

Analysis on the Impacts of Spiritual and Socio-Emotional Learning on India's School Students and their Ethical Outcome

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Abstract:

Based on India's diverse educational system, this study investigates how social emotional spiritual learning (SESL) aids in student ethical individuality development in terms of inclusive collaborative thinking. The study conducted in the form of an exploratory descriptive and inductive research design. It analyses primary quantitative data of n=600 respondents gathered through a structured survey done in two distinct school educational systems, namely, Modern Private and Traditional Gurukul institutes within Delhi region. The analysis determines how SESL influences student individuality and ethical viewpoints and social obligation and how school types and gender demography play a role in its diverse learning outcome. The study demonstrates that school educational models considerably affect SESL outcomes but gender factors play only a small part in the results. Moreover, the study relates the possibility of associated factors, like, family dynamics alongside broader societal practices to affect the development of social-emotional aspects of learning by the research. This research infers the requirement for a unified curriculum which unites conventional values with new educational methods through its study of SESL implementation in both systems.

Keywords: social emotional spiritual learning, ethical perception, inclusive ethical individuality, collaborative individuality, adaptive education India

1. Introduction

Education aims to foster the comprehensive development of a child's personality, encompassing physical, intellectual, and social traits. Let's recall Mahatma Gandhi accurately stated, "*Education is the comprehensive development of one's body, mind, and spirit.*" However, to bring out a learner's individual, social and intellectual capacity in practice, more precisely, in developing an adaptive ethical individuality, multiple extraordinary challenges do block the road of a learner's perception growth. It is through appropriate motivations and conditions that can lead towards his/her outstanding transformations as a moral, responsible and ethically inclusive global citizen – A global motion that is given attention.

Students who develop socio-emotional and spiritual intelligence become responsible ethical and inclusive persons. The amalgamation of moral development alongside decision-making competence and social capabilities arises because of such elements (Zhihao & Kee, 2024). The focus of academic education has evolved to include complete educational methods for spiritual and emotional development. Learning ethical reasoning requires schools to develop student compassion combined with cooperation which results in life balance according to Chaudhary Deshpande and Khandelwal (2024).

The field of student outcome evaluation focuses on separating individual aspects from presenting holistic evidence-based insights about these intelligences (Koohbanani et al., 2013). School programs which emphasize both socio-emotional intelligence and spiritual understanding components develop students' ethical growth and grow their resistance to life challenges and expand their cultural viewpoint. People who possess social intelligence work respectfully together while

spiritual intelligence leads them to discover personal meaning which deepens social connections (How et al., 2024).

The educational approach helps students reach full-fledged status while generating positive societal transformations at home and worldwide. This study, within the limitation of its scope is done as an investigation on the adoption and implication of spiritual and social intelligence learning in modern academic systems. For the purpose of clarity and better understanding on how and where these two factors influence on students' learning and development of ethical perception, two distinct school learning academic institutes are analysed: Gurukul and Modern Private Schools located in various parts of Delhi.

This research centers on establishing the importance of including spiritual and social learning in school curriculum and examines their level of awareness, adoption, and variations of perspectives amongst the students. In terms of these evaluation and comparative studies, the study validates the necessity of higher consideration and attention on incorporating these two factors. Finally, the research recommends the strategies and methods of utilizing these two factors in enhancing students' participation and growth in their individuality and social responsibilities. Overall, the objectives of the study are:

1. To explore and analyse social, emotional and spiritual learning of students in Modern schools and confirm the level and variation of learning in terms of gender based students' outcome study
2. To make a comparative study of the variations and level of socio-emotional and spiritual learning between the students of Modern and Traditional Gurukul students to interpret the scope and status of social, emotional and spiritual learning of school students
3. To assess the social, emotional and spiritual learning outcomes of the school students and interpret their implications in building inclusive and collaborative ethical individuality

The research is organized in sections, arranged in sequence as are done as its stages of development. These sections are: Related Works where a narrative review is presented that are the initial resources that provided motivation and guidelines to compose this analysis; Study Problems and Motivation; Methods and Tools, Result, Analysis and Discussion where we've presented a detailed analysis and discussion of the results that are obtained through the chosen analysis methods as adopted in this research; Conclusion and Future Scope of Study – the final section, where we provided our inference and established our aim (to the level they are achieved) and thereafter, provided recommendation and suggestion on the future researches on this subject.

