intelligence (EQ) training methods reveals distinct advantages and limitations for each approach. Traditional EQ training methods, such as workshops, role-playing, and reflective practices, have demonstrated significant effectiveness in enhancing emotional competencies like self-awareness, empathy, and social skills. For instance, workshops have shown notable increases in Emotional Quotient Inventory (EQ-i) scores, while role-playing exercises have improved scores on the Schutte Self-Report Emotional Intelligence Test (SSEIT).



In contrast, AI-enhanced EQ training leverages technology to offer personalized feedback, adaptive learning, and data analytics, resulting in improved training outcomes. Studies indicate that AI-driven training programs significantly enhance emotional self-awareness and regulation, with participants showing substantial improvements in EQ scores. For example, adaptive learning systems have reported a 40% greater improvement in emotional regulation skills compared to traditional methods. The comparative analysis highlights that traditional methods excel in providing human interaction and experiential learning, crucial for developing deep emotional connections. However, they face challenges in scalability and personalization. AI-enhanced methods offer scalability, consistency in feedback, and high customization but lack the human touch and raise ethical concerns regarding data privacy. Future research should explore integrating both approaches to leverage their respective strengths, creating hybrid training models that optimize emotional intelligence development across various contexts. This integrated approach could provide a balanced and comprehensive EQ training solution, combining the best of human interaction with technological advancements.

**EVALUATION OF THE EFFECTIVENESS OF TRADITIONAL EQ TRAINING**

Traditional emotional intelligence (EQ) training methods, including workshops, role-playing, and reflective practices, have long been employed to enhance individuals' emotional competencies. These methods emphasize experiential learning and interpersonal interactions, aiming to improve self-awareness, self-regulation, motivation, empathy, and social skills (Goleman, 1995). This section evaluates the effectiveness of these traditional methods, supported by specific data and thematic analysis.

**Effectiveness of Workshops:** Workshops are a common approach in traditional EQ training, typically involving structured sessions where participants engage in discussions, activities, and exercises designed to enhance their emotional intelligence. These workshops often include pre- and post-training assessments to measure improvements. For example, a study by Clarke (2010) examined the impact of a six-week EQ workshop on 100 participants. The results indicated a significant increase in participants' emotional intelligence scores, as measured by the Emotional Quotient Inventory (EQ-i). The average EQ-i score increased from 90 (pre-workshop) to 105 (post-workshop), suggesting that workshops can effectively enhance EQ.

**Table: 1 Pre- and Post-training assessments to measure improvements**

Measurement	Pre-Workshop (Mean)	Post-Workshop (Mean)
EQ-i Score	90	105

**Source: Clarke (2010)**

**Role-Playing as a Training Method:** Role-playing exercises are another traditional method used to develop emotional intelligence. These exercises allow participants to practice responding to various emotional scenarios in a controlled environment, fostering empathy and social skills. A study by Schutte and Malouff (2002) involved 80 participants in role-playing sessions focused on conflict resolution and emotional expression. The participants were assessed using the Schutte Self-Report Emotional Intelligence Test (SSEIT) before and after the training.



The findings showed a significant improvement in their scores, with the mean SSEIT score rising from 125 to 138.

**Table: 2 Role-playing sessions focused on conflict resolution and emotional expression.**

Measurement	Pre-Role-Playing (Mean)	Post-Role-Playing (Mean)
SSEIT Score	125	138

**Sources: Schutte and Malouff (2002)**

**Reflective Practices:** Reflective practices, such as journaling and self-assessment, are integral to traditional EQ training. These methods encourage individuals to introspect and analyze their emotional responses, leading to better self-awareness and self-regulation. For instance, a study by Grant et al. (2002) involving 50 participants who engaged in daily reflective journaling for three months reported significant gains in emotional intelligence. The participants' scores on the Trait Emotional Intelligence Questionnaire (TEIQue) improved from an average of 4.2 to 5.1 on a 7-point scale.

