

## **SPIRITUAL INTELLIGENCE IN ETHICS AND EDUCATION– A LITERATURE REVIEW**

Dr. J.A.Raja<sup>1</sup>, Dr. R. Vani<sup>2</sup>

<sup>1</sup>Associate Professor, The Oxford College of Business Management, Bengaluru

<sup>2</sup>Assistant Professor, S.I.V.E.T College, Chennai

### **Abstract**

Spiritual Intelligence is an emerging concept in the current academic and corporate scenario, though many philosophers and scholars have discussed it few decades ago. Like emotional intelligence and analytical intelligence, spiritual intelligence is also an emotion or expression of human ability or perception about different concepts or activities. This article anthologizes the definitions, perception and applications of spiritual intelligence through the view of different authors from their works. The foremost objective of this article is to analyse the understandings of people from different sectors about the spiritual intelligence in their platforms. When spirituality is understood as a basic element of educational, business and political practices, the morality and values would strongly rooted in all the spheres of global population. Hence, the article tries to bring out the significance of spiritual intelligence as an undeniable source for human excellence for the future generation to be ethical and spiritual.

**Keywords:** Spiritual Intelligence, Spirituality, Ethics, Morality, Spiritual Education

### **Introduction**

Spirituality is a universal belief that focuses on godliness and thoughts associated with good and right (Sabbal Patel, 2016)<sup>1</sup>. The concept of spiritualism highly hold on with individualism and passionate towards attaining the ultimate level among human beings (Evren, 2011)<sup>2</sup>. Yosi Joseph Amram (2022)<sup>3</sup> cited the statement of Myers et.al (2003)<sup>4</sup> and described the term spirituality as the ability of the mankind to design and structure their life in a righteous direction to achieve socialisation and self-growth. That further leads to peace, enabling the sense of intuition and finally attaining ineffable goodliness (Hitzhusen, Gregory E, 2004)<sup>5</sup>. Ljubomir Drakulevski (2014)<sup>6</sup> defined spirituality as the source of insight and a self-regulating ideology. Krishnaveni (2020)<sup>7</sup> highlighted the emergence of the term of Spiritual Intelligence, which has been created by Danah Zohar (1997)<sup>8</sup>. It has been further mentioned as a psychological term that initiates the behaviour or the thoughts of an individual. Sabbal Patel (2016)<sup>1</sup> mentioned that the spiritual intelligence is the ability of the brain that functions through the neural oscillations and are enabled with solving problems through values and thereby identifying the moral way of living. Selman et.al (2005)<sup>9</sup> also stated that the neural oscillations are associated with the process of unifying, transforming and integrating the intentions and emotions, which are the actual functions of the human brain. They also added that the Spiritual intelligence also have the ability to soften the rigidity through the sense of compassionate understanding. Razia (2019)<sup>10</sup> cited the work of noble (2001)<sup>11</sup> and stated that the spiritual intelligence is also a healing agent that renovates an individual's personal and social way of living. According to Emmons (2000)<sup>12</sup>, spirituality itself an functional element, which is a source that merged from Intelligence that helps an individual to resolve issues by analysing their origin and characteristics and thus leading a successful life. Qamar Saleem et.al (2017)<sup>13</sup> mentioned the different terms that resemble spiritual intelligence and stated that the spiritual intelligence is an tool to identify differentiate the myths from truth. Moreover, spiritual intelligence serves as source of transformation from one stage to other, like the concept of self to spirituality. And hence spiritual intelligence is considered to be a consciousness that influences the body and the soul for an everlasting awakening (Vaughan F, 2002)<sup>14</sup>.

### **Spiritual Intelligence and Education**

Qiangqiang Ma (2022)<sup>15</sup> highlighted the statement of Koenig et al., (2000)<sup>16</sup> that the term spiritual intelligence is nowhere resembling the synonym of religion or any other terms that is similar to religion. It is purely a power of emotion that supports the learners to be more spiritual and build their environment with morality and values. Mohammad Bakhshi (2016)<sup>17</sup> explains the importance of teachers with spiritual intelligence and how spiritual intelligence in teacher pave way for shaping the student community with spiritual, logical and emotional behavior. Spiritual intelligence among the teachers could strengthen the skills, spirituality of the students and lead them towards values and morality. Moreover, the spiritually strong teacher alone could guide the students to be spiritual and educate them about the values that includes empathy, loyalty, care etc (Nancy Agrawal, Mahmood S. Khan, 2015)<sup>18</sup>. Chitra

