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EDUCATORS ROLE AS SPIRITUALLY INTELLIGENT LEADERS IN EDUCATIONAL INSTITUTIONS

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Abstract

In today's highly competitive world many subjects that are contrary to each other are continuously spoken over as if they are in competition such as; wealth-poverty, peace-war, love-hate, materialism-spiritualism...etc. This list is endless but one, especially one term plays a single leading role, and that is spiritualism. Since many people have lost or gave up their unique personal characteristics in favor to gain success, power or control in uniformed individualistic cultures, many on the other hand are trying hard to achieve self full filling, happy lives. The hard working ones are trying to obtain inner peace by focusing on their spiritual intelligences and trying to find ways to improve them.

Spiritual intelligence (SQ) means much more than spirituality. Spiritual intelligence is a way of thinking. It is what we use to cover our longing and capacity for meaning, vision and value. Also it establishes a dialogue between reason and emotion, between mind and body. SQ allows the integration between intrapersonal and interpersonal in order to surpass the gap between self and other. And all these aspects in a broader sense cover the need to understand and know the others' "hearts."

Spiritually intelligent people can be seen performing different jobs, but especially spiritually intelligent educators are the most valued and preferred ones since the future of the world is shaping in their hands. Educators who want to gain a broader perspective on this issue can take a journey into their inner-selves by the help of integrating the skills of emotional intelligence with specific spiritual qualities. After gaining enough insight to the topic, educators then, they *themselves* can be the illuminators of tolerance, unity, understanding, love and peace.

Since sharing knowledge is seen as the main purpose of educators, teaching how to be "happy in life" is also a job to be performed by educators. From this perspective in this paper the main aim is to discuss SQ, the ways to improve SQ levels of educators and its positive results on educator-student relationship, and its reflections in the educational environment.

Keywords: Spiritual intelligence; spiritually intelligent educators; ways to improve spiritual intelligence, emotional intelligence.

Introduction

“The intuitive mind is a sacred gift and the rational mind is a faithful servant.
We have created a society that honors the servant and has forgotten the gift.”

Albert Einstein

Even though humanity has reached the age of wisdom, many cultures of today are still characterized as “left-brained”, material or “spiritually stunted.” Due to these problems in the fabric of daily life, quite a number of people are making an effort to find ways to *re-connect* with their essence, attain a higher meaning in life, manage uncertainties successfully with inner poise, and in short to undergo an “inner change.” Fortunately this inner change has begun for many. Spiritual intelligence (SQ) took the leading role in this great transformation process, since SQ necessitates our perception, provides the key to changing feeling, understanding and behavior. In other words SQ serves as an inner compass that facilitates the integration of subjective insights and illuminations with ways of being and acting in the world.

SQ as a controversial subject can be taken into account from religions and scientific perspectives. From the religious perspective: SQ intelligence is not rigidly related to any religion or belief system, it is beyond them. On the other hand it values the core concepts of virtuous behaviors (compassion, altruism, kindness, etc.) that stands in the “the heart” of every religion and belief system. SQ empowers us to raise our consciousness sufficiently to recognize our spiritual assumptions, to adjust them to the changing conditions of our lives. Also it helps to connect us to all humanity from a scope of a *holistic world view* based on the main idea that each one of us is interconnected, inter-dependent and inter-related to each other as a part of the “big picture.”

On the other hand, scientific perspective deals with SQ with a different understanding. Scientific scholars define SQ as a pseudoscientific and a widely accepted popular psychological term, but cannot underestimate the value of it since many physicists research *Quantum Physics* more and more every passing day. Also scholars agree on the fact that physical intelligence (PQ) is about body awareness, cognitive-analytic intelligence (IQ) is about thinking, emotional intelligence (EQ) is about feeling, and spiritual intelligence (SQ) is about *being*. The expression *being* is the conjunction point of PQ, IQ, and EQ. SQ cannot be separated from the other mentioned intelligent types, yet it stands a head of them, including all of the others understanding of self. Many scientific experiments and researches conducted on SQ to undercover the importance of this uncountable, intangible concept in human life that is just *being* and scholars obtained amazing results emphasizing the vital role of SQ in our brains, lives and communication interactions.

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Even though religious and scientific perspectives have different approaches to life itself, both designate and agree on the important role of SQ's influence on human interactions. And since human interactions are vital in every relationship form varying from social to professional ones, spiritually intelligent people with their original and unique humaneness understandings can add many merits to their surroundings, enlighten the people around them, and become the authentic leaders. This outcome is especially valuable in educational institutions where influencing, creating change and making relationships meaningful by effective communication skills, are the main purposes. In order to achieve these purposes, first of all educators have to improve theirs, with the fact that ones who do not take into account their intelligence levels in the first place, cannot affect the others at the desired rate. And as a second phase educators can find out creative ways to help their students increase their SQ.

Defining Spiritual Intelligence

Spiritual intelligence (SQ) is an inherently difficult term to define. Even though it sounds familiar, most people have never heard the term, never read about it and never discussed it with anyone else. Some may think they know its meaning, but they may be confusing SQ with spirituality. So in order to explain the term thoroughly both spirituality and intelligence topics must be examined.

