

**SPIRITUAL INTELLIGENCE AND THE CONTENT OF FAITH:
A POST-FOUNDATIONAL, INTERDISCIPLINARY AND
HERMENEUTICAL DIALOGUE BETWEEN
DANAH ZOHAR AND DALLAS WILLARD**

By

ANDRIES P. KILIAN



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SUMMARY

This research process wanted to ask questions about the responsible integration of faith content within the construct of Spiritual Intelligence. This integration process is important to add meaning and awareness within a society that often lives with meaning blindness. To find the integration of faith content a conversation was necessary between Theology and Spiritual Intelligence. Danah Zohar is a proponent of Spiritual Intelligence and Dallas Willard a proponent of Theology. The broader purpose of this research was to facilitate an interdisciplinary, post-foundational, hermeneutical dialogue between Zohar and Willard to find new and shared knowledge on the construct of Spiritual Intelligence by forging connections across disciplines. These investigations also sought to challenge and enhance the construct of Spiritual Intelligence and develop new and shared knowledge. This search for new and shared knowledge specifically focused on the question about the content of faith that underpinned Spiritual Intelligence. The research methodology was a post-foundational and interdisciplinary dialogue.

This research process was a dialogue between Theology and Science in order to find the shared knowledge. Practical Theology is about the practice of faith as well as the change and transformation in faith praxis. Spiritual Intelligence could empower individuals and groups to be more aware of the content of their faith and live more integrated lives, thus aiding the praxis of faith and transformation. The research presented Danah Zohar's current literature on Spiritual Intelligence to provide an overview of her work and to look at the construct of Spiritual Intelligence from a wider theoretical perspective. The research also presented Dallas Willard and his key theological concepts, which were used in the process to find new and shared knowledge on the content of faith within Spiritual Intelligence. The challenge to be more aware of the content of faith and to live more integrated lives is a challenge to apply faith in action and to integrate faith for continuous transformation. This is applicable to the focus of Practical Theology.

The dialogue, facilitated as a hermeneutical dialogue, provided a "middle space" through the fusion of the horizons of the two disciplines. From the hermeneutical fusion of horizons, this research presented Spiritual Intelligence as the construct to bridge the dichotomy between neurobiology and spirituality and the integration of faith content in terms of image of God, self-image and anthropology as well as worldview. It also presented Spiritual Intelligence as soulfulness and wisdom. Hopefully, this new shared knowledge between the two dialogue partners as well as the interpretations by the researcher will assist us to live closer, more aware and more integrated with

our values in the whole of our lives, through meaning, awareness, integration, responsibility, living as good people with character and transformation. This can lead to people having a better and more conscious relationship with God, themselves and the world.

This dialogue is an on-going process in which the researcher is actively participating.

OPSOMMING

Hierdie navorsingsproses het vrae gevra oor die verantwoordelike integrasie van die inhoud van geloof in die konstruk van Spirituele Intelligensie. Hierdie integrasieproses is belangrik om betekenis en bewustheid te ontwikkel in 'n samelewing wat dikwels blind leef ten opsigte van betekenis. Die integrasie van die inhoud van geloof het vir 'n gesprek tussen Teologie en Spirituele Intelligensie gevra. Danah Zohar is 'n kenner op die gebied van Spirituele Intelligensie terwyl Dallas Willard 'n kenner op die gebied van Teologie is. Die oorkoepelende doel van hierdie navorsing is om 'n interdisiplinêre, post-fundamentele, hermeneutiese dialoog tussen Zohar en Willard te fasiliteer om sodoende nuwe gedeelde kennis te ontdek ten opsigte van die konstruk van Spirituele Intelligensie. Die soeke na nuwe, gedeelde kennis fokus spesifiek op die vraag na die geloofsinhoud wat onderliggend is aan Spirituele Intelligensie. Die navorsingsmetodiek is 'n post-fundamentele en interdisiplinêre dialoog.

Hierdie navorsingsproses is 'n dialoog tussen Teologie en Wetenskap om gedeelde kennis te vind. Praktiese Teologie handel oor die praktyk van geloof, sowel as die verandering en transformasie van die praxis van geloof. Spirituele Intelligensie kan individue en groepe bemagtig om meer bewustelik te leef ten opsigte van die inhoud van geloof en om meer geïntegreerd te leef in die praxis van geloof en transformasie. Hierdie navorsing gebruik Zohar se huidige werk oor Spirituele Intelligensie as die basis om 'n oorsig te kry oor haar werk. Dit kyk ook na die konstruk van Spirituele Intelligensie vanaf 'n wyer teoretiese perspektief. Die navorsing het ook Willard se belangrikste teologiese konsepte uitgewys wat gebruik is in die proses om nuwe gedeelde kennis te ontdek oor die inhoud van geloof in Spirituele Intelligensie. Dit is 'n uitdaging om meer bewustelik en geïntegreerd te leef ten opsigte van die inhoud van geloof, en om dit toe te pas is 'n uitdaging vir geloof in praktyk en voortdurende transformasie. Dit is juis daarom toepaslik vir die fokus van Praktiese Teologie.

Die dialoog, wat as 'n hermeneutiese dialoog gefasiliteer is, het 'n "middelgrond" geskep deur die oorvleueling van die horisonne van die twee dissiplines. Deur die hermeneutiese oorvleueling van horisonne stel die navorsing Spirituele Intelligensie voor as die brug tussen neurobiologie en spiritualiteit, asook die integrasie van die inhoud van geloof ten opsigte van

die Godsbeeld, antropologie en wêreldbeeld. Dit stel ook Spirituele Intelligensie as sielvolheid en wysheid voor. Dit is die hoop dat die twee vennote in die dialoog en die interpretasie van die navorser ons kan help om nader, meer geïntegreerd en meer bewus te leef ten opsigte van ons waardes in die geheel van ons lewens deur betekenis, bewustelikheid, integrasie, verantwoordelikheid, die leef as goeie mense met karakter asook transformasie. Dit kan mense lei na 'n beter en meer bewustelike verhouding met God, hulself asook die wêreld.

Hierdie dialoog is 'n voortgesette proses waaraan die navorser aktief deelneem.

The journey of learning and discovering continues...

TABLE OF CONTENTS

CHAPTER 1: BACKGROUND, MOTIVATION AND RESEARCH METHODOLOGY

1.1 INTRODUCTION	1
1.2 A PERSONAL STORY	2
1.3 MOTIVATION	4
1.3.1 Positioning Spiritual Intelligence in the theological debate.....	5
1.3.2 Expectations from engaging with Theology and Spiritual Intelligence	8
1.4 THE RESEARCH PROBLEM.....	8
1.4.1 The problem of Spiritual Intelligence and the content of faith.....	10
1.5 THE RESEARCH QUESTION.....	12
1.5.1 Could the content of faith inform an articulated God image and enhance Spiritual Intelligence?.....	13
1.5.2 Could the content of faith inform a clear, articulated anthropology (through language giving) and enhance Spiritual Intelligence?.....	13
1.5.3 Could the content of faith inform a clear, articulated understanding of responsibility in the world and enhance Spiritual Intelligence?	14
1.6 THE PURPOSE OF THIS STUDY	14
1.7 PERSPECTIVES ON INTELLIGENCE.....	16
1.7.1 The basic science of intelligences	17
1.7.2 The operations on intelligences.....	17
1.7.3 Multiple intelligences.....	18

1.7.4 Howard Gardner and Spiritual Intelligence.....	19
1.8 POINTS OF DEPARTURE	20
1.9 WHY WILLARD AND ZOHAR?.....	21
1.9.1 Why Dallas Willard?.....	22
1.9.2 A brief outline of Dallas Willard.....	23
1.9.3 Why Danah Zohar?.....	25
1.9.4 A brief outline of Danah Zohar.....	26
1.10 A CONVERSATION BETWEEN SPIRITUAL INTELLIGENCE AND THEOLOGY	27
1.10.1 Practical Theology.....	28
1.10.2 Theology and Psychology.....	30
1.10.3 Theology as science.....	33
1.11 RESEARCH METHODOLOGY.....	37
1.11.1 Introduction.....	37
1.11.3 Methodology.....	40
1.11.3.1 Hermeneutical dialogue.....	43
1.11.3.2 Post-foundationalism.....	45
1.11.3.3 Interdisciplinarity.....	51
1.11.3.4 The post-foundational dialogue methodology.....	55
1.12 THE VALUE OF THE RESEARCH.....	56
1.13 CLARIFYING DEFINITIONS FOR THIS RESEARCH.....	57
1.14 CHAPTER OUTLAY.....	59

CHAPTER TWO: SPIRITUAL INTELLIGENCE ACCORDING TO DANAH ZOHAR

2.1 INTRODUCTION	61
2.2 INTRODUCING SPIRITUAL INTELLIGENCE.....	62
2.2.1 The three Intelligences	63
2.2.1.1 Intellectual Intelligence	64
2.2.1.2 Emotional Intelligence	65
2.2.1.3 Spiritual Intelligence	67
2.2.2 Theoretical perspectives on Spiritual Intelligence.....	73
2.2.2.1 References to Spiritual Intelligence from leading scholars	73
2.2.2.2 Perspectives on the measuring of Spiritual Intelligence.....	74
2.3 SCIENTIFIC PERSPECTIVES ON SPIRITUAL INTELLIGENCE.....	79
2.3.1 Zohar’s perspectives on Spiritual Intelligence and Science.....	80
2.3.2 A neural basis for transcendence	83
2.3.3 Zohar and quantum physics.....	87
2.3.4 Theology as science.....	90
2.4 SPIRITUAL INTELLIGENCE AND CONTENT.....	93
2.4.1 Personal experiences and perspectives on science.....	98
2.4.2 Spiritual Intelligence and religion.....	99
2.4.3 Spiritual Intelligence and identity.....	102
2.4.3.1 Danah Zohar’s anthropology	102
2.4.3.2 Who am I?.....	104
2.4.3 Spiritual Intelligence and context.....	107
2.5 CONCLUSION	108

CHAPTER THREE: THEOLOGICAL PERSPECTIVES FROM DALLAS WILLARD

3.1 INTRODUCTION	111
3.2 THE THEOLOGY OF DALLAS WILLARD	113
3.2.1 Key theological concepts.....	113
3.2.1.1 Kingdom.....	114
3.2.1.2 Eternal life	115
3.2.1.3 Salvation.....	116
3.2.1.4 Heaven.....	118
3.2.1.5 Discipline.....	119
3.2.1.6 Discipleship, character, spiritual (trans-)formation.....	123
3.2.1.7 Applying the theological concepts.....	126
3.2.2 Willard on spirit and spirituality.....	127
3.2.2.1 The “spiritual” as life	128
3.2.2.2 Space inhabited by God	128
3.2.2.3 Spiritual reality according to Willard.....	129
3.3 WILLARD’S REFERENCE TO GOD IMAGE, SELF AND WORLD	130
3.3.1 Image of God.....	131
3.3.1.2 Hearing God?.....	133
3.3.1.3 Listening actively.....	135
3.3.1.4 Authority of Scripture.....	136
3.3.1.5 Intellectual clarity.....	138
3.3.1.6 God’s voice and my voice?.....	139
3.3.2 Self (theological anthropology).....	141
3.3.2.1 Self, meaning and culture.....	142
3.3.2.2 Defining the self.....	144
3.3.2.3 Theology of self.....	148
3.3.2.4 Biblical perspectives on self.....	151
3.3.2.5 Spirituality and “the self”	154
3.3.2.6 Power and responsibility	159
3.3.2.7 Moving from the self into the world.....	162
3.3.3 World and responsibility.....	163

3.3.3.1 The world as kingdom	164
3.3.3.2 The world as relational	165
3.3.3.3 A world with good people	167
3.3.4 A summary of Willard's emphasis on God image, anthropology and worldview	170
3.4 DALLAS WILLARD AND THE SOUL	171
3.5 CONCLUSION	172
 CHAPTER FOUR: AN INTERDISCIPLINARY HERMENEUTICAL DIALOGUE BETWEEN ZOHAR AND WILLARD	
4.1 INTRODUCTION	175
4.2 THE RESEARCH DIALOGUE AND ITS PROCESS	178
4.2.1 Further academic perspectives on the dialogue between Theology and Science	178
4.2.2 The dialogue as hermeneutic and scientific	181
4.2.2.1 The hermeneutical interpretation process	183
4.2.2.2 Conversation as a method	184
4.2.2.3 Hermeneutics as playing in the middle space	185
4.2.2.4 Understanding as productive activity	186
4.2.2.5 Hermeneutical process as the fusion of horizons	186
4.2.3 The dialogue process as methodology	188
4.2.3.1 The post-foundational methodology criteria	188
4.2.3.2 The post-foundational methodology and its application	189
4.2.3.3 A visual representation of the methodology and research process	190
4.3 THEMES AND CONTRIBUTIONS OF ZOHAR AND WILLARD	193
4.3.1 Zohar's contribution to the conversation	194
4.3.1.1 Neurology	194
4.3.1.2. The 12 principles of Spiritual Intelligence	196

4.3.1.3 Emphasis on raising awareness holistically.....	196
4.3.1.4 Emphasis on placing self and meaning in a larger framework.....	197
4.3.1.5 Spiritual capital.....	198
4.3.1.6 A summary of Zohar’s contribution.....	199
4.3.2 Willard’s contribution to the conversation.....	199
4.3.2.1 An anthropology which embraces spirituality.....	200
4.3.2.2 Character and Imago Dei.....	201
4.3.2.3 Faith content which enhances the 12 principles.....	201
4.3.2.4 Integrity and soul.....	202
4.3.2.5 Willard’s contribution in summary.....	202
4.4 CRITICAL REFLECTIONS ON ZOHAR AND WILLARD.....	203
4.4.1 Critical reflections on the work of Danah Zohar and Spiritual Intelligence.....	203
4.4.2 Critical reflections on the theology of Dallas Willard.....	205
4.4.3 Critical reflections on the researcher.....	207
4.4.4 Conclusion on themes, contributions and critical reflections.....	208
4.5 TANGENCIES AND RESEMBLANCES.....	208
4.5.1 Meaning.....	210
4.5.2 Awareness.....	213
4.5.3 Integration and responsibility.....	215
4.5.4 Willard and Zohar’s references to “spiritual”.....	218
4.5.5 Good people with character.....	220
4.5.6 Transformation.....	221
4.5.7 A summary of the tangencies and resemblances.....	222
4.6 SPIRITUAL INTELLIGENCE: TOWARDS NEW KNOWLEDGE.....	223
4.6.1 Neurobiology and spirituality within Spiritual Intelligence.....	224

4.6.2 Integrating faith content into Spiritual Intelligence.....	228
4.6.2.1 Spiritual Intelligence and God image.....	231
4.6.2.2 Spiritual Intelligence and anthropology.....	234
4.6.2.3 Spiritual Intelligence and the world/context.....	237
4.6.3 Spiritual Intelligence and soul.....	239
4.6.3.1 Perspectives on the soul.....	240
4.6.4 Spiritual intelligence as wisdom.....	255
4.6.5.1 Neurobiology and spirituality.....	259
4.6.5.2 Integrating faith content into Spiritual Intelligence.....	263
4.6.5.3 Spiritual Intelligence and the soul.....	266
4.6.4.4 Spiritual Intelligence as wisdom.....	269
4.6.4.5 Concluding remarks on the alignment between new knowledge and the five tangencies.....	271
4.7 CONCLUSION	272

CHAPTER FIVE: CONCLUSIONS AND RECOMMENDATIONS

5.1. INTRODUCTION	276
5.2 REFLECTIONS ON THE RESEARCH PROBLEM AND RESEARCH QUESTION	276
5.2.1 The research problem	277
5.2.1.1 God image.....	277
5.2.1.2 Anthropology.....	277
5.2.1.3 Worldview and responsibility	277
5.2.2 The research question.....	278
5.3 GOALS AND OBJECTIVES OF THIS STUDY (PURPOSE).....	278
5.3.1 Goal 1	280
5.3.2 Goal 2.....	280
5.3.3 Goal 3.....	281

5.3.4 Goal 4.....	282
5.3.5 Goal 5.....	283
5.3.6 Goal 6.....	284
5.3.7 Goal 7.....	284
5.4 BACK TO THE STORY	285
5.5 KEY RECOMMENDATIONS AND CONTRIBUTIONS ON THE DIFFERENT ASPECTS OF NEW THE KNOWLEDGE ON SPIRITUAL INTELLIGENCE.....	287
5.5.1 Neurobiology and spirituality within Spiritual Intelligence	287
5.5.2 Integrating faith content into SQ.....	288
5.5.3 Spiritual Intelligence and the soul.....	288
5.5.4 Spiritual Intelligence as wisdom.....	289
5.6 HOW WAS THIS DIALOGUE POST-FOUNDATIONAL, INTERDISCIPLINARY AND HERMENEUTICAL?.....	289
5.7 THEMES FOR FURTHER RESEARCH.....	290
5.8 FINAL CONCLUSION	291
ADDENDUM A:.....	296
ADDENDUM B:.....	298

ABBREVIATIONS

CEO	Chief Executive Officer
EQ	Emotional Intelligence
IQ	Intelligence Quotient
REBT	Rational Emotive Behavioural Therapy
SQ	Spiritual Intelligence

CHAPTER ONE: Background, motivation and research methodology

1.1. Introduction

Practical Theology is about the praxis of faith in life and how spirituality and belief are applied in life. Spiritual Intelligence could be a vehicle to aid the application of faith in life through awareness of the content of faith and belief. A life of integrity and wholeness is more important than a life of performance, and Spiritual Intelligence could help with the integration towards integrity and wholeness.

This research process wants to ask questions about a responsible way to integrate the content of faith within Spiritual Intelligence. This enquiry will be based on the work of two authors in two disciplines, namely science and theology, and it is the hope of the researcher that the dialogue between the two conversational partners will synthesise new information in order to find new knowledge on the content of faith.

The research method of this qualitative study will be conversation through post-foundational, interdisciplinary and hermeneutical dialogue. The researcher hopes that the new knowledge uncovered in this manner could assist individuals as well as groups to activate their neural potential through the construct of Spiritual Intelligence with a balance between neurology as well as spiritual experience and the presence of God. These two aspects of science do not need to oppose each other but can find new knowledge together which is complementary.

Through the post-foundational research process in Practical Theology, truth and knowledge will be constructed together in dialogue, keeping in mind differences in ontological viewpoints and respecting the voices of both disciplines. The post-foundational dialogue methodology, which is described in section 1.11.3.4, wants to identify shared resources of human rationality in different modes of reflection. For the researcher, this is an ongoing journey that started with a personal experience, which will be described in the next section.

The purpose of this chapter is to introduce the research topic as well as to elaborate on the process that preceded the study. The researcher will start with a personal story that influenced his journey and ignited the curiosity to start asking questions that eventually crystallised into the research question of this study. The motivation for this study as well as the research problem will also be explained. Next, the research problem and research question, the purpose of the study and perspectives on intelligence to generate understanding will be unpacked. The researcher will then position himself and state points of departure before introducing the two disciplines as well as the two authors and their work. It is important to place the construct of Spiritual Intelligence in the discipline of Theology before the methodology of an interdisciplinary hermeneutical dialogue can be described. The chapter will conclude with reference to the value of the research. Finally, clarifying definitions will be provided.

1.2 A personal story

“This research was born in the Nomzamo township in Lwandle in the Western Cape of South Africa. One summer’s day in February 2010, I was driving to work at Ikhwezi Clinic in this specific township where I worked as a mentor doing therapeutic group work with a group of nurses at the clinic. Like most other days I was driving from my context (white South African middle-class man who benefited from apartheid without being directly involved in it) into another context (poor, informal settlement, overpopulated, previously disadvantaged and still disadvantaged). I was behind schedule and late as usual, and rushed to get through the traffic in time to meet the group.

As I drove into the clinic’s parking area, my only focus was to get from my car to the front door of the clinic as quickly as possible. As I got out of the car, checking that I have my car keys, cell phone, wallet, notes as well as my portable CD player, I locked the car and as I walked around the back of the car I suddenly felt an ice cold drop of water on my arm. I stopped for a brief moment to check where this was coming from – only to find that it came from an outside air conditioner on the pre-cast building. For a moment I stopped at the rear end of my car to see what was around me. I saw a shack on my right-hand side with washing hanging from a hand-made washing line. I saw a mother sitting at the front door of the clinic with her

sick baby on her lap. I saw kids playing in the street. For a brief moment, I stopped and became aware of what was going on around me. My senses sensed, I heard, saw ... For that moment, I saw everything around me.

Then I continued to do the group session at the clinic. As I came out of the clinic an hour and a half later, I again chose to stop for a while at the back of my car (although I was late for the next appointment!), just to observe and be aware. I stopped to notice what was going on around me as I remembered the drop of water that stopped me in my tracks.

This experience took me on a journey of awareness, a journey to reconnect with my values, a journey to live more aware, more connected to God, myself and the world – not to give in to the rat race that society offers as the norm. We are so used to people saying, “Don’t just stand there – do something!” A while ago, however, I came across Brian Draper (2009: 30) saying, “Don’t just do something, stand there!”

That is what I did that day in the summer of 2010. I stood there and noticed. I took a moment to be aware, to see what was going on around me. This is where my journey with Spiritual Intelligence (SQ) started ... or continued. This is where I started challenging myself (again) to live more spiritually intelligent in relationships, self-awareness, work and life in general – to align my life to what I believe. To stop every now and then and to think why something is valuable or important to me – why I value a relationship, how I make something meaningful, how I decide to take experiences with me.

Experiencing this story in my life, I invited the content of my faith tradition into my thinking without even thinking about it. The drop of water could not do anything on its own to move me and transform my thinking and acting. I interpreted this based on my main narrative and this made me more aware of my own content to apply to my world and my living. For me, my own spirituality informed this meaning system, namely to live in the presence of God every day as an aware human being – not allowing meaningful moments to slip by but to embrace them with body and soul. To celebrate what is right with the world, not just what is wrong with the world! It is not without reason that we are called human beings instead of human doings!

It is my hope that this journey will inspire others and help them to live more aware, more whole and more engaged in the world.

1.3 Motivation

This research uses Spiritual Intelligence as an example of the current narrative about spirituality in the Western world. With this story as background, the researcher wants to engage with the construct of Spiritual Intelligence, underpinned by the work of Danah Zohar and Dallas Willard. This investigation also seeks to challenge and enhance the construct of Spiritual Intelligence and develop new and shared knowledge through an interdisciplinary hermeneutical post-foundational dialogue.

For the past few years, the researcher has been engaging with the topic of Spiritual Intelligence and how spirituality influences and contributes to Spiritual Intelligence. It was challenging to keep this within the theological debate and research. However, as a theologian the researcher was motivated to engage with Theology and Spiritual Intelligence, believing that it is specifically within the field of Theology that Spiritual Intelligence could add value to the academic discourse as well as to people's lives.

On the one hand, Practical Theology wants to assist people with the practice of faith and change in the praxis (Heitink, 1993: 6) of faith in life. On the other hand, there is curiosity about the content of faith, which underpins Spiritual Intelligence, and how this could aid the praxis of faith in life. The researcher will facilitate a conversation where science (or neurobiology) and theology do not need to oppose to each other, but where these two disciplines can find common ground through dialogue, listening and questions.

As Cornel Du Toit, editor of the book *Brain, mind and soul: Unifying the human self*, (2002: 2) wrote, "neuro-scientific models for religious experience abound and challenge theologians to respond".

This research is but a small step to try and respond to the construct of Spiritual Intelligence from a theological perspective by engaging with Zohar

and Willard in an interdisciplinary hermeneutical dialogue¹ to enable synthesis in knowledge (developing new and shared knowledge) that can be valuable on the level of the praxis of Practical Theology. The goal is to start this journey by incorporating the work of Zohar and Willard into a conversation and to search for a responsible way to integrate faith content into the construct of Spiritual Intelligence. To do this, the researcher will start by positioning Spiritual Intelligence in the theological debate in order to understand where this dialogue is positioned within theology.

1.3.1 Positioning Spiritual Intelligence in the theological debate

When referring to Spiritual Intelligence it is important for the researcher to clarify his own interpretation and stance towards Spiritual Intelligence as there are various authors and researchers, such as De Klerk-Weyer & Le Roux (2009) and Goleman (1995), who view Spiritual Intelligence as part of emotional intelligence and not as a standalone intelligence that is measurable or quantifiable. According to academics such as Gardner (1999), a construct needs to be measurable to be classified as an intelligence. This will be elaborated on through the research conversation. As a starting point, the researcher referred to the clarification of Zohar and Marshall (2000) who said that, “Intelligence is an ability to address and solve problems involving logic, emotion, meaning and value”.

This research will therefore take the construct of Spiritual Intelligence from the work of Danah Zohar, not to debate its existence or validity, but to use it as a known and valid construct in interdisciplinary dialogue. Various scholars have reflected on Spiritual Intelligence and have drawn on the work of Danah Zohar, among them Emmons (1999), Gardner (2000) and Draper (2009).

¹The interdisciplinary hermeneutical dialogue is the process of this research. This process is the facilitated dialogue between two disciplines, namely Theology and Science, and specifically between the researcher, Danah Zohar and Dallas Willard. The process is hermeneutical in the way that new knowledge is discovered together through interdisciplinary dialogue. This term will be used throughout the study and will be explained with reference to the research methodology.

Spiritual Intelligence as a construct is known within the business world (Nasel, 2004; Nobel, 2000; Emmons, 2000). It was coined by Danah Zohar in 2000². Over the last 15 years, this construct was developed into a well-known term with critique (Emmons, 1999; Gardner, 2000). However, it also became a construct that added value, specifically in terms of individual growth and awareness (spiritual). The construct of Spiritual Intelligence will be further supported and developed in Chapter 2.

Zohar's work started with 12 paths to enhance Spiritual Intelligence and developed into an online assessment tool that evaluates the 12 Spiritual Intelligence areas that, according to the researcher, is used in a generic and broad way. Although it is helpful, it does not emphasise the content of a person's faith in terms of Spiritual Intelligence.

Richard Foster referred to the work of Dallas Willard in *The Divine Conspiracy* (1998: XI) by stating:

I would place him in rare company indeed: alongside the writings of Dietrich Bonhoeffer and John Wesley, John Calvin and Martin Luther, Theresa of Avila and Hildegard von Bingen, and perhaps even Thomas Aquinas and Augustine of Hippo.

According to Foster, Willard is a leading proponent of spirituality and this is supported by theologians such as Alister McGrath, Ted W Engstrom, Sue Monk Kidd and John Ortberg.

John Ortberg³ presented a DVD series with Dallas Willard in which he made the following statement about Willard:

What Warren Buffet is to money, Dallas Willard is to spiritual life, health and growth.

In literature, the term *Spiritual Intelligence* is often used generically. However, this does not shed light on the content of faith in terms of people's perception of the image of God, the anthropology that people interpret or their engagement with the world and context. The work of Dallas Willard

² See *Clarifying definitions*, 1.13.

³ Senior Pastor at Menlo Park Presbyterian Church, writer, speaker.

could assist spirituality and specifically with the content of faith to make a significant contribution to the already meaningful construct of Spiritual Intelligence. Spiritual Intelligence is an example of the current understanding of spirituality in the Western world. Theology needs to engage with this to bring more substance to the construct.

Spiritual Intelligence is only a prototype within the theological tradition and theologians often struggle to name it or acknowledge it. It could help the theological debate to engage with the construct of Spiritual Intelligence because it is an attempt to talk about spirituality. This attempt might be naïve about the main narrative that informs people when they engage with spirituality, think about God in terms of their image of God, think about who they are (anthropology) and engage with the world. This is true for the Christian tradition. Yet, it also applies to any belief system whether in a religious framework or not. This research therefore wants to comment on the ruling spirituality in the global context that often excludes the main narratives that inform people on a daily basis.

The way that the researcher interprets the theory of Spiritual Intelligence from the perspective of Danah Zohar, she is either scared (best scenario) or ignorant (worst scenario) about the content of the narrative in which people function and the way this content influences Spiritual Intelligence. In the process of becoming conscious and aware people are often challenged and assisted to unlock the content of their underlying informative narratives. It will be difficult to talk about this tacit consciousness without engaging with one's narrative and content of faith (as indicated in the researcher's introductory story).

An interdisciplinary dialogue between Theology and Spiritual Intelligence could include this content and bring the substantial narrative about God (God image), self (anthropology) and engagement with the world into the construct of Spiritual Intelligence. This could help to anchor Spiritual Intelligence in Theology and to engage with spirituality in a manner that adds to an already meaningful construct in people's lives.

Although this study will view Spiritual Intelligence from the perspective of a Christian theologian, this should be applicable to any belief system.

1.3.2 Expectations from engaging with Theology and Spiritual Intelligence

In the process of engaging with Spiritual Intelligence it was important for the researcher to choose a theologian on which to base this journey of enquiry. More importantly, the researcher had to look at his underlying assumptions on why Theology needed to engage with Spiritual Intelligence. The post-modern world is characterised by uncertainty about the main narratives, and the theory of Spiritual Intelligence may exclude the existence of a main narrative in an attempt not to make a choice. In terms of Spiritual Intelligence it is therefore important to be honest about the underlying narratives or content when dealing with people's Spiritual Intelligence.

This research is about the development of Zohar's work on Spiritual Intelligence and it asks questions about how she takes into account the content of faith in terms of three aspects:

- A clear, articulated God image
- A clear, articulated anthropology
- A clear, articulated responsibility in an engaged worldview.

Bearing in mind the content of faith and uncertainty, the following statement of Zohar (2000: 207) refers to relying on Spiritual Intelligence:

If we learn to rely on our Spiritual Intelligence we shall become less fearful, more accustomed to relying on ourselves, more willing to face the difficult and the uncomfortable and more ready to live on the edge.

Although the researcher agrees with this statement in general, he hopes that through engaging with both Theology and Spiritual Intelligence, Spiritual Intelligence can acknowledge reliance on God and not on ourselves. The researcher hopes that Spiritual Intelligence can include this to help individuals to think about God, themselves and the world (faith content).

1.4 The research problem

As stated in the motivation paragraph, the research problem stems from the search for a responsible way to integrate faith content into the construct of Spiritual Intelligence.

According to Conradie (2000: 6), the ability to formulate a particular problem forms the heart of any research proposal. It influences the hypothesis, research question and the structure of the research. In formulating the problem the following is applicable:

- There has to be one problem stated in a single sentence.

For this research: How to responsibly integrate and acknowledge faith content within the construct of Spiritual Intelligence.

- It must be a problem.

For this research: The problem derives from the generic way in which Spiritual Intelligence talks about faith content or only assumes it.

- The problem should be a theological one.

For this research: The content of faith is a theological problem which includes references to God image, self-image as well as worldview.

- The topic needs to be clear.

For this research: The topic of Spiritual Intelligence is clear and the dialogue is between the researcher as well as Zohar and Willard to develop new and shared knowledge. This research problem is positioned within Practical and Pastoral Theology because of the questions on the content of faith with reference to God, self and the world. This is a problem of practising faith in action while Practical Theology is about faith in praxis as well as change and transformation⁴.

Heading from the research problem, Spiritual Intelligence and the content of faith will be discussed with reference to the three aspects of the research question, namely faith content in terms of an image of God (1.4.1.1), anthropology (1.4.1.2) and responsibility and worldview (1.4.1.3).

⁴ Cross-refer to 1.10 for references to Practical Theology and change, transformation as well as praxis (Heitink, 1993; Hendriks, 2004; Dulles, 1985).

1.4.1 The problem of Spiritual Intelligence and the content of faith

This research focuses on the faith content that influences Spiritual Intelligence and draws on the work of, among others, Dallas Willard to gain a better understanding of the topic.

In his book *Falling Upward*, Richard Rohr (2012: 1-15) wrote about the two halves of life. He explained the first half of life as a time during which people build a container for their lives, work with certainties, set boundaries and ask questions like (2012: 1): “What makes me significant?” and “How can I support myself?” He also stated that the container is not an end in itself. Instead, it exists for the sake of a deeper and fuller life. The task of the second half of life is to find content for the container. In other words, the meaning of life is generated through the content and not the container.

Spiritual Intelligence asks about meaning, the meaning of life and living with more awareness of this meaning. Spiritual Intelligence as a construct often assumes content. Therefore, it is the purpose of this study to unpack the issue of the content of faith and its influence on Spiritual Intelligence from a theological perspective. Rohr (2012: 1) referred to the second half of life and its purpose to find content in order to live with wisdom and a deeper discovery of one’s soul. This will be referred to again in Chapter 3.

It is important to ask questions about the content of faith which influences Spiritual Intelligence in order to attend to the practices of unawareness and to build on Danah Zohar’s work from a theological perspective. As Rohr stated (2012: 7):

The result of this preoccupation with order, control, safety, pleasure, and certitude is that a high percentage of people never get to the contents of their own lives.

This study will now look at issues regarding the content of Spiritual Intelligence. As stated earlier, this research process will take on the form of an interdisciplinary hermeneutical dialogue between Zohar and Willard, enquiring about the content of faith as the foundation of Spiritual Intelligence. It will also refer to questions on the influence of God images, anthropology and worldviews. The following points will be explored:

1.4.1.1 Ignorance of the ruling narrative about God (God image) in Spiritual Intelligence

People often live unaware of their image of God and the influence this (the unawareness) has in their daily lives when they practise Spiritual Intelligence in the world. Spiritual Intelligence is often very vague about the image of God and how this influences awareness, interpretation and experience.

1.4.1.2 Naivety about the functioning anthropology in the application of Spiritual Intelligence

People often live very unaware in terms of underlying beliefs about self-understanding and the way in which this self-understanding informs their lives. This anthropology is often informed by spiritual beliefs about personhood and it influences whether one lives spiritually intelligent in the world without being aware of it. One's daily language is informed by underlying beliefs about self (narrative theory). From the theory of Spiritual Intelligence the researcher suspects a naivety about this underlying functioning anthropology.

1.4.1.3 Underplaying of responsibility (spirituality in action) in the world within Spiritual Intelligence

People live unaware of the ruling narrative about responsibility and engagement in the world. People live disconnected in terms of engaged and integrated spirituality in their lives without being aware how the content of their faith needs to be integrated. Although Spiritual Intelligence is measured in terms of action and behaviour it is often not integrated in all aspects of life – it can easily be an academic and theoretical discussion applied in a dualistic way (only in terms of “spiritual life”).

