



Chapter 1

Conceptual Framework

CHAPTER I

CONCEPTUAL FRAMEWORK

1.0. INTRODUCTION

The qualities of teacher personality are important determinants of successful teaching. Often educators struggle in situations where teaching is not simply about content and curriculum, but about connecting across the divide of human differences. We can imagine the benefits of understanding how our personality affects the way we teach and conversely, how the personality biases of our students affect how each learns and interacts with authority. And therefore many researchers have shown interest in investigating the nature and measurement of personality and the relationship between teacher personality and instruction. There is a wide range of meanings assigned to the term personality. Getzels and Jackson (1963) classified definition of personality according to three major categories; (a) behavioral definition, in which personality is used to refer to the totality of a person's behavior (b) Social-stimulus definition, in which personality is the response made by others to the individual as a stimulus and (c) depth definition, in which personality is the dynamic organization within the individual that determines unique behavior. In the light of the third definition, we have a system, known as Enneagram, which is a model of personality that describes nine worldviews or strategies – nine intelligences. The model is based on nine patterns of thoughts, feelings, motivations and perceptions tied to a central feature, or fixation of narrowed attention. The traditional explanation for different patterns of behavior lies in a revered ethical teaching called the vice to virtue transformation. Today the word 'vice' is known as a defensive emotional survival strategy. The vice forms as a protective shield in early life to cushion emotional discomfort and served a useful purpose then. But once we understand this childhood basis for the defensive core of our type, we can develop ways to transform the vice into its opposite virtue. And there is a mounting body of evidence that emotion is the most powerful resource we have, to build our personality. Emotions are lifelines to self-awareness and self-preservation that deeply connect us to others, and we to nature and the cosmos. Hence this present study is undertaken to make use of Enneagram typology so that the findings will enable the teachers to become aware of

their source of emotions, learn how to deal with human emotions of their own as well as of others and improve on their teaching style.

1.1. THE ENNEAGRAM OF PERSONALITY

The Enneagram of personality is an ancient, beautifully accurate, spiritual and psychological model of humanity. It is a profound, elegant and compassionate approach to understand people and their relationships. It describes nine basic worldviews, nine different ways of doing business in the world, nine styles of interaction with people, nine communication styles and in short, nine different ways of being in the world. It enables us to look deeply into our own character, harmonize our daily lives and our relationships both personal and professional, and understand our personal path to growth.

In the 1920's George Ivanovich Gurdjieff, a mystic and spiritual leader, brought the Enneagram to Europe. He claimed to have learnt it from Sufis in Afghanistan and used it as esoteric wisdom known only to spiritual teachers to determine ascetical practices for their pupils. It remained a secret teaching until the late 1960's when Oscar Ichazo initiated an intense psycho-spiritual training at Africa in Chile. It was he who assigned the correct key words or passions to each of the nine points. Although the system has been taught to private and public, large and small classes since 1972, it remained an oral teaching until 1984, when the first book 'The Enneagram' was published. Suddenly, there was burst of interest in the Enneagram and several other books were published. The first International Enneagram conference was co-sponsored by and held at Stanford University in 1994. Today, authors suggest that the Enneagram system may have originated in Greece. The symbol itself with its fascinating geometry and its basis in the mathematics of ratio and proportion suggest Greek roots. The symbolic representation of the Enneagram is a circle with nine numbered points along its circumference. The number 3, 6 and 9 form an equilateral triangle while the other numbers are joined together in a six – sided figure (hexagon) in a recurring sequence: 1,4,3,8,5,7. Mathematically these are the recurring decimal fractions, which occur when the number 1 is divided by 7. And there are other evidences which suggest however, that the origins of the Enneagram and the system

of types are not Sufi and certainly not Islamic. The symbol and its roots seem to have been used much earlier as Gurdjieff and Bennett suggest.

In Greek 'ennea' means nine and 'grammos' means points. So the Enneagram deals with the nine points and each point is a personality type. Each type has its own natural gifts, limitations and blind spots. Each demonstrates its own distinctive ways of thinking, acting and being. The central premise is that each of us has one of the nine possible 'chief features', a focus of attention so deep it is usually hidden from our conscious awareness, which sets the direction of our whole lives. Originally a way of coping with the outer world, by the time we are adult it is an automatic biased perspective (the false self). The key words are 'passion'-through, which we focus on the world emotionally-and 'fixation'-our mental focus. In the grip of our passion/fixation, behaviour is automatic and often harmful to our true well-being, though it was developed as a protection. Enneagram offers deeper insight into who we are, our potential, and how to attain our goals in life. It can guide self-directed growth from whatever level to whatever level we wish. An understanding of the E – types of other people would facilitate harmonious and creative way of living because of the empathy and compassion that it generates in us.

The Enneagram cuts through race, sex, socioeconomic, ethic and national differences. In the classroom and in the world, it gives space to allow all world – views, all intelligences, all personality strategies, to be present and validated fully. This Enneagram provides a new lens for this 21st century through which to view individual diversity and differences.

The Enneagram identifies nine chief features of the emotional life. These emotional habits developed during the childhood to deal with the circumstances of childhood, these habits became compulsions and therefore each type has a predominant compulsion. So each type, until they are transformed they are called the compulsive type. The compulsive types are controlled by a dominant passion. The habitual preoccupation or focus of the heart center is called its passion. Personality type is about defense mechanism, characteristic habits of thought, emotions that underlie thoughts, interpersonal talents and a way of handling the body to manage energy. While everyone has access to all these areas, in many instances, one area predominates.

The compulsive types and its passions that control each of the Enneagram points are given in the diagram below.

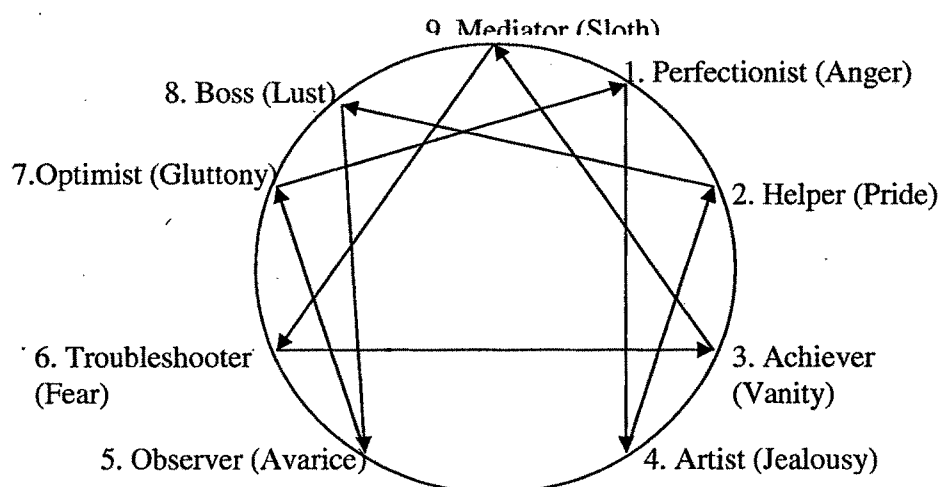


Figure 1.1.: ENNEAGRAM COMPULSIVE TYPES

[Source : Taken from Joseph (2002)]

In this diagram, the movement of the points is shown by the direction of the arrows. The Enneagram is a dynamic system where a person in one point may behave in a particular way under stress and in another way under security. The movement in the direction of the arrows is towards disintegration and stress, and the movement against the direction of the arrows is towards integration and security. Chapter IV explores these points in detail.

1.1.1. BRIEF DESCRIPTION OF THE NINE ENNEAGRAM TYPES

The most common method of naming the various types is simple to give them each a number from one to nine. It becomes convenient to talk about a particular personality type for those who know the Enneagram. Also the names for the types vary slightly from author to author. A complete discussion of the Enneagram and how the different types relate to each other would fill a number of pages. Here the chief characteristics and the passions of each type are presented.

Type ONE: (Perfectionists) – The E-type ONES are responsible, hardworking people with very high standards. They take life seriously and can appear as irritable, judgmental, self-righteous and compulsive in their striving for perfection. They view

the world in terms of right and wrong, black and white with no middle ground. They impose internal standards of correctness on other people. They have an urgency to act on what seems to be correct. They believe that they are ethically and morally superior to others. They are slow in decision making, stemming from the fear of making a mistake. Their focus is constantly focused on correcting error.

