Significance of Spiritual Intelligence in global education

Hidemori Yasuyama

Abstract

The term 'global education' has drawn considerable attention for the last few decades along with the growing phenomenon of globalization or internationalization. While one of its two educational pillars–how to deal with global issues–has been well discussed, the other pillar–humanistic education–has not been relatively well addressed in the literature. This paper introduces a new category of intelligence–spiritual intelligence–in an attempt to show its affinity for global education. It further argues the potential role that the notion of spiritual intelligence can play as a new theoretical underpinning for global education. The paper first takes an overview of the definitions and rationales of global education and then introduces a concept of spiritual intelligence along with its psychological basis and neurological evidence.

Introduction

The term 'global education' has drawn considerable attention for the last few decades along with the growing phenomenon of globalization or internationalization. Global education has also been discussed with different emphases among different interest groups or disciplines because of its multidisciplinary nature including political, economic, social and cultural aspect. For example, some people see global education from the viewpoint of their own national interest in relation to the international community, whilst others consider it to be an essential tool for building the character needed for a 'global citizen'. In any case, there appears to be a growing recognition that global education can play a significant role in addressing the current serious problems of the global community.

This paper will first present some definitions of and rationales for global education which have been presented to date. Then, it will discuss two important dimensions of global education as its educational objectives,

taking a closer look at its humanistic perspective. Third, it will introduce a new category of intelligence–spiritual intelligence–in an attempt to illuminate its affinity for a principle of global education. Finally, the paper will argue the significance of spiritual intelligence, as a new kind of philosophical underpinning for global education, which will further strengthen the significance of global education.

Definitions of Global Education

Among many definitions or concepts of global education, Hanvey (1976, cited in Lamy, 1991) is probably the one who first conceptualized global education as early as in the 70's. He defined five interdisciplinary dimensions of global education: Perspective consciousness, State of the planet awareness, Cross-cultural awareness, Systemic awareness, and Options for participation. Although the above definition may sound abstract, because of the generic nature, it had been used and modified where necessary by other theorists or educators e.g. Pike and Selby. Interestingly, the definition had been used all the more for its abstractness to allay the apprehension among conservative people in the US about the label of 'global education' and the implications of a stateless, interconnected, transnational community (Lamy, 1991).

Fisher and Hicks (1985, cited in Cates, 1998) defined global education as "education which promotes the knowledge, attitude and skills relevant to living responsibly in a multicultural, interdependent world"(p.41). Kniep (1985, cited in Cates, 1998), on the other hand, considered it to be the effort to bring about the changes in the context, method and social context of education in order to better prepare students for citizenship in a global age. Although it is the case that definition of global education varies depending on the theorists and educators, as Cates (1998) particularly points out, global education should not be regarded as just a new 'teaching technique', but instead is a pedagogical approach and it usually involves the four content area of human rights, peace, development, the environment. Whatever the definition of global education may be, however, it is probable that the sophistication of the definition serves for deepening the understanding of global education for those involved and concerned with global education.

Rationales for global education

In addition to the development of the definitions, it was with some rationale that there dawned a recognition of the need for global education.

One of the rationales for global education, for example, is presented by Anderson (1991). Anderson stated that in the past two decades there had been a range of structural changes of the world such as accelerating growth of global interdependence in terms of geography, economics, politics and culture in conjunction with the erosion of Western dominance and decline of American hegemony. Therefore, he argued that education should and will mirror society in the sense that social change generates educational change.

Also, Cates (1998) presented four main points to consider for the rationale for global education. The first addresses the fact that our planet is faced with serious global issues to tackle together, the second is concerned with the growing interdependence of our modern world, the third is concerned with the attitudes of indifference, selfishness, and ignorance of many modern young people, the last rationale concerns current education systems, which cannot be said to adequately prepare to cope with many global problems. While Anderson's rationale is more focused on the aspects of historical social and economic upheaval in our world, Cates' rationale seems to reflect not only on the global issues the world is facing, but on the interrelations between the current state of the world and the qualities of individuals as the component of the world.

Two dimensions of global education

As illustrated in the rationales by Anderson and Cates, global education seems to address two main aspects in its underlying educational objectives. In this regard, Asakawa (2000) maintained that there are two major original elements in global education, one is education of how to deal with global issues such as human rights, development and the environment, and the other is *humanistic education*. In the following section, I will provide a couple of practical cases of global education in and out of the classroom to discuss how the principle of global education are realized and implemented in the existing educational contexts.

