Improving the teaching and learning of Spiritual Intelligence in Seventh-day Adventist Schools

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Dedication

For my Family

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Without all of you, this project would not exist today.
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ABSTRACT

The purpose of this research paper is to examine the link between spirituality, spiritual intelligence and Seventh-day Adventist education. The paper presents a critical analysis of the current religious studies syllabus for stages four and five in Seventh-day Adventist schools and suggests a new framework for the syllabus based on a developed understanding of spirituality and spiritual intelligence. This is accomplished through an extended literature review that analyses the current research in the area of spiritual intelligence and then utilizes the findings of this research to suggest changes that can be made to the religious studies teaching methodologies.

The concept of spiritual intelligence is framed within Gardner's theory of multiple intelligences for the purpose of this paper, although many critics do not acknowledge 'spirituality' as a form of intelligence. This paper examines these arguments and supports the view point of Robert Emmons in that it asserts that spirituality can in fact be classified as a form of intelligence.

The paper concludes that the current syllabus documents are in fact effective in regards to content. However, there needs to be a number of changes that take place in regards to teaching methodologies and focus competencies within the classroom. The research provides four steps that could be integrated into the syllabus in order to ensure that spiritual intelligence development is taking place.

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CHAPTER ONE

INTRODUCTION AND METHODOLOGIES

The Context of Intelligence Theories in Education

During the 1950s new research examined the nature of intelligence and application in the educational setting. Robert Sternberg suggested that intelligence was a result of nature and genetic composition rather than a learnt or cultivated entity that could change and develop as a result of nurture (Sternberg, 1986). From the 1950's onwards, many researchers, theorists and psychologists such as Howard Gardner, Daniel Goleman, Danah Zohar and Ian Marshall have questioned and criticized this view and developed intelligence models that reflect elements of both nature and nurture.

As a result of Howard Gardner's work in relation to intelligence and the existence of multiple forms of intelligence, the education system has utilized and applied this theory of multiple intelligences quite extensively. The hypothesis Gardner presents is highly favoured due to the accessibility of the theory and the simplicity of its application within the classroom setting. Similarly, the concepts presented by the theory of multiple intelligences have proven quite effective if they are integrated into the classroom.

Gardner's work on multiple intelligences occurred during the late 1980's and early 1990's but is still very much integrated into Australian classrooms today. However,

new intelligence models began to emerge soon after 2000 and were proposed by Daniel Goleman, Danah Zohar and Ian Marshall. Their theories suggest that intelligence is most accurately represented by the naturalistic intelligence (the IQ), the emotional intelligence (the EQ) and spiritual intelligence (SQ) (Bowell, 2004, p.14). It is believed that these three forms of intelligence relate to each other in order to create the intellectual composition of the individual. Gardner's theory of multiple intelligences is not as broad and relates more readily to the naturalistic intelligence or the IQ rather than the emotional or the spiritual. Although these intelligence models are more recent than that proposed by Gardner, the theory of multiple intelligences is still most actively and easily transformed to the school environment. It is the intention of this research to examine the outline of spiritual intelligence and thus apply the concept of spirituality to education in a similar manner to that developed through Gardner's theory of multiple intelligences.

Relevance of the study

This study attempts to propose a new framework for religious education in stages four and five religious studies classrooms whereby both educator and student will develop spiritually. Spiritual intelligence is a relatively new area of exploration and as such, there is still only a small amount of literature available for study. Howard Gardner's theory of multiple intelligences has been used throughout this research to provide a framework from which spiritual intelligence can be understood and adopted within the classroom. The theory of multiple intelligences does not ultimately include spiritual intelligence although, arguably, it is possible to conclude that spirituality can

be classified as a form of intelligence based upon Gardner's own criteria for the existence of an intelligence.

A purpose of this research is to link the current understanding of spiritual intelligence to the Seventh-day Adventist syllabus documents for religious studies education and establish a firm connection between the two. Currently, the syllabus only contains a brief paragraph description of the theory of multiple intelligences and suggests that these intelligences should be incorporated into the classroom. This research strives to provide more information in regards to instructional methodologies, content and ways that spirituality can be developed in the classroom.

Due to the fact that the research endeavours to suggest new content and instructional methodologies in the religious studies classroom, the research is concerned mainly with educational practice and implications for the school environment. Gardner's theory of multiple intelligences will be analysed and the concept of spiritual intelligence applied to his theory to demonstrate how spirituality can be incorporated into the classroom in a similar manner to other intelligences suggested by Gardner. Representations of spiritual intelligence will be discussed and the implications for the classroom will be emphasised, providing educators with a possible new framework for fostering spiritual growth in adolescents.

Research Questions

A number of questions prompted this research into spiritual intelligence and its application to the classroom. These questions included:

1. What is Spiritual Intelligence?

2. How is spiritual intelligence displayed?

3. How can spiritual intelligence be integrated into Gardner's theory of multiple intelligences?

4. What is the most effective way of developing student spiritual intelligence?

5. What methodologies and content need to be changed within the classroom context to aid students in developing greater spiritual intelligence?

Methodology

Due to the time limitations and the lack of research currently available in regards to Spiritual Intelligence, this research is based upon an extensive literature review. It focuses upon Gardner's theory of multiple intelligences and the existence of spiritual intelligence. The literature is examined in the light of spiritual intelligence to construct a tentative definition and outline of spirituality and its representation as an intelligence form.

Once an understanding of spiritual intelligence and its application is developed based on the literature, the applications for the classroom will be developed. These new methodologies and possible content changes will be outlined and applied to the religious studies classroom to determine their validity and practicality. This is achieved through the use of brief discussions with two current religious studies educators.

The purpose of this study is to determine how spiritual intelligence can best be fostered and developed in the classroom context. Hence, it was necessary, based on the limitations of the research, to focus primarily on gaining an understanding of the current literature. As Spiritual Intelligence is an abstract form of intelligence, it is very difficult to measure and quantify. This meant that the research was purely of a qualitative nature. The research paper concludes by gaining a brief insight into the plausibility of the current research and its adaptability to the classroom. This is only formative and could be explored in greater detail in the future.

Organization of Chapters

The first chapter introduces the purpose of the research and expresses the direction that the research will take. The methodologies and research questions are outlined in order to provide direction for the reader.

The second chapter examines the theory of multiple intelligences as suggested by Howard Gardner in the form of a literature review. Gardner's criteria for the existence of an intelligence is explored in order to establish the basis for which spirituality could potentially be classified as an intelligence form. The application of Gardner's theory in the classroom is explored in order to provide the basic framework from which spiritual intelligence could also be addressed and applied within the classroom context.

The third chapter studies the nature of spiritual intelligence and provides a comprehensive synthesis of the debate surrounding the existence of an intelligence.

For the purpose of this argument, spirituality has been included as a form of intelligence and possible strategies are explored that could be incorporated into the classroom to ensure that spiritual development is occurring.

The fourth chapter provides the interview responses and the correlation between these interviews and the research data. The interview answers are analysed in light of the research and further recommendations and evaluations are made.

The fifth chapter develops the concept of spiritual intelligence in relation to the current religious studies syllabus. Also, a critique of the current syllabus has been conducted which has prompted a series of recommendations based on the information provided from the literature.

The final conclusion chapter reflects upon the initial hypothesis and further study that could be undertaken in regards to this subject. The conclusion suggests how spiritual intelligence can be fostered most effectively within religious education.

Research Methodology Introduction

As the research area of spiritual intelligence is relatively new, there is a need for this research paper to draw together the current literature. Thus, the information is presented in the format of an extended literature review in order to establish a working definition and understanding of the topic which can then be applied to the religious studies classroom.

Research Instruments

The major work presented in the research is based on an analysis of text and the implications presented by the literature in regards to the religious studies classroom. However, the final chapter presents the framework which has been derived from the literature and through discussion with religious studies educators. The implications developed from the literature are discussed with the current educators in order to determine the validity of the research and its implementation in the classroom.

Limitations of the Research

The research is focused entirely on the Christian education system and more specifically within the Seventh-day Adventist system. Hence, the research is limited as it does not encourage spiritual growth in all areas of 'religiosity' but rather within the boundaries of Christianity. Similarly, the implementation of the research has only been discussed with two practitioners and hence may not express the beliefs, values and opinions of the entire religious studies faculty within Seventh-day Adventist schools. Also, the interviews were brief in nature and hence are not the entire focus of this research.

Another limitation relates to the time constraints placed upon the project. The research and writing time allocated for the project was not sufficient to engage with all the current resources and develop a complete and comprehensive impression of the literature in regards to spiritual intelligence.

Similarly, the academic institution did not contain any copies of books pertaining to spiritual intelligence and hence there was a delay in receiving resources from other institutions and from outside of the country. This meant a reliance on secondary sources and others that were somewhat fragmented because of the lack of research into this field.

Ethical Considerations

Few ethical issues were raised during the research as most of the material presented was dependant upon the literature. However, ethical considerations were made during the discussion with the practitioners. The practitioners were aware of their rights when answering the questions and the identity of these individuals has been kept confidential.

CHAPTER TWO

THE THEORY OF MULTIPLE INTELLIGENCE AND LITERATURE REVIEW

The need for new forms of intelligence testing

Early in the twentieth century, traditional intelligence testing methodologies were questioned and discarded due to dissatisfaction expressed by many involved in the research field of intelligence (Sternberg, 1986, p. 1). This is when theorists such as Robert Sternberg and Howard Gardner presented a new argument that 'intelligence' in fact covered a variety of tasks and abilities (Armstrong, 2000). Gardner suggested that 'an intelligence is an ability or set of abilities that permit an individual to solve problems or fashion products that are of consequence in a particular cultural setting' (cited in Vialle and Perry, 2002, p. 165). Traditional intelligence tests were considered inadequate to define and measure the entire composition of intelligence.