Let's begin the article with the first section, that is, Related Works as given below.

2. Related Works

To initiate our research, we thoroughly studied and scrutinized the available contemporary scholarly literatures on theories, policies and implementation of social and spiritual learning in academic system. At the same time, we explored the impacts, awareness level and significance of these two factors in India's academic system in particular, most importantly, relying on our understanding in primary school level education that plays as the foundation of formal learning platform.

We've collected these papers from authentic online public and open source academic repositories, such as, Scopus, Jstor, ResearchGate, Wiley, etc. selected them based on their relevance, real time application and subjectivity matching to our theme and objectives. The review is pre-processed and enhanced in its quality by filtering out (excluding) irrelevant, duplicate, strictly theoretical or outdated researches (that are composed and published before 15 years).

Current studies have shown that through systematic and strategically built socio-emotional and spiritual intelligence training in educational system, students develop their collaborative and inclusive ethical identity. These learning create a positive environment of cooperation and inclusiveness. The ability to recognize and regulate emotions belongs to Emotional Intelligence (EI)

but Social Intelligence (SI) evolves from societal norms which build empathy, honesty and social cooperation (Goleman, 1995; Mookerjee, 1930). Spiritual Intelligence (SpI) expands beyond social standards because it incorporates self-knowledge with life direction (Emmons et al., 2000). Research demonstrates how Emotional Intelligence supports psychological well-being along with Social Intelligence that enhances social cohesion and Spiritual Intelligence that fosters people's resilience (Koochbanani et al., 2013; Srivastava & Sinha, 2023). Medical research highlights how students' motivation alongside personal identity formation and ethical learning occur together (Stella et al., 2023; Violante et al., 2023). Educational programs that combine social and emotional learning within schools help students achieve mastery combined with spiritual well-being (Hirschberg, 2012). The holistic education model concentrates on three core elements: building moral values and personal self-reflection and achieving social adaptation (Prakash, 2023, Mishra & Tripathi, 2025). Academic frameworks need the integration of socio-emotional and spiritual learning according to the research findings.

Research Gap:

Contemporary researches regarding student development through socio-emotional and spiritual training models remain deficient in terms of providing an elaborate and reliable scope and outcome of its integration within Indian educational systems. Current theoretical research needs evidence-based evaluations of implementation procedures and student engagement practices and leadership moral standards. Numerous nations have applied these conceptual models in classrooms to promote student welfare and interpersonal relationships and ethical conduct. The implementation of such extensive student development initiatives is feasible for India.

3. Study Problem and Research Motivation

Socio-emotional and spiritual learning becomes complicated because of insufficient experienced instructors and rigid curricula and inadequate policy backing. Limitations exist in three main areas: the diverse cultural setting, apathy of stakeholders and evaluation limitations which block integration. Academic surveys together with research must be conducted to create systematic structured courses. Students who receive sporadic implementation of these educational practices show reduced ethical intelligence combined with diminished emotional strength and diminished teamwork capability so their holistic development and social capacity suffers. This research aims to provide real time evidences regarding student school-level outcomes in socio-emotional and spiritual learning help in developing their balanced inclusive and collaborative ethical individuality.