The research problem and research question will refer to the following three aspects throughout the chapter:

- The ruling narrative about God image
- The functioning anthropology about self
- Responsibility in the world.

1.5 The research question

An important part of a research design is the development of the research questions (Ritchie & Lewis, J. 2003: 48). The process of developing the research question forms an important part of the research process. This is especially true for a hermeneutical methodology as the research question continuously informs the interpretation process. Merriam (2009: 57) stated that research topics often come from the researcher's life and experiences by asking questions about day-to-day activities. Flick (2009: 98) supported this idea by stating that such questions often come from the researcher's personal stories and social contexts. Bryman (2007: 5-20) also supported this by stating that in social research, research questions guide decisions about research design and research methods.

In terms of this research, this was certainly the process as the research topic was triggered by a personal story. This led to discussions with other people and the continuous hermeneutical process of life in general. The research question is positioned specifically within Practical Theology and Pastoral Theology because Practical Theology is Christian faith in the praxis of modern society⁵.

According to Ritchie and Lewis (2003: 50), the research questions should be:

- Relevant and useful
- Informed by and connected to existing research, theory as well as need.

Gadamer (1989: 377) described movement from free-floating problems to hermeneutical questions from life. This supports the emphasis on a research question that is explored through a hermeneutical dialogue process. According to Gadamer, hermeneutical experience transforms problems back to questions that arise. Hence, Gadamer (1989: 374) says that we can say that we understand only if we understand the question. It is important to emphasise the research question from this perspective.

⁵ Cross-refer to 1.10 for Practical Theology and transformation, change and faith praxis (Heitink, 1993; Hendriks, 2004; Dulles, 1985).

This study works with three questions which follow through from the problem into the research of the applicable authors. These questions refer to awareness of the content of faith in one's relationship with God, self and the world. It can also be stated to refer to *image of God, anthropology* and *responsibility towards the world*. By asking these questions, the researcher will develop new and shared knowledge on the responsible integration of the content of faith into the construct of Spiritual Intelligence.

1.5.1 Could the content of faith inform an articulated God image and enhance Spiritual Intelligence?

If individuals are supported to articulate their God images better, this could help them to live more spiritually intelligent in the world. If individuals can be helped to think more about their image of God, where it comes from and how this influences their view of themselves and the world this could enhance Spiritual Intelligence and integrate spirituality into living in the world.

Dallas Willard referred to a relationship with God (1999: 10) and said that hearing God is one dimension of a richly interactive relationship and obtaining guidance is one of the facets of hearing God. A person's awareness of how God is heard and experienced in a relationship could enhance a spiritually intelligent life in the world. This could be achieved by facilitating a clear articulation of the God image.

1.5.2 Could the content of faith inform a clear, articulated anthropology (through language giving) and enhance Spiritual Intelligence?

One of the pre-suppositions of the researcher is that Spiritual Intelligence does not place enough emphasis on the content of faith, personal stories and self-understanding. If people could be helped to think about themselves more and the way they perceive themselves as integrated whole beings this could add to Spiritual Intelligence.

When Dallas Willard speaks about spiritual formation (2002: 1) he is influenced by the character that we develop from the experiences we have lived through and the choices that we have made. The way we understand ourselves will influence our character and lead to a better articulation of our intended character. Why we live this character could lead us to live more spiritually intelligent.

1.5.3 Could the content of faith inform a clear, articulated understanding of responsibility in the world and enhance Spiritual Intelligence?

It is the researcher's pre-supposition that people often live with a dualistic mind-set that separates body and soul. Nelson (1978: 19-25) referred to the dichotomised thinking between body and soul as one of the determining factors in the way people engage with the world. Often, there is also a split between somebody's spiritual life and the rest of his or her life, which is detrimental to the integration of spirituality into the whole of life and engagement with the world. Within the theory of Spiritual Intelligence, not enough emphasis is placed on responsibility and engagement with the world.

Dallas Willard (1988: XVII) talks about being an *apprentice in kingdom living*. Living as an apprentice with responsibility within the world is a real challenge. This is influenced by what one believes about God and about oneself. This also depends on the integration of one's spirituality into the "rest" of one's life. Understanding this apprenticeship is crucial when talking about Spiritual Intelligence.

The main focus in answering these questions is to develop new, shared knowledge on the faith content that influences Spiritual Intelligence. The researcher is interested in the dialogue that can develop between the two authors from different disciplines when such questions are asked.

1.6 The purpose of this study

The purpose of this study is to develop new knowledge on Spiritual Intelligence through an inter-disciplinary hermeneutical dialogue. This dialogue can create an opportunity for enriched understanding because, as Gadamer (1975: 56) said, *different notions of truth and meaning are not limitations*. It is the hope of the researcher that the different notions of reason and rationality found in the research conversation presses us to continue the dialogue and to develop the ability to live within this dichotomy.

The discovery of new knowledge happens through the method of conversation (Bouma-Prediger, 1989: 322-323; Grundfeld, 1989: 235) and this conversation is dynamic as the conversation partners discover knowledge together. The envisaged conversation in this study is an attempt to comment

on the ruling spirituality in the world context that is often excluding the main narratives that inform people on an everyday basis. This is applied to the theory of Spiritual Intelligence (ruling spirituality) and how it possibly excludes the content of faith with specific reference to God image, anthropology and responsibility to the world and context. This research process will therefore be based on a hermeneutical dialogue (post-foundationalist hermeneutical dialogue) between Danah Zohar and Dallas Willard, which essentially translates into a dialogue between theology and science.

From the above purpose the following goals⁶ could be stated:

1. To position Spiritual Intelligence within theology and to engage with the construct of Spiritual Intelligence in the field of theology.
2. To understand the construct of Spiritual Intelligence in the academic discourse, especially from the perspective of Danah Zohar.
3. To understand the theology of Dallas Willard.
4. To facilitate an interdisciplinary hermeneutical dialogue between Zohar and Willard.
5. To find and develop tangencies and resemblances between the work of Zohar and Willard.
6. To develop new knowledge on the construct of Spiritual Intelligence.
7. To contribute to further dialogue.

It is important to emphasise the purpose of this study within Practical Theology and Pastoral Theology, because the dialogue between theology and science is also a systematic theology dialogue. This is providing the basis, application and practice just as Systematic Theology provides the content for Practical Theology. When we ask the question on the responsible integration of the content of faith within Spiritual Intelligence, the question is about praxis. The answer to the question is an answer for living a responsible, integrated life based on one's faith content. If we find this answer, Spiritual

⁶ These goals will be evaluated in Chapter 5.3.

Intelligence could be a vehicle for Practical Theology to support people with the integration of faith and life. As stated in 1.1, this support is focused on individuals as well as groups. Within the faith community this will be part of pastoral care. Pastoral care wants to support people to integrate faith and life, especially the challenges that life brings. The construct of Spiritual Intelligence could be a vehicle within this pastoral conversation. This could be applied to transformation, faith praxis as well as spiritual formation.

1.7 Perspectives on intelligence

Howard Gardner has done a significant amount of research on the construct of intelligence to help break the psychometric stranglehold on the subject of intelligence (1999: 203-219). He asked the important question: “Who owns intelligence”? He challenged the psychometric consensus by proposing several different intelligences, each with its own neurological basis, and each with specific ways to nurture and be channelled. Gardner referred to intelligence in the metaphor of an elastic band. Initially in the scientific discussion, intelligence was limited to linguistic and logical capacities and capabilities, but Gardner argued that humans can process other elements and contents like space, music or even other’s psyches. Therefore, the concept of intelligence needs to be stretched like an elastic band to include diverse contents. Intelligence needed to move beyond solving existing problems on logical capacities only and needed to look at the capacities of human beings to draw on one or more intelligences. Gardner (1999: 207) went further and stated that intelligence should be restricted to the processing of contents in a context and should not be expanded to personality, character, creativity or morality:

I call then for a delineation of intelligence that includes the full range of contents to which human beings are sensitive, but excludes separate human traits like creativity, morality or emotional appropriateness.

This enforces the idea of intelligence as an elastic band that includes multiple capacities. Furthermore, the researcher wanted to focus on intelligence as a construct that helps people with problem solving and meaning making. Although values, beliefs and morality will influence decision making, human beings have the capacity to make meaning, and Spiritual

Intelligence on this level can aid the meaning making process through awareness.

In this thesis, Spiritual Intelligence is regarded as a separate intelligence. Although Gardner did not support the idea of spirituality as an intelligence and this research works with Spiritual Intelligence as a scientific construct (based on the work of Zohar), the researcher wanted to acknowledge Gardner's work on the concept of multiple intelligences. Gardner's research covered the assessment of intelligences as well as the connection between intelligence and virtues. The researcher wanted to refer to Gardner's (1999: 212-217) work on the basic science of intelligence, operations of intelligence and the shift towards multiple intelligences.

1.7.1 The basic science of intelligences

According to Gardner (1999: 215), intelligence is increasingly explored by other disciplines than psychology. From a genetic perspective, questions are asked about which genes control different aspects of intellectual functioning and how this influences intelligent behaviour. Interest in the way in which human intelligence is applied in different cultural and social contexts is also increasing. Studies on the science of intelligence help to confirm the limitations of singular views of intelligence which focus only on certain capacities and are measured in the form of Intellectual Intelligence (IQ). This singular view of IQ is often the only measure for somebody to exist in a certain context or culture. Apart from the obvious genes that have been identified for specific cognitive abilities to attain high IQ scores, other human abilities currently receive more attention in this regard, for example examining neural structures that involve language, music, learning and interpersonal understanding. Gardner's research more and more supports the notion that intelligent behaviour depends on capacities that is not only individual but communal.

1.7.2 The operations on intelligences

According to Gardner, it is important to recognise that people's capacities extend beyond single intelligences. Specific intelligences work together in one's capacity for intelligent behaviour. These capacities seem to overlap between different intelligences through metaphors and analogies, which creates the capacity to synthesise information. The researcher hopes that the

dialogue between two disciplines will synthesise information on the content of faith within Spiritual Intelligence. Through the synthesising of capacities, which Gardner (1999: 215) also called trans-intellectual capacities, wisdom can emerge.

1.7.3 Multiple intelligences

All of the above supports the idea of multiple intelligences and Gardner (1999: 28) broadened the view on neuropsychology when he referred to the term “being developed” as something more than cognitive development and cognitive capacities. He broadened the definition of cognition by stating that the capacities of those in the arts (musicians, writers, painters and dancers) are no less cognitive than the skills of mathematicians and scientists and that therefore scientific does not represent the “end state” of human cognitive development. Gardner (1999: 33) transferred the ideas on cognitive human development, capacities or abilities (talents and gifts) into the construct of “an intelligence”. He initially (1983) described “an intelligence” as “the ability to solve problems or to create products that are valued within one or more cultural settings”. He later developed the definition to “a bio-psychological potential to process information that can be activated in a cultural setting to solve problems or create products that are of value in a culture”.

This emphasises that intelligences are not something that can be seen or counted, but rather neural potentials that will be activated or not depending on a specific cultural context and opportunities that are available within that culture. *To translate this to Spiritual Intelligence, it is important to note the neural potential of awareness that is activated or not through individual choices as well as through the culture and values of communities and families.*

Gardner challenged the idea that intelligence is a single faculty and that a person is therefore either “smart” or “stupid” in a linear way. This also challenged the psychometric approach as the only way to assess intelligence. More than 30 years ago, already in 1983, Gardner proposed criteria to identify something as an intelligence, and described the following seven original intelligences (1999: 41-44):

- **Linguistic intelligence:** Sensitivity to spoken or written language and the ability to learn language.
- **Logical-mathematical intelligence:** The capacity to analyse problems logically, carry out mathematical operations, and investigate issues scientifically.
- **Musical intelligence:** Skills in performance, composition and appreciation of musical patterns.
- **Bodily-kinesthetic intelligence:** The potential of using one's whole body or parts of the body to solve problems.
- **Spatial intelligence:** The potential to recognise patterns.
- **Interpersonal intelligence:** A person's capacity to understand the intentions, motivations and desires of other people and the ability to work effectively with others.
- **Intrapersonal intelligence:** The capacity to understand oneself in terms of desires, fears and capacities and to use this information effectively in regulating one's life.

Gardner⁷ was tentative about the above list and emphasised that intelligences are multiple and that it is an account of the human condition in its fullness and a new definition of human nature. He suggested that one might add Philosophical Intelligence as one that combines spiritual, moral, emotional, transcendental, cosmic and religious intelligences. He described human beings as organisms who possess a basic set of seven or eight or a dozen intelligences and that the potential to develop and grow can unlock intellectual potential, depending on cultural preferences and individual inclinations.

1.7.4 Howard Gardner and Spiritual Intelligence

It is important to take note of Gardner's work and understand that intelligence is multi-faceted. For a study in Practical Theology on Spiritual

⁷ Cindy Wigglesworth (2002-2004) combined Gardner's interpersonal and intrapersonal intelligences into emotional intelligence.

Intelligence, the understanding of intelligence as multi-faceted is important because Spiritual Intelligence is about being and not just doing functions. The intelligence of being cannot be measured or assessed. Also, intelligent spirituality is something that must be dependent on more than one faculty or skill.

Emmons (2000: 22) supported the idea that Spiritual Intelligence can be a new domain of intelligent action in the world, because abilities in the spiritual realm are a significant aspect of what it means to be an intelligent, rational and purposeful human being. Joseph and Sailakshmi (2011: 21-27) confirmed that Spiritual Intelligence is inborn and can be developed, which supports Gardner's idea that intelligence is neural potential that can be unlocked, dependent on personal choices as well as context. This development will also be dependent on the context of spirituality and meaning systems that people grow up with.

Gardner makes a case against Spiritual Intelligence in an article in *The International Journal for the Psychology of Religion* (2000: 27-34). In this article, he again stated a case for the multiplicity of the construct of Intelligence in a debate with Robert Emmons. For Gardner, Spiritual Intelligence is "the potential to pay attention to content that is deemed sacred and to do so in certain ways" (2000: 32).

Although it is important to note the critique of Gardner against the fact that spirituality can be an intelligence, as stated earlier in this chapter, it is not the purpose of this research to try and argue Gardner's critique. This study is based on the research of Danah Zohar and for the purpose of this study Spiritual Intelligence is a known construct. However, the researcher wanted to acknowledge the work of Gardner in recognising that intelligence is more than cognitive abilities and that it is multiple as this has implications for the generation of new knowledge through hermeneutic dialogue.

1.8 Points of departure

In starting this research journey, the researcher wanted to position himself as a "hermeneutist" who, in accordance with Dallas Willard (2006: 269), has the intention to hold all enquiries, specifically those called "scientific", in

exactly the same epistemological position of departure. Therefore, none occupies a privileged epistemic position as with other types of enquiry. In the interdisciplinary post-foundational dialogue, the researcher wanted to guide against giving either Willard or Zohar⁸ the privileged epistemic position. Within theological research and dialogue a privileged epistemic position can easily be assumed without realising it – looking at something or assessing something from the truth assumed as knowledge⁹.

The intention of this research is an interdisciplinary discovery of reality and knowledge through hermeneutical dialogue¹⁰. Within this research process, the researcher wanted to be aware of the content of his own belief in God as part of his epistemic position while guiding against bias or subjectivity. The researcher did not want to be judgemental to any other truth or knowledge on a subject matter or experience that is not knowledge or experience for him. This awareness is key for the on-going process of the interdisciplinary hermeneutical dialogue in which the researcher is participating. The researcher wanted to make sure that he did not only argue from a theological point of view, making the dialogue one-sided.

The ideas on post-foundationalism as well as interdisciplinarity explained under research methodology¹¹ further support the emphasis on a balanced discussion. Willard's opposition of authority of knowledge and cognitive authority is applicable, because all knowledge is dependent on truth and truth can also be experiential.

1.9 Why Willard and Zohar?

Dallas Willard and Danah Zohar will be partnered by the researcher in the inter-disciplinary, hermeneutical dialogue to generate new understanding on the integration of the content of faith into the construct of Spiritual

⁸ Dallas Willard and Danah Zohar will be introduced in section 1.9.

⁹ This will be described as a non-foundational approach in 1.11.3.2 where Wentzel van Huyssteen suggests a post-foundational approach.

¹⁰ Hermeneutics will be discussed in 1.11.3.3.

¹¹ See Research methodology in 1.11.

Intelligence. The following section will give a short background on their work as well as the structure of the discussion between them. Reasons will also be given for choosing Zohar and Willard as partners in this discussion between Theology and Science. Chapters 2 and 3 will unpack their theory and work.

1.9.1 Why Dallas Willard?

There are so many reasons to choose Dallas Willard as the theological partner in this dialogue. In an article in the *Journal of Spiritual Formation and Soul Care* (2010: 283-295), Bill Hull referred to the way the world is going faster, bigger and better with reference to the Google generation and how faith communities and individuals get swept away in this fast moving, superficial locomotion in which there is no time to slow down, to stop, think, reflect, pray and wait. He referred to this as a sign of an unsatisfied soul (2010: 283). With this trend as background, he referred to Dallas Willard as someone who is non-competitive and at peace in a competitive world – someone “who did not even know how many books he had sold”.

The researcher’s only encounter with Dr Willard was at a lecture in Stellenbosch in 2010. Willard did not use a PowerPoint presentation or notes, yet every slow word came from his heart. The researcher therefore agrees with Bill Hull when he stated that Dallas Willard did not seem to be on a mission but that few had more influence than Willard. Hull referred to Willard as the accidental prophet who started teaching at a university and whose university became universal. Willard (2002: 214), in his book *Renovation of the Heart*, urged readers to do particular things that slowed then down. Willard was a theologian who practised what he preached by slowing down and reflecting. (Unfortunately, Dallas Willard passed away on 8 May 2013 before the researcher could personally engage with him on the content of this study.)

John Ortberg (2013) endorsed the contribution that Dallas Willard made in the field of theology and philosophy by making the following statement about life (Christianity Today, 2013: 64):

But it was the quality of his life – the extent to which he lived in the reality of the kingdom that shaped the people who knew him the best.

Gary Moon (2010: 267) described Dallas Willard as his favourite psychologist while Willard was a theologian and philosopher. Willard connected Psychology and Theology¹² by representing this connection in his life and work. The following quote illustrates why Dallas Willard should be a dialogue partner in this research (Moon, 2010: 271):

To speak boldly, it would not surprise me if church historians of the future peer back through the centuries and judge Dallas Willard's contributions to the Kingdom to be of equal importance to those of other reformers such as Martin Luther and Ignatius of Loyola. It would not surprise me if future psychologists look back and see Dallas Willard as a giant in the discipline as well.

Others who endorse Dallas Willard are Alister McGrath as well as Richard Foster, as mentioned at the beginning of this chapter. Below is a summary of the work of Dallas Willard, while Chapter 3 will elaborate on his work and theology.

1.9.2 A brief outline of Dallas Willard

Born in 1935, Dallas Willard was an American philosopher who was known for his writings on Christian spiritual formation. Much of his work in philosophy was related to phenomenology. He was Professor of Philosophy at The University of Southern California, teaching at the school from 1965 until his death in 2013 and serving as the department chair from 1982 to 1985. He attended the William Jewell College and graduated from Tennessee Temple College in 1956 with a BA in Psychology and from Baylor University in 1957 with a BA in Philosophy and Religion. He went to graduate school at Baylor University and the University of Wisconsin-Madison, earning a PhD in Philosophy with a minor in the History of Science in 1964.

For this research study, the work of Dallas Willard will be analysed based on the following aspects of his work:

¹² Refer to 1.10.2 Theology and Psychology.

- Relationship with God
- Character and spiritual disciplines
- Discipleship.

Willard emphasised the relationship with God and image of God, as referred to in the research question. He described character and spiritual disciplines as part of an anthropology and reference to “the self” and then discussed discipleship as the practice of spiritual disciplines and character in the world, which is part of responsibility.

1.9.2.1 Relationship with God

Willard referred to the relationship with God in his work *Hearing God* (1999) and in *Divine Conspiracy* (1998):

“... I attempted to make real and clear the ultimate quality of life with him as a conversational relationship with God” (1998: XVII).

In terms of this research, the question is how Willard articulated a Christian image of God in spirituality that could inform people’s lives and how this could engage with Spiritual Intelligence.

1.9.2.2 Character and spiritual disciplines

Willard referred to character and spiritual disciplines in his work *The Spirit of the Disciplines: Understanding How God Changes Lives* (1988) and *Revolution of Character* (2006):

“How to interact with the grace of the spirit of God to access fully the provisions and character intended for us” (1988: XVII).

“Character is that internal, overall structure of our self that reveals our long running patterns of behaviour” (2006: 115).

In terms of this research, the question is how Willard understood the role of character in his functioning anthropology and how this could lead to personal transformation (2002: 76-169).

1.9.2.3 Discipleship

Willard referred to engagement through discipleship in his work *Divine Conspiracy* (1998: XVII):

“It is about living now as His apprentice in kingdom living, not just as consumer of his merits.”

In terms of this research, the question is how Willard’s concept of discipleship expressed his understanding of engagement in the world and how this could engage with Spiritual Intelligence. His reference to participation (2006: 123) could be helpful in this regard.

After a short reasoning on why Dallas Willard was chosen, the researcher will now elaborate on the reasons for choosing Danah Zohar as a partner in the hermeneutical dialogue.

1.9.3 Why Danah Zohar?

Founded by Danah Zohar, the Oxford Academy of Total Intelligence is a global organisation that provides, among others, training on Spiritual Intelligence. It is an educational and research centre and consultancy that aims to provide sustainability for individuals and organisations. It employs a holistic and scientific approach to leadership and the creation of wealth.

Danah Zohar’s work on Spiritual Intelligence underpins most of the research¹³ that has been done on the topic of Spiritual Intelligence. In her book *Spiritual Intelligence: the ultimate intelligence*, she described this as the third missing link that follows intellectual intelligence and emotional intelligence. Within this Academy, Zohar wanted to promote and proclaim holistic and integrated leadership as well as integrated living, and help individuals and groups to be more aware in their life and work.

The researcher is thoroughly familiar with Danah Zohar’s work and has personally engaged with her. This is one of the reasons why he chose her as a partner for the envisaged dialogue. First and foremost, however, is the

¹³ Referring to scholars such as Gardner, Emmons, Draper, Salicru, Joseph and Sailaksmi in the next paragraph.

fact that Zohar is a leading researcher in the field of intelligence. Various researchers use Zohar's work as the basis for developing their own views. This includes researchers such as Howard Gardner (1999), Robert Emmons (2000) and the business and performance psychologist Sebastian Salicru (2010). Salicru used Zohar's theory as the basis of his article "The Business Case for Spiritual Intelligence" in *Harvard Business Review*. This is also the point of departure for authors such as Joseph and Sailakshmi (2011).

Hyde (2005: 33) also referred to the work of Zohar when he emphasised the relational understanding of spirituality with reference to connectedness to self, others and the world.

1.9.4 A brief outline of Danah Zohar

Born in 1945, Danah Zohar is an American-British author and speaker on physics, philosophy, complexity and management (Zohar, 2004). She proposed intelligence as an aspect of intelligence at the conscious level of meaning and purpose. She focuses on quantum physics as a metaphor for personal psychology and corporate and social organisation instead of on the deterministic Newtonian mechanics.

Zohar studied Physics and Philosophy at MIT and did postgraduate work in Philosophy, Religion and Psychology at Harvard University. She is a visiting professor at the College of Management at Guizhou University in China. She was included in the 2002 Financial Times Prentice Hall book *Business Minds* as one of "the world's greatest management thinkers" (Jorge, 2002).

The literature study will look at the work of Danah Zohar through critical reflection on the following three questions:

- How does Zohar articulate the image of God in the theory of Spiritual Intelligence?
- How does Zohar articulate anthropology in the theory of Spiritual Intelligence?
- How does Zohar speak about engagement and responsibility in the world?

Here, the researcher needed to research the inclusion of faith content within Zohar's model, with reference to God images, self-image as well as worldview.

Zohar (2000: 91-96) used neurobiology to refer to the God module or “God Spot” within any human brain and this underpinned her references to God, spirituality and spiritual experiences.

Zohar used the Spiritual assessment tool¹⁴ with 12 generic areas of Spiritual Intelligence, which might not take into account the value of people sharing their unique stories and beliefs around faith through conversations (with reference to self-knowledge and human understanding). King and DeCicco (2009) referred critically to this assessment. This will be discussed in Chapter 2.

In the academic area of Spiritual Intelligence, Zohar is referred to by scholars such as Holst (2005), Edwards (2003), Hyde (2004; 2005), Jones (2007), MacHovec (2002), King and DeCicco (2009), and Johnson-Miller (2010).

The purpose of the above references to Willard and Zohar was to introduce their work and to position them as conversational partners for the rest of the study.

1.10 A conversation between Spiritual Intelligence and Theology

Part of the purpose of this research is to engage with Spiritual Intelligence and Theology, and to position Spiritual Intelligence within Theology and the conversation with Theology. It is thus important to plot Spiritual Intelligence within practical theology and to distinguish between theology and psychology as this is leading towards an envisaged interdisciplinary hermeneutical dialogue between theology and science.¹⁵ The commitment to this dialogue was stated by Mooney (1996: 1-11).

The following paragraphs will refer to practical theology, theology and psychology as well as theology and science.

¹⁴ This will be outlined in more detail in Chapter 2.

¹⁵ Each chapter will elaborate on theology and science based on the focus of the specific chapter.

1.10.1 Practical Theology

Müller (2004: 297) described Practical Theology as a discipline that borders on other disciplines such as anthropology, sociology and psychology. He described these other disciplines as neighbours of practical theology, because there are signs of the development of stories and narratives in all of the disciplines. Practical Theology is applicable to this study because it is an interdisciplinary conversation and dialogue between disciplines that tries to develop new, shared knowledge. These new forms of knowledge can be transformative, both individually and collectively. The focus on change and transformation is the reason why this study is situated within Practical Theology. According to Heitink (1993: 6), Practical Theology has a purpose to influence and change the praxis of faith and faith in action. Heitink (1993:6) defined Practical Theology as *empirically oriented theological theory of the mediation of the Christian faith in the praxis of modern society*. Heitink (1993: 201-208) further emphasised the strategic perspective within Practical Theology which focuses on change through a process of management and steering. Heitink (1993: 202) applied this to Christian faith's focus to change and renew individuals as well as societies from the eschatological perspective of God's kingdom.¹⁶ This is the strategic interest of Practical Theology to facilitate change and transformation. The emphasis of Practical Theology on transformation is further supported by Hendriks (2004: 51-54) with reference to the task of theology to address and transform culture in a secularised world. Dulles (1985: 82-96) calls the task to do theology through transformation. If Spiritual Intelligence is about integrating faith and life it is about praxis as well as transformation.

By doing this study in the field of Practical Theology, the researcher wants to acknowledge other disciplines as neighbours in the journey towards new and shared knowledge. Because we work with stories in people's lives, the dialogue and conversations will never end.

¹⁶ Cross-refer to Willard's strong emphasis on the metaphor of the kingdom as a key theological concept in 3.2.1.1.

Osmer (2008: 4-11) described the four tasks of Practical Theology as follows:

- **Descriptive-empirical:** Gathering information that helps us to discern patterns and dynamics.
- **Interpretive:** Drawing on theories of arts and sciences to better understand and explain why these patterns and dynamics are concurring.
- **Normative:** Using theological concepts to interpret particular episodes, situations or contexts, constructing ethical norms to guide our responses, and learning from good practice.
- **Pragmatic:** Determining strategies of action that will influence situations in ways that are desirable and entering into reflective conversations with the “talk back” emerging when they are enacted.

For Osmer, these four tasks together form the basic structure of practical theological interpretation. Osmer described (2008: 11) practical theological interpretation as a spiral process between the four tasks. Although Osmer’s task of interpretation (in practical theology) is very important for the conversation between Dallas Willard and Danah Zohar, this study is not only a practical theological interpretation of their work but a dialogue that is post-foundational.

In this study, the researcher did not want to elevate the ontological assumptions of Practical Theology as more important than other ontological perspectives. Müller (2004: 297) rightly pointed out that in the practice of Practical Theology, the post-foundationalist¹⁷ paradigm and social constructivism paradigm¹⁸ are very important and applicable. Both these paradigms want to find a way out of being stuck in fundamentalist,

¹⁷ The research methodology will be post-foundational as discussed in 1.11.3. Müller showed the applicability of a post-foundationalist paradigm in Practical Theology.

¹⁸ Social constructivism is a sociological theory of knowledge that applies the general philosophical constructivism to social constructivism. The concept has a long theory in sociological and philosophical thought, but the term has been coined by Peter Berger and Thomas Luckmann in their book *The social construction of reality*.

modernistic science. In the dialogue between Practical Theology and Spiritual Intelligence we can easily reduce the conversation to foundational science that either takes theology as the fundamental truth by only trying to find a pastoral model for Spiritual Intelligence or that only works with Spiritual Intelligence as a generic view of spirituality, reducing spirituality to 12 steps of competencies. This is where the practical theological interpretation is risky and could become one-dimensional.

The researcher wanted to guard against a one-dimensional conversation. In the post-foundational research process in Practical Theology truth and knowledge will be constructed together in dialogue, keeping in mind differences in ontological viewpoints and respecting both voices of both disciplines. The same approach applies to the discussion on Theology and Psychology in the next section.

1.10.2 Theology and Psychology

Watts (2012: 45-50) made the important point that theological anthropology should be able to draw on both doctrine as well as empirical psychology. According to Watts, when two perspectives are incompatible, we have to make a choice between them. This is often the same with the assumed choice between science and theology. Watts further made the valid point that there is no theological reason why God cannot work through psychological processes. For him, theology and science are distinct discourses and answer different questions, but their contributions can complement each other. This is an important angle in this research process, because through the search for new knowledge complementing viewpoints and truths from Theology as well as Science can be found.

Brewin and Power (1999: 143) reminded us that the issue of meaning is at the heart of most forms of psychopathology and stated that Gadamer has shown that the human quest for meaning is shaped as faith-seeking understanding. Within theology the issue of meaning is self-explanatory.

The researcher referred to Gary Moon's tribute to Dallas Willard¹⁹ in explaining why he chose Willard as a dialogue partner for this research. The interplay between psychology and theology is emphasised when Moon stated the following (Moon, 2010: 291):

I can simply say that when it comes to better understanding the person, the process of transformation, and the psychological implications for Jesus' being very smart, no one has helped me more with these matters of the psyche than Dallas Willard.

In this article, Moon encouraged psychologists in their therapeutic work with people to include, incorporate and integrate spirituality into the work because it is there anyway.

David G. Benner (1998: 65-86) stated the importance of understanding the relationship between the spiritual and psychological aspects of a person for anyone who provides soul care. He talked about the psycho-spiritual dynamics that are the interwoven fabric in the inner life of a person. However, it is very difficult to distinguish between the spiritual and psychological dynamics of the inner life. He described tensions between psychology and spirituality because of the failure to understand and respect each field's specific and unique perspectives.

Both theology and psychology have been guilty of thinking reductionist, which has led to tension between the fields. Benner (1998: 68) used a very good example when he referred to the concept of God to explain the different but important angles and points of departure of theology and psychology. Theologians refer to God as an entity who is assumed to have existence independent of the experience of the person that refers to God. However, psychologists should not make statements or assumptions about the existence of God because they (their field) do not have access to the data to support this.

Psychology describes human behaviour and experience. Therefore, a psychological discussion on God may sound too naturalistic to a theologian.

¹⁹ Referred to in 1.9.1 through the explanation of why Dallas Willard was chosen in this study.

When Carl Jung (Doran 1979: 857-866)²⁰ referred to God as part of the self this should not be taken as a theological statement but rather as a psychological statement. Jung, with other psychological reflections, described the human experiences of God and not descriptions of God as theologians would. It is also risky and impossible for theologians to describe God but this will be more in the domain of theology. Benner explained that psychology and spirituality have shared interests in solving human challenges and that if it can be properly understood it can be partners in these solutions.

Benner (1998: 86) concluded that spirituality does not need to stand outside the domain of psychology, because spiritual longings stand in the heart of personal longings and these longings can be studied psychologically. Spirituality thus is an integration of interior life, including different aspects of the personality. Benner stated that only when self or spirit is grounded in Spirit one can find the true self and “ourself-in-God”.

Gary Moon (2010: 267-287) stated that if one looks at the roots of modern psychology it becomes easier to see Dallas Willard as one of the disciplines’ best modern-day practitioners. In a clear endorsement of the interplay between theology and psychology, Moon said that he will not be surprised if future psychologists affirm Dallas Willard as a giant in the discipline of Psychology. As a psychologist, Moon learned lessons from Dallas Willard about the components of a person (discussed in Chapter 3), the process of transformation (applicable in Practical Theology) and the understanding of the human soul. For him this provided a holistic way of working with individuals, one that embraced psychology, positive psychology as well as the soul and spirit.

In working with people towards growth and well-being in a holistic manner, spirituality needs to be included in the therapeutic conversational process. In this context, reference is made to spirituality and not necessarily to Christian spirituality. For the researcher, Spiritual Intelligence provides a more

²⁰ Jung, C.G. 1938. *Psychology of Religion*.

“scientific”²¹ way to engage people in terms of spirituality. The researcher believes that Theology and Psychology do indeed share common ground.

1.10.3 Theology as science

This research process involves an interdisciplinary hermeneutical dialogue between the researcher, Dallas Willard and Danah Zohar. This conversation is, in essence, a dialogue between theology and science. In the process of hermeneutical enquiry, the researcher has the unique role of interpretation and making specific choices. The researcher participates in this process as part of the dialogue. He positions himself as a third party in this dialogue and calls it a triologue to emphasise his own active role and place in the conversation. However, the researcher will continue to refer to the dialogue between science and theology for reasons of consistency and because of the dialogue process as a research methodology. Although the dialogue between Zohar and Willard, thus Science and Theology, will be facilitated in Chapter 4, the researcher wants to acknowledge his own voice and active involvement already in Chapters 2 and 3 while reading and interpreting Zohar and Willard. The researcher wants to be honest about this aspect throughout the interdisciplinary, hermeneutical dialogue, and wants to acknowledge that the hermeneutical interpretation already started with the personal story in the introduction.

