

Spiritual Intelligence: Definitions and Measurements

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### Abstract

Recognizing the need and hunger for spirituality in the workplace – namely meaning, purpose, and significance – along with the demand for spiritually intelligent leaders, this paper explores the many definitions, constructs, and measurements of spiritual intelligence. Looking at a brief history of human intelligence we learn that there is little agreement today on its definition.

Spiritual intelligence is a new concept first discussed in 1999 by Robert Emmons and Zohar & Marshall. The concept has gained momentum and now several instruments have been developed to measure it. The instruments available today are listed and recommendations given based upon evaluation. Spiritual intelligence can be developed and is shown to be very beneficial for leadership and organizational performance. A call for training and coaching programs to include spiritual intelligence is made.

*Keywords:* intelligence, spiritual intelligence

### Spiritual Intelligence: Definitions and Measurements

All cultures and religions of the world agree that humans consist of body, mind, soul, and spirit (Smith, 1992). In many Western cultures and the United States in particular, we have been diligent to recognize and develop the body and mind in education and business but relegated soul and spirit development to religious communities and personal exploration. “The strong separation between religion and government...has carried over virtually to all other institutional arrangements in American life” (Mitroff & Denton, 1999, p.19). When the founders of our country established the separation of church and state to prevent the state from imposing required spiritual beliefs and practices on citizens, they probably never thought we would completely separate soul and spirit considerations and development from education, business and politics. We have in fact *thrown the baby out with the bathwater* so to speak.

The need for soul and spirit recognition and development in business is more apparent than ever. The way organizations have responded to spiritual matters or concerns of the soul have been to declare them out of bounds or inappropriate (Mitroff & Denton, 1999). However, the crisis of confidence in leadership due to corporate frauds, worker’s sense of betrayal engendered by downsizing and outsourcing, economic recession, unemployment, sex scandals, and general distrust are leading people on a search for spiritual solutions to ameliorate the resulting tensions (Hildebrant, 2011; Parameshwar, 2005). Warren Bennis says, “what’s missing at work...is meaning, purpose beyond oneself, wholeness, integration...we’re all on a spiritual quest for meaning, and that the underlying cause of organizational dysfunctions, ineffectiveness, and all manner of human stress is the lack of a spiritual foundation in the workplace” (Mitroff & Denton, 1999).

There has been “an explosion of interest in workplace spirituality” (Parameshwar, 2005, p.690) in part because “the quest for spirituality is the greatest megatrend of our era” (Aburdene, 2007, p.4). Patricia Aburdene (2007) reports that spirituality is ‘Off the Charts’... 98 percent of Americans believe in God or ‘a universal Spirit’ and people’s expressed need for spiritual growth has increased by 58% in the last five years (p.5). Amram (2009) states that the growing interest in workplace spirituality can be explained in part by Maslow’s hierarchy of needs. As the standard of living increased, so that people are not worried about survival and safety, their concerns have shifted to self-actualization and spiritual needs such as self-transcendence. “Work forms one of people’s most significant communities, they expect work (where they spend the bulk of their waking hours) to satisfy their deeply held need for meaning” (Amram 2009, p.33).

Several authors have stated that spiritual leadership and spiritual intelligence is needed to face the challenges of the 21<sup>st</sup> century. Mitroff and Denton (1999) say, “In plainest terms, unless organizations not only acknowledge the soul but also attempt to deal direct with spiritual concerns in the workplace, they will not meet the challenges of the next millennium” (p.7). “Leadership in the third millennium must be based on the power of purpose, love, caring, and compassion,” says John Mackey in relation to spiritual intelligence in the workplace (Mackey & Sisodia, 2013, p.193). Leadership consultants Covey and Wheatly declare that the need for a union of spirituality and work is an unavoidable consequence of the chaotic times in which we live (Amram, 2009). Referencing Paulison, Hildebrant (2011) says, “the demands of the various factions of stakeholders are creating a leadership climate where spiritual leadership is overcoming the bureaucratic approach of the 20<sup>th</sup> century” (p.91). To effectively meet the problems of the 21<sup>st</sup> century, we must develop leaders who have high spiritual intelligence (SQ) in conjunction with high cognitive intelligence (IQ) and high emotional intelligence (EQ).

**Short History of Human Intelligence – As Reviewed by David King (2008)**

The beginning of intelligence theory goes back to Plato and Socrates who reasoned that intelligence would always organize things in the best possible way. Thomas Aquinas and Immanuel Kant furthered the discussion with ideas of higher, lower and different kinds of intelligences (p.1). Darwin and Galton added that human intelligence is evolutionary and contributed to the degree of success people have in life (p.2). James Cattell expanded the work of Galton to find qualitative measures of intelligence as mental processes. A more valid way of testing intelligence was developed by Alfred Binet and Theodore Simon in 1916, which was revised and perfected by Lewis Terman and became known as the Stanford-Binet Intelligence Scales. In spite of multiple revisions, the most recent in 2003, the test is still used today in measuring children's intelligence quotient – IQ (p.3).