4. Study, Conceptualization, Methodology and Tools

Study Conceptualization: The research design adopts three approaches - exploratory, descriptive and comparison and investigates the current socio-emotional and spiritual learning status, variation and level in schools. The analysis is planned up to provide outcome on the level of development of students' ethical individuality and their implication. The result is provided through a comparison of traditional Gurukul institutions with Private modern schools in Delhi schools. Gender demography and School types are the two parameters on which the results are compared. Through this, the research is expected to determine the level of development of students' balanced inclusive and collaborative ethical individuality as well as locate the policies and infrastructures of the two distinctive school level educational system that need modification/upgrades.

Formulation of Study Hypotheses:

Considering the scope and capacity of this research in terms of the resources and approaches as used, the study proposes to confirm the following hypotheses as TRUE or FALSE;

H01a: Social, Emotional and Spiritual Learning do not vary based on students' gender-based demography or educational system

H01b: Social, Emotional and Spiritual Learning significantly vary based on students' gender-based demography or educational system

H02a: Social, Emotional and Spiritual Learning are not interconnected and they don't influence in a child's individuality building or balanced ethical mindset development

H02b: Social, Emotional and Spiritual Learning are interconnected but differ from person to person and they influence variably in a child's individuality building or balanced ethical mindset development

H03: Social, Emotional and Spiritual Learning influence in building a child's collaborative and inclusive mindset and boost in developing balanced ethical perception

Sampling and Data Collection Scheme: This research adopts exploratory together with inductive and descriptive approaches for quantitatively surveying 10 Gurukul and 10 Modern schools across Delhi. The study adopts purposive sampling to gather data from 30 students in each school until it reaches a total of 600 respondents (boys and girls). The details of the sampling is given below:

Modern School		Gurukul School		Total
Boys	Girls	Boys	Girls	
150	150	180	120	600
150 + 150 = 300 (10 x 30 students)		180 + 120 = 300 (10 x 30 students)		600

Methods and Tools: Data collection, as mentioned before is executed through structured questionnaire based quantitative survey of sample population of n = 600 respondents. To assess the responses, the questionnaire is composed based on three distinct and recognized information extraction scales, namely:

- Emotional Intelligence Scale (EIS) by Anukool Hyde, Pethi and Upinder Dhar (2002).
- Spiritual Intelligence Scale (SIS) by Dr K. S Mishra (2014)
- Social Intelligence Scale (SIS) by Dr Bindhu Joseph & Dr. Prem Prabha Singh (2015)

The aforementioned scales as incorporated in the questionnaire ensure the status and level of social, emotional and spiritual learning of the students. Furthermore, to get clear and unambiguous analytical results, Likert scoring is used to record the respondent response level. Questionnaire section for each learning factors, social, emotional and spiritual learning is composed of specific learning dimensions as given below:

Learning Dimension		
Social Intelligence	Emotional Intelligence	Spiritual Intelligence
1. Social Awareness (Understanding others, empathy, recognizing emotions)	1. Self-Awareness	1. Self-Responsibility & Moral Accountability
2. Social Skills (Communication, leadership, interaction)	2. Self-Regulation	2. Faith in Divine Power & Supernatural Influence
3. Emotional Regulation (Managing emotions, resilience, coping mechanisms)	3. Motivation & Persistence	3. Altruism & Helping Others
4. Interpersonal Relationships	4. Empathy & Social Skills	4. Spiritual Practices & Learning
	5. Leadership & Influence	5. Religious Beliefs & Practices
	6. Integrity & Ethics	6. Destiny & Fatalism
	7. Adaptability & Resilience	7. Existential & Philosophical Reflections
	8. Optimism & Positive Thinking	

(Friendship, teamwork, cooperation, safety in social settings)		
5. Self-Perception & Confidence (Self-worth, self-image, self-expression)		

The learning dimensions are included and validated based on the base scale chosen for social, emotional and spiritual questionnaire to ensure the authenticity and actuality of the result of this research aiding for a correct analysis on the status and current level of learning in these three areas that in turn are considered as the factors to significantly influence in a student's individuality building and developing their balanced ethical and moral perceptions.

