Contents

Contents

Toward a Theory of Spiritual Intelligence and Spiritual Leader Development

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ABSTRACT

Although spiritual intelligence (SQ) has been an emerging topic among social and organizational scholars in recent years, there have been serious academic discussions on whether SQ is an elusive construct, on its dimensionality, and on whether it should even be considered an intelligence in the first place. Proponents of the SQ construct have argued that it is distinct from traditional personality traits and general mental ability and that it is a meaningful construct that can be used to explain various psychological and managerial phenomena. Our main objectives in this paper are to: (1) argue that a common underlying multiple level ontology exists that can serve as a foundation for a being-centred theory of spiritual intelligence, and (2) explore how these levels can inform and enrich the understanding of the development of spiritual intelligence and spiritual leader development. First, we review the definition and domain of the intelligence construct and argue that it is a conceptually distinct form of intelligence. Second, we argue that any theory of spiritual intelligence must focus on the spiritual journey as one of epistemological ascent and ontological descent through five distinct levels of being; a journey of self-transcendence or transformation from ego-centred to other-centred while striving to attain a Non-dual state of awareness and maintain this state of being or consciousness from moment-to-moment. Third, we offer a model of spiritual leader development based on this theory of spiritual intelligence. Finally we offer implications for future theory, research and practice on spiritual intelligence and spiritual leader development.

Introduction

A growing number of companies such as Chick-Fil-A, Interstate Batteries, Tomasso Corporation of Canada, Maxwell, Locke, and Ritter L.L.P. of Austin, Texas, Ben and Jerry's Homad Ice Creme, Taco Bell, SREI International Financial Limited of India, Pizza Hut, and BioGenenex are using spiritual lessons in their management and leadership strategies (Conlin, 1999; Fry and Slocum, 2008; Mitroff and Denton, 1999; Saylor, 2005). Some are calling this trend "a spiritual awakening in the American workplace" (Garcia-Zamor, 2003). Patricia Aburdene in her recent book, *Megatrends 2010,* states that the focus on spirituality in business is becoming so pervasive that it stands as "today's greatest megatrend". She contends that more and more people are making choices in the marketplace as "values-driven consumers" and the power of spirituality is increasingly impacting our personal lives and is spreading into organizations to foster a moral transformation in them.

This has driven a major change in the personal and professional lives of leaders as many of them more deeply integrate their spirituality with their work. Most would agree that this integration is leading to very positive changes in their relationships and their effectiveness (Neal, 2001). Further, there is evidence that workplace spirituality programmes not only lead to beneficial personal outcomes such as increased joy, peace, serenity, job satisfaction and commitment but that they also deliver improved productivity and reduced absenteeism and turnover (Giacalone and Jurkiewicz, 2003). Employees who work for organizations they consider being spiritual are less fearful, more ethical, and more committed. And, there is mounting evidence that a more humane workplace is not only more productive, but also more flexible and creative (Conlin, 1999; Eisler and Montouri, 2003). Most importantly to management and leadership from an organizational effectiveness and performance perspective, is the finding by Mitroff and Denton (1999) that spirituality could be the ultimate competitive advantage.

Many question why this interest in spirituality is occurring. Although there are many arguments, one viable reason is that society is seeking spiritual solutions to better respond to tumultuous social and business changes (e.g. Cash, Gray, and Rood, 2000), and that global changes have brought a growing social spiritual consciousness (Inglehart, 1997). Indeed, Duchon and Plowman (2005) posit that ignoring spirit at work may mean "ignoring a fundamental feature of what it means to be human."

As the interest in spirituality in the workplace and elsewhere grows and leaders and their organizations gain interest in workplace spirituality and spiritual leader development, it becomes necessary to develop a better understanding, in a manner similar to work that has been performed on cognitive intelligence (IQ) (Neisser *et al.*, 1996; Sternberg, 1997) and emotional intelligence (EQ) (Goleman, 1995), of spirituality as a basic intelligence from which certain skills, capacities, and competencies arise. Although spiritual intelligence (SQ) has been an emerging topic among social and organizational scholars in recent years (Emmons, 2000; Emmons, and Keortge, 2003; Hafer, 2009; Luckcock, 2008; Martin and Paloutzian, Ronel, 2008; Sisk, 2006; Tirri, Nokelainen, and Ubanai, 2006; Tischler, Biberman, and Mckeage, 2002; Wigglesworth, 2004), there have been serious academic discussions on whether SQ is an elusive construct (Martin and Hafer, 2009; Ronel, 2008; Tischler, Biberman, and McKeague, 2002), on its dimensionality (Emmons, 1999; Zohar, 2005), and on whether it should even be considered an intelligence dimension (Gardner, 1999). Proponents of the SQ construct have argued that it is distinct from traditional personality traits and general mental ability and that it is a meaningful construct that can be used to explain various psychological and managerial phenomena (Emmons, 1999; Paloutzian, Emmons, and Keortge, 2003; Wigglesworth, 2006; Zohar and Marshall, 2000).

An important distinction to make in theorizing about spiritual intelligence and spiritual leader development is in differentiating leader and leadership development (Day, 2001). In theorizing about *leadership* development, the focus is on the collective social influence process that engages everyone and enables groups of people to work together in meaningful ways (Day, 2001). Leadership is thus both a cause and effect as group members interact and various formal and informal leaders in the group emerge (Drath and Palus, 1998). In the case of *leader* development, the emphasis is on individual knowledge and competencies associated with a formal leadership role, often focusing on individual skills and abilities such as self-awareness (e.g., emotional awareness and self-confidence), self-regulation (e.g. self-control, trustworthiness, adaptability), and self-motivation (e.g. commitment, initiative, optimism). A focus on leading concentrates largely on how leaders influence their followers. It centres on how leaders are able to engage in healthy value and attitude development and build the competencies needed to effectively perform their leadership role.

Our main objectives in this paper are to: (1) argue that a common underlying multiple level ontology exists that can serve as a foundation for a being-centred theory of spiritual intelligence, and (2) explore how these levels can inform and enrich the understanding of the development of spiritual intelligence and spiritual leader development. Each of the ontological levels of being has a corresponding epistemology or way knowing (Fry and Kriger, 2009; Wilber, 2000a, 2000b). Epistemology and ontology are complementary disciplines of study, where ontology is the study of being, or the nature of reality, what exists. Epistemology is the study of our awareness and knowledge of reality. In addition, each level of being and awareness has different implications and effectiveness criteria for spiritual intelligence. First, we review the definition and domain of the intelligence construct and argue that it is a conceptually distinct form of intelligence. Second, we argue that any theory of spiritual intelligence must focus on the spiritual journey as one of epistemological ascent and ontological descent through five distinct levels of being; a journey of self-transcendence or transformation from centred to other-centred while striving to attain a non-dual state of awareness and maintain this state of being or consciousness from moment-to-moment Third, we offer a model of spiritual leader development based on this theory of spiritual intelligence. Finally we offer implications for future theory, research and practice on spiritual intelligence and spiritual leader development.

The Definition and Domain of Intelligence

There is no universally agreed definition of human intelligence (Emmons, 2000; Neisser *et al.*, 1996; Sternberg, 1997). The closest may be that found in a statement titled "Mainstream Science on Intelligence" which was issued by 52 university professors in the Wall Street Journal on December 13, 1994. This same definition was republished in the journal *Intelligence* (Gottfredson, 1997). Intelligence is:

> A very general mental capability that, among other things, involves the ability to reason, plan, solve problems, think abstractly, comprehend complex ideas, learn quickly and learn from experience. It is not merely book learning, a narrow academic skill, or test-taking smarts. Rather, it reflects a broader and deeper capability for comprehending our surroundings – "catching on", "making sense" of things, or "figuring out" what to do.

