

## **A Review of Spiritual Intelligence Among Nuns**

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### **Abstract**

In light of the psychological setting, the paper suggests spiritual intelligence. Based on educational psychology, it fosters spiritual intelligence. This article has tried to identify, understand, learn, research, develop, construct, assess, and critically explore the key elements that improve spiritual intelligence while adopting a positive outlook and appreciating and showing interest in them. The paper concludes that if spiritual intelligence can change types of people's behaviour patterns, it can help people live creatively and constructively in the new socio-psycho-physical environment to achieve the highest knowledge and wisdom. This is spiritual wisdom. However, the current study indicates that having spiritual intelligence would benefit both persons and nuns in particular and individuals in general for the better of the global.

*Keywords:* Spiritual Intelligence, Servant Leadership, Religious Life

## **Introduction**

The terms “spiritual intelligence” and “intellectual intelligence” are related. The phrase “that gives life or vitality to a system” is what the Latin term spiritual, from which the English word “spiritual” is derived, means. According to Zohar (1997), many social scientists, psychologists, philosophers, thinkers, educators, educationists, and educational cancers believe that the mind’s capacity to develop and respect reason is the basis for intelligence. What is the relationship between spirituality and intelligence while they undervalue spirit? The concepts of spirituality and intelligence are intertwined, according to Zohar (1997). “Spiritual Intelligence” is the result of the interaction between the spiritual and the intellectual, and it plays a role in a person’s happiness and ability to live a full life. Spiritual Intelligence plays a role in a person’s happiness and ability to live a full life. The terms “spiritual intelligence” and “intellectual intelligence” are related. The phrase “that gives life or vitality to a system” is what the Latin term spiritual, from which the English word “spiritual” is derived, means.

According to Zohar (1997), a large number of social scientists, psychologists, philosophers, thinkers, educators, educationists, and educational cancers hold the view that the capacity of the mind to develop and respect reason is the basis for intelligence. The phrase “Spiritual Intelligence” and its concept were first used by Zohar in 1997. We are complete and have integrity because of our intelligence. It is the intelligence of the deep self, the intelligence of the soul. The intelligence allows us to rephrase our responses after posing a crucial inquiry. Marshall and Zahar (1999). Zahar and Marshall (2000) further. Spiritual intelligence is described as the intelligence with which we approach and resolve the issue of meaning and value, the intelligence with which we can situate our deeds and our lives in a wider, more prosperous, meaningful context, the intelligence with which we can understand the purpose of our life, and the intelligence with Zohar in 1997. Asserted that the constructs of spirituality and intelligence are related, we can assess the development of action or life.

## **Spiritual Intelligence**

The phrases “spiritual” and “intelligence,” which together make up the term “Spiritual Intelligence,” can also be separated into the words “spirit” and “intelligence.” The Latin term spirit, which means “Breath” or “Soul,” is the root of the English word spirit. Depending on the

philosophical context, the terms “spirit” and “soul” have a variety of meanings and implications. The term “Soul” in philosophy refers to an individual’s responsibility for an immaterial or nonphysical aspect of human life that is typically equated with the mind or the self. The soul is viewed in theology or religion as a component of a person who unites him with God and is thought to survive the body’s death. According to Emmons (1999), spiritual intelligence is a framework for recognising and organising talents and abilities required for the adaptive application of spirituality. He claimed that since spiritual intelligence predicts functioning and adaptation and provides skills that help people solve issues and achieve their goals, it can be considered a type of intelligence.

The following are the five suggested characteristics of spiritual intelligence:

- Ability to utilise spiritual resources to solve the problem;
- Ability to enter heightened states of consciousness;
- Ability to invest in everyday experiences;
- Capacity for transcendence of physical and material;
- Capacity to be virtuous

However, Emmons (2000) eliminated the virtue capacity while keeping the first four elements of the paradigm. According to Levin (2000), spiritual intelligence is demonstrated when we live in a way that incorporates spirituality into our daily lives.