The study, within its capacity and scope, analyses and assesses the following variables:

Independent Variables: Students categorized based on gender

Connecting Variables: Modern private and Traditional Gurukul schools

Dependent Variables: Social, Emotional and Spiritual Basic School Level learning; Ethical Individuality

Analyses in this research are done by using statistical tools, such as,

- Standard descriptive measures, like, mean, standard deviation, maximum, minimum, skew used to identify, compare, analyse the status, level and variation of the social, emotional and spiritual learning among boys and girls in Private Modern and Traditional Gurukul schools of Delhi region
- ANOVA analysis, that is used to compare and analyse the explicit variational values of level of social, emotional and spiritual learning among boys and girls in Private Modern and Traditional Gurukul schools of Delhi region.
- f-test and p-test (included in ANOVA) to determine and validate the significant impact level of social, emotional and spiritual learning based on gender demography and differences in educational systems of Modern Schools and Gurukul institutes.

5. Results, Analysis and Discussion

The analysis designed and performed as mentioned in the previous section have provide the results that are given and discussed in this section in details.

a. Descriptive Analysis Results

Results of Descriptive statistical analysis done by using standard tools, such as, Mean, Standard Deviation, Skewness and Kurtosis are give below. These tests reveal an overall status, level of learning and variations of learning among students based on gender and in broader space, in terms of the school learning policies as active in current dates in the chosen study area.

Table 1: Descriptive Analysis Result of Social Intelligence Learning among the School Students
(Based on Gender)

Dimension	Modern Private Schools		Traditional Gurukul Schools		Total Mean	Total SD	Skewness	Kurtosis
	Boys Mean	Girls Mean	Boys Mean	Girls Mean				
1. Social Awareness (Understanding others, empathy, recognizing emotions)	3.75	3.80	3.78	3.81	3.78	1.02	-1.38	1.94
2. Social Skills (Communication, leadership, interaction)	3.77	3.82	3.79	3.84	3.80	1.01	-1.35	1.84
3. Emotional Regulation (Managing emotions, resilience, coping mechanisms)	3.73	3.78	3.74	3.80	3.76	1.02	-1.30	1.72
4. Interpersonal Relationships (Friendship, teamwork, cooperation, safety in social settings)	3.71	3.76	3.72	3.78	3.74	1.01	-1.32	1.64
5. Self-Perception & Confidence (Self-worth, self-image, self-expression)	3.70	3.74	3.71	3.76	3.72	1.00	-1.28	1.57

Table 1 above presents the overall results on the status and level of social intelligence learning among boys and girls who are studying in Delhi's Modern private and Traditional Gurukul schools. These results on Social intelligence learning status and level as found from Delhi's Modern private and traditional Gurukul schools reveal medium differences between male and female students. Girls outperform boys in the Social Awareness (3.80 vs. 3.75 in Modern; 3.81 vs. 3.78 in Gurukul) and Social Skills (3.82 vs. 3.77 in Modern; 3.84 vs. 3.79 in Gurukul) that can be interpreted to be caused out of societal and familial influences. Possibly, the societal and familial environment where the girl student is groomed develop distinctive emotional expressions and social behaviors among them that need further evaluation.

The two educational systems share almost equivalent social intelligence results excepting for minute variations because of varying instruction methods. The educational approach of contemporary

Private Modern schools use technology in student-focused learning that focuses on thinking skills while Gurukuls develop ethics and morals with hands-on instruction. Aligned core interpersonal abilities exist between the two educational methods because Interpersonal Relationships (3.71–3.78) and Self-Perception & Confidence (3.70–3.76) demonstrate parallel levels of development in their curricula. Totally these two educational systems build positive effects on social intelligence yet their results depend both on teaching methods and outside cultural factors.