Type TWO: (Helper/Giver) – TWOS are people-oriented; constantly seek connection under the guise of helping others. They focus on the emotional needs of individuals around them – their boss, colleagues, on customers – respond to them. Genuinely compassionate, they build their lives around the people who matter to them. They focus on gaining approvals and avoiding rejection. They take great pride in the importance of oneself in relationships. Their attitude is ‘They would never make it without me.’ They take pride in meeting the needs of others, and they say to say “I don’t need anybody’s help.” They feel controlled by other people’s needs. They develop hysteria and anger when others do not meet their emerging real needs.

Type THREE: (Achiever / Performer) – For THREES, life and work are essentially competitive enterprises. They want piles of accomplishments, which should be noticed by all. Even though they are workaholics, they are image conscious as well, and they make a strong effort to appear to the world as winners. Work is the preferred area of activity, and because the value of Threes depends upon the job turning out well, they can commit themselves fully to a task. They identify themselves with achievement and performance. They avoid personal feelings and suspend emotions while the job gets done. Failure is one of the most humiliating prospects for Threes. They are determined not to be losers, no matter who must pay the price for their success. They are ready to sell out, lie, change their loyalties or take advantage of others to come out on top. They don’t feel guilty exploiting others.

Type FOUR: (Artist/Romantic) – FOUR bring an emotional and dramatic quality to life. As innovators, they are not happy with the ordinary. The compulsion of the Four is to avoid being ordinary. This means they feel they are very different from other people. This difference is especially due to a sense of the tragic in their lives. They have a feeling that something is missing from their life. They have a fascination for things, which are distant and unavailable. They have an attachment to the mood of melancholy. They are impatient with the flatness of ordinary feelings. They need to

reintensify their feelings through loss, heightened imagination and dramatic acts. They are constantly searching for authenticity. They have feelings of abandonment and loss, which lends them to sensitivity to other people's emotionality and pain. They have an ability to support others in crisis.

Type FIVE: (Observer) – FIVES are very private people, easily exhausted by too much interaction with others. They fear intrusion and need to have their own clearly private space. Their tragic defense is withdrawal. To minimize contact, to simplify their needs, to do whatever they can to protect the private space. Fives are observers of life more than participators. Being observers they are not active participators of life and this tends to remove them from life. They can live happily alone, take great delight in their own fantasy life and don't get sidetracked into opening time and energy on trivial concerns. They have delayed emotions. Feelings are withheld while others are present. Emotions come later, when they are safely alone. They want predictability and want to know what will happen ahead of time. They have an interest in special knowledge and analytic system that can explain the way that people work.

Type SIX: (Troubleshooter/Trooper) – As adults, sixes worry about the people with whom they have to deal with and rely upon. Will they be betrayed again? Can he trust the boss? Can he trust his colleagues? Etc. These questions keep pestering their minds. Some sixes resolve the 'whom can I trust?' Question by choosing certitude, by acting faithful and devoted to a person, a group or a set of principles. Other sixes bypass the same questioning by doubting everyone so as not to be taken in. They waver not because they are confused about their task, but because they question their own capabilities and are convinced that an open success will draw the attention of hostile authorities, who will try to stop their efforts. They procrastinate. Thinking replaces doing. They have problems with completing their work. They have authority against authority. They are suspicious of the motives of others and scared of direct anger. They have an intuitive style that depends upon a powerful imagination and single-pointed attention, both of which are natural to the fearful mind.

Type SEVEN: (Optimist/Epicure) – SEVENS are happy people with refined tastes. They tend to be lighthearted and sunny, often addicted to planning and play. They are resonating with the belief that life is unlimited. There are always interesting things to

do. They hold the most optimistic of all worldviews, because for them, a grand plan will develop at some point in future time where all the best possibility fit into an ultimately satisfactory life. They live in the world of imagination and Planning. They have the need to maintain high levels of excitement – many activities, many interesting things to do. They want to stay emotionally high. They try to replace deep contact with pleasant mental alternatives such as talking, planning and intellectualizing. They use charm as a first line of defense. Their optimism is rooted often in the desire to escape from pain.

Type EIGHT: (Boss) – In Enneagram literature, EIGHTS is often described as ‘lust’ types. They can be enormously attractive, flashy, larger-than life characters with a lust for worldly pleasures and greed for sensual indulgences. Built to run the show, not scrupulous about giving orders, they are the bosses. They are not afraid to take the challenge and the responsibility. They want predictability and control of their lives. EIGHTS feel secure when they can control a situation by making the decisions and making other people obey. They want full control of personal possessions and space. They demonstrate aggression and open expression of anger. They are concerned with justice and the protection of others. They have difficulty in recognizing the dependent aspects of the self. The insecure Eights oppress people taking away their rights, their freedom and their dignity.

Type NINE: (Peacekeeper / Mediator) – The NINES are the most easygoing of all the Enneagram types. Able to compromise easily, they are so in tune with the intentions of their fellows that they lose sight of their own intentions, desires, purposes and needs. Their selflessness and their sensitivity to others make them naturals for mediating, counseling, consensus building and calming things down. They are deliberate and slow moving. Because their emotional stability depends on maintaining their inner world of beliefs and idealization, the nines fear change. They want to do nothing which would rather believe that everything simply work out on its own, without their intervention or response. They have trouble with decisions. It is very difficult for them to decide whether they agree or disagree with another person. They have difficulty in saying ‘NO’. They hold anger internally. They try to control others through stubbornness and passive aggression. The most important things are left to the end of the day.

The Enneagram model also describes nine ways of inner growth, each based on the central feature and moving toward its essential opposite, in other words, from vice to virtue.

- Point One -From criticality and judging to serenity.
- Point Two -From pride to humility.
- Point Three -From self-deceit to honesty
- Point Four -From envy to equanimity.
- Point Five -From hoarding (guarding) to allowing
- Point Six -From fear to courage
- Point Seven -From no limits to restraint.
- Point Eight -From excess to trusting sufficiency.
- Point Nine -From being asleep to oneself to right action.

This has obvious implications for everyone who discovers their E-type and who, through self-awareness and attention practice, transforms their core energy from the bondage of habitual behaviors to the relief of freedom from its charge. The individual, once transformed will set an example, be a good listener, but will not compromise, continually teach other people, help people to pull away from their current practice and beliefs and move into the new philosophy without a feeling of guilt about the past.

The limitation of categorizing people can be harmful because the Enneagram is not a static system. It is a dynamic system. It is not a fixed pattern because the way people behave under stress and security is different. The main obstacle to the self-recognition of type is the presence of defense mechanisms. But self-observation and listening to people who share our own point of view be of great help to recognize our type.

1.2. THE ENNEAGRAM AND OTHER PSYCHOLOGICAL MODELS

In his book "Personality types using the Enneagram for self discovery" Riso makes an interesting attempt to integrate the Enneagram into the context of psychological, psychoanalytical, science and theory. The brief description is presented here so that the psychological context of Enneagram would be clear.

1.2.1. FREUD AND THE ENNEAGRAM

Freud argued that there were 3 stages of psychosexual development in childhood, the oral, anal and phallic phases. In Riso's scheme one member of the three Enneagram triads is assigned to each stage, in this way each type of a triad comes to represent one form of psychosexual fixation. Riso gave the terminology from psychic energy – receptive, retentive and expulsive; which once again differentiates each of the 3 stages of libidinal development. (Shown in figure 1.2.)

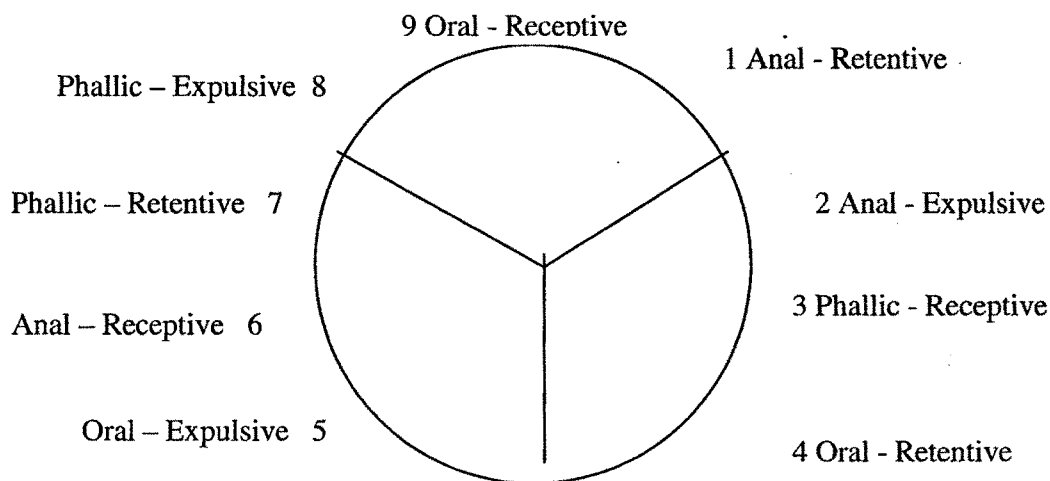


FIGURE 1.2. : THE ENNEAGRAM AND THE STAGES OF PSYCHOSEXUAL DEVELOPMENT.