### **Concepts of Spirit and Spirituality**

Most cultures worldwide recognise one or more metaphysical principles of human life, which directly or indirectly allude to man’s spiritual nature. There is proof that people, even in prehistoric times, believed in the spirits of nature and the existence of humans. With some minor variations about its origin and mortality, it can be argued that belief in the existence of a spiritual being, i.e., the soul, is common and a time-honoured notion among various religions and thinkers. Below is a discussion of a few of these. Chinese and Egyptian cultures both have this view of the dual nature of the soul. The spiritual side of the soul, known as ‘ba,’ is thought to ensure the region of the dead, whereas the breath portion of the soul, known as “ka,” is thought to be capable of surviving death but tends to stay close to the body after death. Chinese culture divides the soul into two distinct components: a sensitive soul that perishes with death and a rational principle that endures the tomb

and is the focus of ancestor worship. Ancient Greek ideas about the soul vary depending on the time and philosophical schools.

The Epicurean school of philosophy believed that the soul was composed of atoms like any other substance. Platonists, on the other hand, believed that although the soul was analogous to gods and existed independently of the human body, it was still a part of the material universe, which is always changing. According to Aristotle, the soul is a close ally of the body. The difference between the tangible and immaterial parts of human life is well-defined in Christian theology. Though body and soul were distinct, imagining a soul without a body was hard. The Muslim belief is similar in that it states that the soul and body are created simultaneously and that their unity is only a passing condition after that point. The presence, character, and connection of the soul in Western philosophies, the existence and nature of the soul and its relationship to the body always remained a topic of dispute. In Hindu Philosophy, the Atman (soul) is universal, i.e., eternal higher self, which is part of each individual (jiva or jiva – atman). The jiva–atman is supposed to be confined in the physical body but is also eternal. After the death of the physical body, the jiva–atman passes to a 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. It asserts that any sense of having an individual eternal soul or of part a king in a persistent universal self is illusory. So, from the above discussion, it can be said that most philosophies relate spirit or soul to a non–corporeal substance with no material body. Now, we shall discuss the concept of spirituality.

### **Concept: Spirituality**

Spirituality is the belief in ultimate goodness and righteousness. Danesh (1997), in his book “The Psychology of Spirituality”, opines that the ultimate human reality is spiritual. Spirituality is highly individual and intensely personal. Numerous definitions of “spirituality” vary according to the authors’ unique perspectives. Despite many definitions, all these encompass only a few common themes.

Dollard (1983) stated that spirituality is “concerned with our ability, through our attitudes and actions, to relate to others, ourselves, and God, as we understand him”. Larson et al. (1998) reported that the

National Institute of Healthcare Research in the United States defined spirituality as “the feelings, thoughts, experience, and behaviours that arise from a search for the sacred”. The term ‘search’ refers to attempts to identify, articulate, maintain or transform. The term ‘sacred’ refers to a Divine Being or Ultimate Reality or Ultimate Truth as perceived by the individual.” Father Leo Booth has defined spirituality as “being a positive and creative human being in all areas. Hence, four life” (Booth, 1987). In contrast, a recent paper on group work in the addictions defined spirituality as “human characteristics which orient a test he self towards ‘self’ or that which transcends the identification of the self with partial realities formulated around self – definitions determined by experience and conditioning. Human spirituality is a movement of the self towards its deepest ground, its most fundamental nature. Berkow, 1998 defined spirituality as a search for transcendent meaning which can be expressed in religious practice or expressed exclusively in their relationship to nature, music, the arts, a set of philosophical beliefs, or a relationship with friends and families. Bown and Williams (1993) also explained spirituality as an “individual search for meaning”. Coles (1990) defined spirituality as yearning for connectedness to the universe, and Mohr (2006). Explained spirituality as “A person’s experience of, or a belief in a power a part from his or her own existence.”