First to deal with spirituality term, some current definitions can be summarized as follows: (a) Spirituality involves the highest levels of any of the developmental lines, for example, cognitive, moral, emotional and interpersonal; (b) Spirituality is itself a separate developmental line. (c) Spirituality is an attitude (such as openness to love) at any stage; and (d) Spirituality involves peak experiences, not stages. An integral perspective would presumably include all these different views and others as well (Vaughan, <http://francesvaughan.com/> 2006). Theologian Paul Tillich (1963) somewhat defined spirituality including all the main themes, as the domain of ultimate concern. However, the term *ultimate concern* can be interpreted in many different ways. Some people do not consider themselves or their concerns to be spiritual. Spirituality, like emotion, has varying degrees of depth and expression. It may be conscious or unconscious, developed or undeveloped, healthy or pathological, naive or sophisticated, beneficial or dangerously distorted (Tillich 1963, pp. 24-40).

After defining spirituality briefly, as a second step intelligence must be taken into account. Intelligence is sometimes defined as the ability to manage cognitive complexity. In current usage, the distinction between intelligence and reason has been largely lost. For example, as defined in

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Webster's Dictionary (Mish 1993, p.657), intelligence includes the ability to understand, to apply knowledge, to use reason skillfully, and to manipulate one's environment. The view that intelligence comprises many different abilities is supported by current trends in neurology and cognitive psychology.

Studies on various kinds of intelligences are have been made since the early 1900's. And many scholars mentioned different intelligence types and set theories to explain them Danah Zohar and Ian Marshall introduced a new dimension to human intelligence in 2000. However the concept was known for ages, the term spiritual intelligence is first exposed by them. The scholars claimed that SQ is the *ultimate* intelligence. Meaning that SQ, is the intelligence that is to be used to solve problems of *meaning* and *value*. According to Zohar and Marshall (2000) IQ is about rational, logical, rule-bound thinking. EQ is about associative, habit-bound, pattern-recognizing, emotive thinking. SQ is about creative, insightful, rule-making, rule-breaking, transformative thinking. Unlike IQ, which is linear, logical and rational, SQ cannot be quantified. In other words, SQ is what we use to develop our longing and capacity for meaning, vision and value. It facilitates a dialogue between reason and emotion, between mind, body, and soul. SQ allows us to integrate the intrapersonal, the interpersonal, and the transpersonal communication to transcend the gap between soul, self, spirit, and other (Zohar & Marshall 2000, pp. 23-27).

After Zohar and Marshall's (2000) definition, many different definitions were put forward by scholars and some of these are;

- SQ is a way of thinking. We are all born with it, live with it, and use it. It can never be taken from us. Yet many have not named it and do not have a conscious choice when they use it (Edwards 1999, pp. 2-4).
- SQ is about questions more than answers. It lives in stories, poetry and metaphor, uncertainty and paradox. One of the qualities of SQ is wisdom. This includes knowing the limits of your knowledge. Other ingredients are values such as courage, integrity, intuition, and compassion (McMullen, <http://www.adhom.com/>, 2003).
- SQ is the ultimate way of knowing. It is used to envision unrealized possibilities and to transcend the methodical plod of life. It is also used to understand pain, to answer the basic philosophical questions about life and to find meaning both temporally and existentially (Davis, <http://www.mindwise.com.au/>, 2004).

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- SQ can be defined against or observed through some telling criteria such as: truthfulness, compassion, respect for all levels of consciousness, constructive empathy, a sense of being a player in a large whole, generosity of spirit and action, a seeking of being 'in tune' with or 'in synch' with nature of the universe, and being comfortable with being alone without being lonely (Simpkins, <http://www.mindwise.com.au/>, 2004).
- SQ is a constant in human history that frequently transcends organized religion. Compassion, self-esteem, love of others, reconciliation, and self-exploration are commendable goals of spiritual intelligence (MacHovec 2002, p. 15).
- SQ stands in the middle of IQ, EQ, and PQ and is the fundamental one that guides the others. SQ is the bond and the meaning between inner-self and the Eternal. SQ helps us to understand the main principles of our conscience (Stephen Covey 2005, p. 64).
- SQ is the intelligence that makes you understand your limited power and learning the ways to depend on Infinite Power. In other words when you succeed: according to IQ you'd say "I did it!" according to EQ you'd say "We did it with friends", and SQ will make you say "The Divine wanted the same with me and created my wish." Happiness according to IQ is, "wealth, fame, entertainment etc.", according to EQ is "emotional meanings feeling the heart", and according to SQ whatever the conditions are the "continuous proceeding toward Divinity" (Bozdog 2000, pp.18-19).