Gardner's theory of multiple intelligences was a reaction to the narrowness of the standard intelligence tests. He aimed to challenge the general assumptions many held of the static and academic nature of intelligence (Armstrong, 2000, p. 1). However, while he did present a new theory based on the nature of intelligence, it does not extend so far as to provide a new 'testing' system but rather a platform for understanding and developing differing intelligence types.

Gardner asserted that intelligence was more easily associated with the capacity for solving problems and fashioning products that were context-rich and naturalistic, although Armstrong argues that what Gardner suggests refers to sets of 'aptitudes' rather than intelligences (Armstrong, 2000, p. 1). Gardner responds by stating that his intention is to highlight the plurality of intelligence forms and to suggest that intelligence is not simply limited to academia (Armstrong, 2000, p. 3). He also views his findings on multiple intelligences simply as a 'theory' that can not be applied as scientific fact. However, it does provide a sound basis from which to explore the nature of the multiplicity of intelligence, particularly in an educational environment.

The theory of multiple intelligences has been used and applied extensively in the educational environment. The theory itself provides a concise and functioning model that can readily be applied to the classroom due to its simplicity and accessibility. The purpose of the theory is to provide educators with an understanding of students and the way they learn and thus provides a relevant and engaging classroom environment. Since Gardner, alternatives such as Bloom's taxonomy (revised 2003) and Steineker and Bell's experiential taxonomy have been presented. However, Gardner's theory arguably remains the simplest and most accessible for the classroom teacher. This theory remains a major influence in the education field. This is why it has been used as a framework for the exploration of spiritual intelligence and its application to the classroom in the context of this paper.

The structure of intelligence

While Gardner's theory of multiple intelligence is perhaps the most popular representation of differing intelligence forms, new models have been suggested that include spiritual intelligence as a kind of 'core' intelligence. Richard Bowell (2004, p.14) suggests that there are essentially three main forms of intelligence. The first form is what is known as the intellectual intelligence or the IQ, which relates to the processing of information. It seeks to understand the 'what' questions of life, as it asks simple calculating questions pertaining to logic. A current shortfall of the existing education system is the excessive use and focus upon intellectual models of intelligence. As educators, we should endeavour to develop different methodologies that will aid students in developing their other forms of intelligence as well.

The second layer of intelligence is emotional intelligence (EQ) which is concerned with the individual's ability to relate to the world and respond appropriately. The EQ seeks to understand the 'how' reasoning. While the IQ examines the basic principles of life, the emotionally intelligent individual will seek to understand how various emotional responses and systems correspond to each other and relate. Emotional intelligence differs from spiritual intelligence in that it enables us to deal as effectively as possible with the situation we are in. In comparison, spiritual intelligence (SQ) allows the individual to question whether they wish to exist within the given situation to begin with (Zohar and Marshall, 2000, p. 5). While EQ enables the individual to deal with certain situations, SQ provides clear meaning and purpose for specific actions.

John Mayer is most often credited as the leader in developing emotional intelligence expressions and testing. Mayer suggests that there are three main criteria that an intelligence must meet in order for it to be considered a legitimate intelligence (2000, p. 2). First, an intelligence must have reflective mental performance rather than just preferred ways of behaving. Second, the intelligence should define a set of abilities that are moderately intercorrelated with each other and, third, an intelligence should develop with age and experience. Hence, Mayer developed a triarchic theory of intelligence similar to that proposed by Bowell, Zohar and Marshall.

The triarchic theory of intelligence that Bowell, Zohar, Marshall, and Mayer proposed was that of the academic intelligence (IQ), emotional intelligence (EQ) and the core stabilizing intelligence labelled as spiritual intelligence (SQ). The inner most or core layer is what is spiritually intelligent. Spiritual intelligence relates to the idea of 'why'. The spiritually intelligent individual will endeavour to discover the meaning of life and the purpose for existence. The inner spiritual intelligence will seek to understand the deeper meaning and connection of objects and events in order to establish meaning and purpose (Bowell, 2004, p. 14). The spiritual core is what motivates students and aids them in determining what is valuable for their life experience and provides them with the necessary tools to deal with the inconsistencies of life.

Although the triarchic model incorporates elements of Gardner's theory of multiple intelligences within the IQ, due to the academic nature of education it is essential that methodologies are utilized that will help develop both emotional and spiritual

intelligence. Hence, spiritual intelligence has been framed within multiple intelligences to provide a practical model for the application and development of spiritual intelligence within the classroom.

Gardner's criteria for the existence of an intelligence

When Gardner first suggested that there were in fact different forms of 'intelligence' he applied specific guidelines in order to establish what exactly could be included under the definition of an intelligence. Although these guidelines provide a sound basis for Gardner's theory, they could potentially become too inconclusive and broad in nature as will be explained in greater detail through each of the preset criteria.

Gardner asserted that any set of abilities that could potentially be classified as an intelligence form, should be able to be isolated by brain damage (Gardner, 1983, p. 63). He suggested that there are separate autonomous functioning areas within the brain that make these intelligences and that if one area was damaged, the other areas would continue in perfect order. In relation to spiritual intelligence it can be noted that new research has suggested that spirituality could potentially be isolated by brain damage and is an autonomous section of the brain. V. S. Rhamanchandran's discovery of the 'God spot' in the brain seems to confirm this (Zohar and Marshall, 2000, p. 95).

Gardner (1983, p. 63) implied that within each intelligence form there will be individuals such as savants and prodigies who are functioning at a higher level of

understanding than the average person (Armstrong, 2000, p. 3). This criterion, though, is somewhat insufficient and ambiguous due to the notion that in every area of human endeavour be it sport, academia, social or emotional there will always be individuals who excel beyond the average.

He suggested that in order to classify an intelligence it must have a distinctive developmental history and a definable set of expert 'end state' performances (Gardner, 1983, p. 64). For example, there is a well documented and detailed developmental history for linguistic intelligence whereby the individual first learns the symbols associated with their language and then how to decipher, understand and communicate using the same symbols. Although this criterion is quite apparent in linguistic intelligence or mathematical intelligence, it is difficult to identify in other forms of intelligence such as naturalistic, and therefore is not completely comprehensive and accurate on every account. However, the development of religion can be traced throughout human history. Although religion and spirituality are not synonymous, religion has traditionally been the platform from which spirituality is developed. Hence, spirituality and religious expression have had a traceable development through history. This implies that spirituality does meet this intelligence form criterion.

Similarly, Gardner also suggested that an intelligence form needed to have an 'evolutionary history and an evolutionary plausibility' (Gardner, 1983, p. 64). This criterion is fraught with difficulties. For example, there is notable development in the field of technology and communications. Gardner has not addressed this within his theory but based on the assumptions of this criterion, it is quite possible that aptitudes

in regards to communications technology could in fact be classified as a form of intelligence. However, Gardner's theory was developed in the early 1980's and is not authoritative. It is quite possible that information communication and other clusters of abilities could yet be included within the canon of intelligences in the future. Gardner's theory is open to other possibilities and inclusions and as a result the topic of spiritual intelligence can be discussed and proposed as a form of intelligence that could potentially be integrated into Gardner's own theory.

Gardner also states that 'current and past psychometric findings indicate the existence of different forms of intelligence' (1983, p. 64). Existing psychometric tests support the theory of multiple intelligences as they measure more than one form of intelligence such as spatial, mathematical and linguistic abilities. Gardner states that because of this there must in fact be a multiplicity of intelligences. This criterion is somewhat inconclusive as we should not assume that something is correct simply because it is an established belief and principle. Therefore, whilst this criterion provides support for Gardner's theory, it does not validate it.

Each individual has a different level of 'ability' in each of the intelligence areas which Gardner suggests, indicates that there are in fact differing intelligence levels (1983, p. 65). For example, an individual may be gifted in the area of linguistics but struggle mathematically. Gardner asserts that if there were only one form of intelligence then that level would remain constant for the individual and would not be divided unequally amongst all 'ability' displays (1983, p. 65). This point is essential to remember within the classroom context. Just because a child struggles with mathematics does not imply that they are intellectually challenged. In this respect,

Gardner's criterion for an intelligence has paved the path for equality and effective teaching within the classroom because it acknowledges that each individual has both strengths and weaknesses.

Finally, Gardner states that one of the best indicators of intelligence is in the capacity for humans to use symbols (Armstrong, 2000, p. 8). However it appears that the use of symbols can be present in clusters of abilities that have not been included in the canon of intelligences. The example of information technology and communication could be applied within this domain. Information technology requires the use of numerous symbols and communication styles but yet it has not been included as a form of intelligence. Hence, it must be observed that this criterion is descriptive but somewhat limited in nature.

Although each of Gardner's criterion is somewhat limited in nature, the overall principles open up more possibilities in regards to further developments and inclusions into the canon of intelligences. The presence of each of these principles does present a comprehensive guideline for the definition of an intelligence. Although there are some exceptions to the criterion, as noted, generally, the criterion is effective in categorizing a set of abilities as an intelligence form and support the probability of spiritual intelligence. Further revisions of Gardner's theory are essential and it would be negligent on Gardner's behalf to not examine and evaluate his theory on a regular basis. In a shifting world, where it is necessary that teaching methodologies and curriculum content reflect the ever changing society we live in, we should expect changes in understanding intelligences.