The theme one finds in the various definitions is that an intelligence makes sense of things and then brings adaptive, creative (problem-solving) capacities to bear on the problems that a human being faces. Thus there are at least two components to any intelligence: interior comprehension and sense-making; exterior behaviours which are adaptive for the situation the human faces (which can include cultural as well as physical realities).

Gardner (1993), in his theory of multiple intelligences, offers a more refined view of intelligence within the context of this more general definition. He defined intelligence as "the ability to solve problems, or to fashion products, that are valued in one or more cultural or community settings" (p. 7). Gardner's seven intelligences (1993) included linguistic logical-mathematical, music, bodily-kinesthetic, spatial, interpersonal, and intrapersonal:

- *Linguistic intelligence* involves sensitivity to spoken and written language, the ability to learn languages, and the capacity to use language to accomplish certain goals. This intelligence includes the ability to effectively use language to express oneself rhetorically or poetically; and language as a means to remember information. Writers, poets, lawyers and speakers are among those seen as having high linguistic intelligence.

- *Logical-mathematical intelligence* consists of the capacity to analyse problems logically, carry out mathematical operations, and investigate issues scientifically. It entails the ability to detect patterns, reason deductively and think logically.

- *Musical intelligence* involves skill in the performance, composition, and appreciation of musical patterns. It encompasses the capacity to recognize and compose musical pitches, tones, and rhythms.

- *Bodily-kinesthetic intelligence* entails the potential of using one's whole body or parts of the body to solve problems. It is the ability to use mental abilities to coordinate bodily movements.

- *Spatial intelligence* involves the potential to recognize and use the patterns of wide space and more confined areas.

- *Interpersonal intelligence* is concerned with the capacity to understand the intentions, motivations and desires of other people. It allows people to work effectively with others. Interpersonal intelligence relates to one's ability to deal with others and to "notice and make distinctions among other individuals and, in particular, among their

moods, temperaments, motivations and intentions" (Gardner, 1999, p. 239).

- *Intrapersonal intelligence* entails the capacity to understand oneself, to appreciate one's feelings, fears and motivations. It involves having an effective working model of ourselves, and to be able to use such information to regulate our lives. Intrapersonal intelligence relates to one's ability to deal with oneself and to "symbolize complex and highly differentiated sets of feelings" (Gardner, 199, p. 239) within the self.

The first two have been typically valued in schools; the next three are usually associated with the arts; and the final two are what Gardner called 'personal intelligences' (Gardner, 1999).

Emotional Intelligence

In a subsequent revision of his multiple intelligence theory, Gardner emphasized more cultural and contextual factors in the development of intelligence (Gardner, 1999). He retained the original seven intelligences, but acknowledged the possibility of adding new intelligences to the list. Two in particular that are receiving increased scholarly attention within the context of multiple intelligences include emotional intelligence (EQ) and spiritual intelligence (SQ). EQ has its roots in the concept of *social intelligence* first identified by Thorndike in 1920. Thorndike (1920) defined social intelligence as "the ability to understand and manage men and women, boys and girls – to act wisely in human relations" (p. 228). Following Thorndike's ideas, Gardner (1993) included interpersonal and intrapersonal intelligences in his initial theory of multiple intelligences.

EQ can be viewed as a form of social intelligence that is a combination of the intrapersonal and interpersonal intelligence of an individual. Emotional Intelligence is defined as "the ability to manage ourselves and our relationships effectively" (Goleman, 1995). As with other intelligences, EQ involves both interior comprehension and exterior adaptive responses. Goleman and Boyatzis, and McKee (2004) list 18 skills or competencies of Emotional Intelligence that fall into 4 quadrants (See Table 1).

Table 1: Four Quadrants and 18 Skills of Emotional Intelligence

Self Awareness	Other Awareness
• Emotional self-awareness	• Empathy
• Accurate self-assessment	• Organizational Awareness
• Self-confidence	• Service Orientation
Self Management	**Relationship Skills**
• Emotional Self-Control	• Developing Others
• Transparency (honest/trustworthy)	• Inspirational Leadership
• Adaptability	• Influence
• Achievement Orientation	• Change Catalyst
• Initiative	• Conflict Management
• Optimism	• Teamwork and Collaboration

Goleman (1995) suggested that emotional intelligence (EQ) gives us awareness of our own and other people's feelings. It provides us with empathy, compassion, motivation and the ability to respond appropriately to pain or pleasures. He also pointed out that EQ is a basic requirement for the effective use of IQ. The two upper quadrants are focused on awareness (internal comprehension of self and others). The two bottom quadrants reflect exterior adaptive responses. The saying among consultants is this arena is "IQ will get you in the door, but emotional intelligence is what makes you successful." Thus traditional logical-mathematical and linguistic intelligences (IQ) do matter – as a threshold for entry into a position. But once into a position, IQ becomes a less powerful predictor of success than EQ.

The lower right quadrant of relationship skills is the final quadrant to develop. Skills in the lower right are dependent upon at least a certain amount of development in the preceding 3 quadrants – especially what Goleman calls the "metaskills" – Emotional Self-Awareness; Empathy; and Emotional Self-Control.

Spiritual Intelligence

Gardner (1999) also identified three domains of spiritual intelligence. First, he attributes the "concern with cosmic or existential issues" to the sphere of spiritual intelligence. Second, he emphasizes spirituality as achievement of a state of being" which represents the psychological states and phenomenal experiences that are called spiritual. The third domain is "spiritual as effect to others", a social aspect, which also coincides with

the term charisma and is an important ingredient of conveying other people towards the fulfilment of the first two domains in their lives.

Emmons: Given its roots in social intelligence, Emmons (2000a, 2000b) argued that the conceptual background of SQ met traditional standards for intelligence measures. But, to fulfil the conceptual criterion and label SQ as an intelligence facet, one must provide evidence that SQ is not a personality trait or a preferred way of behaving but is itself a set of skills, competencies, and abilities. He defines spiritual intelligence as "the adaptive use of spiritual information to facilitate everyday problem solving and goal attainment." He highlighted four criteria that qualify SQ as a facet of intelligence. These are:

1. The capacity to transcend the physical and material.
2. The ability to experience heightened states of consciousness.
3. The ability to sanctify everyday experience.
4. The ability to utilize spiritual resources to solve problems.

However, Emmons (1999) is not very explicit on his definition of 'spirituality' nor 'spiritual' (Tirri *et al.*, 2006). He approaches spirituality through personal goals and motivation. He uses the concept of "'ultimate concerns' to refer to the multiple personal goals that a person might possess in striving toward the 'sacred'" (p. 6).

Zohar and Marshall: For their work on SQ, Zohar and Marshall (2000, 2004) draw on the Webster's dictionary definition of spirit – "the vital principle or animating force traditionally believed to be the intangible, life affirming force in self and all human beings". For them, spirituality is "to be in touch with some larger, deeper, richer whole that puts our present limited situation into a new perspective" (Zohar and Marshall, 2000, p. 18). It is to have a sense of something more, beyond, or greater than ourselves that provides meaning and value on who and where we are now. This may be a deeper social reality, or an awareness or attunement to the mythological, archetypal, or religious dimensions of our situation. It may be a sense of a more profound higher level of truth or beauty. And/or it may be a sense of alignment in that we are part of a greater cosmic whole or some universal process.

Zohar and Marshall (2000, 2004) go on to define spiritual intelligence as "an ability to access higher meanings, values, abiding purposes, and unconscious aspects of the self and to embed these meanings, values and purposes in living a richer and more creative life" (Zohar and Marshall, 2004, p. 3). The authors claim that SQ is our ultimate intelligence and is

the necessary foundation for the effective functioning of IQ and EI. Developing and using IQ, EQ, and SQ allows us to different abilities and skills to deal with everyday situations and problems. IQ allows use us to think rationally to facilitate everyday problem solving and goal attainment. This is the ability to generate a rich set of alternatives and utilize an appropriate algorithm to select the best one to solve a problem. EQ is manifested in trust, empathy, self-awareness, and self control, and in the ability to respond appropriately to the emotions of others. EQ allows us to judge what situation we are in and then to behave appropriately within it. This is working within the boundaries of the situation, allowing the situation to guide us.