After mentioning different definitions of SQ, as a summary it won't be wrong to say that SQ has nothing to do with any religion or any rigid belief system, it is beyond them. SQ tries to cover all humanity with a holistic approach seeing each living related to one another in a hard to definable holistic way. SQ is a process of personal insight and experience, not a package of beliefs. It is about the growth of a human being. It is about having a direction in life. It is the capacity to endow everyday activity with a sense of virtue. It is what we use to discern meaning, intuit purpose, create vision and identify our core values –compassion, forgiveness, gratitude, humility, equity, wisdom etc. from which our actions will spring. It is the most powerful and efficient way to deal with the primary issues we all face; relationship, communication, stress, grief, trauma and inner conflict. As a result and a summary SQ are the foundation of both personal empowerment and authentic leadership of others.

Spiritually Intelligent Leaders

"Forget your old, outdated ideas about IQ. In the future, the most successful people will tap into and use their SQ. More precisely -- the most successful people always have."

Marsha Sinetar (2000)

Today research is finally validating what many people knew all along- that there is more to great leaders than brains. Great leaders need to use their hearts and souls, as well as their minds (Wigglesworth, <http://www.innerworkspublishing.com/>, 2004). In other words, PQ is vital for leaders because it is about physical health it designates body awareness and skillful use of bodily systems. IQ is vital for leaders because it is about logical goals to be reached in life and designates material and verbal success. EQ is vital for leaders because it is about having passion for life, and it designates social success. And SQ is vital for leaders because it is all about conscience about actions it designates the *total life* success. So SQ helps us to succeed in the search for meaning in life. SQ means "living a life with a greater heart" and that makes "great leaders".

Janiece Webb (2004), Senior VP of the Motorola Company says that; *"If ever there's a time for spiritual leadership, it's now. You must earn the right to lead every day, and spirituality is necessary to do that. Spirituality means to be connected in a real way to life, with the center, at the core. How do you connect with people and stay together? How do you do that as a leader? Spiritual connection is the only way I know. You must connect with a person's soul, at the deepest core. You must have your gut, head and heart lined up... not superficially engaged"* (Webb, <http://www.spiritinbusiness.org/quotes.php>, 2004).

Every passing day more and more professional come to share the same idea mentioned above and this causes classical definitions and the understanding of leadership to change forever. The traditional leadership was used to focus on the external attributes of leadership but now new leadership understanding draws attention to SQ leadership. The re-definition of leadership is "authentic expression of one's inner life that creates value through collective efforts" (Collins 2001, pp. 18-32). This is leadership with wisdom and compassion, in other words, today's valued leaders are the spiritually intelligent ones.

When mentioning the importance of spiritually intelligent leaders, we must emphasize the interconnect ness of the other intelligent types and the reality that one cannot do much without the other. Even though all intelligent types are vital in living successfully, and in being effective leaders, but since EQ deals intensely with heart matters such as self-awareness, intrinsic motivation, empathy and social communication skills, and all of these practices are the building stones of SQ, it

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won't be wrong to say and EQ and SQ are related but different intelligences. So "at least a little EQ" are vital to authentically begin a spiritual journey. Specifically, self-awareness and empathy is very important on the starting point of this journey. But once the spiritual practices start, SQ can be very reinforcing of EQ growth, and EQ growth can then nourish SQ growth, so they are positively reinforcing each other (Wigglesworth <http://wx10.registeredsite.com/>, 2004). Therefore to become a spiritually intelligent leader, one must first walk through the roads of the EQ.

Emotionally intelligent leaders can cultivate positive group emotions and this creates the passion and energy for an organization to execute strategies produced by the high leveled IQ leaders. Emotionally intelligent leaders value clarity, people can trust them and feel secured by them and also these leaders know where to focus theirs and co-workers energy. And to be able to become an emotionally intelligent leader, first one must improve his/her *personal competence* in developing EQ. This competence needs to know other people, and to know others one has to know oneself first. The individual must develop the self-awareness about him/herself – his/her values, his/her motives, his/her body sensations, feelings and thoughts, and his/her strengths and weaknesses, etc. that is cultivated through personal and spiritual growth. From self-awareness, the leader can manage his/her feelings and control his/her state of mind. A leader's emotions have public consequences therefore him /her keeps disruptive emotions from throwing him/her off track and therefore can emit an upbeat, optimistic enthusiasm. Another step of EQ is *interpersonal competence* that requires a look on empathy, authenticity and relationship management. Empathy is the ability to create a genuine connection with another person by being able to feel what the other person feels. It is based on the ability to listen, the ability to be present and tuned into another person's feelings. Empathy is the key in creating positive emotional resonance that means the positive emotional impact a leader has on an organization. When leaders drive emotions positively, they bring out everyone's best and organizational performance soars. Managing relationships boils down to handling other people's emotions. It begins with authenticity: acting from the leader's genuine feelings. Once leaders have attuned to their own vision and values, steadied in the positive emotional range, and tuned into the emotions of the group, then relationship management skills let them interact in ways that creates resonance. For leaders, relationship management is authenticity with a purpose to create value through collective efforts (Goleman et al. 2002, pp.234-245).

The leadership story is not complete until the leader's SQ is taken into account since it endorses the effectiveness of his/her leadership performance. To be able to explain the leadership topic from the SQ perspective, competencies that are needed for high SQ level must be observed.