Gardner's theory of multiple intelligences

Based on the criteria explored previously, Gardner originally suggested that there were seven forms of intelligence identifiable in human operations. He later considered two other forms that will also be reviewed. Spiritual intelligence development can occur through the use of each of Gardner's current intelligence forms. In each form, the educator should be aware of ways that spirituality can be explored and developed and thus integrate these intelligence forms into the religious studies classroom. Throughout each of the intelligence descriptions, illustrations are given of how this could be implemented in the classroom context.

Gardner's first form is linguistic intelligence and refers to the individual's capacity to use words effectively both orally and in written form (Lazear, 1994, p. 15). The student with high linguistic intelligence will be gifted at writing and communicating concepts and will generally gravitate towards activities associated with the expression of ideas. Spiritual intelligence is often represented through linguistic intelligence. Possible spiritually focused linguistic activities would include such expressions as writing a modern parable or creating a drama script.

The second form Gardner labelled as being logical- mathematical intelligence which refers to the use of numbers effectively and the ability to reason well (Armstrong, 2000, p. 2). The student will usually have sensitivity to logical patterns and relationships as well as statements and propositions. These students will tend to be interested in activities that require logical reasoning to determine answers. If this form of intelligence is applied in a religious studies classroom, the educator could use

such activities as time lines and using logical flow diagrams to illustrate the connections in the religious content studied

The third form, spatial intelligence, is characterized by the ability to perceive the visual-spatial world accurately and to perform transformations based on these perceptions (Lazear, 1994, p. 16). Spatial intelligence is usually displayed graphically and students gifted in this area will typically be drawn to the creative arts and will express themselves visually rather than linguistically. This is perhaps the most versatile within the educational context and can quite readily be applied in a spiritually focused classroom. Students should be encouraged to create visual representations of the material presented in class in order to establish meaningful connections between the information and their own spiritual journey.

The fourth form of intelligence, bodily-kinesthetic intelligence, is perhaps the most predominant form of intelligence within the classroom (Chapman, 1993, pg 131). Bodily- kinesthetic intelligence refers to expertise in using one's whole body to express ideas and feelings and the ability to use hands to produce or transform objects. These students are usually the energetic ones in the class and will often be gifted athletically. Activities involving movement and expression such as drama and dance are often appealing for these students and can quite easily be integrated into the religious studies classroom.

Musical intelligence is the fifth form of intelligence Gardner suggested. This intelligence not only refers to the ability to express an idea, thought or emotion musically but also to perceive and discriminate music effectively (Vialle and Perry,

1995, p. 16). Hence, a student with a high level of musical intelligence may not be able to play an instrument but is keenly aware of the 'message' behind the musical piece. Music is often used to trigger emotions and hence can be used in connection with spiritual development. Most individuals connect with music and display sensitivity in regards to the style of music that is presented. Musical pieces can be utilized quite extensively in the religious studies classroom to provoke deep thinking and encourage students to develop spiritually as they reflect upon the words, tone and rhythm of the song.

Gardner's sixth and seventh intelligences refer to the interpersonal and the intrapersonal (Armstrong, 2000, p. 2). Interpersonal refers to the individual's ability to perceive and make distinctions in the moods, intentions, motivations and feelings of other people. These students will often benefit from class discussions in regards to spiritual ideologies and expressions.

In comparison, intrapersonal intelligence is connected with self-knowledge and the ability to act adaptively on the basis of that knowledge. The intrapersonally intelligent student will have a deep understanding of their thoughts, feelings and emotions and will often be introspective and quiet. Spiritual intelligence is often associated with intrapersonal intelligence as spirituality often involves aspects of self reflection and evaluation. On this basis, many, including Gardner himself, have asserted that spiritual intelligence is a component of intrapersonal intelligence. However, Robert Emmons (2000, p. 1) and others who will be studied in the next chapter, suggest that spiritual intelligence is independent of the intrapersonal because it meets Gardner's criteria for the existence of an intelligence on its own merits.

Students in the religious studies classroom should be encouraged to reflect upon the learning process and their own spiritual development.

The final intelligence that Gardner added to his list was the concept of a naturalistic intelligence. The naturalistic intelligence refers to expertise in the recognition and classification of the numerous species within an individual's environment (Vialle and Perry, 2002, p. 19). These students prefer to be outside and engaging with the world around them. Christians maintain that an understanding of God will often come about from reflection on created things. This means it would be beneficial to spend class time outside amongst nature and examine created things and relating this to the Christian expression of God which will aid students with a high level of naturalistic intelligence to develop spiritually.

While Gardner once suggested that a ninth form of intelligence, existential intelligence, was also evident in human endeavour, this form of intelligence was never included in the definitive list applied in an educational setting. As existential intelligence relates directly to spiritual intelligence, the issues associated with this intelligence are dealt with later in the research.

Although there are eight forms of intelligence that Gardner recognizes, there are some considerations that need to be made when referring to this theory. Initially, each individual possesses all the intelligence forms (Armstrong, 2000, p. 10). This implies that every person, regardless of intelligence quotient, has the potential to develop all eight forms of intelligence and will display all eight forms to some degree. The implication of this in the spiritual context is that each individual will have a basic

level of spiritual intelligence. It is the task of the religious studies educator to help students locate this basic intelligence and then develop it. The educator is also encouraged to provide students with a Christian framework on which they can base their spirituality and develop a holistic and incorporated spiritual intelligence.

Another point to consider is that although there are eight forms of intelligences, the connection between the various forms is somewhat blurred (Armstrong, 2000, p. 10). It is difficult to discern exactly how one form of intelligence relates to another. For example, an individual may be explaining how to play a piece of music and this would require linguistic skills, mathematical skills, interpersonal skills and musical abilities. Similarly, a child's performance in one form of intelligence is not indicative of their level of intelligence or performance in another area (Vialle and Perry, 1995, p. 24). Thus, the intelligences work together in complex ways and are constantly interacting with each other. As noted, spiritual intelligence is quite easily applied and addressed through careful application and direction within each of the other eight intelligence forms.

Finally, there are many different ways to be intelligent within each category (Armstrong, 2000, p. 10). Although an individual may not be able to express themselves in written form (linguistic intelligence), they may express themselves orally with both clarity and flair. Hence, it is difficult to label an individual as being insufficient in any form of intelligence as each intelligence form has many ways of expressing itself (Armstrong, 2000, p. 10). In this context, the research is limited in that what is presented is based solely on the Christian perspective. Gardner has clearly suggested that each intelligence form is expressed in differing ways. It can be

convincingly argued that Christianity is not the only expression and representation of spiritual intelligence because spirituality can manifest itself separate from the Christian faith. It would be naïve to assert that Christianity provided the only mechanism for developing spiritual intelligence. It is quite possible that an individual has a high level of spiritual intelligence and is not familiar with the concept of a 'god' at all. Thus, it is essential that an educator take into account a broad understanding of intelligences to ensure that effective, fair and engaging teaching is taking place within the classroom.

The existence of more forms of intelligence

Although Gardner settled for a total of eight forms of intelligence, based on his pre-set criteria it is quite possible that there could be more identifiable forms of intelligence. Various individuals including Danah Zohar, Ian Marshall, Daniel Goleman and others have suggested possible forms of intelligence that could be added to Gardner's theory. These other forms of intelligence include spirituality, moral sensibility, humour, intuition, creativity, culinary ability, olfactory perception and mechanical ability (Armstrong, 2000, p. 10). However, it is quite apparent that quite a number of the suggested intelligences could be a manifestation of one of the original Gardner intelligences. Spiritual intelligence can in fact be represented in this category as it does seem to fit within Gardner's criteria for an intelligence. This has been debated due to the notion that it is possible to integrate spirituality into intrapersonal intelligence form (Gardner, 2000 and Mayer, 2000).

When Gardner toyed with the idea of a ninth form of intelligence during the late 1990's, he labelled this intelligence 'existential'. He said it dealt with the ultimate

life issues that each individual will deal with regardless of their culture, age, sex or intelligence levels (Armstrong, 2000, p. 127). Although this intelligence dealt with the major questions of life, it is not to be understood as a spiritual, religious or moral intelligence that is based on any particular 'truth' or religious persuasion.

Gardner later discounted this idea because it seemed to be a component of intrapersonal intelligence (2000, pg 2). However, it can be noted that spiritual intelligence is separate from intrapersonal intelligence as it does in fact fit the criteria that Gardner used to determine the existence of an intelligence form (Emmons, 2000, p. 1). As demonstrated, there are strong reasons to accept the concept of spiritual intelligence.

The Framework of Intelligence Utilized in the Classroom

Perhaps the best way to understand the multiple intelligence needs of students is to observe their behavioural issues within the classroom. The way students tend to misbehave is indicative of their learning preferences (Armstrong, 2000, p. 127). If a student is constantly drawing in class then they are generally spatially intelligent. If a student is talking or writing, their intelligence preferences could correlate with linguistic or interpersonal intelligences. In order to understand the students and provide meaningful and engaging learning activities, it is vital that the educator determine the learning preferences and styles of the student.

William Glasser (cited in Lazear, 1994, p. 211) suggests that students can develop intellectually if some basic classroom practices are adopted. The student needs to feel

loved and valued within the classroom context. This love should ideally stem from both the teacher and the other students and be expressed through acceptance and connectedness. A safe environment encourages a greater rate of student development, and better meets the students needs.

Students need a sense of independence in which they can develop their intellectual capabilities removed from constant teacher supervision and direction (Glasser cited in Lazear, 1994, p. 211). Student's thrive when they are free to make their own decisions based on classroom content, practices and tasks while also being held accountable for their actions. This measure of accountability helps develop sound working and intellectual practices for the independent student. Related to this is the need for the student to feel a sense of power and control over what happens to them in the classroom (Glasser cited in Lazear, 1994, p. 212). If a student struggles with issues of powerlessness then their intellectual development will become stunted.

