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Exploring Spiritual Intelligence: Are there Implications for Classroom Practice?

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Revealing Jesus in the Learning Environment: Evidence & Impact

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Chapter Ten

Exploring Spiritual Intelligence

Are there Implications for Classroom Practice?

Jill Pearce and Anthony Williams

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Abstract

Christian educators strive to provide classroom environments that tap into all recognised intelligences that have the added incentive of helping prepare their students for a relationship with Jesus Christ. This chapter provides information pertaining to the intelligence that is most important in the Christian school context. For the past half century, scholars have been working to understand how the brain interprets, comprehends, and examines the world. The recognition of nine intelligences has provided teachers with the potential for engaging with students and enabling them to perform at their best. This chapter explores spiritual intelligence, ascertaining its origins and evolution. It introduces those scholars who have contributed to the concept's development, providing evidence of the acknowledgement and advancement of this intelligence within organisations and educational settings, with a focus on its practice and application.

* * * * *

Introduction

In classrooms, and schools generally, educators aim to maintain the highest quality of learning. Educators also, want students to

experience a safe, supportive, and positively directed socialising environment. Schools that maintain a Christian philosophy, with the desire that it pervades all aspects of school life, seek to improve the way in which the spirituality of students and staff are developed and evidenced. In this respect, a school environment (and specifically a classroom environment) that supports, develops, and nurtures spiritual growth and commitment amongst students is essential to the Christian school context. In this chapter we explore the concept of spiritual intelligence (SI) and its importance in the Christian school context. It is demonstrated that SI should be regarded as integral to the philosophy and praxis of a Christian school. In considering SI we look at its evolution from its historical beginnings and consider the position it has in the socialising and development of the individual, seeking to determine how this phenomenon translates from the workplace to an educational setting, particularly as it relates to the Christian school. We also consider the implications of SI for students and teachers in the development of faith in the Christian school context, identifying where gaps currently exist in its application and the need for future research of SI.

This chapter explores the spiritual dimension of human intelligence, as it is related in relevant research literature. The origins of the concept of the SI are conveyed, describing how the individual configures their world through application of their multiple intelligences. The historical, linear understanding of intelligence has become more horizontal in concept, a more inclusive and complex revelation of human intelligence (Curtis, 1984; Glaser, 1985; Sternberg, 1985, 2003; Thorndike & Stein, 1937).

The notion of emotional intelligence, popularised by Goleman (1996), prompted interest in human intelligence, making the concept relatable to the individual on a personal level by humanising what had previously been the domain of academe. Generally, people came to understand that the brain was conceptually not limited to just IQ. Sternberg (1985) among others, promoted this new way of thinking. More recently, websites have been created that popularise thinking on human cognition, addressing how individuals and corporations – including schools – can develop intelligence (particularly emotional intelligence) for the purpose of enhancing personal and corporate wellbeing and success. The latter part of the 20th century, saw interest

escalate (Brackett et.al., 2006; Goleman, 2018; Gotjen, 2013; RULER, 2019), challenging the “Intelligence Establishment’s” status quo with a new way of theorising about the intelligences existing in the human brain (Gardner, 1999b, p. 68).

Asking this question: “How did the brain/mind evolve over many thousands of years, in order to allow individuals (and species) to survive across a range of environments?”, Gardner (1999a, p. 28), also Mayer et al. (1999), created a new space for investigation of the brain’s multiple intelligences by establishing a set of criteria for the recognition of an intelligence. As Gardner was writing about multiple intelligences, others were keen to include an intelligence that Gardner had sidelined. Gardner, as the father of multiple intelligences theory (building on Sternberg’s theory and definition), wrote of his reluctance to include SI as an authentic part of the theory (Gardner, 2000). The work of others in this field (Emmons, 2000a, 2000b; Pargament, 1999) motivated Gardner to suggest a way in which SI could be included in his framework. In *Intelligence reframed: Multiple intelligences for the 21st century* (1999a), Gardner conceded that another intelligence, an “existential intelligence”, contributed a part in human thinking: “existential intelligence scores reasonably well on the eight criteria [of a multiple intelligence], and considering this a version of spiritual intelligence eliminates some of the problematic aspects that might otherwise have invalidated the quest” (p. 64). He reflected that he had backed himself into an “analytical corner”, concluding that existential intelligence is a “narrowly defined variety of spiritual intelligence, while the more broadly defined ‘spiritual intelligence’ is not” (p. 64). From these origins, the SI concept gained momentum, attracting more interest and a desire for further understanding of SI. The following section provides insight into how it gained traction in the field of psychology and education.