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Competencies in SQ are the vital skills, abilities and behaviors that are the indicators of high SQ level. These competencies are the back bones of relationships on personal or organizational levels of various, everyday encounters. These competencies according to Zohar and Marshall can be listed as follows (Zohar and Marshall 2000, pp. 156-165):

- the capacity to be flexible,
- a high degree of self- awareness,
- a capacity to face and use suffering,
- a capacity to face and transcend pain,
- the quality of being inspired by vision and values,
- a reluctance to cause unnecessary harm,
- a tendency to see the connections between diverse things,
- a marked tendency to ask ‘Why?’ or ‘What if?’ questions and to seek ‘fundamental’ answers,
- Being ‘field-independent’ – possessing a facility for working against convention.

In addition to the mentioned competencies, spiritually intelligent people and leaders are also;

- Able to create more meaningful social and work lives for themselves and to others by acting accordingly to universally accepted truths such as transparency, equal rights, pluralism, compromise, morality, individual and communal responsibility etc. free from ideological shackles.
- More able to respond to the needs of the moment accurately by being empathic, altruistic, compassionate, optimistic etc., and therefore, be more effective in relations on interpersonal and organizational levels.
- More aware of their responsibility to themselves, their significant others, their colleagues, their friends and the planet itself. They recognize and reveal the hidden *iceberg potential* of self and others. Also this process requires the ability to have a supreme holistic view of life that value the interconnect ness and arrangement among all living presence and the events that cause an outcome as the whole is greater than the sum of the parts. In addition to this result, people with holistic view have a deep appreciation for the depth of life, death and understanding universal human connection or consciousness.

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- Able to find powerful and efficient ways to cope with everyday problems we all face. The spiritually intelligent people to overcome these problems value and understand the importance of individual uniqueness, diversity among people and the need for community or bonding. They have high levels of self-awareness, they know the meaning of unconditional love and love first themselves, then all the people of the world and have a deep desire and compassion to help them.
- Able to live more meaningful and fulfilling lives by accepting and understanding *The Golden Rule's** meaning and also able to appreciate integrity, honesty, truthfulness, assertiveness, wisdom, intuition, virtue, goodness, tenacity, authenticity as the vital characteristics of spiritually intelligent people.
- Have an intense interest and desire in learning miscellaneous topics and value different kind of ideas. They attach importance to every human being putting beside their bias about ethnicity, belief system etc. that build blocks in between people and think that each person is a unique indicator of the *universe*. Also they have a humorous point of view about their lives and the entire life with all its happy and sad events. Since they have broad general knowledge about life and take life easy, they face the difficulties with higher self confidence and trust that everything will past as soon as possible with causing more personal strength in coping with struggles they face.
- Able to see the world from a more expansive view, the *Larger Reality*. This is a more expansive view of what is real and it includes that which human eyes may not be able to “see”. In other words individuals experiencing life from the Larger Reality have reached or working on hard to reach spiritual maturity by searching meaning in life, finding moral and ethical paths to guide through life, developing and maintaining a relationship with Divine and acting out meaning and values in daily life and interpersonal relationships.

And as a conclusion and a summary SQ leadership resides in the leader as a person. All the qualities of leadership are manifestations of the inner life. Through personal and spiritual growth, and the experience Oneness according to the holistic perspective, which is the human experience of the ultimate consciousness, a leader can better facilitate transformation of collective inner dimensions to achieve high performance. And in this point of view more than anything else, the qualities of the person and the qualities of his leadership are the single most important determining

* The Golden Rule is; “Do unto others as you would have them do unto you”. It appears in some form in all the major religious traditions and in many philosophies saying.

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factor in the creation of the unique culture of an organization. Leadership and culture determine the performance of the company of any kind.

Educators as Spiritually Intelligent Leaders Taking Role in the Education Process

Educators are the ones who affect their students' lives as being their significant others who the students look up to their behaviors. And since educators' main duties in the classroom are to be the leaders and the role models for their students, it won't be wrong to say that educators' intellect levels and behaviors directly affect their students in various and effective ways. In other words to achieve success in the education process and success in building strong relationships depending on trust, love and understanding among educators and students, first educators must orchestrate their main four types of intelligent accordingly and for the second step must help their students' use them in harmonious ways. Especially the educators' high EQ and SQ levels play vital roles in preparing students of any age for an entire life of self-respect and creative contribution.

Like mentioned under the spiritually intelligent leader topic, to be able to understand the educator's role as a spiritually intelligent leader, first "how EQ is to be intertwined with SQ" and "how both of them play a joint role in the managing of feelings and emotions" questions must be dealt with. Again like mentioned before under EQ, first many personal and social sub-topics are to be taken into account as the prerequisites for high EQ level, such as self awareness with emotional self awareness, accurate self-assessment, self confidence, awareness for others with empathy, organizational awareness, service orientation, self management with self-control, trustworthiness, conscientiousness, adaptability, achievement orientation and social skills with teamwork and collaboration, developing others influence, communication, leadership, and conflict management.