Wentzel van Huyssteen described the factors that determine unique complexities in the theology and science dialogue (2006: 70) as follows:

- Profound differences in the nature and identity of the reasoning strategies for theology and science.
- Differences in how they hold on to belief in different systems of belief.
- Differences in how they justify holding their beliefs in disciplines as radically different as theology and science.

²¹ Referring to the contribution which Zohar made to ground spirituality in neurology and give individuals a more generic neurological way to engage with spirituality. This is discussed in Chapter 2.

- The fact that contemporary post-foundational epistemology has convincingly shown that it has actually become impossible and implausible to talk about theology and science in a generic abstract sense.

For Van Huyssteen, theology and science are distinct discourses and answer different questions, but their contributions can complement each other. This is important in the further discussion of Theology and Science as the process of this study is to find new knowledge on Spiritual Intelligence through the complementing conversation between Theology and Science²².

In Chapter 4, the works of Hans-Georg Gadamer (2007, 1989, 2005, 1975) as well as Anthony Thiselton (1980, 1992, 2007) were cited with reference to hermeneutics. Although Gadamer drew significantly on Theology to describe the hermeneutic process he did not apply his insights to explicit theology according to Eberhard (2007: 288). In terms of theology as science, Gadamer made the important point in his rejection of the dichotomy between subjective opinion and hard fact when he noted that “scientific fact makes sense only when interpreted within a given perspective of a larger narrated context” (2007: 296). Also, it is important in the interplay between theology and science to take note of Hyde’s (2005: 33) and De Gruchy’s (2013) reference to mystery, as will be described in Chapter 4. For Hyde, mystery involves that which transcends human understanding, and within the interplay between theology and science there is always more than understanding and science, which is mysterious. Hyde said (2005: 34):

The ascertaining of truth is achieved not through scientific method, but rather by entering into genuine conversation with the text or life expression.

According to Van Huyssteen (1997: 13), it is easier to locate Theology within the context of interdisciplinary reflection when relating the rationality of theological reflection and the rationality of science instead of referring to religion. Here, the term knowledge is very important. Emmons (2000: 9) referred to spirituality as a knowledge base and defined an expert knowledge

²² The search for disciplines complementing each other is also states in 1.10.2 in the discussion on Theology and Psychology.

base as a collection of information that facilitates adaptation to the environment. Emmons also said that spiritual information is part of a person's knowledge base that can lead to adaptive problem solving behaviour. Dallas Willard is more cautious about the idea of expert knowledge, because "most things we know we could be wrong about" (2006: 267-269). Willard asked whether one can be a good scientist if you believed in God and emphasised that scientists do not deal with reality as a whole but with parts of it.

Dallas Willard (2002: 3-5) talked about the hidden world of the self as our spiritual nature and made the point that for all the advances in scientific knowledge, science does not tell us much about the inner life of a human being. Willard also said that science indicates correlations between inner life and the physical and social world that are important, but that the subject matter of the sciences is the measurable and physical world that is evident through the five senses.

Here, it is important to refer to knowledge. An article in the *Journal of Psychology and Theology* (2006: 266-271) stated that sciences do not deal with reality as a whole but with parts of the reality and referred to knowledge as "the capacity to represent a subject matter as it actually is on an appropriate basis of thought and experience" (2006: 268).

This reference to knowledge is very important in the discussion of theology as science, because the subject matter of the sciences is the measurable and physical world. *From a hermeneutical point of view, knowledge is not restricted to any particular subject matter, method, truth or fact*, because truth is always greater than the method. Willard (2006: 268) stated that there is no general specification of what amounts to an adequate basis in thought and experience or to enough evidence, because subject matters vary widely in how they are cognitively approached and viewed. In terms of theology, knowledge requires truth, but faith is always also uncertain. Translating this into science we need to state that knowledge requires truth, but not infallibility, because most of the things we know could still be wrong.

This questions exact science and the assumptions on which exact sciences are based. This is why, from a theological point of view, hermeneutical enquiry and, from a post-foundational basis, dialogue were chosen as the research methodology.

Willard helped the researcher to understand that one of the things we need to do in hermeneutical enquiry is to open up the burden of absolute certainty of knowledge to the many subject matters of enquiry, especially the human self. It is therefore important to clarify knowledge philosophically and to do justice to knowing as a human achievement that starts with assumptions about what one knows and whether one knows that you know. The hermeneutical approach to enquiry as a scientific practice²³ needs this understanding of knowledge from the researcher. It is also important for theology as science.

According to Green (2011: 35), Wentzel van Huyssteen's contribution through the interdisciplinary post-foundational approach understands the influence of scientific rationality on theological reasoning and the ways in which science and theology can share resources of rationality. This is about sharing knowledge and developing new knowledge together. When Van Huyssteen dissolved the idea of disciplines and replaced it with a wide-angled view of the world in reasoning strategies, he opened up new options for middle ground and interdisciplinarity. This opens the way for shared epistemological and methodological resources within science and theology.

Van Huyssteen (2006: 70) referred to the interdisciplinary dialogue between theology and science, stating that it is important not to talk about this dialogue in general. Instead, the focus should be on specific theologians entering into interdisciplinary dialogue with specific scientists. Reich (2008: 705-718) pointed out that Theology provided opportunities to recognise transcendental reality while Science provided deeper knowledge and understanding of the world and enabled human beings to apply this knowledge and understanding. In terms of the research methodology that will be introduced in the next section, the unique contributions of Theology and Science as stated above is very important. The methodology needs to be developed taking into account these unique contributions from Theology as well as Science.

²³ This is important in presenting hermeneutics as a scientific research process, as discussed in 4.2.2. The dialogue is treated as hermeneutic and scientific.

1.11 Research methodology

Hyde (2005: 31-44) agreed with Gadamer in saying that in the hermeneutical conversation there is no specific method because the conversation (dialogue) is the method. For Hyde, the researcher who tries to understand the text does not rely on one particular method. Instead, the truth is developed by the conversation between the researcher and the text within a hermeneutical process. This is also true for the research conversation in this study.

Wentzel van Huyssteen asked if theology as a disciplined reflection on religious experience can join post-modern conversations and maintain its identity in the conversation without going into private or insular knowledge claims (1997: 2). This is an important question for theological reflection and human rationality as opposed to natural sciences. In this critical dialogue between Zohar and Willard, the way in which we work with the concept of knowledge becomes crucial. Therefore, we should guard against private knowledge claims and also respect each discipline and the authors' identities.

The next section will introduce three key concepts in the research methodology. This will be followed by a discussion on the purpose of social research followed by the methodology. This will further be developed through the concepts of hermeneutical dialogue, post-foundationalism and interdisciplinarity. Together, this can aid the envisaged interdisciplinary conversation between Zohar and Willard on Spiritual Intelligence.

The methodology will be described as a post-foundational dialogue methodology with Van Huyssteen's (1999) criteria for post-foundationalism as guideline. This will be applied as the research model in Chapter 4.

1.11.1 Introduction

In the methodology three concepts will be crucial – a post-foundational methodology through an interdisciplinary hermeneutical approach. This will be facilitated as a dialogue and the researcher will take part in this dialogue through interpretation as an active third party in a three-way dialogue that could be called a triologue. Although the researcher acknowledge this as a triologue it will be facilitated and called a dialogue throughout the study. This is also supported by the reference in 4.2.2.4 that understanding is a productive activity.

The purpose of the methodology is to develop new and shared knowledge on Spiritual Intelligence through interdisciplinary dialogue between Theology and Science. This new knowledge will be created through a hermeneutical process and will therefore be unique. Hyde (2005: 36) stated that hermeneutical phenomenological research results in the production of something new, created out of the encounter of the interpreter and the text (life expression) that is being interpreted. The purpose is to find synthesis to use the construct in Practical Theology.

The methodology will be used as a map. Stiver (2003: 171) defined the purpose of methodology in a postmodern context as a map to be consulted only periodically, and not as a blueprint that needs to be followed slavishly.

This methodology is also a process of understanding in which the researcher partakes. Understanding occurs when the horizon that is projected by the worldview of the text is combined with the researcher's own interpretative insights. New knowledge is thus created out of the encounter between the researcher's interpretation and the text. This process of the researcher's interpretative insight is more than practical theological interpretation that Osmer²⁴ (2008: 4-11) referred to. It is interpretative insight that is an active part of this post-foundational dialogue.

1.11.2 The purpose of social research

According to Mouton and Babbie (2001: 79-84), three of the most common and useful purposes of social research are exploration, description and explanation.

1.11.2.1 Exploration

Exploration refers to a large proportion of social research that is conducted to explore a topic and to provide a basic familiarity with that specific topic. The application of this attribute of the purpose of social research to this study is to gain a better understanding of Spiritual Intelligence and to do a

²⁴ The researcher clarified in 1.10.1 that he does not use Osmer's model. However, it is important to take note of the theory of practical theological interpretation as this research is more than an interpretation from the perspective of theology only. It is a practical theological study.

more extensive study. It is also to explicate the central concepts and constructs of this study and to develop new hypotheses in the interdisciplinary discussion with practical theology through the work of Dallas Willard. According to Mouton & Babbie (2001: 79-84), exploratory studies are very important and valuable in social research, especially when the researcher breaks new ground. The new ground in this study is the hermeneutical enquiry that brings two disciplines into a meaningful discussion and synthesis.

1.11.2.2 Description

Description in social research refers to the researcher observing and then describing what was observed. Scientific descriptions are often more accurate than casual descriptions. According to Mouton and Babbie (2001: 80), the range of contexts in which we may use descriptive research includes conceptual analysis, historical analysis and descriptive statistics.

1.11.2.3 Explanation

Explanation in social research is about explaining things. The major aim of explanatory studies is therefore to indicate causality between events, according to Mouton and Babbie (2001: 80). However, it is not the purpose of trans-disciplinary discussions to find causal explanations, especially when referring to practical theology, religion and spirituality. It is indeed a risk when creating a dialogue between two authors, the one being a theologian, to take the topic (Spiritual Intelligence in this case) and to look at it only from a theological perspective and to try to explain it in a one dimensional or one-way dialogue without being open to the value that the topic can add to theology. Hence, it is important for the researcher not to use theological assumptions to “explain” the topic of research in a one-dimensional way.

From the perspective of the three purposes of social research mentioned above, this study finds itself more in the field of exploration. The purpose is to explore a specific topic to provide basic familiarity and to gain a better understanding. This exploration extends to a hermeneutical model where the topic is introduced into the field of Practical Theology and an interdisciplinary discussion is done to influence and extend both Spiritual Intelligence and Practical Theology. As stated above, this exploration will not be a one-way undertaking as both disciplines need to gain from that

exploration. The two authors in this study need to be equal partners in the process.

1.11.3 Methodology

As explained above, truth is dependent on scientific method as well as on a genuine conversation between the researcher and the text or life experience (Hyde 2005: 35-36). Hyde talked about the encounter between the text and the interpreter. The researcher therefore needs to position himself as researcher and interpreter between theology and science, and facilitate the process of a genuine conversation and dialogue between Zohar and Willard. From the start the interdisciplinary, hermeneutical dialogue was chosen and it is important to validate this choice. The researcher's position is one of a hermeneutic who facilitates the hermeneutic dialogue as the process, with the researcher forming part of this encounter. This process is not method-free, but it might not be dependent only on one method or methodology.

Why then choose dialogue (hermeneutical) as a methodology? When relating science and theology, Barbour (1997: 4) mentioned four different approaches – warfare, independence, dialogue and integration. In support of the choice of dialogue, Murphy (2014: 32) emphasised that theology and science should not be expected to merge as integration suggests; instead, they should rather be in a relational dialogue. This dialogue should always be respectful of the unique viewpoints of each discipline. This is also highlighted in 4.2.1 when referring to other research on the dialogue between theology and science.

Within the methodology of an interdisciplinary, hermeneutical dialogue, this study also chooses dialogue above debate based on the differences identified by Zohar (2011: 10):

Table 1.1: The differences between debate and dialogue as research methodologies

DEBATE	DIALOGUE
Knowing	Finding out, discussing
Answers	Questions
Winning and losing	Sharing
Unequal	Equal
Power	Respect and reverence
Proving a point or defending a position	Exploring new possibilities / listening

Source: Zohar 2011: 10.

Within this envisaged dialogue it will be important in the interpretation (hermeneutical) process to keep asking questions, to treat the partners in the dialogue equally and to keep exploring new possibilities through listening well.

The purpose of this study is to develop new and shared knowledge on Spiritual Intelligence through interdisciplinary dialogue between Zohar and Willard by means of a post-foundationalist methodology. This dialogue will synthesise knowledge without a specific knowledge base dominating from an ontological point of departure. Through a post-foundational approach, the researcher will try to engage Zohar and Willard. Yet, the researcher will also be a partner in the dialogue, forming a triologue as an interpretative guide²⁵.

The researcher hopes that Willard and Zohar will learn from each other and that the researcher will learn from them. At this stage, a relationship has already developed between the subject and the subject-seeker (Kang, 2011: 116). The subjects of this study are Zohar and Willard (Spiritual Intelligence

²⁵ Cross-refer to page 35 for Gerkin's description of a leader as an interpretive guide.

and Theology) and the subject seeker is the researcher. The overall purpose is to enhance the construct of Spiritual Intelligence and its development, and to create new, shared knowledge.

This methodology will happen through the process of hermeneutics as an on-going conversation of understanding and interpreting by communicating trans-contextually. The post-foundational approach provides the platform for dialogue between the two authors and disciplines, moving towards new knowledge which has the potential to be transformative and provide new perspectives on Spiritual Intelligence, especially in the area of the content of faith and its contribution to Spiritual Intelligence.

This is a qualitative study supported by a literature review. According to Louw (1998: 7), the word *qualitative* implies an emphasis on process and meanings that cannot be measured in terms of quantity, number, intensity or frequency. The data is socially structured and contextual, and there is an intimate connection between the researcher and that which is studied. The research is also value orientated.

According to Saunders, Lewis and Thornhill (1998: 480), qualitative data analysis procedures include both deductive and inductive approaches. In a way it is similar to building a jigsaw puzzle, which involves processes such as the simple categorisation of responses and processes to identify relationships between categories. The data is based on meanings expressed through words that require classification into categories and is analysed through the use of conceptualisation.

According to Mason (2006: 56), one of the qualitative approaches is the interpretivist approach which sees people, their interpretations, perceptions, meanings and understandings as primary data sources. This study will use the interpretations (of the researcher) and the meanings of Zohar and Willard as the data sources in an inter-disciplinary dialogue and hermeneutical enquiry or hermeneutical dialogue. Within this dialogue the researcher will take on the position of interpretative guide, as referred to by Gerkin (1997: 113-114). Gerkin developed a model for pastoral leadership and referred to the pastor as an interpretative guide. Here, the leader is a guide that interprets along the way. In this study, the researcher sees himself as an interpretative guide in the dialogue process. Gerkin's idea (1986: 99)

that the relationship is one of mutual exploration and reflective consideration of options resonates with the position of the researcher in this study.

This position of the researcher as an interpretative guide is also in line with the focus of a hermeneutical dialogue, as explained in the next paragraph.

1.11.3.1 Hermeneutical dialogue

With reference to the methodology, the researcher's role is one of hermeneutical interpretation between the researcher and the text, which is unique²⁶ in the search for new and shared knowledge. This search will be through hermeneutical dialogue and it is important to state why this is the vehicle for this dialogue. Hermeneutics is defined as the theory of interpretation.²⁷

Zimmerman (2004: 170) stated that Gadamer's hermeneutics (philosophical hermeneutics) is the best possible starting point for a recovery of theological hermeneutics. Osmer (2008: 20-22) referred to hermeneutics in the context of practical theology as the art and science of interpretation as humans are unique interpretive beings. According to Osmer, interpretation is an activity that forms the heart of human existence. Heidegger (1962: 182-195) referred to humans as hermeneutical beings who are engaged in making sense of experiences through the activity of interpretation. People in everyday life interpret all the time to get through their daily routines.

According to Louw (2003: 54), there is a movement from a therapeutic-orientated to a hermeneutic-orientated pastorate which emphasises and acknowledges the challenge to read, understand and interpret texts within contexts. For him, hermeneutics underline the importance of our human quest for meaning and the importance of compassion and the dimension of pathos in practical theology and pastorate care.

Dallas Willard (2006: 269) explained that hermeneutical enquiry is an enquiry into the human world and into human action, by assimilation of reality to texts. The text is the human life and Spiritual Intelligence is about living with

²⁶ This is supported by Hyde (2005: 36) when he talks about the encounter between the interpreter and the text in hermeneutical research.

²⁷ For detailed definition of hermeneutics see clarifying definitions in 1.13.

more integrity and integration in the world. For Willard, from a hermeneutical point of view, this will be about human action in the (human) world. This is about doing theology in the world. Fouche (2011: 139) supported this idea by referring to Dirkie Smit's decisive hermeneutical dimension in doing theology contextually, which transforms theology to public theology.

Schneiders (2005: 25) also supported the applicability of a hermeneutical methodology as essential where spirituality is a universal human concern for transcendence and meaning. The hermeneutical methodology enriched this universal concern by means of a variety of religious traditions and scholarly disciplines. This further supports the interdisciplinary hermeneutical dialogue.

The researcher chose the hermeneutical paradigm because historically it has been more concerned with meaning than with truth. Keeping in mind what has been said in 1.10.3 about truth and the fact that truth is fallible is important. This is in line with the topic of Spiritual Intelligence that is more focused on meaning than on truth in the researcher's reading of Danah Zohar's work. The researcher accepts that the hermeneutical circle might leave openness to the subject matter and not comprehend a subject matter that exists. In Willard's words (2006: 269):

... the hermeneuticist has a built-in anti-realist bias and sympathises with a kind of organism that opposes atomistic individualism in human existence.

Willard (2006: 269-271) helped the researcher to emphasise the process of interpretation in hermeneutic enquiry when he stated that a researcher needs at least his/her own mind in the process of interpretation and the hermeneutical approach to enquiry. Thus, knowing is a human achievement and practice, and it wants to hold all enquiry without a preference for a specific epistemic position. This is supported by the post-foundational model as described in 1.11.3.2 and interdisciplinarity as described in 1.11.3.3. If the research process tries to find new, shared knowledge through a post-foundational, interdisciplinary, hermeneutical approach, the way knowledge is constructed and held is very important. According to Willard (2006: 270), it is important to clarify the meanings of subjective knowledge and objective knowledge in relation to the subject matter:

Objective refers to the world of objects as opposed to subjects. Objective refers to how the subject matter is taken by an inquirer. A posture towards a subject matter is objective if it does not cloud or distort what the subject matter actually is by inner conditions, but instead allows it to be presented truthfully.

Subjective refers to a realm of minds or persons, as opposed to physical objects. Subjective applies to attitudes and perceptions toward a subject matter that prevent comprehension of it as it actually is and present it in a way that is determined by the preferences or circumstances of the person involved.

The researcher has to keep this in mind in the hermeneutical enquiry on Spiritual Intelligence. When searching for new, shared knowledge through interdisciplinary dialogue the researcher wants to be aware of his own position and his own interpretations as well as the difference and interplay between subjectivity and objectivity. The researcher wants to do justice to every dimension of ordinary human experience, including experiences of the divine and the human interpretations as knowledge. At the same time, the researcher wants to take into account the subjective attitudes and perceptions as well as efforts to be objective.

This is supported by Gadamer in his focus on the fact that dialogue is an illuminating analogue for interpretation (Schneiders, 1981: 35). The interpretation process is subjective and is part of this illuminating analogue.

1.11.3.2 Post-foundationalism

The work of Van Huyssteen and later Phillip Clayton charted post-foundationalism as a middle course between the foundationalist and postmodern extremes. Van Huyssteen referred to the challenge of finding a true post-foundationalist space for the interdisciplinary conversation between theology and science (Van Huyssteen, 1997: 569). As Van Huyssteen explained (1999: 9):

The move toward a post-foundationalist notion of rationality in theology and science can be held together by a two-pronged approach: First, in recognising that we do not come to our interdisciplinary conversations without strong beliefs, commitments and prejudices and, secondly, that we have to identify our shared resources of human rationality in different modes

of reflection in order to be able to “reach beyond the walls of our own epistemic communities in cross-contextual, cross-cultural, and cross-disciplinary conversation.

Van Huyssteen (1997: 2-5) defines foundationalism as *the thesis that all our beliefs can be justified by appealing to some item of knowledge that is self-evident*. This implies holding a position on knowledge inflexibly and justifying the knowledge claims.

Erin Green (2011: 27-36) emphasised that the post-foundational approach opens up new ways to understand human reasoning by placing interdisciplinary concerns at its core and by giving theology a strong public voice. The voice of theology in the post-foundational hermeneutical dialogue is just as important as the voice of science. The two voices should not be opposing each other but should be partners in the dialogue through the post-foundational approach.

Müller (2004: 297) stated that the post-foundational paradigm is applicable in Practical Theology because it facilitates a way out of being stuck in fundamentalist, modernistic science in order to move towards dialogue. Müller (2004: 300) referred to post-foundationalist practical theology by translating the following summary of Van Huyssteen (1997: 4):

... a postfoundationalist theology wants to make two moves. First, it fully acknowledges the contextuality, the epistemically crucial role of interpreted experience, and the way that tradition shapes the epistemic and nonepistemic values that inform our reflection about God and what some of us believe to be God’s presence in the world. At the same time, however, a post-foundationalist notion of rationality in theological reflection claims to point creatively beyond the confines of the local community, group, or towards a plausible form of interdisciplinary conversation.

Müller (2004: 300) developed seven concepts on post-foundationalist Practical Theology as a practical theology research process. He first mentioned the context and interpreted experience in the following three aspects:

- A specific context is described.

- In-context experiences are listened to and described.
- Interpretations of experiences are made, described and developed in collaboration with co-researchers.

He then refers to traditions of experience:

- A description of experiences as it is continually informed by traditions of interpretation.

Next, he refers to God's presence:

- A reflection on God's presence, as it is understood and experienced in a specific situation.

Müller (2004) explained that the topic is thickened through interdisciplinary investigation through:

- A description of experience, thickened through interdisciplinary investigation.

Lastly, for Müller (2004) the practical theological research process points beyond the local community:

- The development of alternative interpretations that point beyond the local community.

Müller's (2004) work on post-foundationalism touches on the three lines of enquiry of this study:

- His reference to context and experience (1-3) applies to the emphasis and question in the research on worldview and context and its influence on the content of Spiritual Intelligence.
- His focus on interpretation (3-4) emphasises the hermeneutical aspects of the research as well as the person in the context who interprets meaning and the question on the influence of self and self-image on the content of Spiritual Intelligence.
- His reference to reflections on God's presence (5) in post-foundationalist research ties in with the research question on the God image and its influence of the content of Spiritual Intelligence.

Theology and philosophy often reject foundationalism for non-foundationalism, and this is one of the most important roots (foundations) of post-modernism. According to non-foundationalism, all our beliefs together form part of a web of inter-related ideas and beliefs, which often imply relativism of rationalities and which is detrimental to the interdisciplinary status of theology. This can threaten cross-disciplinary conversations and research.

Van Huyssteen (1997: 569) mentioned the irony that in non-foundationalism we often find an uncritical, blind commitment to a basic set of beliefs which can be foundationalism in its core. This can happen in theology when the boundaries between personal faith in God and trust in God and a set of beliefs in which we hold this trust overlap. The specific beliefs that we hold about our faith commitment to God can easily be confused with faith in God itself. In this way, we do not necessarily trust in God but in our various sets of beliefs about God – the image and nature of God and His actions in the world.

Van Huyssteen (1997: 2-5) suggested post-foundationalism as a “middle corridor”, an intellectually respectable Christian theology that can remain true to its historical origins and can be sensitive to traditional teachings, but also open to rational, interdisciplinary critique.

Post-foundational theology will always be asking questions about our uncritically held *crypto-foundationalist assumptions*, as Van Huyssteen called this. Through these questions, free and critical exploration of the experiential and interpretative roots of our beliefs should be encouraged with the knowledge that we relate to our world mainly through interpretive experience in matters of faith, commitment and theological reflection. Interpretative experience will always be hermeneutical.

Post-foundationalism thus wants to acknowledge the contextually and epistemically crucial role of interpreted experience, and the way that tradition shapes the epistemic and non-epistemic values that inform our reflection about God and what we believe to be God’s presence in this world.

Post-foundationalism also wants to point creatively beyond the confines of the local community, group or culture towards a plausible form of interdisciplinary conversation. This can aid cross-disciplinary conversations

and research. Post-foundationalism wants to challenge us to identify shared resources of human rationality in different modes of reflection. In terms of this study, this challenge can help us to reach beyond the walls of our own epistemic points of departure and to work towards cross-cultural, cross-contextual and cross-disciplinary conversations. This allows theological beliefs to be viewed as more than an expression of personal convictions.

The researcher will endeavour to work from his theological viewpoints and experiences in a foundational or non-foundational way, as well as to hold both sides of the critical discussion between Zohar and Willard in a real interdisciplinary way to allow for interplay and learning from both disciplines in a respectful manner. He also wants to use the claim to knowledge in a respectful way because the process of research as dialogue will try to find new forms of knowledge together.

Bearing in mind the envisaged interdisciplinary dialogue between Practical Theology and Spiritual Intelligence, Van Huyssteen (1997) reminds us of Theology's quest for meaning and intelligibility that ultimately depends on broader rational resources than just the cognitive. It is therefore important to be responsible for the judgements that we make and for sharing that among various epistemic communities by communicating transcontextually through conversation, deliberation and evaluation. Post-foundationalism is a very important principle in such conversations. Theology and science share the rich resource of human rationality, which leads to the common quest for intelligibility (Van Huyssteen, 1997). It is easier to locate Theology within the context of interdisciplinary reflection when we relate to the rationality of theological reflection and the rationality of science instead of referring to religion.

Van Huyssteen's (1997) theory on post-foundationalism is very helpful in the way that its model of rationality focuses on the experience of knowing (experiential dimension of rationality) as well as on the accountability of human experience. This is important within Practical Theology as well as Spirituality, because it has its origin in human's experience of God. Referring to this study, the content of faith is influenced by rationality, the experience of knowing and the accountability of human experience, because a part of faith is interpreted experience.

This also applies to Practical Theology because post-foundationalist rationality enables us to shuttle between modernity and postmodernity. This is the space of interpreted experience and communicative praxis which enables “praxial critique, articulation, and disclosure” (Van Huyssteen, 1999: 139) and facilitates a circular movement between practice-theory-practice, which is not foreign to other accents in the hermeneutical development in Practical Theology (Browning, 1991: 34; Gerkin, 1986: 54; Müller, 1996: 4-5; Viau, 1999: 86-89). Müller referred to “post-foundational practical theology” (2005: 72-88) and to his seven perspectives on post-foundationalism (2004: 300), which support the emphasis on hermeneutical enquiry as part of the research methodology of this study.

Van den Berg (2008: 118-132) referred to the value of the post-foundationalist approach within practical theology and pastoral care. According to him, post-foundational practical theology allows for travelling between the longitudes and latitudes of modernity and post-modernity to entertain various perspectives from science (2008: 120-122). He also referred to the so-called post-modern *anthropological approach* to spirituality and he supported the movement from a foundationalist to a post-foundationalist approach in the interdisciplinary dialogue.

According to Van Huyssteen (1999: 128-156), the criteria for post-foundationalism are as follows:

- Identify contributions
- Identify shared concerns and points of agreement
- Expose disagreement by putting into perspective certain divisive issues
- Reflect on different methods of investigation
- Realise that it is often at the boundaries between disciplines where new and exciting discourses take place
- Acknowledge the contextual meaning of words and concepts.

The above criteria will be used to develop a research model for an envisaged post-foundational dialogue.²⁸ The post-foundationalist research model also accommodates inter-disciplinarily as this research is based on a dialogue between two disciplines and specifically the work of two people.

1.11.3.3 Interdisciplinarity

According to De Lange (2007: 44-62), interdisciplinarity provides a more flexible and productive methodological framework for the envisaged dialogue between theology and science than a modern, rigid and oppositional disciplinary framework. Van Huyssteen's post-foundationalism provides an appropriate methodology to move from a foundationalist view to a more holistic and inclusive basis for the dialogue between the two disciplines: neuro-science and theology.

According to De Lange, interdisciplinarity can be viewed as part of a traditional search for wide-ranging total knowledge. Yet, according to Moran, it also represents a "radical questioning of the nature of knowledge itself and our attempts to organize and communicate it" (Moran, 2002: 15). Seen from this perspective, interdisciplinarity is closely connected with concerns about epistemology in the contemporary philosophy of science.

Interdisciplinarity also tries to forge connections across disciplines through research and dialogue in the quest for new knowledge. Moran (2002: 15-16) stated that interdisciplinarity seeks to produce new forms of knowledge in its interaction with different disciplines; therefore, it is transformative.

This study is undertaken within the field of Practical Theology, which is interested in transformation (Heitink, 1993; Hendriks, 2004; Dulles, 1985)²⁹. According to Willard (2006: 269), one can easily make the mistake to think that if you know something; you cannot be wrong. This ties in with the fact that knowledge is socially constructed and that scientific knowledge is open

²⁸ The post-foundational dialogue methodology is explained in 1.11.3.4 and applied in 4.2.

²⁹ The researcher reasoned why Practical Theology is interested in transformation in the discussion on Practical Theology in 1.10.1 to give substance to the conversation between Spiritual Intelligence and Theology.

to be settled case by case by examining the details of any given field. Here, it is important to remember that sciences do not deal with reality as a whole, but only with a particular part of it and that experience of knowledge is also real.

Van Huyssteen (2006: 72) stated that the interdisciplinary notion of rationality allows us to revise human rationality in the following ways:

- It acknowledges contextuality and the embeddedness of all our reflection in human culture.
- It takes seriously both the epistemically crucial role of interpreted experience or experiential understanding and the way that tradition shapes both epistemic and non-epistemic values that inform our reflection and thoughts about God and God's presence in the world.
- It allows us to explore freely and critically the experiential and interpretative roots of our beliefs from within our deep commitments, and to discover patterns in our lives and thoughts.
- Rationality can be seen as a skill that enables us to gather and bind together patterns of our interpreted experience through rhetoric, articulation and discernment.

These aspects of rationality support the researcher's position as interpreter in the envisaged dialogue. Mason's (2006: 56) reference that interpretations and perceptions are part of the primary data sources in the process of research also supports the position of the researcher as the third party in the interdisciplinary process.

Van Huyssteen argued that interdisciplinary dialogue can create a transversal space in which different voices are not in contradiction or in danger of assimilating each other, but in dynamic interaction with one another. According to Van Huyssteen (2006: 74), a post-foundational notion of rationality will enable us to communicate across boundaries and to move from context to context, between traditions and disciplines. In interdisciplinary dialogue, it is precisely these shared domains of rationality and these overlapping concerns that have to be carefully identified. This interwovenness of many different voices opens up spaces for the performance of human cognitive fluidity at work, revealing the interdisciplinary conversation as

transitional and interrelational, and the performance of human rationality as transversal.

Russel (2006: 69) supported the interdisciplinary dialogue through his proposed methodology called creative mutual interaction.³⁰ He stated that it would be a real sign of interdisciplinary progress between Theology and Science if both sides find interaction (dialogue) fruitful based on their own disciplinary standards of progress. This supports the envisaged interdisciplinary dialogue between Theology and Science. Russel (2006: 68) described eight ways of relating theology to a particular science, which complements and supports the envisaged interdisciplinary hermeneutical dialogue in this study. He described the five ways for Science to inform Theology as follows:

- Scientific theories could serve as data that places constraints on Theology.
- Scientific theories may serve as supporting data to Theology.
- Philosophical interpretations of scientific theories may serve as data for Theology.
- Scientific theories may serve as data to Theology when they are incorporated into a philosophy of nature.
- Scientific theories may function heuristically in Theology by providing conceptual, experiential and practical or moral inspiration.

Russel (2006: 68) described three ways in which Theology may inform Science as:

- Theology may provide some underlying philosophical assumptions underlying Science.
- Theological theories may function heuristically in the construction of scientific theories.

³⁰ In Creative Mutual Interaction (Russel, 2006: 65-76), each side makes a demonstrable contribution to the project of the other. Through dialogue this should be bio-directional and mutually creative. This supports the methodology of a post-foundational dialogue.

- Theological theories may lead to selection rules for choosing among existing scientific theories that all explain the available data or for deciding what set of data the theory should seek to explain.

These eight aspects of relating science and theology in the interdisciplinary dialogue are also supported by Murphy (2006: 40). The above aspects emphasised that in the interdisciplinary dialogue theological theories do not act as data for science in the same way in which scientific theories act as data for theology. This has implications for the envisaged conversation between Spiritual Intelligence and Theology as discussed in 1.10.

Interdisciplinarity is also problem-centred, democratic, dynamic and cooperative, and Van Huyssteen (1998:xiii) rightly pointed out that precisely in the interdisciplinary conversation between theology and the sciences rich resources will be found to retrieve a comprehensive approach to human knowledge that would be neither modernist nor foundationalist.

Müller (2011: 5) stated that the contribution of Practical Theology in this interdisciplinary process is to strengthen the sensitivity for the human condition and human community, and also the community of faith. This will help to create increased sensitivity for the marginalised within these communities.

As described in 1.11.3.2, post-foundationalism plays a central role in this research. Post-foundationalism forms the basis for De Lange's (2007: 44-63) work on interdisciplinarity. She emphasises this when she refers to post-foundationalism as an appropriate methodology to shift the momentum from a foundationalist view to a more holistic inclusive basis for dialogue, without the danger of being trapped in total relativism of non-foundationalism.

In terms of a research methodology, this research wants to move from a post-foundational point of departure to finding a hermeneutical dialogue between Spiritual Intelligence and Theology through a conversation between Zohar and Willard in order to discover new and shared knowledge. This will be created through a post-foundational dialogue methodology.