In the words of Murray and Zentner (1989), spirituality is “a quality that goes beyond religious affiliation that strives for inspiration, reverence, awe, meaning and purpose, even in those who do not believe in God. The spiritual dimension tries to be in harmony with the universe, strives for answers about the infinite, and comes into focus in times of emotional stress, physical (and mental) illness, loss, bereavement and death”. Kaiser (2000) also explained spirituality from a broader perspective, which refers to a comprehensive set of principles that transcend all religions. Spirituality is about the relationship between – selves and something more extensive. That something can be the good of the community are the people served by your agency or school or with energies more significant than – selves. Spirituality means being in the right relationship with all that is. It is a stance of harmlessness toward all living beings and an understanding of their mutual interdependence. It can be speculated from the above definitions that spirituality is regarded as the broader term, encompassing religion for some, whereas for others, independent from religion or any particular faith group.

Spirituality exists wherever we struggle with the issue of how our lives fit into the greater cosmic scheme of things. This is true even when our questions give way to specific answers or give rise to specific practices such as prayer or meditation. We encounter spiritual issues whenever we wonder where the universe comes from, why we are here, or what happens when we die. We also become spiritual by moving by values such as beauty, love, or creativity that reveal a meaning or power beyond our visible world. An idea that our practice is “Spiritual” is when it reveals our desire to establish a felt – relationship with the most profound meanings or powers governing life.

### **Enhancement of Spiritual Intelligence**

According to Zohar & Marshall (2000), the indications of the highly developed SI include the capacity to be flexible (actively and spontaneously adaptive), a high degree of self-awareness, a capacity to face and use suffering, an ability to meet and transcend pain, the quality of being inspired by vision and values, a reluctance to cause unnecessary harm to anybody/others, a tendency to see the connections between various things (being holistic), a marked tendency to ask. ‘Why? Or what if..?’ questions to seek fundamental answers, and being what psychologists call ‘field - independent’ – possessing a facility for working against convention. A person with high SI is likely to be a ‘Servant leader’, who takes responsibility on their own to bring higher vision and value to others and who allows them to use him/her or inspire them. Some healthy-known servant leaders such as Rama, Krishna, Buddha, Moses, Lord Jesus Christ, Mohammed, Vivekanda, Mahatma Gandhi, Mother Teresa, Nelson Mandela, Dalai Lama, etc., must have possessed very high SI.

A new model of the ‘self’ utilizes the lotus symbol “as the ultimate symbol of the spirituality intelligence ‘self’ the obvious way to combine the great eastern and western traditions of the ‘self’ with the latest insights from science”. Each layer of petal depicts one of the three essential human bits of intelligence; the outer petals represent six ego types; the middle layer represents the associative conscious and unconscious components, and at the centre of the Deep self, which is the main focus of hence improving our SI is a must for all of us, especially for those who live this complex 21st century. Zohar & Marshall (2000) have suggested six major paths to attaining higher SI. These paths are as follows:

### ***The Path of Duty***

The path of duty is about belonging to, cooperating with, contributing to and being nurtured by the community. The central belief in this path points out to the sacred covenant between God and human beings. To receive blessings from God, human beings have to achieve his / her duties and do things in an acceptable way. People who obviously walk by the path of duty will be tidy, obedient, methodical and traditional. A spiritually intelligent human will walk the path of duty with an attitude ‘ I want to belong my group’, ‘I have to make an inner commitment towards it’, ‘I feel loyalty to my group, I serve its interests, I honor its codes and rituals. I love it’. Mahatma Gandhi can be considered as a man who walked this path. his belief in ‘work is worship’ substantiates this.

### ***The Path of Nurturing***

The path of nurturing implies especially growing under the care of parents, sisters (pupil), nurses, therapists, counselors, social workers and the saints and this path is about loving, protecting and making fertile. The central belief in this path is ‘the great mother’. Spiritually intelligent people walking the path of nurturing will relationship. They will be receptive and listen well their true selves. They will be spontaneous. Spiritually dumb people walking this path are struck at the ego level of love. They lack a wider perspective to include the genuine needs or beings of the others. They will be self – center and will not be included in something larger than themselves. Spiritually Intelligent parents will nurture their children by providing a fertile soil and space in which children can grow beyond parents.