The Journey Towards Understanding and Revealing Spiritual Intelligence

Piaget’s work led 21st-century neo-Piagetian thinkers to consider the “integration of emotional and intellectual development . . . [to open up] the study of wisdom and secular spirituality in adulthood” (Eeva, 2015, p. 34). The intriguing notion that the human brain has the innate capacity to connect to a divine being led to studies that transcend age groups and environments, covering subjects from children and

adolescents (Kelcourse, 2015; Louca, 2016; Roehlkepartain, 2006) to those at the peak of their careers and development (Anand, 2017; Giles, 2012; Sadegh Ali et al., 2016; Subramaniam & Panchanatham, 2014), and extending to the areas of wellbeing and palliative care (Klocker et al., 2011; Puchalski et al., 2014). Prior to Gardner's theory of multiple intelligences, scholars in the field of psychology were investigating how to measure what goes on in the human brain. As early as 1920, Thorndike determined that individuals score differently on different measures of intelligence. Since Sternberg's (1975) dissertation, which claimed to: "(a) [relate] the form a theory of intelligence should take, (b) describe a new and general method for studying intelligence, and (c) present the beginning of a theory of intelligence" (p. iv), a change in how intelligence was perceived. Based on subsequent investigations, Sternberg (2005, p. 189) defined a "theory of successful intelligence" as:

1. the ability to achieve one's goals in life, given one's sociocultural context,
2. capitalizing on strengths and correcting or compensating for weaknesses, ... in order to
3. adapt to, shape, and select environments,
4. through a combination of analytical, creative, and practical abilities.

Sternberg's work provided a new way of thinking about human cognition, opening the way for scholars to examine how, and in what ways, the brain works. Multiple intelligences theory gained a foothold in the corporate world, as well as permeating the school context. Programs, based on the multiple intelligences concept have been implemented in schools to ensure children were offered diversity of ways in which to learn, i.e., through two or more of their multiple intelligences.

With the acceptance of multiple intelligences theory, other less-clinical intelligences could be acknowledged and included. During the last two decades of the 20th century research into how the brain works – beyond the IQ – expanded our understanding of how we think. The concept of emotional intelligence evolved from that of "social intelligence" proposed by Thorndike and Stein (1937) and Payne (1985). The work of Salovey, Mayer, Caruso and Goleman provided

further contextualisation and understanding of emotional intelligence as the way in which an individual acknowledges and responds to emotional situations concerning the self and others. In pursuit of a firm foundation for the understanding of both emotional intelligence and SI, research over the past three decades has legitimised, or at the very least provided support for the idea of these intelligences having equal standing with others in the understanding of human cognition as a whole (Emmons, 2000a; Gieseke, 2014; King, 2008; Manghrani, 2011; Marjanović & Dimitrijević, 2018; Mayer et al., 2016; Roberts, 2016). Further research has fueled current enthusiasm for knowledge about the workings of the brain giving credibility to the concept of these intelligences, and exploring how to effectively measure them. Through the work of Goleman, Mayer, Salovey and Caruso, a sound footing has been established for the concept of emotional intelligence in the school and classroom and in the corporate world. Programs for schools have been modified to include Social and Emotional Learning (SEL) (Brackett, 2017), which acknowledges that individuals learn and adapt their behaviours through social interaction. Emotional intelligence as defined here is based on Mayer and Salovey's (1997) model as the "ability to monitor one's own and others' feelings and emotions, to discriminate among them and to use this information to guide one's thinking and actions" (p. 190). Further, Salovey, et al.'s (2000) measuring of emotional intelligence resulted in the development of the Multifactor Emotional Intelligence Scale (MEIS). The emotional intelligence model created by Mayer and Salovey provided four specific and measurable abilities in emotional intelligence, related to:

- perceiving emotions,
- using emotions,
- understanding emotions, and
- managing emotions.

There was now a means of accounting for behavioural variances that traditional measures could not assess. This provided the basis of a revamped and validated test, the Mayer, Salovey, Caruso Emotional Intelligence Test (MSCEIT), which has been used in whole or in part in school contexts to measure resilience (Mestre et al., 2017) and academic performance (Rivers et al., 2012).

Building on the theory of emotional intelligence, Zohar (1997) examined the phenomena of SI, believing it could influence an individual's level of success, as well as investigating how an individual's success influences the performance and success of businesses. In *Spiritual intelligence: The ultimate intelligence* (2000), Zohar and Marshall state that SI is the "soul's intelligence ... with which we heal ourselves and with which we make ourselves whole" (p. 9), seeing it as set apart from conventional forms of religion. Their research determined that SI provides individuals with:

the intelligence with which we address and solve problems of meaning and value, ... in which we can place our actions and our lives in a wider, richer meaning-given context, ... with which we can assess that one course of action or one life-path is more meaningful than another. (Zohar and Marshall, 2000, p. 4)