David Wechsler, involved in early intelligence testing, defined intelligence as “the aggregate or global capacity of the individual to act purposefully, to think rationally, and to deal effectively with his environment” (p.5). His performance test designed for all age groups exist today as the Wechsler Intelligence Scales. From the turn of the 20<sup>th</sup> century many theories and models have been put forth. Charles Spearman proposed a two-factor model for general and specific abilities (p.5). Louis Thurston defined intelligence as the capacity for abstraction and proposed that it consists of seven primary abilities, including work fluency, verbal comprehension, spatial visualization, number facility, associative memory, reasoning, and perceptual speed. Donald Hebb divided intelligence into two categories: biological and environmental (p.6). Guilford proposed a model of intelligence absent of any general intellectual capacity. His theory consisted of 120 distinct mental abilities grouped into three categories:

content, cognitive product, and mental operation. The complexity of the model made it statistically problematic (p.7).

Jean Piaget (1963) made a profound contribution to intelligence theory within the field of epistemology by focusing on how knowledge is acquired throughout the lifespan. He proposed that intelligence is a form of adaptation and is constructed by the interplay of two complementary processes: assimilation and accommodation (p.8). He was the first to suggest that intelligence was a multidimensional process based on four stages of intellectual development (Hildebrant, 2011). Piaget's theory of intellectual development progressing from sensorimotor to preoperational to concrete operational to formal operational has widely accepted among psychologists (King, 2008, p.9).

### **Intelligence Theory Today**

“Today, the nature of human intelligence is considered one of the most controversial and highly debate areas of psychological theory and research” (King, 2008, p.9). Sternberg and Kaufman (1998) challenged the conventional constructs of intelligence based upon the meaning of intelligence in various cultures. Recognizing from case studies that repeatedly show high IQ may not equate to success within the job or social domain, Sternberg has proposed an alternative to conventional constructs of intelligence, which he calls successful intelligence. He defines successful intelligence as “the ability to adapt to, shape, and select environments to accomplish one's goals and those of one's society and culture” (pp. 493-494). Successful intelligence theory is built on three abilities: analytical, creative, and practical.

Howard Gardner is another major voice in human intelligence theory today. He introduced the theory of multiple intelligences. In his recently updated book *Multiple Intelligences: New Horizons* (2006) he defines intelligence as “a computational capacity – a

capacity to process a certain kind of information – that originates in the human biology and human psychology. An intelligence entails the ability to solve problems or fashion products that are of consequence in a particular cultural setting or community” (p.6). He proposes 8 ½ independent intelligences: musical, body-kinesthetic, logical-mathematical, linguistic, spatial, interpersonal, intrapersonal, naturalist, and existential as the half intelligence. He rules out spiritual intelligence because “those of a scientific bent, cannot take seriously any discussion of the spirit or the soul: it smacks of mysticism” (pp. 19-20). This is in keeping with the current trend in modern science to be reductionist and only consider “real” what is empirical at the exclusion of all that is “real” in the subjective worldspace (Wilber, 2000; King & DeCicco, 2009).

In summary we can conclude that human intelligence is an evolutionary and developmental capacity that is qualitative and of multiple different kinds used for adaption to the environment through assimilation and accommodation. It gives humans the analytical, creative, and practical abilities to live successfully by solving problems, creating products, and delivering outcomes within a specific culture.

### **Spiritual Intelligence – Definitions and Debate**

Before defining spiritual intelligence, it is important to establish what it is not and define a few key terms. Spiritual Intelligence is not spirituality or religion, nor is spirituality synonymous with religion. Religion is characterized by a class system that delineates the spiritual leaders and followers of the doctrine (Hildebrant, 2011), it is focused on the rituals and beliefs with regard to the sacred within institutional organizations (Armam, 2009), and is defined by a specific set of beliefs and practices, usually based on a sacred text, and represented by a community of people (Wigglesworth, 2012). Michael Molloy in his textbook *Experiencing the*

*World's Religions: Tradition, Challenge and Change* states that religions ordinarily manifest the following eight elements: belief system, community, central myths, ritual, ethics, characteristic emotional experiences, material expression, and sacredness (2005, pp. 6-7).