### ***The Path of Knowledge***

The path of knowledge ranges from understanding general practical problems through the deepest philosophical quest for truth to the spiritual quest for knowledge of God and all his ways, and to the ultimate union with him through knowing. Spiritually intelligent people walking the path of knowledge will be motivated by a love of learning and/or having a deep need to understand about the soul the soul, conveyed through the insights of literature, art, poetry and great science and felt as intense experience. One of the spiritually sump ways to walk the path of knowledge is to be preoccupied with some tiny piece of knowledge or isolated intellectual problem. Such people will have an intense passion about their work, but will be chained in

service to the minuscule and it keeps them far away from a deeper understanding of wider life and true reality. A natural progression towards higher spiritual intelligence leads from reflection, through understanding, to wisdom. Archimedes is one of the walkers through the path of knowledge, and he engaged deeply with the world around or within him.

### ***The Path of Personal Transformation***

The essence of the psychological and spiritual task facing those who walk the path of transformation is personal and transpersonal integration. i.e. we must explore the heights and depths of ourselves and weld the disparate part of our fragmented selves into an independent, whole person. The central belief of this path is symbolized as the journey to another great world. In the journey, there is a desperate sense of something being sought and of the necessity of sacrifice. Two distinct kinds of art can result from these quests of journeys – personal or transpersonal arts. The motivating energy to walk in this path is Freud’s life instinct – Eros. People walking in this path will be guided by the ‘God spot’ activity of the brain. They will be open to mystical experiences, to more extreme emotions, with those who are eccentric, or different from crowd, with those who often have a battle for their sanity. Spiritually dumb persons who walk this path are people who produce sterile form divorced from vitality. Such people will be unwilling or unable to face conflicts. Fear or avoidance of conflicts is a turning away from SI, while the willingness to face and resolve conflicts is a turning towards it.

### ***The Path of Brotherhood***

The path of the brotherhood is one of the most spiritually advanced paths to walk in life. The whole word is one family - “VASUDAIVAKUTUMBAKAM”. The path of brotherhood is to see a connection between themselves and all other beings. Spiritually intelligent people who walk this path would fight and even gladly die for what they see justice. They love their fellow beings and will be ready to serve them. This path is rooted in the transpersonal reality of those parts of the soul that never die those parts of the self that transcend the personal ego. Spiritually dumb people walking this path will be interested in their own unchallenging practical pursuits, making no efforts to communicate or empathize with others, emotionally lazy.

To walk in the path of brotherhood, one must feel dissatisfaction in her/him self and long to belong to a larger and more diverse group.

### ***The Path of Servant Leadership, Rather than Leader as a Boss***

The servant leaders are those who serve humanity by creating new ways for people to relate to each other. They put the welfare of the society above their own welfare and take the society in new directions. Servant leadership is the highest of spiritual paths. A servant leader must submit himself to the highest force imaginable. The energy or motivating factor to walk in this path is power. The uses, misuses and abuses of power classify an individual as spiritually intelligent or spiritually dumb. Spiritually dumb persons walking this path use the power for their own good. Spiritually intelligent servant leaders create new vision and bring new possibilities into being. They make things than 'God'. Apart from showing six major paths to attain higher SI, Zahra & Marshal (2000) have also given as seven steps to accomplish higher levels of spiritual intelligence. These steps are as follows:

- Become aware of where I am now.
- Feel strongly that I want to change.
- Reflect on what my own center is and on what are my deepest motivations.
- Discover and dissolve obstacles.
- Explore many possibilities to go forward.
- Commit myself to a path.
- Remain aware there are many paths.