1.11.3.4 The post-foundational dialogue methodology

Based on the theory of post-foundationalism, the criteria of Van Huyssteen (1999: 128-156) were already mentioned in 1.11.3.2. To elaborate on the dialogue methodology it will be listed again:

- Identifying contributions
- Identifying shared concerns and points of agreement
- Exposing disagreement by putting into perspective certain divisive issues
- Reflecting on different methods of investigation
- Realising that it is often at the boundaries between disciplines where new and exciting discourses take place
- Acknowledging the contextual meaning of words and concepts.

From these criteria the post-foundational dialogue methodology will be structured as follows in Chapter 4:

- Identify the contributions from each of the dialogue partners Zohar and Willard. This will stem from the theory and research on each of the authors in Chapter 2 (Zohar) and Chapter 3 (Willard).
- Reflect critically on both dialogue partners in each of the disciplines.
- Identify shared concerns and points of agreement. These aspects are also called tangencies.
- See what new knowledge emerges on the boundaries between the disciplines and develop this further as the fusion of horizons (hermeneutical).
- Combine the aspects of the new knowledge into the tangencies between the two disciplines to keep the process post-foundational. Work with the knowledge that develops between the disciplines through their shared concerns and points of agreement.

1.12 The value of the research

In his story in the introduction the researcher narrated a moment in which an experience moved him from disconnectedness and rushing to consciousness and awareness. It is the researcher's view that this consciousness and awareness is with each and every person and that we need the keys to unlock this. This tacit consciousness is not something we can talk about without putting our narratives and content of faith on the table (as indicated in the researcher's introductory story). A theological reflection on Spiritual Intelligence could include this and bring the substantial narrative about God (God image), self (anthropology) and engagement in/with the world into the construct.

Hopefully, this will assist us to live closer, more aware and more integrated with our values in the whole of our lives. This can lead to people having a better and more conscious relationship with God, themselves and the world. The researcher hopes that this envisaged dialogue will enrich both the theory of Spiritual Intelligence as well as Practical Theology and that the two authors will be equal partners in the process.

The post-foundational approach of this research will aid interdisciplinarity and the hermeneutical dialogue will develop new and shared knowledge between Spiritual Intelligence and Theology. This can be valuable in the field of Theology, because in finding shared language both disciplines can learn, which can lead to personal as well as communal transformation.

Draper (2009: 129) stated that we all know that a life of integrity and of centred embodied wholeness will prove far more remarkable in the end than a life based on performance. If this study can help to move people away from performance to focus on wholeness and integrity through better awareness of their content of faith, it would have been a meaningful study.

1.13 Clarifying definitions for this research

The following definitions are important for this research and need to be clarified:

Spirituality

Spirituality refers to an ultimate reality or transcendent dimension of the world; an inner path enabling a person to discover the essence of his or her being, or the “deepest values and meanings by which people live”. Spirituality is often experienced as a source of inspiration or orientation in life. It can encompass belief in immaterial realities and/or experiences of the immanent or transcendent nature of the world. It is a source of values and meaning beyond oneself, a way of understanding, inner awareness and personal integration (Roof, 1999: 35). It describes our human quest for meaning and the attempt to link the ultimate with daily life experiences (Louw, 2005: 132).

Spiritual Intelligence

Zohar and Marshall (2000: 9) referred to Spiritual Intelligence as the intelligence with which we access our deepest meanings, purposes and highest motivations, and the intelligence that makes us whole through giving integrity. It is through Spiritual Intelligence that we address and solve problems of meaning and value and with which we can place our actions and our lives in a wider, richer, meaning-giving context. Through this a person decides whether one course of action or life path is more meaningful than another. It is the soul's intelligence, the intelligence of the deep self. It is the intelligence with which we ask fundamental questions and with which we reframe our answers.

Draper (2009: 12) described Spiritual Intelligence as the intelligence that rests in that deep part of the self that is connected to wisdom from beyond the ego, or conscious mind; and the intelligence with which we not only recognise existing values, but with which we creatively discover new values. Our Spiritual Intelligence therefore measures our behaviour according to our values, regardless of circumstances. Spiritual Intelligence is the central and most fundamental of all intelligences, and it can become the source of guidance to others. It is linked to our drive for meaning, vision and value,

and our connection with the infinite, our compass and our conscience (De Klerk-Weyer & Le Roux, 2001: 111).

Spirituality versus Spiritual Intelligence

Spiritual Intelligence is a mechanism by which people can improve their overall quality of life. It is largely a positive adaptive construct, whereas spirituality may be positive or negative depending on how it is expressed in particular contexts (Emmons, 1999: 176). Spiritual Intelligence is a construct that assumes a positive contribution to living life integrated where spirituality could influence life positively as well as negatively.

Spirituality and religion

Emmons (1999: 5) defined it as the organised search for the spiritual within a covenant faith community with narratives that enhance the search for the sacred. Tillich (1963: 4) defined it as a state of being grasped by an ultimate concern that qualifies all other concerns as preliminary, where this ultimate concern answers the question of the meaning of life. Spirituality and Religion will also be differentiated in the study. However, according to Lackey (2008: 19), religion is “form” whereas spirituality is “essence”.

Hermeneutics

Van Huyssteen (2003: 392) described hermeneutics as the theory of interpretation, which aids the dialogue between Theology and Science. He described the etymology of the word, which comes from the ancient Greek god Hermes who used to be the messenger between the gods of the underworld and humans. Literally translated, hermeneutics is the “science of Hermes”. Hermeneutics first arose in the disciplines of interpreting historical events, sacred texts and legal codes but it is also applied to theories of understanding in the broader sense. Van Huyssteen (2003: 392-395) distinguished between hermeneutics in science, hermeneutics in religion, and hermeneutics in philosophy. Although hermeneutics will be applied in the envisaged theology and science dialogue it will be done from a philosophical and religious point of view.

Post-foundationalism

Post-foundationalism (Van Huyssteen, 2003: 688-690) is the search for a middle way between the objectivism of foundationalism and the relativism of many forms of nonfoundationalism. It wants to acknowledge the reciprocal relation between epistemology and hermeneutics. Post-foundationalism aims to contribute to a safe interdisciplinary space for the dialogue between science and theology by exploring the dynamics of rationality which span the fields of theology and science. For the post-foundationalist, all human knowing and thus all of sciences are characterised by hermeneutical understanding and the drive towards experientially adequate and intersubjective explanation. In post-foundationalism, explanation is not only applicable to natural sciences and an understanding of human sciences. Understanding is rather the intuitive grasping of patterns of meaning and explanation a rational reconstruction of the theoretical context.

Dialogue

In this research, a conversation will be facilitated between two disciplines as well as two authors through a hermeneutical dialogue. This conversation is post-foundationalist and the interpreter (researcher) will be an active participant in the dialogue through a three-way conversation, also called a triologue. The researcher will refer to a dialogue assuming a triologue.

Tangencies

The term tangencies play an important role in this research process. Tangencies are the unique areas of resemblance. Tangent themes were found between the two authors that were studied. Tangent means touching (1992: 1313), and it refers to the areas of intersection or interfacing between two themes, topics or objects.

1.14 Chapter outlay

Chapter 2 will unpack the work of Danah Zohar with regard to Spiritual Intelligence. Because this construct is the point of departure in this study, it will be appropriate to start with her development of Spiritual Intelligence as well as her perspectives on Spiritual Intelligence. However, Spiritual

Intelligence will also be described from a wider perspective. The researcher did not want to start with the theological perspectives on the work of Zohar because the research can easily develop into a theological view on Spiritual Intelligence, making Willard a louder voice in the dialogue. This will go against the ideas of post-foundationalism.

Chapter 3 will look at the work of Willard specifically with Spiritual Intelligence in mind and try to find connecting and informing aspects that will be developed in Chapter 4.

Chapter 4 will use the knowledge of Zohar and Willard to find new and shared knowledge. This will be a synthesis of two disciplines, trying to forge new connections to discover new knowledge.

Chapter 5 will look at learning that developed from Chapter 4 and the core perspectives that developed from the interdisciplinary dialogue, including unique contributions and recommendations. The researcher will assume the role of an interpretative guide in the dialogue between Zohar and Willard.

CHAPTER TWO: Spiritual Intelligence according to Danah Zohar

2.1 Introduction

The purpose of this chapter is to study Danah Zohar's current literature on Spiritual Intelligence, to present an overview of her work and to look at the construct of Spiritual Intelligence from a wider theoretical perspective. Although this chapter refers to the work of Danah Zohar as well as the construct of Spiritual Intelligence, the researcher as interpreter already has an active involvement in the reading, writing and interpretation of the text. It is therefore important for the researcher to be honest about his own experiences as he discusses Zohar's work. This honesty already started with the personal story in the introduction.³¹ The broader purpose of this research is a post-foundational, hermeneutical dialogue between Zohar and Willard to find new and shared knowledge on the construct of Spiritual Intelligence. This search for new and shared knowledge will specifically focus on the question about the content of faith that underpins Spiritual Intelligence. The research methodology will be post-foundationalist and interdisciplinary.

This chapter will introduce Spiritual Intelligence by discussing the three intelligences and indicating where Spiritual Intelligence is positioned in the academic discussion. This chapter will also cover the development of Spiritual Intelligence, the neurology of spirituality and spiritual intelligence, and the 12 competencies of Spiritual Intelligence as developed by Zohar. The following will also be unpacked: Spiritual Intelligence and science by referring to science and knowledge, science and personal experience, a neural basis for transcendence, quantum physics and theology as science. This chapter will conclude by referring to Spiritual Intelligence and content (the question of this research) with reference to religion, identity and context.

³¹ In 1.2 the researcher started with a personal experience, which preceded this study.

2.2 Introducing Spiritual Intelligence

King & DeCicco (2009: 68) stated that the concept of Spiritual Intelligence has been a frontrunner in relation to other intelligences (for example, Intellectual Intelligence and Emotional Intelligence). This is supported by Amram (2007), Emmons (2000), Nasel (2004), Nobel (2000), Vaughan (2002) and Wolman (2001).

In the introduction of this study, the researcher narrated a moment in which an experience moved him from disconnectedness and rushing to connectedness and awareness. He described this awareness as more than just thinking or feeling. For him, it was a holistic, soulful presence³².

According to Zohar (2000: 67-90), awareness happens when 40Hz oscillations³³ propagate across the whole brain synchronously, and are associated with conscious attention and the state of presence. These oscillations link the functions from both hemispheres (left and right) of the brain into the integrated field of the whole brain. 40Hz synchronous oscillations connect mind, self and world into a meaningful whole. Consequently, 40Hz oscillations constitute the neural basis for Spiritual Intelligence. In connection to this, the neural basis for transcendental experiences will be discussed in 2.3.2.

Spiritual Intelligence as a construct was coined by Danah Zohar in 2000 (2000: 3). It is a construct that is widely accepted in academia and research. Although there are academic differences on whether it is an intelligence, it is accepted as a construct by Emmons, Gardner, Hyde, Ruzgis and Grigorenko, and Chui and Hong. Zohar summarised Spiritual Intelligence in the following way (2000: 3):

By Spiritual Intelligence I mean the intelligence with which we address and solve problems of meaning and value, the intelligence with which we can place our actions and our lives in a wider , richer, meaning-giving context,

³² Chapter 4 will elaborate on this “presence” by introducing the term soulfulness.

³³ These 40 Hz oscillations are described on page 21 with reference to Singer (1999).

the intelligence with which we can assess that one course of action or one life-path is more meaningful than another.

To understand Zohar's development of Spiritual Intelligence it is important to refer to it in relation to Intellectual Intelligence as well as Emotional Intelligence. The richer, meaning-giving context that Zohar refers to above is part of thinking as well as feeling to form a whole. The three intelligences will now be discussed with specific focus on Spiritual Intelligence.

2.2.1 The three Intelligences

Zohar (2000: 3-6) added Spiritual Intelligence to Intellectual Intelligence (IQ) and Emotional Intelligence (EQ). In the early 20th century, strong emphasis was placed on intellectual capability that solved logical and strategic problems. In theory, the higher a person's IQ the higher his or her intelligence. Goleman (1995) and Gardner (1983) added Emotional Intelligence as equally important for awareness of feelings of self and others. According to them, Emotional Intelligence influences the effective use of IQ, and this is supported by the work of Boyatzis (1999) and Seligman (2000). In 2000, Danah Zohar added a third intelligence that referred to meaning-making processes and that complemented Intellectual Intelligence and Emotional Intelligence. Schematically, it can be illustrated in the following way (Figure 2.1):

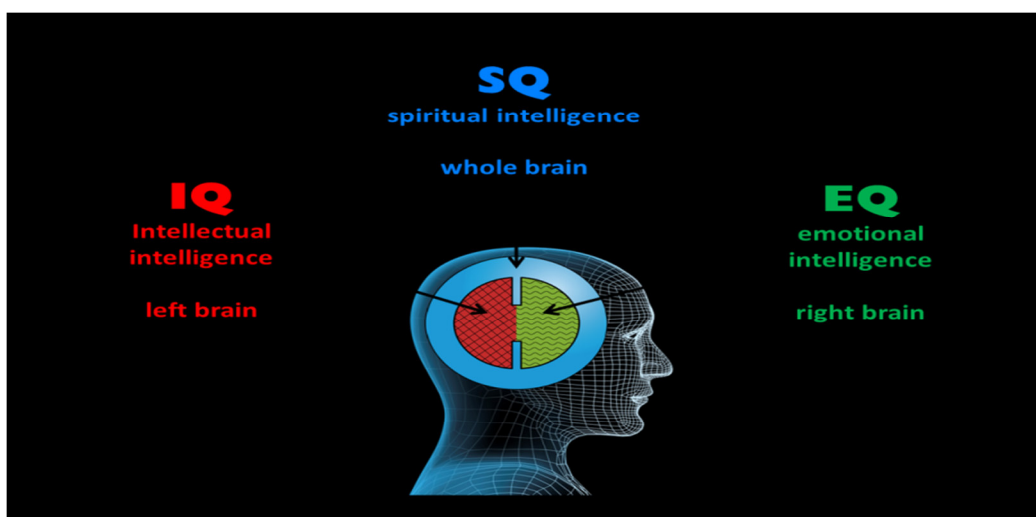


Figure 2.1: Visual representation of the three intelligences

Neurologically the three intelligences work together as referred to above (Figure 2.1). 40 Hz synchronous oscillations connect mind, self and world into a meaningful whole, as illustrated in the above diagram of the three intelligences.

This chapter will discuss the constructs of Intellectual Intelligence and Emotional Intelligence to better understand the position of Spiritual Intelligence, especially with reference to Zohar's understanding of the three intelligences working together. This chapter does not discuss the development and history of Emotional Intelligence and Intellectual Intelligence in detail. Instead, this chapter focuses Spiritual Intelligence and Zohar's understanding of the three constructs working together.

2.2.1.1 Intellectual Intelligence³⁴

The purpose of this description of Intellectual Intelligence is to comprehend how this forms part of Zohar's understanding of intelligence in her development of Spiritual Intelligence.

Thorndike (2001: 3-31) explored the origins of intellectual assessments and traced the history of intelligence tests back to the latter part of the 19th century, with specific emphasis on the work of Alfred Binet.

Thorndike (2001: 3-31)³⁵ described the introduction of Intellectual Intelligence as the ability to measure the mind. This was an attempt to measure cognitive abilities. Two pioneers in the measurement of intelligence were Henry Goddard and Lewis Terman, as referred to by Thorndike (2001). Although the Intelligence Quotient or IQ was endorsed by many, especially Terman, it was also a source of controversy and misunderstanding. It was especially controversial because of the theory that age is a major differential in the measurement of IQ.

Zohar (2004: 99-101) explained that IQ is the formal intelligence that learns how to manipulate and use formal rules, for instance the rules of grammar or mathematics. IQ always works within a set of rules. It is like a personal

³⁴ This is also described as IQ – Intelligence Quotient.

³⁵ From Flanagan, Genshaft, Harrison *et al.*, 2001.

computer that can only work within its programming. If you want to do something outside the program it needs to be reprogrammed.

In the therapeutic context, we use Rational Emotive Behavioural Therapy (REBT), developed by Albert Ellis (1997: 1-27), to help people to reprogram their irrational beliefs and turn them into more appropriate rational beliefs and behaviour. According to REBT, people are happy when they establish important life goals and actively strive to attain these goals and purposes (1997: 4). REBT works with cognition in the way of rational and irrational beliefs but also acknowledges the emotional component. By using this in a therapeutic process, beliefs can be reprogrammed because the core of these beliefs is cognitive sets of data that can change over time.

It is therefore important to take note of Danah Zohar's emphasis on Intellectual Intelligence as the rational, logical, rule-bound and problem-solving intelligence (2005: 46).

2.2.1.2 Emotional Intelligence

Emotional Intelligence is the intelligence that helps with adaptation. Emotional Intelligence is used for self-understanding and it recognises that emotions drive behaviour. People who develop the skills to think before they act can manage the emotional impulse not to act more rationally instead of irrationally. However, Emotional Intelligence functions within specific boundaries that Zohar calls "finite" games. Humans do not always want to play within the rules, like robots and computers. Humans have the ability to look at a situation and think about different ways to make things better. Once they believe things could be different, they can work towards that change.

Mayer, Caruso and Salovey said that "emotional intelligence is the ability to perceive and express emotion, to assimilate emotion in thought, to understand and reason with emotion and to regulate emotion in self and in others" (Mayer, Caruso & Salovey, 1999).

Emotional Intelligence is also about being aware of one's emotions and knowing why one feels what one is feeling. This is part of knowing where feelings and experiences derive from.

The idea of Emotional Intelligence (EI) began as a proposal (Mayer, DiPaolo & Salovey, 1990; Salovey & Mayer, 1990). Originally, the idea was that some individuals have the ability to think about emotions and use them to enhance thought more effectively than others. After 1990, Emotional Intelligence has grown into a small industry of publication, testing, education and consulting (Matthews, Roberts & Zeidner, 2004; Matthews, Zeidner & Roberts, 2002). Matthews *et al.* (2002) outlined the dramatic growth of psychological literature on Emotional Intelligence. Locke (2005: 425) argued that Emotional Intelligence was an invalid concept because it was defined in too many ways.

With reference to Mayer's definition above, Emotional Intelligence has also been described as a set of interrelated abilities (Mayer & Salovey, 1997; Salovey & Mayer, 1990) or as an eclectic mix of traits, such as happiness, self-esteem, optimism and self-management, rather than as an ability (Bar-On, 2004; Boyatzis & Sala, 2004; Petrides & Furnham, 2001; Tett, Fox & Wang, 2005). This reference to eclectic mixes of traits has led to misunderstandings as to what Emotional Intelligence is or should be (Daus & Ashkanasy, 2003; Gohm, 2004; Mayer, 2006). Bar-On and Boyatzis developed two of the most used Emotional Intelligence assessments, namely the EQi (Bar-on) and the ESCI (Boyatzis). However, it is not the purpose of this section to study Emotional Intelligence in depth. This information is merely provided to take note of the construct as part of the multiplicity of intelligences that exists.

According to Mayer, Salovey and Caruso (2008), Emotional Intelligence includes the ability to engage in sophisticated information processing about one's own and others' emotions and the ability to use this information as a guide to thinking and behaviour. This term is thus used as a standard intelligence that can enrich the discussion of human capacities (Mayer, Salovey, Caruso & Sitarenios, 2001).

In the context of this study, it is important to take note of Danah Zohar's emphasis on Emotional Intelligence as the ability to respond to the emotions of others through empathy, trust, self-awareness and self-control.

Zohar regarded Spiritual Intelligence as the third pillar, the other two pillars being Intellectual Intelligence and Emotional Intelligence. She did not argue the existence of any of the constructs.

2.2.1.3 Spiritual Intelligence

The focus of this paragraph is to discuss Spiritual Intelligence (also referred to as SQ) firstly from the perspective of Danah Zohar and secondly from the perspective of broader references to the construct. When Zohar introduced Spiritual Intelligence she referred to all three intelligences as complementary and to Spiritual Intelligence as the intelligence that completed the whole picture. It is therefore impossible to write about Spiritual Intelligence and its development without referring to Intellectual Intelligence and Emotional Intelligence.

Zohar and Spiritual Intelligence

According to Zohar, Spiritual Intelligence is needed for the development of Intellectual Intelligence and Emotional Intelligence. She says Spiritual Intelligence helps one to play the “infinite” game and to play outside the boundaries, which creates the ability to change³⁶ and rewrite the rules. These ideas touch on Paul Tillich’s reference to spirituality as the state of being ultimately concerned and having a passion for the “infinite” (1957). Emmons (2000: 4) also touched on this idea of Tillich when he referred to spirituality as the ultimate concern.

Zohar defined Spiritual Intelligence in the following way (2004: 100):

“SQ is the transformative intelligence that allows us to break old paradigms and to invent new ones.”

For Zohar (2004: 119), Spiritual Intelligence is the ability to use our whole brain and the ability to know and practise the deepest meanings and purposes through awareness and practice. This is the ability to bring transformation into our lives. She describes our ability to think on the edge of chaos as being Spiritually Intelligent. This ability to think on the edge of chaos and the reference to “the transformative intelligence” make it

³⁶ It is important to keep in mind that this is a study in Practical Theology, because of its emphasis on change, as explained in 1.10.1. Thus Zohar’s references to Spiritual Intelligence and change and transformation provide a link with Practical Theology.

applicable for Practical Theology as it is the theology that facilitates change and transformation.³⁷

According to Zohar, Spiritual Intelligence has the ability to let old patterns disappear and to create new patterns, and to re-contextualise problems and situations from a wider point of view. This develops strategic thinking and the ability to assess strategies from a distance. The ability to objectively look at a situation and combine rationality and emotionality to make decisions with wisdom is part of what Spiritual Intelligence is about. The transformative ability of Spiritual Intelligence will be elaborated on in 2.2.1.3.³⁸

Emmons (2000: 17) supported the idea of the transformative ability of Spiritual Intelligence when referring to the adaptiveness of Spiritual Intelligence. Epstein (1993) also voiced the adaptiveness of a transcendent, spiritual orientation to the world and the growing evidence that spiritually-oriented lifestyles tend to protect people from unintelligent behaviour. He stated (1993: 267):

The beacon for the spiritual path is faith in some power or force that transcends ordinary human understanding. Such faith is a source of a broad perspective and a feeling of connectedness with a greater whole than exists in one's immediate experience. This deep spiritual identification which transcends rational calculation enables people to take the long view, and experience its ultimate consequences without effort.

The three intelligences can act independently from each other but also interdependently.

Zohar (2005: 47) reduced the three intelligences into a simple framework summarised in the following way (Table 2.1):

³⁷ Practical Theology and transformation discussed in 1.10: Spiritual Intelligence and Theology with reference to Hendriks (2004), Heitink (1993) and Dulles (1984).

³⁸ Reference to Spiritual Intelligence and Theology.

Table 2.1: A framework of Zohar's three intelligences

Capital	Intelligence	Function
Material capital	Rational Intelligence (IQ)	What I think
Social capital	Emotional Intelligence (EQ)	What I feel
Spiritual capital	Spiritual Intelligence (SQ)	What I am

Source: Zohar, 2005: 47.

In an article on spiritually intelligent leadership, Zohar stated that leaders build on three forms of capital – material, social and spiritual. This, according to her, included intelligence of the mind, heart and spirit. Spiritual capital included moral capital and is a new paradigm where leaders unleash power in groups or organisations by unlocking people's deepest meanings, values and purposes. Zohar (2005: 46) refers to Intellectual Intelligence as the rational, logical, rule-bound, problem-solving (thinking problems) intelligence – “what I think”. Furthermore, Emotional Intelligence is manifested in trust, empathy, self-awareness and self-control as well as the ability to respond appropriately to the emotions of others – “what I feel”. She then refers to Spiritual Intelligence as the ability to access higher meanings and purposes and living richer and more creative lives – “what I am”.

The development of Spiritual Intelligence

Over the past 12 years, Spiritual Intelligence has developed into a well-known construct with a significant amount of critical debate, especially between Emmons and Gardner. Spiritual Intelligence developed among others to add value specifically in terms of individual growth and awareness (spiritual). Emmons specifically wrote two articles in which he critically engaged with the question of whether Spiritual Intelligence is an Intelligence: *Is Spirituality an Intelligence? Motivation, Cognition and the Psychology of Ultimate Concern* (2000: 3-26) and *Spirituality and Intelligence: Problems and Prospects* (2000: 57-64).

Emmons concluded that Spiritual Intelligence provided a new domain of intelligent action in the world. According to him, the abilities in the spiritual realm are a significant aspect of what it means to be an intelligent, rational

and purposeful human being in the world. He even talked about striving to align one's life to the Ultimate. Therefore, for Emmons (2000: 22), an intelligence-based concept of spirituality can stimulate progress in the psychology of religion. Although psychologists continue to be divided on the legitimacy of the construct, they acknowledge Spiritual Intelligence as a construct. Howard Gardner wrote about multiple intelligences (1993) and was more critical of the possibility that spirituality can be an intelligence.

In 2000, Gardner (2000: 32) already referred to intelligence *as a biological potential to analyse information* in certain kinds of ways. He emphasised that intelligence is activated or not, depending on the culture in which one lives and one's own value system and that the domains are organised activities in a specific culture that rank individuals in terms of their relative expertise.

Although different criteria are used for a construct to qualify as an intelligence, there is agreement that intelligence has to do with the ability to solve problems (Hyde, 2004: 40). Ruzgis and Grigorenko (1994: 263) referred to intelligence as practical problem-solving abilities, while Gardner and Walters (1986: 164) stated that it was the ability that permitted individuals to solve problems. Chui, Hong and Dweck (1994: 106) referred to the level of skills and knowledge available for problem solving.

The paragraph above emphasises the importance of intelligence in the process of problem solving and its activation that is dependent on culture. The importance of Spiritual Intelligence in the process of problem solving is supported by Zohar.

Zohar and Marshall (2000) explained intelligence as the ability to address and solve problems involving logic, emotion, meaning and value. Zohar, however, also stated in her later work (2004: 93) that intelligence is something measurable and objective, and that serving values is an aspect of human intelligence. Faith and its content often inform the values that a person holds. Spiritual Intelligence should therefore be seen as a set of abilities rather than a preferred course of behaviour.

Emmons (2000: 59) referred to intelligence in the following way:

Intelligence is the implementation of a set of tools to arrive at a more productive, effective, happier and ultimately more meaningful life. Spiritual Intelligence is thus a mechanism by which people can improve their overall

quality of life and the application of a domain of knowledge to problems in living. Spiritual Intelligence as promoting of well-being is largely a positive adaptive construct, whereas spirituality may be positive or negative depending on how it is expressed in particular contexts.

As stated in the introduction, the purpose of this study is not to debate the existence of the construct of Spiritual Intelligence. As referred to in the previous paragraph this construct will be used as a generally accepted construct based on the research and work of Danah Zohar. However, the academic discussions and debates of the following researchers should also be acknowledged in this regard: Gardner, Hyde, Ruzgis and Grigorenko, and Chui, Hong and Dweck, as mentioned earlier in this paragraph.

The work of Zohar started with the development of 12 paths to enhance Spiritual Intelligence. This has been developed into an online assessment tool that assesses the 12 Spiritual Intelligence areas³⁹. The 12 areas of Spiritual Intelligence are very generic and broad.

This study wants to look critically at the possible content that informs the 12 areas of Spiritual Intelligence within the context of a person's God image, self-understanding and world context, and the belief system that informs it as it is thought that the content of faith plays an important role in the foundation of Spiritual Intelligence. Within this the researcher wants to acknowledge his own images of God and its content, and the influence thereof in reading the work of Zohar.

In her book *Spiritual Intelligence: The Ultimate Intelligence*, Danah Zohar makes the point that we live in a spiritually dumb society. With this she means that society as a whole has lost its sense of fundamental values. This loss in a society creates the inability to find and see meaning. She calls it the meaning-blindness of society (2000: 23). This raises the question about the relation between Spiritual Intelligence and making meaning. This question about meaning ties in with the focus of this research, namely to search for new and shared knowledge through an interdisciplinary dialogue between science and theology. This search is for the content of this meaning and how this underpins Spiritual Intelligence and responsible integration.

³⁹ This will be discussed in 2.2.2.2 – Perspectives on measuring Spiritual Intelligence.

In the context of responsible integration, Richard Rohr's reference to Spiritual Intelligence as "inner integrity" (2009: 81) supports the link with content and inner meaning, and Spiritual Intelligence as the ability to live the inner integration. Integrity refers to whole, integrated living where one refuses to deny, repress or pretend. Inner integrity means to live connected to what you believe (God and God image), integrating it into what you are (anthropology) and practising that authentically in the world (responsibility and world view). Rohr mentioned that one often finds this inner integrity (Spiritual Intelligence and inner integrity as referred to in Chapter 1) not in religion or in a church, but with normal people who are simply trying to believe. Zohar (2004: 122) referred to integrity as action in accordance with one's inner compass.

This idea of integrity also resonates with the neurology of the 40Hz synchronous oscillations that connect mind, self and world into a meaningful whole. With this in mind, Spiritual Intelligence as inner integrity becomes very important in terms of this study.

Spiritual Intelligence and Theology

Zohar developed her work on Spiritual Intelligence into a psychometric assessment that will be discussed under *Theoretical perspectives on Spiritual Intelligence* in 2.2.2.2. When she developed the 12 Spiritual Intelligence competencies she started with aspects of transformation. As mentioned, transformation is a key concept in the fields of Theology and Spiritual Intelligence. In her development of the 12 principles, she explained the importance of Practical Theology and why the content that informs Spiritual Intelligence is important from a theological perspective (Zohar, 2004: 119):

In the cultivation and practice of these qualities and transformation processes lies our ability to use our whole brains, our ability to know and practice our deepest meanings and purposes, our ability to bring transformation to our lives and to the situations in which we operate, and our ability to think at the edge of chaos. They allow us to know deeply and to re-contextualize our experience and allow us to make contact with our own souls.

This makes Spiritual Intelligence more complex than Intellectual Intelligence and Emotional Intelligence, but it also emphasises the human ability to bounce back, transform and re-invent. From a practical theological point of

view this is an important concept for people on their spiritual journeys and life journeys.

If Spiritual Intelligence is the transformative intelligence as mentioned above, this is applicable to the study of Practical Theology. Practical Theology is a discipline that focuses on transformation⁴⁰ on different levels and Spiritual Intelligence could facilitate transformation from a different paradigm and discipline.

Here, it is important to refer back to 1.9.1. The question is asked how to position Spiritual Intelligence within the theological dialogue. This is also applicable to personal development and therapeutic processes with people and the synthesis between Psychology and Theology.⁴¹

Zohar's emphasis on transformation, whole brain activities, thinking, meaning and purposes brings theology, anthropology and neurology into the picture. With this in mind, the 12 principles or competencies of Spiritual Intelligence can be explored.

2.2.2 Theoretical perspectives on Spiritual Intelligence

This research focuses on the work of Zohar and on the construct of Spiritual Intelligence in an academic context. It is therefore important to refer to Spiritual Intelligence from a wider perspective to be able to engage with the construct in the interdisciplinary dialogue.

Other scholars' references to the construct of Spiritual Intelligence will now be investigated.

2.2.2.1 References to Spiritual Intelligence from leading scholars

Although this research focuses on Zohar's perspectives on Spiritual Intelligence, it is important for the academic discussion to take note of other scholars who engage with the construct. Reference has already been made to Emmons, Gardner and other scholars. The voices of Hyde and MacHovec

⁴⁰ The link between Practical Theology and Spiritual Intelligence with reference to change and transformation was explained in 1.10.1 with reference to Heitink (1993), Hendriks (2004) and Dulles (1985).

⁴¹ Refer to 1.10.2: Theology and Psychology.

will now be added. Hyde (2004) is an important scholar on the academic link between neural sites, problem solving and Spiritual Intelligence, and MacHovec (2002) on Spiritual Intelligence and the behavioural sciences.

Hyde (2004: 39-52) referred to intelligence as the ability to solve problems. According to Hyde, spiritual experiences and spirituality are problem-solving mechanisms that must enable individuals to solve the problems encountered in their particular cultural contexts. Hyde believed in the plausibility of Spiritual Intelligence and he emphasised the academic link between neural sites, problem solving and Spiritual Intelligence. Frank MacHovec (2002) wrote a book called *Spiritual Intelligence, the Behavioural Sciences and the Humanities* in which he elaborated on the expanding interest in the interface between science and religion. He (2002: 291) argued for a new theory of personality that identified spiritual transcendence as the ultimate goal of humanity. According to MacHovec, Spiritual Intelligence is implicitly part of many theories of personality. He argued that Spiritual Intelligence is universal and found his evidence in religious sacred texts as well as in humanities in general. MacHovec also developed a theory on personality based on Spiritual Intelligence.

In this research, Spiritual Intelligence will carry the meaning as defined by Zohar.

2.2.2.2 Perspectives on the measuring of Spiritual Intelligence

An important factor in the theoretical and academic discussions on Spiritual Intelligence is the issue of measuring Spiritual Intelligence and translating it into competencies or behaviours in an assessment. This research will refer to the Spiritual Intelligence competencies as developed by Danah Zohar, Alan E Nelson (2010) and King and DeCicco (2009).

Spiritual Intelligence competencies according to Zohar

Before expanding on the 12 principles it is important to refer to the possibility of measuring these qualities in the assessment designed by Zohar. According to Zohar (2004: 159-160), objective scoring, like the measurement of Intellectual Intelligence, is impossible and even inappropriate. However, the 12 qualities of Spiritual Intelligence were incorporated into a useful assessment instrument. This was developed into the Spiritual Intelligence Psychometric Assessment.

For Zohar, Spiritual Intelligence concerned itself with the question: “What am I?” Richard Rohr referred to inner integrity (as explained earlier). In the triangle of consciousness in Figure 2.3, the values, motives and beliefs are subconsciously responsible for behaviour without definite awareness of this. The question “What am I?” as well as inner integrity will also be influenced by values, beliefs and motives, and this is part of the content that influences “What am I?” In the triangle of consciousness, only behaviour and competencies are visible to others. This study wants to engage with Zohar’s reference to the competencies of Spiritual Intelligence from this perspective and the development of an assessment.⁴²

Writers such as Emmons and Gardner have asked about the possibility of measuring Spiritual Intelligence because Spiritual Intelligence referred more to the being functions (who I am) and awareness/consciousness instead of the doing functions (what I can do), thus behaviour. Zohar referred to Spiritual Intelligence as the quality of the soul, which in itself is difficult to assess in a psychometric test without living with the person, understanding the meaning that he or she lives with and understanding the content of his or her beliefs, identity and context of living.