SQ amplifies and integrates IQ and EQ. Spiritual intelligence is an ability to access higher meanings, values, abiding purposes, and unconscious aspects of the self and to embed these meanings, values, and purposes in living a richer and more creative life. It allows us to be present in the moment free of anger, resentment, worry, and fear and ask if we want to be in this particular situation in the first place. Would we rather change the situation and create a better one? This is working with the boundaries of our situation and allowing us to guide the situation.

Spiritual intelligence and spiritual leader development is fostered by 12 principles: (Zohar, 2005):

1. *Self-Awareness:* Knowing what I believe in and value, and what deeply motivates me.
2. *Spontaneity:* Living in and being responsive to the moment.
3. *Being Vision- and Value-Led:* Acting from principles and deep beliefs, and living accordingly.
4. *Holism:* Seeing larger patterns, relationships, and connections; having a sense of belonging.
5. *Compassion:* Having the quality of "feeling-with" and deep empathy.
6. *Celebration of Diversity:* Valuing other people for their differences, not despite them.
7. *Field Independence:* Standing against the crowd and having one's own convictions.
8. *Humility:* Having the sense of being a player in a larger drama, of one's true place in the world.
9. *Tendency to Ask Fundamental "Why?" Questions: Needing* to understand things and get to the bottom of them.
10. *Ability to Reframe:* Standing back from a situation or problem and seeing the bigger picture; seeing problems in a wider context.

11. *Positive Use of Adversity:* Learning and growing from mistakes, setbacks, and suffering.
12. *Sense of Vocation:* Feeling called upon to serve, to give something back.

These principles are derived from the qualities that define complex adaptive systems. In biology, complex adaptive systems are living systems that create order out of chaos. They are holistic, emergent, and respond creatively to environmental challenges. Human beings are also complex adaptive systems. Spiritual Intelligence (SQ) refers to the skills, competencies, abilities, and behaviours needed to balance the experience of expansive love with discipline and responsibility. The SQ principles - underpinned by vision, purpose, meaning, and values – facilitate everyday problem solving and goal attainment and a richer and more creative life. By successfully balancing these polarities in our own experiences and in how we treat others and the world, we are able to create forgiveness, healing, and connection (Cook and Macaulay, 2004). Further, by accessing this intelligence we can succeed in the search for meaning in life, find a moral and ethical path to help guide us, and act on our values. Signs of high SQ include an ability to think out of the box, humility, and an access to energies that come from something beyond the ego, beyond us, and our day-to-day concerns (Zohar, 2005; Zohar and Marshall, 2000, 2004).

To some degree the intelligences develop separately. Thus a person can be highly developed physically (PQ) but not be well developed in any other line of intelligence. Or, a person can be cognitively highly developed (IQ) and not well developed emotionally (EQ) or spiritually (SQ). Development on one intelligence can create a "necessary but not sufficient" condition for growth on another. For example, some degree of cognitive development appears to be necessary to reach the higher stages of spiritual development due to the complexities a high SQ person must be able to perceive and process. And some degree of EQ development is necessary for SQ development. In early childhood a huge amount of effort goes into mastering our physical bodies (PQ) for tasks such as walking, running, and tying our shoes. At school we focus primarily (but not exclusively) on IQ development. The human brain is fully developed at age 22 to 25 (frontal neocortex especially) and at that point the full repertoire of EQ development is available to us. SQ skills are dependent upon some empathy and emotional self-awareness being present (EQ). Questions of deep meaning and a desire for transcending the confinement of the ego self occur periodically throughout life, but become most pressing in adulthood – so we tend to focus on developing

SQ last. Once the spiritual journey is begun it reinforces the growth and development of EQ. SQ requires but also reinforces the growth of cognitive complexity since SQ confronts mystery and paradox.

Spiritual Intelligence, Levels of Being and the Spiritual Journey

To develop spiritual intelligence, one must embark upon the spiritual journey of self-transcendence; the journey of transformation from ego-centred to other-centred while striving to attain and maintain this state of being or consciousness from moment-to-moment (Kriger and Seng; 2005; Fry and Kriger, 2009; Fry and Nisiewicz, 2013). The view of this journey of consciousness is as it relates to levels of knowing and being and the development of leader IQ, EQ, and SQ is shown in Figure 1. The advantage of theories based on multiple levels of being is described in the work of Wilber (2000a; 2000b), who draws upon developmental psychology, anthropology, and philosophy to argue that human consciousness is found by a wide range of researchers to develop in a series of stages (Graves, 1981). Consciousness in this view is marked by the subordination of lower-order systems to progressively more subtle, higher-order systems, where a higher level of being becomes salient as an individual's overall being evolves.
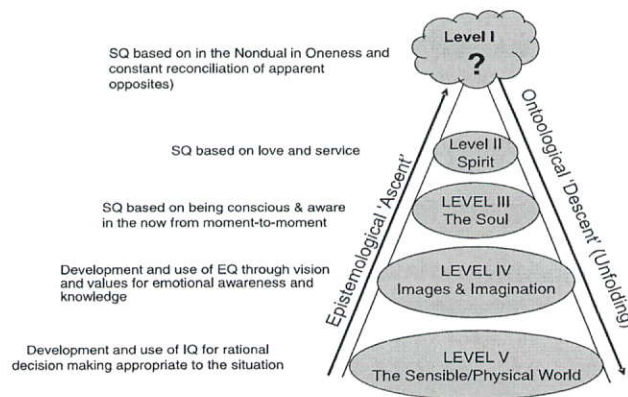

Fig. 1: The Spiritual Journey, Levels of Knowing
and Being, and IQ, EQ, and SQ

Everyone, in his or her own unique way, seeks knowledge about reality that they feel will allow them to attain greater fulfilment and happiness

in their lives. The five levels of being provide different views of reality that produce different approaches to leader development. In addition, each of the five levels of being have a corresponding mode of consciousness in terms of notions such as truth, belief, and justification for one's actions; the sensible or physical world, images and imagination, the soul and its content, the spirit, and Non-dual consciousness. At each level we find ourselves concerned with how we create knowledge, and skepticism about the different claims to knowledge by others concerning questions such as: 'What is knowledge?' 'What are the processes by which knowledge is acquired?' 'What do people seek to know?' 'How do we become more aware of both ourselves and the world around us?'

States of being are different levels of reality and consciousness marked by the subordination of lower-order systems of knowledge and moving to progressively more subtle, higher-order systems, where an individual's overall level of being evolves. Such a system can be described as 'holonic'. A holon is "a whole that is part of other wholes". (check quote mark placement) A holonic system is one in which each level as a whole is embedded in a higher level of the system, creating a nested system of wholes. For example, a whole atom is part of a whole molecule; a whole molecule is part of a whole cell; a whole cell is part of a whole organism. In a holonic system of being, each successive level of existence is a stage through which individuals pass on their way to knowledge of more subtle (and more complete) levels of being. When at a particular level of being, a person tends to experience psychological states that are appropriate to that level. In addition, an individual's feelings, motivations, ethics, values, learning system, and personal theories-in-use as to how leadership should be practiced are consistent with and appropriate to that level of being.

Each higher level transcends and includes each of the lower levels. Moreover, each lower level can be activated or reactivated as individuals' progress and then fall back to a lower level as the environmental situation and response changes. Reality, in this view, is composed of neither wholes nor parts, but of part/wholes or holons. Each level can govern in any particular activity depending on the level of awareness and development of the individual. More important still, every individual has all of these levels potentially available, independent of their current stage of development. Each level can govern in any particular activity depending on the level of awareness and development of the individual (Graves, 1981). For an example of a holonic model of organizational decision making consisting of six levels see Kriger and Barnes (1992) or for an extended discussion of holonic systems see Wilber (2000a; 2000b).