(Source : ROHR AND EBERT, 1992)

In addition to comparing the Enneagram with the psychoanalytical theory of Character formation, Riso connects the structural concepts of Freudian psychology with the types of Enneagram.

According to Freud there are three “authorities” that determine the structure of our mental life; the id, from which the biological drives primarily derive; the super-ego, which internalizes the norms of parents and society; and the ego, which stands, as it were, between the first two and develops its own capacities while playing the role of mediator between instinctual impulses and the reality principle.

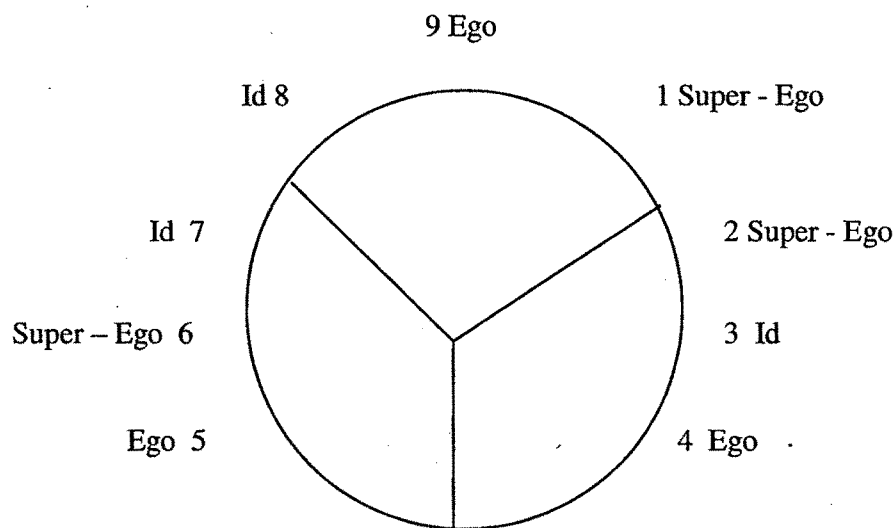


FIGURE 1.3.: THE ENNEAGRAM AND FREUD'S EGO-AUTHORITIES

1.2.2. C.G. JUNG AND THE ENNEAGRAM

Jung's (1978) model of the personality builds on three dimensions. Along with the predominant focusing on the introversion – extroversion scale, there are four additional psychic functions, namely, thinking – feeling and intuition – perception that stamp the personality.

This leads to the emergence of eight possible combinations.

Extroverted thinking type \leftrightarrow ONE

Extroverted feeling type \leftrightarrow TWO

Extroverted intuitive type \leftrightarrow EIGHT

Extroverted perceptive type \leftrightarrow SEVEN

Introverted thinking type \leftrightarrow FIVE

Introverted feeling type \leftrightarrow SIX

Introverted intuitive type \leftrightarrow FOUR

Introverted perceptive type \leftrightarrow NINE

One problem in coordinating both systems naturally arises from the fact that Jung has only eight types and the Enneagram has nine. But Riso has an explanation saying “There is also a certain poetic appropriateness to the fact that the THREE (whose personality is so unfixed and changeable) does not correspond to one of the Jungian types. As the most adaptable of the personality types, the THREE is treated in several of the Jungian types without having a category of its own.

1.2.3. THE MBTI AND THE ENNEAGRAM

The Myers – Briggs Type Indicator (MBTI) is the most popular and widely used instrument in the world for measuring individual personality preferences. It is based on the idea that one's psychological type determines and drives one's judgements and relationships in the world of cognition, based on the philosophy and psychology of Carl Jung's work on personality. The MBTI model is built on four precise dimensions, each containing two pairs of opposites with contrasting preferences. The first dimension is directed at our orientation toward information and ideas. The opposites are Extroversion (E) and Introversion (I). The second dimension is directed at our perception of ideas. The opposites are sensing (S) and Intuition (N). The third dimension is how we process ideas. The opposites are thinking (T) and feeling (F). The fourth dimension is how the processed information and ideas are disseminated. The opposites are Judgement (J) and perception (P). Everyone possesses all the qualities inherent in each dimension, but one set or combination is preferred.

The sixteen MBTI types.

ISTJ	ISFJ	INFJ	INTJ
ISTP	ISFP	INFP	INTP
ESTP	ESFP	ENFP	ENTP
ESTJ	ESFJ	ENFJ	ENTJ

The Enneagram model's typology descriptions differ from all what is mentioned above, because the primary rationale is different. The Enneagram system posits that 'who you are' is how you will learn, and teach, and behave in all areas of your life. This is a fundamental difference and a fundamental breakthrough. In order to understand how you learn, how you teach, you need to know yourself, cognition is not E-type related. In his doctoral dissertation J. Wagner (1986) came to the conclusion that there is a highly significant difference between the Enneagram types and their values on the MBTI value scale.

1.2.4. KAREN HORNEY AND THE ENNEAGRAM.

On the basis of her clinical therapeutic observations the pioneering psychologist and psychoanalyst Karen Horney concluded that in every situation a person has in principle three possible ways of reacting: He or she can move away

from people (the detached or withdrawn types), turn against people (the aggressive type), or move toward people (the compliant types).

Riso relates these fundamental modes of movement to the nine Enneagram types, so that in each triad there is one of the types described by Horney.

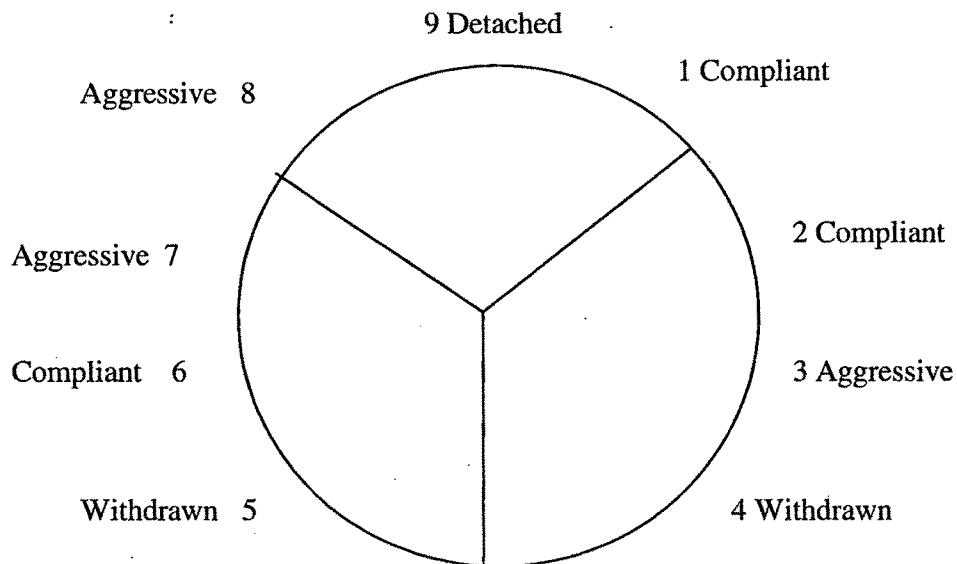


Figure 1. 4.: THE ENNEAGRAM AND KAREN HORNEY'S TYPOLOGY
(Source : ROHR AND EBERT 1992)

Enneagram is a tool for conversion, for turning ourselves around. Its more than just another psychological curiosity for learning about ourselves. The Enneagram has no false pity for the ego; it pays any price to uncover the games our ego plays. At first glance the Enneagram's intention looks completely negative. But anyone who continues to grow with Enneagram will see how much our private self is an illusion. The private self takes its own thoughts much too seriously, it takes its own feelings much too seriously – as if these thoughts and feelings provided an objective access to reality. In fact they are only there to protect us. They are like a suit of armor for our character. The Enneagram helps us to see that we don't need any such armor. It leaves us free to let go of the masks. The Enneagram is a thoroughly radical tool. The Enneagram is radical because it doesn't busy itself with symptoms but with roots. It lays bare the basic causes.