Emmons (2000a), in *Is spirituality an intelligence? Motivation, cognition, and the psychology of ultimate concern*, viewed this through a religious lens, believing that SI cannot be separated from religion and pre-supposing the individual's belief in God. His belief that spiritual formation is part of a person's knowledge base, leading to adaptive problem-solving behaviour, evidenced in the statement: "spiritual formation is precisely about building an expert knowledge base of information related to the sacred" (p. 9). In *Intelligence reframed: Multiple intelligences for the 21st century* (1999), Gardner deemed that additional intelligences could meet the requirements he had created for the theory of multiple intelligences, i.e. that the understanding of human intelligence should be expanded to include more intelligences than those he had defined. In his response to Emmons' (2000a) essay, Gardner conceded that "Emmons's overall enterprise is plausible, and he raises many intriguing issues (e.g. sacredness, problem solving, the unifying potential of religion) that merit further investigation" (Gardner, 2000, p.27). Gardner further states: "somewhat to my surprise, 'existential intelligence' qualifies well as an intelligence in light of the eight criteria that I have set forth in my writing" (p. 29). Spiritual intelligence is thus implicitly approved as assisting in the interpretation and understanding of human cognition and brain function.

In comparison, the work of King (2008) does not see an individual's SI as linked to a set of beliefs, nor to the individual's need to define

themselves as a spiritual person. King and DeCicco (2009) further refined the definition of SI as:

a set of mental capacities which contribute to the awareness, integration, adaptive application of the nonmaterial and transcendent aspects of one's existence, leading to such outcomes as deep existential reflection, enhancement of meaning, recognition of the transcendent self, and mastery of spiritual states. (p. 69)

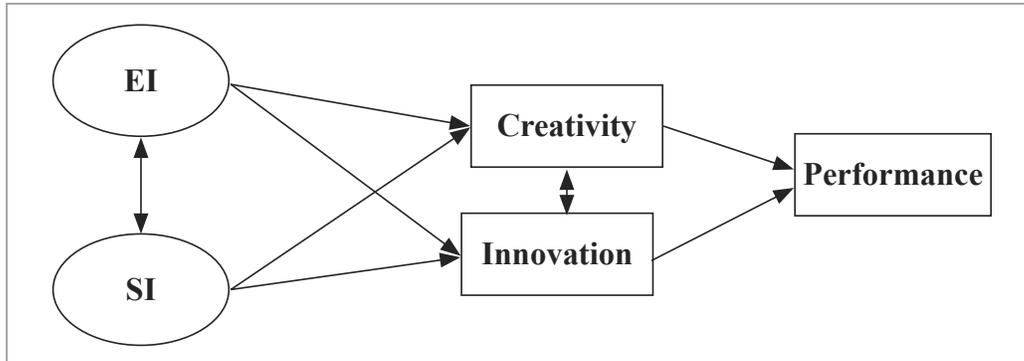
Benedict-Montgomery (2014) identified that, if SI is effective “as a lens through which we look at the world to achieve a better life, self-compassion may well be the lens through which we look at *ourselves* in order to do so” (p. 2). This statement resonates within the Christian school environment, where teachers and other staff are free to reveal their SI, demonstrating to their students a capacity to learn and grow while utilising it.

Understanding Spiritual Intelligence

The scope of SI, as seen here, includes the disciplines of education, psychiatry and business and the areas of individual/corporate mental health and wellbeing (Benedict-Montgomery, 2014; Chin et al., 2012; King, 2008; Pretorius, 2016; Shukla et al., 2013; Šilingienė & Škėrienė, 2014). Further, Amram (2009), Chin et al. (2012) and Malik (2017) have sought to discover links between the capacities and attributes of SI and emotional intelligence due to their both being “hot” intelligences. Hot intelligences, according to Mayer and Salovey (2011), are those that “concern personally relevant information to which people often have personal reactions: of pain, pleasure, defensiveness, emotionality, or moral judgement” (p. 544).

In Chin et al.'s (2012) study, to uncover the “secrets” of successful entrepreneurs, a conceptual framework was created to relate SI and emotional intelligence to the “nurturing [of] creativity and innovation among successful entrepreneurs” (2012, p. 262). Figure 1 is an example of a framework that demonstrates Chin et al.'s (2012) understanding of the interconnectivity of emotional intelligence, SI and performance; it is designed for the workplace and based on the constructs of emotional intelligence and SI developed by Palmer and Stough (2001).

Figure 10.1 Theoretical Framework Showing the Relationships Between Emotional Intelligence (EI), Spiritual Intelligence (SI) and Performance (in the Workplace)



Note. From Relationship between emotional intelligence and spiritual intelligence in nurturing creativity and innovation among successful entrepreneurs: A conceptual framework. *Procedia - Social and Behavioral Sciences*, 57, (p. 265) by Chin, S., Raman, K., Yeow, J., & Eze, U. (2012). <https://doi.org/10.1016/j.sbspro.2012.09.1184>

Figure 10.1 shows the inter-relatedness of emotional intelligence and SI and the influence of each on the individual's performance. Further to Chin et al.'s work, Wolman (2001) distinguished SI as the "human capacity to ask ultimate questions about the meaning of life, and to simultaneously experience the seamless connection between each of us and the world in which we live" (p. 83). Wolman (2001) developed the Psycho-Matrix Spirituality Inventory (PSI) (<http://psychomatrix.com/dr-wolman/>), which allows individuals to identify their own spirituality based on the spectrum of their experience and behaviour. Wolman believed that "an empirically based investigation of spirituality can help overcome the major rift between science and spirituality, with one another, and with the world we live in" (Wolman, 2001, p. 8). Drawing from an American cultural perspective, Wolman saw a need to create a measure of SI that could be used to "create dialogue between people" (p. 9); his measure highlights seven specific areas that build the spectrum of a person's spiritual experience and behaviour (Table 10.1).