Levels of Knowing and Being

Each of the five levels of being provide contexts which shape the appropriateness of response called for a given situation faced by a leader. The correlates to the five levels of being, from an epistemological viewpoint, are: (1) Non-dual awareness; (2) awareness of Spirit; (3) awareness of the soul and its content; (4) awareness of images and imagination; and (5) awareness of the sensible or physical world (see Figure 1). Epistemology is concerned with the nature of knowledge and with related notions such as truth, belief, and justification. It also deals with how we create knowledge, as well as skepticism about different knowledge claims. Epistemology thus addresses such questions as: 'What is knowledge?' 'What are the processes by which knowledge is acquired?' 'How do we become more aware of both ourselves and the world around us?'

In the subsequent five sections we summarize the ontological and epistemological attributes of each level and their implications for spiritual intelligence and leader development, starting with the most concrete level (Level V) and proceeding to the progressively more abstract and subtle levels IV, III, II, and I. For more detail on how being-centred leadership operates within and between levels and their relationship to current extant theories of leadership see Fry and Kriger (2009).

Level V: The Sensible/Physical World – The fifth level of being is the sensible or visible level. It is comprised of the physical, observable world which is based in the five senses, wherein one creates and transfers knowledge through an active engagement in worldly affairs. The focus is on externally observable phenomena that can be directly measured or inferred using the scientific method. As a state of being, individuals are born into and live within a social world where the major view of reality is based on the sensible/physical world. Leader effectiveness in the sensible/physical world entails developing IQ and appropriate diagnostic skills to discern the characteristics of tasks and situations and then being flexible enough in one's decision making behaviour to increase the likelihood of desired organizational effectiveness outcomes. This level of being is where most current theory and research on leadership has been conducted and written about to date (Fry and Krieger, 2009).

Level IV: Images and Imagination – The fourth level of being is the level of Images and Active Imagination. This is the level of being where reality is socially and personally constructed via the creation and maintenance of vision, values and images. The emphasis here is on the characteristics of subjective experience as it relates to the development of awareness and

knowledge (Almaas, 2004; Burrell and Morgan, 1994). Effectiveness at this level involves the appropriate use of emotions, images and imagination; primarily through the process of creating a compelling personal vision and establishing strong personal values. The primary focus at this level is on developing EQ as it relates to the development of emotional awareness, management, and relationship knowledge, skills, and competences. Out of this level arises the legitimacy and appropriateness of a personal vision, as well as the ethical and cultural values which other individuals and groups should embrace or reject. An example of this is Barack Obama's vision of "Change We Can Believe In" and its emotional appeal that provided focus for the vision and values of his presidential election campaign organization.

However, at Level IV there is the possibility that the vision and values of self-serving leaders may result in using their EQ to deceive and the exploit others. At present there is no consensus on the values that foster the greater good of both self and others for the creation of optimum physical health, psychological well-being, and healthy relationships (Fry, 2005). Most people, however, tend to pursue both selfish and altruistic (other centred) values and interests simultaneously. At this level there is the potential for a dark side, whereby people may have a tendency towards narcissism, authoritarianism, Machiavellianism, and a high need for personal power. This can be accompanied with lack of inhibition and the promotion among others of dependency, personal identification, and inadequate internalization of appropriate values and beliefs (Bass and Steidlemeir, 1999; Fry and Kriger, 2009; Price, 2003).

Level III: The Soul – The third level of being is where individual awareness occurs and self transcendence begins to emerge. Almas, in *The Inner Journey Home: Soul's Realization of the Unity of Reality*, describes the soul as ". . . the locus of ourselves, the place where we experience ourselves . . . the locus in Reality where we experience the self (Almaas, 2004). The term soul refers to the whole self, including all of its elements and dimensions, where self is defined as that which tends towards enhancing the individual's overall well-being. It includes the spiritual aspect and perspective as well as the more conventional levels of experience such as our emotions and physical sensations (Almaas, 2004). The soul is the entity where all of our experiences are integrated into a whole and seen in a new light. It functions as the vessel that literally contains our inner events and is the place where we experience our inner life. Many people perceive themselves as independent agents who are the sum total of their personal experiences, thoughts, feelings, sensations,

actions and perceptions; all of which are temporary, arising and disappearing. They are barely aware of the perspective of their higher self, the soul's perspective and, most of the time, are not aware that this perspective even exists.

For leaders to awaken or become conscious at Level III involves the capacity to be aware from moment to moment of all of their experience, whether thoughts, feelings, body sensations or of the mind itself (Tolle, 1999). Without an understanding of the soul as the place of felt experience in the now or current moment, a person's thinking will tend to become focused on the past or on the future. The individual then becomes trapped in ego-centred experience, where there is the duality of an 'experiencer' separated from what is 'experienced' (Osborne, 1970; Tolle, 2005). Each of the major spiritual and religious traditions of the world believe that without this level of awareness, an individual will perceive themselves simply as the sum of individual thoughts, feelings, emotions and body sensations. Level III consciousness is essential for leaders to be in touch with subtle feelings and intuitions that can result in a better understanding of the overall context as well as the needs of followers.

The greatest obstacle to experiencing the reality of Level III is identification with the thinking mind, which causes thoughts and feelings to become overly fixed and compulsive (Tolle, 1999). Mind identification is almost universal, endemic to the human condition and central to developmental psychology, which is the study of the growth and development of the mind. Identification with the thinking mind decreases when consciousness is focused in the present moment or now. It is thus important at Level III to develop and refine the ability to be present or conscious of the present moment by withdrawing attention from past memories and future imaginings whenever they are not needed. Consciously leading from the soul thus involves a continual process of awakening to the awareness that we are more than the sum total of our thoughts, emotions, body sensations and overall mind content.

At Level III's state of being, leaders can facilitate the development of their spiritual intelligence and ever more refined programmes of change and transformation at both the intrapersonal and interpersonal levels. Consciously living from Level III involves a continual process of awakening to the awareness that we are more than the sum total of our thoughts, emotions, body sensations and overall mind content. Adopting an inner life or spiritual practice for spiritual intelligence development is a discipline of constantly observing our thought patterns, and what we

pay attention to in order to get the self-centred ego out of the way (Rohr, 2003). The Zen masters call this wiping the mirror so we can see exactly the "truth of reality." The science fiction writer, Ray Bradbury, called this kind of ability "fair witnessing." This inner process can be brutal, but it is absolutely necessary for spiritual intelligence. Otherwise one cannot separate from the mind's identification with thoughts (IQ) and feelings (EQ) and one then becomes their thoughts. Taken to the extreme, people stop having thoughts and feelings; the thoughts and feelings have them. This is what the ancients called "being possessed" by a demon.

As a leader aspires to further develop their spiritual intelligence and realize progressively higher levels, the soul progressively comes to be aware of more hidden elements of the psyche. This, in turn, allows for realization of successively deeper and more refined states of awareness (Wilber, 2000a; Almaas, 2004). As this process unfolds, leaders operating from level III may experience what some have termed the 'dark night of the soul', which though appearing at the time to be negative often results in greater moral sensitivity and a concurrent decrease in egocentrism (Benefiel, 2005; May, 2004). Many leaders come to experience a subtle surrendering of the ego, reside at this level briefly, and then often are found to regress back to more the more ego-centric states in Levels IV and V. However, as they continue to refine their spiritual intelligence they develop, along with the capacity to be more fully present, increases in EQ due to freedom from negative emotions, such as anger, resentment and fear as well as increases IQ in terms of an enhanced ability to be more rational and creative, which enhances decision making effectiveness. Leaders who operate at Level III are also hypothesized to be more sensitive to the needs of others, especially those they serve in their organizations (Benefiel, 2005).