According to the assessment report (2010: 2), Zohar stated that the Spiritual Intelligence assessment measured and represented the extent to which higher values, meaning and a sense of purpose influenced an individual’s decisions and actions. It measured attitudes and performances related to 12 primary criteria or competencies that provided indicators in terms of moral sense, depth of values, open-mindedness, and the potential for creativity, critical thinking, reflective thinking and intuition. Through the assessment feedback a person can become more conscious of his/her lower motivations and find out how to transform them into motivations that are more sustainable.

Zohar started the development of the 12 principles of Spiritual Intelligence by referring to the principles of transformation (2004: 111-120) and the 10 distinctive characteristics of complex adaptive systems. These 10 principles referred to the following: self-organising, bounded instability, emergent, holistic, adaptive, evolutionary mutations, destroyed by outside control,

⁴² SQ assessment 2011 – Zohar.

exploratory, re-contextualising and order out of chaos. From these properties of complex adaptive systems, she distilled 10 qualities of the spiritually intelligent complex adaptive system (a human being) and then added two qualities that stemmed from spiritually intelligent behaviour. The 12 principles that she identified are listed and explained below (Zohar, 2004: 121-160; Zohar 2005: 47-50). Zohar (2011: 1; 2004: 121) also referred to them as the 12 transformational principles. These transformational principles link Spiritual Intelligence with the discussion on Practical Theology as Practical Theology is concerned with transformation⁴³.

Self-awareness

To know what I believe in and what deeply motivates me (values). Spiritual self-awareness means to recognise what I care about and what I live for.

Spontaneity

To live in, and be responsive to the moment from deep self – to display authentic behaviour, through self-discipline, practice and self-control.

Vision and values led

Acting from principles, deep beliefs and living accordingly. The capacity to see something that inspires you.

Holism

The ability to see larger patterns, relationships and connections and a sense of belonging.

Compassion

The quality of “feeling with” and deep empathy. The courage to be vulnerable.

Celebration of diversity

Regard for other people’s differences, not despite them. Thanking God for other people’s differences, because those differences enrich my own reality and opportunities.

⁴³ The link between Practical Theology and transformation is described in 1.10.1 and supported by Heitink (1993), Hendriks (2004) and Dulles (1985). This also referred to transformation of faith praxis, faith in practice, individuals, culture as well as society.

Field independence

The ability to stand against the crowd and have your own convictions. The ability to have a wide independent perspective.

Asking fundamental “Why?” questions

The need to understand things, to get to the bottom of them.

Ability to reframe

The ability to stand back from a situation or problem and to see the bigger picture, to see a problem in a wider or new context and to change paradigms.

Positive use of adversity

The ability to learn from mistakes, setbacks and suffering, and to grow. The ability to recognise that suffering is inevitable in life.

Humility

A sense of being a player in a larger drama and having a true place in the world. At a spiritual level humility gives us a sense that our true importance comes from something deeper and beyond our ego-selves.

Sense of vocation

To feel called upon to serve, to give something back.

Even though it is not Zohar’s intention to use these principles in a reducing way, the assessment can easily reduce Spiritual Intelligence to 12 principles that are measured for feedback. Spiritual Intelligence cannot be quantified into generic abilities without taking into account the unique meaning making process and underlying beliefs in a person’s life. This takes us back to the research question: *Could the content of faith inform God image, anthropology and worldview to enhance Spiritual Intelligence and the search for a responsible integration of the content of faith?*

Other assessments of Spiritual Intelligence

It is important to take note of two self-report measures of Spiritual Intelligence as proposed by Dyer (2007) and Nasel (2004). However, neither fully complied with the criteria for intelligence as referred to by Gardner (1983) and Mayer (2000). As will be indicated later in this chapter, leading

intelligence theorists such as Gardner and Mayer were hesitant to accept a set of spiritual abilities.

King and DeCicco (2009) proposed a four-factor model of Spiritual Intelligence and assumed a contemporary interpretation of spirituality that distinguishes spirituality from the construct of religiosity, as supported by various scholars (Speck & Thomas, 2001; Koenig, McCullough & Larson, 2000; Love, 2002; Sinnot, 2002; Wink & Dillon, 2002; Wulf, 1991). According to Konig (2000: 18), religion is viewed as “an organized system of beliefs, practices, rituals and symbols” while spirituality is regarded as “the personal quest for understanding answers to ultimate questions about life and meaning”. King and DeCicco (2009: 69) defined Spiritual Intelligence in the following way:

A set of mental capacities which contribute to the awareness, integration, and adaptive application of the nonmaterial and transcendent aspects of one's existence, leading to such outcomes as deep existential reflection, enhancement of meaning, recognition of a transcendent self, and mastery of spiritual states.

The four-factor model is measuring four aspects of Spiritual Intelligence: critical existential thinking, personal meaning making, transcendental awareness and conscious state expansion. For King and DeCicco, the purpose of the model was the identification of the mental capacities related to human spirituality. Consequently, they found that Spiritual Intelligence was related more to the presence of meaning than to the search for meaning. In this context, presence of meaning indicated the ability to construct meaning and purpose.

Nelson (2010: 44) referred to the gap between spiritual profession and life-giving engagement, and developed Spiritual Intelligence into a spiritual assessment tool to “promote and develop Jesus-like qualities”. Although this can be a shallow way of working with Spiritual Intelligence it is important to take note of the way the construct is translated into religious practice. Nelson tried to develop a map-like tool which helped to develop spiritual maturity, and called it “soul cartography”.

In a thought-provoking article, Anthony C Edwards (2003: 49-52) commented on the Spiritual Intelligence debate. He referred critically to the work of Emmons (2000) and responses by Gardner (2000), Kwilecki (2000) and Mayer

(2000) and then asked an important question on the distinction between Social Intelligence and Spiritual Intelligence. Edwards (2003: 51-52) also touched on the theme that Intelligence related to problem solving and referred to three questions that needed to be answered on the construct of Spiritual Intelligence:

- a) Is spiritual intelligence truly autonomous from other forms of intelligence such as verbal, logico-mathematical and social intelligence?
- b) Does using spirituality to solve problems imply that a certain set of problems can be specifically designed as spiritual ones?
- c) Can we distinguish spiritual knowing from knowing about spirituality?

Discussions on assessing and measuring Spiritual Intelligence also touched on how this construct engaged with Science. In the dialogue between Theology and Science, Spiritual Intelligence might be an important bridge to link both aspects. Hence, scientific perspectives on Spiritual Intelligence will be discussed next.

2.3 Scientific perspectives on Spiritual Intelligence

Within the scientific research process and the interdisciplinary hermeneutical dialogue it is important to engage scientifically with the construct of Spiritual Intelligence. Zohar engaged with spirituality in a scientific neurological way. Zohar (2000: 11) commented that: “Spiritual Intelligence has been awkward for academics because existing science is not equipped to study things that cannot be objectively measured.”

From a scientific perspective, one of the most important discussions is the discovery of the “God-module”. Ramachandran and Blakeslee (1998) and Persinger (1996) referred to the area of the temporal lobes, which hosted religious and spiritual experiences, as the “God Spot” or “God-module”. Fontana (2003), however, argued that to study the possibility that this area played an essential biological role in spiritual experience would require extensive replication by others before it could be concluded that temporal lobe activity was involved in these experiences.

As discussed in Chapter 1, it is important to engage scientifically with the construct of Spiritual Intelligence. Also, the science behind Zohar’s research should be taken seriously. When engaging with the construct of Spiritual

Intelligence from a theological perspective, scholars should guard against giving Theology an elevated position in the dialogue between Theology and Science. It is therefore important to unpack Zohar's perspectives on the Science behind Spiritual Intelligence in the following section. Attention will also be given to the neurology of transcendental experiences as well as Zohar's perspectives on Quantum Science and lastly Theology and Science.

2.3.1 Zohar's perspectives on Spiritual Intelligence and Science

In her book *Spiritual Capital*, Zohar (2004: 101-102) explained the different ways of wiring in the brain. For Intellectual Intelligence, neurons are wired in a linear point-to-point way, like the hard drive of a computer. Emotional Intelligence, however, works with neural networks where bundles of about 100000 neurons are wired internally to each other. For Intellectual Intelligence, the wiring of the neurons are laid down by the brain's learning rules. For Emotional Intelligence, neural networks are formed by associations. Therefore, emotional neural networks are formed by associations when, for example, a person associates barking dogs with danger, or fire with pain. The IQ wiring and EQ wiring are found all over the brain.

Towards the end of the 1990s, scientific evidence proved the existence of a third intelligence (Zohar 2004: 101) which used meaning, purpose and values as key factors in human development and human survival. Terence Deacon (1997) referred to the quest for meaning, which led to the human need to develop language. Victor Frankl (1959: 105-119) also worked on the psychological importance of meaning (Morgan, 1983; Grollman, 1965; Rowland, 1962) and the development of meaning in the field of psychology. He developed Logo therapy⁴⁴ (1959: 101-136) as the facilitation of the process of meaning as an existential therapy.

In the 1990s, neuroscience discovered a "God Spot" in the brain. Zohar (2000: 93-96) referred to the neurobiologists Persinger (1996) and Ramachandran (1998) who associated the area of the temporal lobes with

⁴⁴ Logo therapy (1959: 104) is centred in psychotherapy that focuses on the meaning to be fulfilled by the patient in his or her future. It derives from the Greek word *logos*, which means *meaning* or *word*.

religious and spiritual experience and called this the God Spot or God Module. This linked neural activity to spiritual activity.

The temporal lobes are closely linked to the emotional and memory centre of the brain. The limbic system – which consists of the amygdala and hippocampus – heightened activity in the temporal lobe area because of the link between the temporal lobes and the limbic system. This led to strong emotional effects. Hence, when a person has a brief spiritual experience, it is usually accompanied by an emotional effect. This is why people sometimes describe a spiritual experience as “life changing”.

Zohar (2000: 68-71) referred to transcendence as the most essential quality of “the spiritual” when she described the neural basis of transcendence. Referring back to the research question and God image theory, Zohar’s generic understanding of transcendence does not take the content of God image and its influence fully into account. According to Zohar, the transcendent is that which takes you beyond the present moment, present joy or suffering, yourself in the present, and the limits of our knowledge and experience. She believed one could experience God through mystical experiences, looking at a beautiful flower, seeing a child smile or listening to a piece of beautiful music. Within this the researcher wants to acknowledge his own experiences of God, which resonated with Zohar’s references to God through nature, music and other people.

The so-called God Spot, found just behind the temples, is a mass of neural tissue located in the brain’s temporal lobes. The God Spot makes people aspire to higher things. When people have spiritual experiences, this part of the brain is active. However, it is important to understand what Zohar meant by spiritual experiences.

Zohar (2004: 102) gave the following generic and broad description of a spiritual experience, saying that it is “a profound sense of love, a deep sense of peace, a sense of unity of existence and profound beauty”.

Although spiritual experience is defined in a very generic way, we can describe a spiritual experience as any experience that creates meaning and that connects people with their values and purpose. In religious experiences, people connect with their truths through religion (or the Truth). This can

create a heightened sense of meaning and purpose, and it often makes people feel at peace with the world, with God and with themselves.

In the 1990s, scientists like Singer (1999) and Crick (1994) wired subjects with magnetic sensors connected to the temporal lobe area. When the subjects thought about anything that was sacred to them, the magnetic sensors registered strong magnetic activity in the temporal lobe area.

Wolf Singer (1999: 391-393) discovered that in response to particular stimuli, the neurons in the brain vibrated in unison. When this happened, all the neurons in the brain vibrated coherently and the vibrations (or oscillations) took place at 40 Hz, in other words 40 cycles per second. When you see someone or something, the brain unifies the different parts (pictures) of the experience by vibrating the relevant neurons. These 40 Hz oscillations are the neural basis of consciousness in the brain and it works to unify all the brain's expert systems like numeracy, language, sight and hearing. Therefore, this unifies IQ and EQ with the activities in the God Spot. According to Singer, it is most likely that these 40 Hz vibrations in combination with the God Spot activity are the neural basis for the characteristics and qualities of our Spiritual Intelligence.

This combination is about integration and finding meaning in a very important attribute of human existence. Zohar (2000: 111) linked high spiritual intelligence with the ability to use the spiritual to create greater context and meaning and to live a richer and more meaningful life, achieving a sense of personal wholeness, purpose and direction.

Scientists such as Francis Crick (1994) took a materialistic position when referring to something like higher meaning and consciousness. He described any meaning making process or awareness as a by-product of neural processes. When you are happy or sad, experience personal identity or ambition or even free will, it could scientifically be described as a neural process. This materialistic position is, however, inadequate to explain experiences of a higher reality or the higher meaning of thousands of individuals and communities encounter in their lives. In this context, Science reduced everything into neurons and molecules. It also reduced the ability of somebody to make meaning and to have unique experiences, such as the possibility of a God experience and the existence of God. Although the scientific theory of Spiritual Intelligence provides Science with a way to

anchor meaning making as well as spiritual experiences, it also acknowledges the unknown and unexplainable experiences that people have in terms of God and spirituality.

According to Zohar (2004: 106-107), the brain is the hardware and the mind the software of our conscious mental experience. Meanings and values accessed by Spiritual Intelligence have a reality of their own and need the brain to interact with the material world. Zohar talked about a field of shared meaning and warned against a reductionist approach where external shared meaning and external sources are not acknowledged. This is where faith and the content of faith enter the fray, believing in the “Source” as something/someone more than just neurons and molecules. This is the pathway that allows Theology to engage with Science, with Spiritual Intelligence providing the language to do this. In this study this refers to the questions around the God image.

According to Zohar, a spiritually intelligent experience is a holistic process which integrates the activity in the God Spot with wider brain activity, including Intellectual Intelligence activity and Emotional Intelligence activity. While this is scientifically and neurologically true, this emphasises that Zohar’s scientific perspectives on Spiritual Intelligence might be too generic in terms of the content of faith with reference to one’s God image, image of self and world view.

The purpose of this study is to set up an interdisciplinary hermeneutical dialogue to explore shared knowledge on the influence of the content of faith and Zohar’s reference to spiritual experiences as activity in the God Spot only, which may not be open enough to personal experiences that cannot be scientifically verified. The next section will elaborate on the personal experiences and their applicability to knowledge and science with the hermeneutical dialogue in mind.

2.3.2 A neural basis for transcendence

In Zohar’s reference to a neural basis for transcendence (2000: 68-70), she affirmed the questions in this research about the influence of content of what you believe or who you believe in, because she only looked at this from the perspective of quantum science. According to the quantum field theory, the universe and all its constituents consist of energy in different

states of excitation. People, tables and chairs are therefore all patterns of dynamic energy. She referred to the quantum vacuum as transcendent to existence.

This study respects this view but with Zohar's reference to transcendence there might not be enough emphasis on a person's experience⁴⁵ and beliefs of a transcendent reality. She stated that transcendence is the most essential quality of the spiritual and that she did not want to define transcendence as something that is beyond the physical world (although the quantum vacuum theory does exactly this). Therefore, according to Zohar, the transcendent is something that takes us beyond the present moment and ourselves, and the limits of knowledge and experience.

While many people call this transcendent experience God (according to her), people experience the infinite through the behaviour of molecules and nerve cells. The researcher does not want to argue with the scientific basis for transcendental experiences, but wants to acknowledge personal experiences and beliefs that are also more than only science.

However, it is important to acknowledge the neurology and neuro-scientific research in terms of spiritual experiences. Aaron Smith (2006: 49-66) wrote an article on the neuroscience of spiritual experience, looking at neuro-imaging and spiritual experience, brain wave meditation studies and the implications and unresolved questions around the neuro-scientific evidence on spirituality. He concluded that brain imaging studies showed that some forms of intense prayer and meditation increased activity in the front part of the brain and that this brain activity can stimulate feelings of mystical unity, peace and oneness as well as the presence of God. The research of Newberg and Waldman (2009)⁴⁶ demonstrated that the brain can be re-wired as a result of long-term meditation. Smith observed that spiritual experience emanated in the brain, but is interpreted by cultural conditioning and that spiritual experience may therefore be in the mind and God in culture. In the article, he asked whether all spirituality and experiences of the reality of God can be reduced to a fleeting rush of electrochemical neural pathways of the

⁴⁵ This is discussed in 2.4.1.

⁴⁶ Newberg and Waldman's book titled *How God changes the brain*. 2009.

brain. Although his answer was yes, academics and scientists like Newberg differ from this viewpoint.

Newberg and d'Aquili (2001) argued that brain science can neither prove nor disprove the existence of mystical notions with simple answers, but that neuroscience shows that spiritual experiences described by mystics are legitimate. This affirmed the legitimacy of spiritual experiences. Newberg and d'Aquili also said that the temporal lobe and limbic structures within the brain are not solely responsible for the complexity and diversity of religious and spiritual experiences (Hyde, 2005: 45), but that different association areas of the brain (visual association, orientation association, attention association and verbal/conceptual association areas) contributed to such experiences.

According to Richard Monastersky (2006), there is a growing tendency to explore connections between the brain and spirituality. He referred to Patrick McNamara's statement that "the cognitive neuroscience of religion" is a new discipline and emphasised that scientists are opening up their labs and their theories to integrate spirituality. According to Monastersky (2006: 34), an increasing amount of time and money is put into researching the neuroscientific existence of spirituality. He (2006: 37) referred to the John Templeton Foundation promoting efforts to breach the gap between science and religion as well as the Mind and Life Institute in Louisville that has been providing funds for experiments and conferences that explore the mental activities of meditators. He also mentioned the interaction between religious leaders and scientists.

We should not be threatened by the reference to the neurobiological side of spirituality, but rather be excited about new discoveries that can complement the dialogue on spiritual experiences. This does not have to threaten our beliefs and experiences if we believe in the creation and God's part in this. Monastersky also referred to Andrew Newberg's research and the questioning of materialistic presumptions on spiritual experiences and the reduction of every mental experience to basic cross-talk between neurons in our brains. According to Monastersky, more and more neurobiologists break the boundaries of science, and keep an open mind when it comes to religion and the brain.

The development between science, spirituality and religion is further highlighted in a fascinating article in *The Economist* (2004: 69-70) which explores the neurology of religious experience. The article also refers to Newberg who argued that many aspects of spiritual experiences are built upon brain machinery that is used for other purposes like emotions and that these issues need to be researched very carefully. The article also mentions the research of Mario Beauregard, a brain imager from the University of Montreal who tried to identify the brain processes underlying what he referred to as the Unio Mystica (the Christian notion of the mystical union with God). He identified a network of brain regions in the Unio Mystica, including those associated with emotional processing and the spatial representation of self. It is, however, also important to take note of the notion that the Unio Mystica is a gift of God and cannot be summoned at will.

Bergeman, Siegel, Eichenstein and Streit (2011: 87), cited in Van Huyssteen and Wiebe, stated that neuroscience offered a systematic approach to identifying material elements and studying their interactions and properties, but that spirituality was also a way of knowing and that this knowing began in the experiential domain and not in the quantifiable material domain. Spirituality and science can thus find common ground through a framework of integration – linking elements into a functional whole. From this perspective spirituality can be studied by systematic methodologies of neuroscience and the self can be defined wider and broader than the neural limits of time and space.

Although the researcher believes in a transcendent reality called God and although he has various different images of God, he agrees with Zohar that the ability to access and use experiences of higher meaning or value is the basis of Spiritual Intelligence. The researcher also agrees that the scientific understanding of Spiritual Intelligence and transcendence has to be acknowledged and incorporated in a way that does not deny the qualities and experiences of people and in way in which this gives them (us) meaning and purpose and make them feel human. It is within these experiences that the development of Spiritual Intelligence need to take into account the experience that somebody has of the transcendental reality and the pictures/images that are connected with this reality.

This takes the understanding of Spiritual Intelligence beyond the neural basis of Spiritual Intelligence and transcendence. The researcher will explain this before referring to religion as he is of the opinion that religion is often part of the understanding and experience of a transcendental reality. The content of this transcendental reality often underpins the religious practice. This, however, is not always the case as people are not always conscious of this content that lies beneath the surface of the religious practice as religion often becomes something that somebody does without thinking why. This can be very legalistic and mindless, and in this way religion will not necessarily be a pointer towards Spiritual Intelligence. Spiritual Intelligence is not about the practice, but about the meaning of the practice, thus the frequent references to the content of faith when investigating Spiritual Intelligence.

2.3.3 Zohar and quantum physics

Zohar (2000: 202-205) referred to Werner Heisenberg's Uncertainty Principle⁴⁷ as the main tenet of the quantum theory. Uncertainty questions our ability to know anything absolutely. This confirms that we are not only interested in answers, but especially in questions. Spiritual Intelligence wants to serve realities by asking deeper questions. As a basis for quantum theory Zohar (2000: 202) referred to Einstein's theory of relativity⁴⁸ and the Uncertainty Principle and the fundamental shift in the view of truth and ethics because of that. From this point of view the quantum reality is filled with infinite potential and truth, but only some aspects of it can be known. Zohar (2000: 204) said that truth is not limited or uncertain, but our view of it certainly is and therefore science in this age invites us to understand that truth and reality is always beyond our grasp – we can never know the full extent of truth.

⁴⁷ Heisenberg referred to the uncertainty principle (1962: 30-43) as “the more accurately one knows by repeated experiment the position of any subatomic particle, the less accurately one knows its momentum and vice versa”. We may be more or less uncertain about any given phenomenon taking place in the world.

⁴⁸ According to Albert Einstein's theory of relativity, everything is moving relative to everything else. His theory of general relativity describes how a massive object, like the sun, produces gravity by bending time and space around it.

Zohar based her view of truth on quantum science and quantum physics (2000: 68-70). According to the quantum field theory, the universe and all its constituents consist of energy in different states of excitation. She stated that people's experience of "the infinite" is the behaviour of molecules and nerve cells. This is partly true because everything that happens for an individual can be partly translated into molecules and nerve cells. However, external factors also have to be acknowledged, and Wentzel van Huyssteen helped in this regard.

Bergeman, Siegel, Eichenstein and Streit (2011: 87)⁴⁹ stated that quantum physics shows us that before particles become actualised as matter, they first exist only as infinite possibility and an open probability. This means that the more open humans are to the possibility on the physical side, the more broad a range of possibilities exists. This possibility is like a field of open potential before mental and material phenomena arise. Neuroscience and spirituality can be integrated as elements into a functional whole. Spirituality can therefore be studied through systematic methodologies of neuroscience and the self can be defined wider and broader than the neural limits of time and space.

Philip A. Rolnick (2011: 362-367)⁵⁰ helped to connect quantum physics and theology, and his comments enhanced the way Zohar used ideas on quantum physics. According to Rolnick (2011: 363), quantum physics replaces the continuous with the discrete. He also said that there was an innate elusiveness to quantum entities that simply did not fit the determinism that is searched for in classical physics. The researcher is of the opinion that this is an opportunity for theology and spirituality to engage with quantum physics because in our understanding of experiences of God and spirituality, various experiences are not pre-determined and are difficult to determine. According to Rolnick, quantum particles retain an irreducible indeterminateness. He mentioned that scientists like Schrodinger, De Broglie and Einstein did not like the uncertainty and probability of quantum physics. Although Schrodinger is referred to often in the development of quantum

⁴⁹ In Van Huyssteen & Wiebe, 2011.

⁵⁰ In Van Huyssteen & Wiebe, 2011.

physics, he once stated (Rolnick, 2011: 365): “If we are going to stick with this damn quantum jumping, then I regret that I ever had anything to do with quantum theory.”

Clearly, scientists are uncomfortable with uncertainty. The uncertainty of experiences of God is supported by quantum theory, because the quantum realm provides a context in which intellect and will can operate freely. The quantum theory in principle forbids that everything about the future behaviour of any system can be known. Rolnick stated that all theology needs from physics is compatibility – it does not need proof. The context of quantum science and the world of quantum physics provide exactly this. The fact that scientists and science are pursuing knowledge and certainty indicates the metaphysical confidence of scientists and human beings as well as the need of human intellect to understand.

Theologians are no different in their pursuit to understand the creation that arises from *logos* according to John 1: 1-3. This need should not stand against ideas of quantum physics. Although Zohar and quantum physics described spiritual experience and the movement of molecules and particles, there is also openness for the partial uncertainty of experience that is also supported by quantum physics. Quantum physics provides the context for human intellect and freedom.

With this reference to Zohar and quantum physics, the researcher provided a summary of her epistemological points of departure and the way in which quantum physics influenced her understanding of Spiritual Intelligence. The researcher also tried to engage with the theory of quantum physics from a theological perspective to enhance the possibility of a hermeneutical interdisciplinary dialogue between Spiritual Intelligence and Practical Theology through an envisaged conversation between Zohar and Willard. It is not the researcher's purpose to explain quantum physics theoretically, but he wants to take note of it as an important factor in the way Zohar engaged with Spiritual Intelligence. This also influenced her view of God, herself and the world.

The researcher will now discuss the interplay between theology and science, keeping in mind Bergeman, Siegel, Eichenstein and Streit's reference that neuroscience and spirituality should be integrated as elements in a functional whole (2011: 87).

2.3.4 Theology as science

After discussing Zohar's reference to quantum physics the question around experience and science and the uncertainty around spiritual experiences and the inability to prove or predict brings us back the questions on Theology and Science. This section will only elaborate on references to Theology and Science, as referred to in Chapter 1.

For Practical Theology, Zohar's 12 transformational principles are very important because they enhance awareness and can facilitate habits of change through the practicing of these principles. It is however also important to realise that there are more than the principles and that the principles can be used too deterministically and not be open to the unpredictability of faith.

Dallas Willard referred to scientific studies of prayer (1998: 272-275). For Willard, prayer is a particular exertion and expression of thought, will and desire. He emphasised the different components of prayer, firstly as an activity in the kingdom of God and secondly as an expression in the purely human realm. Willard referred to a study by Randolph Byrd (1998) at the University of California San Francisco Medical School that dealt with 393 coronary care patients who had severe symptoms after having heart attacks. Neither of the patients or the medical staff knew who were being prayed for. The results were significant. Significantly fewer died of the group who has people praying for them and fewer of this group required the use of drugs and life support. This emphasised the difficulty with theology as science as well as the unknown part of that, but also helped the researcher to realise that theology and science should not oppose each another. It is indeed a kingdom activity as well as an expression in the human scientific realm. This is also supported by Newberg and Waldman (2010) in their scientific research on prayer and meditation in which they emphasised the external factors that are Godly and mystic.

Keeping in mind the aspect of the context of theology and spirituality that is scientifically unknown, the researcher will now refer to different viewpoints that enlighten theology as science.

Louw (1998: 26) concluded that theology is science because it focuses on understanding and explanation that strives to establish a relationship

between God and human beings through encounter. This included the interpretation and translation of God and God experiences within contexts through the relationship between God and humans.

When thinking about spirituality and science, there is always a question about the relationship and interplay between revelatory knowledge and experiential knowledge. Louw (1998: 3) stated that the relation between revelation and experience is pivotal to the methodological problem in theology. This emphasised the fact that even if we speak scientifically about spirituality and find scientific evidence there is always also experiential evidence that cannot be discarded. Louw (1998) developed this idea when he referred to scientific knowledge as only controlled knowledge that will differ from knowledge through faith (accepting that something is true) and intuitive knowledge (sensing that something is true). To elaborate on knowledge, Mouton (1996: 13) explained that the term *science* is about the following aspects:

- a) A body of knowledge: The product of knowledge with the characteristics of validity, internal consistency, explanatory potential and usefulness; and
- b) A process of knowledge: Scientific research or enquiry. This refers to activities such as formulating research problems, measurement, experimentation, analysis and theory testing.

The body of knowledge and the process of knowledge emphasise the importance for this study to position the topic within scientific evidence and also to understand the contribution of theology from the theme of spirituality. With the above reference to knowledge it is important to define knowledge within theology in the scientific discussion. Louw's reference helps to define this knowledge within theology in the scientific discussion.

Louw (1998: 13) referred to the following meaning of science:

- validity (truth)
- perception (experiential)
- observation (controlled perception, structured perception)
- description (phenomenological account)
- classification (arranging according to characteristics)
- explanation (to establish relations and connections between phenomena)

- conceptualisation (comprehensible demarcation)
- testability (evidence).

With the above reference to the meaning of science in mind, the following references to knowledge and science support the discussion of theology as science. Verification (demand for truth) and falsification (facts/truth being false) according to Van Peursen (1980: 70) are only degrees of probability. Thomas Kuhn (Louw, 1998) pointed out that knowledge is often revolutionary in terms of leaps because in the process of knowledge there is always a historical and cultural context with belief systems which makes the process of knowledge, thus truth, never purely objective. Presuppositions that stem from faith (belief and experience) are therefore not necessarily unscientific, and within this study create space for what the researcher calls the “unknown” of science within Spiritual Intelligence and spiritual experiences.

The interplay between knowledge and experience is supported by the interplay between cognitive knowledge and affective knowledge, as mentioned by Charry (1993: 93). Augustine (from Louw, 1998) used the terms *scientia* and *sapientia* referring to knowledge of faith and experience of faith, while Charry (1993: 93) explained this as knowing about faith and living, and experiencing the faith.

Spiritual Intelligence is referred to as the “intelligence of awareness”, and the discussion of Theology as Science can aid the discussion on whether Spiritual Intelligence is an intelligence (or not), as referred to in 1.9.3. In his article *Spiritual Intelligence: Problems and Prospects*, Robert A. Emmons (2000: 57-64) discussed the question: Is Spirituality an Intelligence? In his article, a critical discussion between Gardner, Mayer and Kwilecki provided three different answers. Gardner answered no, Kwilecki answered yes and Mayer answered maybe. Mayer argued that Spiritual Intelligence is a set of abilities rather than preferred courses of behaviour. Kwilecki referred to Spiritual Intelligence as a theory of individual religion and said that intelligence was a key theological concept in certain theologies, thus spirituality as intelligence. Gardner, according to Emmons (2000), would be more open to the possibility of Spiritual Intelligence if there was more convincing evidence of brain processes and brain structures connected to this. From the dialogue between Gardner, Kwilecki and Mayer, Emmons

concluded that the study of intelligence can give new insight into the overall functioning of spirituality in terms of people's life tasks. Spirituality can never be reduced to a set of capacities or cognitive abilities. However, spirituality does meet the criteria for intelligence as outlined by Gardner. Emmons (2000: 17) concluded that evidence appeared to support the thesis that spirituality does, in fact, meet several of the acceptable criteria for an intelligence.

Charry (1992: 96) referred to Lombarde who defined "intelligentia" as active knowledge pertaining to invisible and spiritual things in the temporal realm, marking it off from Augustine's definition of *sapientia* as eternal truths. Louw (1998: 20) concluded that theology as science thus contains a rational-historical analysis of experiential data (*scientia*), wisdom and reflection/contemplation about the transcendent dimension of faith (*sapientia*) and cognitive analysis along the lines of logical and philosophical argumentation (*intelligentia*). In the research and discussions on Spiritual Intelligence and the content of faith, we rely on faith as knowledge and faith as experience with the definition of intelligence as "active knowledge to invisible and spiritual things", which includes spirituality as intelligence.

Because the question of this research is about the content that informs Spiritual Intelligence, the next section will now refer to Spiritual Intelligence and content.

2.4 Spiritual Intelligence and content

A part of the research question is about how the content of faith could enhance Spiritual Intelligence. This paragraph wants to show how certain authors work with Spiritual Intelligence in a very generic way in the form of a few skills or practices, without taking seriously the content which underpins Spiritual Intelligence. It is important to refer to Spiritual Intelligence and the content of faith that is part of a life with Spiritual Intelligence. This section will therefore refer to Spiritual Intelligence and religion, personal experience and perspectives on science, Spiritual Intelligence and identity, and then Spiritual Intelligence and context.

This study wants to ask questions regarding the content (of faith) that influences Spiritual Intelligence and through interdisciplinary hermeneutical

dialogue discover new and shared knowledge. From a theological point of view this research wants to ask about a person's understanding of God, himself/herself and the world in which he/she lives. Spiritual Intelligence is informed by underlying narratives and content, and this research wants to find out what this is and how this can be incorporated into the understanding of Spiritual Intelligence. As mentioned earlier, Spiritual Intelligence is the intelligence with which transformation is facilitated.

This transformation is concerned with the content of the way we understand God and the images that inform our understanding of God. It is also linked to the ideas that we have about ourselves, the image of ourselves and our own anthropology. In addition, it is connected to the way we integrate ourselves and our understanding into our contexts.

Spiritual Intelligence is an example of the current understanding of spirituality in the Western world and it can help to create more connectedness and more awareness. This implies that we can be more connected with our being and that we can live integrated as a human system. In Chapter 3, Dallas Willard (2002: 36-47) refers to the six aspects of the human system.⁵¹

Brian Draper (2009: 139) affirmed the content of Spiritual Intelligence through the following quote: "The way we steer a meaningful path throughout our relationships and 'life worlds' is to live with increasing integrity, becoming true to our **self**, to each other and to **God**, within each situation in which we find ourselves."

Relationships and life worlds are the context within which Spiritual Intelligence is practised. Becoming the true self is part of the content of the person that is enhanced but also influenced by Spiritual Intelligence. This content needs to be explored from a theological point of view. The content of Spiritual Intelligence will be elaborated on by looking at the skill sets mentioned by Wigglesworth and Emmons.