1.3. PSYCHOLOGICAL CONTEXT OF ENNEAGRAM SYSTEM

In this world people have to survive and need to organize traits and characteristics that will enable them to make their way and form relationships, both with themselves and others. As we have seen above, Personality is about defense mechanism, characteristic habits of thought, emotions, interpersonal aptitudes and abilities and a way of handling the body to manage energy. While all people have access to all these areas, one area predominates and the literature describes people falling broadly into body, mental and emotional types. The evolution of Brain also explains these three types. The most primitive part of the brain, shared with all species that have more than a minimal nervous system, is the brainstem surrounding the spinal cord, which regulates basic life functions like breathing, etc. and controlling stereotyped reactions and movements. This primitive brain cannot be said to think but it is a set of preprogrammed regulators that ensures survival. This brain reigned supreme in the age of the Reptiles.

From this brainstem, emerged the emotional centers and millions of years later in evolution from these emotional areas evolved the thinking brain of 'neocortex'. The limbic system surrounding the brain stem is the emotional brain, which is found in every mammal. It refined two powerful tools; learning and memory. These revolutionary advances allowed an animal to be much smarter in its choices for survival and to fine-tune its responses to adapt to changing demands. About 100 million years ago the brain in mammals took a great growth spurt. Piled on top of the thin two-layered cortex – the regions that plan, comprehend what is sensed, co-ordinate movement – several new layers of brain cells were added to form the neocortex, which offered an extraordinary intellectual edge. 'The neocortex is the seat of thought; it contains the centers that put together and comprehend what the senses perceive. It adds to a feeling what we think about it and allows us to have feelings about ideas, art, symbols, imaginings. It is distinctly human.

As we proceed up the phylogenetic scale from reptile to rhesus to human, the sheer mass of the neocortex increases and with that increase; comes a geometric rise in the interconnections in brain circuitry. The larger the number of such connections, the greater the range of possible responses. The neocortex allows for the subtlety and complexity of emotional life, such as the ability to have feelings about our feelings.

The Enneagram recognizes these distinctions too. Points 2, 3 & 4 are the emotional triads, sometimes known as heart centered people, points 5, 6 & 7 are mental, head centered and points 8, 9 & 1 are the body – bases triad, gut centered. It says that each person has a preferred center. Everybody has feeling center, sensing center and thinking center. However, one center is made use of more than the other and becomes the preferred center. To divide the nine types into 3 groups on this base as follows:

- The feeling Gr. (Two, three and four) – Heart centered
- The mental Gr. (Five, six and seven) – Head centered
- The Sensing Gr. (Eight, nine and one) – Gut (Belly) centered

Human beings have three main ways of experiencing the world; thinking, feeling and sensing. The Enneagram model and every mystical tradition, recognizes three physical centers of perception and intelligence, which mediate these experiences, located in the head, the heart and the belly. In the words of Janet Levine the Enneagram model accounts for these three basic ways of behavior in the Enneagram triads, which she calls Attachers (emotional triad), Detachers (mental triad) and Defenders (instinctual triad)

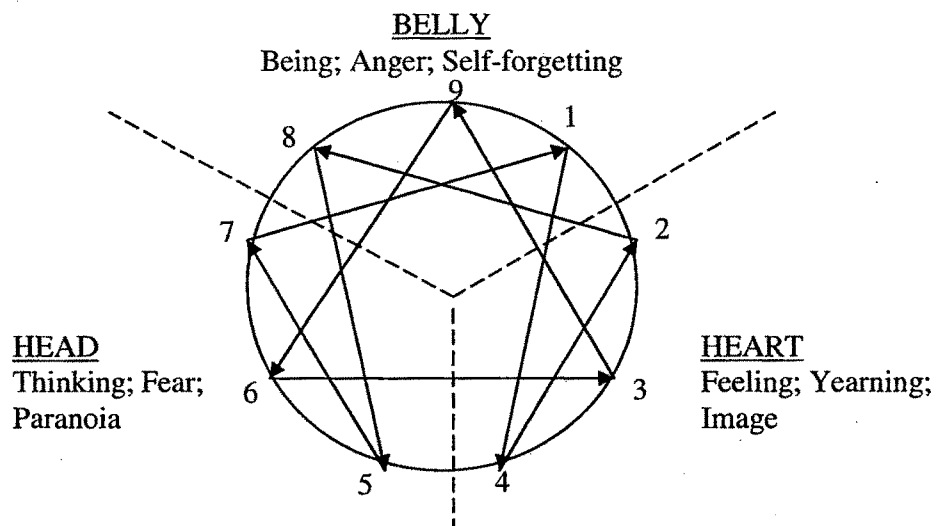


Figure 1.5.: ENNEAGRAM TRIADS
(Source : LEVINE 1999)

Attachers can be described as outer-directed attention, moving toward people, a way of making sense of and operating in the world through connection to people and relationships. They are heart-centered people who experience the world through emotions. They are also called 'image-types' as they are concerned with how others see and relate to them. Enneagram types Two, Three and Four are Attachers.

The Detachers can be described as inner-directed attention, moving away from people, a way of making sense of and operating in the world from inside one's head. They are head centered people, who most of the time think, analyse, project ideas about people and events, plan future actions etc. They tend to respond to life through their thoughts. Points Five, Six and Seven are Detachers.

The Defenders can be described as self-protective attention, moving against people, a way of making sense of and operating in the world with an awareness of intrapersonal space and boundaries. They are belly centered or body centered people whose focus is on instinctual intelligence, sense of being as contrasted with thinking and feeling. They are known as "self-forgetting" types as they may be unaware of their own truest priorities. Points Eight, Nine and One are Defenders.

Each one of us operates out of these three different central energies. When all three centers of energy are working in harmony our personalities are well rounded and integrated. But most of us find that we tend to overuse one center, often at the expense of the other two, that center then become our preferred mode of operating.

1.4. ENNEAGRAM AND EDUCATION

Gandhiji called his effort for peace in India "the non-harming truth movement". Opening the heart is a non-harming movement towards our inner truth. Opening the heart does not come from a place of "should" or "ought". It happens because we see the reality of our lives and choose to live more fully. It happens when we bring head and heart together. By keeping the mind in the heart we will learn to think with our hearts as well as our heads and become balanced individuals. Enneagram tells us that in our compulsive state, head and heart are in the habit of canceling each other out.

The Enneagram system presents a meaningful shift from the standard hierarchical model in which it is the educator's job to impart content and material in the same way for all students, as if one shoe fits all. The Enneagram system provides

an alternative model from traditional and limited perceptions about education that ignore personality peculiarities and teaching and learning styles, to a laser – clear understanding of why we teach the way we do, how we learn and the nine intelligences that make us who we are.

The Enneagram edge proposes a new educational paradigm, that recognizes that there are multiple intelligences and multiple personalities that need attention and validation. If all educators understand a model of personality that can pinpoint with detailed accuracy why students behave that way they do, the whole generation may grow into adulthood with their self-esteem intact and a welcome sense of responsibility for their own learning and their own lives (Levine 1999)

As we have seen above that Enneagram is a personality system, which describes nine ways to view the world but it allows fully for individual differences within those strategies. When a teacher becomes aware of himself / herself than he / she knows how his / her personality biases affect his / her teaching and interaction with all his / her students. He / she then becomes conscious that he / she shares the classroom with individuals who fall into the behaviors of these eight other strategies.

Those educators who know their own E – type can project themselves with wisdom and integrity into the personality pattern of the other eight E – types. Being aware of personality intelligences and strategies provide insights that mobilize everyone's resources. The system allows people to reconcile humanely, the differences between themselves and those with whom they interact. Education is about people – touching the essence of the other people, facilitating a full awakening of their abilities. As the word education is from the rood 'edu' to lead forth or to lead out, it is analogous to the Enneagram system of personality types, which leads people out of the boxes, created by their narrowed attentional focus and into the realization of the 360 degrees of human possibility. With the Enneagram edge educational leaders and administrators who recognize their own personality strategy are likewise freed from habitual patterns of behavior and a narrowed worldview. This knowledge can help them deal with problematic aspects of the over all institutional culture and improve interactions with other administrators, faculty and students. This new knowledge leads to compassion for others and makes possible a new paradigm for understanding differences. How we can best help more children to succeed at school

is a question so central to the welfare of our nation that it has been the subject of fervent debate for decades. Many reforms have produced the disappointing results and in a number of cases, at higher cost. To be effective, first and foremost is the fact that affect and interaction, rather than the acquisition of specific information and skills, are the foundation of learning of every kind. For most students, the best kind of learning is experiential, involving interaction with others.