Global education in the foreign language classroom

Taylor (1996) presented several practical suggestions which can be employed in and out of the classroom for global education. He argued that our local communities and economies are connected to other peoples and nations and thus a community-based approach should be adopted for teaching global education in that it enables students to realize interconnectedness between local communities and the global society.

Volunteer organizations, businesses, or churches are, for example, excellent ways for illustrating the linkages between local and international communities. Taylor also suggested that Intercultural E-mail Classroom Connections (IECC) can be an excellent tool for primary and secondary school teachers to connect their classes with other countries and cultures through exchanging emails with e-pal in other countries.

Meanwhile, Nakamura (2001) stressed that cultivating global literacy in students through English as an International Language (EIL) should be placed as central aim in the curriculum of global education. According to Nakamura, global literacy includes cross-cultural competence and sensitivity with transcultural and transnational perspectives. It also requires communicative competence in EIL as to have a global and peaceful dialogue with people of the world. In order to develop this literacy, Nakamura suggested the integration of global issues into EFL speech communication. For example, classroom procedures include a brief lecture of some global issues such as war and peace, human rights or the environment, students are then asked to discuss in groups and present their own views and opinions on those issues.

Nakamura sees content-based EIL education and learner centered communicative and interactive classroom as two chief components in the global education classroom. The result from Nakamura's study demonstrated that the majority of the students involved in the EIL global education give a positive response to the program. Many students developed confidence in EIL speech communication and their global awareness and skills for self-presentation. Nakamura concluded that acquiring global literacy through those content based EIL education help students develop their cognitive, affective and social skills to reconcile their own strengths and integrate seemingly opposing values on a higher level for the purpose of an equitable coexistence on the earth.

Humanistic perspective in global education

It is true that the approaches by Taylor or Nakamura, from their viewpoints of content subject teaching such as English language teaching, seem to well address the need of cultivating global literacy through English or raising students' awareness of global issues, but it should also be remembered that there has been another dimension necessary to attend to in global education–*humanistic perspective*. While it is the historical fact that some of the humanistic approaches such as *the silent way or suggestopaedia* did not necessarily make a great success in the field of language teaching because of the limitations they intrinsically had, it can

be argued that the intention of humanistic teaching fundamentally corresponded with the principle of global education in that both put an emphasis on awareness of 'caring' and 'sharing'.

Moskowitz (1978) wrote one of the most comprehensive explanations of humanistic teaching. In his book of *Caring and Sharing in the foreign Language Class*, he introduces a variety of different kinds of humanistic exercises in the foreign language classroom which cultivate both intellectual and emotional dimensions of learner. Moskowitz (1978. p14) elaborates the following:

> Humanistic education is a way of relating that focuses on self-discovery, introspection, self-esteem, and getting touch with the strengths and positive qualities of ourselves and others. It also enables learning to care more for ourselves and others.

It should be noted that the nature of humanistic education is concerned with educating the whole person–to become more "human". Moskowitz (1978) stresses that by associating the content to the feelings, experiences, values and beliefs, humanistic primarily aims to integrate the subject matter and personal growth dimensions into the curriculum and sees the self-actualization as the goal of education.

Outward journey, Inward journey

Pike and Selby (1988) also incorporate a range of interesting activities, in their book of *"Global Teacher, Global Learner"*, which facilitates humanistic perspectives of learners. Their work is considered to be a monumental task in the field of global education in that it involves profound insights into the appreciation of global education and encompasses a range of subjects of planning and implementing global education, ranging from curriculum development to teacher training. The book is also worth noting in that it provides subject-based approaches for different content subjects not only for English or foreign language but also for geography, history, mathematics and science, which is highly practical and useful for primary and secondary school teachers.

Most important of all, however, Pike and Selby clearly set out the aims and objectives which address the inner exploration or cultivation of students. The overall objectives have three subdivision: knowledge objectives, skills objectives, and attitudes objectives, and each objectives has smaller articles, such as rights and responsibilities, capacity for creativity, respect for justice and rights, and world-mindedness.