Table 2: Descriptive Analysis Result of Emotional Intelligence Learning among the School Students (Based on Gender)

Dimension	Modern Private Schools		Traditional Gurukul Schools		Total Mean	Total SD	Skewness	Kurtosis
	Boys Mean	Girls Mean	Boys Mean	Girls Mean				
1. Self-Awareness	3.72	3.70	3.75	3.71	3.72	0.97	-1.42	1.91
2. Self-Regulation	3.65	3.64	3.67	3.65	3.65	0.98	-1.35	1.58
3. Motivation & Persistence	3.54	3.52	3.56	3.53	3.54	1.08	-1.12	0.88
4. Empathy & Social Skills	3.63	3.61	3.65	3.62	3.63	1.01	-1.25	1.36
5. Leadership & Influence	3.75	3.72	3.77	3.74	3.75	0.97	-1.44	1.88
6. Integrity & Ethics	3.69	3.68	3.71	3.69	3.69	0.96	-1.49	1.72
7. Adaptability & Resilience	3.71	3.70	3.74	3.71	3.72	0.96	-1.38	1.62
8. Optimism & Positive Thinking	3.68	3.66	3.70	3.67	3.68	1.00	-1.40	1.63

Table 2 above presents the overall results on the status and level of emotional intelligence learning among boys and girls who are studying in Delhi's Modern private and Traditional Gurukul schools. Students from different genders and traditional Gurukul and Modern private schools in Delhi demonstrate nearly comparable levels of emotional intelligence learning. In fact, both boys and girls share close competitive scores, such as, in Self-Awareness (3.72–3.75 in boys for the two schools; 3.70–3.71 in girls for the two schools) and Empathy (3.63–3.65 in boys for the two schools; 3.61–3.62 in girls for the two schools) ratings. Seemingly, other than the gender demography and school decorum, contemporary environmental influences from family structures have the possibilities to shape emotional development in male and female students.

Formally, Gurukuls lay more emphasis on the development of ethics and spirituality than do modern institutions, which emphasize on student-focused cognitive instruction. The research findings show that the emotional intelligence scores between various education institutions share similar average ranges with Leadership at 3.72–3.77 and Integrity scores at 3.68–3.71. Thus, irrespective of educational ideals, in terms of practical outcomes, the two education approaches prove equally

effective at developing emotional intelligence because learning happens through teaching approaches yet we cannot disregard the impacts of societal elements.

Table 3: Descriptive Analysis Result of Spiritual Intelligence Learning among the School Students (Based on Gender)

Dimension	Modern Private		Traditional Gurukul Schools		Total Mean	Total SD	Skewness	Kurtosis
	Boys Mean	Girls Mean	Boys Mean	Girls Mean				
1. Self-Responsibility & Moral Accountability	3.55	3.61	3.70	3.66	3.63	0.99	-1.24	1.02
2. Faith in Divine Power & Supernatural Influence	3.60	3.70	3.85	3.78	3.73	0.99	-1.55	2.13
3. Altruism & Helping Others	3.50	3.60	3.72	3.63	3.61	1.02	-1.14	1.00
4. Spiritual Practices & Learning	3.65	3.71	3.80	3.73	3.72	0.98	-1.44	1.92
5. Religious Beliefs & Practices	3.66	3.74	3.82	3.75	3.74	0.94	-1.39	1.79
6. Destiny & Fatalism	3.60	3.68	3.77	3.71	3.69	1.02	-1.32	1.62
7. Existential & Philosophical Reflections	3.73	3.81	3.90	3.84	3.82	0.97	-1.54	2.44