Many people are “spiritual” without being “religious” in that they do not participate in organized religion, while others are “religious” without being “spiritual” in that they participate in the necessary rituals and creeds but their ethics, morals and day-to-day living do not match their professed beliefs (Delaney, 2002). Spirituality is defined in a number of different ways. Robert Emmons (2009a) says it “is the personal expression of ultimate concern” (p.4). Wigglesworth (2012) defines it as “the innate human need to be connected to something larger than ourselves, something we consider to be divine or of exceptional nobility” (p.8). Miller defines spirituality as “an individual’s personal, subjective beliefs and experiences about a power greater than themselves, and about what is sacred to him/herself, which assumes that reality is not limited to the material, sensory world” (Delaney, 2002, p.7).

Based upon these themes Friedman and MacDonald, as reported by Amram (2009), found when reviewing many definitions of spirituality, that spirituality can be defined as (a) focus on ultimate meaning, (b) awareness and development of multiple levels of consciousness, (c) experience of the preciousness and sacredness of life, and (d) transcendence of self into a connected whole (p.28). Also reviewing many definitions and concepts of spirituality Ken Wilber (2006) offers four meanings: (1) the highest levels in any of the developmental lines such as cognitive, values and needs, (2) a separate line of development – spiritual intelligence – that could be defined as faith in Fowler’s Stages of Faith, (3) an extraordinary peak experience or “state” experience which could be enacted by meditation or prayer as seen in Evelyn Underhill’s

work, and (4) a special attitude that can be present at any stage or state such as love, compassion or wisdom (pp.100-102).

Spiritual intelligence combines the constructs of spirituality and intelligence into a new construct (Arman, 2008), but not by simply integrating one's intelligence with his or her spirituality (Hosseini, M., Elias, H., Krauss, S. E., & Aishah, S., 2010). Robert Emmons states that "whereas spirituality refers to the search for, and the experience of elements of the sacred, meaning higher-consciousness and transcendence, spiritual intelligence entails the abilities that draw on such spiritual themes to predict functioning and adaptation and to produce valuable products or outcomes" (Arman, 2008, p.4).

However, several authors claim that spiritual intelligence is not an intelligence based upon their definitions of spirituality and intelligence. Gardner, as mentioned earlier, does not accept spiritual intelligence as a construct. In his paper *A Case Against Spiritual Intelligence* (2009) he reinforces his dismissal of spiritual intelligence on the basis of (a) including felt experiences, (b) a lack of convincing evidence about brain structures and processes for this form of computation, and (c) he sees it as a domain of the human psyche without biological potential rather than an intelligence with its primary tie to cognition. John Mayer (2009) sees the construct as spiritual consciousness rather than spiritual intelligence because it doesn't meet his criteria of intelligence as "abstract reasoning with coherent symbol systems" (p.48). He goes on to say that

we must understand the symbol system of spiritual and religious writing better to understand the sort of reasoning that takes place within it. Where are the mental transformations necessary to think spiritually? Can the rules of such reasoning be made accessible to the scientist, to computer representations? Are there special instances when

spiritual thought achieves a critical mass of abstract reasoning, and therefore qualifies as an intelligence? At present, spiritual intelligence, like spirituality itself, remains mysterious in many respects (p.55).

In spite of these two major dissenting voices, many others in the field are proposing definitions for spiritual intelligence and a few are offering instruments for its measurement. Among the earliest voices to define spiritual intelligence are Danah Zohar and Ian Marshall (2000). Zohar says,

By spiritual intelligence (SQ) I mean the intelligence with which we address and solve problems of meaning and value, the intelligence with which we can place our actions and our lives in a wider, richer, meaning-giving context, the intelligence with which we can assess that one course of action or one life-path is more meaningful than another. SQ is the necessary foundation for the effective functioning of both IQ and EQ. It is our ultimate intelligence (p.3).

They do not believe spiritual intelligence can be measured.

Another early voice is Robert Emmons (1999) who defines spiritual intelligence as “a framework for identifying and organizing skills and abilities needed for the adaptive use of spirituality” (p.163). Following a critique by Mayer, Emmons (2009b) refined his core components list of spiritual intelligence to four: (a) the capacity for transcendence, (b) the ability to enter into heightened spiritual states of consciousness, (c) the ability to invest everyday activities, events, and relationships with a sense of the sacred or divine, and (d) the ability to utilize spiritual resources to solve problems in life (p.64). No instrument to measure intelligence has been constructed by him because he too does not believe it can be measured (Emmons, 2009a).

Frances Vaughan (2002) speaks broadly when defining spiritual intelligence. She says, Spiritual intelligence is concerned with the inner life of mind and spirit and its relationship to being in the world. It implies a capacity for deep understanding of existential questions and insight into multiple levels of consciousness. It implies awareness of spirit as the ground of being or as the creative life force of evolution. Spiritual intelligence emerges as consciousness evolves into ever-deepening awareness of matter, life, body, mind, soul, and spirit. It is more than individual mental ability. It appears to connect the personal to the transpersonal and the self to spirit. It implies awareness of our relationship to the transcendent, to each other, to the earth and all beings. It can be developed...and be expressed in any culture as love, wisdom, and service. Spiritual intelligence depends on the capacity to see things from more than one perspective and to recognize the relationships between perception, belief, and behavior. It depends on familiarity with at least three distinct ways of knowing: sensory, relational, and contemplative (pp.19-20).