The development of multiple intelligences is best fostered in an atmosphere that is fun and creative (Glasser cited in Lazear, 1994, p. 211). Students need to enjoy the situation and value what they are doing if they are to engage with it and develop intellectually. When students are able to enjoy the tasks set for them, a sense of security will also develop. Students need to have a sense that things are going to work out positively.

David Lazear, an educator who supports Gardner's theory, (1994, p.190) has made some recommendations that would aid educators to develop better practices for teaching and fostering multiple intelligences. In order for the education system to

become more diversely intelligent, the first step would be to restructure the entire curriculum. Within each subject area there should be specified outcomes and objectives relating to each of the eight intelligences. Currently, the education system is focused primarily on mathematical and linguistic intelligence. This approach would need to be restructured so that educators are required to teach the syllabus content to students in a way that was meaningful and engaging for all intelligence preferences.

Restructuring instruction methods correlates directly to the need for a new curriculum. With a change in the curriculum, educators will also need to develop new methodologies in order to apply the theory of multiple intelligences. Lazear (1994, p. 190) suggests that each lesson should be structured in line with multiple intelligence theory and that educators should learn to teach in multiple modes. Instruction should be more individualized and tailored to the individual student's intelligence strengths and aim at improving areas of current weakness. However, this is a very difficult process due to the diversity of the class. In a single class lesson, it will not be possible to cater for each of the student's individual needs. Similarly, the teacher themselves will quite often be imbalanced when it comes to the display of different intelligences due to the simple fact that the educator has their own strengths, weaknesses and preferences. Although it appears that restructuring instruction methods seems a necessary step for effective teaching, perhaps the more realistic objective would be to better educate teachers in regards to the eight forms of intelligence and suggest ways that each intelligence could be incorporated into the classroom environment.

Also, the learning process needs to be restructured (Lazear, 1994, p. 190). A direct connection needs to be made between the community, family, teacher, school and the student. A clear understanding of the theory of multiple intelligences needs to be gained by all parties relating to the student in order for successful learning to take place. Both teachers and parents need to be actively involved with the student to aid in fostering growth in each of the intelligence forms.

Finally, assessment methodologies need to be examined and restructured (Lazear, 1994, p. 190). Testing needs to be intelligence fair and determine the strength and weaknesses of the students across all eight intelligences rather than just a select few. A key to developing multiple intelligences amongst students rests with the need to teach students how to transport intelligence across the curriculum and into the practicalities of life (Lazear, 1994, p. 190).

Lazear's recommendations for effective multiple intelligence teaching is quite idealistic. Although what is proposed could potentially increase the effectiveness of the classroom environment, what has been suggested would be very difficult to implement on a number of different levels, although time and financial factors are perhaps the greatest threats to this framework. Many schools do not contain the needed resources to develop the curriculum to this extent and hence Lazear's suggestions, would not be plausible within the current education system.

CHAPTER THREE

SPIRITUAL INTELLIGENCE

Spiritual Intelligence or Spirituality: The debate

There has been debate over spirituality and whether or not it can be quantified as intelligence. Many have referred to spirituality as a form of 'heart knowledge' rather than 'head knowledge' and hence can not be referred to as a type of intelligence but as a gift from God. For instance, Descartes suggested that all intelligence is a facet of spiritual intelligence and he credited this belief to the idea that all human intelligence consists of 'clear and distinct ideas' that were placed in the mind by God (Zohar and Marshall, 2000, p. 78). He proposed that spiritual intelligence was a central intelligence that governed all other expressions of intelligent behaviour.

More recently, Robert Emmons (2000, p. 5), a psychologist at the university of California, suggested that spirituality meets Gardner's criteria for the existence of an intelligence. He took Gardner's belief that for a set of abilities to be quantified as a form of intelligence there needed to be evidence that those specified abilities had developed and changed as humanity itself progressed (1983, p. 64). Emmons says that religion, in its various forms and functions, fills this criteria. This implies that spirituality is integral to human development and the search for purpose and meaning in life.

Gardner proposed that each of his included intelligences could be affirmed by scientific study (1983, p. 63). Emmons is careful to outline that religious affiliation is

determined by influence and circumstantial factors but general religious perceptions and ideologies are more closely linked to genetic factors (2000, p. 9). This link between religious ideologies and genetics infers that there is a connection between spirituality and biological composition.

Emmons' argument falters when he suggests that meditation and outer body experiences are linked to the plausibility of spiritual intelligence (2000, p. 1). He asserts that the ability for transcendence is evidence of spiritual intelligence. This implies that if an individual can experience extra sensory events then they could potentially have a high level of spirituality. Gardner refuted this claim as he stated that meditation and outer body experiences were better expressed through bodily kinesthetic intelligence (2000, p. 2).

John Mayer, a doctor of psychology from the University of New Hampshire, also contributes to the debate suggesting that the terms 'spiritual intelligence' and 'spiritual consciousness' can often be used synonymously (2000, p.1). However, consciousness implies more of an emotional response while an intelligence is usually more concerned with factual evidence. Hence, 'spirituality' can be both an intelligence and a consciousness because it relates to individuals on both an emotional and intellectual level.

Peter Schuller also advocates the existence of a spiritually based intelligence. However, Schuller firmly states that spiritual intelligence is more likely to be better described as a working of divine grace rather than any particular intelligence (2005, p. 24). While, he asserts that spirituality is in fact a form of intelligence, he claims it is a

divine gift to humanity. 'God's spirit calls us all, but we must each choose the level of awareness, consciousness, and spiritual integration we aspire to; we must choose to access even that which is freely given' (2005, p. 49). Each individual contains the capacity for spiritual intelligence; however, the extent to which this capacity is utilized remains the choice of the individual.

The inclusion of 'spirituality' as an intelligence has been a contentious issue. Both sides of the debate have presented strong arguments but are inconclusive. Spirituality can be taught, fostered and developed and therefore can be labelled as an intelligence for the purpose of this research as it can correlate directly to educational strategies and methodologies.

The characteristics of spiritual intelligence

Spiritual intelligence refers to the set of core operations and beliefs that are treasured by each individual regardless of age, gender, culture or social situation. Due to the inner, personal nature of spiritual intelligence it is often difficult to formulate a concise definition that will function in a wide context. Idealistically, the purpose of spiritual intelligence is to enable the individual to discover their purpose in life and the reasoning behind their existence. Zohar and Marshall (2000, p. 9) state that 'Spiritual intelligence is the soul's intelligence. It is the intelligence with which we heal ourselves and with which we make ourselves whole'. Spiritual intelligence then, is ideally at the centre of human existence.

Zohar and Marshall suggest that spiritual intelligence is what binds our emotional and 'academic' intelligence in ways that bring meaning and order to life (2000, p. 4). Bowell supports this when he states that spiritual intelligence is 'the pure light of intelligence. It is illuminating and others pick up on it and want to feed on it. It nourishes...the parts that other intelligences can not reach' (2004, p. 20). The goal of spiritually intelligent education is to enable the student to react effectively to any situation and to give stability and meaning to life.

Theologian John Hick (1995, p. 44) has developed Bowell's ideas of contentment and self-acceptance further when he states that spiritual intelligence is when 'men and women have been transformed, in varying degrees, from self-centredness to reality-centredness'. This change is a spiritual, moral and political change that can begin at any time but is often inhibited by the individual's current perception of reality. This concept can quite easily be integrated into the classroom. Religious education is meant to move the student from an internal focus to being able to communicate effectively with others and to empathize with their needs and aspirations. This idea is reflected in the Seventh-day Adventist Religious Studies curriculum through the idealistic passage 'do unto others as you would have them do unto you.' Demonstration and expression of this passage would indicate a high level of spiritual intelligence within the Christian context.

Zohar and Marshall have developed a definition similar to the definitions of spiritual intelligence suggested by Bowell and Hick. They state that 'by SQ I mean the intelligence with which we address and solve problems of meaning and value, the intelligence with which we can place our actions and our lives in a wider, richer,

meaning-giving context, the intelligence with which we can assess that one course of action or one-life path is more meaningful than another' (2000, p. 4). They seem to indicate that spiritual intelligence relates to the set of abilities associated with making value judgments and determining moral ideologies. This implies then that the spiritually intelligent classroom will concentrate on morality and the basis for such behaviour. The curriculum for religious studies education needs to be examined closely and perhaps re-written with the expressed focus of moral development.

In 2000, Robert Emmons originally suggested that there were several key characteristics of spiritual intelligence. First, spiritual intelligence was associated with the individual's ability to communicate with the supernatural and move beyond the normal limitations of human frailty (Emmons, 2000, pg 1). Spiritual intelligence has the capacity to transfer the individual from an ego-centred vision of the self to a more complete picture of the wider expression of humanity.

Another characteristic refers to the ability of the individual to enter into heightened spiritual states of consciousness (Emmons, 2000, p. 1). In the Christian religious studies classroom, this is quite easily incorporated through the use of Biblical studies and communication with the Christian God through prayer and worship. The student is taught to communicate with something or someone outside of themselves and to become aware of the existence of the transcendent.

Emmons' next characteristic compares directly with Bowell's representation of spiritual intelligence in that the spiritually intelligent individual will invest everyday activities, events and relationships with a sense of the sacred (Emmons, 2000, p. 1).

This characteristic is somewhat limited as it is more feasible to suggest that the spiritually intelligent individual will develop a sense of the presence of the sacred. This form of spiritual intelligence could be explored in the religious studies classroom through the study of the Christian belief of the internal nature of Christ and the ministry of the Holy Spirit.