Wolman insightfully stated that "as one of the important applied areas in which spirituality affects our lives, education holds the 'key to the future'" (p. 25). He believed that religion is a subset of spirituality (p. 29).

Table 10.1 Wolman’s Psycho-Matrix Spirituality Index: Factors

Divinity	Connection with a God figure or divine energy source.
Mindfulness	Awareness of the interconnection of the mind and the body, with an emphasis on practices that enhance that relationship.
Intellectuality	A cognitive, inquiring approach to spirituality, with a focus on reading and discussing sacred texts.
Community	The quality of spirituality enacting connection to the community at large, whether in charity or politics.
Extrasensory Perception	Spiritual feelings and perceptions associated with nonrational ways of knowing, including prophetic dreams and near-death experiences.
Childhood Spirituality	A personal, historical association to spirituality through family tradition and activity.
Trauma	A stimulus to spiritual awareness through experiencing physical or emotional illness or trauma to self or loved ones.

Note. Adapted from *Thinking with your soul: Spiritual intelligence and why it matters.* (pp. 2–3) by Wolman, R. (2001). Harmony Books

Frameworks and models of SI support an understanding of its facets. In King’s (2008, p. 54) model (see Table 10.2), there are four key factors of SI that are seen as mental capabilities.

Table 10.2 Four-Factor Model of Spiritual Intelligence (SISRI-24)

Four-Factor Model of SI
• Critical existential thinking
• Personal meaning production
• Transcendental awareness
• Conscious state expansion

Note. From *Rethinking claims of spiritual intelligence: A definition, model, and measure* (Publication Number MR43187) [Masters, Trent University] (p.54) by King, D. (2008). ProQuest

During the validation process of the instrument used to devise the Spiritual Intelligence Self-Report Inventory (SISRI-24) framework it was suggested that more cross-cultural research should be conducted (i.e. beyond the sample of Canadian university students used in the original 2008 study). Further research conducted with the SISRI-24 in the context of an Indian workplace (Anbugeetha, 2015) confirmed the instrument's validity.

Emmons (2000a, p. 10) further identified five abilities possessed by spiritually intelligent individuals (see Table 10.3).

Table 10.3 Core Components of Spiritual Intelligence

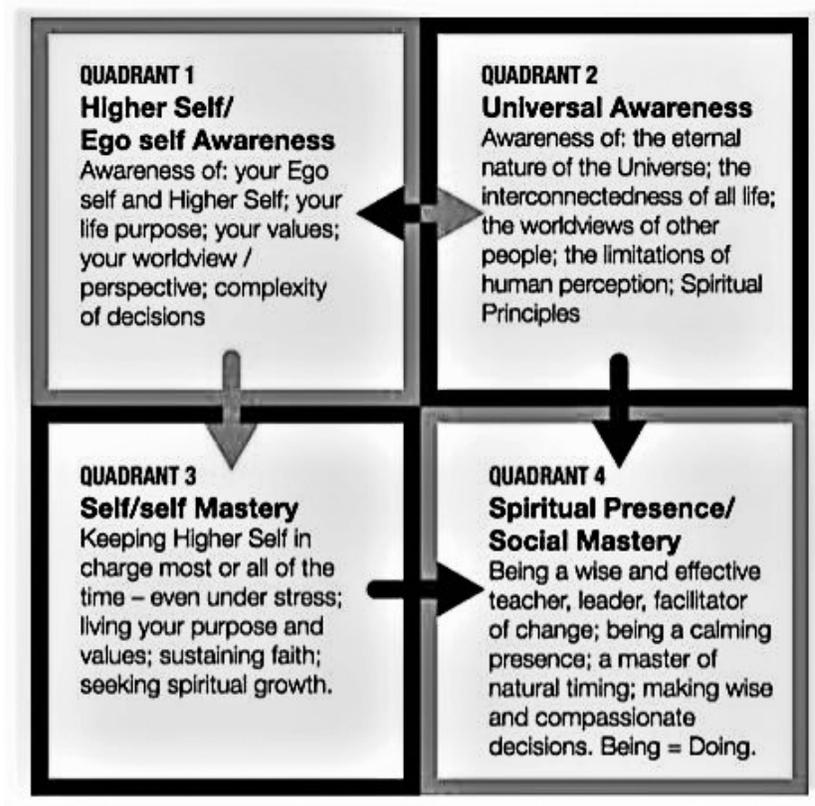
Cores Components of SI
• The capacity for transcendence.
• The ability to enter heightened spiritual states of consciousness.
• The ability to invest everyday activities, events and relationships with a sense of the sacred.
• The ability to utilise spiritual resources to solve problems in living.
• The capacity to engage in virtuous behaviour (to show forgiveness, to express gratitude, to be humble and to display compassion).