Higher SI requires us to be deeply honest with ourselves and deeply aware of ourselves. It requires us to face choices and to realize that sometimes the right choice or difficult ones. Higher SI demands the most intense personal integrity. It demands that we become aware of and live out of that deep center of ourselves that transcends all the fragments into which our lives have been shattered. It demands that we re-collect ourselves, including those parts of ourselves that it has been painful or difficult to own. But most of all, higher SI demands that we stand open to experience, that we recapture our ability to see life of self and others, 'afresh', as though the eyes of a child. It demands that we cease to seek refuge only in what we already know and constantly explore and learn from what we do not know. It demands that we live in the questions rather than the answers. To be spiritually intelligent also means to integrate two of Gardner's multiple intelligence-the 'intra and interpersonal'. In order to understand more fully 'who we are', what

we value' and how to develop care and concern for others, in order to use these in teaching. To do so is to acknowledge that Pupils role is to develop critically caring communities of learner, to appreciate diversity as well as to build students' learning capacities, as they are interconnected with their academic roles. The development of SI might also involve forms of critical holistic reflections that focus upon the self.

It is not difficult to see the relevance and value of certain indicators of characteristics (of a person with highly developed SI – as mentioned) for sisters (pupil) who are passionate in their deep care and desire to provide the best opportunities for learning.

Finally, Zohar & Marshall (2002) in their work have conclusively given eight major commands to survive in any spiritually dumb culture – these are very important in enhancement of SI. They are of the opinion that for 'being' spiritually intelligent in a spiritually dumb culture.

We have to be cautious about the following major aspects:

- Knowing our deepest motives- motives are sources of psychic energy. Our motives become distorts if we living in spiritually dumb culture. To be spiritually intelligent, one has to look for the reality behind any surface desire.
- A high degree of self–awareness; self–awareness is one of the highest criteria of spiritual intelligence. To develop self–awareness, one must become aware of how little he knows about himself. In a spiritually dumb culture, one must not be tied up with ready distractions and easy options but must break the boundaries of comfort zones with great discipline, less selfishness and more commitment.
- Being responsive to the deep self: High spiritual intelligence requires an individual to serve his deep self with awareness. The spiritually dumb culture discourages the depth of personal insight. Reflection on the qualities or actions of others can make as aware of human potential and teach us something about our own deep selves.
- A capacity to use and transcend difficulties; a spirituality intelligent person must take back his lost responsibilities. The difficulties and sufferings can be viewed as threatening or destructing; but an individual with higher SI take as a challenge and even as opportunities.
- Standing against the crowd; one of the main critic for high SI is one's ability to hold even an unpopular opinion if that is what he deeply believes. In a spiritually dumb culture, one may be influenced by the

crowd and go according to the crowd's opinion. Higher SI requires one to be "field independent."

- Reluctance to cause harm; harming others really causes harm to himself. This must be the attitude of spiritually intelligent person. A spiritually intelligent individual must take responsibility for caring other living beings and things.
- Being spiritually intelligent about religion; being 'religious' does not (necessarily / always) mean that the individual is 'spiritual'. One needs to be spiritually intelligent about religion. A spiritually intelligent person loves religion because it is one of the many forms expressing the potentiality of the self/soul.

Being spiritually intelligent about death; in the spiritually dumb culture, one may be unable to deal with death effectively. A spiritually intelligent individual considers death as a natural phenomenon and state of the ongoing existence of his 'being'. It is not the end of spiritual life.

### **Importance of Spiritual Intelligence**

The concept, Meaning and Principles in the term of spiritual intelligence have been dealt with clarity and deep insight. Before we discuss the factors responsible for strengthening spiritual intelligence. It is essential for us to know the meaning of spiritual intelligence. The term 'spiritual intelligence' has different meanings to different psychologists in different context. But the 'spiritual Intelligence', working with the article "spiritual Intelligence of prospective Pupils" Srivastava (2014) defined as "it is the intelligence which enhances capabilities, capacities, competencies and skills of the individual to solve the everyday problems creatively and constructively in the new situation of the social environment for attaining ultimate aims of education" and working with the article, Spiritual intelligence, Modern Education, however, lays great emphasis on spiritual intelligence. Perhaps, this is precisely the cause why the learner seeks only to learn and study about the discovering own soul / spirit. With this consideration of spirit, the development of spiritual intelligence is purely and surely to please the modern learner. It is however, spiritual intelligence helps in the development of the natural man into the ideal man.