et. al (2023)<sup>19</sup> highlighted the statement of Ker-Dincer (2007)<sup>20</sup> and described the quality of spiritual intelligence among the teachers as the ability to transform the students of any age group to be more polite, intellectual and be a dignified individual in the society. Spiritual intelligence becomes an indisputable part of teacher education curriculum since the role of teachers are obligatory in framing the future generation (Piku Chowdhury, 2023)<sup>21</sup>. The students who are capable of attaining spiritual intelligence through training or any other sources, seems to be the better learners of multiple languages. The extracts through learning languages of different culture helps them to identify effective methods to lead a intended life and also be the predictors of the future (Azizi, M., & Zamaniyan, M., 2013)<sup>22</sup>. Subbiondo, J.L. (2005)<sup>23</sup> speaks about the need for inculcating topics and concepts in the curriculum of universities that supports the emergence of spirituality among students. Topics focusing in leadership qualities through ethical behavior and morality would definitely support the learners' sense of spiritual intelligence. Schmidt-Wilk et.al (2000)<sup>24</sup> also discussed about the need for adding spiritual contents in the curriculum, that would induce spirituality among students for attaining knowledge. The author also condemned that the universities and higher education institutions should insist on implementing contents promoting spiritual intelligence among students. Chetan Jayant Prabhu et.al (2019)<sup>25</sup> highlights the need for spiritual intelligence among students to frame themselves as the effective leaders who focuses on sustainability, that is much required for unique approaches in the education and business environment. Safara, M., & Bhatia, M. S. (2013)<sup>26</sup> appreciated the researches carried out in the spiritual intelligence concept and mentioned that it would support the growth of spirituality and effective intelligence among the students and the educationalists. Charkhabi et. al (2014)<sup>27</sup> shared the results of the training conducted by them among the students on spiritual intelligence. They observed the positive implementation of Spiritual Intelligence, which reduces psychological issues, and stress among the students and resulted in an effective mental health among them.

### **Spiritual Intelligence – Values & Morality**

Ljubomir Drakulevski (2014)<sup>28</sup> speaks about the necessity of ethical practices in the current business scenario. The authors also signify the ethical role of every individual in the organization for the holistic growth. Highlighting the statements of Pruzan (2004)<sup>29</sup> who projected spirituality-based leadership, the authors denoted that the spiritual intelligence is the base for ethical practices the organizations that leads the organization towards branding, corporate social responsibility and sustainable growth. Shreshtha Yadav et.al (2016)<sup>30</sup> discussed about the relationship between spirituality and ethical negotiations in the business scenario. They highlighted the statements of different authors, who spoke about spiritual intelligence along with business ethics. Appreciating the ethical employees of the organizations the authors mentioned that the employees who have the ability of spiritual intelligence would spot out any ethical issues in the business or organization. Moreover, spiritual intelligence directs the employees to be more responsible towards the organisation and the society. Ethical and effective negotiation in business would occur only when spiritual intelligence, values and ethics are promoted (Zubin R. Mulla and Venkat R. Krishnan , 2012)<sup>31</sup> as a requisite for all sorts of business and management practices. Spiritual intelligence is considered to be the potential of an individual to be ethical and be guided through wisdom (Wigglesworth, C., 2004)<sup>32</sup>. It helps an individual to be efficient in his workplace thereby teaching the colleagues to be ethical in ethical paradox or dilemma. Santhosh Kumar et.al (2017)<sup>33</sup> understood spiritual quotient as a primary factor that creates an ethical and harmonious working environment. Moreover, spiritual quotient and Intelligence helps an individual to handle the circumstance in an ethical and confident manner. The authors also added that the spiritual intelligence would create new opportunities with humanitarian concepts and construct an ethical environment filled with spiritual based management system. Such organizations will promote sustainability and encourages the concept of giving back to the society. Likewise, Emotional Spiritual Quotient enhances the people to be more conscious towards social resilience that leads to a harmonious environment. This Emotional Spiritual Quotient have high influences towards ethical behavior of people and hence professional excellence could be easily achievable by the people who possesses Emotional Spiritual Quotient, which is a combination of emotional intelligence and Spiritual Intelligence (Anantawikrama et.al)<sup>34</sup>. Sohail Akhtar et.al (2015)<sup>35</sup> also suggested that implementing ethical concepts and familiarizing spirituality among the employees in the organizations will promote ethical behavior and higher productivity, thereby leading the organisation with an optimistic work culture.