Note. From *Is spirituality an intelligence? Motivation, cognition, and the psychology of ultimate concern. International Journal for the Psychology of Religion, 10(1)*, p.10 by Emmons, R. (2000). https://doi.org/10.1207/s15327582ijpr1001_2

Some components are not confined to those who practice mainstream Christian religions: “Spiritual Intelligence includes abilities and competencies that are differentially valued in different cultures ... [T] ethering spirituality and intelligence enables an acknowledgment of and deeper appreciation for spiritual and religious ways of knowing that might be highly prized in certain cultures” (Emmons, 2000a, p. 21). Wigglesworth (2014) identified 21 skills that could be associated with SI. Wigglesworth organised these skills into four quadrants (Figure 10.2) – higher self/ego self awareness, universal awareness,

self/self mastery and spiritual presence/social mastery – these aligning with other inventories such as emotional intelligence.

Figure 10.2 Four Quadrants of Spiritual Intelligence



Note. The image was created for a sample report of SQ21™ Spiritual Intelligence Assessment from deep change® Distinctive Results, Wigglesworth, C. (2014), Conscious Pursuit, found in <https://deepchange.com>. ©2004 Conscious Pursuits, Inc. Licensed to Deep Change, Inc. (https://www.deepchange.com/uploads/resource_article/file_name/1/CA7524357-Sample_Report.PDF)

Table 10.4 lists the 21 skills that comprise the SQi™, a self-reporting assessment tool, which is “faith neutral”, the language used having no bias towards a particular religion or denomination. It is made evident in the preparation for this assessment that there is no wrong or right answer as the individual has control over their own spiritual journey, and that the skills vary in their importance to each individual. It is not claimed that this list of skills is exhaustive; rather, it is acknowledged that there may be others, not included, that would be of benefit to an individual in developing their SI. The skills are highly interpretive, requiring the individual to have insight into

their feelings and into how they interpret their world and the people with whom they interact. This tool is primarily used by individuals and corporations seeking to tap into and improve their individual or corporate SI and, in so doing, increase their overall performance.

Table 10.4 21 Skills of Spiritual Intelligence

Quadrant	Skill
Higher self/ ego self awareness	Aware of own worldview
	Aware of life purpose
	Aware of values hierarchy
	Complexity of thought
	Aware of ego and higher self
Universal awareness	Aware of interconnectedness
	Aware of other worldviews
	Breadth of time perception
	Aware of perception limits
	Aware of spiritual laws
Self/self mastery	Experience of oneness
	Commitment to spirit[ual] growth
	Keeping spirit in charge
	Living purpose and value
	Sustaining faith
Social mastery/ spiritual presence	Seeking guidance
	Wise teacher of spirit
	Wise change agent
	Compassion/wise decisions
	Calming healing presence
	Align ebb and flow of life

Note. Adapted from “SQ21: The Twenty-One Skills of Spiritual Intelligence” by Wigglesworth, C. (2014). SelectBooks, Inc.

Using grounded theory, Amram (2007) conducted 71 interviews with participants chosen by their colleagues as being spiritually intelligent. The participants came from a variety of cultural and religious backgrounds and from different workplaces. From the interviews, Amram suggested seven dimensions of SI, as shown in Table 10.5. These dimensions provide additional considerations for

the understanding of SI and how this understanding may be applied in the field of education.

Table 10.5 Seven Dimensions of Spiritual Intelligence (Amram, 2007)