Significantly, however, the objectives include a number of smaller articles which are specifically concerned with personal growth e.g. "self-awareness", "centering", and "belief in own potential". More details descriptions are the following:

> Centering : students should be able to utilize a range of skills, such as relaxation, correct breathing and imagery, so as to integrate mind and body, i.e. to become centered.
> Belief in your own potential : students should have a sense of their own worth and a belief in their own physical, intellectual, emotional, and spiritual potential.
>
> (Pike & Selby, 1988, p.63)

It is clear that in the Pike and Selby's approach humanistic perspective is greatly reflected in the objectives. Also, incorporating a humanistic approach involves primarily addressing such issues as personal growth and self-awareness. Pike and Selby go on to explain the following:

> An understanding of global problems is likely to be enhanced through *a deeper awareness of self*: racism, for example, is made more comprehensible through an exploration of the assumptions, perspectives, and prejudices which make up the worldview of each and every one of us. Likewise, the development of human potential, in a constructive and planet-conscious way, can be heightened through a concomitant growing awareness of wider global issues and perspectives...The outward journey is also the inward journey.(p.41)

Pike and Selby (1988) term this approach "person-centred, planet-conscious learning"(p.43) and see it as integral to global learning. It seems evident that Pike and Selby's work is characterized by their primary focus on exploring one's inner-self or raising self-awareness in order to deal with outward issues, as well as their attempt to synthesize the social reform and the formation of character or the personal growth. Although a number of researchers (e.g. Guillory, 1997; Barkhardt and Nagai-Jacobson, 1985) point out, self-awareness can truly be realized through the integration of all the aspects of a human being, including physical, mental and spiritual facets of an individual, little is known about what 'spiritual' means and thus the term itself continues to be elusive and problematic. Nevertheless, there dawned the recognition that our inborn interest in self-awareness or spirituality can be discussed within the framework of a concept of

intelligence.

In the following part, I will put forward a new category of intelligence–spiritual intelligence–in an attempt to show its affinity for global education, along with the historical background of different concepts of intelligence.

What is spiritual intelligence?

Spiritual intelligence is a new category of intelligence that has been theorized and discussed by several theorists and researchers (e.g. Emmons; Sisk & Torrance; Vaughan; Zohar & Marshal) in the last decade. Whilst different theorists have taken slightly different slants in discussing spiritual intelligence, it could be pointed out that they have commonly focused on the necessity of our self-awareness or self-knowledge as spiritual beings so that it can be utilized to see life in a different, much broader and spiritually-driven perspective in order to recreate our knowledge and experience and solve problems in life.

Various concepts of intelligence–how spiritual intelligence emerged

The construct of rational intelligence has been widely recognized for the last century and is measured by performance in particular areas such as language and logic, specific skills such as verbal and mathematical, and processes such as memory, comprehension and reasoning (de Souza, 2003). The term used for the measure of intelligence is more commonly known as Intelligent Quotient (IQ). As de Souza pointed out, it is obvious that learning and assessment in education today especially in the West have been based on this concept of intelligence.

However, Salovey, a psychologist at Yale University, and Mayer, another psychologist at New Hampshire University collaboratively formulated a second concept of intelligence, emotional intelligence (EI), which is concerned with awareness of our own and other people's feeling (1990 cited in de Souza, 2003). In the mid-1990s, Daniel Goleman (1995) developed and popularized this concept of intelligence. The original five categories Salovey framed for emotional intelligence were:

1. Knowing one's emotions.
2. Managing emotions.
3. Motivating oneself.
4. Recognizing emotions in others.
5. Handling relationships.   (cited in Goleman, 1995. p.43)

Goleman (1995) maintained that emotional intelligence is not an opposing competence to IQ but vital for the effective use of IQ. It addresses "our empathy, compassion, motivation, and the ability to respond appropriately to pain or pleasure" (Zohar & Marshall, 2000, p.3).

Howard Gardner (1993), a psychologist at Harvard University, on the other hand, claimed that intelligence is essentially composed of several independent abilities, and he formulated seven different intelligences that have been known as Multiple Intelligences by referring to neurology, psychology, and human evolutionary history. Gardner's Multiple Intelligences include linguistic, musical, logical-mathematical, spatial, kinesthetic, interpersonal and intrapersonal intelligence. The works of Gardner and Goleman are highly noteworthy in that they have had the potential to rethink the conventional concept of intelligence, particularly for educators.

Spirituality and intelligence–Point of contact

Gardner (1999) later considered adding existential intelligence to the list of original seven intelligences. According to Gardner (1999, p.60), existential intelligence refers to "the capacity to locate oneself with respect to the furthest reaches of cosmos–the infinite and the infinitesimal." He also elaborated on it as follows:

> [T]he related capacity to locate oneself with respect to such existential features of the human condition as the significance of life, the meaning of death, the ultimate fate of the physical and psychological worlds, and such profound experiences as love of another person of total immersion in a work of art. (p.60)

It seems evident that what is termed as existential intelligence by Gardner concerns the fundamental human nature of existential and metaphysical inquiry and steps into the realm of spirituality. Gardner has expressed some reservation about using the term 'spiritual' itself and has taken a cautious stance on including existential intelligence in the original list of intelligences because he did not think it met his rigorous criteria of 'intelligence'. Nevertheless, Gardner conceded that he himself had experienced spiritually elevated moments especially when listening to music, "feel[ing] in touch with issues of cosmic import" (p.65).