How can the Enneagram help in the classroom? Let's take an example of a teacher and pinpoint why she "missed" so many of her students for so many years. She is a type THREE teacher, orientated to accomplishing tasks and achieving goals. When she taught writing, she went on the assumption that everyone wanted to be trained to be a published author as she was. With every high intention, she reasoned that she was a role model. She tried to teach her students to present their ideas in effective language, highlight those ideas with evidence, use details and examples in the follow-up paragraphs, tie it all together neatly in the conclusion. Her Performer THREE students scored high grades because they followed her instructions and did what came naturally to them. But what about the others? The teacher's expectations did not allow for them to mirror the way their mind work. Perfectionist ONE students work naturally in the form of presentation that focuses on analysis and details, but the need help to prioritize details and keep a "big" picture in mind. Helper TWOS try to please. They have to be encouraged to take risks, and present their own ideas. Type FOUR students have a distinctive creative ability and should be allowed to present their papers with an individual twist. The mind of the Observer FIVE works quite the opposite of Threes. Their natural inclination is to produce a body of work, where each idea stands on its own, and none assumes priority. Questioner SIX students like to present papers in debate form. The first paragraph sets up a thesis, the second knocks it down, but saves a few ideas for the third paragraph and so on, until a logical, well argued presentation is concluded. Optimist SEVENS prefer to present in anecdotal form, leaving conclusions open-ended and multi-optional: the reader can make a choice as to the conclusion s/he prefers. Boss EIGHTS won't want to do the paper the way you suggest. They want to do it their way. Let them take control of their presentation, but hold the line on the content and insist they fulfill the requirements. Peacekeeper NINES will need help with deadlines. Help them prioritize and structure

their presentation. After knowing the Enneagram, she has changed her expectations around writing assignments and presentations, and the results have been eye-opening. Now she allows for nine ways of communication and presentation, and accepts each as equally valid. Knowing her personality bias, its strengths and weaknesses, and that she share the classroom with eight other E-types has allowed her to become true educator. Now she has the tools to reach all of her students.

Throughout the school day, the great bulk of communication goes in only one direction from teacher to student. Therefore for effective teaching, teacher must tune himself / herself into the child's own developmental level. A teacher must have the time and resources to know each child as an individual. He / She must take seriously the child's natural inclinations and perspective and use them as a means of broadening his / her understanding and experience. Also an important principle of effective teaching involves structure and limits. To feel successful, children must have standards to measure themselves against their limitations. To feel secure they must believe that teachers will help them keep their anger, greed, frustration and other negative emotions in check. It is our belief that the most meaningful use of Enneagram in Education results in our head and heart working together so that we will act in new ways. Action guided by both the heart and the mind is our only hope for creating a new society and a new world based on individual lives that are rich with meaning, purpose and values.

Teachers succeed or fail in inspiring peak performance not only according to their ability to impart knowledge and use various methods of teaching, but also according to their willingness to align their own teaching styles to the personal, situational and organizational environment. Therefore it is very relevant here to reflect on teaching styles of various teachers having different personality – type, which affects his / her teaching and interactions with students.

1.5. TEACHING STYLE

To write or speak about teaching style is rather a difficult job. It is constantly changing. Teaching is much more than formal instructions. To teach means to educate, which is to cultivate the resources of persons. This cultivation includes formal instructions, but is something more penetrating and influential, making great

demands on the teacher's skill and personal resources. In fact, teaching at its maximum power is generated only within the context of personal relationship.

Since teaching is also an art, every teacher has a personalized way of teaching. This personalized way of teaching manifests itself in the various teaching styles that are performed by different teachers. Every teaching style has its own strengths and weaknesses, which exhibits different levels of effectiveness in different classroom situations.

Teaching style is a function of one's own motive and values as well as what one has learned and experienced in his or her life. The Enneagram type is a very relevant and suitable indicator of the teaching style that a teacher is most likely to adopt. The Enneagram gives us a panoramic view of a teaching style of an individual. If a person knows his / her E – type, that information can be used to predict his / her teaching style. The advantage of the Enneagram understanding is that it is based on the person's passions or vice. According to the Enneagram, one passion dominates the behavior of each individual. Everyone has all the passions but one of them dominates and controls the person. Because the focus is on negative passion, it offers a way to transform a person.

As the definition of teaching, given by the International Encyclopedia of teaching, indicates, one product of preactive decision-making is a set of decision rules, which the teacher plans to follow during the interactive phase of teaching. Without knowing what rules the teacher has decided to follow during the period – the decision taken, it would be impossible to discriminate that it is appropriate or inappropriate. The question can be asked: What enables a teacher to take some specific decisions that lead to specific style of teaching? Certain characteristics or abilities of the person enable him / her to bring some specific actions and flexibility in instruction in the flow of instructional events. These characteristics or abilities can be called competencies. The individual's competencies represent the capability that the person brings to the teaching / learning situation. When the responsibility is to bring desired result, require the demonstration of specific actions, the individual draws from the inner resources for the capability to respond. Individual teaching style may occur in certain areas; viz Decision making skills, teaching strategy building abilities, communication skills, leadership style, influencing ability and use of power and

knowledge etc. And these competencies are the various dimensions of emotional intelligence.

1.6. EMOTIONAL INTELLIGENCE

It has been realized that there is more to success than merely academic intelligence or IQ. Intelligence as a concept has been reinvented to include emotional skills rather than the old categories of linguistic, mathematical and logic abilities that used to previously define IQ.

The American Heritage Dictionary defines emotion as “an intense mental state that arises subjectively rather than through conscious effort and is often accompanied by physiological changes”. The word emotion is derived from the Latin root, *movere*, to move. Anyone who has experienced intense joy, desire, anger or grief knows that emotions are anything but static mental states. Emotions shift our attention and propel us into action, rapidly organizing the responses of different biological systems – facial expression, muscle tone, voice, nerves, and hormones – and putting us in optimum condition to respond. The word emotion and motivation are closely related. In order to be strongly motivated we have to feel strongly. In Goleman’s words “Every strong emotion has at its root, an impulse to action; managing those impulses is basic to emotional intelligence”.

One definition proposed by Mayer, Salovey and their colleague David Caruso is “Emotional Intelligence is the ability to process emotional information, particularly as it involves the perception, assimilation, understanding and management of emotion”. According to them the four branches of Emotional Intelligence are:

1. Perception Appraisal and Expression of Emotions.
2. Emotional Facilitation of thinking
3. Understanding and Analyzing Emotions.
4. Reflective Regulation of Emotions to promote Emotional and Intellectual growth.

A complete definition of Emotional Intelligence, given by Cooper & Sawarf is as follows:

“Emotional Intelligence is the ability to sense, understand and effectively apply the power and acumen of emotions as a source of human energy, information, connection and influence.”

To explore and apply this definition and developing emotional intelligence, the above said authors have given four Cornerstone Model.

- I. FIRST CORNERSTONE – Emotional Literacy, which builds a locus of personal efficacy and confidence through emotional honesty, energy, awareness, feedback, intuition, responsibility and connection.
- II. SECOND CORNERSTONE – Emotional fitness, which builds authenticity, believability and resilience, expanding the circle of trust and the capacity for listening, managing conflict and making the most of constructive discontent.
- III. THIRD CORNERSTONE – Emotional depth, in this people explore ways to align their life and work with their unique potential and purpose, and to back this with integrity, commitment and accountability, which in turn increases their influence without authority.
- IV. FOURTH CORNERSTONE – Emotional Alchemy, through which people extend their creative instincts and capacity to flow with problems and pressures and to compete for the future by building their capabilities to sense more readily, the widest range of hidden solutions and emerging opportunities.

Daniel Goleman, (1995) in his book “Emotional Intelligence” list five categories of emotional intelligence. These key areas are:

- (i) Knowing one’s emotion – This is the ability to recognize feelings when they happen and not put off feelings if they are inconvenient.
- (ii) Managing Emotions – This relates to the ability to handle uncomfortable emotions once we’ve accepted we’re feeling them.
- (iii) Motivating oneself – Emotions motivate us but they can also disempowerment us if they are too strong and we allow them to overwhelm us.

- (iv) Recognizing emotions in others – Once I begin to recognize emotions in myself and realize my own emotional weather systems, so I will be able to sense them in others more accurately. This means I can feel with someone rather than just feel about him or her.
- (v) Handling relationships – Relationships that don't merely depend on power and predefined roles, require emotional intelligence. Understanding other people's emotions gives us the ability to motivate them, be effective leaders and to work in successful teams.