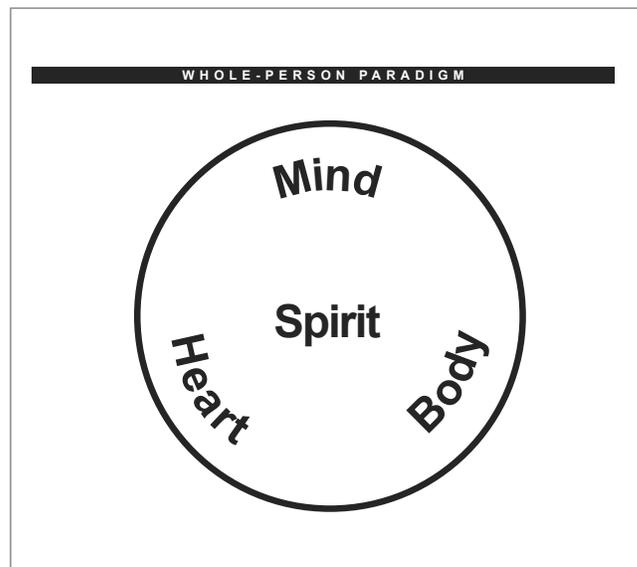
Dimension	Major Theme	Sub-Themes
1	Meaning	<ul style="list-style-type: none"> Experiencing meaning in daily activities through a sense of purpose and a call for service, including during pain and suffering.
2	Consciousness	<ul style="list-style-type: none"> Trans-rational knowing – transcending rationality through synthesis of paradoxes and using various states of consciousness, e.g. meditation, prayer, silence, intuition or dreams. Mindfulness – knowing the self and living consciously with clear intention and mindful, embodied awareness and presence. Practice – using a variety of practices to develop and refine consciousness or spiritual qualities.
3	Grace: Love and reverence for the sacred in life.	<ul style="list-style-type: none"> Sacred – living in harmony and alignment with the sacred/divine, a universal life force, nature or one’s true essential nature. Love – love of life based on gratitude, abundance, beauty and joy. Trust – a hopeful/optimistic outlook based on faith or trust.
4	Transcendence: Transcend the small self to reach an interconnected wholeness.	<ul style="list-style-type: none"> Holism – utilising a systems perspective, seeing wholeness, unity and interconnection among diversity and differentiation. Relational I–Thou – nurturing connection/relationships with compassion, empathy, generosity and I–Thou orientation.
5	Truth: Live in open curiosity, and love for all truth/creation	<ul style="list-style-type: none"> Acceptance – loving and forgiving what is, including the “negative” and shadow. Openness – being curious and open to all truth, including respecting multiple wisdom traditions.
6	Peaceful surrender to self (God, truth, absolute, true nature)	<ul style="list-style-type: none"> Peacefulness – Self-acceptance, self-compassion, inner-wholeness and equanimity. Egolessness – letting go of persona to maintain humble receptivity, surrendering and allowing what wants and needs to happen.
7	Inner-directed freedom aligned to action	<ul style="list-style-type: none"> Freedom – liberation from conditioning, attachments and fears, demonstrating courage and playfulness. Discernment – knowing one’s truth using an inner-compass (conscience). Integrity – acting authentically in alignment with one’s conscience and values.

Note. Adapted from “The Seven Dimensions of Spiritual Intelligence: An Ecumenical, Grounded Theory” by Amram, Y. (2007), 115th Annual Conference of the American Psychological Association (p.2-4).

The Integrated Spiritual Intelligence Scale (ISIS), a measure of SI, determined that “Spiritual Intelligence contributes to wellbeing and can be differentiated from spirituality and or spiritual experience, belief and orientation” (Amram, 2008, p. 36).

Stephen Covey (2004) represents the whole person as being made up of four intelligences (Figure 10.3). According to Covey, to be an effective leader (individual), one needs to engage each of these habits and find a voice to share with the world.

Figure 10.3 Covey’s Whole Person Paradigm



Note. From “The 8th Habit: From effectiveness to greatness” by Covey, S. (2004), (p. 50) Free Press: A Division of Simon & Schuster, Inc.

The challenge of viewing children through the four lenses depicted in Figure 10.3 is not new to teachers in Christian schools. Perhaps the greater challenge lies in the teacher being able to acknowledge and understand their own “whole person” before they can focus on that of the child in their classroom. Covey provides a road map to aid this process. Table 10.6 documents the capacities of the whole person, as described by Covey, with the last column providing ways for the person to give voice to each part of the whole. With these in mind, educators may be better equipped to understand themselves and the children in their realm of influence. Covey states that “SI is the central and most fundamental of all intelligences because it becomes the source of guidance for the other three. Spiritual Intelligence

represents our drive for meaning and connection with the infinite” (p. 53). Wolman (2001), in his book *Thinking with your soul: Spiritual intelligence and why it matters*, proposes an “expanded definition of intelligence, including spiritual intelligence, that adheres to the following sequence: noticing, knowing, understanding, action” (p. 93). This progression simulates that of Covey’s synthesis in Figure 10.3.

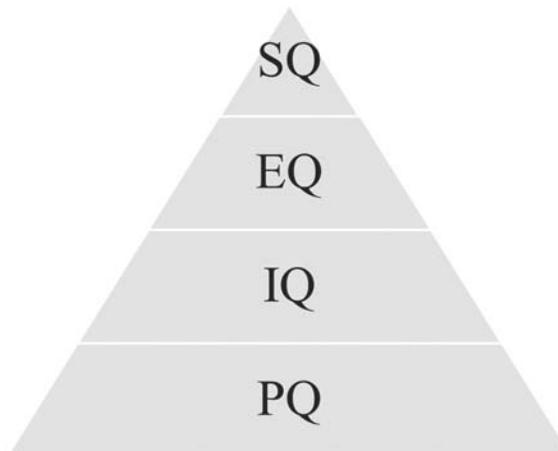
Table 10.6 Stephen Covey’s Find Your Voice Summary (2004, p. 84)

Whole Person	Four Needs	Four Intelligences/ Capacities	Four Attributes	Voice
Body	To live	Physical intelligence	Discipline	Need
Mind	To learn	Mental intelligence	Vision	Talent (discipline focus)
Heart	To love	Emotional intelligence	Passion	Passion (love to do)
Spirit	To leave a legacy	Spiritual intelligence	Conscience	Conscience (do what’s right)

Note. From “The 8th Habit: From effectiveness to greatness” by Covey, S. (2004). (p.84) Free Press: A Division of Simon & Schuster, Inc.