### **Dimension of Spiritual Intelligence**

#### ***Ultimate Reality Aspects***

Spiritual intelligence dimensions, one can conclude that being a spiritually intelligent person has to understand god and divine aspects.

Material things must be secondary to them. Ultimate reality aspect in the dimensions of SI deals with the characteristics of spiritually intelligent individual in relation to the divine aspects. Having Knowledge about the create or helps an individual to be spiritually intelligent. Creator is the absolute truth, knowledge and bliss. A person's ignorance about the true divine self-separates him from God (Maharaj, 2004). In order to understand the ultimate reality, one needs to attain self-realization primarily.

Spirituality does not depend upon a particular religion; rather it is an individual's state of his relationship to the supreme power and to his fellow beings. Chatterjee (2004) quoted the words of Swami Vivekanda "to be pure and unselfish, to be good and do good to others. That is the whole of religion" to establish that true religion lies in selfless service. Being a member of a particular religion can many times enhance spirituality as a result of some religious exercises like prayer and meditation.

Soul is a metaphysical concept, which is interpreted in many ways. It is the bridge between the living / human being and the divinity. It is the part of human beings which consist of faculties of mind and thinking, conscience and emotions. Soul connects the living being to super soul.

### ***Personal Aspects***

Along with one's relationship with God, to be spiritually intelligent, one has to lead a value based, committee and happy life, with awareness about one's own abilities and limitations. Awareness of one's self – his real self – is a major dimension of spiritual intelligence. Before knowing or understanding his fellow beings, one must have an awareness of himself. He needs to be aware about his relationship to God, his place in his earth, his abilities which help the welfare of others and his weaknesses. A spiritually intelligent person must lead a value oriented life. In some cases certain values may be subjective. But valuing a thing that is beneficial for one self as well as for his fellow beings, is always a sign of being spiritually intelligent. Value based life helps in maintaining peace and happiness in the society, thereby eliminating chaos and depression. An individual must have a conviction of what he profess and practice. He must be totally dedicated to do / practice what he preaches. One should not look upon personal gains while doing a job. An individual's character measures his spiritual intelligence.

Life is a mixture of happy and distressful situations. All people, whether spiritually intelligent or not, have to deal with these situations. To maintain good strength of mind in such situations, one needs to have a trust in God. A mathematical equation for eternal happiness as suggested by Iyer (2007) is  $H = R/N$ , where H stands for happiness or contentment, R for resources at your command, and N for your needs.

### ***Social Aspects***

The next six dimensions of spiritual intelligence deals with the social behavior of an individual. Spiritually intelligent individuals should be well behaved in the society, in a standard that is appreciable to all his fellow beings. Spiritual Intelligence is reflected from an individual's approach to other members in his society. Considering all others as brothers and sisters is possible only if the individual is spiritually intelligent. Caring for others and advising for others as if they are brothers makes a lot of difference in the harmonious living in society. A spiritually intelligent person should not separate himself from people belonging to other caste, creed, colour or gender. He should consider all human beings as 'human' and he should be able to recognize others as part of the divine entity.

An individual's spirituality can be assessed very well by looking at his relationship with others. A spiritually intelligent person will strive to avoid problems and tensions and tries to maintain peace in his relationship with other people. Love is the fundamental characteristics of a spiritually awakened person. Seeing very thing in love, having a compassionate heart and empathetic attitude shows that the individual is spiritually intelligent. Spiritually intelligent people will be able to adjust to the situations easily. They will be flexible to change to new ideas or situations without any difficulty.