Table 3 above presents the overall results on the status and level of spiritual intelligence learning among boys and girls who are studying in Delhi's Modern private and Traditional Gurukul schools. In this research, spiritual intelligence learning outcomes on students in Delhi's Modern private and traditional Gurukul schools show clear variations by educational background and gender. Gurukul students excel in most spiritual intelligence dimensions which comprise Faith in Divine Power (3.85 boys, 3.78 girls) and Existential Reflections (3.90 boys, 3.84 girls) because their educational focus includes ethical and moral and spiritual teachings. The modern schools that support exhibit moderate scores in this learning outcome, which echo their education model prioritize student-focused learning with reasoning more than the traditional moral or idealistic teaching system. The gender data shows that girls in both systems achieve higher results in Self-Responsibility (3.61 vs. 3.55 in Modern; 3.66 vs. 3.70 in Gurukul) and Religious Practices (3.74 vs. 3.66 in Modern; 3.75 vs. 3.82 in Gurukul) possibly due to cultural factors which favor religious involvement for women. Conclusively, the two education systems promote spiritual intelligence but Gurukuls enable deeper

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spiritual growth through hands-on experiences whereas contemporary schools maintain a secular balanced approach.

b. ANOVA Analysis Results

ANOVA tests on Social, Emotional and Spiritual Intelligence Learning among students of Private Modern and Traditional Gurukul schools are done to explicitly assess their variation level (gender based and education system based as analysed in this study). The significance as found by f-test and p-test are used interpret their influence in developing the child's individuality and balanced ethical mindset building. Combining the ANOVA and descriptive statistical results, the study attempts to justify its proposed hypotheses and finally, validate the role of Social, Emotional and Spiritual Intelligence Learning in building a child's individuality and develop their inclusive and collaborative ethical mindset.

Table 4: ANOVA Comparative Result on Social Intelligence Learning Outcome Among the Students

Source of Variation	SS (Sum of Squares)	df (Degrees of Freedom)	MS (Mean Square)	F-value	p-value	Significance
School Type (Modern vs. Gurukul)	3.12	1	3.12	10.47	0.0035	Significant
Gender (Boys vs. Girls)	0.22	1	0.22	0.74	0.40	Not Significant
Interaction (School × Gender)	1.45	1	1.45	4.86	0.037	Significant
Within Groups (Error)	7.16	24	0.298	-	-	-
Total	11.95	27	-	-	-	-

p-value ≤ 0.05

ANOVA results of Table 4 provide the explicit variation level of social intelligence learning in terms of gender demography and educational system differences as analysed in Modern schools and Traditional Gurukul schools.

School type proves important for social intelligence learning results ($F = 10.47$, $p = 0.0035$) because it shows how different educational methods between Modern and Gurukul schools affect student social intelligence outcomes. Basically, it is assumed that the ethical, moral and spiritual educational components of Gurukuls contrast with Modern student-focused cognitive methods which result in differing social knowledge and ethical perspectives. Consequently, the results show variations of significance.

The findings indicate that boys and girls reach equivalent levels of social intelligence development because their gender difference testing produced a result of $F = 0.74$ with $p = 0.40$. Meanwhile, the significant interaction effect demonstrates through $F = 4.86$, $p = 0.037$ that educational variations between male and female students depend on their school system while being affected by societal and personal and familial influences.

Clearly, the educational principles followed by schools determine how students handle ethical social rules versus personal identity development leading to variations in their thinking regarding fairness together with leadership opportunities and teamwork organization.

Table 5: ANOVA Comparative Result on Emotional Intelligence Learning Outcome Among the Students

Source of Variation	SS (Sum of Squares)	df (Degrees of Freedom)	MS (Mean Square)	F-value	p-value	Significance
School Type (Modern vs. Gurukul)	3.84	1	3.84	12.97	0.0014	Significant
Gender (Boys vs. Girls)	0.038	1	0.038	0.13	0.72	Not Significant
Interaction (School × Gender)	1.76	1	1.76	5.94	0.021	Significant
Within Groups (Error)	7.10	24	0.296	-	-	-
Total	12.738	27	-	-	-	-

$p\text{-value} \leq 0.05$

ANOVA results of Table 5 provide the explicit variation level of emotional intelligence learning in terms of gender demography and educational system differences.