She has made no attempt to develop a tool to measure spiritual intelligence.

Sisk (2002) describes spiritual intelligence as a deep self-awareness in which one becomes more and more aware of the dimension of self, not simply as a body, but as a mind-body and spirit. Spiritual intelligence enables us to: develop an inner knowing; connects us with the Universal Mind for deep intuition; enables us to become one with nature and to be in harmony with life processes; enables us to see the big picture, to synthesize our actions in relation to a greater context; and engages us in questions of good and evil (p.209-210). No effort to develop an instrument to measure spiritual intelligence has been made by them.

Kathleen Noble (2000) did not develop a tool to measure spiritual intelligence and defines spiritual intelligence as follows:

A quality of awareness that recognizes the multidimensional reality in which physicality is imbedded and the personal and societal importance of cultivating empathy, self-awareness, and psychological health. Spiritual intelligence is a dynamic and fluid process, not a static product. It includes but is not limited to openness to unusual and diverse experiences broadly labeled “spiritual.” More importantly, it is a quality of awareness that continuously seeks to understand the meaning of those experiences and the ways in which they inform one’s personal and community life – physically, psychologically, intellectually, and interpersonally. It is neither blind nor rigid adherence to a prescribed set of beliefs but a mindset that tolerates uncertainty and paradox as well as the anxiety of “not knowing.” Although an individual might choose to practice a particular religion or spiritual discipline, spiritual intelligence is the awareness that the whole is always greater than the sum of its parts, no matter how cherished a part might be (p.4).

Nasel (2004) defined spiritual intelligence as “the ability to draw on one’s spiritual abilities and resources to better identify, find meaning in, and resolve existential, spiritual and practical issues” (p.42). He conceptualized spiritual intelligence as a model that exhibits similarity to Galatians 5:22 showing qualities of love, joy, peace, patience, kindness, goodness, faithfulness, humility, and self-control. Nasel developed the Spiritual Intelligence Scale (SIS) as a way to assess forms of spiritual intelligence related to Christianity and individual-based spirituality (Hildebrant, 2011, pp.33-34). He also developed the Spiritual and Religious Dimensions Scale (SRDS) to measure the difference between people who adhere to traditional

Christianity, and those who adopt the principles of New Age/unaffiliated contemporary spirituality (Nasel & Haynes, 2005).

Richard Wolman (2001) defines spiritual intelligence 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). After stating his position opposing the construct of a measurement instrument (p.118) he developed the PsychoMatrix Spirituality Inventory (PSI) which measures and describes seven spiritual factors: mindfulness, intellectuality, divinity, childhood spirituality, extrasensory perception, community, and trauma. The PSI seems to be more a measure of spiritual orientation than spiritual intelligence (Armam, 2008).

Tirri, Nokelainen, and Ubani (2006) from the University of Helsinki developed the Spiritual Sensitivity Scale based upon the empirical studies and definitions of spirituality by Hay and Bradford. The Spiritual Sensitivity Scale consists of four dimensions: (1) Awareness sensing, (2) Mystery sensing, (3) Value sensing, and (4) Community sensing (p.37). Awareness sensing refers to an experience of a deeper level of consciousness when we choose to be aware by “paying attention” to what is happening, “being aware of one’s awareness” (Tirri & Nokelainen, 2008, p.209). Mystery sensing is connected to our capacity to transcend the everyday experience and to use imagination. Value sensing emphasizes the importance of feelings as a measure of what we value. Community sensing represents the social aspects of human love, care, devotion, and practicality (pp.40-41).

Cindy Wigglesworth (2012) defines spiritual intelligence as “the ability to behave with wisdom and compassion, while maintaining inner and outer peace, regardless of the situation” (p.8). This definition “falls within the general definitions offered by Gardner and Gottfredson

who view intelligence as a skill, competence, or ability to comprehend or make sense of things or situations and then bring adaptive, creative approaches to solve problems” (Fry & Wigglesworth, 2010, p.34). She describes spiritual intelligence as a set of skills we develop over time and with practice. She identified 21 skills in four categories: Self/self awareness, universal awareness, Self/self mastery, and social mastery and spiritual presence. She says that “spiritual intelligence comes down to this essential question: Who is driving your life? Is the calmer, wiser “Higher Self” in charge, or are you driven by an immature, short-sighted ego and/or the beliefs and ideals of others?” (p.13). She goes on to say that spiritual intelligence helps us mature the ego and allow our Higher Self to drive the car of our life, while ego sits in the passenger seat (p.13). Wigglesworth developed the “SQ21” spiritual intelligence assessment instrument.