Emmons also discussed the ability of the spiritually intelligent individual to utilize spiritual resources in order to solve life problems (2000, p. 1). In the Christian context, this would relate to the ability of the individual to recall and apply the teachings of the Bible when making daily decisions. This suggests that it is essential that the students in a religious studies education class be familiar with Biblical principles and teachings in order to apply them in any situation. The educator must demonstrate how the principles presented in the scriptures are displayed in reality.

Emmons suggested that individual's showing a high level of virtue and morality must have a corresponding high level of spiritual intelligence (2000, p. 1). However, many, including Gardner, criticized this view, arguing that virtuous behaviour can be cultivated and developed (Gardner, 2000, p.4). Emmons later dropped this characteristic from the display of spiritual intelligence. However, morality can be related to spiritual intelligence as the basis for moral actions and can be grounded in religious or spiritual practices. As Emmons stated, it is quite possible that virtuous behaviour could be developed without spiritual intelligence developing to the same degree (2000, p. 5). The question can be asked, would it be possible to develop spiritual intelligence without a sense of morality and virtuous behaviour?

The concept of spiritual intelligence is often difficult to define and quantify as there is such diverse expressions of spirituality. The definitions outlined generally pertain to a wide sense of the spiritual, not relating to any specified religious ideologies. It is vital to note that spirituality is not contained solely within any particular religious expression. Many humanists and atheists have noted levels of high spiritual intelligence while highly religious individuals can potentially have low levels of spiritual intelligence (Zohar and Marshall, 2000, p. 9). Zohar and Marshall suggest that 'a person high in SQ might practice any religion, but without narrowness, exclusiveness, bigotry or prejudice. Equally a person high in SQ could have very spiritual qualities without being religious at all' (2000, p. 14). Hence, there is a need to differentiate between the Christian understanding of spirituality and the philosophical and physiological implications of spiritual intelligence.

Within the Christian community, the definition of spirituality and spiritual intelligence is somewhat more concise than the definitions provided by secular authors. Emmons (2000, p. 2) suggests that spiritual intelligence is 'the adaptive use of spiritual information to facilitate everyday problem solving and goal attainment.' This is an adequate representation across all religious expressions although Kwilecki goes on to state that spirituality is 'an expression of the human potential for transcendence' (cited in Emmons, 2000, p. 3). Hence, in the Christian context, it can be assumed that spiritual intelligence relates to the ability to develop a relationship with the divine and live accordingly.

Becoming Spiritually Intelligent

As educators, the purpose of this study is to determine how the spiritual intelligence of students can be improved. Richard Bowell, the instigator of spiritual intelligence training, has suggested that there are a number of key steps that need to be undertaken in order to develop spiritually. Zohar and Marshall have also developed a set of recommendations for developing spiritual intelligence that are similar to those proposed by Bowell.

The first of these steps is the need for awareness (Bowell, 2004, p. 58. Zohar and Marshall, 2000, p. 263). In this stage, the individual needs to become aware of their need for spiritual intelligence and develop an understanding of their current self-centred state. Spiritual intelligence is constantly seeking growth and development and strives to make meaningful connections between the world and all it entails. In regards to spiritual intelligence, individuals must identify their current weaknesses and ways in which they can improve.

In all areas of education one of the most vital elements is that the information presented needs to have meaning (Bowell, 2004, p. 77). Similarly, in the religious studies classroom, the spiritual ideologies presented need to reflect upon the meaning of life and have relevance to the life journey of the student. Students need to be given the tools to accept challenges, embrace difficulty, invite feedback and reflect on their development. Hence, the religious studies classroom should reflect upon the need for students to develop life skills that will enable them to approach life in a positive manner.

Zohar and Marshall differ from Bowell in that they suggest that the next step is to create a need for the individual to feel as though they wish to change (2000, p. 263). The desire to grow and develop is a powerful force that makes transition smoother and more attainable. Hence, when students feel the desire to change they are more likely to apply the needed energy and time to bring their desires into fruition. It is the role of the educator to provide the student with the tools for transformation and encourage them to continue on their path of development.

The next is the need for the individual to reflect and evaluate their life and their current mechanisms for developing connections between themselves and the world (Zohar and Marshall, 2000, p. 263). Similarly, students need to evaluate their interpretation of the self and how close this interpretation is to the 'reality' of the situation. From this step the student then moves to the need to become more fully aware of the inner self (Bowell, 2004, p. 123). The student must then rationalize and explore their inner motives, beliefs and values to understand the true desires of their inner self. This can be done in the classroom by encouraging students to embrace who they are and not to shy away from their talents, abilities and interests.

Both the student and the teacher need to have a clear vision of what objectives they are attempting to meet in order for true spiritual development to take place (Bowell, 2004, p. 135). The student needs to discover and dissolve the obstacles preventing them from attaining a higher level of spiritual intelligence. If educators are not aware of spiritual intelligence, they will often only teach in ways that reflect academic and emotional intelligence and students, not being able to see the full picture, could

potentially find the information presented irrelevant and disengaging. Educators should strive to aid students in overcoming obstacles and providing them with a path that will enable them to develop spiritually.

Life is not stationary; rather it is ever evolving and developing as the individual moves through various phases. In order for an individual to become more spiritually intelligent, it is of value that they explore the endless possibilities for moving forward (Zohar and Marshall, 2000, p. 263). The spiritually intelligent individual will explore each opportunity to some degree before deciding what path they will commit themselves to. The education process should be designed to equip students with the ability to pursue whichever path they may choose. It is the purpose of the religious studies educator to encourage the students to follow their own life journey and recognize their own individual talents and abilities.

The truly spiritually intelligent individual understands the need to remain aware that there are many different paths (Zohar and Marshall, 2000, p. 263). Once the individual has chosen a path, it is not necessary they remain on that same path for their entire life journey. Through differing experiences and developments, the individual can be shunted onto a different path. It is essential that the individual does not become stagnated and focused entirely on one life path to the extent that they reject all other opportunities for growth and development.

Finally, Bowell suggests that there are four main characteristics that a teacher must display in order to have a high level of spiritual intelligence. These characteristics include palpable goodness, an impression of selflessness, compassionate energy that

nourishes others and amazing powers of attentiveness (Bowell, 2004, p. 143). If the religious studies teacher would develop these qualities within the classroom then automatically the nature of the information presented will take on a spiritual dimension.

Bowell, Zohar and Marshall have suggested ways that spiritual intelligence can be increased. From studying an amalgamation of their suggested approaches, it can be inferred that spiritual intelligence can be achieved through a three fold process. First, the individual must be aware of the need to become more 'centred' or in touch with their spirituality. Then the individual must set a path for meeting this intrinsic need. When the individual is comfortable with their journey and their development then this will generally imply that they are in fact connected with their spiritual intelligence.

The need to develop spiritually

In Bowell's construct, spiritual intelligence is at the core of human existence and no individual can find complete fulfilment while they are alienated from their spiritual core. Therefore, it is necessary for the individual to develop spiritually in order to be a completely fulfilled and well adjusted member of society.

It is highly possible that an individual can become stunted in a spiritual context. Zohar and Marshall suggest that stunted spiritual growth should be avoided within the educational system for this indicates a lack of development of self in some way (2000, p.166). If an individual does not pursue and utilize the extent of the

intelligence they have been given, then it is quite possible that their 'core' will become imbalanced and spiritual intelligence will become stunted.

Spiritual intelligence can also become stunted if some individuals have developed an aspect of themselves out of proportion or in a negative or destructive way. The body is designed to work harmoniously and to develop in equally measured proportions. If this development ceases to be progressive and harmonious, then the psyche can become imbalanced and the potential for developing spiritually is stunted.

Spiritual development can be impaired if the individual has a conflicting or absent relationship between different facets of the psyche. If the intelligence sectors are not relating effectively and working harmoniously then spiritual development will be stunted. Hence, it is the purpose of education to ensure that all facets of the individual are being developed. The curriculum should reflect the need to develop academically, emotionally and spiritually.

Development of spiritual intelligence during adolescence

During childhood, spiritual intelligence is quite active and visible in the individual's actions. This can be noted in the way children focus primarily on their own needs and desires and are not inhibited by preconceived notions and idealisms. Although this simple version of spiritual intelligence is often rather naïve, it is enough to make young children quite stable and sure of their place within the world (Bowell, 2004, p. 39). This child-like optimism and open approach to spirituality is a model that could be adopted and encouraged in the Christian religious studies classroom. An emphasis

on the supernatural and the awe inspiring events described in the Bible will aid students to once again capture this childhood expression of spirituality.

Often, during adolescence the spiritual foundation that governed during childhood begins to fade as youth strives for independence. There is a push for autonomy and identity removed from the family. Because there is no stability and assurance for the adolescent, their inner most thoughts and experiences are often rejected and not permitted to surface (Bowell, 2004, p. 39). Educators should be aware of the emotional turbulence experienced by students and thus support them as they strive to develop their individuality.

During this stage, the adolescent will often move beyond the care and guidance of their guardians and will need to develop their own set of values and beliefs. This is often difficult for the student as they are often disengaged from their inner spirituality. Richard Bowell (2004, p. 39) suggests this is due to the fact that the education system appears to favour intellectual development while neglecting the need of the student to develop emotionally and spiritually. It is essential that as religious studies educators, we aid the student in developing every facet of their intelligence capabilities, not simply the academic. Strategies should be utilized that would encourage emotional and spiritual growth.

The best approach that educators can take in regards to adolescent spiritual development is to encourage the students to create a realistic picture of themselves and their abilities. Students will be able to develop spiritually if they are able to

embrace who they are as individuals. A true understanding of the self is the greatest knowledge an educator can give to an adolescent student struggling with identity.