Cindy Wigglesworth (2002-2004) defined Spiritual Intelligence as the innate human need to connect with something larger than ourselves, something beyond our ego-self or constricted sense of self. She referred to a vertical

⁵¹ Six aspects of the human system described in 3.3.2.2.

and horizontal component (adapted from 2003 International Spirit at Work Award Selection Committee). The vertical component referred to something sacred, divine and placeless, while the horizontal component referred to being of service to our fellow humans and planet at large. This speaks about Spiritual Intelligence in a very generic way, with assumptions about content. She also defined Spiritual Intelligence as “the ability to behave with compassion and wisdom while maintaining inner and outer peace (equanimity), regardless of the circumstances” (2002-2004). She then listed the following skills set as representative of Spiritual Intelligence, as illustrated in Figure 2.2:

<p>HIGHER SELF/EGO SELF AWARENESS</p> <p>Awareness of own worldview Awareness of life purpose Awareness of values hierarchy Complexity of inner thought Awareness of Ego self / Higher self</p>	<p>UNIVERSAL SKILLS</p> <p>Awareness of interconnectedness of all life Awareness of worldviews of others Breadth of time perception Awareness of limitations Awareness of Spiritual Laws Experience of transcendent oneness</p>
<p>HIGHER SELF/EGO SELF MASTERY</p> <p>Commitment to spiritual growth Keeping higher self in charge Living your purpose and values Sustaining your faith Seeking guidance from Spirit</p>	<p>SOCIAL MASTERY / SPIRITUAL PRESENCE</p> <p>A wise and effective spiritual mentor A wise and effective change agent Makes compassionate and wise decisions A calming, healing presence Aligned with the ebb and flow of life</p>

Figure 2.2: Skills set for Spiritual Intelligence

Source: Wigglesworth, 2003.

Wigglesworth, like many others working with this construct, assumed anthropology as well as responsibility in the world – inner and outer peace has everything to do with God image and understanding of the self. It is not a spiritual state that happens under all circumstances – this will be irresponsible. When she listed the above skill set of Spiritual Intelligence this could easily underplay the influence of world view.

Emmons (2000: 64) also listed a skill set of Spiritual Intelligence which could easily underplay Spiritual Intelligence as content and more than just specific skills:

- 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 and the divine.
- The ability to utilise spiritual resources to solve problems in living.

The above skills emphasise that Spiritual Intelligence could easily be reduced to a skill set in a very generic way without taking seriously the content which underpins Spiritual Intelligence. This study works from the presumption that the construct of Spiritual Intelligence exists (see 3.1.2 and 3.2.2.1) and asks the question about the content of faith that influences Spiritual Intelligence, from Zohar's perspective, in a hermeneutical dialogue with Willard to find new and shared meaning. The researcher referred to other authors to show the way in which they defined and engaged with Spiritual Intelligence and with spirituality as a generic construct, not taking into account the content of faith. References above include Emmons (2000) and Wigglesworth (2003). Spiritual Intelligence is not something that can only be defined in a specific skill set or behaviour because it works with consciousness (see Figure 2.3).

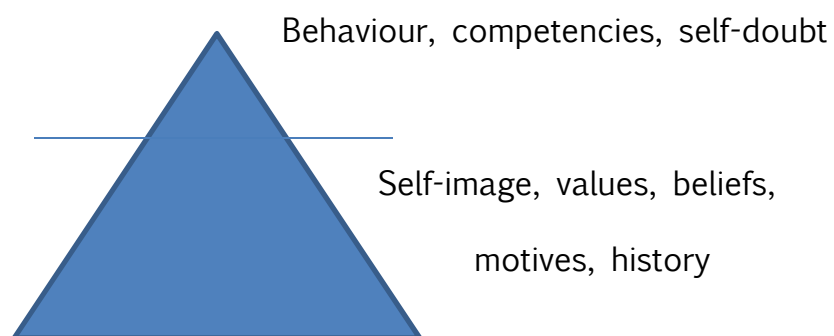


Figure 2.3: The conscious and subconscious mind

Source: Van Jaarsveld, 2003: 22.

The above figure refers to the conscious and subconscious mind of the self. To define somebody, we need to look at behaviour (what they can do) as

well as at the subconscious factors that influence who they are. This will include the values, motives and images that drive us to do something specific, like a specific behaviour.

When looking at Spiritual Intelligence from the perspective of Danah Zohar, the authors are either scared (best scenario) or ignorant (worst scenario) about the narrative and content in which people function. Consciousness and awareness often talk about the underlying informative narratives – the content that informs behaviour. This tacit consciousness is not something you can talk about without talking about your narrative and content of faith. A theological reflection on the content that underpins Spiritual Intelligence can highlight the substantial narrative about God, about self and about engagement with the world. This can bring about a more realistic and rooted view of Spiritual Intelligence and engage spirituality in a manner that can add to an already meaningful construct in people's lives. Although this study will look at Spiritual Intelligence from the perspective of a Christian theologian, this should be applicable to any belief system and the influence of its content on Spiritual Intelligence.

In a post-modern world there is uncertainty about the main narrative and main narratives in general. Within the Spiritual Intelligence theory it may exclude the existence of a main narrative in an attempt not to choose. When we talk about Spiritual Intelligence we also need to be honest about our narratives – because we do not help people if we do not engage their main narrative through language. This study looks for honesty about this main narrative when dealing with people's Spiritual Intelligence.

Zohar (2000: 93) regarded intelligence as the ability to solve problems and create strategies in life. Zohar admitted (2000: 93) that although values were regarded as subjective with no bearing on intelligence, leading theorists realised that values were an aspect of human intelligence after all and that values influenced intelligence. This is very significant for this study as this emphasises the importance of the underlying beliefs on Spiritual Intelligence. Values in people's lives are often based on faith content (what I believe), and Spiritual Intelligence is the awareness and ability to connect and integrate values and behaviour. Zohar acknowledged the importance of content, without stating it directly.

This study explores the content of faith with regard to Spiritual Intelligence, as referred to by Danah Zohar, with reference to three aspects:

- A clear, articulated God image
- A clear, articulated anthropology
- A clear, articulated responsibility in engaged worldview.

This will be argued in Chapter 4 after discussing the work of Dallas Willard in Chapter 3.

After discussing scientific perspectives on Spiritual Intelligence, it is important to start the discussion on Spiritual Intelligence and content with reference to the position of personal experiences within science, because part of the content which informs Spiritual Intelligence stems from personal experience, which is not always viewed as scientific.

2.4.1 Personal experiences and perspectives on science

Within the research process in the context of Theology as Science, it is important that the researcher positions himself in terms of the unknown within the field of Theology.

This study refers to scientific perspectives on Spiritual Intelligence and spirituality, but also wants to take seriously the unique personal spiritual experiences that individuals have. This will again be referred to in Chapter 4 with reference to mystery.⁵² This includes people's experiences of faith and ability to believe in God. These real experiences also need to be brought into the scientific discussion and are also scientific because they are experienced as real through body, mind and whole. Here, Dallas Willard's commented (2006: 268) that science does not deal with reality as a whole, but with some particular part of it, supporting the idea that real experiences are also part of the whole.

When the researcher engaged with Spiritual Intelligence and the possibility of the scientific basis of Spiritual Intelligence, he took into account his faith in something or someone that cannot only rely on scientific evidence – this is

⁵² De Gruchy (2013) and Hyde (2005).

informed by spiritual experiences. Spiritual experiences and meaning making also rely on personal experiences, feeling and emotions, and the interpretation of the individual that is influenced by the story and the context. This is also informed by beliefs and belief systems – the realness of experiences like these is thus not just real in the scientific sense but also real because they are people's experiences and honest encounters with the God in which they believe.

The hypothesis of this study is that even if somebody does not believe in God they still have an image (God image) that influences the way in which they make meaning. If I state my beliefs I also want to have respect for other beliefs and the uncertainty and often unscientific way in which this influences somebody's spiritual experiences. The content of these beliefs is anchored in what is believed and will influence the experience and interpretation and the spiritual experience, but I also acknowledge external influence (God) not dependent on beliefs, content of faith or worldview. The science behind this is complicated, because the content of faith is also influenced by experience of faith and this is not always possible to be scientifically proven.

Personal experiences as part of the whole and part of reality are supported by Zohar in her reference that Spiritual Intelligence is the eye of the heart (2000: 207). She mentioned in this regard that a person who knows God will see without eyes, hear without ears and perceive things that his senses cannot perceive and comprehend without reasoning. This supports the idea that knowledge is more than just scientific evidence and that through personal experiences a part of the whole is created.

2.4.2 Spiritual Intelligence and religion

When Zohar (2000: 8-10) stated that Spiritual Intelligence is not about being religious, she mentioned that wherever she goes across the world people get together over a drink or a meal and very quickly the discussion will turn to God, meaning, vision, values or spiritual longing. People often do not see a connection or relation between their spiritual longing and formal religion, and Zohar is very vocal about the fact that there is no necessary connection between Spiritual Intelligence and formal religion. The researcher agrees with her that very religious people (religious practices) might be low in Spiritual Intelligence and that somebody with high Spiritual Intelligence can often find

significant meaning through formal religion or not at all, but that there is no necessary causality between the two concepts.

We need to think about Spiritual Intelligence and religion when we talk about God image because even when people do not practise formal religion they still have an image of God. So, even when they do not believe in God they still have specific image of God's non-existence, which will influence the way they engage with spirituality. If we go from the idea that Spiritual Intelligence is about the way we make meaning, then spirituality goes far beyond religion and exceeds religion. The researcher's concern is that because we embrace the ideas of Spiritual Intelligence, spirituality might become so a-God (atheist) that everything is spiritual and that we miss the fact that our spirituality is still influenced by our image of God and that this does not need to be religious.

As mentioned in Chapter 1, the researcher will form part of the research dialogue. It is therefore important for the researcher to state his own points of departure and context in terms of spirituality and religion:

I was brought up in a religious home and I love the church, but I feel more comfortable in making a distinction between religion and faith, with religion as the form and faith as the content of what we believe. I am therefore more comfortable to refer to faith as the relationship between me and God, and the content of this relationship is about my image of God, of myself and how I live in the world. It is thus not just about the form of my faith, but specifically the content. The construct of Spiritual Intelligence supported me to integrate this faith content. If Spiritual Intelligence is only about "form" it can easily be reduced to a few principles in an assessment or a few things that we do, but if it is about content it will be more about "who we are", how we live in the world, how we view ourselves and how we view God (the three lines in the research question).

Bono, the lead singer of the Irish pop band U2, is helping to fight poverty across Africa. He has a very special journey with faith, religion and the church, and he explains his understanding in the following way (Stockman, 2005: 18):

I have this hunger in me ... everywhere I look I see evidence of a Creator. But I don't see it as religion, which has cut my people in two. I don't see Jesus Christ as being any part of a religion. Religion to me is almost like when God leaves – and people devise a set of rules to fill the space.

The purpose of this quote is not to be disrespectful or controversial. Instead, it helps the researcher to realise that Spiritual Intelligence can easily be reduced to a humanistic construct where we develop skills to be more spiritual either by being more religious (or doing more religious work) in form, or being so generic about spirituality that we do not acknowledge the transcendental reality that influences one's self-image and world view. This can even be unspoken, but the researcher believes it is still there. In doing this, we might miss the rich narrative and image of what is beyond the self, the *me* in the world – missing the underlying understanding of something or someone greater than ourselves that influences values, purpose and the way we think about ourselves. Zohar underplayed the unique role (contribution) that God image plays in the development and existence of Spiritual Intelligence, as acknowledged by her in person in our discussions. It is quite difficult to prove the hypothesis from the literature apart from stating that Zohar does not mention it.

The chapter on Dallas Willard's work will develop this further and build on options to include the way people understand God as a base narrative that needs to be explored in the development of Spiritual Intelligence. Zohar referred to religion (2000: 8-10) and the science on the God Spot (2004: 11). When she mentioned the God incarnate, that God is in you, it might sound very humanistic and pantheistic but still, this has an underlying image of God even on the belief that it is God in you. She stated that the God Spot accounted for the presence of religious ideas, rites and rituals (2004: 26). Again, the experience of God as an external experience (reality) needs to be acknowledged.

Draper (2009: 105-108) referred to awakening through the process of Spiritual Intelligence as being more aware of God's call in our lives. When we think about the contribution that our image of God makes towards Spiritual Intelligence it is important to mention the experience of God's calling or more generically, the calling in life. To live a meaningful and aware life it is important to feel called to do something. In this context, we have to acknowledge the external experience of calling (God image) and the internal experience of the calling from the heart which will also be influenced by our experience of God and our image of God. This is also influenced by our experience of ourselves and who we need to be (identity), which takes us back to anthropology.

Louw (1998: 185) highlighted the interplay between God image and anthropology. We are made in the image of God. Therefore, our image or God will influence our image of ourselves. The way we experience God influences the way we experience ourselves. If we feel disconnected from ourselves we will also feel disconnected from God. The interplay between image of God and anthropology is thus important to keep in mind when discussing Spiritual Intelligence and identity.

2.4.3 Spiritual Intelligence and identity

Table 2.1 illustrated the distinction between IQ, EQ and SQ, and placed Spiritual Intelligence in the context of “What am I?” or “Who am I?” This places Spiritual Intelligence within the question on identity. The question of identity and anthropology will now be explored by referring to Zohar’s anthropology, because it is important to understand Zohar’s view of the self.

2.4.3.1 Danah Zohar’s anthropology

This study wants to focus on identity from the perspective of the content of faith. Zohar (2000: 24) referred to the “self” on three levels: as ego (rational), associative (emotional) and unitive (spiritual), with the spiritual component in the centre. This is the framework for Zohar’s anthropology. This study will also touch on the work of Brian Draper as his work derived from Zohar’s theory.

Zohar (2004: 6) distinguished between material capital, social capital and spiritual capital, with spiritual capital referring to the question of “What am I?” This supports the hypothesis that Spiritual Intelligence is about identity, with the vital question whether Spiritual Intelligence influences identity or whether identity influences Spiritual Intelligence. The research question of this study wants to emphasise the influence of the content of identity and anthropology on Spiritual Intelligence and asks vital questions about the way people understand themselves and how this understanding contributes to Spiritual Intelligence. These questions call for a clearer understanding of Danah Zohar’s anthropology.

Zohar’s concept of Spiritual Intelligence derives from the way that she views a person and “the self”. She referred to three psychological processes (2000: 6-7): The primary process could be called Emotional Intelligence, based on the associative neural wiring in the brain; the secondary process could be

called Intellectual Intelligence, based on the serial wiring in the brain; while the tertiary process could be called Spiritual Intelligence, based on the neural system which unifies the data across the whole brain. According to Zohar, this process facilitates a dialogue between reason and emotion, and between mind and body. This is a strong framework of Zohar's understanding of "a person" and her anthropology.

Zohar (2000: 115-162) described a new model of the self by combining insights of modern Western psychology, Eastern philosophies and 20th century science. Zohar referred to the levels of the self as the centre (which is transpersonal), the middle (which is associative and interpersonal) and the periphery (which is the personal ego). For her, the spiritually intelligent self integrates all three, with the self as a source for the development of meaning and value. Zohar (2000: 144) further referred to another aspect of the self beyond all form, which is the Source, God or Being, and which bears different names in different traditions. She called each of the three levels of the self by referring to the following aspects of each level:

- The conventional personality
- The social personality
- The investigative personality
- The artistic personality
- The enterprising personality.

According to Zohar (2004), values are the criteria we use to choose one life goal in preference to another. Therefore, values are an aspect of human intelligence. This influences the way we ask questions about ourselves and about who we are. This is why Spiritual Intelligence is about her question: "Who am I?"

Zohar (2004: 6) referred to spiritual capital as a development from Spiritual Intelligence and emphasised the importance of people, organisations and cultures developing qualities that are values-based. These qualities, with the values as content, will develop the ability to act from deep convictions and to be aware where it comes from. When we talk about values, these values

are mostly connected to a source which takes us back to the content of the image of God and further back into the image of the self, with great convictions from values and motives. When people know themselves, they do not only know what abilities or skills they have, but they know who they are in terms of true convictions, the way they want to live these values in the world and their yearning to be more spiritually intelligent and live more integrated lives.

So, values might be referred to as the internal personal drivers that are practised in the world externally, moving from anthropology to worldview. When working with people who are exploring Spiritual Intelligence, we need to look at their image of themselves in the world. This cannot be done through an assessment; it needs to happen through conversation.

2.4.3.2 Who am I?

After the discussion on the anthropology of Danah Zohar, the question on identity and “Who am I?” will be explored based on the work of Zohar and authors such as Brian Draper.

Brian Draper (2009: 127) explained that a life of integrity is a life of centred, embodied wholeness and that living this way will be far more remarkable with a much greater legacy than a life of performance. Often, a life of performance centres one’s identity around others and how you compare to them. We often identify ourselves through competition (Draper, 2009: 66) and describe ourselves through what we witness that we are not. For example: “I am not first, or not as clever or good-looking as someone else.” People who think like this, regard themselves as lesser or losers, thus taking on that identity.

We have to avoid defining ourselves exclusively by that which we are not. Spiritual Intelligence tries to find the centre of motivation through values, motives, beliefs. The researcher, however, believes that Spiritual Intelligence does not take into account the influence of the content of faith on identity and on whole, integrated living. Religion often disables the individual to live an integrated life when religion aids a dualistic God-view, self-view and worldview. Richard Rohr (2009: 18) emphasised this when he stated that much religious seeking is often immature and a dualistic split from any objective experience of the union with God, self or others. According to Rohr,

most of us remain split with formulas and religious jargon on a cognitive level without the ability to participate and integrate into living.

If Spiritual Intelligence is about “what or who you are” it is important for this study to focus on identity. Zohar disclosed something of her own anthropology when she referred to the lotus of the self and the different philosophies of the development and understanding of the self (2000: 123-129). She talked about the self, the associative unconscious and the ego that is connected to a source, like a flower (lotus) that is planted. (This was discussed in 2.4.3.1.) This once again points to a “source” as well as images of something or Someone external (see previous heading) and the interconnectedness between the “self” and the “source”, and the way she assumed the influence of these on Spiritual Intelligence. Her own anthropology thus influenced her understanding and practice of Spiritual Intelligence.

The connection between the God image and self-image (and anthropology) needs to be understood when we think critically about Spiritual Intelligence. There will always be a creative tension between our interaction with God and with ourselves, or in the conversation between us and God, and us with ourselves.

Draper (2009: 108) wrote about the creative tension between overhearing our true selves and overhearing a call from God from outside ourselves, and asking whether there is a difference between the internal conversation and the external “hearing”. Dallas Willard’s reference to *Hearing God* in the next chapter will also support this differentiation.

Rohr (2009: 82) made the following statement regarding the influence of anthropology on worldview: “We do not see things as they are; we see things as we are.”

This statement supports the connection between how we see ourselves and think about ourselves and the way in which we view the world around us and live in this world.

Draper (2009: 55-148) developed this when he explained how Spiritual Intelligence moves one from the experience of the “false self” towards the “true self”. We often define ourselves in terms of what we have, how we compare to others and what we wear, leaving the true sense of inner

identity, an inner and whole integrated self, void. We become so attached to “things” that we often do not know who we are without these “things”. It is sometimes difficult to define ourselves without describing or naming our jobs, house or car. In this way, we often define ourselves in terms of what we are not – not as good-looking, not first etc.

According to the researcher, Spiritual Intelligence is strongly impacted by the way we view ourselves, our definition of ourselves and how this is viewed in terms of the world in which we live, and the relationships and connections that we are part of (anthropology and worldview). To know and live our true selves is being connected to our pain, our belief systems and our history, and to develop the possibility to live a whole, aware life. This means that we also need to see ourselves “through fresh eyes”, as Draper explained (2009: 119). When we choose to see things differently, we will see ourselves, others, the planet and God differently.

Draper affirmed that our identity has a definite connection with our Spiritual Intelligence. He mentioned that in the process of Spiritual Intelligence (2009: 67) we need to be willing to listen carefully to the still small voice in our hearts. The researcher has often wondered whether this still small voice, although inspired through God himself, is not also our own voice and self-talk that come from our understanding of ourselves (identity) in the world. Draper talked about the music within. This further supports the idea that identity and anthropology underpin Spiritual Intelligence. The researcher is of the opinion that Zohar underplayed this and needed to acknowledge the impact of the content of self and anthropology more clearly.

Draper also stated (2009: 69) that we must awaken to our motives of comparing ourselves to others. We are often motivated by this comparison and by competing with others, because often people do not have an internal base idea of who they are.

As this discussion moves from anthropology to the worldview, it is important to state the connection between the two. Smits (1981: 31-55) referred to the relation between worldview and anthropology as a dual unity when he talked about the “levens- en wereldbescouwing” (life and worldview) as a unity, with worldview influenced by nature and culture.

2.4.3 Spiritual Intelligence and context

The following statement from Gardner in 2.2.1.3 emphasised the importance of culture in the academic discussion on intelligence and supported this study by acknowledging the content of people's lives that inform Spiritual Intelligence:

... intelligence is activated or not, depending on the culture in which one lives and one's own value system and that the domains are organised activities in a specific culture that rank individuals...

This links with the assumptions on the underlying content that informs Spiritual Intelligence and also supports the importance of values, as stated in 2.2.2.1.

Smits (1981: 31) said that when we talk about worldview we are talking about the existence of nature as well as the existence culture (thus also anthropology). Worldview can only be scientifically constructed if there is a wise discernment around the scientific data on nature and culture, and the interplay between the two. Therefore, there is an obvious connection between worldview and anthropology, human being in the world. When we talk about Spiritual Intelligence as awareness, awareness always happens between the person and the context, human being in the world.

Hyde (2004: 40) made an important point that it is difficult to describe the concept of intelligence and that intelligence is "culturally relative" because what one particular culture considers as intelligent may in another culture not be considered intelligent. Human history suggests that every culture has some set of values, and that values differ from culture to culture.

According to Zohar (2000: 11), Spiritual Intelligence is prior to any given culture or values:

Spiritual Intelligence precedes values and culture as well as any form of religious expression.

In the interdisciplinary hermeneutical dialogue between the equal partners of Spiritual Intelligence and Theology, it is precisely the focus of this study to find and state the content that precedes Spiritual Intelligence and find new and shared meaning. Even with the scientific evidence (shown in the next paragraph) that forms the basis of the ability to make (spiritual) meaning,

Spiritual Intelligence is influenced by specific content i.e. content on faith and belief.

Zohar said that we live in a spiritually dumb society (2000: 22) and defined spiritually dumb as “losing our sense of values”. Hence, the researcher would like to ask Zohar: But what about faith? A spiritually dumb society, even if it means not having a sense of values, is also a faithless society, not necessarily because they do not believe in God, but because of the view of the world as a place that we own and that we can use and abuse. This view of the world will influence whether we live spiritually intelligent, and the content of what we believe (why we are here) will influence this view of the world.

Draper (2009: 121) said that Spiritual Intelligence helps us to see the world around us with fresh eyes while Zohar referred to the fact that Spiritual Intelligence preceded any culture or values. Which of these comes first? Is it our Spiritual Intelligence that makes us more aware of the world around us or is it our attitude that influences what we see? Is seeing the world with fresh eyes or our view of the world influenced by the values that we hold and that influence our actions of Spiritual Intelligence? There is at best interplay. Again, we need to emphasise that our view of the world will influence the way we see, and that the way we see will also influence our view of the world.

This will be analysed from a theological perspective in Chapter 4.

2.5 Conclusion

The purpose of this chapter was to introduce Danah Zohar and the construct of Spiritual Intelligence for the interdisciplinary, hermeneutical dialogue that will be facilitated in Chapter 4. It was important to understand how Zohar introduced Spiritual Intelligence as the third intelligence besides Intellectual Intelligence and Emotional Intelligence. Spiritual Intelligence is introduced by Zohar as the transformative intelligence, which makes it applicable to Practical Theology and changes it from a personal as well as communal perspective. It is the intelligence that asks: “What am I?” Zohar provided a neural basis for transcendence with her work on Spiritual

Intelligence as well as scientific perspectives on Spiritual Intelligence which could aid the conversation between theology and science.

Spiritual Intelligence is only a prototype within the theological tradition. Theology struggles to engage with this construct because it is a product of late modernity. It could help the theological debate to engage with Spiritual Intelligence because it is an attempt of late modernists to talk about spirituality – an attempt that might be naïve about the main narrative that informs people when they engage with spirituality. This main narrative could be evident when people think about God in terms of their image of God, their main narrative about who they are (anthropology) and their main narrative when they engage the world. This is true in the Christian tradition while it is also applicable to any belief system, whether religious or not. Excluding the main narrative is a typical symptom of late modernity and liberals. Hence, this study wants to comment on the ruling spirituality in the world context that is often excluding the main narratives that inform people on an everyday basis.

This chapter provided an overview of the work of Danah Zohar as well as a wider perspective on the construct of Spiritual Intelligence, with reference to authors such as Draper, Emmons, Gardner, Hyde and MacHovec. The purpose was not to argue the existence of the construct of Spiritual Intelligence, but to take note of the critique and to engage with Zohar's view on Spiritual Intelligence. This called for a look at the theory of intelligence and at the scientific perspectives on Spiritual Intelligence as well as spirituality. It was also important to understand Zohar epistemologically and to understand other neuro-scientific perspectives on the construct. The researcher kept the question on the content of faith within Spiritual Intelligence in mind and focused on Zohar's perspectives of the content of faith with reference to her God image, anthropology as well as her world-view and context.

To serve the purpose of this study, namely to have an interdisciplinary hermeneutical dialogue between Spiritual Intelligence and Theology, it is important to respect Zohar and her work as an equal partner in the dialogue. Understanding her views of the construct is therefore important. For the dialogue to be post-foundational it is important to be open to the unique contribution that Zohar made to the conversation on Spiritual

Intelligence and to be open from a theological point of view in order to learn from her.

The next chapter will look at the work of Dallas Willard as the other partner in the envisaged dialogue to find new and shared knowledge on Spiritual Intelligence.

CHAPTER THREE: Theological perspectives from Dallas Willard

3.1 Introduction

In this chapter, the writings of Dallas Willard will be used as the primary resource to discuss his theological perspectives. In his work *Divine Conspiracy*, Dallas Willard conveyed the essence of this work in the following words (1998: 94):

... because we are spiritual beings it is for our good, individually and collectively, to live our lives in interactive dependence upon God and under his kingdom rule.

This also supports the three hypothetical lines of this research, namely God image, self/anthropology and worldview (responsibility). *The person (self) as a spiritual being is in interactive dependence (God image) on God in the kingdom (worldview)*. These lines will be used in a Christian theological application in this study. However, the researcher wants to emphasise that these three lines from Dallas Willard will be applicable in any belief system and can be translated in different ways in any belief system.

The purpose of this chapter is to explore the theory and theology of Dallas Willard and to position him as an equal partner in the envisaged hermeneutical dialogue on Spiritual Intelligence. It is also important to apply his theological principles as a lens in the dialogue. This study asks questions about the content that underpins Spiritual Intelligence, and engages with Theology and Spiritual Intelligence through an interdisciplinary hermeneutical dialogue between Zohar and Willard. The purpose is to find new, shared knowledge together. For this, it is crucial to understand Willard's work and theology.

Willard (2002: 214), in his book *Renovation of the Heart*, urged his readers to take particular things that slow them down and sins that entangle them, and to put them aside in a sensible, methodical way. Even if we run at a fast pace we need to run with enough patience to be aware of the important moments and stories along the way. This is the ability to live in a way that is slowing down, a way where we are more aware and more

connected to the stories in our lives and more integrated as human beings. Willard referred to the elements of a human being and said that the “soul” integrates everything for living in the kingdom. The practices of slowing down are exactly the focus of Spiritual Intelligence, which is the ability to live with more awareness and to integrate this awareness.

Brian Draper (2009: 97) explained that we (society) lost our sense of story, and that we live disconnected from the important stories in our lives. He referred to Douglas Coupland (2003), mentioning how often in the consumer culture of the day (elaborated on in Willard and Zohar’s words) we become de-narrated and in a sense do not have a life. When we lose our sense of where we come from, we again need to get a sense of story. This also applies to people who live fast-paced lives and miss important moments.

With reference to Spiritual Intelligence, we can easily lose our sense of story in terms of God, self and the world when we are not connected and aware of the influence of the story of God in our lives (content of God image), the story of ourselves (anthropology) and how this content influences meaning, interpretation and the story that we are writing in the world. This is also true of those who do not embrace the paradigm of faith in God – the story would still have a transcendental reality, a reality of self and a reality of context.

The theological perspectives of Dallas Willard will be unpacked in this chapter to aid the process of the interdisciplinary hermeneutical dialogue that will be facilitated in Chapter 4. By using an interdisciplinary dialogue from the perspectives of Zohar and Willard, the researcher hopes to get a sense of content as the basis of Spiritual Intelligence, not taking away anything, but adding important content in the process of Spiritual Intelligence for individuals. This envisaged dialogue will be about the theory of a specific individual, namely Dallas Willard, with Willard providing the knowledge and context. In this regard, Willard (2006: 268) argued in the *Journal of Psychology and Theology* that “we would best think of knowledge as the capacity to represent a subject matter as it actually is on an appropriate basis of thought and experience”.

This idea of knowledge helped the researcher to take the person and the context seriously with regard to theory building and application between Spiritual Intelligence and Theology.

The key theological concepts from the work of Dallas Willard will be discussed under the following heading

3.2 The theology of Dallas Willard

The section will discuss the key theological concepts of Dallas Willard and look at the application of these concepts. To achieve this, the researcher will interpret Willard's work as a theologian to assess the themes that transpire from his work. Willard's theory on spirituality will then be discussed based on his references to the image of God, self and the world.

3.2.1 Key theological concepts

The research question asks about the responsible integration of the content of faith into Spiritual Intelligence. Working towards the anticipated interdisciplinary dialogue between Danah Zohar and Dallas Willard, the theology of Willard first needs to be understood as a possible key to this search for content. Reading Willard's work, the researcher made theological interpretations of the main themes that he attended to.

Spirituality in human beings is not an extra or superior mode of existence. It is not a hidden stream of separate reality or a separate life running parallel to our bodily existence. It does not consist of special inward acts even though it has an inner aspect. According to Willard, it is rather a relationship of embodied selves to God that has the natural and irrepressible effect of making us alive to the kingdom of God – here and now in the material world (1988: 31).

Christianity can, according to Willard, easily become alienated from our everyday existence or, as referred to in the introduction, the sense of story. Therefore, the presentation of the gospel needs to do justice to that. From the above words of Willard, the *kingdom* metaphor as a concept and the relationship with God and the material world are crucial in the story of the individual. Other theological concepts that are important to Willard include *salvation, heaven, discipleship, discipline, spiritual formation, character* and *eternal life*. The researcher selected these concepts to carry the story of Willard's work. These concepts are also important for the research question on the responsible integration of the content of faith into the application of

Spiritual Intelligence. The kingdom metaphor of Dallas Willard is the context and worldview in which a relationship with God as an individual is formed.

3.2.1.1 Kingdom

Dallas Willard explained the kingdom metaphor in his book *Hearing God*. The kingdom metaphor is the central concept in his theological application. The kingdom theology is a lens through which we understand God and the world. God as King “rules” the world as the kingdom. In this kingdom, He also translates power to human beings (1984: 130).

Willard emphasised that we all have a realm that is uniquely our own and in which our choices determine what happens. He called this a kingdom, a queendom or government (1998: 29-30). John Calvin⁵³ (1977: 28) remarked that everyone carried a kingdom in his breast – each person has a dominion within a domain of reality. God created us and has given us a range of will within His dominion. Only if we find the kingdom daily with our neighbour can we settle, rule and reign with God.

Willard stated that a person’s kingdom is the range of effective will – our kingdom is that in which we have a say. God made human beings to rule, reign and have a dominion in a specific limited sphere. God made a “creation covenant” with human beings to be responsible before God for life on earth (Genesis 1: 28-30), and we need to exercise this rule with God. Although we fell away from this responsibility (the fall), God still pursued us and has redemption on our rule. We need to be responsible as God invited us back to rule with Him in the kingdom and God extended our rule into eternity (Matthew 25: 34).

However, it is still God’s kingdom, His rule and His effective will. His will is the organising principles of His kingdom, and everything that submits to those principles, by choice or by nature, is within His kingdom. His kingdom is now at hand (translated from Matthew 3: 2; 4: 17; 10: 7; Mark 1: 15 and Luke 10: 9-11) as a past and completed action; the kingdom has come (1998: 36). God’s rule is a reality and it is present in action and available through the person Jesus Christ. Willard emphasised that the kingdom is not

⁵³ Translation of primary source: Calvin translated by Van Andel (1977).

something to be accepted now and enjoyed later but something we enter now (Matthew 5: 20; 18: 3; John 3: 3-5). Jesus stepped into the world and made the kingdom available to all.

This theological concept is crucial for this study in terms of the third line of the research question, namely the worldview and applicability in terms of Practical Theology⁵⁴. Willard's whole view of God and the self is embedded by the worldview as the kingdom of God, and this influenced his interpretation of responsibility, self-image and God image. If Spiritual Intelligence is the ability to live integrated and aware in the context in which we find ourselves, this is a very important lens from a theological point of view to enhance responsibility in the kingdom. Willard's concept of eternal life in the kingdom and its influence on anthropology will be unpacked next.

3.2.1.2 Eternal life

The eternal life (Willard, 1998: 7-41) in the kingdom is available to all in the here and now and we are invited or born into this kingdom into the heart and life of God, which is eternal. God makes Himself and His kingdom available in a simple Way, through Jesus Christ. In Willard's words (1998: 19), Jesus offers himself as God's doorway into life that is truly life.

Willard is making it clear that the kingdom and the message of Jesus is about entering the eternal kind of life now. According to Willard, the eternal life applies not to the day when you die. Instead, the eternal kind of life through Jesus should be about what to protest and how to vote – the gospels do not just speak of preparing for the day when you die, but about correcting practices and conditions today in the here and now. The eternal kind of life is the moment-to-moment human existence in Christ, living ordinary lives and coping with daily surroundings. A human life should not be and is not destroyed by God's kingdom but is fulfilled in it. For Willard (1998: 41), this kingdom comes through kindness and sacrificial love. Human beings make their present life eternal life. Humanity remains God's project and His initiative, but in this eternal kind of life He gives human beings space.

⁵⁴ Heitink (1993: 202) applied practical theology to Christian faith's focus to change and renew individuals and societies from the eschatological perspective of God's kingdom.