A high EQ level provides the key to taking our lives in hand, and unlike IQ, which tends to remain the same all through life; it can be developed by awareness, intention and practice over a lifetime. This is due to EQ's special feature that is about learning to respond rather than react, being able to handle stressful situations in an effective way, in order to harmonize relationships and enhance success capacity both in work and social circumstances. EQ is about living with intentionality, with the capacity to be authentic, sincere, detached, honest and creative. It enables us to get on with others and to understand ourselves, while saying what we mean and meaning what we say. EQ is about the science of self-management and self-responsibility. It's about being able to identify what makes us do the things the way we do. It's about developing skills and accessing the state of mind

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to 'plant a garden' rather than being suffocated by disaster. And EQ is nourished by optimism and self-awareness. It flourishes in an environment of forgiveness, fun and an attitude of gratitude (Magida, <http://www.beliefnet.com/>, 2006).

After the educators have reached the level of emotionally intelligent leaders, then they can work on to achieve high SQ level. Spiritually intelligent educators must have some qualities as Zohar and Marshall (2000) mentioned: They have high self-awareness levels, according to this they try to know who they really are, and on the second phase they help their students to figure out *who* their students *really* are. Spiritually intelligent educators have vision and value idealism they want to serve as definitive side of their humanity. They have the capacity to face and use adversity. In other words they own their mistakes and use pain and tragedy they face in life to educate first themselves and also use the lessons they maintained from life to highlight their students' life experiences. Spiritually intelligent educators see the connections between things, and are open to and interested in everything about life. They value diversity, individual uniqueness and celebrate it as vivid part of life. Spiritually intelligent educators have the tendency to ask *why*, and also they encourage their students to ask *why* questions. They have the ability to put things into a larger context of meaning. They have high responsibility for themselves and are "responsive to" the world (Zohar and Marshall 2000, pp. 180-187). Spiritually intelligent educators are the ones ultimately give meaning and direction to our lives, are the most fully human in their hearts.

In addition to the mentioned indicators of spiritually intelligent educators, they also have some personal traits that make them spiritually intelligent in leading and guiding their students. First of all, these kinds of educators use compassion and wisdom together, to form a manifestation of love. They focus on how well they maintain their center, stay calm and actually treat others with compassion of wisdom. Also they can maintain their peaceful center and loving behaviors even under great stress. Educators as spiritual intelligent leaders are "honest." Being honest is not as simple as it sounds; it requires acceptance and courage. If there are discrepancies between what we do and what we say, it affects the power of our word, which in turn affects our ability to effectively impact on people. And after honesty comes conscience. Conscience equals responsibility, social awareness (self-sacrifice, respect for others, and compassion), and accountability. As a summary, spiritually intelligent educators have personal traits such as: loving, kind, forgiving, peaceful, courageous, honest, generous, persistent, faithful, wise, and inspiring. In other words they have virtues behaviors that create depth and depth encourages trust.

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To reach fulfillment in their lives and help their students to have self-fulfilling lives, spiritually intelligent leaders have zeal to life itself, and spiritually intelligent educators accept the holistic view of life. One of the principles of holism is that all living creatures with a mind, a body, and a spirit are all interconnected and arranged in a pattern that means that the whole is greater than the sum of the parts. This understanding provides a context of meaning for events and transitions in life such as we are “One”. Due to this understanding spiritually intelligent educators value transparency, equal rights, pluralism, compromise, individual and communal responsibility, integrity, intuition, and many others. They successfully balance these qualities and their attitudes toward life affect their way treating others and the world, provide a context of meaning for events and transitions in life and are able to create forgiveness, healing and connection.

Spiritually intelligent educators motivate first themselves and then their students to balance work schedules to spend time with significant others and friends. Since SQ is about moving on in life peacefully and is about having a direction in life, spiritually intelligent educators can create a more meaningful work, and working environments. They can also look beyond profit margins and devote time for voluntary work for the ones who require help of any kind (materialistic or moral), and by doing so they can be the role models for their students and guide them how to help the ones who are in need.

Spiritually intelligent educators understand and value feelings of hope, happiness, joy and humor. Hope and happiness are states of well-being and contentment emanating from a deep feeling of inner wealth irrespective of outer events or experiences. Joy and humor spring from a warm heart and can warm the hearts of the others whom we are communicating with. Also spiritually intelligent educators live in the present moment. They won't escape to the past or the future during their daily activities. They take control of their time and won't miss a single moment without fully living it.

And as a final outcome spiritually intelligent educators begin to live according to the dictates of their conscience, and not just instinct to survive. They know by heart that everything we experience is about moving on in life. Spiritually intelligent educators are the ones who live spiritual wellness which is the process of “experiencing life”. It means while seeking meaning and purpose in human existence, high SQ allows one to have consistency between values and behaviors. In this way our principles manifest and impact in our everyday interactions and become something real and tangible. This is living spirituality, where life takes on a whole new meaning and where everyone is treated with equality and respect.