Level II: Spirit – *Spirit* is that aspect of one's being that gives rise to the possibility of self-transcendence and deepening connectedness with all things in the universe. It is at this level that altruistic love becomes profoundly central to a leader's life. A deepening awareness of the Spirit often involves cultivation of inner practices such as contemplation, prayer and meditation, which serve to refine individual and social identity so as to include all 'others' (Benefiel, 2005; Duschon and Plowman, 2005; Kurtz and Ketcham, 1992). Level II is the level of being that seeks self-transcendence and deepening connectedness with all things in the universe. For spiritual intelligence and spiritual leader development, this often involves cultivation of spiritual practices such as contemplation, prayer and meditation. Leaders who function(ed)

frequently at Level II include the Dalai Lama, Mother Teresa, Gandhi and Saint Francis. Very few people live consistently at Level II, though many often function from this level as a temporary state.

The spiritual aspect of human beings is concerned with finding and expressing one's calling or purpose and living in relation to others through love and service (Fry and Kriger, 2009). Spirituality reflects the awareness of the Divine – a Presence, Being, Higher Power, or God that influences the way we operate in the world. Spirituality is broader than any single formal or organized religion with its prescribed tenets, dogma, and doctrines. Instead, spirituality is the source for one's search for meaning in life and a sense of interconnectedness with other beings (Fry and Kriger, 2003; Giacalone and Jurkiewicz, 2003).

The spiritual journey can be undertaken with or without belief in a particular religion or a Supreme Being. The renowned Dalai Lama, a Level II leader, in *Ethics for the New Millennium* is very clear in making the distinction between spirituality and religion in his search for an ethical system adequate to withstand the moral dilemmas of the twenty-first century.

Religion I take to be concerned with faith in the claims of one faith tradition or another, an aspect of which is the acceptance of some form of heaven or nirvana. Connected with this are religious teachings or dogma, ritual prayer, and so on. Spirituality I take to be concerned with those qualities of the human spirit – such as love and compassion, patience tolerance, forgiveness, contentment, a sense of responsibility, a sense of harmony – which brings happiness to both self and others" (Dalai Lama, 1999, p. 22).

The Dalai Lama notes that while ritual and prayer, along with the questions of heaven and salvation are directly connected to religion, the inner qualities of spirituality, spiritual well-being, the quest for God and ultimately joy, peace and serenity and commitment to organizations that include and reinforce these qualities, need not be. Also, there is no reason why individuals could not or should not develop these inner qualities independent of any religious or metaphysical belief system. This is why he sometimes says that religion is something we can perhaps do without. But what we cannot do without are these basic spiritual qualities. From his perspective, spirituality is necessary for religion but religion is not necessary for spirituality.

The common bridge between spirituality and religion is altruistic love, regard or devotion to the interests of others. In this respect, the basic

spiritual teachings of the world's great religions are remarkably similar. Richard Rohr (2003), a Franciscan priest who writes about what is common to all religions, believes that true religion is always about love and that love defines the ultimate Reality. In religion this is manifested through the Golden Rule (sometimes called the "Rule of Reciprocity"): do unto others as you would have them do unto you, which is common to all major religions.

Huston Smith, in his monumental work, *The World's Religions* (1992) points out that every religion has some version of the Golden Rule, which includes the cardinal values of humility, charity and veracity. Spiritual intelligence is evidenced as a leader through pursuit of a vision of service to others; through humility as having the capacity to regard oneself as one, but not more than one; charity, or altruistic love, as considering one's neighbour needs as one's own; and veracity having the capacity to be self-aware and conscious to see things exactly as they are, freed from subjective distortions.

Level I: Non-dual – Level I is the most inclusive level of being, in which there is only a Transcendent Unity. Underlying this level is a central theme: the goal of this world is to know the Absolute, through the transcendence of all opposites, and self-realization. The Non-dual thus embraces both pure being as well as pure emptiness. Logically this level of being appears to involve a contradiction; however, all of the world's spiritual traditions refer in one way or another to this level of being that is so inclusive that it includes both pure emptiness and pure fullness or completeness. Level I is the integration of all of the previous levels of being into an Absolute Oneness, which is beyond all distinctions, including the distinction between leader and follower. Level I is the highest level of spiritual intelligence whereby a leader responds to each situation, moment-to-moment as it arises within a unique context and configuration of forces. SQ at this level encompasses an awareness of the infinite range of possibilities that exist in each moment and non-attachment to former concerns of the ego, thereby creating tremendous flexibility of response.

This Non-dual oneness lies at the heart of all of the major religious and spiritual traditions (Kriger and Seng, 2005). Level I, as the highest level of being, is the ultimate source of SQ which directly affects and infuses SQ at Levels II and III, and indirectly EQ at Level IV and IQ at Level V. Level I is thus proposed to be the source of both spiritual perception at level II as well as the ultimate source of spiritual awareness and moral

sensitivity at level III. Level III spiritual awareness and moral sensitivity is then hypothesized to influence EQ in Level IV and the formation of requisite vision and values, and attitudes, which in turn directly influences IQ in Level V through higher levels of rational behaviour and creative problem solving. In essence individuals, depending on their level of spiritual intelligence, will have varying aspects of spiritual perception and moral sensitivity which require further inner work. Such a theory of spiritual intelligence encourages the understanding that inspiration and creativity, as well as moral standards, are the product of other higher levels of being that are often only partially perceived or understood.

In Figure 1 the Non-dual is identified as '?' is varyingly referred to as 'Yahweh', 'God', 'Allah', 'Shiva', 'Buddha Nature' or the Tao, depending the religious traditions of Judaism, Christianity, Islam, Hinduism, Buddhism and Taoism. In Buddhism it is referred to as that which is Uncreated and Unborn or bodhi. Thus, we are using a '?' to refer to that which, in terms of knowledge and state of being, is prior to and beyond names and uncreated, yet the source of all creation. The '?' proposed in Figure 1 is not dependent on meaning of what is signified by the '?' since it is the constructed and lived sense-making of the '?' that infuses meaning, inner perception and deeper values in leaders.

However, this '?' from a spiritual viewpoint is not simply endogenous to the individual leader, since, according to each of the religious traditions, it is the very source of inner perception and belief. It is thus both endogenous to the individual, as well as exogenous, by being the totality of the external environment as well. Thus, context at level I is both internal and external to the individual. From a normal science research perspective this '?' becomes highly problematic to anyone who is a researcher from a structural-functionalist paradigm (see Burrell and Morgan, 1994; Fry and Kriger, 2009; Wilber, 2000a), since it is not a variable which is controllable in any scientific sense.

There are some recent examples living individuals who exhibit the spiritual intelligence at likely Level I. However, few, if any, reside or work within organizational contexts. Thus, spiritual intelligence at Level I is a stage of being that is more to be aspired for, rather than a current reality within most settings. One example is Ramana Maharshi, an Indian sage of the twentieth century, who emphasized in his teachings that the point where all religions converge is in the realization that God is everything and everything is God (Osbourne, 1970). This is the essence of the Non-dual. He further maintained that this should not be

in a mystical, symbolic or allegorical sense but rather in a most literal and practical sense. This Level I stage is at the limits of what most individuals in the workplace can even imagine, let alone actualize in their lives or jobs.

