

Spiritual Intelligence in Indian Scenario

Ranbir Singh, Research Scholar, Guru Kashi University Talwandi Sabo

Dr. Asha Yadav, Assistant Professor, Guru Kashi University Talwandi Sabo.

Abstract

Spiritual Intelligence is an emerging topic between academicians and research scholars in present time. This paper is an attempt to develop the positive attitude in the concept of spiritual intelligence and to identify the factors responsible for strengthen or influencing it. Spiritual Intelligence prepares a human being for psycho - socio - physical environment. It provides active unity between cognitive and non cognitive virtues. Spiritual intelligence develops a positive association between soul and body, emotional stability and maturity of mind to face the present life situations. It is the ability to behave with tolerance, compassion and wisdom that appears in the social and cultural life. NCERT recommended that curriculum has to provide learning experiences which will improve individual's thoughts, feelings and actions. An individual and teacher identify the practical issues and resolve it for the betterment of society. In India, there are very few studies in the field of education that is about the spiritual intelligence.

Keywords: Spiritual Intelligence, Cognitive virtues, Non Cognitive virtues.

Introduction

Today the field of psychology has shown the tendency towards the spiritual dimensions and wide horizons for extended research has spread that can reflect the profound influence of spiritual forces on the human body and mind and makes clear the importance of spiritual intelligence. Spirituality forms an essential part of the individual's holistic health and well being. Though analysis of spiritual qualities in science faces problems like the imprecision of spiritual concepts, the subjectivity of spiritual experience, and the amount of work required to translate and map observable components of a spiritual system into empirical evidence, many people practice prayer, which is the sign of spirituality, believing that it would give them good health and guide them towards right path whenever they are in tight comers of life. Gardner, the originator of the theory of multiple intelligences, hesitated to include spiritual intelligence among his eight intelligences due to the challenge of codifying quantifiable scientific criteria, instead, he suggested 'existential intelligence. Zohar (1997) coined and introduced the term 'spiritual intelligence'. Later, develop the concept, which was introduced in 1999 at The Masters Forum. According to her, spiritual intelligence is the intelligence with which we access our deepest meanings, purposes and highest motivations. Spiritual Intelligence has no necessary connection to religion and by a person being religious it doesn't necessarily guarantee high SQ, in fact often the opposite is the case. According to Dixit (2002) "Both moral and spiritual values can be practiced irrespective of whether one believes in one religion or in no religion".

Concept of Spiritual Intelligence

The term “spiritual intelligence” can be suspended into two different words, spiritual and intelligence, where the term spiritual can again be break off to the word spirit. The English word spirit is etymologically driven from Latin word spiritus, meaning "breath" or "soul". It involves opening our hearts and cultivating our capacity to experience awe, reverence and gratitude. It is the ability to see the sacred in the ordinary, to feel the poignancy of life, to know the passion of existence and to give ourselves over to that which is greater than us. Its aim is to bring about greater love and compassion for all people and living things. Its effect is good physical and mental health.

In philosophy, the term “Soul” is perceived as an unphysical or immaterial feature of human existence, which is responsible for individuality and often considered synonymous of mind or the self. In theology or religion, the soul is regarded as that part of a person which joins him to divinity and also considered to last after the death of the body. In Hindu philosophy, the atman (soul) is of universal nature i.e. eternal higher self, which is part of each individual. The jiva-atman is supposed to be confined in physical body but is also of eternal in nature. After the death of physical body the jiva-atman passes to new body as determined by the karmas of the last existence. This cycle of death and rebirth continues until the soul or atman attains perfection in karmas and finally merges into absolute reality (brahman). On the other hand Buddhism contradicts this concept and asserts that any sense of having an individual eternal soul or of partaking in a persistent universal self is illusory.