### **Conclusion**

Spiritual Intelligence is considered a psychological perspective but, in some cases, the concept is a skill set for managerial practices. The above-mentioned referrals are some of the perceptions about spiritual intelligence in different dimensions. This article suggests the need for spiritual intelligence has to be understood by the educationalists and policy makers, who were responsible for the construction of the current and future social environment. However, the need for ethical environment will always welcomes concept like spiritual intelligence to stabilize the balance between technological advancements and humanitarian concerns. Since spiritual intelligence promotes values and morality, an undeniable place will be there for its application in the future global scenario.

## References

- 1) Sabbal Patel and Asararul Ghani (2016), Emotional Intelligence and Spiritual Intelligence: A Future Perspective of Indian Education, International Journal for Innovative Research in Multidisciplinary Field, ISSN – 2455-0620, Volume - 2, Issue - 10, Oct – 2016
- 2) Evren A and Fatih S (2011), The Relationship between Spiritual Leadership and Issues of Spirituality and Religiosity: A Study of Top Turkish Managers. Istanbul, Turkey, International Journal of Business and Management Vol. 6, No. 4; April 2011
- 3) Amram, Yosi Joseph. 2022. The Intelligence of Spiritual Intelligence: Making the Case. Religions 13: 1140. <https://doi.org/10.3390/rel13121140>
- 4) Myers, Jane E., and Kirk Williard. 2003. Integrating spirituality into counselor preparation: A developmental, wellness approach. Counseling and Values 47: 142–55.
- 5) Hitzhusen, Gregory E. (2004), Understanding the role of spirituality and theology in our outdoor environmental education: A mixed-method characterization of 12 Christian and Jewish outdoor programs, In Research in Outdoor Education. Edited by Karen Paisley, Camille J. Bunting, Anderson B. Young and Kelly Bloom. Cortland: Coalition for Education in the Outdoors, vol. 7, pp. 39–56.
- 6) Ljubomir Drakulevski, Angelina Taneva-Veshoska (2014), "The influence of spiritual intelligence on ethical behavior in Macedonian organizations", Refereed Proceedings of the Business Systems Laboratory - 2nd International Symposium "Systems Thinking for a Sustainable Economy. Advancements in Economic and Managerial Theory and Practice" January 23-24, 2014 - Universitas Mercatorum, Rome (Italy)
- 7) V. Krishnaveni, J.A. Raja (2020), "A study on spiritual intelligence its impact on ethical behaviour", Karpagam Journal of Commerce and Management, Volume 1, Issue 1, October – December, 2020
- 8) Zohar, Danah, (1997), Rewiring the Corporate Brain: Using the New Science to Rethink How we Structure and Lead Organizations. Berrett-Koehler Publishers, San Francisco, CA
- 9) Victor Selman, Ruth Corey Selman, Jerry Selman, Elsie Selman (2005), Spiritual-Intelligence/-Quotient, College Teaching Methods & Styles Journal – Third Quarter 2005 Volume 1, Number 3
- 10) Razia (2019), "Effect of spiritual intelligence on well-being of prospective teachers", Research and Reflections on Education ISSN 0974-648X Vol.17 No.3 Jul - Sep 2019
- 11) Noble, K. D. (2000). Spiritual intelligence: A new frame of mind. Advanced Development, 9, 1-29
- 12) Emmons, R. (2000). Is Spirituality Intelligence: Problems and Prospects, International Journal for the Psychology of Religion, 10(1): 3-26
- 13) Qamar Saleem, Raminder Singh and Bhagat Singh (2017), "A Study of Spiritual Intelligence of Teacher Educators", International Journal of Current Multidisciplinary Studies, Vol. 3, Issue 04, pp.697-701, April, 2017
- 14) Vaughan F (2002), "What is Spiritual Intelligence?", Journal of Humanistic Psychology, Vol 42, No. 2. Spring 2002, 16-33, Sage Publications
- 15) Qiangqiang Ma and Fujun Wang (2022), "The Role of Students' Spiritual Intelligence in Enhancing their Academic Engagement: A Theoretical Review", Frontiers in Psychology, May 2022 | Volume 13 | Article 857842, doi: 10.3389/fpsyg.2022.857842
- 16) Koenig, H. G., McCullough, M., and Larson, D. B. (2000). The Handbook of Religion and Health. New York: Oxford University Press
- 17) Mohammad Bakhshi (2016), "Spiritual Intelligence and its Role in Education", JIEB-4-2016