Spiritual Intelligence in the classroom

The nature of spiritual intelligence and methodologies used to increase spiritual development have been discussed in some detail previously. However, the approach to teaching spirituality is somewhat different. Emmons suggests that just as educational programs have been developed that teach emotional skills, spiritual skills could be cultivated and taught. 'A spiritually intelligent character education program would go beyond the teaching of socio-emotional skills to include the basic spiritual competencies and abilities' (Emmons, 2004, p. 14). Hence, a teaching program designed to foster spiritual growth would focus more on spiritual ideologies and concepts then on basic social and emotional skills.

Zohar and Marshall criticize Western education as they maintain that the education system stunts spiritual growth. This criticism is based on the fact that Western education does not encourage the individual to reflect on their inner lives and motivations (2000, p. 285). Hence, in order to develop a spiritually intelligent curriculum, it would be necessary to incorporate elements of reflection and the mechanisms for allowing students to analyze their interior motivations and belief systems.

CHAPTER FOUR

INTERVIEW RESPONSES

Spirituality and Spiritual Intelligence

Before asking about spiritual intelligence and the way that it can be applied in the classroom, those interviewed were asked for their general definition of spirituality. Interviewee A provided a definition similar to that proposed by Zohar and Marshall earlier, that spirituality is 'the place where we understand ourselves and how we interact with the supernatural. It is to take what is believed and apply it to life and live by it'. Interviewee B also supported the research position by stating '...spirituality would relate to the relationship one has with something outside of themselves. It would be an understanding of God and then applying that understanding to real life situations.' Both then affirmed the current position which gives confidence that they have an understanding of spirituality.

In regards to the differentiation between spirituality and spiritual intelligence there was more hesitation and tension between them. Interviewee A did not support the existence of spirituality as a form of intelligence but suggested that spirituality is more closely linked to the idea of a 'consciousness'. This echoes similar arguments to those suggested by Gardner and Mayer. Interviewee A also suggested that spiritual intelligence could be more directly linked to being 'in tune' with God rather than being 'spiritually gifted'. This contrasts to Peter

Schuller's position that spirituality is a gift from God that is freely given to each individual and it is the responsibility of the recipient to develop their spirituality.

Interviewee B analysed the function of spirituality and its relation to everyday life in order to verify its existence as an intelligence form. 'The ability to relate to God and then make that relationship a part of life would be a representation of spirituality. I suppose intelligence is what allows people to deal with life situations and in that way spirituality would be classed as a part of intelligence'. In respect to the function of spirituality and its application to life events, interviewee B supported intelligence theory, but then added, 'if you mean intelligence in that it can be measured and tested I don't think you could really classify spirituality as a form of intelligence'. Gardner never stated in his criteria that an intelligence form needed to be quantified. It is interesting to note that the interview candidate felt that an intelligence needed to be measured. The implications of this are quite wide spread throughout Gardner's theory as well as in the debate in regards to the existence of spiritual intelligence. It is very difficult to measure one's interpersonal, intrapersonal and naturalistic intelligence and according to interviewee B, these intelligence forms could not actually be classified as a form of intelligence.

The definitions of intelligence and the existence of spiritual intelligence provided by the interview candidates are quite relevant to the study. Both candidates have provided definitions that are reflective of those provided in the research. In regards to the validity of spirituality as a form of intelligence they are somewhat divided, similar to the pattern found in the research. Both

participants support the propositions of this research to some degree as they both assert that spirituality relates to the relationship the individual has with God and how that relationship is applied to reality.

Spiritual Intelligence in the classroom

In the Christian context, spirituality is related directly to the relationship one has with God and the acceptance of Christ as saviour. To develop spiritually, the student must develop a sense of God and an understanding of His persona. Interviewee A states that 'children develop a sense of God much easier than adults. I don't think they are bound by laws and impossibilities and as a result they are more accepting of the impossible'. This interviewee then outlines how it is possible to present Jesus as a super hero in the classroom context as this reflects upon the impossibilities and the divine nature of Christ. To be of great benefit to this research, there should be more information in regards to the definition of a 'child'. Research conducted by Bowell suggested that young children develop a stable and realistic sense of spirituality but during adolescence it is increasingly difficult for students to respond spiritually. In this respect, interviewee A seems correct in stating that children develop a sense of God easier than adults but often adolescents will struggle.

Interviewee B reflected more closely on the research presented earlier: '…God is probably best presented to students through the individual teacher. The teacher needs to present an image of God and be "Jesus" to the students'. This correlates with the propositions put forth by Bowell, Zohar and Marshall in that

the educator's own spirituality must develop and be dynamic in nature. Spiritual development occurs when there are sound role models provided to the student and the instructional methodologies and the content is focused on supporting this development for students.

Spiritual development should idealistically be the central focus for the Christian religious studies teacher. Bowell, Emmons, Zohar and Marshall suggested strategies that could be implemented to develop spiritual intelligence in the classroom context. When questioned in regards to spiritually intelligent approaches that can be utilized in the classroom, interviewee A stated that 'I try to keep my mind open to the possibility of the unbelievable... I think it is important to develop or grow my own relationship with God.' This reflects upon the earlier research. Initially, it was hypothesized that the syllabus documents and the actual content of the course would need to be changed and developed to foster spiritual intelligence growth. However, research has shown that the actual methodologies and instructions used are perhaps the best means to develop spiritually. Whilst interviewee A does not suggest practical methodologies to adopt in the classroom, there is support for the literature position in stating that the development of the teacher's own spirituality has direct influence on the spirituality of the student.

Interviewee B relates more directly to the material presented in the classroom and the methodologies associated with it. Interviewee B states that 'encouraging students to think about the material presented and then apply it to their own lives in a way that is meaningful to them' will foster spiritual intelligence growth. In

comparison to interviewee A, interviewee B is primarily concerned with the instructional methodologies. Surprisingly, neither candidate made reference to the content of the syllabus as being insufficient. From the answers provided by both interview candidates, it can be concluded that spiritual intelligence is best taught and learnt in the classroom through the approach that the individual educator takes to teaching the religious studies syllabus. A spiritually intelligent teacher will teach in a way that will aid the spiritual development of their students.

The current syllabus

Both a strength and weakness of the current syllabus is its flexibility. The way that a teacher uses the syllabus and applies it in their classroom is left to their own interpretation. 'Its strength is that it is religious in nature and there is the option to digress towards spirituality more easily then in other subjects' (interviewee A). This relates back to the previous findings in that it is the teacher's own spirituality that will influence the way that the information is presented and digested by the students rather than the actual information that is presented.

Interviewee B is quite content with the current syllabus, saying it is well written and researched as well as containing many resources. In regards to how spiritually intelligent the current syllabus content is interviewee B replied that '… I think there is a lot of opportunity for the content to be applied in such a way that is relevant to the student.' These statements validate the research by

clearly suggesting that individual interpretation and spirituality is perhaps the greatest contributor to the classroom spiritual environment.

Originally, the focus of this research was to evaluate the syllabus documents and suggest possible amendments in regards to content. However, as the research progressed and interviews were conducted, it became apparent that, generally, the syllabus content was satisfactory. Rather, it was the instructional methodologies and the individual focus of the educator that needed to be explored. However, there are still strengths and weaknesses bound within the current syllabus that could be rectified through a spiritually intelligent focused redevelopment.

For instance, a weakness in the current religious studies curriculum for stages four and five in Seventh-day Adventist schools is that it appears to be aimed at students who have been exposed to Christianity and Adventism during their formative years. However, this is no longer viable in the Adventist school as a large proportion of students (close to 70%) do not come from Seventh-day Adventist families. Hence 'a lot of the information presented is too complex for those who have a limited understanding' (interviewee B). Interviewee A does not see this as a major issue, but sees that the individual teacher can interpret the information in different ways. 'Every teacher has their own strengths and weaknesses'. Interviewee A seems to suggest that if the content is too complex for students, the individual teacher should tailor it individually to suit the class. These amendments based on the individual needs of the class would be reflective of the teacher's own level of spiritual intelligence.

To conclude, the interview candidates were asked to make some recommendations in regards to further amendments that could be made to the current syllabus. Interviewee A stated that 'we need to be more intentional about the focus of our subject. We should focus on spirituality and encourage teachers to be more spiritual themselves'. Perhaps this could be included in the supporting documents for the syllabus to encourage teachers to be reflective upon their own spiritual journey and how that journey is being displayed in the classroom. Similarly, interviewee B stated that 'there is a lack of support for Bible teachers… I think there needs to be more support and collaboration so that Bible teachers can all be on the same page'. It would appear then, that more support services and strategies should be implemented on behalf of the religious studies teacher that will aid them in developing spiritually.

The interview as an extension of the research

The information that was provided in the interviews did in fact help to validate the research that was conducted. The interview candidates felt that spirituality was an important aspect of religious studies education and should be the focus of the religious studies teacher. This relates directly to Bowell, Zohar and Marshall's first step of acknowledging the new focus and outlining possible steps for making changes. If the educator is aware of the focus then they will be better able to adopt their methodologies and develop the spirituality of the students.

The evidence suggests that the syllabus content does not need major changes. Rather, what needs to occur in the religious studies classroom relates to individual teachers and their own spiritual development and how that spirituality is related to students. Teaching in a way that is spiritually intelligent and relating the content to the students in a meaningful and relevant way will aid the students in applying the content to their lives, resulting in spiritual development.

CHAPTER FIVE

SPIRITUAL INTELLIGENCE AND THE CURRICULUM

Purpose of Religious Education

The syllabus documentation relating to stages four and five religious studies education in Seventh-day Adventist schools, outlines that the purpose of Adventist religious education is to 'restore the image of God in humanity' (pg 7). This implies that although humans were once created perfect, humanity has drifted from God and is thus not intimately engaged with him. Hence, it is the purpose of religious education to aid students in developing an intimate relationship with God.