Ekhart Tolle provides a more recent example of the Level I leader. He states that being, at the highest level, can be felt, but by its nature cannot be understood fully by the rational mind. To be at the level of the Non-dual involves abiding in a state of "feeling-realization," which is a natural state of non-separation with Being (God). When situations arise that need to be dealt with, appropriate actions become spontaneously clear as they arise in the now out of deep present-moment awareness. As Tolle (1999, p. 18) states:

> The beginning of freedom is the realization that you are not the possessing entity – the thinker. Knowing this enables you to observe the entity. The moment you start watching the thinker, a higher level of consciousness becomes activated. You then begin to realize that there is a vast realm of intelligence beyond thought, that thought is only a tiny aspect of intelligence. You also realize that all the things that really matter – beauty, love, creativity, joy, inner peace – arise from beyond the mind.

SQ at Level I entails dynamically residing in and responding to an ever-evolving open system of levels of being. At the highest level of being an individual actualizes all the levels of being which reside at each of the lower levels. Throughout the preceding is the belief that leaders can aspire to and reach self-realization, a state of non-separation from being in its most inclusive sense. At this level of being, all of the world's spiritual traditions declare that the experience of duality (i.e., of separation) will dissolve. Therefore, a leader living and behaving from the Non-dual level would not see a distinction between the "self" and the "other." From the Non-dual level of being, self and other are simply labels that overly constrain the possible role sets of individuals. In the ideal, leaders have the potential to enter roles as needed to produces outcomes beneficial to all in specific situations moment-by-moment.

The Spiritual Journey and Spiritual Transformation

The spiritual journey begins when people who are living in Levels V and IV awaken to an awareness of a spiritual reality and seek the consciousness of being in Level III. This happens only when one has exhausted his/her

own resources and senses the need for the Divine, Higher Self or a Higher Power (Benefiel, 2008: Fry, 2003). Twelve step programmes refer to this point as hitting bottom or letting go. Paul Fleischman in *The Healing Spirit* (1994) terms this the need for release – to relax, to lay down one's burdens, to relinquish the effort to control, to be relieved of guilt and anxiety, to be free of tension, and to find inner peace. Here, in Level III a leader begins to seek to discover one's addictions and attachments. Those who persevere learn that the spiritual journey is really about our own transformation. The key in this stage is to learn to let a Divine energy shape our prayers (Keating, 2007, 2009). This is the part of the spiritual journey that marks the entrance into Level III. Because of Western culture's focus on image, external rewards, and on instant gratification, many in the West remain in Levels V and IV and never make it through to the rest of the spiritual journey.

Level III is the stage of striving to transcend self-centred ego to become more other-centred. Leaders at this stage do not succumb to discouragement as readily and find it easier to persevere through trials and tribulations. At this point comes a glimpse of the reality of Level II. Spiritual intelligence at Level III marks the beginning of liberty from old attachments and love towards all. A tendency develops to love and serve theirneighbour and those in need despite their defects.

Leaders who continue on the spiritual journey may enter the "second dark night." In this place not only does prayer no longer work, but even God seems to have disappeared. This appears true even as one let's go of old forms of prayer and becomes more open to listening for something new. There is a sense of being blocked with no new paths opening to a Higher Power no matter how much effort is exerted. It is at this point that leaders learn to simply desire to be with the Divine, not for the worldly benefits that are often received. This is hard to understand, especially if the leader's true desire is their own transformation. However, all religious traditions emphasize that a Divine, Higher Power is still working in hidden ways during this second dark night (Benefiel, 2008).

Ultimately if the leader perseveres, they now fully experience the reality of Level II and begin to experience union with the Divine, God, their Higher Power or the Non-dual in Level I. This is the point at which one's very life become dedicated to a higher good. Spiritual teachers refer to this as letting go or surrender. However, this is not where one surrenders oneself or one's personal moral autonomy. Instead one surrenders the illusion of absolute autonomy and control. However, such

total surrender is only possible for one who has totally fallen in love with a mysterious uncomprehended source of Divine Energy, Being, Higher Power or God. In spiritual, but not religious, twelve step programmes this is the point where one realizes that their life is unmanageable, that no human power could restore sanity to their lives but that a Higher Power (God or ?) could and would if the Divine were sought for Its own sake.

By far, most seekers glimpse this place and live in it briefly, then slip into a more ego-centred place. It is rare for one to arrive and stay at Level I for long. But over time as they continue to walk the spiritual path, leaders can learn to live more and more fully in this place of letting go. This is what twelve-step programmes mean when they say the program is about "spiritual progress not spiritual perfection." To the extent seekers are able to live predominantly at levels III and above, they are more dedicated to the higher good and available to the needs of the people they serve. Because their egos are more other-centred, these leaders can use their skills and energies to serve the good of the organization as a whole, rather than their own selfish interests.

Most importantly, a spiritual seeker must engage in a continual quest for greater awareness, consciousness, and experienced oneness as much as possible with Level I Being. At a minimum this involves several key spiritual practices which include: knowing oneself; being as hungry for this connection as one can be; and maintaining a regular inner practice, such as meditation, radical investigation of the traps of the mind (as in Zen koans), centreing or constant prayer, chanting, whirling, or ecstatic trance.

In proposing a being-centred approach to spiritual intelligence, we take the view that a human being dynamically resides in and responds to an ever-evolving holonic system of levels of being. At the highest level of being an individual, whether a leader or not, actualizes all the levels of being which reside at each of the lower levels. Throughout the preceding is a Non-dual orientation and concurrent belief that leaders can aspire to and reach Self-realization, a state of non-separation from being in its most inclusive sense. At this level of being, it is posited by all of the world's spiritual traditions that the experience of duality, i.e. of separation, will dissolve. Therefore, a leader living and behaving from the Non-dual level would tend not to see a distinction between the "leader" and the "led." From the Non-dual level of being, followership and leadership are simply labels that overly constrain the possible role sets of individuals. In the ideal, individuals have the potential to enter roles as needed to lead in specific moment-by-moment situational contexts.

Thus spiritual leader development is reflected in Figure 1 by the upward arrow on the left side of the five levels of being, labeled as epistemological assent. Thus the spiritual journey involves work to develop IQ in Level V and then EQ in the Level of being. Spiritual intelligence and spiritual leader development begins with a spiritual awakening in Level III through many ups and downs through Level II and the commitment to a transcendent vision of love and service all the way to union with the? in Level I. However, even the most advanced leader will occasionally find themselves back in Level V. No one attains union with the Non-dual permanently in this life.

Spiritual intelligence, ideally sources itself from being Level 1 and then expresses into the manifest world by moving downward through progressively more coarse or dense levels of *being*, where each higher level of being is ontologically prior to the Level V visible world (Wilber, 2000a; 2000b). This is reflected in Figure 1 by the downward arrow on the right side of the five levels of being, labeled as ontological unfolding or descent. This indicates the ontological unfolding from more subtle to progressively denser levels of being, depending on which level the leader currently is operating from. For the five levels of being there is a corresponding epistemological level by which leaders can develop over time a more integrative awareness of options available which can result in higher SQ, EQ, IQ, and ultimately, increased leader effectiveness (Kriger and Seng, 2005).

An SQ-Based Model of Spiritual Leader Development

Building on the work of Emmons (2000) and Zohar and Marshall, 2000) and Goleman's skills of EI model, Wigglesworth (2004, 2006) offered a developmental, competency-based model of spiritual intelligence that can be used to further refine our theory of spiritual intelligence as well as provide a springboard for future research and practice on spiritual leader development. She defines spirituality as the innate human need to connect with something larger than ourselves, something that is considered sacred or divine (Wigglesworth, 2004). Inherent in this definition is the assumption that the need to transcend the limited self is just part of who we are as a species – it is "innate." Not everyone "wakes up" to this self-transcending facet of human nature and acts on it. But we tend to be miserably unhappy when we do not address this need. We need an active process – a relationship – with whatever we call the Divine. Another embedded assumption, which is made explicit

in her Spiritual Intelligence model, is that the goal is, as in the Levels of Being, to be both *ascending and descending* in the experience of our Spirituality. That is – to be in the world while also not being limited to this three dimensional dualistic experience. What is "sacred" is what is above, below, beside and all around us. Thus relationships with the sacred have a focus of service to the separated individuals we encounter (still in contracted consciousness – including ourselves) and to the planet and to the transcended whole.