David King (2008) defines spiritual intelligence as “a set of mental capacities which contribute to the awareness, integration, and 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 a transcendent self, and mastery of spiritual states” (p.54). He identifies four core components of spiritual intelligence: (1) critical existential thinking, (2) personal meaning production, (3) transcendental awareness, and (4) conscious state expansion. King developed the SISRI-24 instrument to measure spiritual intelligence according to his definition and construct.

Yosi Amram and Christopher Dryer (2008) developed the Integrated Spiritual Intelligence Scale (ISIS) to measure their construct of spiritual intelligence. They define spiritual intelligence as “a set of abilities people use to apply, manifest, and embody spiritual resources, values, and qualities in ways that enhance daily functioning and wellbeing” (p.29). “People have these abilities to a greater or lesser degree, and practice or training might help

people to develop some or all of the abilities. We group these abilities into five broad domains: consciousness, grace, meaning, transcendence, and truth” (p.29). Consciousness is made up of three capabilities: intuition, mindfulness, and synthesis. Grace has five capabilities: beauty, discernment, freedom, gratitude, immanence, and joy. Meaning represents two capabilities: purpose and service. Transcendence breaks into five capabilities: Higher-self, holism, practice, relatedness, and sacredness. Truth has the following six capabilities: egolessness, equanimity, inner-wholeness, openness, presence, and trust (pp.29-34).

An early and major contributor to the construct of spiritual intelligence is James Fowler. In his book *Stages of Faith* (1995) he uses the term “faith,” prior to the coining of the phrase spiritual intelligence, in a very similar way others describe spiritual intelligence. He says, “Faith is not always religious in its content or context... Faith is a person’s way of moving into the force field of life. It is our way of finding coherence in and giving meaning to the multiple forces and relations that make up our lives. Faith is a person’s way of seeing him- or herself in relation to others against a background of shared meaning and purpose” (p.4). Referencing Paul Tillich, Fowler talks about faith as dealing with our ultimate concern. It shapes the ways we invest our deepest loves and our most costly loyalties. Referring to Richard Niebuhr, Fowler says, he sees faith at all levels “in search for an overarching, integrating and grounding trust in a center of value and power sufficiently worthy to give our lives unity and meaning. Faith is concerned with how we put our lives together and with what will make our life worth living” (p.5). Faith is a universal human concern regardless of being religious or irreligious.

Vaughan (2002) says that Fowler’s work is particularly relevant to investigating spiritual intelligence. “Fowler said that faith gives coherence and direction to our lives and enables us to face the inevitable difficulties of our existential condition. He points out that factors such as

biological maturation, emotional and cognitive development, and cultural influences must be taken into account to understand faith development” (p.25). Ken Wilber (2007) says that his second definition of spirituality as a line of development is “spiritual intelligence” as described by James Fowler. It is both developmental and structural as well as being distinct from cognitive or emotional intelligence.

Spiritual intelligence or faith for Fowler (1995) develops throughout one’s lifetime in structure-stages. It develops sequentially requiring one to pass through a stage to get to the next stage in the same way one must become 5 years old before one can be 6 years old. Fowler did not construct an instrument to measure faith or spiritual intelligence, however his descriptions of the developmental stages help us identify levels of spiritual intelligence. His stages of faith are:<sup>i</sup> Undifferentiated faith is the pre-stage of infancy, (1) Intuitive-Projective faith of early childhood, (2) Mythic-Literal faith of late childhood, (3) Synthetic-Conventional faith typically arises in adolescence, (4) Individuative-Reflective faith most appropriately takes form in young adulthood, (5) Conjunctive faith usually emerges in midlife, (6) Universalizing faith is exceedingly rare (pp.121-201). Not everyone will advance to the later stages. Many adults with traditional worldviews are at stages 2 and 3. Any developmental model of spiritual intelligence should incorporate Fowler’s stages of faith.

In summary we can say that Spiritual Intelligence (SQ) is the spiritual/existential/faith line of development addressing matters of ultimate concern, values, meaning, and purpose. Experienced in contemplation, mindfulness, transcendence, states of consciousness, perspective-taking and awareness, SQ integrates other intelligences, activates creativity, and discloses our relationship with the world. In practice SQ enables the recognition and employment of one’s

Higher Self over ego to solve problems with compassion, wisdom and equanimity producing products and outcomes for the wellbeing of all people, all beings, and the planet.