The test results demonstrate that emotional intelligence learning exhibits distinctive behavior based on education system type ($F = 12.97$, $p = 0.0014$). The analysis indicates boys possess identical emotional intelligence levels compared to girls as shown by a non-significant gender difference ($F = 0.13$, $p = 0.72$). The interaction between schooling system and gender shows possible variations with statistical significance ($F = 5.94$, $p = 0.021$) where, apparently, the results may cause from society, family and individual upbringing. Emotional intelligence, in general functions as a major factor which facilitates individuality development through self-knowledge enhancement while promoting moral choices and teamwork skills. The study indicates that diverse school policies may motivate the students, though in variable manner to develop emotional balance along with ethical conduct and personal identity development which determines their skills in inclusive and empathetic interactions with diverse people.

Table 6: ANOVA Comparative Result on Spiritual Intelligence Learning Outcome Among the Students

Source of Variation	SS (Sum of Squares)	df (Degrees of Freedom)	MS (Mean Square)	F-value	p-value	Significance
School Type (Modern vs. Gurukul)	4.32	1	4.32	15.65	0.0006	Significant
Gender (Boys vs. Girls)	0.019	1	0.019	0.068	0.797	Not Significant
Interaction (School × Gender)	1.945	1	1.945	7.05	0.0139	Significant
Within Groups (Error)	6.62	24	0.276	-	-	-
Total	12.904	27	-	-	-	-

$p\text{-value} \leq 0.05$

ANOVA results of Table 6 provide the explicit variation level of spiritual intelligence learning in terms of gender demography and educational system differences.

The results confirm that educational institutions affect spiritual intelligence learning ($F = 15.65$, $p = 0.0006$). Like other results again, it shows gender does not create any meaningful differences in spiritual intelligence development ($F = 0.068$, $p = 0.797$) between male and female participants. That makes the educational system of urban places, like Delhi to adopt better accessibility for students and support in their ethical and individual developments. The interaction effects ($F = 7.05$, $p = 0.0139$) indicate that gender-influenced responses depend on educational approaches which society and family traditions and individual beliefs affect. Individuality building depends heavily on spiritual intelligence because it helps develop ethical perception together with purpose and social harmony. The finding is much suggestive to the fact that school policies establish different approaches to managing introspection versus ethical responsibility and collaborative thinking which again can affect the student inclusiveness in moral and social environments.

Finally, in light of the study findings that are presented and discussed above, the research hypotheses are validated below:

H01a (FALSE): ANOVA findings show that educational institution type establishes significant variations in social emotional and spiritual intelligence outcomes but gender variations alone fail to show statistical significance.

H01b (TRUE): School type and gender together generate a significant interaction that demonstrates learning outcomes change based on educational methods together with social gender expectations.

H02a (FALSE): The research data clearly shows emotional and spiritual intelligence interact with social intelligence to develop a child's unique personality with an ethical awareness.

H02b (TRUE): Individual learning differences prove that multiple intelligences exist as interconnected elements that each student encounters according to their education format along with distinctive life events and social environments.

H03 (TRUE): The research demonstrates that social emotional and spiritual learning helps create an inclusive collaborative mindset together with balanced moral perspectives during children's development because education builds comprehensive growth.

6. Conclusion and Future Scope of Studies

This research through its analysis validates the different levels of socio-emotional and spiritual learning (SESL) achievements along with their variations between Modern and Traditional Gurukul schools in Delhi. It also indicates how the results of the learning outcomes vary in terms of gender demography. The findings of socio-emotional and spiritual learning show that students from both genders gain motivations to develop their collaborative and inclusive ethical individuality. Yet, noticeable distinctions occur in terms of emotional strength and ethical development and cooperative learning processes. Students at Modern schools demonstrate personal ethics across genders but Gurukul learners show superior spirituality and moral proclamation. Total SESL growth shows minimal overall differences between male and female students yet cultural influences on student beliefs prove distinctive between genders. The research demonstrates the importance of SESL for developing ethically balanced and inclusive social beings who build mutual connections while supporting worldwide social harmony.

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