Spirituality is something beyond our ego-self or constricted sense of self. It may be defined as having two components: the vertical and the horizontal.

1. Vertical component: something sacred, divine, timeless and placeless…a Higher Power, Source, Ultimate Consciousness – or any other language the person prefers. Desiring to be connected to and guided by this Source.
2. Horizontal component: being of service to our fellow humans and to the planet at large.

Spiritual Intelligence is "the ability to behave with altruistic love through wisdom and compassion while maintaining inner and outer peace (equanimity) regardless of the circumstances." "Behave" is important because it focuses on how well we maintain our centre, stay calm, and actually treat others with compassion (EQ informed by SQ) and wisdom (IQ informed by SQ). In the east, love is often defined as a bird with two wings: wisdom and compassion. Without either wing the "bird" (love) cannot fly. Wisdom and compassion emphasize the connection with the Divine and work together to manifest altruistic love, – defined as " a sense of wholeness, harmony, and well being produced through care concern and appreciation for both one's self and others" (Fry, 2003, p. 712). The statement of "regardless of the circumstances" shows that we can maintain our peaceful centre and loving behaviours even under great stress. Thus spiritual intelligence is behaving with altruistic love even under stressful circumstances.

Based on this definition and building on the 18 skills or competencies of Emotional Intelligence that fall into 4 quadrants, Wigglesworth (2004) defined of 21skills or competencies that comprise four quadrants of spiritual intelligence (See Table 2). The 21 skills fall into 4 quadrants which parallel Goleman and Boyatzis, and McKee (2004) competencies of emotional intelligence.

Table 2: Competencies of Spiritual Intelligence
Four Quadrants of SQ

	Self/self focused	Other focused
What You See - Inner World	**1. Self/Self Awareness** 1. Awareness of own worldview 2. Awareness of Life Purpose (Mission) 3. Awareness of Values Hierarchy 4. Complexity of inner thought 5. Awareness of Ego self/Higher Self	**2. Universal Awareness** 6. Awareness of interconnectedness of life 7. Awareness of worldviews of others 8. Breadth of Time perception 9. Awareness of limitations/power of human perception 10. Awareness of Spiritual Laws 11. Experience of transcendent oneness
What Other People See – Outer World	**3. Self/Self Mastery** 12. Commitment to spiritual growth 13. Keeping Higher Self in charge 14. Living your purpose and values 15. Sustaining faith 16. Seeking guidance from Higher Self *Calm, peaceful at all times*	**4. Social Mastery/Spiritual Presence** 17. Wise and effective teacher/mentor 18. Wise and effective leader/change agent 19. Makes Compassionate AND Wise decisions 20. A calming, healing presence 21. Being aligned with the ebb and flow of life *Compassionate and Wise Action*

As with the Goleman/Boyatzis model of EQ skills, in Table 1, our basic proposition is that Quadrant 1 will be critical for the development of Quadrants 3 and 4. However, it is possible that some people, especially those in eastern traditions, may first develop some of the skills of Quadrant 2 and then move into Quadrant 1 before moving on to Quadrants 3 and 4. Thus Quadrants 1 and 2 are both needed but where you start is not critical.

A core piece of vocabulary in this approach to SQ leader development is ego self and Higher Self (capitalized to emphasize the connection to the Divine or transcendent domain). Ego is used in the spiritual literature to refer to our separated sense of self as a personality in a body who is ultimately alone in the world. The ego sense develops over time, as mapped by the developmental psychologies, in ways that parallel the spiritual literature (for example the chakras). The ego self is sometimes called personality self, temporary self, limited self or lower self. The Higher Self has many synonyms: soul, Spirit, Atman, Buddha nature, the Divine within, the Tao within, the eternal self, authentic self, essential self, true self. Generally the Higher Self is perceived as far wiser than the ego self and more expansive in its view with a longer time perspective (Skill 8) as well as the ability to easily understand the worldview of anyone (Skill 7). A critical skill for the development of SQ is the ability to hear the voice of the ego self (the inner chatter of worry, fear, et cetera) as separate from the voice of the Higher Self develops awareness (Skill 5). Once we can observe that we have multiple "voices" or perspectives inside our own self and that some of them cause us upset, then the spiritual journey – and the development of the other SQ skills – can begin in earnest.

Each of the four quadrants adds a critical component for spiritual leader development. Overall, SQ is the ability to behave with divinely inspired Love. This is manifested through the inner state (Quadrants 1 and 2) of the person and their outer behaviours and presence (Quadrants 3 and 4).

- *Quadrant 1. Ego-self/Higher-Self Awareness:* Quadrant 1focuses on awareness and complexity of inner thought (showing interdependency with IQ). In this quadrant the interior awareness of personal mission, values, worldview, and complexity of thought support an overall shift from listening to the voice of the ego to listening to the voice of the Higher Self (also called Authentic Self, Spirit, Buddha nature, etc.) This strong interior development (assuming all 5 skills are well developed) creates the foundation for SQ.

- *Quadrant 2. Universal Awareness:* This is a combination of Collective Interior and Universal "interior" or "nonmaterial" reality. In this quadrant understanding the worldviews of others is tightly linked to understanding our own worldview (it is through contrast and comparison that we can see ourselves). The other skills are related to altering our perceptions of reality – from the very limited nature of our own perceptual capabilities; to the scope of the time horizon we can contemplate; to the interconnectivity of all life; to alternate states of consciousness (transcendence) and awareness of spiritual laws. Not all of these skills need to be developed to skill level 5 for a tipping point to occur. But significant development is needed (skill level 4) on most or all of them for someone to stably inhabit the top of the pyramid on the ascent of being.

- *Quadrant 3. Ego-Self/Higher-Self Mastery:* Quadrant 3 is demonstrated individual behaviours relating to managing self (exterior). The skills in this quadrant are focused on exterior demonstrations of what we have developed in Quadrants 1 and 2. We are able to live from our purpose and values; seek guidance from and operate from our Higher Self; sustain faith in difficult times; and sustain our commitment to spiritual growth (including overcoming any forgiveness issues with our faith tradition from our childhood). At this point, if Quadrant 3 skills are well developed, we are moving in the descent part of being spiritual leader – we are showing up in the world in a spiritually intelligent way.

- *Quadrant 4. Social Mastery/Spiritual Presence:* Quadrant 4 is demonstrated effectiveness in group interactions. In this final quadrant we demonstrate being-centred leadership. We are a calming

and healing presence. We are aligned in an almost effortless way with the natural flow of life – things seem to happen magically as we focus on them. We are a wise and effective mentor and change agent. And we make compassionate and wise decisions – decisions motivated from altruistic love. At this point we are fully "descended" – able to act from Higher Self. We are doing while maintaining our presence or being in the moment or now.

Each of these skills is hypothesized to have five levels of skill proficiency. The model defines the "expert" level of skill attainment and 4 preceding levels for all 21 skills. Level 0 is implied, and means that the person has not begun to develop that skill. Level 5 is the highest level we can measure/describe. And at Level 5 a person is not considered "finished" as there is always room to grow. Table 3 gives an example for Skill 5: Awareness of Higher Self/Ego Self.

Table 3: Example of Levels of Development
for Skill 5: Awareness of Higher Self/Ego Self

Level 1	Can communicate understanding of the nature of Ego self-including its origin and the purpose it serves in spiritual development.
Level 2	Demonstrates ability to observe personal Ego in operation and comment on what seems to trigger Ego eruptions.
Level 3	Demonstrates awareness of and ability to periodically "listen to" Spirit or Higher Self as a separate voice from Ego self.
Level 4	Hears the voice of Spirit or Higher Self clearly and understands the "multiple voices" that Ego self can have. Gives authority to voice of Higher Self in important decisions.
Level 5	Spirit or Higher Self voice is clear and consistent. Ego self is present and is a joyful advisor to Higher Self. There is no longer a struggle between the two voices. Rather there is a sense of only "one voice" …the Higher Self (Authentic Self, Spirit) voice.