The purpose and vision of the Christian school would seem to be the optimum environment in which to acknowledge that humans have the capacity to reflect on that which is existential and to connect with it, as Covey and Wolman both indicate.

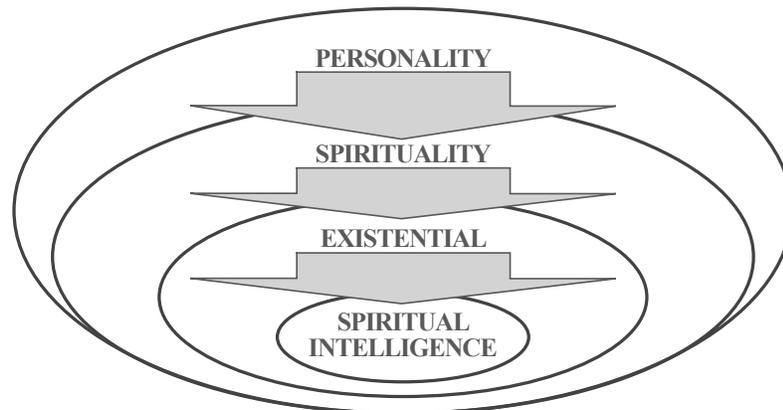
Wigglesworth (2013) defined SI as “the ability to behave with wisdom and compassion, while maintaining inner and outer peace, regardless of the situation” (p.447). Coming from a corporate background, Wigglesworth approached SI as faith-neutral, faith-friendly and science-friendly. Her model of human cognition (with four key intelligences: IQ, emotional intelligence, SI and physical intelligence) became the basis for her SI tool, the SQ21, used to investigate leadership and deep intelligence within corporations and individuals. Wigglesworth represented this in her own model of multiple intelligences (Figure 10.4).

Figure 10.4 Wigglesworth's Model of Multiple Intelligences

Note. PQ = physical intelligence, IQ = cognitive intelligence, EQ = emotional intelligence, and SQ = spiritual intelligence.

From “Spiritual intelligence” by Wigglesworth, C. (2013). In Neal, J. (Ed.), “Handbook of Faith and Spirituality in the Workplace” (pp. 441-453). Springer.

Wigglesworth saw the tiers of the pyramid as linked to the maturity of the individual. An individual's ability to gain SI mirrors that individual's age and experiences. From Wigglesworth's perspective, gaining SI requires years of maturity. Skrzypińska's article (2020, p. 10) offers a comprehensive review of SI literature. The theoretical model shown in Figure 10.5 demonstrates the perceived relationship between personality, spirituality, existential intelligence and SI in the search for the meaning of life.

Figure 10.5 Theoretical Model of the Relationship between Personality, Spirituality, Existential Intelligence and Spiritual Intelligence

Note: From “Does Spiritual Intelligence (SI) Exist? A Theoretical Investigation of a Tool Useful for Finding the Meaning of Life” by Skrzypińska, K. (2020) *Journal of Religion and Health*. (p.10) (<https://doi.org/10.1007/s10943-020-01005-8>)

Within the tertiary education context, Upadhyay and Upadhyay (2016) saw the “dire need to integrate spirituality into management, education, research and technology ... [to provide] a proper convergence of spirituality with research performance of university teachers ... [leading to the] development of a strong academic learning process” (p. 591). In their investigation, Upadhyay and Upadhyay sought to generate an SI index. The established 12 Dimensions of Spiritual Intelligence (Table 7) (Zohar & Marshall, as cited in Upadhyay & Upadhyay, 2016, p. 593) gave a benchmark that could be used by university management to motivate an efficient educational research environment. Given the breadth of interpretation of these 12 dimensions, there is potential for leaders and administrators in Christian schools to include them as criteria when considering the capability of staff. Christian schools could also benefit from considering the depth of each dimension, as perceived by the schools and by others.