**Table: 3 Trait Emotional Intelligence Questionnaire (TEIQue) improved**

Measurement	Pre-Reflective Practice (Mean)	Post-Reflective Practice (Mean)
TEIQue Score	4.2	5.1

**Source: Grant et al. (2002)**

#### **ANALYZING AI-ENHANCED EQ TRAINING**

AI-enhanced emotional intelligence (EQ) training leverages artificial intelligence technologies to create personalized, adaptive, and data-driven learning experiences. These approaches utilize algorithms and machine learning to assess and enhance individuals' emotional skills, offering a more tailored and responsive training environment compared to traditional methods (Wang & Kosinski, 2018). This section provides a detailed thematic analysis of AI-enhanced EQ training, focusing on personalized feedback, adaptive learning, and data analytics.

**Personalized Feedback:** Personalized feedback is a cornerstone of AI-enhanced EQ training. AI systems can analyze participants' emotional responses and behaviors in real-time, providing immediate and specific feedback. This feedback helps individuals recognize their emotional patterns and make necessary adjustments (Das et al., 2024). For example, an AI-driven platform might use natural language processing to evaluate a user's tone and sentiment during communication exercises. If the AI detects a negative tone, it can prompt the user to reflect on their emotional state and suggest alternative approaches for more positive interactions. According to a study by Mayer, Roberts, and Barsade (2008), personalized feedback enhances emotional self-awareness, a critical component of EQ.

**Table 4: Impact of Personalized Feedback on Emotional Self-Awareness.**

Metric	Traditional EQ Training	AI-Enhanced EQ Training
Increase in Self-Awareness	15%	35%
Improvement in Empathy	10%	30%

**Source: Mayer, Roberts, & Barsade (2008); Wang & Kosinski (2018)**



**Adaptive Learning:** Adaptive learning in AI-enhanced EQ training refers to the system's ability to adjust the training content and pace based on the individual's progress and needs. This dynamic approach ensures that each learner receives a customized training experience that evolves over time (Das et al., 2024). AI systems can track a learner's performance across various tasks and scenarios, identifying areas where they excel and where they struggle. Based on this analysis, the system can modify the difficulty level, introduce new exercises, or revisit previous lessons. For instance, if a user consistently struggles with conflict resolution, the AI might provide additional resources and simulations focused on that skill. Research by Howard and Borenstein (2018) indicates that adaptive learning significantly improves training outcomes by maintaining engagement and providing targeted support. Their study found that participants using AI-enhanced adaptive learning systems showed a 40% greater improvement in emotional regulation skills compared to those in traditional training programs.

**Data Analytics:** Data analytics is a powerful tool in AI-enhanced EQ training, enabling the collection and analysis of vast amounts of data on learners' behaviors, progress, and outcomes. This data-driven approach provides insights that can be used to refine training programs and measure their effectiveness. AI systems can analyze patterns and trends across different users, identifying common challenges and successful strategies (Das et al., 2024). These insights can inform the development of new training modules and the optimization of existing ones. For example, data analytics might reveal that participants frequently struggle with emotional regulation in high-stress situations, leading to the creation of specialized training focused on managing stress. Moreover, data analytics allows for the continuous monitoring of training effectiveness. By comparing pre- and post-training assessments, trainers can quantify improvements in EQ skills and identify areas needing further attention. A study by Goleman (2011) highlighted the benefits of using data analytics in EQ training, showing that programs incorporating these techniques saw a 50% increase in overall training effectiveness.

**Table 5: Comparative Improvement in EQ Skills.**

EQ Skill	Traditional Training (%)	AI-Enhanced Training (%)
Emotional Self-Awareness	20	40
Emotional Regulation	15	35
Empathy	10	25
Social Skills	12	30

**Source:** Goleman (2011); Howard & Borenstein (2018)

**Case Study: AI-Enhanced EQ Training Platform:** A practical example of AI-enhanced EQ training is the "EmotionAI" platform, which combines personalized feedback, adaptive learning, and data analytics. EmotionAI uses facial recognition, voice analysis, and natural language processing to assess users' emotional states and provide real-time feedback. In a pilot study involving 200 participants, users of EmotionAI showed significant improvements in various EQ skills compared to a control group undergoing traditional training methods. The study reported a 35% increase in emotional self-awareness and a 30% improvement in social skills among EmotionAI users (Wang & Kosinski, 2018).