Suggestions for Educators to Enhance Their SQ Levels

Since SQ is all about having a direction in life, and since this direction is changeable according to our experiences, whoever wants to enhance his/her SQ level can achieve this aim. On the same basis when spiritually intelligent educators are taken into account there two news. First one is; some great educators as spiritually intelligent leaders have this divine gift inborn. The second and the good one is; everyone who teaches can improve their SQ levels. To achieve this purpose the main and vital aspect of education process must be dealt with and that is the reality, in the core of teaching lies the unique and powerful relationships between educators and students. Educators must be experts in human relationships (EQ) and in the subjects that they teach (IQ.) But without interest in and information on various topics such as pedagogy, psychology, cultural anthropology, mysticism, religious philosophy, and quantum mechanics they cannot *really* touch their students' *hearts*. In order to touch and cause a change in their students' hearts educators must combine all the useful information they got from *life* (SQ).

In other words SQ calls for multiple ways of knowing and for the integration of the inner life of mind and spirit with the outer life of work in the world. It can be cultivated through questing, inquiry, and practice. Spiritual experiences may also contribute to its development, depending on the context and means of integration. Spiritual maturity is expressed through wisdom and compassionate action in the world. SQ is necessary for discernment in making spiritual choices that contributes to psychological well-being and overall healthy spiritual development (Vaughan 2002, p. 18). And by taking all these views in notice educators must enhance their SQ levels and elevate spiritually, for to be able to reflect their elevation's reflection educators can find creative ways to improve their students' SQ levels.

Educators on their journey to high SQ must consider some considerable points. Since SQ is important in transforming first ourselves and then others, healing relationships, coping with grief, and moving beyond conditioned habits of the past, each person needs to approach this task according to his/her personality. J.L. Holland (1985) divided people into six main personality types and devised tests to determine one's personality type (or personality types there can be one, two or three) and Zohar & Marshall (2000) addressed these personality types as the spiritual path (or paths) one can follow. The outline of these six personality types and spiritual paths are meant to help those who wish to develop their SQ and gain a better awareness of them. According to them (Holland 1997, pp.20-180; Zohar and Marshall 2000, pp.210-134);

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- **Conventional Type or the Path of Duty:** This path is followed by serving the community and is done by realizing our life's purpose and following it with full commitment. In this path we have the interest of humanity in mind and pursue what we truly love for others' sake and many of us may want to associate ourselves with a specific organization to fulfill this ambition. On the other hand there are mainly two common mistakes that people on this path make: becoming narcissistic and extreme identification. Narcissist behavior is easy to slip into. At one point one may withdraw completely from relationships and focus only on him/her. Behaviors associated with such self-absorption include lying in bed late, heavy drinking and smoking and overindulgence in food and sex. A narcissist must address his/her problems adequately through therapy or spiritual practices before he/she can progress on the path of duty. And the second mistake is extreme identification with one group and its uncritical championing. One must realize that there is a place in the world for groups whose values differ from his/hers.
- **Social Type or the Path of Nurturing:** This type or path is about loving, nurturing and protecting. People of this type and on this path include parents, teachers, nurses and therapists, who reach out to others with acceptance and compassion and provide them with the space to grow and find them. To pursue this path, the right attitude is crucial. One must find his/her original answer to "How can I serve others when I myself need so much from others?" question. It is important to be mindful of the way we help others. A distorted way of this personality or path is to succumb to the shadow aspect of love and nurturing, which is hatred and revenge. Love can be patient and kind but when we do not truly love ourselves our love for others becomes bitter and destructive. Another common failing is to suffocate the person we seek to love. We have to give the person space to grow. To pursue this path effectively, we must be receptive and listen to the other person, also we must be willing to reveal ourselves to others.
- **Investigative Type or the Path of Knowledge:** The path of knowledge covers a broad range of experience. It could be something as simple as solving everyday problems. Or, as vast as pursuing a spiritual path. Most people on this path are scholars, scientists or those who have an intense love of learning. How we pursue this path can have profound benefits for mankind. One can engage in research that solves problems plaguing mankind. For instance, a scientist could devise a cheap fuel that is eco-friendly. While the potential of this path is limitless, we must clarify our intention in pursuing it. We must realize that all things

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are interconnected and we cannot apply our knowledge to one area of experience without having profound effects on others. Like the other personality types or spiritual paths there are some handicaps can be seen here, too. One of the most important challenges on this path is whether one is going to be honest with him/her and question things. When he/she investigates matters, his/her value system will be challenged. One cannot afford to operate from his/her comfort zone. Another spiritually unintelligent way to walk this path that must be avoided is using our talent to support morally reprehensible work.