Here is a sample of the feedback a leader would receive if you scored a "3" on this skill that would then be used for further spiritual leader development:

You are aware of the influences of your childhood on the development of your personality and beliefs. You understand that there is a difference between the desires of your Ego and the desires of your Higher Self. You can observe the Ego part of your nature and can usually recognize what has caused your Ego to get agitated.

You are aware of how your body feels when Ego is agitated. This is great...your body can be your ally in alerting you to when your Ego is upset. **Next step:** Learn to have a conversation with yourself when your Ego is upset (or better yet in a quiet moment later on). Ask your Ego self "What are you afraid of?" "What are you angry about?" "What would you like me to do about this situation?" This dialogue helps you to create a little bit of distance through awareness so that you are OBSERVING your Ego self rather than just automatically acting based on its prompting. Write down the answers you get from Ego. Then ask yourself "What might be a more Wise and Compassionate response to this situation?" (or more simply, "What would Love do?") Breathe deeply to calm your body and then ask the question again. Listen for the inner wisdom that arises from Higher Self. Notice the differences in how each part of us interprets a situation. When you have reflected on these different interpretations, look closely at the Ego's interpretation. Fear is the underlying feeling beyond anger. Ask it "What are you afraid of?" and then "why are you afraid of that?" When it answers, ask again, "and why are you afraid of that?" and again "Why are you afraid of that?" Keep going as long as you can until you get to the deepest fear you can reach. Notice what beliefs and thoughts are behind the fear your Ego feels. Write these beliefs and thoughts down. Then write their antidotes - the truth as Higher Self sees it.

Relationships Between SQ Quadrants and Levels of Being (JODY: We Need to Clarify that These are SQ Quadrants Because Goleman Uses Quadrants Too)

Our theory of spiritual intelligence based on levels of being proposes that IQ, EQ, and SQ are embedded and holonic. A reasonable level of IQ is assumed to be necessary for leadership (Level V) since this relates to the basic skill set necessary for problem solving that is valued in organizational settings (Gardner, 1993). Plus effective leader must understand and apply the power of vision, values, and images (Level IV) as a basic means for personal, group, and organizational control and motivation (Daft, 2008; Fry, 2003; Fry and Kriger, 2009). Spiritual Intelligence Quadrants 1 and 2 correspond to the skills and competencies needed for the epistemo-logical ascent of knowledge for Levels III-I. Therefore an individual with no awareness of their higher self and ego self (Skill 5) and/or no awareness of their values and worldview will have a very difficult time

beginning to develop the awareness of the worldviews of others or the limitations of human perception in Quadrant 2.

Leaders operate in the world from the level of being they find themselves perceiving from in any particular moment. This is the ontological "decent" in Figure 1. For example, a leader with little EQ would make decisions primarily on logic and have little consideration or regard for the emotional impact of their decisions or behaviour on others. This is what is meant when we say a person has high IQ but low EI (EQ). A leader could, however, have high EQ and be operating in Level IV (uninformed by a Level III or II or I perception) and be self-serving and use their EQ skills to exploit others for their own benefit.

SQ Quadrants 3 and 4 skills are observable by others. A mastery of Quadrant 3 skills are dependent upon a minimum of a Level III way of being and produce a sense of serenity that results in calm, centred and peaceful behaviour. Mastery of Quadrant 4 skills come from levels II and I and tap into a sense of the Non-dual that results in loving and serving others through compassionate and wise (non-attached) action.

Discussion and Conclusion

To date, approaches to spiritual intelligence have confusing and contradictory (Ronel, 2008). We have attempted to resolve these apparent contradictions and offer a theory of spiritual intelligence and spiritual leader development that not only meets the criteria for the definition of intelligence within a multiple intelligence framework, but also introduces spiritual intelligence as a core competence that penetrates into and guides other intelligences. Spiritual intelligence can be manifested in any human realm, whether cognitive, emotional, social, creational, or any other form of intelligence (Gardner, 1993). Moreover, our theory is developmental; people may practice its development at any stage or level.

Our definition of spiritual intelligence – the ability to behave with altruistic love through wisdom and compassion while maintaining inner and outer peace (equanimity) regardless of the circumstances – coupled with the levels of being necessary for its development falls within the general definitions offered by Gardner (1993) and Gottfredson (1997), 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 that humans face.

This approach to spiritual intelligence and spiritual leader development also incorporates and extends the two most accepted definitions of spiritual intelligence offered by Emmons (2000) and Zohar and Marshall, 2000, 2004), who emphasize the capacity to transcend the physical and material, experience heightened states of consciousness to live in and be responsive to the moment, recognize the presence of the Divine in ordinary activities through a calling that give's purpose to life, and serve others through wisdom, humility, and compassion.

The theory of spiritual intelligence and spiritual leader development also has implications for future research on workplace spirituality (Giacalone and Jurkewicz (2003). Scholars suggest that workplace spirituality can be cultivated to produce increased organizational performance. Reder (1982) found that spirituality-based organizational cultures were the most productive, and through maximizing productivity they reach dominance in the marketplace. In addition, there is emerging evidence that workplaces that are spiritually healthy perform better (Duschon and Plowman, 2005; Elm, 2003; Garcia-Zamor, 2003). If so, then organizations and their leaders should have a vested interest in better understanding spiritual intelligence and its role in spiritual leader development.

Another area for future research is the integration of spiritual intelligence theory and spiritual leadership theory (SLT) (Fry, 2003, 2005, 2008. A Level II theory (Fry and Kriger, 2009), SLT was developed using an intrinsic motivation model that incorporates vision, hope, faith, altruistic love, theories of workplace spirituality, and spiritual well-being. The purpose of spiritual leadership is to: (1) create vision and value congruence across the individual, team, and organization levels; (2) enhance spiritual well-being through the calling and membership of both leaders and followers; and 3) foster higher levels of employee well-being, corporate social responsibility, and organizational performance. This entails:

1. Creating a transcendent vision of service to key stakeholders wherein leaders and followers experience a sense of calling, i.e. life has meaning, purpose, and makes a difference; and
2. Establishing an organizational culture based on prescribed values of altruistic love and other spiritual values, where leaders and followers have a sense of membership, feel understood and appreciated, and have genuine care, concern, and appreciation for *both* themselves and others (see Table 3 for a list of values enacted by spiritual leaders).

The source of spiritual leadership is an inner life or spiritual practice. At the root of the connection between spiritual intelligence and spiritual leadership theory is the recognition that we all have an inner voice that is the ultimate source of wisdom in our most difficult business and personal decisions (Levy, 2000). Leaders have spiritual needs (i.e., an inner life) just as they have physical, mental, and emotional needs, and none of these needs are left at the door when one arrives at work (Duschon and Plowman, 2005). Observing, witnessing, and the cultivation of this inner voice as it relates to tapping into or drawing upon a higher power is key for spiritual leadership. Therefore research is needed on the role of spiritual intelligence and its influence on spiritual leadership.

Finally, initial efforts to develop and validate an instrument to measure 21 the skills of spiritual intelligence for leader assessment and development are promising, although this work is in its early stages (Wigglesworth, 2006). It appears possible to create clear operational definitions of Spirituality and Spiritual Intelligence as well define and assess the specific skills and the levels of skill development for the 21 skills of SQ that will enable the Levels of Being spiritual journey of the leader. However, further research and refinement is needed to rigorously investigate the reliability and validity of this measure for personal and organizational spiritual leadership development.

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