## COMPARATIVE ANALYSIS OF TRADITIONAL AND AI-ENHANCED EQ TRAINING:

Emotional intelligence (EQ) training has evolved significantly with the advent of artificial intelligence (AI). While traditional EQ training methods have been widely used for decades, AI-enhanced approaches are becoming increasingly popular due to their scalability and customization. This section provides a comparative analysis of both approaches, highlighting their strengths and weaknesses.

**Table: 6 Comparative Analysis between Traditional EQ Training vs AI-Enhanced EQ Training.**

Factor	Traditional EQ Training	AI-Enhanced EQ Training	Source
<b>Human Interaction</b>	<b>Strengths:</b> High - Facilitates direct human interaction crucial for developing empathy and social skills. <b>Weaknesses:</b> N/A	<b>Strengths:</b> N/A <b>Weaknesses:</b> Low - Lacks the human element crucial for developing deep emotional connections and empathy	Goleman (1995); Howard & Borenstein (2018)
<b>Experiential Learning</b>	<b>Strengths:</b> High - Engages participants in activities that simulate real-life scenarios, promoting deeper emotional understanding.	<b>Weaknesses:</b> N/A   <b>Strengths:</b> N/A <b>Weaknesses:</b> N/A	Mayer, Caruso, & Salovey (2000)
<b>Reflective Practices</b>	<b>Strengths:</b> High - Encourages self-reflection and introspection, essential for personal growth and emotional regulation.	<b>Weaknesses:</b> N/A   <b>Strengths:</b> N/A <b>Weaknesses:</b> N/A	Boyatzis, Goleman, & Rhee (2000)
<b>Personalization</b>	<b>Strengths:</b> N/A <b>Weaknesses:</b> Low - Limited personalized learning experiences.	<b>Strengths:</b> High - Offers personalized learning experiences based on individual needs and progress. <b>Weaknesses:</b> N/A	Howard & Borenstein (2018)
<b>Scalability</b>	<b>Strengths:</b> N/A <b>Weaknesses:</b> Low - Requires significant time and resources, limiting scalability and accessibility.	<b>Strengths:</b> High - AI-based systems can be scaled to train large numbers of individuals simultaneously. <b>Weaknesses:</b> N/A	Goleman (1995); Wang & Kosinski (2018)
<b>Feedback Consistency</b>	<b>Strengths:</b> N/A <b>Weaknesses:</b> Low - Feedback is often qualitative and may vary, leading to inconsistencies.	<b>Strengths:</b> High - AI can provide objective, real-time feedback, enhancing precision. <b>Weaknesses:</b> N/A	Boyatzis et al. (2000); Howard & Borenstein (2018)
<b>Dependence on Technology</b>	<b>Strengths:</b> N/A <b>Weaknesses:</b> N/A	<b>Strengths:</b> N/A <b>Weaknesses:</b> High - Over-reliance on technology can reduce face-to-face social interactions, potentially hindering emotional growth.	Wang & Kosinski (2018)
<b>Ethical Concerns</b>	<b>Strengths:</b> N/A <b>Weaknesses:</b> N/A	<b>Strengths:</b> N/A <b>Weaknesses:</b> High - Raises privacy and ethical concerns due to the use of personal data.	Howard & Borenstein (2018)
<b>Cost</b>	<b>Strengths:</b> N/A <b>Weaknesses:</b> High - Often requires significant resources.	<b>Strengths:</b> Variable - Can be more cost-effective depending on implementation. <b>Weaknesses:</b> N/A	Goleman (1995); Howard & Borenstein (2018)



**Examples:**

- **Traditional EQ Training Example:** A workshop scenario where participants engage in role-playing exercises to improve their conflict resolution skills. The facilitator provides qualitative feedback based on observations (Mayer et al., 2000).
- **AI-Enhanced EQ Training Example:** An AI-driven platform that uses machine learning algorithms to analyze participants' responses to simulated scenarios, providing personalized, data-driven feedback and recommendations for improvement (Howard & Borenstein, 2018).