Frances Wilks (1998) adds a sixth category of emotional intelligence.

- (vi) Transforming emotions – There are many pragmatic reasons for learning to be emotionally literate but there is more it does in one's life. Understanding our emotions can bring personal and life – changing transformation if we will realize that each emotion has an opposite. If we can grasp that opposite, and it's meaning for oneself as well as the feeling itself, then it is like being able to balance both sides of a see – saw. Transforming depression into useful anger, despair into attitudinal hope or loneliness into connection with other living beings dramatically alters the quality of our lives.

There are two further ingredients in emotional intelligence; self-knowledge and an awareness of family patterns. Self-knowledge includes and understanding of how we function emotionally. Enneagram is one of the tools, which helps us in that understanding. It exposes the unconscious assumptions and emotions that filter the way we see ourselves, do our work and relate with people and make decisions.

To become aware and understand our family pattern also helps us to increase our emotional capital. Emotional patterns are often passed down through the generations and our personality is built on that emotional patterns and how we have perceived our environment and respond to it. Enneagram speaks of those emotional patterns, which we make in our childhood.

1.6.1. HOW EMOTIONAL INTELLIGENCE DEVELOPS

How do we develop and become the way we are? Why does one person become assertive and another compliant? Why does one become a hard worker and another become lazy? Why does one become kind and friendly and another hostile?

This occurs by the interaction of three main influences: (Simmons & Simmons) heredity, learning and physical or chemical changes in the body brought on by external forces. The other words can be given to these as nature, nurture and injury.

Each person inherits through the genetic process, certain characteristic, and tendencies from his / her biological parents. Some characteristics are totally determined, others are only partially influenced. The emotional intelligence of a child's parents is passed on to the child by chromosomes. Children are born with certain emotional intelligence tendencies. We find some children are more active while others are passive; some are quiet, while others are more assertive, and so on. These basic innate emotional intelligence tendencies appear to reside in the limbic system. They are not caused by direct experience.

We all human beings inherit the same basic human needs, which Abraham Maslow (1970) identified as five. These needs motivate us to develop our emotional intelligence. Emotional intelligence is developed as we find ways to cope with our environment to meet these basic needs.

Our beliefs and opinions about how we meet our needs are developed through our life experiences – what we see, hear or learn about. We can learn from what happens to us – direct experience – or from what we have seen others do and what happened to them – vicarious experience. Another way to describe how we learn our emotional intelligence is that it involves making decisions. A child, for example who is neglected or criticized will often decide that he / she is worthless. While emotional intelligence is often created with conscious awareness, it can be developed without any conscious thought. This involves a classical or stimulus response relationship.

Sometimes it also appears that people learn emotional responses by soaking them up from others. This is a sub-conscious process that appears to happen without conscious reasoning or thought. A child from a good family can become a friend with a child from an abusive family. The abused child hates her parents and talks about them in a negative way. The child from the good family can develop negative feelings towards her parents just by being around the other abused child. Being around positive people also can soak up positive feelings.

Sometimes what we are to become is altered by physical or chemical changes in the body. For instance, brain damage, brain tumor or head injury often results in

unexplained anger and hostility or loss of memory. Chemical influences are caused by what we do to our body. For instance, taking certain drugs can cause hallucination, hyperactive or overly sedate behavior.

In support of elaborating the emotional intelligence, here are some basic findings by the researchers about emotional mind.

1.6.2. EMOTIONAL MIND

Modern sciences have tended and developed the idea of two minds. Recent research reveals that the two halves of the brain operate in very different ways. The left side controls verbal, analytical, rational, conceptual and linear activities. The right side deals with non-verbal imaginative, spatial, intuitive, perceptive functions. Further light has been shed on the relationship by research into two specific areas of the brain; the amygdala and the neocortex.

A small structure in the limbic region of the brain the amygdala is an almond – shaped cluster of interconnected structures perched above the brainstem, near the bottom of the limbic ring. There are two amygdalas, one on each side of the brain, nestled toward the side of the head.

Emotional intelligence like Intellectual intelligence is a function of the brain. Emotional responses both innate and learned are stored in the limbic system of the brain. A feeling or motivation that is purely emotional and non verbal may reside in the limbic system alone, Decisions we have made about what is right and what is wrong, what we should and shouldn't do, what works and what doesn't work, are stored in the neocortex of the brain but have emotional values and connections found in the limbic system. Purely factual matters are stored almost solely in the neocortex. All incoming data to the brain pass through the amygdala where they are instantly analyzed for their emotional value before going to the cerebral cortex for processing. Data leaving the amygdala carry an emotional charge, which, if sufficiently powerful can override reasoned thinking and logic.

The amygdala is the specialist in emotional matters, the storehouse of emotional memory and the seat of passion. The amygdala allows us to recognize the personal significance of daily events, which in turn provoke pleasure, stir compassion, arouse excitement and incite rage. The amygdala plays the role of sentry, scanning every incident for signs of trouble. Far quicker than the rational mind, it charges into

action without regard for the consequences. In an emotional emergency, the amygdala proclaims a crisis, recruiting the rest of the brain to its urgent agenda. Goleman calls this an emotional hijacking, because it occurs instantaneously, moments before the thinking brain has had a chance to grasp what is occurring and decide on the best course of action. In moments of crisis or intense passion, the habits of the emotional brain dominate, for better or for worse. That is why after an emotional hijacking, we express surprise at our own behavior.

The critical networks on which emotion and feeling rely include not only the limbic system, but also the neocortex – specifically the prefrontal lobes, just behind the forehead. This part of the emotional brain is able to control feelings in order to reappraise situations and deal with them more effectively. When an emotion triggers, within moments the prefrontal lobes analyze possible actions and choose the best alternative. If the amygdala acts without the neocortex then we may end up out of control and, in extreme case, killing someone. But if the neocortex acts without the amygdala's passion, then life becomes colourless.

Thus now the stress is given to the importance of co-operation and interdependence between reason and emotion. In the absence of this co-operation and interdependence and to relieve the pain of unpleasant emotions, or to reach a pleasurable state, some people become slaves to drugs, alcohol, etc. There is another kind of price that many of us pay for the unpleasant emotions physiological illnesses as a result of chronically enduring such emotions as fear, humiliation, worry, pressure, anger, helplessness, and so on. Over time such emotions can generate dangerous levels of stress, leading to high blood pressure, ulcers, heart diseases and other degenerative illnesses. Also this stress leads the majority of professional population in drinking, drug taking, divorce and sudden heart – attack deaths. It is the nature of the mind to do what it can do, just because it can do it. It is the nature of the heart to limit and guide action based on emerging conscience and consciousness which grow through knowledge that is digested by the heart until it is not just abstractly true but true for us personally. On this personal truth our values are formed, articulated, and lived. Into such a world the Enneagram comes. What does it have to say about the emotions and the personality developed on this ground?

1.7. EMOTIONS AND ENNEAGRAM

One of the many things we can do to develop our emotional intelligence is to use Enneagram meaningfully. When we use the Enneagram as a mirror of truth in which we see ourselves and as a motivator to choose new ways of relating to ourselves, others, the created universe and the divine, this tool becomes more than a guide to the most important values of life. As we have seen earlier that Enneagram groups human emotions and behavior- negative and positive- into nine personality types. According to the Enneagram theory, personality develops as a result of early childhood experiences and the way we have trained our emotional mind. The Enneagram is based on the assumption that each of us develops various compulsive defensive approaches to life in our early years. One writer explains it this way: "A person retains the purity of essence for a short time. It is lost between four and six years of age when the child begins to imitate the parents, tells lies, and pretends. A contradiction develops between the inner feeling of the child and the outer social reality to which the child must confirm." The undesirable traits can be modified, once they are understood through exploration and study. In today's fast-paced world, people are struggling to manage their emotions, or to keep their emotions under control. They ask questions, "what can we do to become more competent in handling situations that ignite us?" At this juncture Enneagram helps people to understand what triggers their emotions and learn how to manage situations so that they maintain control. It helps to understand the mind-body-emotion connection in managing emotions. If we are able to use Enneagram well we will understand our own Emotional Defense style and build new patterns of constructive interactions. It will serve as a key to discover how the head and the heart can work together creatively. One of the ways to develop the heart is to disengage it from self-harming emotions so that the heart is free to experience real emotions. Learning to discern between connecting emotions and self-defeating emotions is an important principle in educating the heart. With this knowledge a person can take the next step, learning how not to engage with emotions that are self-harming and how to invest fully in emotional experiences that create connection and relatedness.