### **Instruments For Measuring Spiritual Intelligence**

Many instruments of varying value have been developed to measure spiritual intelligence. Website authors such as Swati Chopra<sup>ii</sup> and Tanis Helliwell<sup>iii</sup> have posted questionnaires that claim to assess spiritual intelligence. These tools are untested and amateur, possibly useful for entertainment value. Alan Nelson's "The Journey"<sup>iv</sup> and Nasel's instruments (SIS & SRDS) are not ecumenical as they were developed for those in the Christian tradition. They assess one's adherence to Christian beliefs and practices rather than measuring intellectual properties (Johnson-Miller, 2010, p.471). Wolman's PsychoMatrix Spirituality Inventory (PSI)<sup>v</sup> and Tirri & Nokelainen's Spiritual Sensitivity Scale<sup>vi</sup> are valid for measuring sensitivity but not intelligence. The Spiritual Personality Questionnaire SPQ32<sup>vii</sup> claims to be based on Robert Emmons work but no information is given regarding development, testing, validity or reliability. Judi Neal's Spiritual Intelligence at Work self-assessment<sup>viii</sup> appears to be a good instrument for measuring one's perception of his or her connection with self, others and the transcendent. These connections are related to workplace values and relationships. No information is given regarding instrument development, testing, or validation. The instrument could be valuable to those who wish to self-assess on these dimensions related to work.

The three ecumenical instruments which I believe are valid and worthy tools for assessing spiritual intelligence are King's Spiritual Intelligence Self-Report Scale (SISRI-24), Amram's Integrated Spiritual Intelligence Scale (ISIS), and Wigglesworth's SQ21 – The Twenty-One skills of Spiritual Intelligence. However, before recommending these domain-

based instruments, a couple cautions must be given when assessing intellectual development (Dawson, 2004). Zachary Stein (n.d.) in his paper *Preamble to Myths and Metrics* states:

Developmental assessments at their best, can only paint pictures of the differential distribution of capabilities within persons. We can't assess people as a whole, we can only assess their performances in particular domains in particular contexts...Moreover, we should administer developmental assessments in order to promote development, not just to rank people and assign them their position in an organization or social group (p.7).

In their paper, *On the Epistemic Topography of Developmental Psychology*, Stein and Heikkinen (n.d.) demonstrate that it is also important to differentiate between models and metrics to understand what type of knowledge is being produced. "Generally, a metric is used to measure or assess, whereas a model is used to explain or describe" (p.3). "Metrics gear into the properties we are interested in and disclose them for measurement, while models describe or explain those same properties, accounting for them being the way they are" (p.11).

"Developmental metrics are simply attempts to improve upon the ways we have always already made development judgments of each other and ourselves" (p.15). "The degree and type of calibration determines whether a metric is a soft measure (designed for research) or a calibrated measure (used to measure individuals). If we want to measure individual performance we need to use a certain type of calibrated measure capable of making reliable fine-grained distinctions (p.19).

Validity and reliability are important quality control devices to validate the instrument. All three instruments recommended in this paper pass the validity and reliability tests. However, it is the author's opinion that they should be held as soft measures at this time, even when being used for individual assessment, until more peer review and more instrument use and feedback

can produce refinements that will allow them to be used in a more calibrated manner. They should not be used for decisions related to hiring, firing, promotion, job selection, or in any discriminatory fashion. They are most useful for personal awareness, education, coaching, training, and personal growth.

It should also be noted that all spiritual intelligence instruments at this time are self-report tools. “Unfortunately, problems arise with measurement, in so much that self-report measure are limited in their ability to directly capture cognitive skills” (King & DeCicco, 2009, p.80). The problem is that due to social desirability one might overestimate abilities (Amram & Dryer, 2008). Crampton and Wagner, who reported on 581 scientific articles involving 42,934 correlations of self-report, found that the percept-percept inflation did not have the broad, comprehensive effects envisioned by critics of self-report instruments (Tirri & Nokelainen, 2008, p.219). For the purposes of personal growth, coaching, and training, self-report instruments are very useful. A 360-degree instrument could be developed in the future to help with the limitations of the self-report measure alone.

King’s SISRI-24 is the instrument most closely tied to the intelligence criteria of Gardner. He shows that it satisfies the three primary criteria: a set of characteristic mental abilities that are distinct from preferred behaviors, the facilitation of adaptation and problem-solving, and development over a lifespan (King & DeCicco, 2009, p.73). For those who are convinced that strictly meeting Gardner’s criteria for measuring intelligence is paramount, I recommend the SISRI-24. With only 24 items it can be completed and scored in less than 10 minutes. The instrument can be downloaded with instructions for it’s scoring from King’s website.<sup>ix</sup> No report or explanation of results is provided.

Amram and Dryer's ISIS is the instrument used to measure spiritual intelligence according to their definition and along many of the core themes proposed by Emmons, Vaughan, and Zohar and Marshall. The tool is well researched and field-tested. The long version is 83 items and measures seven major themes, while the more current short form is 45 items and measures the five major themes mentioned above. I would recommend this instrument if it were available to the public. Currently it cannot be found except in the appendix to their 2008 paper titled "The Integrated Spiritual Intelligence Scale (ISIS): Development and Preliminary Validation." It is listed without any instructions for scoring or action based upon results.