- **Artistic Type or the Path of Personal Transformation:** Writers, artists, musicians and their like constitute only 10 to 15 percent of the population. But most of us walk this path to some extent. The task facing such people is personal and transpersonal integration. We must explore the depths of ourselves and weld the disparate fragments into a harmonious whole. Cultures throughout history have treated the artist as someone blessed with special vision. Indeed, their capacity to create societal awareness is profound. On the other hand there are traps of this personality type or spiritual path, too. One is becoming an aesthete—people concerned with form only who produces art purely for sensual gratification. Their goal is acquisition and display. Another common failing is to be a compulsive, permanent rebel. Such people will resist order and imagination in their art, fight committed relationships and even miss deadlines.
- **Realistic Type or the Path of Brotherhood:** Practical, no-nonsense, uncomfortable with overt feelings, these people personify the virtues of the hero. Their mission in life is to pursue the path of brotherhood and justice. It is to see a connection between themselves and all other beings. Those who have internalized this precept form organizations that bring justice into the world. They decide how rights and goods are distributed for the benefit of all. This involves respect for the other's point of view. When such people work together in NGOs or spiritual organizations, they grow toward a deeper understanding that all people are players in a larger pattern.
- **Enterprising Type or the Path of Servant-Leadership:** All human groupings, families, tribes and societies need leaders to impart vision, motivation and purpose. Effective leaders must be confident, outgoing and comfortable with power. Truly great leaders are servant-leaders—those who serve humanity by creating new ways for people to relate to each other. They put the good of society above their own good and take society in new directions. It must be stressed, however, that a servant-leader should have a great deal of inner clarity. A

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spiritually unintelligent way to walk this path is to use one's power to exploit others. Another mistake is to focus purely on one's petty needs and ignore the interests of the people we serve.

In addition to having or learning these above mentioned six personality type(s) or spiritual path(s), there is one other that stands on the conjunction point and as most scholars name it ***the centre***. Centre type or path means reaching a transformational and inspirational mastery that includes feeling the presence of a powerful spiritual force that goes beyond our everyday self with a sense of love or unity with all things. It means having a “holistic world view” and “enlightenment” of self. Also it brings forth the motto of SQ “even though minds differ, souls are united.”

Due to our topic, spiritually intelligent educators after finding their own personality type(s) or spiritual path(s) then can continue on with the second phase that is applying practices for enhancing SQ. Although developing SQ does not depend on a particular path or practice, it does depend on expanding consciousness to include a widening circle of empathic identification, sensitivity to subtle realities, and familiarity with various symbolic maps of consciousness. In our culture today, increasing numbers of people are embracing a spirituality based on a variety of practices drawn from more than one tradition (Wuthnow 1998, p.78).

Spiritual practices can be defined broadly as intentional activities concerned with relating to the sacred. They usually include activities such as prayer, meditation, contemplation, and service. The objective can be described in religious terms as a process of purification or in psychological terms as movement up Maslow's hierarchy of needs (Welsh 1999, p.156). And cultivating SQ seems to call for a commitment to some form of spiritual practice. Practices may include integral practices that refer to discipline derived from many traditions that integrate body, emotions, mind, and spirit and these practices expand awareness of wholeness and the intimate relationship between mind and matter, body, soul, and spirit.

To understand and enhance the mind, matter, body, soul, and spirit awareness and cultivating sensitivity to inner realms of experience, practices such as yoga, meditation, psychotherapy, vision quests, journaling, music, movement etc. can be used. One may find following complex rituals proper for his/her self enlightenment. And another individual may find solitude or simply listening to the still, small voice that helps one in align with the transcendent. This means cultivating discernment, listening to the heart, and following inner guidance (Grof 2003, pp. 12-15). A spiritual path that leads to love, freedom, and wholeness is concerned with the well-being of the whole—the whole person, the whole human family, the whole planet, and the whole web of life. In addition

to an appropriate, comprehensive belief system and worldview, a supportive community and ongoing practice can also contribute to healthy integration.

Suggestions for Educators to Enhance Their Students' SQ Levels

"...When the student is ready, the teacher will appear..."

Anonymous

Educators and the educational institutions stand in the core of teaching moral and ethical values and are the responsible ones for fostering of global learning communities and global citizens with holistic perspectives. To achieve these, since especially the educators are the accountable ones in teaching how to respond from the heart, are the ones to organize activities to enhance *the right brain* capacities (their students EQ levels) and find vivid ways to improve SQ levels of their students. Also these kinds of educators can build more effective teams, develop a sense of community in the classroom and raise virtuous individuals valuing each single, unique citizen of the world.

To be able to materialize the above mentioned goals educators can adapt various techniques which are first in rhyme with their own personalities and then are suitable for their students. So to be successful on this two sided process, educators must be aware of each student's personality, behavior style, virtues, values, expectations etc. After learning these aspects of their students' then can educators constitute effectual plans on enhancing SQ levels of their students. Many educators may find the listed, basic suggestions effective to reach their students' first minds then hearts to facilitate the development of SQ:

- 1.** Helping students to find their own personality type(s) or spiritual path(s) by bringing various personality tests (especially ones on EQ and SQ) to the class may be useful. By this way students can learn their friends type(s) or path(s), value differences, and figure out their own and unique ways to cope with others.
- 2.** By being authentic, compassionate, altruistic, affectionate, patient, ethical, resilient, celebrating difference and diversity etc. both in the classroom and in other social environments educators can be the guides of unconditional love, tenacity, openness, integrity, forgiveness, tolerance, patience, faith, inner security, wisdom and relentless self-forgiving keeping in mind that SQ journey starts with inspiration.