Above all it supports and fosters our individual spiritual unfolding. It shows how our personality is linked to, and can point us back to our Essential self, and the ways in which we can use self-knowledge to heal our lives and spirits by befriending rather than denying our 'negative' emotions. All mystic traditions recognize three 'organs of perception': the higher awareness of belly, heart and head. When unconscious, the head produces fear, the heart yearning image and the belly anger. The nine Enneagram types are variations on these three basic emotions; according to our type, one of these is the ruling 'negative' emotion, whether we are aware of it or not. According to the Enneagram the resentments, desires and fears that go to make it up are actually distorted expressions of the energy one works with to get to the higher states. This approach is unusual; we all resist facing the neurotic issues that are part of ourselves, rather we are taught by religion to transcend, or by psychotherapy to 'work out' those emotions, which are seen as negative. Working with the Enneagram gives insight into how to work with our issues. Different issues define each personality type, and the same strategy for emotional, psychological and spiritual growth doesn't work with all types of people. So the first step for all types is to observe the underlying placements of attention that support repeating behaviours and emotions. Though we are all capable of feeling all human emotions, we actually experience life in radically different ways and have vastly different responses to events, even to conversations. Studying one's own and other's types fosters skilful living, personal growth, better relationships, a deeper understanding of all humanity and ultimately, despite our different personality types, the experience that we all are one.

On the ground of these understandings, this study was undertaken, to raise the emotional competencies in teachers, assuming that the impact will be on students, that they will be able to train their emotional mind by having better co-operation between amygdala and neocortex, and to discover how the head and the heart can work together creatively.

1.8. THE PRESENT STUDY

The present investigation is an intervention study meant to develop and assess the effectiveness on the emotional competence of student-teachers.

The title of the study is :

“Development of an Enneagram Educational program for enhancing Emotional Intelligence of student-teachers”

1.9. AIM OF THE STUDY

The aim of the study was to develop an Enneagram educational program and to assess the effect of this intervention program on the emotional competence of student-teachers.

1.10. RATIONALE OF THE STUDY

The goal of education is to cater to the holistic development of the students and in the pursuit of this goal, teachers play a significant role. They have to take care of the affective (emotional) dimension of the students besides the stress on academic excellence. This call upon the teacher to be first and foremost at home with his/her own emotional fitness and then develop the same in the students. One common result of lack of emotional intelligence is that, for many people, the emotional life is in chaos. Therefore the question comes, how to educate our emotions or how to educate our hearts. Into such a situation the Enneagram comes. It is a model which allows educators to understand themselves and their students by knowing ones personality type and the centre of intelligence. It mirrors back to the teachers, the undervaluing of the heart and the nine chief features of the emotional life. Besides this, understanding the Enneagram model describes nine ways of inner growth, each based on the central feature or fixation and moving toward its essential opposite. Through self-awareness and attention practice one can transform their core energy from the bondage of habitual behaviour to the relief of freedom from its charge.

Also the studies conducted in the field of emotional intelligence and Enneagram have emphasized the need for education of emotions and development of support programmes for teachers to enhance affective pedagogy. Janet Levine, Director of the National Educators Institute for Enneagram studies at Milton, for the first time, tried to apply the model of Enneagram on teachers and students. She has given practical and useful tips in her book, “The Enneagram Intelligences”, to help educators work effectively within the strengths and limitations of each Enneagram personality type. She has given valuable insights to the educators into the different ways they act, teach, and learn. This book has given insight to the investigator too, to take up this

study to identify the various teaching styles based on teachers personality type to enhance emotional intelligence in them. It will automatically reflect in the lives of the students, because they will get conducive climate and positive classroom atmosphere to interact, express their emotions, handle their frustrations and conflicts and it may also benefit in their academic performance directly or indirectly.

The present study is being focused on the teachers of Jharkhand state. Jharkhand is a new state of India which came into existence on 15th Nov 2000. According to 2001 census, the population of this state is 2.69 Crore which is 2.62% of the total population of India. Jharkhand has one of the lowest literacy rates among the Indian states and the development is the major issue of the people. Education is the key to the progress of the new state. Pervasive ignorance and lack of quality education are the main reasons for the vulnerability of the local people to exploitation, their inability to take advantage of industrialization and the migration of tribal girls to work as domestic servants outside the region.

In the process of Development, State government is thinking of opening few more colleges of Education and revising the curriculum of the B.Ed. courses. Therefore the most important task is to review the present curriculum of teacher education and realize the importance of Emotional maturity, emotional literacy and well balanced coordination between feeling and thinking, between mind and heart, as suggested and proposed directly or indirectly by Arya (1984), Chadda (1985), Morgan (1991), Butler (1994), De Morat (1998), Schoiack (2000) and many other researchers. The existing programmes of teacher education are generally based upon the teacher education curriculum framework brought out by NCTE in 1978. The feeling has been echoed by the people of Jharkhand that enlightened, emancipated and empowered teachers lead communities and nations in their march towards better and higher quality of life. They reveal and elaborate the secrets of attaining higher values in life and nurture empathy for fellow beings. Teachers are the torch bearers in creating social cohesion, national integration and a learning society. Evidently the quality of education is a direct consequence and outcome of the quality of teachers and teacher education system. Therefore there is a need to equip teachers with personal and social competencies through which they can direct the growth of the state. It is with this view that the present investigation has been undertaken. It is an intervention study

which has tried to explore possibilities for the teachers to raise their emotional intelligence level.

1.11. OBJECTIVES OF THE STUDY

The present study had the following basic objectives:-

1. To develop an Enneagram educational programme for student-teachers.
2. To implement the developed educational programme on the sample of student- teachers.
3. To assess the effectiveness of the above stated programme on the following competencies of emotional intelligence.
 - i. Stress Level
 - ii. Emotional Self-awareness
 - iii. Emotional Expression
 - iv. Emotional awareness of others
 - v. Intentionality
 - vi. Creativity
 - vii. Resilience
 - viii. Interpersonal Connections
 - ix. Constructive Discontent
 - x. Compassion
 - xi. Outlook
 - xii. Trust Radius
 - xiii. Integrity
 - xiv. General Health
 - xv. Quality of Life
 - xvi. Relationship Quotient
 - xvii. Optimal Performance
4. To help the student-teachers to understand their own teaching style by making use of knowledge of Enneagram.

1.12. NULL HYPOTHESES

One knows the fact that no scientific undertaking can proceed effectively without well-conceived hypotheses. Therefore to focus the information gathering on the objectives of the present study, the investigator has tried to hypothesize few relationships between independent and dependent variables, so that evidences related to the hypotheses could be collected and examined. For the present study the Investigator involved two groups, Experimental group and Control Group, both of which were formed by random assignment. The experimental group was subjected to the intervention programme as developed by the investigator. The Control group had no such intervention programme. The investigator has formulated the following hypotheses for the study.

- H₁ – There will not be a significant difference between the mean scores for emotional intelligence of experimental group and control group.
- H₂ – There will not be a significant difference between the mean scores for stress level, one of the components of EQ, of the Experimental group and Control group.
- H₃ – There will not be a significant difference between the mean scores for emotional self-awareness, another component of EQ of the experimental group and control group.
- H₄ – There will not be a significant difference between the mean scores for emotional expression, next component of EQ, of the Experimental group and Control group.
- H₅ – There will not be a significant difference between the mean scores for emotional awareness of others, another component of EQ of the experimental group and control group.
- H₆ – There will not be a significant difference between the mean scores for Intentionality, a component of EQ of the experimental group and control group.
- H₇ – There will not be a significant difference between the mean scores for Creativity, a component of EQ of the experimental group and control group.
- H₈ – There will not be a significant difference between the mean scores for Resilience, a component of EQ of the experimental group and control group.

- H₉ – There will not be a significant difference between the mean scores for Interpersonal Connections, another component of EQ of the experimental group and control group.
- H₁₀ – There will not be a significant difference between the mean scores for Constructive Discontent, a component of EQ of the experimental group and control group.
- H₁₁ – There will not be a significant difference between the mean scores for Compassion, a component of EQ of the experimental group and control group.
- H₁₂ – There will not be a significant difference between the mean scores for Outlook, a component of EQ of the experimental group and control group.
- H₁₃ – There will not be a significant difference between the mean scores for Trust Radius, a component of EQ of the experimental group and control group.
- H₁₄ – There will not be a significant difference between the mean scores for Integrity, a component of EQ of the experimental group and control group.
- H₁₅ – There will not be a significant difference between the mean scores for General Health, one of the outcomes of emotional situations of a person, of the experimental group and control group.
- H₁₆ – There will not be a significant difference between the mean scores for Quality of life, one of the outcomes of emotional situations of a person, of the experimental group and control group.
- H₁₇ – There will not be a significant difference between the mean scores for Relationship Quotient, one of the outcomes of emotional intelligence of a person, of the experimental group and control group.
- H₁₈ – There will not be a significant difference between the mean scores for Optimal Performance, one of the outcomes of emotional intelligence of a person, of the experimental group and control group.
- H₁₉ –Enneagram Educational Programme would have no impact on the student-teachers in the understanding of their own teaching style.