"Building on the work of Emmons, Zohar and Marshall, and Goleman's skills of EI model, Wigglesworth offers a developmental, competency-based model of spiritual intelligence" – the SQ21 (Fry & Wigglesworth, 2010, p.28). The spiritual intelligence skills are a step up from the emotional intelligence skills. Measuring the 21 competencies or skills of spiritual intelligence is the purpose of the instrument. Wigglesworth (2012) notes that when asked, "who are the spiritual leaders we admire and why and what are their traits," we all say pretty much the same things: authentic, integrity, calm, peaceful, centered, compassionate, caring, kind, loving, courageous, faithful, forgiving, generous, humble, inspiring, wise and more. Beyond religious and cultural differences, we have a clear idea of what someone with high spiritual intelligence is like (pp.4-5). The SQ21 instrument and report is used to help one increase spiritual intelligence to become more like the spiritual leaders they admire. The instrument uses 170 items to measure 21 skills in four categories. The assessment is delivered online and results in a report that tells the participant how she scored and what she can do as a next step in developing her spiritual intelligence. I find this instrument to be the most useful of all the instruments researched and most closely aligns with Fowler's stages of faith. Ken Wilber also endorses and recommends

this instrument, "Cindy Wigglesworth has devised an assessment that is an excellent overview of the process of general spiritual intelligence itself, including developmental variables—and thus one I can highly recommend" (Wilber & Wigglesworth, 2011). Given its faith-friendly and faith-neutral language it is appropriate for all settings such as workplace, religious institution, and education. The SQ21 from Deep Change can be accessed from the website.<sup>x</sup>

### **Development of Spiritual Intelligence**

Spiritual intelligence is recognized as the superior intelligence because it is the source of guidance and direction for other intelligences (Covey, 2005; Ronel, 2008). Since spiritual intelligence is an integrating intelligence, when it is increased it positively affects the development of other intelligences and abilities (Covey, 2005; Ronel, 2008; Wilber, 2007; Wigglesworth, 2012; Walsh, 1999; Mackey & Sisodia, 2013). "Mature leadership requires spiritual intelligence development" (Wigglesworth, 2006, p.1). While this paper does not allow for elaboration on this important topic, which should be covered in subsequent papers, a few sources are listed here that make recommendations for developing spiritual intelligence: Wigglesworth's (2012) four quadrants and nine steps to shift to Higher Self; Roger Walsh's (1999) seven central practices to awaken heart and mind; Zohar's (2005) twelve principles; Sisk's (2002) seven ways to develop or raise spiritual intelligence; Covey's (2004) three ways to develop spiritual intelligence; Wilber, Patten, Leonard, and Morelli's (2008) Integral Life Practice (ILP); Atchley's (1997) process of spiritual development; and Vaughan's (2002) recommendations for inspiration and practice.

### **Benefits Of High Spiritual Intelligence In Business Leadership**

Amram (2009) cites many authors and researchers such as Covey, Strack and Fottler, Greanenleaf, Schneider, White and Paul, Rooke and Torbert, Parameshwar, Quinn, Fry, Delbecq,

Reave, Hartsfield and others, who claim from their studies that higher spiritual intelligence increases leadership effectiveness. Spiritual intelligence has been linked to higher ethical and moral development (Hildebrant, 2011). A link between higher service quality and spiritual intelligence has been established (Javaheri, H., Safarnia, H., & Mollahosseini, A., 2013). Spiritual intelligence has been successfully linked to effective transformational leadership in business and a necessary skill in educators (Christ-Larkin, 2010). Hildebrant (2011) cites studies from various researchers showing high spiritual intelligence in leadership leads to: (1) positive organizational culture, (2) organizational commitment and productivity, (3) declines in absenteeism, turnover, and stress, and (4) higher ethical standards within the organization (p.61). More studies need to be done to further show the benefits of high spiritual intelligence in business, education, and politics.

### **Conclusion**

Although there is no universally agreed upon definition of intelligence (Emmons, 2009a) or spiritual intelligence, the constructs are useful for describing developmental capabilities. “Neither IQ nor EQ, separately or in combination, is enough to explain the full complexity of human intelligence...humans are essentially spiritual beings” (Selman, V., Selman, R. C., Selman, J., & Selman, E., 2005, p.23). “Many intellectual problems involve existential components and/or ramifications for personal meaning and purpose which must also be processed. Furthermore, it is argued that transcendental awareness and conscious state expansion may allow for perspectives on intellectual problems that would otherwise be unavailable” (King, 2008, p.122). Spirituality and spiritual intelligence must be recognized as an integral and important part of the human condition and reincorporated into the considerations and dialogues of business leaders, educators, trainers, and coaches.