- 18) Nancy Agrawal, Mahmood S. Khan (2015), "Role of Education on Spiritual Intelligence between Science and Arts Undergraduate Students", *The International Journal of Indian Psychology*, ISSN 2348-5396 (e) | ISSN: 2349-3429 (p), Volume 2, Issue 4
- 19) Chitra Chakma, Ishfaq Majid, Vijaya Lakshmi (2023), "Spiritual Intelligence of Teachers and Students", *Education and Society (Special Issue) February 2023*, ISSN 2278-6864, Pg 21-27
- 20) Ker-Dincer, M. (2007). Educators role as spiritually intelligent leaders in educational institutions. *Journal of Human Sciences*, 4(1)
- 21) Piku Chowdhury (2023), "Teacher Education and Spiritual Intelligence", *International Journal for Multidisciplinary Research (IJFMR)*, Volume 5, Issue 4, July-August 2023, E-ISSN: 2582-2160
- 22) Azizi, M., & Zamaniyan, M. (2013). The Relationship between Spiritual Intelligence and Vocabulary Learning Strategies in EFL Learners. *Theory and Practice in Language Studies*, 3 (5). <http://dx.doi.org/10.4304/tpls.3.5.852-858>
- 23) Subbiondo, J.L. (2005), "An approach to integral education: a case for spirituality in higher education", *ReVision*, Vol. 28 No. 2, pp. 18-24.
- 24) Schmidt-Wilk, J., Heaton, D.P. and Steingard, D. (2000), "Higher education for higher consciousness: the Maharishi University of management as a model for spirituality in management education", *Journal of Management Education*, Vol. 24 No. 5, pp. 580-611
- 25) Chetan Jayant Prabhu, Mita Mehta, Anugamini Priya Srivastava (2019), "A new model of practical spiritual intelligence for the leadership development of human capital in Indian Universities", *Journal of Applied Research in Higher Education*, DOI 10.1108/JARHE-11-2019-0296
- 26) Safara, M., & Bhatia, M. S. (2013). Spiritual intelligence. *Delhi Psychiatry Journal*, 16(2), 412-423
- 27) Charkhabi, M., Mortazavi, A., Alimohammadi, S., & Hayati, D. (2014). The effect of spiritual intelligence training on the indicators of mental health in Iranian students: An experimental study. *Procedia-Social and Behavioral Sciences*, 159, 355- 358. <https://doi.org/10.1016/j.sbspro.2014.12.387>
- 28) Ljubomir Drakulevski, Angelina Taneva-Veshoska (2014), "The influence of spiritual intelligence on ethical behavior in Macedonian organizations", *Refereed Proceedings of the Business Systems Laboratory - 2nd International Symposium "Systems Thinking for a Sustainable Economy. Advancements in Economic and Managerial Theory and Practice"* January 23-24, 2014 - Universitas Mercatorum, Rome (Italy)
- 29) Pruzan, P. (2004), "Spirituality as the Context of Leadership", *Spirituality and Ethics in Management*, 3-22. New York: Kluwer Academic Publisher
- 30) Shreshtha Yadav, Neena Kohli and Vipul Kumar (2016), "Spiritual Intelligence and Ethics in Negotiation", *Journal of Psychosocial Research*, Vol. 11, No. 1, 2016, 49-60
- 31) Zubin R. Mulla and Venkat R. Krishnan (2012). "Transformational Leadership and Karma-Yoga: Enhancing Followers' Duty-orientation and Indifference to Rewards", *Psychology and Developing Societies* 24(1). Sage Publications
- 32) Wigglesworth, C. (2004). *Spiritual Intelligence and Why It Matters*, Conscious Pursuits Website Extracted on June 9, 2010 from [www.consciouspursuits.com](http://www.consciouspursuits.com)
- 33) Santhosh Kumar V, Dr. Guru Basava Aradya S (2017), "The Influence of Spiritual Intelligence on Ethical Behaviour in ITES Organizations with respect to Bengaluru", *International Journal of Research and Scientific Innovation (IJRSI)*, Volume IV, Issue IV, April 2017, ISSN 2321-2705
- 34) Anantawikrama Tungga Atmadja, Komang Adi Kurniawan Saputra (2014), "The Effect Of Emotional Spiritual Quotient (ESQ) To Ethical Behavior In Accounting Profession With Tri Hita Karana Culture's As A Moderating Variable", *Research Journal of Finance and Accounting*, ISSN 2222-1697 (Paper) ISSN 2222-2847 (Online) Vol.5, No.7, 2014
- 35) Sohail Akhtar, Dr Mohd Anuar bin Arshad, Arshad Mahmood, Adeel Ahmed (2015), "Spiritual Quotient and Ethical Values towards Organizational Sustainability", *International Letters of Social and Humanistic Sciences*, ISSN: 2300-2697, Vol. 58, pp 1-7 [doi:10.18052/www.scipress.com/ILSHS.58.1](https://doi.org/10.18052/www.scipress.com/ILSHS.58.1)