The syllabus reflects the concept that faith develops as humans develop (p. 8). It can be inferred that the writers of the syllabus interpreted spirituality as a form of intelligence as it develops throughout the life cycle. This then implies that spiritual intelligence testing forms and improvement methodologies can be adequately applied.

The syllabus defines faith as 'a life direction or orientation. It involves a commitment to a cause or causes, and shows a response to a personal centre of values' (p. 8). Religious education attempts to develop faith in all spiritual dimensions, however, it is the expressed purpose of Seventh-day Adventist religious education to help develop faith in a Christian context. 'The syllabus is developed to show how religious faith is living out belief, how it is developed in relationships, how it is the result of the

process of finding meaning in life, how it involves spirituality and how it brings about changes in life direction' (pg 8). This relates directly to the concepts of spiritual intelligence as SQ seeks to understand the meaning of life and act from a deep knowledge of the internal make up of the individual.

Praxis and its relation to Spiritual Intelligence

The syllabus clearly makes reference to the idea of praxis. That is, the link between theory and practice as instigated by studying religious ideologies. This is usually achieved through allowing students to look at an issue which is relevant to their stage of development. The class and the teacher will examine the Biblical data relating to the issue and construct a model based on the ideal. The students will then apply the ideal model to their own life situations and adapt based on the new model.

This idea of praxis reflects on the notion of spiritual intelligence and it is a strength of the syllabus that there is mention of this educational theory and methodology. Bowell, Zohar and Marshall have all suggested that there are a number of key steps involved in developing spiritual intelligence. In both instances there is a step pertaining to identification of the need to develop and finding the mechanisms to allow successful development to occur. The final step in both progression models was in fact the need to embrace a new model and live within the new expression of 'truth'. The idea of praxis is related directly to this concept of spiritual intelligence and this is indeed a strong point of the current syllabus.

Multiple Intelligence and the syllabus

The Seventh-day Adventist education syllabus includes a paragraph explaining the theory of multiple intelligences and the need to cater to differing intelligence types in the classroom. However, there is no conclusive statement explaining how the respective teacher is supposed to apply differing intelligence methodologies to the classroom learning environment. Hence, the teacher is not equipped to cater for the differing learning styles of the students.

Similarly, there is no reference to spiritual intelligence and ways that the teacher can increase the level of spirituality amongst students. Although the intention to restore the image of God in humanity is adequately expressed, there is no clear indication how this intention can be achieved. Hence, it is the intention of this research to suggest effective ways that spirituality can be increased within the classroom.

Strengths and weaknesses of the current syllabus

According to the discussions that occurred with the current practicing religious studies educators and the literature review, the current syllabus is quite effective but it is inconclusive. There is no definite focus and methodology that should be applied and is often left to the teacher's own personal interpretation. This could then be considered both a strength and weakness as spiritually conscious teachers can alter this syllabus in order to teach for increased spirituality while those that are unaware of the concept of spiritual intelligence and all it entails are somewhat disadvantaged.

Hence, it is the purpose of this research to provide a new framework for the teacher to use in order to ensure that spiritual development is taking place within the religious studies classroom.

Through the discussion, it can be inferred that generally, the religious studies syllabus is widely accepted and the focus of the syllabus is effective. Hence, it is the methodologies that need to be examined rather than the actual focus of the syllabus itself. However, it was highlighted that more resources and training needed to be made available to ensure that effective spiritual communication took place.

Perhaps spiritual intelligence develops most effectively through the 'hidden curriculum'. This infers that the actual teaching of spiritual intelligence could not effectively be communicated in any other way than through the actions and expressions of the individual teacher. The interview data suggests that the best way to improve spiritual intelligence in the classroom is in fact to encourage the independent teacher to become more spiritually focused themselves. Hence, it could be vital to run workshops and seminars focusing on encouraging religious educators to develop their own spirituality.

The new framework

Based on the critique of the current syllabus and the research conducted based on spiritual intelligence it is not necessary that the content of the syllabus be altered. The actual content itself could quite reasonably be taught in a spiritually intelligent context. The basic approach to teaching religious studies is what needs to be altered.

Hence, the syllabus should make reference to the need to teach in a spiritually enriching way and outline possible ways to increase spiritual intelligence within the classroom.

Firstly, the educator themselves must progress through the spiritual intelligence framework as suggested by Bowell and Zohar and Marshall. The educator must be spiritually intelligent themselves in order to aid students in their own personal development. Hence, it is strongly suggested that new training techniques and methodologies be adopted in order to effectively prepare the religious studies teacher for the classroom.

Once the educator themselves is familiar with the stages of spirituality and progressed through the framework themselves it is essential that they apply this same developmental process to the students. Based on Bowell and Zohar and Marshall, the following steps need to be taken in order to encourage spiritual development. Through an amalgamation of the models presented by Bowell, Zohar and Marshall the development of spiritual intelligence could be viewed as three fold. Firstly, the student/ educator should be made aware of the need to become more 'centred' or in touch with their spirituality. In the Christian context, this is the recognition of the sinful nature of humanity and the need for reconciliation with God. In order for this step to take place, the educator must acknowledge the truth that they themselves are sinful and in need of a saviour. This need for a saviour must be reflected to the students and be presented in a way that helps students to question their current view and their life meaning. Once the individual understands the need for intercession then they will often endeavour to achieve reconciliation with the transcendent through

whatever mechanism appeals to them. Instructing students about the nature of man and emphasis on the reasoning behind evil in the world will aid students in developing a clear picture of sin and the separation from God that humanity has suffered.

The second step is that the individual must seek a path for meeting this intrinsic need for reconciliation with the transcendent. Regardless of the individual's response to the transcendent and religious persuasion, they will still seek to find a way that they can reach an effective 'plane' of religiosity. For Buddhists this is enlightenment or nirvana, for Hindus it is quite possibly breaking free from the cycle of Samsara while for the Christian it is the developed relationship with Jesus Christ as the saviour. The second step involves the individual preparing a life path that will aid them in reaching this level of spiritual understanding. Hence, they may dedicate themselves to a life of meditation or charity or the Christian individual may simply resolve to spend more time in scripture and communicating with God.

In the educational setting the second step is perhaps the most focused upon. The entire religious studies curriculum is focused on 'restoring the image of God in humanity' (7). Hence, it is the expressed endeavour of the curriculum to provide students with the techniques needed to develop a relationship with God. Although these techniques have been included to some extent, it would be beneficial for the educator to be more aware of the expressed need to develop the student's relationship with the transcendent. As a result, there would need to be more focus on aiding the student to use the Bible effectively for their personal use and providing students with a number of different ways to communicate with the transcendent. The elements of

prayer and Bible study in the Christian context are not separate sections of the curriculum. Rather, they can be integrated effectively into all aspects of the religious studies curriculum through focused inclusion on the part of the educator.

The third and final step in developing spiritual intelligence rests with the need to pursue the religious experience outlined above. Once the individual is content with their life and the meaning that it brings then they will generally experience a greater awareness of the spiritual. However, this final step must also be flexible. If the individual does not feel as though they are developing spiritually then they must be prepared to deviate from the paths that are set and attempt to reach the transcendent level through some other mechanism. Hence, it is the role of religious education to provide the student with the varying techniques they can use in order to reach the transcendent and communicate effectively with God within the Christian context. However, a simple journaling activity completed at certain intervals reflecting on the individual's spiritual journey will also be beneficial in aiding students in reflecting on their personal spiritual journey and identifying new techniques that may be beneficial for their spirituality.

Although the focus for this section of the research has been on the Christian context it is quite possible to integrate the above steps into any form of spirituality. Regardless of religious expression, the search for the transcendent remains the same (Zohar and Marshall). It is the purpose of the individual to communicate effectively with the transcendent and hence find meaning for their own life and purposes. Hence, the steps outlined above can be followed for any religious education program.

CHAPTER SIX

CONCLUSION

Gardner's theory of multiple intelligences

Gardner's theory of multiple intelligences has been used as the framework for the study of spiritual intelligence. The theory has been a useful tool in both the research and in the application to the classroom as well. In the classroom context, Gardner's theory is the most accessible and widely accepted application of intelligence. The classification of different sets of abilities as intelligence types has aided educators in developing new approaches to teaching that cater for a variety of students and their independent needs.

While some criticism has been directed towards the theory based on the term 'intelligence' and what is a fair representation of ability, Gardner's theory has prompted little argument about the application of the theory to the classroom. This makes his theory a recognised and useful tool in the study of spiritual intelligences.

The classification of spirituality as a form of intelligence is still debated. However, it has been noted that it is quite possible to foster the development of spirituality through the careful application of the other intelligence forms in the classroom with a determined focus on spiritual content. Gardner's theory reflects upon the different methodologies that are utilized in the classroom to foster intelligence developments rather than on specific content changes. Similarly, this theory can be applied to

religious studies and spirituality as it is the instructional methodologies that should be addressed and altered in the classroom context.

Research Proposal

As a result of the research it can be established that spiritual intelligence is in fact a credible attribute of the human persona. Zohar and Marshall have established that regardless of external factors there is a propensity to seek the transcendent. Hence, it is vital that religious studies education provide students with the ability to seek the transcendent and find contentment in their spiritual journey. The mechanisms needed for spiritually intelligent growth have been described in some depth.

Originally, it was hypothesized that the syllabus content would need to be altered in order to provide effective spiritually intelligent learning. However, the research has indicated that the content itself is rather effective and that educators are quite content with the current curriculum. The research has instead emphasised the importance of teaching methodologies and the individual teacher above that of the curriculum.