Indicators of spiritual intelligence

Zohar (2004) discuss 12 indicators of spiritual intelligence. These indicators have been derived from the characteristics that define talented adaptive systems:

1. Self-awareness
2. Spontaneity
3. Being vision and value-led
4. Holism
5. Compassion
6. Celebration of diversity
7. Field independence
8. Humility
9. Tendency to ask fundamental "why?" questions

10. Ability to reframe

11. Positive use of adversity

12. Sense of vocation

Characteristics of spiritual intelligence

Three major characteristics of spiritual intelligence are as follows:

1. Identifying with one's higher self or spirit rather than with the ego
2. Understanding universal law of cause and effect
3. Non-attachment

Steps to become spiritually intelligent

Bowell (2004) adds that there are seven steps to acquire the spiritually intelligent self for the practical pursuit of purpose, success and happiness. It consists:

Awareness: A person becomes aware that he is lost, that he does not understand the purpose of his life this internal, “not knowing” sense is in fact the real sense of self, confined by the lack of any intelligence to escape.

Meaning: A person explores the bigger picture, to make keys that might open the space he is confined in.

Evaluation: A person tries the keys; fit them in the lock and turn.

Being centered: A person opens the door inward and enables what is on the other side to access

Vision: A person allows the light from the new, “bigger picture” to flood in so that he can see.

Projection: A person projects his new level of self into the new territory he can see ahead.

Mission: A person acts within the new territory and is now aware and conscious of what he is doing within a greater territory.

The tools of spiritual intelligence comprise of prayer, contemplation, meditation, conscious awareness of one's inclinations toward fright or rage, to shift one's emotional state away from fright, and the ongoing every day practice of staying conscious of one's views, emotions, and behaviors (Diedrich, 2008).

Components of spiritual intelligence

Wigglesworth (2006) adds that there are certain skills which can be cultivated and seem to appropriately reflect a spiritually intelligent person. The descriptors of these four skills for spiritual intelligence reproduced the uprights progress. These are:

a) Higher self/ego self awareness: This includes awareness of ones''s own worldview, awareness of purpose or mission of life, a wakefulness of hierarchy of values, complexity of inner thought and awareness of ego self / elevated self.

b) Universal awareness: This includes awareness of interrelatedness of all life, awareness of others'' worldviews, breadth of time / space insight, consciousness of restrictions/power of perception of humans, awareness of spiritual regulations and experience of transcendent oneness.

c) Higher self/ego self mastery: This includes dedication to spiritual augmentation, keeping elevated self in charge, living one's purpose and values, supporting one's faith and seeking direction from spirit.

d) Social mastery/spiritual presence: This includes being a judicious and effectual spiritual educator/mentor, a sensible and effective agent to bring out change, making empathetic and astute decisions, having a composed and curative presence and being allied with the ebb and flow of life.

King (2008) suggests four main components of spiritual intelligence:

i) Critical existential thinking: It is the capacity to critically contemplate meaning, reason and other existential / metaphysical concerns (e.g. death, universe) and to come to original existential conclusions regarding the same.

ii) Personal meaning production: It is the capacity to acquire personal meaning and purpose from all material and rational experiences, along with the capacity to procure and master (i.e. live according to) purpose of life.

iii) Transcendental awareness: It is the capacity to recognize transcendent dimensions/patterns of the individual himself, of others and of the material world during usual states of consciousness. It is accompanied by the ability for identification of their relationship to one''s own self and to the material.

iv) Conscious state expansion: It is the capability to enter and leave higher / spiritual states of consciousness at one's own prudence (as in deep deliberation or reflection, meditation, prayer, contemplation etc).

Srivastava (2014) define spiritual intelligence is the intelligence which enhances capabilities, capacities, competencies and skills of the individual to become achievement-motive and emotionally intelligent to solve the everyday problems creatively and constructively in the new situation of the socio-psycho-physical environment for attaining ultimate aims of education.

Discussed various components of spiritual intelligence and related problems in the psychological perspective, may be accepted by the researchers and practitioners of spiritual studies for carrying out research on individuals as well as society internalize the understanding of the Spiritual Intelligence and bring about a dynamic change in their living patterns.

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