Table 10.7 Twelve Dimensions of Spiritual Intelligence (Zohar and Marshall)

Dimensions	
High self-awareness (HSA)	Spontaneity (S)
Field independence (FI)	Humility (H)
Compassion (C)	Celebrating of diversity (CD)
Being vision and value led (BVV)	Tendency to ask why (TAW)
Positive use of adversity (PUA)	Holism (HM)
Sense of vocation (SV)	Ability to reframe (AR)

Note. Reproduced from “A Multi- Criteria Decision Framework to Measure Spiritual Intelligence of University Teachers” by Upadhyay, S., & Upadhyay, N. (2016) *Procedia Computer Science*, 91. (p. 593) (<https://doi.org/10.1016/j.procs.2016.07.150>)

Upadhyay and Upadhyay (2018) extended their investigation into how best to use and measure SI, choosing to include a multi-criteria

fuzzy framework to measure SI in the “fuzzy environment”. A ‘fuzzy environment’ whereby “a decision process [in which the] goals and/or the constraints, but not necessarily the system under control, are fuzzy in nature. This means that the goals and/or the constraints constitute classes of alternatives whose boundaries are not sharply defined” (Bellman, R. E., & Zadeh, L. A. 1970, abstract). This tool was used as a means of allowing “organizations, scholars and practitioners to apply Spiritual Intelligence not only in assessing performance but also in resolving issues related to creative pursuits and leadership endeavours in a data driven organisation” (Upadhyay and Upadhyay, 2018, p. 205). Using the fuzzy framework helped to unpack the layers of some scales of SI measurement, allowing for “customisation or tailoring and meeting various Spiritual Intelligence constructs and dimensions” (Upadhyay and Upadhyay, 2018, p. 211). Giving organisations a tool to discover the existence and/or depth of the SI of their employees also lets those employees better understand their own SI as it relates to their work environment.

Spiritual Intelligence in School Settings

In “The Relationship Between Spiritual Intelligence and Efficacy Among Iranian EFL [English as a Foreign Language] Teachers”, Marghzar and Marzban (2018) used two questionnaires – the SISRI-24 (King, 2008) and the EFLT Teacher Efficacy Instrument (ELTEI) – and established that “there was a positive significant relationship between teacher SI and teacher efficacy ... there is a significant difference between male and female teachers regarding their personal meaning production” (p. 69). Another quantitative investigation, conducted by Sadegh Ali et al. (2016), used the SISRI-24 in conjunction with demographic data, Lali’s lifestyle questionnaire and the Minnesota job satisfaction questionnaire on a randomly selected sample of 297 teachers. The results of this research (Sadegh Ali et al., 2016, p. 30) show that SI impacts the job satisfaction of the participants through lifestyle effects, with SI having a direct significant effect on the lifestyle of the participants, leading to the conclusion that there was a significant need for SI components as well as lifestyle coping mechanisms to be developed (p. 35).

Kilcup (2014) used quantitative and qualitative approaches, employing the SISRI, the ISIS and the Intrinsic Spirituality Scale (ISS)

to “discover whether Spiritual Intelligence can be found in adolescents ages 12 to 18, and if so, how it is subjectively experienced” (p. 4). Using the lens of transpersonal psychology, defined as “an area of humanistic psychology that focuses on the exploration of the nature, varieties, causes, and effects of ‘higher’ states of consciousness and transcendental experiences” (American Psychological Association, 2020.), indicated that SI does exist in adolescents aged 12 to 18 and “that some students demonstrate the ability to experience the transcendent as well as display behaviours that are in line with wisdom traditions and spiritual virtues” (Kilcup, 2014, p. 113). Kilcup also recommended that the faith development theory of Fowler (1981) be reviewed in response to the results of her research. Streib (2010) presented an alternative approach to faith development in which the laying down of faith experiences is likened to the laying down of silt on a riverbed over time, in layers expressed as “religious styles” that are independent of the age of the individual. Each layer brings growth and new experiences to inform the next layer. The individual can revisit each layer as new experiences shape their faith development.

Conclusion

The relevance of SI (as a part of human cognition) in the study of how the brain functions has been demonstrated in this chapter. Religious and secular academics alike have researched the importance of SI in both the corporate and individual worlds. Their conclusions have drawn interest because they relate to how people interact with others and acknowledge that there is a significant Other. In this 21st century, individuals are seeking overtly and publicly to improve their life outcomes and wellbeing (Kent et al., 2015; Litchfield et al., 2016), while managers and educators are seeking to improve their business outcomes. Teachers are looking for new and validated ideas and programs to improve their own and their students’ potential (Ashkanasy, 2006; Chandler, 2017; Education New South Wales, 2018; Hoffmann et al., 2020). Christian educators, and the institutions that employ them, accept that an individual uses body, mind and soul to learn and to grow (Adventist Education (n.d.); Christian Schools Australia (n.d.); Seventh-day Adventist Church, South Pacific Education, (n.d.); White & Randazzo, (2019)). The research into SI considered in this chapter highlights the increasing importance

placed on SI in some secular and faith-based/Christian workplaces. If the primary reason for the existence of Christian educators is to develop Christian faith in the students they teach, they may want to consider how they understand, assimilate, and use their SI in relation to themselves, their classrooms and, primarily, their endeavours to enhance student learning in the faith-based classroom.

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