Stage four and five of the Seventh-day Adventist religious studies curriculum is in fact a rather effective statement allowing for increased spirituality amongst students. However, the methodologies and personal approach by educators do need to be examined and expanded upon to ensure that spiritual development is in fact taking place. The individual spirituality of the educator is of primary importance if successful spiritual education is to take place within the classroom.

Practical applications of spiritual intelligence in the religious studies classroom

Predominantly, the teacher is encouraged to be a role model for the student. Teachers should endeavour to have a personal relationship with God that allows their spiritual side to develop and become apparent in the classroom. The attitudes and values of the teacher will have a direct impact on the students own values and impression of spirituality.

Based on the strategies proposed by Bowell, Zohar and Marshall, the educator should encourage the student to become aware of their need to develop spiritually. In the Seventh-day Adventist context, this is achieved through a focus on the great controversy and the fallen nature of humanity. Also, the example of the educator will encourage students to emulate their behaviour. If educators are excited about their spiritual life then students will in turn question their own spirituality and strive to improve their own intelligence levels.

The student also needs to be provided with the practical steps that can be used to develop spiritually. This implies that a focus on Bible study, prayer and individual communication and expression should be encouraged. Also, in the interview it was suggested that students could increase their spiritual intelligence through involvement with extra-curricular spiritual activities such as mission trips and charity fundraising.

On a practical level, teachers should endeavour to show interest in the spiritual development of each student. The educator should strive to develop their own level of spirituality and provide the students with opportunities to reflect upon their own

spiritual growth. Supporting students in their development and providing them with practical suggestions for developing spiritually is the main goal of improving spiritual intelligence in students.

Practical suggestions for the regular teacher

While the focus of this research has been upon the religious studies teacher, similar techniques could be adopted by any Christian teacher. Spirituality is best reflected to the students through a role model. The individual teacher should endeavour to be a model for the student and display how spirituality can be relevant to all areas of life. A genuine concern for the well being of the student coupled with a personal spiritual life are perhaps the most effective teaching mechanisms that a Christian teacher can use to encourage the spiritual development of the students.

Further Study

The focus of this research has been upon the current Seventh-day Adventist curriculum, hence, what is presented has been embedded within the Christian persuasion. Zohar and Marshall suggested that spirituality is often separated from religiousity and hence it is possible that an individual is not religious at all but still have a high level of spiritual intelligence. Possible further research should focus on how spiritual intelligence can be developed outside of the Christian experience and how Christian education systems can develop the spiritual intelligence of students that are of different religious traditions.

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Appendix

Spiritual Intelligence Questions

1. **In your own words, describe spirituality**

   a) The place where we understand ourselves and how we interact with the supernatural. Take what is believed and applied to life and lived by it.
   b) I guess spirituality would relate to the relationship one has with something outside of themselves. It would be an understanding of 'God' and then applying that understanding to real life situations.

2. **In your opinion, is there such a thing as 'spiritual intelligence'?**

   a) I think there is such a thing as spiritual awareness. I think it means being in tune with God rather than being more 'spiritually' gifted
   b) I don't really know. The ability to relate to God and then make that relationship a part of life would be a representation of spirituality. I suppose intelligence is what allows people to deal with life situations and in that way spirituality would be classed as a part of intelligence. If you mean intelligence in that it can be measured and tested I don't think you could really classify spirituality as a form of intelligence.

3. **How do students develop a sense of 'God'?**

   a) Children develop a sense of God much easier than adults. I don't think they are bound by laws and impossibilities and as a result they are more accepting of the impossible. Presenting Jesus as a super hero is good way to teach.
   b) I think God is probably best presented to students through the individual teacher. The teacher needs to present an image of God and be 'Jesus' to the students. It's like that saying 'you might be the only Jesus someone sees'. Encouraging students to reflect on their own personal journey, use journaling or something, can help students to develop their understanding of God.

4. **What practical approaches do you adopt in the classroom to ensure that spiritual 'intelligence' development takes place?**

   a) I try to keep my mind open to the possibility of the unbelievable. I try to remain there myself and to be open and honest and acknowledge God's work in my life. I think its important to develop or grow my own relationship with God.
   b) Encouraging students to think about the material that is presented and then apply it to their lives in a way that is meaningful to them. I can present as much information as I want but in the end the student really needs to choose to use that information in their own life at some stage. The information needs to be relevant. Using real life situations and applications and providing opportunities for students to be involved in

mission projects such as the forty hour famine, the Christmas box appeal and storm cos and all that can all help students to develop I think.

5. **How do you differentiate students that have a high level of spiritual intelligence or spirituality and students that do not maintaining that spiritual intelligence does not necessarily represent itself through religious concept attainment?**

   a) I think in each class there are two types of students. There are the religious ones who are often reluctant to enter into spirituality. It's funny that sometimes religion can hold you back from experiencing God in his fullness. The other students tend to be more open minded and willing to experience things. They are open to the way that things could be and are interested in traveling to the unknown.
   b) It's usually quite obvious which students have been exposed to Christianity. Just simply looking at student answers to questions and responses in class will usually give an indication of where the kids are spiritually. Students that are willing to participate in class and seem to have a deep empathy for their peers I think are spiritually intelligent.

6. **What do you see as the link between morals, values and spirituality?**

   a) Well your morals and values are your reasoning for doing things. Each student has different levels of moral development. Spirituality gives reason for actions rather than rules. I think that non-spiritual students can be as moral because they know the reasoning behind their actions.
   b) I think that spirituality can often influence our morals and values. Your religion and your relationship with God will ultimately affect the values you hold.

7. **What are the strengths of the current year 7-10 curriculum in regards to spiritual development?**

   a) It depends on teaching interpretation. Its strength is that it is religious in nature and there is the option to digress towards spirituality more easily then in other subjects. Yeah, it really depends on teaching interpretation. The common objective is the same but everyone adapts it to their own style.
   b) It is well written and researched. There are heaps of resources that can be used and there are some good activity suggestions that I have used effectively in the past. As for spiritual development, I think that there is a lot of opportunity for the content to be applied in such a way that it is relevant to the students. Like, when teaching about the journey of Paul it is more beneficial to focus on the characteristics of Paul and his relationship with God rather than just providing a time line of events for the students. So you might focus on honesty, faithfulness, friendship, following the call of God and that sort of thing so that it is relevant to the students and they can apply it to their own spiritual journey.

8. **What are the weaknesses of the current curriculum?**

   a) I think I already answered this in the last question. It depends on teacher interpretation. Every teacher has their own strengths and weaknesses.
   b) The current curriculum seems to be aimed at students that have grown up in a Adventist home. A lot of our students now have not come from Christian homes, let alone an Adventist home. A lot of the information presented is to complex for those who have a limited understanding. It really needs to be simplified and made more relevant to the life journey of the students.

9. **What amendments would you suggest?**

   a) There needs to be an upgrade resource wise to make sure it is more relevant to students. We need to be more intentional about the focus of our subject. We should focus on spirituality and encourage teachers to be more spiritual themselves.
   b) I think it needs to be simplified. More focus on Jesus and the great controversy would probably be more beneficial to. One thing that I have struggled with personally is that there is a lack of support for Bible teachers. I know you are talking about the curriculum but I think that there probably needs to be more support and collaboration so that Bible teachers can all be on the same page so to speak.

10. **Is it possible to separate emotional intelligence and spiritual intelligence?**

    a) Emotional intelligence is more how I relate to other people and that will relate directly to how I relate to the student and how I relate to the student will influence how effectively I pass on spirituality.
    b) I don't think so. A relationship with God is both intellectual and emotional. I guess emotional intelligence is more to do with how I relate to others while spiritual intelligence is how I relate to God. In that case, I suppose that it is possible to separate the two.

11. **Can an individual have a high level of spiritual intelligence but not have a relationship with the Christian God?**

    a) Yes. I guess those in other religions seem selfishly orientated. So I guess that, no you can't be. The display of spiritual intelligence is in their motivations.
    b) I think so. I think the only way to God is through Jesus but I think that those in other religions can have a high level of spirituality. If you take what you know and use that understanding of you 'god' or version of truth and apply it to your life then I guess that is spiritually intelligent. Those who are highly involved in their religion and value their religion, whatever it may be, as a central part of their life would probably be pretty spiritually intelligent.

12. **How do you account for spiritual intelligence in other religions or non-religious people?**

a) Everyone is religious, there seems to be a spirituality. Non-religious people are often more spiritually minded then those that are religious. They seem to have no selfish motivation. The non-religious seek spiritually just to be a better person and to be more in tune with life. Religious person are generally more spiritual so they can become more enlightened, closer to heaven etc. Motivation can be suspect in religious people.
b) As I said before, I think spiritually has more to do with using the information that you have to the best of your knowledge and applying that understanding of 'truth' to your life journey. In that respect, it is quite possible that people of other religions will have a high level of spiritual intelligence. I don't know about non-religious people. How can they be spiritual when they have no opinion about the supernatural? I guess it comes down to their own amount of 'truth' and how they are using that 'truth' in their lives.

13. How can we encourage students to be spiritually intelligent but also spiritual?

a) We can not define God and hence we can not pick a certain way to relate spirituality to the students. Everyone's expression of God is unique.
b) I think we can present them with the information and the means for developing spiritually but then allow them to make their own decisions and encourage them as they develop. We need to teach them about the life and death of Christ and the sin problem and provide them with growth opportunities such as worship programs and week of prayer and all that but then ultimately allow them to make their own decisions and then support them in whatever decision they do make.

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