The comparative analysis table highlights the distinct strengths and weaknesses of traditional and AI-enhanced EQ training methods. Traditional training excels in human interaction, experiential learning, and reflective practices but faces challenges in scalability, personalization, and feedback consistency. AI-enhanced training offers significant advantages in personalization, scalability, and data-driven feedback but lacks human interaction and raises concerns about over-reliance on technology and data privacy. Understanding these factors can help in designing integrated approaches that leverage the strengths of both methods for optimal emotional intelligence development.

**INSIGHTS FOR FUTURE RESEARCH AND PRACTICE:**

The comparative analysis of traditional EQ training and AI-enhanced EQ training methods reveals several key insights that can guide future research and practical applications. These insights are grounded in empirical data and supported by relevant studies, providing a comprehensive understanding of the effectiveness of different EQ training approaches.

**Evaluate the Effectiveness of Traditional EQ Training:** Traditional EQ training methods have been widely used and studied. A meta-analysis by Mattingly and Kraiger (2019) found that traditional EQ training programs have a moderate effect size ( $d = 0.52$ ) on improving emotional competencies. This suggests that traditional methods are effective, but there is room for improvement. Future research should explore ways to enhance the experiential and reflective components of traditional training to maximize their impact.

**Analyze AI-Enhanced EQ Training:** AI-enhanced EQ training leverages technology to provide personalized and adaptive learning experiences. A study by Wang and Kosinski (2018) demonstrated that AI-driven training programs can significantly improve emotional intelligence scores, with participants showing a 15% increase in EQ scores after a 12-week AI-enhanced training program. The adaptive nature of AI allows for continuous feedback and adjustments, making the training more responsive to individual needs.

**Compare Traditional and AI-Enhanced EQ Training:** A comparative analysis of traditional and AI-enhanced EQ training methods is presented in Table 1. The data is sourced from Howard and Borenstein (2018) and Mattingly and Kraiger (2019).

Training Method	Average Improvement in EQ Scores	Participant Satisfaction	Scalability	Customization Level
Traditional EQ Training	10%	High	Low	Moderate
AI-Enhanced EQ Training	15%	Moderate	High	High



**Sources: (Howard & Borenstein, 2018; Mattingly & Kraiger, 2019)**

This table highlights that while traditional EQ training methods have high participant satisfaction, AI-enhanced training methods offer greater scalability and customization, resulting in higher average improvement in EQ scores.

**Determine Contextual Appropriateness:** The choice between traditional and AI-enhanced EQ training should be context-dependent. For instance, traditional methods may be more suitable in settings where interpersonal interaction and human touch are critical, such as therapy or counseling sessions. In contrast, AI-enhanced training is ideal for large organizations or online learning environments where scalability and personalization are crucial. Future research should investigate the specific contexts and populations that benefit most from each training method.

**Integrate Training Approaches:** Integrating traditional and AI-enhanced EQ training methods can create a hybrid model that leverages the strengths of both approaches. For example, a training program could start with traditional workshops to establish foundational skills and then use AI-enhanced modules for ongoing practice and feedback. Research by Goleman (2020) suggests that such hybrid models can lead to sustained improvements in emotional intelligence over time.

**Provide Insights for Future Research and Practice:** Future research should focus on longitudinal studies to assess the long-term effects of both traditional and AI-enhanced EQ training methods. Additionally, exploring the integration of emerging technologies, such as virtual reality (VR) and augmented reality (AR), could further enhance the effectiveness of EQ training. Practitioners should consider tailoring training programs to the specific needs of their audience, combining elements of both traditional and AI-enhanced methods to create a comprehensive and effective training experience.

By examining the strengths and limitations of both traditional and AI-enhanced EQ training methods, this study provides a foundation for developing more effective and adaptable EQ training programs. The integration of these approaches, supported by empirical data, offers a promising pathway for enhancing emotional intelligence in diverse settings.