Gardner's inquiry into the possibility of a spiritually-oriented or related intelligence is a valuable attempt in that it could further broaden the existing concept of narrowly-defined intelligence. In other words, it would

contribute to expanding the horizon of what is fundamentally meant by human 'intelligence'. As was the case with the influence of emotional intelligence and the original multiple intelligences, it could lead educators to think about the possible link between spirituality and intelligence as well as the possible implications spirituality has in the educational context.

Theories of spiritual intelligence

More recently, with the advancement of physics and psychology and the increasing neurological data, a third category of intelligence has been introduced by several researchers–spiritual intelligence (SI). Danah Zohar and Ian Marshall (2000, p.3), among the leading theorists of spiritual intelligence, for example argue that it can provide a more comprehensive model of human intelligence. According to Zohar and Marshall, spiritual intelligence is:

> the intelligence with which we address and solve problems of meaning and value, with which we can place our actions and lives in a wider, richer, meaning-giving context. (pp.3-4)

Zohar and Marshall (2000) also add that spiritual intelligence refers to "an ability to reframe or recontextualize our experience, and thus an ability to transform our understanding of it" (p.65). Zohar and Marshall maintain that spiritual intelligence subsumes all other intelligences and all the seven intelligences put forward by Gardner are "variations of the basic IQ, EQ and SI and their associated neural arrangements" (p.4).

Sisk and Torrance (2001), too, attempt to present a range of aspects of spiritual intelligence. Among these are the following:

> Spiritual intelligence can be described as a deep self-awareness in which one becomes more and more aware of the dimensions of self, not simply as a body, but as a mind- body and spirit. In other words, "inner experience" is the essence of spiritual intelligence.
> (Sisk & Torrance, 2001, pp.8-9)

Sisk and Torrance also stress that one of the key aspects of "nurturing spiritual intelligence is bringing life into perspective" (p.153) by pausing and reflecting upon such issues as a vision of one's life.

Emmons (2000), on the other hand, outlines the four characteristics of spiritual intelligence as follows:

the capacity for transcendence
the ability to enter into heightened spiritual states of consciousness
the ability to invest everyday activities, events, and relationships
with a sense of sacred
the ability to utilize spiritual resources to solve problems in living.

<div align="right">(Emmons, 2000, p.64)</div>

Psychological basis for spiritual intelligence

Sisk and Torrance (2001) acknowledge that Carl Gustav Jung is one of the scientists who exerted enormous influence on the concept of spiritual intelligence. According to Sisk and Torrance, Yung also stipulated four functions of consciousness including Thinking, Feeling, Sensing, and Intuiting. What made Yung gain worldwide fame, however, was his theory of Synchronicity, which Sisk and Torrance think is the most relevant to a concept of spiritual intelligence. The concept of Synchronicity was originally developed while Jung was studying the deep level of the Self, especially in the interrelations between events in dreams and the interpretations found in ancient Eastern mystical commentaries. Influenced by such physicists as Niels Bohr or Albert Einstein, Jung saw the equivalence of the atom as a basic unit in physics and the psyche as a basic unit of the human being. More significantly, Jung, in his later years, developed four levels or strata of the psyche; at the surface there is ego conscious, below which personal unconscious, and beneath that the transpersonal level of collective unconscious lies, and lastly at the base the psychoid level that reaches into the realm of nature it self (Sisk & Torrance, 2001).

Sisk and Torrance (2001) point out, Kazimierz Dabrowski is another important psychologist to note in terms of the contribution to the concept of spiritual intelligence. By witnessing many people demonstrating compassionate acts of self-sacrifice against the inhumanity during World War Ⅱ, and by studying biographies of eminent people who manifested universal values, Dabrowski developed the theory of five Levels of Development, which is particularly relevant to the concept of spiritual intelligence. Among five levels of development, for example, Dabrowski described Level Four as a level of individuals who are well conscious of self-realization and exhibit high levels of responsibility, reflective judgment empathy, and authenticity, while at the Level One and Two egocentrism of individuals is relatively dominant. Further, at the final Fifth level, individuals are matured enough to lead a life in service to humanity and in accordance with the highest universal principles of love and

compassion. As Sisk and Torrance emphasize, the Level Five of Dabrowski's theory represents the individuals of high spiritual intelligence, who are committed to identity with humanity and practicing compassion and forgiveness which are integral part of their lives.