Successfully handling today's life conditions of rapid change, globalization, and advanced technologies demand mature leadership with high spiritual intelligence going beyond effectiveness to greatness (Covey, 2005; Wigglesworth, 2006). Christ-Larkin (2010) reports a strong relationship between spiritual intelligence and transformational leadership recommending that leadership training and coaching programs incorporate spiritual intelligence into the process. She warns that businesses that ignore this emerging paradigm will not survive in today's business environment noting that spiritual intelligence assists leaders with the ability to adapt to continuous change (p.144). I echo the warning and recommendation.

The limitations of the research are due to the fact that we are standing at the frontier of spiritual intelligence understanding, measurement, and training. More use, feedback and refinements of the valid and useful instruments need to continue. More research and studies are needed to establish the certainty of high correlation between spiritual intelligence and leadership performance. More agreement on defining spiritual intelligence would be helpful but not necessary. All assessments are self-report surveys that may suffer from a social desirability bias. Methods for developing spiritual intelligence need to be further developed and proven for effectiveness.

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<sup>i</sup> Fowler's stages of faith are:

- (0) Undifferentiated faith is the pre-stage of infancy when the seeds of trust, courage, hope, and love are fused and contend with sensed threats of abandonment, inconsistencies, and deprivations (p.121).
- (1) Intuitive-Projective faith is the fantasy-filled, imitative phase in which the child can be powerful and permanently influenced by examples, moods. Actions and stories of the visible faith of primally related adults (p.133).
- (2) Mythic-Literal faith is the stage in which the person begins to take on for him- or herself the stories, beliefs and observances that symbolize belonging to his or her community. Beliefs are appropriated with literal interpretations, as are moral rules and attitudes. Symbols are taken as one-dimensional and literal in meaning (p.149).
- (3) Synthetic-Conventional faith typically arises in adolescence and is known as the "conformist" stage. While beliefs and values are deeply felt, they typically are tacitly held – the person 'dwells' in them and in the meaning world they mediate. But there has not been the occasion to step outside them to reflect on or examine them explicitly or systematically. People outside the group are considered different in 'kind' and authority is located in the leaders of the tradition to which one belongs (pp.172-173).

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- (4) Individuative-Reflective faith most appropriately takes form in young adulthood as one is developing more independence and individualization towards the goals of self-fulfillment and self-actualization. This is the “demythologizing” stage when symbols are translated into conceptual meaning. The strength of this stage is its capacity for critical reflection on identity (self) and outlook (ideology) (p.182).
- (5) Conjunctive faith usually emerges in midlife with the critical recognition of one’s social unconscious - the influence of one’s nurturing within a particular social class, religious tradition, ethnic group or the like. Alive to paradox and truth in apparent contradictions, this stage strives to unify opposites in mind and experience. It generates and maintains vulnerability to the strange truths of those who are “other.” Ready for closeness to that which is different and threatening to self and outlook, this stages commitment to justice is freed from the confines of tribe, class, religious community or nation (pp.197-198).
- (6) Universalizing faith is exceedingly rare. “Ones at this stage report a felt sense of inclusiveness with all beings and are freed from ideological shackles” (Vaughan, 2002, p.25). They are living incarnations of absolute love and justice spending and being spent for the transformation of present reality in the direction of a transcendent actuality. Their community is universal in extent. They are ready for fellowship with persons at any of the other stages and from any other faith tradition. They are often experienced as subversive of the status quo structures and many are put to death at the hands of those whom they hope to change (pp. 200-201).

<sup>ii</sup> Retrieved from <http://www.lifepositive.com/spirit/god/spiritual-quotient.asp>

<sup>iii</sup> Found at <http://www.iitransform.com/sq/>

<sup>iv</sup> Retrieved from <http://alanenelson.com/365994.ihtml>

<sup>v</sup> Retrieved from <http://www.psychomatrix.com/inventory.php>

<sup>vi</sup> Found at [http://link.springer.com.fgul.idm.oclc.org/chapter/10.1007/978-94-6091-758-5\\_2](http://link.springer.com.fgul.idm.oclc.org/chapter/10.1007/978-94-6091-758-5_2)

<sup>vii</sup> Found at <http://www.myskillsprofile.com/tests/spq32>

<sup>viii</sup> Retrieved from <http://www.spiritatwork.org/library/SpiritualIntelligenceAssessment.pdf>

<sup>ix</sup> Retrieved from <http://www.dbking.net/spiritualintelligence/sisri.htm>

<sup>x</sup> Found at [http://www.deepchange.com/discover\\_skills/index](http://www.deepchange.com/discover_skills/index)