This theological concept impacts the second line (part of the research question) of this study, namely the anthropology or the view of the self. The theological anthropology is impacted by the idea of an eternal kind of life which views the individual as part of something bigger and as responsible within that. From the perspective of Spiritual Intelligence, the view of the self in this context will be greatly influenced by this theological concept and also by the idea of salvation, as will be discussed in the next section.

3.2.1.3 Salvation

In the article “Gray Matter and the Soul” in *Christianity Today* (2002: 18), O’Connor wrote about Willard’s ideas on the difference between the soul and the brain, saying that “redemption in Christ is a retrieving of the entire person from alienation from God and opposition to God”.

After “the fall”, there was redemption of our rule in the kingdom if we take Willard’s kingdom metaphor as the overall theological metaphor. Salvation is closely linked to the topic of eternal life, as discussed above, although Willard’s idea of eternal life is more than just salvation from sins, but eternal life now (1 John 5: 11-12). To take this argument further, Willard asks the question in his work *The Spirit of the Disciplines: Understanding How God Changes Lives* (1988: 28): “Why is it that we look upon our salvation as a moment that began our religious life instead of daily receiving it from God?”

Salvation should encourage human beings not to remove the essence of faith from our daily lives and relocate it in specific times and places (church services, study groups). Instead, we should take Jesus home, not leave Him at the church service. Therefore, Willard says *salvation is life* and it should not be removed from the essence of daily life. It is not just mere forgiveness of sins or redemption after “the fall”, but a new order of life. As Romans 5: 10 points out: “We are saved by His life.” Salvation according to Willard can thus not just be about His death for our sins alone, but about His life and our lives today through *disciplines* which will be discussed in 3.2.1.5. The grace through His resurrection is available and saves us moment by moment today and should give life, inform life and align life.

It is also important to reference Willard’s interpretations on *sin* and *being lost* in his book *Renovation of the Heart* (2002: 5-14), which will be referred to later in this chapter when dealing with self, anthropology and identity. It is

worth mentioning that according to Willard sin is more about choice and that the realities we see around us should not be explained purely from the principle of sin as a condition of human life.

Willard referred to Paul describing in his letters people who are lost. The fact that people are lost should not just be interpreted theologically from the outcome which is hell, but also in terms of being out of place. When human beings are lost to God they are not where they are supposed to be in His world, thus not caught up into His life. Being out of place, not busy with what we should be busy with is the essence of being lost. Again Willard challenged the notion that being lost is a static state, rather not knowing now where we are and where we want to go, lost to ourselves in our choices, locked in self-worship and denial of God that we cannot want God. Therefore, salvation is necessary in the here and now to be saved in our choices every day.

Salvation according to Willard in his book *Hearing God* (1984) should focus on our aliveness to God. With reference to Romans 6: 11 (1983), to be “dead to sin and alive to God” requires us to identify with the Christ-life and take a stand as to who we are in this new life. We therefore need to take a stand against sin that is still in our life but also settle in our will to live towards who we intend to be (and already are through salvation). So redemption after “the fall” was not a once-off act, but is rather a progressive process (1984: 160).

In one of the most powerful question-answer discussions that John Ortberg had with Dallas Willard, he asked Willard (Vimeo.com 2009): “So, Dallas, how would you respond to the statement that the Christian faith provides us with salvation in order to go to heaven when we die?” Willard responded: “No, John, it is in order to go to heaven before you die!” For the researcher, this is the essence of Willard’s understanding of salvation and the eternal kind of life. With reference to *Spiritual Intelligence*, “the eternal kind of life” will impact the view of the self as well as the world that we live in. This impacts identity and awareness of who we are in the world. Salvation then is also connected to the theological concept of heaven, which will be discussed next.

3.2.1.4 Heaven

Willard in his book *Divine Conspiracy* (1998: 78-80) described heaven as *God that is right here looking after human beings*. In the Old Testament God is a God present with His knowledge and power for those who trust Him: “The heavens are always there with you no matter what, and the first heaven in Biblical terms is precisely the atmosphere or air that surrounds your body” (Willard, 1998: 78).

Willard (1998: 78) stated that “heaven” is invading human space and that the idea of heaven only as a distant place in outer space caused much damage to the practical faith in Christ. Jesus shows us that heaven and God are always present; it is therefore no surprise that human beings feel so alone if they locate heaven so far away.

Referring back to the kingdom metaphor, heaven is the kingdom among us. Willard referred to the different uses of the phrases “kingdom of heavens” and “kingdom of God”. Heaven could be used to refer to God and it is instructive of how God relates to human beings – God in relation to human beings. In that sense heaven could be and always is a place on earth. In the practical application of faith in Jesus human beings thus participate in God’s relationship and attendance in the world. If God is with His people looking after human beings then the individuals themselves need to participate in that and make life in the kingdom more heaven for each other. A human being who believes in Christ wants to take this understanding of heaven seriously in the practical faith in the kingdom life here and now. This is where Willard started or continued to talk about spiritual formation, spiritual transformation and character formation through discipline, which will be discussed in the next section.

In terms of Spiritual Intelligence and the view of the world and the view of the self, this theological concept will influence awareness of the self in the context in which we live. The understanding of heaven as a place where we need to get to will enhance emotions like fear and the understanding of heaven as created with God in the here and now (heaven on earth) will impact differently on self-awareness.

3.2.1.5 Discipline

Willard wrote about spiritual disciplines in his book *The Spirit of the Disciplines: Understanding How God Changes Lives* (1991) and clarified that spiritual discipline should not be about mere outward performance but about holistic life as spiritual. He also related disciplines to human existence. This is in line with the previous discussion on concepts of kingdom, eternal life, salvation and heaven as applicable in life in the here and now and integrated in life as a whole. As mentioned in Chapter 1, the concept of Spiritual Intelligence is about integration and integrity (Willard, 1992: 152).⁵⁵

... the entire question then of discipline, therefore, is how to apply the acts of will to our disposal in such a way that the proper course of action, which cannot always be realized by direct and untrained effort, will nevertheless be carried out when needed.

Willard emphasized the body's essential part in spirituality when engaging the issue of discipline. The preparation for every action in life, especially spiritual, should involve bodily behaviours without effort, with *untrained effort*. In a talk in Stellenbosch in 2010⁵⁶ Willard referred to spiritual transformation through transforming character. He said that discipline will help us to have trained behaviours in our character and that it will happen effortlessly because it is integrated into our character. He described a discipline for spiritual life as nothing but an activity that we undertake to bring us into more effective cooperation with Christ in His Kingdom. He called spiritual disciplines "exercises unto godliness" (1991: 156).

The disciplines that Willard referred to will be described shortly because discipline is one of the key theological concepts and part of the praxis of Willard's theology. He linked these practices to character, which is important with reference to the tangencies that are described in the next chapter⁵⁷. Willard (1991: 156-192) referred to the following spiritual disciplines:

⁵⁵ Integro stems from integer which means "to make whole" (Cassell's Latin Dictionary, 1959: 317).

⁵⁶ In 2010, Willard did a presentation in Stellenbosch about spiritual transformation and discipline.

⁵⁷ Tangencies are described in 4.5.

Disciplines of Abstinence: solitude, silence, fasting, frugality, chastity, secrecy and sacrifice.

Solitude

According to Willard (1991: 160-162), solitude is the purposeful abstinence from interaction with other human beings and choosing to be alone and to dwell in the experience of isolation from other human beings. In solitude, we confront our own soul with conflicts and obscure forces and find perspective. For Willard, solitude is the beginning of the spiritual life and one of the fundamental aspects of spiritual disciplines.

Silence

According to Willard (1991: 163-165), silence is the closing of one's soul from sounds and noises. Also, silence goes beyond solitude. Silence allows life-transforming concentration upon God. Silence enhances true listening and is often a very strong testimony to faith. This life with quiet inner confidence is very difficult, but often desired by many.

Fasting

According to Willard (1991: 166-168), by fasting we abstain in a significant way from food, which teaches us a lot about ourselves. It brings awareness of how food brings comfort and pleasure in different ways. Fasting confirms dependence on God and finding a source of sustenance in Him rather than in food. Fasting is also an important way of practising self-denial that is required of everyone that follows Jesus. It teaches self-control, moderation and restraint.

Frugality

According to Willard (1991: 168-170), frugality is to sustain from using money or goods in a way which gratifies the desire for status, glamour and luxury. The purpose of frugality is to free us from a multitude of desires that will prevent practices of justice, love, mercy and humbleness.

Chastity

According to Willard (1991: 170-172), chastity is the spiritual discipline where we purposefully turn away from engaging in the sexual dimension of relationships. It has an important part to play within marriage, but it is the disposal of sexual acts, feelings, thoughts and attitudes within the whole of life. Because sexuality reaches into the essence of being, this discipline helps to be aware of the effect of sexuality.

Secrecy

According to Willard (1991: 172-174), secrecy is to abstain from causing good deeds and qualities to be known. This helps to tame the hunger for fame, justification and the attention of others. In the practice of secrecy the continuing relationship with God is experienced independent of the opinions of others. Secrecy teaches love and humility before God and others.

Sacrifice

According to Willard (1991: 174-175), sacrifice is the last of the disciplines of abstinence. This is to abstain from the possession or enjoyment of what is necessary for living. This is where we forsake the security of meeting our needs. It is the total abandonment to God – although sacrifice is a service it is also a discipline and a need to give to God.

Disciplines of Engagement: study, worship, celebration, service, prayer, fellowship, confession and submission (Willard, 1991: 156-192)

Study

According to Willard (1991: 176-177), study is the discipline where one engages oneself with the written and spoken Word of God. This is the counterpart of the discipline of abstinence that is called solitude. With the discipline of study one strives to see the Word of God at work in the lives of others, in nature as well as in history. Part of study is to meditate on the Word of God. This studying also includes the studying of the lives of disciples through the ages.

Worship

According to Willard (1991: 177-179), worship is the discipline of the expression of the greatness of God through the use of words, rituals and

symbols. This is a meeting between God and our words and thoughts. When we worship, we fill our minds and hearts with wonder about God and His actions in the world.

Celebration

According to Willard (1991: 179-181), celebration as discipline is to concentrate one's life and work as God's work and gift. When one engages in celebration one enjoys life and the world with confidence in God's goodness, beauty and greatness. This means to come together with others to eat and drink, sing and dance and tell stories about God's action in the world. This celebration is earthly and sensual. Celebration as discipline makes sorrows seem small.

Service

According to Willard (1991: 182-184), service as discipline is about training oneself away from arrogance, possessiveness, envy and resentment, with active promotion of the good of others. This is a very important discipline for people who find themselves in positions of leadership, influence and power. It is the purpose of the discipline of service to meet all persons who cross one's path with openness to serve.

Prayer

According to Willard (1991: 184-186), prayer as a discipline is the active communication and conversation with God. Prayer always involves other disciplines and spiritual activities such as worship, solitude, study and fasting. This happens aloud or in one's thoughts. Prayer also gives the readiness to pray again and from moment to moment in an active conversation with God. Prayer and Bible study were often emphasised in the Protestant churches without being serious about the other disciplines, or it is easy to pray without prayer being a discipline.

Fellowship

According to Willard (1991: 186-187), fellowship as a discipline is to engage together in activities such as study, prayer, worship and service with other disciples. This is the contact between the members of the body of Christ.

Through fellowship the gifts of the spirit are distributed between the members of the body of Christ. This is the practice of the unity of the body and its reciprocal nature.

Confession

According to Willard (1991: 187-189), the discipline of confession functions within fellowship. Through confession one trusts others to know one's deepest weaknesses and failures. This is to lay down the burden of pretending and let others know a part of one's soul. Confession also helps to avoid sin and makes deep fellowship possible. Willard believes true confession always goes with restitution. Confession is one of the most powerful disciplines for the spiritual life and it needs a considerable amount of maturity.

Submission

According to Willard (1991: 189-190), the discipline of submission sustains the highest level of fellowship with humility, complete honesty, transparency, confession and restitution. In submission one engages with the experience in one's fellowship to help to do the things one likes to do and to refrain from the things one does not want to do. One of the aspects of submission is servant hood.

These disciplines will bring us effortlessly into the kingdom life in cooperation with Jesus' life. This is applicable to Spiritual Intelligence because intelligent spirituality and awareness go hand in hand with good habits that come through discipline. These disciplines are applicable to Practical Theology as the praxis of faith. The spiritual disciplines bring faith into action and form integrated habits. These good habits help to form character and can lead to personal transformation which is also spiritual transformation. This spiritual transformation is the connection with Practical Theology.

3.2.1.6 Discipleship, character, spiritual (trans-)formation

We can easily see the connection between discipline and discipleship just by looking at the words. Willard continuously referred to the phrase "the character of Christ", also in the subtitle of the book *Renovation of the Heart*,

putting on the character of Christ (2002) and in *Revolution of Character* (Willard & Simpson, 2006).

Discipleship was to be a normal part of salvation, not an option or an afterthought as Bill Hull stated in his article in *Journal of Spiritual Formation & Soul Care* (2010):

Jesus told us explicitly what to do. We have a manual, just like the car owner. He told us, as disciples, to make disciples. Not converts to Christianity, nor to some particular "faith and practice." He did not tell us to arrange for people to "get in" or "make the cut" after they die, nor to eliminate the various brutal forms of injustice, nor to produce and maintain "successful" churches. These are all good things, and he had something to say about all of them. They will certainly happen if, but only if, we are [his constant apprentices] and do [make constant apprentices] what he told us to be and do. If we just do this, it will little matter what else we do or do not do.

Disciples follow the Rabbi to the best of their ability with the eventual purpose to become like the Rabbi. Discipleship therefore is to be transformed daily into Christlikeness. This is also a process of constant seeking with no easy formulas (2002: 65), but when we look at the theological emphasis of Willard on kingdom it is easy to see where he is going with this.

Willard (2002: 36-42) described the basic elements of human existence, which will be looked at later in this chapter. This anthropology will go a long way to be the connection between Spiritual Intelligence and Theology in the critical trans-disciplinary analysis. This means transformation of all the elements in human existence – transformation of the mind, of will and character, of the body, of the social dimension and of the soul. Spiritual transformation is thus not just spiritual in a sense where it is separated from life, but transformation of the whole of life centring in the soul.

Practical Theology is about restoration and transformation according to Moltman (1979: 10)⁵⁸ in his book *Hope for the church: Moltmann in dialogue*

⁵⁸ Cross-refer to Heitink's (1999: 6) emphasis on Practical Theology's purpose to influence and change the praxis of faith and faith in action and the link between Practical Theology

with Practical Theology. One of the remarkable things about human beings is that they are capable of restoration – this happens through discipleship but mainly through grace. Moltman (1979: 21-36) supported this with his emphasis on practical theology and hope as well as the theology of the cross. This aspect of transformation in Practical Theology is supported by Tracy (1983: 72-81)⁵⁹. The process of spiritual transformation is described by Willard (2002: 49-51) as losing your life to find it, taking up the cross, counting the cost, with a centrality of giving and taking on the character of Christ.

Willard (1988: 53) defined the pattern of habitual ways in which a person comports his or her body as the individual's *character*. This can be conforming to the conscious intentions of the individual or not. This is the way in which people utilise their power.⁶⁰

In an interview between Richard Foster and Dallas Willard in 2005, the difference between discipleship and spiritual formation was discussed. Willard said that spiritual formation is character formation and discipleship is the process (Christianity Today, 2005). Character formation is possibly an important link to Spiritual Intelligence from a theological point of view. Character and character formation will be discussed later in Chapter 4.

Willard made an interesting observation in *The Spirit of the Disciplines: Understanding How God Changes Lives* (1988: 258), namely that the word *disciple* occurs 269 times in the New Testament and the word *Christian* only three times. The term *Christian* was first introduced to refer to the disciples in Acts 11: 26 according to Willard, where discipleship referred to the kind of life in the early church as basic transportation in the kingdom of God. Although human beings cannot be with Jesus in the same way as the disciples in the New Testament, Willard emphasised that the priorities, intentions and inner attitudes (heart) should be the same today. It is therefore important to ask whether we are by our current standards only

and transformation as discussed in 1.10.1 with reference to Hendriks (1993) and Dulles (1985).

⁵⁹ Cross-refer to 1.10.1 where the focus of practical theology is on transformation (Heitink, 1993; Hendriks, 2004; Dulles, 1985).

⁶⁰ Human power will be discussed in 3.3.2.6.

Christian or whether we truly have the intention to be disciples. Following Christ should be a fulfilment of the highest human possibilities and life's greatest opportunity in the here and the now.

Although spirituality is one of the key theological concepts of Willard, this will be looked at separately in 3.2.2. It is important to state the connection between character, discipleship and spiritual transformation and Spiritual Intelligence because the other theological principles are the context and the images that Willard is using. However, spiritual transformation through the process of discipleship with the inner formation of character is the practical part of practical theology. Spiritual Intelligence through the lens of Willard could be the formation of inner character to be more integrated human beings in the context in which we live while discipleship could be translated as the process of self-awareness and inner change.

3.2.1.7 Applying the theological concepts

These theological concepts are the basis of Willard's understanding of faith and the basis of the content of his theology to step into dialogue with Spiritual Intelligence. It is important though in the interdisciplinary hermeneutical dialogue to also look at Zohar's content or lack of content, because in this interdisciplinary process and the hermeneutical paradigm we look at reality together and define reality from both sides and through both lenses.

This Chapter focuses on the content of Willard's theology as a lens in the envisaged dialogue with Zohar. However, the research and interdisciplinary discussion need to be balanced, hence the Chapter on Zohar's work. It is important to make sure that the research dialogue does not make one of these disciplines absolute. There is a great risk to make theology absolute and to only analyse Spiritual Intelligence from a theological point of view, assuming that theology cannot learn anything in the trans-disciplinary process. This research process therefore needs to look at reality from both disciplines.

The purpose of this chapter is to apply Willard's theological concepts as a lens and to conduct an interdisciplinary hermeneutical dialogue between Spiritual Intelligence and Theology, thus between Danah Zohar and Dallas Willard. With reference to the research question, Spiritual Intelligence will be

influenced or developed by focusing on the content of faith. The content from the kingdom perspective is that God is king (God image), human beings are servants with power (anthropology) and the world is the kingdom.⁶¹ If a person lives spiritually aware, the kingdom metaphor will influence his or her understanding of God, self and the world and the way in which he or she relates meaning into the world through his/her life. Zohar referred to servant leadership and the metaphor of service could be interpreted from Jesus' life.

A separate theological concept that now needs to be looked at is "spirituality" and this will be discussed with reference to "spiritual reality". The reason for this is to find the content that underpins Willard's theory on spirituality and to apply this in dialogue with the content that underpins Zohar's definition of spirituality. This is applicable because the research asks the question on the responsible integration of the content of faith into the construct of Spiritual Intelligence, and within theology Spiritual Intelligence is about applied, integrated spirituality. It is therefore important from a theological point of view to understand Willard's references to spirituality. This will inform the dialogue process later in the study.

As stated earlier,⁶² there is a definite connection between Spiritual Intelligence and Willard's term "character formation", and this is applicable to his understanding of spirituality as he used the terms *spiritual formation* and *character formation* together.

3.2.2 Willard on spirit and spirituality

Although spirituality is defined in Chapter 1, it is important to take note of Willard's definition of spiritual reality, or for that matter the non-definition. He mentioned that spirituality cannot be avoided and that it has become increasingly common, but often the meaning of "spiritual" or spirituality is unclear and can be confusing. Lastly, spiritual life, space and spiritual reality, as described by Dallas Willard, will be discussed.

⁶¹ This will be developed in Chapter 4 and Chapter 5.

⁶² See 3.2.1.6.

3.2.2.1 The “spiritual” as life

Willard mentioned (2002: 4) that science does not tell us much about the inner life of a human being (refer to Chapter 1 – theology as science). Science can tell us about interesting correlations between inner life and the social or physical world where the subject matter of science is physical and measurable in the world of the five senses. But in that way science misses the heart of the person – the part that is not social and physical and measurable. The spiritual side of human beings remains hidden in a way although it is never entirely out of our mind. We are constantly aware of the spiritual side of life, especially in terms of aspects that really matter. Willard stated that “the spiritual” simply is our life, no matter what grand theories may hold. Spirituality is not an alternative lifestyle option or something to add to an already busy schedule. Richard Rohr (2009: 46) emphasised this when he said that we often try as human beings to become more spiritual, forgetting that we are spiritual beings who need to become more human. With this comment, Richard Rohr supports the theology of Dallas Willard.

In this way, “the spiritual” is part of the person, but also part of God or one’s transcendental reality’s presence in the human space, which takes us to the space inhabited by God.

3.2.2.2 Space inhabited by God

Willard (1998: 85-90) said that to make sense of the practice of the kingdom of heavens, it is important to understand the connection between “spirit”/“spiritual” and “space”. Willard made the point that people often say that God is not in space at all but only in our heart. This understanding raises the question of God’s relation to space and questions on God in the physical world remains unsolved. Willard wanted to understand “spirit” better in order not take “spirit” out of space, beyond space, or simply in the heart. The path is to understand and reflect on our own make-up. He described it as follows (Willard, 1998: 86-87):

I am a spiritual being who currently has a physical body. I occupy my body and its proximate space but I am not localized in or around it. You cannot find me or any of my thoughts, feelings or character traits in any part of my body. Even I cannot. The unity of experiences that constitutes a human self cannot be located at any point in or around this body through which we live, not even in the brain. Yet I am present as agent with and about my body,

and in turn what my body undergoes and provides influences my life as a personal being.

Willard explained that roughly God relates to space as human beings relate to their bodies. God occupies and overflows it but cannot be localised in it. By saying this, it becomes obvious that one cannot make the assumption that space is empty. Not finding God in space when travelling through it does not mean that space is empty. The same applies to not finding me/myself when travelling through space, or opening up my body does not mean I'm not there!

3.2.2.3 Spiritual reality according to Willard

Within scientific research, “spiritual reality” is a complex matter. Willard (1998: 90-96) wanted to rethink the problem of how God is present around us in space and to have a deeper understanding of the spirit or spiritual. He referred to the kingdom of heavens that is happening here and now and the person or the self that experiences feelings, thoughts and will. For him the “spiritual” develop through this, but that “spiritual” is also something that a person is by nature. He made the following helpful references.

The spiritual is:

- Non-physical – something not perceptible through the five senses and mostly something not seen. This connects with Zohar’s self-awareness because when you are aware of something you can see it in your mind but it is a thought or a wish and non-physical. It is not localisable in space.
- The Ultimate Power – spirit is a form of energy, because it moves people and work, and therefore has energy.
- Thought – people think and their thinking picks out specific things in the present or past. This is a cognitive aspect of being spiritual.
- Valuing – our will is to choose things we set against other things through feeling, emotion or valuation.

What is enlightening about these viewpoints is that they almost de-spiritualise “the spiritual” from a fundamentalist and dualistic angle. This has significant benefits in the conversation with the work of Danah Zohar, which will also describe spirituality in a wider perspective and from within. Each of the

dimensions that Willard described above is an aspect that people find in themselves, sometimes without having the ability to describe it in detail.

After looking at the key theological concepts that Willard referred to and his clarification of “the spiritual”, the three aspects of the research question on the content of faith will be discussed. Willard’s theological concepts as well as his definition of “the spiritual” will be applicable in all three parts of the research question.

3.3 Willard’s reference to God image, self and world

Dallas Willard’s reference to spirituality illustrated that for him every aspect of life is spiritual. His reference to God image, self and the world supported this as an important part of his theology. The following statement is a good summary of these three aspects from his perspective (Willard, 1998: 94).

Because we are spiritual beings, it is for our good, individually and collectively, to live our lives in interactive dependence upon God and under his kingdom rule. Every kind of life, from cabbage to water buffalo, lives from a certain world that is suited to it. It is called to that world by what is. There alone is where its wellbeing lies. We ought to be spiritual in every aspect of our lives because our world is a spiritual one.

Willard (1984: 148) described that it is through the action of the *word of God upon us, throughout us and with us* that we come to have the *mind of Christ* and thus *live fully in the kingdom of God*. The researcher interpreted the three lines (content) or images (lenses) in human existence (explained in Chapter 1) as a transcendental reality, a reality of self and a reality of context with responsibilities – with reference to Willard (1984) – as:

- “the word of God upon us, throughout us and with us” – God image (transcendental reality)
- “the mind of Christ” – reality of self (anthropology)
- “live fully in the kingdom of God” – reality of context and responsibilities (worldview).

The first point of discussion will be Willard’s reference to the image of God and a reference to his book *Hearing God*, touching on his references to

“listening actively” to God and the authority of Scripture within this listening process. Within the listening process it is important to discuss Willard’s reference to hearing God’s voice and to listening to one’s own voice to get some intellectual clarity on God’s revelations.

3.3.1 Image of God

Willard placed strong emphasis on the images of God. The researcher will elaborate on this by discussing his references to the God image, hearing God, listening actively, authority of Scripture and then his emphasis on the interplay between God’s voice and a person’s own voice and interpretation. The experience of God and His image is experience and, as the following quote suggests, has much to do with seeing (Elizabeth Barrett Browning):

Earth’s crammed with Heaven and every common bush afire with God; but only he who sees takes off his shoes.

In section 3.2.1.4, the theological concept of heaven was unpacked from Willard’s perspective with heaven invading human space (1998: 79). This will be understood in the context of what was written in 3.2.2.2, with reference to God as invading human space. Willard (1998: 79) mentioned Scripture references of God’s interaction with his people and how people perceived Him (or Her) in Genesis 21: 17-19, 22: 11-15, 28: 12-19, the Ten Commandments (Exodus 20), 1 Sam 7: 10 and Old Testament texts. In the New Testament, we have Jesus with different images like shepherd and rabbi. People tell stories about how they “felt” God and experienced God in different ways.

3.3.1.1 God image and belief (cognition)

Willard (1984: 193) stated that understanding something is determined by what we can or cannot believe and therefore it governs our practice and actions. You cannot believe a blur or a blank – *it is always filled with hard thinking*. This supports the hypothesis that Spiritual Intelligence and meaning making are always supported by thinking content, also how and what we are thinking about God and who God is for us. With reference to Willard’s words above, even if we have a “blank” around God by not believing in God there is still thinking content behind this (Willard, 1983: 194): “Misunderstandings, mental confusions and mistaken beliefs about God’s guidance make a strong

walk with Him impossible, even if we've chosen in effect not to think about it.”

Based on this statement, not thinking about God is also a choice with specific content in the form of transcendental images. Even if one does not choose to think about God, experiencing God happens. God reveals Himself (Herself) in so many different images – the individual care of the shepherd for his sheep, a parent to a child, a lover. Different denominations and even different religions come together and pray Psalm 23: 1-2: “The Lord is my Shepherd, I lack for nothing. He makes me lie down in green pastures, He leads me besides still waters.” And in the Lord’s Prayer (Matthew 6 and Luke 11) from Willard (1998: 279-294), the conversation between Jesus and His Father reveals ample images of God: God the Father, the one in Heavens, whose name should be treasured and loved more, the one has a kingdom, the one who has will, the one who provides daily bread, the one who forgives, the one who put us to the test, the one that brings salvation.

But then the images of God or our transcendental reality is not always positive. It can also create difficult emotions. In therapeutic work with individuals the researcher has experienced that God images can be destructive psychologically; they can break people down with guilt and create anxiety⁶³. This is why it is important to integrate theology and psychology and work therapeutically with human beings as a whole, incorporating spirituality. Images of God influence a human being’s reality of him/herself, emotions and thoughts and also the daily practices in the world/context around us. Willard (1984: 32-33) used the example in Matthew 25: 14-30 – in the parable of the talents God is regarded as a “harsh man”. The person was afraid of his master and therefore gave back to him exactly what belonged to him. This image created fear that made him blind for possibilities, stole his options and creativity, and subsequently stole his ability to enter into the joy of his master. This image of God created difficult emotions. God is often perceived as an autocratic, cosmic boss who orders people around, taking pleasure in seeing people fail.

⁶³ This is referred to in Chapter 1. Theology and psychology will be developed in Chapter 4.

The researcher agrees with Willard on so many levels when he says that it is difficult to cleanse our minds of those negative motives, images and concepts that would brutalise the very God whom we are trying and hoping to approach. But this is also part of the conversational relationship with God where human beings interact with their transcendental reality, trying to see, feel and hear Him.

The role of the senses will now be elaborated on by referring to Willard's reference of "hearing God". This sensing was also mentioned in the above quote in 3.3.1: "... but only he who sees takes off his shoes".

3.3.1.2 Hearing God?

As mentioned above, the senses play an important role in the experience of the image of God and in the sensing experience there is conversation. Willard referred to the underlying statement as the difficulty of this conversation process (quoted from Lily Tomlin in Willard 1984: 19): "Why is it that when we speak to God we are said to be praying, but when God speaks to us we are said to be schizophrenic?"

Willard's argument in his book *Hearing God* (1984: 195) (previous title: *In search of guidance*) is that human beings are in a conversational relationship with God. The discussions one has with God, or "the Divine" or your transcendental reality has an influence on choices and on life in general. Willard is of the opinion that God's communications come through experiences of many kinds, and the researcher agrees, but then he adds that the meaning and content of detailed individualised communications to human beings finally take the form of an inner voice, characteristic type of thought or perception (1984: 195). God often speaks in conjunction with the Bible, His written word or through other people, but the thoughts and perceptions within a human being often have divine origination. To hear from God is so dependent on (or determined by) who He is for you, who we are and the personal relationship between us and God.

Referring to the quote from Lily Tomlin (Willard, 1984: 19) in the beginning of this section, it is a common question to ask whether hearing God or hearing from God is un-scientific. Again, Willard responded to this question

by stating the comparison with the “self” in the “body” (see 3.2.2.2: The Space inhabited by God). He also referred in an article⁶⁴ (2006: 266-271) to knowledge and science and the fact that sciences do not deal with reality as a whole, but with some particular part of the best and that knowledge is not a subject with which sciences deal – scientific knowledge is always influenced by experience and most people generally know most of what they know without any idea of whether they know it or not. People often experience confusion between their education, their thinking and their faith in a God that speaks to them. When we understand God as a God who penetrates the whole of reality, we can start to be open to receiving direct communication from Him. However, this will be determined in a big way by our image of God.

It is important to discern about what to listen for or how to listen. As part of the envisaged three-way conversation and the researcher’s own place in this conversation, the researcher needed to take seriously his own interpretations and experiences. Although this chapter refers to the work of Dallas Willard it is the researcher as interpreter that has an active involvement in the reading, writing and interpreting of content. It is therefore important for the researcher to be honest about his own experiences as he discusses Willard’s work.

In his therapeutic work with individuals and couples and in his own relationships, the researcher realises every day how difficult it is to really listen and to be able to turn down the conversation that we have in our mind/head while listening to another person. Many people have the need to hear God’s voice and to distinguish whether it is His voice or not. Our ability to listen or our way of listening often says a lot about us. Our way of perceiving through listening often turns out to be displays of our character, our freedom and our bondages, in Willard’s words (1984: 197). We will know something about somebody when we know something of their image of God – it is impossible to speak about your image of God without speaking to yourself.

⁶⁴ Comments on articles by Nelson, Slife, Reber and Richardson (2006). This article is referred to in Chapter 1 and also later in this chapter.

Willard (1984: 198), on the other hand, stated that very few human beings really do desire to hear what God has to say to them. People who understand and warmly desire to hear God's voice will, by contrast, want to hear it when life is uneventful or when they are facing trouble or big decisions. There are myriads of examples of people who have experienced personal communion and communication with God as life-changing. Willard (1984: 198) named a few: St Augustine, Theresa of Avila, St Francis of Assisi, Martin Luther, George Fox, John Wesley, Spurgeon, Phoebe Palmer, D.L. Moody, Frank Laubach, A.W. Tozer and Henry Nouwen. This hearing process is part of living close to God with a certain kind of fellowship, as Willard stated in this quotation (Willard, 1984: 31): "Hearing God is part of a certain kind of love, fellowship with the King in the kingdom – not just hear God's voice but to be mature people in loving relationship with Him."

This emphasises that hearing from God is dependent on a conversational relationship with Him and fellowship with Him. But hearing also is dependent on listening.

3.3.1.3 Listening actively

From the researcher's experience in working with people, there often is a huge difference between hearing and listening. Sometimes you hear without listening, but hearing should be active listening. If you get good at it, hearing will automatically become more active and attentive.

In the work on Spiritual Intelligence and self-awareness, listening is a theme that is constantly present. A form of listening is important even in practices like visualisation in emotional intelligence work or therapeutic work, and in the management of stress and anxiety (Bourne, 2005: 226-235). Therefore, we need to be able to listen to ourselves and our surroundings, but also to practise the skill of deep listening to our souls and to be more aware of what we are thinking, feeling and experiencing. In short, we simply need to be more aware of what we are hearing (with our senses) around us.

Sometimes it is a specific sound that calms us down or takes us somewhere imaginatively – like the waves of the ocean. As the researcher is writing these words, he can hear himself and hear God more clearly. John Dobson (1981: 37) stated that to listen is to pay a special kind of attention both to what is going on within us and to our surrounding circumstances. Therefore,

we need to set aside regular time for listening as a discipline. Frederick B. Meyer (1997: 45) made this practical with the following statement with reference to Colossians 1: 27:

Be still each day for a short time, sitting before God in meditation, and ask the Holy Spirit to reveal to you the truth of Christ's indwelling. Ask God to be pleased to make known to you what the riches of the glory of this mystery are.

It might be possible to listen with better patience if there are practices like the above, which tie in with practices within the construct of Spiritual Intelligence. This helps to keep listening, to be attentive and to have a general attitude of listening. Willard (1984: 200) spoke about a *quiet, inward, space of constant listening*. But hearing and listening are also dependent on how we read (hear) the Bible.

3.3.1.4 Authority of Scripture

If a significant part of hearing God or listening to God is aligned with his revelations through Scripture, it is important to briefly comment on the authority of Scripture and how this influences the God images of people and for people. Willard wrote about how to believe the Bible stories and made the point that we need to assume that the experiences recorded in the Bible are basically the same type of experiences we would have had if we had been there. Therefore, the characters in the Bible would feel as we would have felt in the same set-up. We need to read the Bible realistically. It is thus important not to see the Bible simply as a book of doctrine with truths about God that we can search through without encountering and hearing God ourselves. It is problematic not to understand the experiences of Biblical characters in terms of our own experiences. Paul and Elijah were human beings. Jesus knows how we feel and when we feel weak because He has been challenged and tested in every respect that we can think of. We need to believe that such things can happen to us.