Carl Rogers is the last important psychologist who provided lots of insights into shaping the concept of spiritual intelligence. As a humanistic psychologist who had a deep and lifelong faith and trust in nature, Rogers was particularly interested in the concept of the self, which had been scarcely discussed before he emerged. However, perhaps the most significant work done by Rogers was listing twelve qualities of the person of tomorrow.

1. Openness
2. Desire for authenticity
3. Skepticism regarding Science and Technology
4. Desire for wholeness of life, body, mind, and spirit
5. Wish for intimacy and new forms of communication and closeness
6. Process person (Welcoming risk taking and the change process)
7. Caring
8. Symbiotic attitude toward nature
9. Anti-institutional
10. The Authority Within
11. The unimportance of material things
12. A yearning for the spiritual (Wishing to find meaning and a purpose in life that is greater than the individual)

(Sisk & Torrance, 2001, p.28)

As Sisk and Torrance acknowledge, a number of aspects of what they consider to be spiritual intelligence are included in the twelve qualities of the Person of Tomorrow by Rogers. So it is possible to say that the list by Rogers has worked as an archetype for spiritual intelligence.

Why is spiritual intelligence important – Spiritually 'dumb' culture

Mother Teresa (1994) once said that "the poverty in the West is a different kind of poverty–it is not only a poverty of loneliness but also of spirituality."(p.83). As Zohar and Marshall (2000) aptly express, at the beginning of the 21st century, we are living in a 'spiritually dumb' culture, where we have lost our sense of values such as these attached to the earth, nature, seasons, the day or its passing time. We hardly attend to the implements and daily rituals of our lives, to the body and its change, to the

stage of life, and to death as a natural ending. Instead, we are only interested in the material, the visible and the pragmatic. Consequently, we are blind to the deeper levels of symbol and meaning that are vitally important in order for us to see things and events around us in perspectives and make them more meaningful and purposeful. Zohar and Marshall go on to warn that deprived of the chance to find out deeper meaning of life, put on the fragmented periphery of life, too often we end up seeking meaning in limited or distorted activities such as materialism, violence, drug abuse, sex, gambling or any kinds of addictive behavior.

Addiction–hunger for spirituality, longing for wholeness

In fact, Rasmussen (2000) pointed out, all addictive behavior can be manifestation of spiritual hunger. May (1991. cited in Ramussen., 2000) maintained that we all have an inborn desire for something greater than us whether we are religions or not. We long for wholeness, completion or fulfillment. However, modern experience creates a sense of aloneness, alienation, and pain for many people. This is where addiction offers temporary relief. By being addicted to something, people attempt to transcend their reality and replace what is missing in their lives. Rasmussen (2000) concluded that craving originates at the very core of self and represents a need to become whole, a desire for inner truth and comfort. Given that in our modern society where more and more people can be seen addicted to something ranging from drug abuse to compulsive Internet surfing, it seems clear that hunger for spirituality, longing for wholeness or fulfillment within people today are mounting more than ever before. What is occurring is that many people are reconciled to a poor second best in materialistic society.

So far, I have discussed that spiritual intelligence is a new category of intelligence that emerged from the recent development of several concepts of intelligence and that is primarily concerned with raising one's self-awareness and encouraging personal growth. I have also presented some psychological foundations for spiritual intelligence and its vital importance for our current society which is fundamentally lacking in spiritual values and behaviors.

In the last section, I will first present some neurological evidence for spiritual intelligence and then shed light on the common ground between global education and spiritual intelligence. I will also argue the potential role that the notion of spiritual intelligence can play as a new theoretical underpinning for global education.

Link between global education and 'spiritual'

As was shown in the examples of Moskowitz or Pike and Selby, global education advocates the importance of humanistic education–as one of the two pillars of its educational objectives–which is concerned with self-awareness, self-actualization or sense of connectedness. Although it has been recognized that true kind of self-awareness can only be achieved through the integration of our physical, mental and spiritual aspect, almost no theoretical work has been done which attempts to address and explain our spiritual dimension, whereas the first two (physical and mental development) have been relatively well addressed in the area of education. Consequently, the term 'spiritual' remains elusive and continues to be regarded as something dubious or irrelevant to academic research. This is probably because little scientific approach had been attempted as to what our spirit or spiritual dimension is or how it functions. More recently, however, several of neurological research has suggested the possible links between our inborn interest for spirituality and biological functions, thus supporting the credibility of spiritual intelligence.