1.13. VARIABLES UNDER STUDY

In the present study, Enneagram system is an independent variable and emotional intelligence and understanding of teaching style are dependent variables. The operational definitions of these variables are presented here below.

- (i) **Enneagram System:-** It is a model of personality that describes nine worldviews or strategies. It is based on nine patterns of thoughts, feelings, motivations and perceptions tied to a central feature of narrowed attention. This system provides a framework and conceptual vocabulary for understanding people and behavior. Knowing the system enhances all interactions including teaching or educating.
- (ii) **Emotional Intelligence:-** Emotional intelligence is the ability to acknowledge and value feelings in ourselves and others and appropriately respond to them as a source of human energy and information in our daily life and work. Cooper and Sawarf (1997) with the help of a group of their colleagues have identified and measured many qualities (characteristics) of emotional intelligence and they developed the first EQ Map and organizational EQ profiles. For the present study, out of 21 scales in the introductory version of the EQ Map, 17 scales are selected for the assessment of the Emotional Intelligence of the student-teachers. These scales are under the sections; Current Environment, Emotional Literacy, Emotional Competencies, Emotional Values and beliefs and Emotional outcomes. They are as follows:-
 - i. Life Events:- This indicates the stress level of the person in day to day living. How successful the person is in handling the work pressures and personal pressures together with other stresses which comes on his/her way, or these have been a source of distress for him/her. It is the score obtained by administering the scale, life event of EQ Map. The total score indicates the stress level of the person.
 - ii. Emotional Self-awareness:- This means that the person can name his/her feelings and are aware of his/her feelings most of the time. He/she is attentive to his/her physical state to understand his/her feelings and accepts them as his/her own. It is the score obtained by

administering the scale emotional self awareness of EQ Map. The total score indicates the level of emotional self awareness.

- iii. Emotional Expression:- This means that the person expresses his/her emotions, whether they are positive or negative and not suppress them. They are quite comfortable in their interactions with others and also they can sense how others are feeling. It is the score obtained by administering the scale emotional expression of EQ Map. The total score indicates the level of emotional expression.
- iv. Emotional Awareness of others:- This indicates that the person is able to recognize emotions in others by their non verbal cues and eye movements. He/she is able to sense the moods of the group or the feelings of the other person even if it is unspoken. It is the score obtained by administering the scale emotional awareness of others of EQ Map. The total score indicates the level of emotional awareness of others.
- v. Intentionality:- This means an emotional fitness and an increased sense of inspiration, of self and others. The word inspiration means “to breathe deeply; to fill with an animating sense of enthusiasm and innermost confidence.” The person recognizes his/her unique potential and purpose. It is the score obtained by administering the scale intentionality of EQ Map. The total score indicates the level of intentionality.
- vi. Creativity:- this means to use one’s emotions constructively and become innovative and creative. Able to fantasize about the future and having a good sense of when ideas will succeed or fail. It is the score obtained by administering the scale creativity of EQ Map. The total score indicates the level of creativity.
- vii. Resilience:- it means flexibility to adapt the situation and bounce back when negative feelings come on the way. Able to relax when tension builds up and see the humorous side of situations. It is the score obtained by administering the scale resilience of EQ Map. The total score indicates the level of resilience.

- viii. Interpersonal Connections:- Ability to build a healthy relationship with friends, family members, colleagues and with others, on whom one can count on in times of trouble. It is the score obtained by administering the scale interpersonal connections of EQ Map. The total score indicates the level of interpersonal connections.
- ix. Constructive Discontent:- This means that the person can disagree effectively without hurting the other person to bring about changes. In the time, when others get angry, ability to remain calm and enjoy the challenge of facing and solving problems at work. Able to confront others in a conducive atmosphere. It is the score obtained by administering the scale constructive discontent of EQ Map. The total score indicates the level of constructive discontent.
- x. Compassion:- Treating people with empathy is the root of compassion, which literally means “to feel with”. Empathy and compassion connect us with others through the shared language of feelings and experience, one heart to the next, beneath the words, behind the posturing and gestures. It is the score obtained by administering the scale compassion of EQ Map. The total score indicates the level of compassion.
- xi. Outlook:- This means having a positive outlook towards life and events. In other words being an optimist. Using all the opportunities for learning, solving problems and gaining confidence. These people love and like themselves. It is the score obtained by administering the scale outlook of EQ Map. The total score indicates the level of outlook.
- xii. Trust Radius:- Trust is more than a good idea or attitude. Its an emotional trait, something we feel an act upon. When we trust ourselves and can extend this trust to others and receive it in return, it becomes the glue that holds relationships together and frees up honest dialogue. It saves us from spending much time and making efforts in protecting, doubting, checking, weighing and inspecting etc. Trust radius means having many people, team members, colleagues in my life, who are fully trustworthy and respectful. It is the score obtained

by administering the scale trust radius of EQ Map. The total score indicates the level of trust radius.

- xiii. Integrity:- Integrity means being true to yourself. It means accepting full responsibility, communicating clearly and openly, keeping promises, avoiding hidden agendas and having the courage to lead yourself and your team with honour, which includes knowing and being consistently honest with yourself, not only in mind but heart.

Integrity requires three central elements:

- a) Discerning what is right and what is wrong.
- b) Acting on what is discerned, even at personal cost.
- c) Saying openly that you are acting on your understanding of right from wrong.

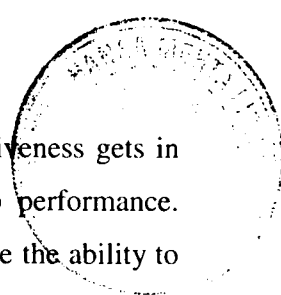
It is the score obtained by administering the scale integrity of EQ Map.

The total score indicates the level of integrity.

- xiv. General Health:- This implies whether physically, emotionally or in your behaviour you enjoy good health or not. If you are having high EQ the scale will show minimum score. In other words, you will rarely suffer pain, illness or any other behavioural addictions which come out of emotional imbalances. It is the score obtained by administering the scale general health of EQ Map. The total score indicates the level of general health.

- xv. Quality of Life:- This means that the person feels energetic, happy, satisfied and healthy in life. He/she feels inner peace and well-being. Most of the time they feel that their deepest needs are fulfilled and they say that they have found meaningfulness in life and in their work. It is the score obtained by administering the scale quality of life of EQ Map. The total score indicates the level of quality of life.

- xvi. Relationship Quotient:- This indicates that how well you connect yourself with the people at deeper level. There is a long-term commitment to a relationship and they feel loved from one another. It is the score obtained by administering the scale relationship quotient of EQ Map. The total score indicates the level of relationship quotient.



xvii. Optimal Performance:- Its evident that habitual impulsiveness gets in the way of trusting relationships and undermines top performance. Therefore for optimal performance it is good to inculcate the ability to transcend impulsivity and appropriately guide the way you respond to emotion. It is the ability you perform consistently at the best you can. The person feels satisfied with his/her work and feels committed to complete the task in a given time. It is the score obtained by administering the scale optimal performance of EQ Map. The total score indicates the level of optimal performance.

(iii) **Teaching Style:-** Teaching style is a function of teacher's own motives and values, as well as what he/she has learned and experienced in his/her life. The Enneagram type is a very relevant and suitable indicator of the teaching style that a teacher is most likely to adopt. It gives us a panoramic view of the teaching style of an individual teacher. Therefore the investigator, in this study tried to find out the teaching style of the student-teachers with respect to their Enneagram type with the help of observations and interview techniques.

1.14. DELIMITATION OF THE STUDY

The present study was delimited to the following aspects:-

1. Emotional Intelligence is a wide concept and involves a wide range of abilities, out of which only seventeen components were considered in this study.
2. This study was delimited to female student –teachers of B.Ed. colleges of Jharkhand state, in the year 2003—2004.
3. The development of the Enneagram Educational Programme was restricted to the topics, which the investigator felt important, pertaining to the educational implications.