Leaders who are spiritually intelligent will be able to influence the followers in an impressionistic way. The spiritually intelligent leaders will be servant so follower and they so not impose hard and fast rules upon the followers.

### ***Holistic Aspects***

Spirituality is a speak when one completely surrenders his life to God. All aspects of life are viewed from a higher (divine) point to view. Everything in life find same meaning and purpose foe spiritually intelligent people.

### ***Life & Death (Natural) Aspects***

A spiritually intelligent person is one who is intelligent about death also. He considers death as a door to the outside world. Lilawala (2006) defines death as merely the loss of physical body which is a piece of cloth to cover the soul. He will not fear death but considers it as a path to attain the 'truth, beauty and goodness. A spiritually intelligent person is one who thinks and acts beyond the materialistic world. He gives importance for living a value oriented personal, social and spiritual/divine life. A person with high level of spiritual intelligence lives a purposeful life, finds meaning helping others voluntarily, treats everyone equally and believes that death is a process which ultimately leads one to reach the supreme reality, even if one believes in rebirth for betterment of the soul, thought the 'life & death watch. Mother Theresa, Nelson Mandela, Dalai lama, etc., must have been definitely possessing very high SI.

### **Conclusion**

Moreover, there is a problem of lack of spiritual intelligence within individuals in our India today because each and every individual suffers from affective ability and it is because of this problem that our entire educational system is going aimlessly. That is why it may be said that educationists, Pupils educators, Pupils, educational planners in our country should wake up to the task of the curriculum transactions of spiritual intelligence and its aims and objective, method of teaching and techniques by understanding a critical examination of the present set up of spiritual intelligence. This can be done by strengthening the pillars of professional educations particularly the Pupils educations. Otherwise, the ignorance of spiritual intelligence will result in exploitation, corruption, aggression, destruction, disaster, selfishness and hatred. In short, it may say that spiritual intelligence controls positive personality and control negative personality.

Spiritual education must become an integral part of Pupils' education as well as school education, and ultimately study of spiritual science will become a part of all courses in Humanities and social Sciences at University level also. All constructive and creative works related to spiritual intelligence, it is felt that there is a great deal has been done to trace the development of spiritual intelligence and its cognitive and non cognitive factors with special reference to spiritual doctrines and assumptions, much has also been done to spiritualise education in

India to draw in broad an outline of spiritual wealth and much has so far also done to investigate the spiritual intelligence of individuals for recreating and reconstructing a spiritual society in our country through non-cognitive tasks viz –a sense of responsibility initiative, love and sympathy, co – operation, social –justice and a great importance was given on the democratic concept of education as the means of discovering truth. Greater emphasis is being paid to spiritual world and a great deal has also been done. All the books and writing on spiritual intelligence, of course, yield useful information regarding spiritual learning and training and also give details of spiritual basis of education as well as help in progressive basis of education for the betterment of the pupils of the spiritual society as a whole.

To have an access to the realization of thought and action with respect to spiritual philosophy which serves as a foundation of nurturing spiritual intelligence, which reflects spiritual education for achieving highest aim of education and beneficial for human engineering and soul doctoring. Keeping in view in mind, the author concludes the ‘Spiritual Intelligence’ as “it is intelligence which helps to fulfil the potentialities of the individuals’ abilities through the non-cognitive virtues to prepare them to solve the everyday situation of the sociolect-psycho-physical environment for attaining the highest knowledge and wisdom, if the Pupils enable to modify such kind of behaviour patterns of individuals, this is spiritual intelligence”

That is why, therefore, it may be described in terms of an individual’s cognitive and non-cognitive behaviours which are beneficial for human engineering and soul doctoring that appears to have made a considerable progress and development of the society. However, the present study suggests that spiritual intelligence would benefit the pupil in particular and individuals in general for the betterment of the global community as a whole.

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