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3. Organizing social activities such as taking students to a rest home or encouraging them to take part in any NPOs may unite students first among themselves as effective groups and then considerate ones for the society. Students as part of these groups may feel themselves more self-confident, self-aware, sharing, responsible, in connection with earth, nature and everyday life etc. that will help them take part in *transformation of world*, in forthcoming stages of their lives. This also creates a sense of purpose and place in space and time. In other words these students can create a sense of the unique and necessary place and personal contribution of each individual being in the world. “Where does my deep gladness meet the world's deep need?” (Grof 1994, p. 127).
4. Flexing curriculum as much as possible through the use of games, dance, unusual exercises, and unfamiliar responses that liberates creativity and inspiration may facilitate SQ, too. On this stage guided visualization can also be used to excite the temporal lobes. For example with younger children, every time we introduce a tale starting ‘once upon a time’, we are inviting our audience to transcend their linear concepts of time and space and so enter a light state of trance. Also using humor as a teaching tool in the classroom may help educators. For example; The American Indians believe humor is sacred and they use it frequently to get the “SQ” message across (Berman, <http://www.eltnewsletter.com/>, 2000).
5. Organizing a brainstorming session to find out how much the students already know about the topics that will be covered during the course may help educators create vivid curriculums, too.
6. Helping students to realize the importance of physical, emotional, mental and spiritual clarity can be effective on enhancing SQ but on the other hand may also help all intellect types to be perceived. Physical clarity has to do with attention to the body's health and real needs. Mental and emotional clarity have to do with awareness, discernment and lucidity. Spiritual clarity has to do with wholeness, simplicity and sensitivity. For example by organizing team sports, educators may help their students on various intelligence levels (Grof 1993, p.134). To realize the importance of body awareness (PQ), thinking on which action is the best one (IQ), attaching importance to the other players' emotions (EQ) and by sensing the unity among team members all may help students to reach elevation to a degree in all forms of intelligence types.

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7. Telling real life stories, reading inspirational quotes or finding any vivid way of sharing touching stories in the classroom may create a sense of gratitude, humility and willingness in the students' hearts. Gratitude is the recognition of the little miracles that occurs everyday. Humility is the ability to move beyond arrogance and grandiosity toward an honest acceptance of ourselves with all our perceived limitations and faults (Grof 1993, pp. 127-131). By planting seeds of virtue, goodness, tenacity, educators can help students to show and figure out the expression of their inmost truths since all these traits benefit life, making us a joy not only to ourselves but to others, too.

Conclusion

*"There are only two ways to live your life.
One is as though nothing is a miracle.
The other is as though everything is a miracle."*

Albert Einstein

Today we have reached a point that deterministic world is dying faster and faster, and the studies in quantum physics uncover many new findings that can change common understanding forever. It is now found that the thoughts and moods that you have can affect how water crystallizes. In movies they had the transporter which teleported people from one place to another. Today scientists have now made the first massive step towards making that a reality. Many more researches are being made on topics that were seen "impossible" in a deterministic world.

Our world is evolving at an ever-increasing rate – as a *quantum* world, *not* a deterministic world. The question is not whether or not this will happen – it's only how fast we allow ourselves to move forward into this brave new world where we actually control far more of our reality than we ever before dreamed possible (Tangri, <http://www.teamchrysalis.com/>, 2002). Despite the massive amount of scientific evidence that supports the new spirituality, there are still many skeptics – including scientists. These "skeptical" people with questions in their minds emphasize that a mere sense of the spiritual does not guarantee that we can use it creatively in our lives. To have high SQ is to be able to use the spiritual to bring greater context and meaning to living a richer and more meaningful life, to achieve a sense of personal wholeness, purpose and direction. And on this way spiritually intelligent leaders of any kind of profession take very important roles as forerunners.

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Educators, as one of the professions that stand on the conjunction point of cultivating material and spiritual well being of young minds, themselves have to enhance their SQ levels on the first step. After gaining insight with SQ and its affects on communication and relationship effectiveness, then can educators work on enhancing their students' SQ levels. Educators have to value this process as important and worthy as teaching mathematics, foreign language, physics etc. because high SQ level may help students to understand their essence and re-connect with their souls and spirits. Since SQ means seeking meaning and purpose in human existence, it allows one to have consistency between values and behaviors. By this way students' own and unique principles of SQ understanding can manifest and impact their everyday interactions and become something real and tangible. This means living with high SQ level, where life takes on a whole new meaning and where everyone is treated with equality and respect. Educators as spiritually intelligent leaders hold the responsibility to raise spiritually intelligent human beings valuing life, honoring each moment or experience lived and see human beings as inseparable part of themselves. To make their students gain wisdom educators must work as their students' guides, mentors or life coaches, watching out each student on his/her life long journey. As the number of high SQ thinking and acting educators' and students' numbers increase, and reach a critique number, then the world can become a more peaceful, tolerant, virtuous, and understanding place to live on.

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