Development of Neuroscience–Tapping into our spiritual realm

With the advancement of neuroscience studying the relationship between the structure and the function of the brain and human thought and feeling or behavior, several neurological studies have presented positive evidence for our fundamental desire or "innate intelligence" for spirituality. For example, through her exhaustive study of the form and the function of neuropeptides, Candace Pert maintains that neuropeptides are responsible for our emotions; not only the emotions of anger, fear, sadness, joy, contentment and courage, but also spiritual inspiration, awe, bliss and states of consciousness that has not been scientifically well explained (Sisk & Torrance, 2001). Pert goes so far as to say that our mind is the flow of information which moves along the cells, organs, and other systems of the body. She also claims that our memories are not only stored in the brain waiting to be drawn, but they are stored in a psychosomatic network extending into the body.

Moreover, Michael Persinger, a Canadian neuropsychologist, reports that through his own experiment he found that stimulating temporal lobes could cause a profound religious experience which Persinger described as experiencing 'God' (Sisk & Terrance, 2001). Ramashandram, one of the 100 most important to watch in the next century by Newsweek, and his associates, on the other hand, carried out research on the neural basis of

profound spiritual experiences. Ramashandram formulated a hypothesis that there is a permanent facilitation of connectedness between temporal lobe and amygdala which allows us to see deep cosmic significance in everything. Zohar and Marshall (2000) term the areas of the temporal lobes related to religious or spiritual experience the "God spot"(p.95) and argue that it contributes in some way to our spiritual experience, thus to spiritual intelligence.

Zohar and Marshall (2000) also found out through their experimental research that there are 40 Hz oscillations across the entire brain and these oscillations seem necessarily to be associated with the possibility of consciousness of brain. They also speculated that these oscillations combine individual perceptual and cognitive events in the brain into a larger, more meaning whole, thus concluded that the 40 Hz oscillations are the neural basis of spiritual intelligence, which considers our actions and experience in a larger context of meaning, purpose, and value.

Incorporation of notion of spiritual intelligence into global education

As illustrated above, there have been some neurological evidence that suggests the existence of a particular site of the human brain which specifically concerns our spiritual awareness or religious experience, thus supporting the credibility of spiritual intelligence. In other words, our 'spiritual' dimension has finally started to be revealed from the viewpoint of our biological function. It also indicates that the notion of spiritual intelligence can make a significant contribution to the deeper understanding of our 'self' as total being including spiritual aspect, which is one of the chief objectives of global education. Therefore, it is probably reasonable to argue that notion of spiritual intelligence is a vital element to reinforce the principle of global education and consequently help enhance the significance of global education. It is assumed that philosophy of global education will be better realized if the curriculum and syllabus are designed incorporating the notion of spiritual intelligence.

It could be pointed out that Pike and Selby's approach had already captured the essence of spiritual intelligence in that it focuses on self-awareness and interconnectedness of the self with others, or between "inward" and "outward". Given the common thread that the notion of spiritual intelligence and the principle of global education already seem to share, however, the notion of spiritual intelligence should be more explicitly incorporated into global education as its theoretical underpinning if those concerned with global education wish to foster at all individuals who have an ability to be aware of her or himself in relation to

others, community, nation and globe.

Supposing that war, conflict, terrorism, any chaotic situations lying around us are the manifestation of a state of mind of each of us, it seems reasonable to first address the inner dimension of students because nurturing spiritual development of youngsters can be the ultimate solution for any global concerns and issues, even if it costs us in time and energy.

Conclusion

In this paper, I first presented the definitions and rationales of global education to date. I have also shown the two educational pillars of global education and specifically expanded on its humanistic perspective which is concerned with personal growth and self-awareness. Then I put forward a new notion of intelligence–spiritual intelligence–along with its psychological and neurological basis–in an attempt to show its credibility and affinity for one of the principles of global education. Finally I have argued that the notion of intelligence can play a significant role as a new philosophical foundation in better administering global education. Despite the attention to the concept of spiritual intelligence in the literature, almost no theoretical work has been done on how the notion of spiritual intelligence can be incorporated into the context of global education to enhance the spiritual development of the individual. Therefore, any further theoretical research addressing the topic above will be needed in the future.

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