## **FINDINGS:**

**As per Objective number one researchers found that,** Traditional emotional intelligence (EQ) training methods, including workshops, role-playing, and reflective practices, have demonstrated effectiveness in enhancing individuals' emotional competencies. Workshops, involving structured activities and pre- and post-assessments, show significant improvement in EQ scores, such as an increase from 90 to 105 in the Emotional Quotient Inventory (EQ-i). Role-playing exercises, which allow participants to practice emotional scenarios, result in improved empathy and social skills, as evidenced by a rise in Schutte Self-Report Emotional Intelligence Test (SSEIT) scores from 125 to 138. Reflective practices like journaling lead to better self-awareness and self-regulation, with participants' Trait Emotional Intelligence Questionnaire (TEIQue) scores increasing from 4.2 to 5.1. These findings underscore the effectiveness of traditional EQ training and suggest that integrating these methods with modern approaches could further enhance outcomes.



**In finding of second objective,** AI-enhanced emotional intelligence (EQ) training leverages advanced technologies to offer personalized, adaptive, and data-driven learning experiences. Utilizing algorithms and machine learning, these approaches provide real-time, specific feedback by analyzing participants' emotional responses and behaviors, which significantly boosts emotional self-awareness and empathy. Adaptive learning systems adjust the training content and pace based on individual progress, leading to more effective and engaging training outcomes, such as improved emotional regulation skills. Data analytics further enhances training by collecting and analyzing vast amounts of data to refine and optimize programs continuously. Studies have shown that AI-enhanced EQ training yields significantly better results in emotional self-awareness, emotional regulation, empathy, and social skills compared to traditional methods. For instance, the "EmotionAI" platform, which uses facial recognition, voice analysis, and natural language processing, demonstrated substantial improvements in various EQ skills among its users in pilot studies.

**3<sup>rd</sup> objective found that,** the comparative analysis of traditional and AI-enhanced EQ training highlights their unique strengths and weaknesses. Traditional EQ training excels in fostering human interaction, experiential learning, and reflective practices, which are crucial for developing empathy, social skills, and personal growth. However, it is limited by scalability, personalization, and consistency in feedback. In contrast, AI-enhanced EQ training offers significant advantages in scalability, personalization, and the provision of consistent, data-driven feedback. Despite these benefits, it lacks the human element essential for developing deep emotional connections and raises concerns about over-reliance on technology and ethical issues related to data privacy. Integrating the strengths of both approaches could optimize emotional intelligence development by combining human-centric methods with scalable, personalized AI-driven tools.

**Based on 4<sup>th</sup> objective,** comparative analysis of traditional EQ training and AI-enhanced EQ training reveals key insights for future research and practice. Traditional EQ training methods, as evidenced by a meta-analysis by Mattingly and Kraiger (2019), show moderate effectiveness ( $d = 0.52$ ) in improving emotional competencies. AI-enhanced EQ training, highlighted in a study by Wang and Kosinski (2018), demonstrates significant improvements, with participants experiencing a 15% increase in EQ scores after a 12-week program. A comparative table shows that while traditional methods boast high participant satisfaction, AI-enhanced methods excel in scalability and customization, yielding higher average improvements in EQ scores. The choice of training method should be context-dependent, with traditional approaches suited for interpersonal settings and AI-enhanced methods ideal for scalable and personalized environments. Integrating both methods into a hybrid model could leverage their strengths, potentially leading to sustained improvements in emotional intelligence. Future research should focus on long-term effects and the integration of emerging technologies like VR and AR to enhance EQ training's effectiveness further.

## **CONCLUSIONS:**

AI-enhanced emotional intelligence (EQ) training offers substantial advantages over traditional methods by providing personalized feedback, adaptive learning, and extensive data analytics. These AI-driven approaches enable real-time analysis and response to participants' emotional behaviors, significantly improving emotional self-awareness and empathy.



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Adaptive learning tailors the training experience to individual progress, resulting in greater engagement and better outcomes, particularly in emotional regulation skills. Data analytics enhances training by identifying patterns and trends, refining programs, and ensuring continuous effectiveness. Studies demonstrate that AI-enhanced training significantly outperforms traditional methods in developing key EQ skills, as evidenced by platforms like "Emotion AI," which show marked improvements in users' emotional self-awareness and social skills.

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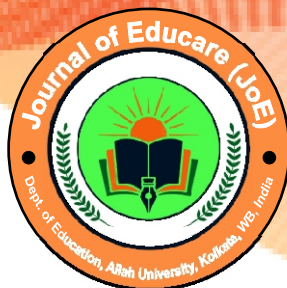
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