The authority of Scripture is important in acknowledging in the interdisciplinary discussion on Spiritual Intelligence and the content of faith. Willard (1984: 141-144) stated that the Bible is one of the results of God speaking, and its purpose as the Word of God is to guide us into this life-saving conversational relationship with God. Willard (1984: 142) made the

following statement regarding the authority of Scripture: “While the Bible is the written Word of God, the Word of God is not simply the Bible.”

This emphasises that God reveals himself wider than only through the authority of Scripture. Willard also stated that the Word of God comes with a serene weight of authority in the word itself. This has significant implications for the images of God, because most of the images of God come from the Bible. Authority of the Scriptures is thus an important part of the experience and interpretation of the images of God. Willard is very clear on the impact of the content of the Bible on the content of faith (Willard, 1984: 178):

The content of a word that is truly from God will always conform to and be consistent with the truths about God’s nature and kingdom that are made clear in the Bible. Any content or claim that does not conform to Biblical content is not a word from God. Period!

The content of faith or the content of underlying beliefs should, however, not be limited to the content of the Bible in terms of this research. Although this is a very clear statement which affirms Willard’s belief in the content of the Bible, the researcher wants to respect other views. The researcher wants to respect the fact that some people might not believe that the Scripture has authority and that God reveals Himself through that, but that does not mean that God does not invade their human space (in the words of Willard). This discussion wants to go further than the content of the Bible, although it is substantial in the discussion on Willard’s work and substantial in a critical theological discussion.

Again, while the researcher’s voice and interpretation form part of this process, he would like to reflect on these experiences of God. In his understanding of Spiritual Intelligence, he wants to respect belief content that differs from his, but that does not mean that God is not involved in that person’s life. Limiting this discussion to whether Scripture has authority will limit the discussion about experiences of God – individual spiritual experiences that are so meaningful and that often happens when we get stuck in the debate on how to read the Bible and how to interpret the Bible. Spiritual Intelligence should not just be about Bible content but rather the content (belief content) of life. This content is dependent on the content of

the Scriptures as well. Being more aware of the *content* of what we believe and who we believe in will make us more *content*.

It is now important from Willard's perspective to get intellectual clarity on the way God reveals Himself apart from through the Scriptures.

3.3.1.5 Intellectual clarity

Willard (1998: 357-374) clarified God's revelations to mankind in three ways. God comes to humanity through:

- His creation
- His public acts in human history
- Individual experiences of people.

Firstly, these revelations are connected to images of God and revelations in Scripture for instance, God in the image of creator and maker of heaven and earth (Genesis 14: 18-19). Here is the basic assurance that all of natural reality owes its existence to God, God that exists around us. Paul also discussed this in Romans 1: 19-20 where we see God in His creation and through creation⁶⁵. Willard (1998: 357-374) stated that thinkers through the ages have continued to believe in the soundness of such thinking. Willard was convinced that although there is conclusive evidence of seeing the Creator in nature this is not the only way God comes to us, because we work alongside nature and alongside the Creator by being apprentices of Jesus. We must present the work of God through creation by our own pastoral work towards a friend or a neighbour. By doing this people's beliefs and actions can be changed to become disciples and to partake in the fullness of the kingdom. This is part of God revealing Himself through creation.

Secondly, knowledge of God through creation is important but not enough. God is the God of Jesus and His people, and He is a covenanting God. From the start of the story of Abraham there is a continuation of the covenant and through Jesus a new covenant. God revealed Himself through

⁶⁵ The researcher had some of his most profound experiences of God and with God through nature and creation.

public acts in human history and still does. We partake in this by bringing the goodness, the grace and the generosity to others and by helping them to understand the person of Jesus. Willard further stated that through the incarnation of God in Jesus He is historically involved and makes Himself known, and the continuing of the incarnation is us training as disciples of Jesus. God is thus presented in the face of Jesus Christ.

Thirdly, God reveals Himself through the individual experiences of people. God's hand is seen through the events of the disciple's life. If He only presents Himself through the face of Jesus and disciples do not see their own lives within this framework of goodness it is still just something to be admired from a distance. Obedience to Jesus as disciples should be our natural response. We should be sure that it is good for us to be who we are. This means faith and love should be developed in the disciples to do what is good and what is right naturally. This is God revealing Himself through us, the disciples. In life and through life we must find the goodness of God. God is really knowable only through the redeemed community in relationships (1998: 420).

However, when God reveals Himself, how do we distinguish between God's voice and our own voices?

3.3.1.6 God's voice and my voice?

The God who reveals Himself in different forms and images is a God who wants to be seen (Willard, 1998: 88). Human beings respond in different ways to these images and revelations. God addresses human beings in various ways like dreams, visions, and through extraordinary events and the Bible, and in many different voices.

The still small voice of God in 1 Kings 19 comes to mind and begs the question: How do we differentiate between His voice and one's own inner voice? Willard (1984: 89) stated that the major point of the book *Hearing God* is that the still small voice – or the interior or inner voice as it is also called – is the preferred and most valuable form of individualised communication for God's purposes. That is profound as we go towards the next part that refers to the *self* and anthropology. We, as individuals, need to walk with God in a personal relationship to hear the inner voice, the still small voice of God that proclaims the kingdom. As Willard said (1984: 96):

I believe I can say with assurance that God's speaking in union with the human voice and human language is the primary objective way in which God addresses us.

According to Willard, the two most important ways in which God speaks to the human being are:

- in conjunction with the language of human beings and
- through the inner voice of our own thoughts.

Differentiating between our own thoughts and the still small voice is subjective – a message comes from within and the discernment of this should be aligned with good understanding of ourselves and our context. This takes us back to the metaphor of the kingdom, because discerning God's voice is essentially just one dimension of a certain kind of life, the eternal kind of life that is referred to in 3.2.1.2.

In support of Willard's ideas of the interplay between God's voice and our own voice, the researcher wants to refer to Draper (2009) as well as Van Huyssteen and Wiebe (2011). This strengthens the connection between Willard's relational conversation with God and the God images that we hold.

Draper (2009: 67, 73-76, 108) referred to the *still small voice in your heart* and the willingness to listen to this voice. He also called it *the music within*. This distinguishes between the inner voice, the internal conversation and the external hearing and the voice of God. He described the creative tension between overhearing our whole, true self and overhearing the voice of God, and asking whether there is a difference. We thus need to see the interplay between the God image and self when we move over to the self and a theological anthropology.

With regard to this interplay between God, images of God and the self, it is important to take note of Van Huyssteen and Wiebe (2011: 30) comment:

Theologically, human identity is defined by something that greatly exceeds our current status: we as humans are created in the image of God, and to pursue the true, good and beautiful is to pursue manifestations of the intellect and will of God in our own sphere of activity. Human uniqueness is thus found in the actualization of these transcendent potentials that distinguish human persons.

The above statement summarises and strengthens Willard's views about God images and beliefs, hearing God, listening actively, the authority of Scripture, intellectual clarity and now the interplay between God's voice and the human being's inner voice. These aspects of Willard's understanding of the image of God in his proposal for a conversational relationship with God now needs to be explained in terms of self, self-image, understanding self and anthropology.

From a theological point of view the self can often be underplayed, as stated in the next part which refers to the theology of "the self" in the kingdom (3.3.2.3).

3.3.2 Self (theological anthropology)

Willard started his book *Renovation of the heart* in the following way (2002: 1):

We live from our heart. The part of us that drives and organizes our life is not the physical. You have a spirit within you and it has been formed. It has taken on a specific character. I have a spirit and it has been formed. The spirit within us takes on whatever character it has from the experiences we have lived through and the choices we have made. That is what it means for it to be formed.

We are spiritual beings and spirituality begins from the inside. Without "the self" there is no spirituality. Yet, we find it comfortable to imagine that most of what we experience in life is imposed from outside. By imagining this imposing from the outside, human beings do not have to take responsibility for the way things are in the world. However, Willard (2002: 1-3) emphasises that to a large degree what happens in the world derives from the collective choices that human beings have made. Therefore, the greatest challenge and need of humanity in general is the renovation of the heart. *In terms of this research, it would refer to human beings who have been transformed and who live integrated lives and take responsibility in this world.* In Willard's metaphor, it is about human beings who know how to discern God's voice and live the image of God from a heart that wants to transform like Jesus, thus impacting the world by being good people, people with character. Character is internally influenced and a person with character is somebody who takes responsibility. This responsibility has to do with the power that individuals hold.

In this context, “the self” refers to the unique, holistic human being. The essence of “the self” is difficult to locate, define or describe and that it is something that cannot be definitely known (Van Huyssteen & Wiebe, 2011: 2-3). Paul Ricoeur (1992: 113) referred to “the self” as socially constructed with many dimensions of self and personhood. The self draws on several domains and it would be reductionist to only look at it from one domain. It is impossible to think and write about the self without leaving out different domains at different discussions.

According to Van Huyssteen & Wiebe (2011: 2), the self draws on different domains such as the psychological and neuropsychological domains, autobiographical memory, emotional and evaluative systems, a sense of agency, self-monitoring, bodily awareness, mind reading of other’s mental states and a sense of unity conferred on consciousness. This emphasises the multiplicity of the self as well as the fact that self cannot be located in a specific place or captured in a specific place. This will expand on in 3.3.2.3 under *Theology of self* with reference to Marsh (2002). This is also supported by Volf⁶⁶ (1996).

The above theological anthropology of Dallas Willard will be argued in this section by referring to *self, meaning and culture* (3.3.2.1), emphasising how one often defines oneself through external factors in culture that provides meaning. This theological anthropology will look at defining “*the self*” (3.3.2.2) by referring to *emergent personhood*, emphasising that “the self” is not static, and then look at the *basic aspects of human life* according to Willard. The following headings look at a *theology of self* (3.3.2.3) and *Biblical perspectives* on “the self” (3.3.2.4). *Spirituality and “the self”* (3.3.2.5) will be unpacked by referring to *human nature, the range of human life* and *human duality*. The section closes with reference to *power and responsibility* by looking at *God’s power transferred* and *discipleship as response*.

3.3.2.1 Self, meaning and culture

Much has been said about finding meaning and the cloud of meaninglessness that is present in the world. Finding meaning develops in

⁶⁶ The researcher referred to Volf (1996) and “the understanding of the self as open” in 3.3.2.7. *Moving from self into the world*.

different ways and if we try to talk about self it is easy to be defined by external goods, possessions and feelings that can be created and sustained in different ways. Willard and Zohar agreed on consumerism⁶⁷ as part of the quest to find this meaning (Willard, 1998: 15-17; Zohar, 2000: 287-291). Zohar wrote about a spiritually dumb culture and the inability to find and be responsive to the deep self (2000: 282-287). Therefore, the collective consciousness in modern society (post-modern) resonates with consumer advertising, violence, sex and instant gratification. The culture of instant gratification (read: instant coffee, instant food) according to Zohar makes it very difficult for individuals to find a deeper centre of self in which to anchor their lives. Willard said that human beings are smothered in slogans and that the intellectual meaninglessness shrouds many of the aspects of our lives. Commercials, catch-words, political slogans and gossip clutter our mental and spiritual space and we get decorated by them through messages on T-shirts, caps and clothing. People wear commercial trademarks on the outside of their shirts, caps and shoes to let others know who they are. Our longing to be accepted and to be someone makes us cling to bumper slogans and body graffiti. Willard (1998: 15-17) talked about “cute wisdom” and the law of “be cute or die”, and said that this kind of wisdom has no place in life as it provides no shelter, direction or meaning for human beings. Willard (2002: 173) also referred to performance and how people become fanatic about doing and achieving, which ties in with the references to consumerism above.

When we find that it is not enough to be part of a family or to have a job, we start to ask questions about the purpose of our existence and how we should view ourselves. To relieve the anxiety of these questions, we identify ourselves with a specific sports team, social movement or even a rock star. This identification is often through branding and other visual elements, as referred to above.

We allow these things to define us. We cling to external things to find meaning and to be somebody. In the words of Willard (1998: 17): “We are invited to make a pilgrimage – into the heart and life of God.” A pilgrimage

⁶⁷ This is elaborated on in section 4.4, referring to tangencies between Zohar and Willard.

is not fast. It is a slow, meaningful journey of finding ourselves and our deep self. But how do we define this “self”? What is the basis of being a human being if it is not cheap slogans or quick fixes?

Spiritual Intelligence wants to find these alternative meaningful paths to be more connected to ourselves, to be more connected transcendentally and to be more responsible in the world. It is therefore important to expand Willard’s anthropology in reaction to the shallow external definitions of the self. This will be done by referring to his book *Renovation of the heart* (2002). This is important because of the research question on the responsible integration of faith content within Spiritual Intelligence with reference to anthropology and the self.

Before discussing the core of Willard’s anthropology, it is helpful to draw on knowledge of other scholars on the definition of the self. This supports Willard’s idea of the self as a multifaceted development.

3.3.2.2 Defining the self

In an effort to define the “self”, the researcher will refer to the idea of emergent personhood by Van Huyssteen and Wiebe and the basic aspects of the human life as described by Willard in his development of an anthropology. The work of Van Huyssteen on emergent personhood supports Willard’s voice on the different aspects of human life and the fact that the self is not one aspect. However, the emphasis is on Willard’s basic aspects of human life, which will be expanded on in Chapter 4.

a) Emergent personhood

Van Huyssteen and Wiebe (2011: 2) described “the self” as difficult locate, define and describe because the nature of “the self” is complex and evolving all the time. “The self” is therefore not something that can be definitely known or studied in a reductionist manner. The context of “the self” is important for the understanding of the self. With Spiritual Intelligence it is important to respect the context of the person and not to isolate “the self” from its context.

Scruton, in Van Huyssteen and Wiebe (2011: 353-354), described the difference between a human being and person while Willard referred to

aspects of human life or human nature. This distinction is important for the discussion between theology and Spiritual Intelligence.

Scruton suggested that we understand the person as an emergent entity rooted in the human being because not all persons are human beings. In this context, human being refers to something different than the understanding explored by biology. For Scruton, the way a human being is a person is similar to the way a painted canvass can be a portrait or a pile of printed paper a book. The personhood of somebody is an emergent⁶⁸ feature of the human being – not something over and above the life and behaviour that is observed, but not reducible either. The fact is that human beings develop and transform and change. If we now refer to Willard's ideas about human nature and human life, we need to keep in mind that human beings are not static, they move, develop and transform.

Scruton (2011: 356) was serious about how we should view this human person when he said that in viewing the human person we should give up all neurononsense⁶⁹ and return to the fundamental idea that the human individual is a free and accountable agent whose self-consciousness is unique and unified and is the primary means of access to who I am, without disregarding truths of empirical quality from psychology, neurobiology and cognitive science.

For the work on Spiritual Intelligence it is important and responsible to view “the self” as emergent. This will help us to always respect the content of somebody's life and also listen to life stories when working with the person in the process of Spiritual Intelligence. Scruton added (2011: 346) that “the self” is not an entity locked somewhere within the human envelope, but a by-product of social processes. With the emergent self in mind let us now look at Willard's anthropology.

⁶⁸ Scruton explained that emergent entities in physics are governed by causal laws and therefore emergence is accepted in modern physics, but when he talks about human beings being emergent they are governed by the laws of freedom (2011: 354).

⁶⁹ Neurononsense is a term used by Scruton (2011) to challenge the conviction that neurobiology is destined to replace all the vague studies of the human mind. He challenged the idea that we are constantly getting closer to explaining consciousness.

b) Basic aspects of human life

Willard in *Renovation of the Heart* (2002: 36-47) referred to six basic aspects of human life or human nature. This is described as a theological anthropology. The six aspects that together make up human nature are:

1. Thought (images, concepts, judgments, inferences)

Thought is that which enables us to reach far beyond the boundaries of our environment. This is our consciousness that reaches into the past, present and future by reasoning and imagination.

2. Feeling (sensation, emotion)

Feeling involves pleasure, pain, attraction or repulsion of what is being thought of. According to Willard, the connection between thought and feeling is so intimate that the mind is treated as consisting of thought and feeling. Feeling involves how we feel about relationships, positions, food and anything else.

3. Choice (will, decision, character)

Choice or will could be called the spirit or the heart, according to Willard (2002: 39). This involves freedom and creativity and the power to do good and evil. This is the inner consent and free will applied by free action in many conditions. Actions are a result of inner choice or will in response to various situations and this is the heart of the human system. It is, however, important to recognise that the whole of human life is not run by will or choice alone.

4. The body (action, interaction with the physical world)

Body is the focal point of presence in the physical world. This is where the will has its primary energy source and strength. The body is physical as well as social, and personal relations cannot be separated from the body. Choices are imprinted into the body and its social context as a person's character and through this the body has a life of its own. For Willard, spiritual formation (2002: 41) is essentially a bodily process.

5. Social context (personal relation to others)

Being with others in the social dimension is inseparable from inner thoughts, feelings, choices and actions. The most fundamental aspect of “the other” is God Himself, and the relation to Christ is located in the social dimension.

6. Our soul (the factor that integrates all of the above)

The soul is the dimension of the person which integrates all of the other dimensions that form one life. This is the deepest part of the self in terms of overall operations. As Willard put it (2002: 170):

The soul is the aspect of your being that correlates, integrates and enlivens everything going on in the various aspects of the self. It is the life-center of the human being. The soul is the deep sense of being basic or foundational, and also in the sense that it lies almost totally beyond consciousness.

There is a natural reaction to the deeply felt need, for indeed the soul, or the “spiritual side” of life, and this cannot be indefinitely suppressed. Fundamental aspects of life such as art, sleep, sex, ritual, family, parenting, community, health and work are all in part soul functions and they fail to be meaningful as soul diminishes (referred to in Chapter 1). Willard talked about a soulless life that is really possible, but it is more the diminishing soul – it is always there, just suppressed. That would explain why meaning is such a problem for people. Meaning is fundamentally a matter of transcendence. The soul is like an inner stream which refreshes, nourishes and gives strength to every other element of our lives. When that stream flows properly, we are refreshed and content in all we do, because our soul is rooted in God as the source (image) and His kingdom (world). Willard (2002: 175) described the soul in the following way:

The heart of the matter is when we refer to someone’s soul we are saying something about the depths of their being, something different from the self, seen in terms of desires, wishes and preferences.

Willard’s emphasis on “the soul” will be discussed with other scholars in Chapter 4. This will be a very important aspect in the theological analysis of Spiritual Intelligence as well as the interdisciplinary hermeneutical approach trying to find common language and developing new, shared knowledge. This understanding of the system of human nature and the soul as the integration of the aspects of human nature can be a crucial link to Spiritual

Intelligence, especially on the question of meaning that is opened up by Spiritual Intelligence. To live a more meaningful life, in other words to be more self-aware and to integrate more meaning into your life, could in this language mean living a life that is more soulful, more integrated and more in sync with what you believe, who you are and your awareness and realness in this context.

This could bring further awareness of the content that informs our lives with reference to the content of the God image, self and the world. This will be further developed in Chapter 4.

The discussion on the emergent self as well as Willard's anthropology emphasised that we need to look at "the self" as not located somewhere specific, but as socially constructed (Ricouer, 1992). This is supported by Louw's emphasis on the systems approach in defining "the self" (2004: 23-26). Analytical thinking therefore becomes holistic thinking. This thinking moves away from metaphysical thinking towards hermeneutical thinking, which is important for the hermeneutical dialogue.

Having looked at the aspects of the system of human nature and the emergent self, it now becomes important to look at the self from Willard's theological perspectives.

3.3.2.3 Theology of self

The theology of self will be reflected upon by looking at "the self" in the kingdom with reference to the God image and worldview of Willard in his theological image of the kingdom. There will be a reference to the self and the cross. The theology of the cross will be developed and stated as an important aspect of "the self" from the theological perspective of Dallas Willard.

a) The self in the kingdom

Before referring to Willard and the self in the kingdom, the researcher will refer to other scholars and the theology of the self. This is done in support of Willard. This emphasises the significance of the reference to the self, which is in line with Willard's emphasis on the self without wanting to underplay the significance of personhood and the self.

It was mentioned in section 3.3.2 that in theology the role and place of “the self” can often be underplayed. This is supported by the following statement (Eberhard Jungel, 2014: 3):

The human self is not to be blotted out in one’s attempt to speak responsibly of God: neither by the God who comes to speech in human words, nor by the community of believers which finds one common language.

In his article *In defense of a self: The theological search for a postmodern identity* (2002: 253-282), Charles Marsh voiced his concern that modern theology fails to appreciate the depth, complexity and created dignity of human personhood. He referred to Stanley Hauerwas’ *the self as a sign* and Rowan Williams’ *the self as a surface*, and concluded that Christian theology does not need to become so complicated that it finds itself unable to talk about the value and mystery of persons. After going into a debate between Bonhoeffer and Barth, he concluded that if theology is to talk of God we need to take seriously the human self that is talking about God and therefore the self is significant. This is in line with Willard (1984) who believes in the relational conversation between the self and God. The self through the lens of Dallas Willard will emphasise the importance of the self and the fact that theological reflection on “the self” needs to take this seriously.

From a theological perspective, the ideas on the self will tie in with 3.3.1 where the study refers to the God image, the transcendental reality and the kingdom. In 3.3.1, there is a reference to “the fall”, sin and evil and the idea that the self is broken. Willard referred to the “broken soul” in *Renovation of the Heart* (2002: 173).

The theological concept of Jesus saving the “lost” is important in the theology of the “self”. The idea of being “lost” is found in the Bible in the letters of Paul and the outcome of being lost, being out of place, is described in 3.2.1.3 as an introductory. For Willard (2002: 12-14), being lost to God is when we are not in the place in the world we are supposed to be. Being lost means we are caught up in our own lives – our own god, so to speak, with reference to 2 Peter 1: 4, we cannot *participate in the divine nature and escape the corruption of the world caused by evil desires*.

Willard (2002: 13) said we can mistake ourselves for God by trying to be in charge. Often we are lost before God, but we do not know this. We think we know who we are, know where we are going and know how to get there. The brokenness took the perfect relationship between human being and God and disrupted the balance, thus leaving people in charge of their own lives, without any confidence or trust in the real God. Willard referred to Paul's statements in Philippians 3: 19 – *their god is their stomach or belly* and Romans 16: 18 – *they are willing slaves of their feelings and appetites*. They want what they want when they want it.

In support of Willard's idea of the self that is lost, already in the 16th century Calvin (1536: 7) said that the surest source of destruction of men was obeying themselves. He also said so blindly we all rush in the direction of self-love, with all of us thinking we have good reason for exalting ourselves and despising others in comparison (1536: 9). Being lost according to Willard means to be locked in self-worship (2002: 14), being your own god. This orientation towards "self" can often lead us in the wrong direction, leading us away from God and the kingdom, and leading away from the self-love that is a giving one. We need to love ourselves because we are created in the image of God. That is why we participate in the kingdom as disciples.

Bonhoeffer (1963: 71) said: "Whereas the primal relationship of man to man is a giving one, in the state of sin it is purely demanding. Every man exists in a state of complete voluntary isolation; each man lives his own life, instead of all living the same God-life."

Apart from being lost and worshipping "the self", the theology of the cross informs the self from a redemptive point of view. The "lost self" or the broken soul needs to be repaired and this work is done through the cross, with the cross as an important theological concept and image when describing "the self".

b) The self and the cross

The reference to the cross and the self elaborates on Willard's view of the self that is lost and in need of redemption. The cross and the resurrection verified that all Jesus' teachings about life in the kingdom are true, according to Willard (1991: 34-37). The emergence of the cross brought a paradigm shift in the human understanding of the person and Christ's work.

The basic structure of this relationship is a redemptive relationship between us and God. This brings a paradigm shift from understanding of the self in the New Testament to the cross and resurrection. In this context, we can also refer back to the significance of salvation and living the eternal life. Volf (1996: 70) supported the idea when he said the story of Jesus became the story of the self. Christ being crucified and resurrected has become part of the structure of the self. Because of the redemptive work, the self can only respond to grace with a life that is participating in the kingdom. This is a self that is loving (refer to agape love) and giving.

Theologically, the self should be a loving and giving self. Willard called it being a disciple (loving) and training disciples (giving). The theology of self does not mean not loving yourself. Instead, it means to not worship yourself. You need to realise that you have a broken soul, that you are a sinner who keeps on trying, but that you are a participant in the salvation that is here and now, in the kingdom.

Willard (2002: 16) was clear about the fact that without the realisation of our own brokenness it is spiritually and psychologically impossible to redirect our lives towards inner transformation. Linking this back the theological concepts, it means that the individual is king of the kingdom and not God. The realisation of the brokenness is with reference to Spiritual Intelligence, the awareness of “the self” and the challenges that one encounters towards living a whole, integrated life. This awareness often includes some sort of transcendental reality, a reality of “the self” as well as the world and context in which “the self” is participating. In the following heading, the Biblical perspectives of “the self” will be investigated.

3.3.2.4 Biblical perspectives on self

Biblical perspectives of the self refer to the broken self, as discussed by Dallas Willard, and the self, created in the image of God. The broken self builds on the idea that the self is lost, and the creation in the image of God challenges the self towards spiritual formation, growth, and the power given to the self by God to live responsibly.

a) The broken self

In his book *The Spirit of the Disciplines: Understanding How God Changes Lives* (1991: 44-55), Willard gave a Biblical perspective of humanity created a

little less than God in the image of God. This is also supported by Marsh (2002: 274). This perspective is significant, after having referred to the broken self and the fact that “the self” is lost or being lost.

In creation, we are very good at focusing on what is broken, imperfect or not right. We simply need to pick up a newspaper to see stories about brokenness, gossiping or imperfection. As referred to in 3.3.2.1, lifestyle advertisements and brands tell us what we should have and how we should have to look. The same applies to human ideas in terms of the self. People with sad stories in therapeutic processes often cease to see the good in themselves. However, when we focus on the self as the image of God we see ourselves as good.

Willard (1991: 50) asked: “Who are we humans?”, “What are we supposed to do?” and “Why are we here?” Surely, life is about more than just surviving or mastering others or mastering nature? Without understanding our nature and purpose we cannot have a proper understanding of redemption. It is important to know this, because before something can be saved it must face the risk of being lost. In essence, what is being saved determines how it can be at risk and at loss. Hence, the important theological question is: What did God make when He made us? This brings us to the image of God.

b) Made in His image

The emphasis on the image of God wants to support the idea that the self is important and has something to live up to.

Psalm 8: 4-5 reads: *... what is man that Thou shall remember him, mortal man that Thou should care for him? Yet Thou hast made him little less than a god....*

God pays attention to us, meets us and gives us work to do. We are important – a little less than God. The Biblical perception is that people were made like God and made to exercise lordship with care and supervision towards creation. This is supported by the following verse (Genesis 1: 26): *And God said, let us (trinity) make man in our image, after our likeness, and let them have dominion.*

In the Genesis (Willard, 1991) narrative, life emerges day by day through creation. This is the purpose and the task that were given to man. To

accomplish this task, humans were given powers of perception, conceptualisation, valuation and action. Isn't part of living with Spiritual Intelligence taking this responsibility seriously? Willard (1991: 50) said that we are a corporate humankind that need to rule the earth with God. The idea was a reality of a world in total peace and cooperation with God. But the harmony between God and humankind was disrupted and paradise was lost. Romans 8: 20 says that creation is now the unwilling subject of human vanity and folly. This is the human nature that needs to be saved. This is what is lost and what needs redeeming, but this is also the image of God, saved by Jesus to live His image in the here and now. Willard stated that this urge towards responsibility is the *Imago Dei*,⁷⁰ originally implanted in humankind and still not destroyed completely. As Willard (1991: 66) said:

The very idea of a life of human spiritual life for human beings was lost and could be regained only through the grinding history in which God nevertheless refused to abandon his original purpose in human creation.

The Genesis account of creation writes about God's intention for our place in nature and the formation of the human body. In Genesis 2: 7: "*then the Lord God formed man of dust from the ground, and breathed into his nostrils the breath of life and man became a living being*" (American Standard Version: 1901). The human body or living being (Genesis 1: 24; 2: 19) only comes alive when God gives it breath and when it is made in the image of God. The human body is to be the vehicle of being like God. Willard used this poignant statement to highlight the brokenness as well as the image of God (1991: 52): "The two sides of the great human contradiction, dust and divinity, then, are set in place."

Dust and divinity are the contradiction of who we are before God. The human body, therefore, is part of the *Imago Dei* because it is the vehicle through which man can effectively acquire the power (see reference to power in 3.3.2.6) in the image of God. This is important in terms of anthropology that our bodies (further developed under *Spirituality and "the self"* below) are part of the *Imago Dei*. Often, the body, which is seen as the vehicle, is viewed as lower order (Nelson, 1978: 37-45). It is easy to spiritualise away

⁷⁰ Definition of *imago dei*: life in the presence of God.

from the body and make spirituality a disembodied enterprise. Willard emphasised a practical, disciplined life and constantly challenged us to live life in the kingdom right now and to live the whole of life with soul as the integration.

This creation in His image and as a whole, integrated being also assume some power transferred from God to human beings. This will be discussed in 3.3.2.6.

3.3.2.5 Spirituality and “the self”

Willard (1999: 50) asked: “Why am I here”? What, therefore, is the nature of life according to Willard and how does this link to theology, Biblical perspectives and human beings? The researchers will refer to human nature, the range of human life as well as human duality to elaborate on who human beings are and why they are here.

a) Human nature

The physicist Erwin Schrodinger (1965: 69) referred to the nature of life and to being alive as a piece of matter that can move, keep going and exchange materials with the environment for longer periods than expected. In other words, the piece of matter keeps developing and does not come to a standstill under pressure. The English philosopher John Ruskin (1969: 152) said that a true life is a force of assimilation which converts everything around it into food, or instruments, and never forfeits its own authority as a judging principle and will either obey or rebel under the guidance of a superior intelligence.

In his book *The Spirit of the Disciplines: Understanding How God Changes Lives* (1991: 56-74), Willard talked about the nature of life and said that life is an inner power to always relate to other things in certain specific ways. Life is the ability to contact or to selectively take in from the surroundings whatever support it needs for its own survival and extension. He referred to the linguistic root of the word *life* as continuing, enduring or persisting. He also used the sayings of Jesus as a description of how life is, instead of what we need to do in life. Life was therefore the inner power to reach out and live. Theologically, human life cannot flourish in the way divinely intended if it is on its own. When we are isolated from God and do not have proper social bonds with other human beings, we cannot rule the earth.

We as human beings have the option of living under God and among other human beings in relationships that fulfil our nature and make the rule of the earth a natural expression of who we are. This views life as cooperative, in a relationship and dependent on God, as the definition of the physicist and philosopher referred to above. Life has individuality – a uniqueness that makes the living human precious because there is an inner source of activity. This uniqueness is an important aspect of human nature. If that is taken away, something of the nature of human life is lost.

b) The range of human life

According to Willard (1991: 61), one of the main clues to who we are and what we are is the human power to use what is beyond ourselves. We extend our powers over the earth and the power can increase into relationships, creating powerful cultural and social relations. The ability to extend our power outside of ourselves also extends to “the spiritual”. Because of spiritual disintegration we may not be able to rule the earth, but we have enough power to ruin what was given to us to rule. This leaves human nature in sad and depleted condition. Yet, there is a life higher than the natural thought and feeling for which a human being was designed – the spiritual life.

Jacob Needleman (1982: 57) wrote that “there is an innate element in human nature that can grow and develop through impressions of truth received in the organism like a special nourishing energy”. If a plant is robbed from a vital nutrient the whole plant will be sick. Willard (1991: 61) said that if we are robbed of spiritual truth and reality, and of the right relationship with the spiritual kingdom of God, the psychological, social and physical life of a human will be disordered. Jesus prayed: “Father, forgive them because they do not know what they doing.” Being robbed of this right relationship with the spiritual kingdom of God, we often do not know what we are doing. We do not have the ability to rule in the kingdom the way we should and we do not know what we doing – in relationships, in caring for the earth and other human beings, even in caring for our bodies and seeing our bodies as part of the spiritual reality, as part of the rule over the earth.

It is difficult to draw a clear line between the “spiritual” and the “physical”, but according to Willard (1991: 65) the Biblical concept of the spiritual is an *ordered realm of personal power founded in God who Himself is spirit and*

not a localisable physical body. The Biblical worldview also regards the spiritual as a realm fundamental to the existence and behaviour of all natural or physical reality (John 1: 1-14; Hebrews 1: 2; 11: 3). After “the fall” (Genesis 3), the idea of spiritual life for humans was lost and now humanity is in the regaining process while God refused to abandon his original purpose in His creation and in human creation. Paul described this condition of disconnection from who we are in Ephesians 2: 1 as “dead” in sins, saying that we need to be re-connected to the life source. Willard (1991: 65) described this as the process of spiritual formation and character.

To explain the difficulty between what is “spiritual” and what is “physical”, the study will further engage with the aspect of human duality with reference to Willard. This will also enlighten the process of spiritual formation after the fall.

c) Human duality

Willard (1991: 75-94) wrote about the fact that spiritual life is the body’s fulfilment. It is common to see spiritual life as opposed to the body or that spirituality is disembodied, almost to the extent that human beings can only be “spiritual” when they are dead. Nelson (1978: 37-69) in his book *Embodiment* elaborated on the duality of human life and the dichotomy between body and spirit in our daily practices.

Maslow (1967: 139) referred to spiritual life as part of the human essence and a defining characteristic of human nature. Without the spiritual aspect human nature is not complete. However, we should not exclude spirituality from our real life as if it is a higher state of life. From a naturalistic point of view, we can try to explain spirituality through the laws of physics, chemistry, biology and natural sciences, but the exclusion of spirituality from “real” life would reject the complete humanity of Jesus, according to Willard (1991: 77). Willard explained: “The physical human frame was created and designed for interaction with the spiritual realm and that interaction can be resumed at the initiative of God. Spirituality is simply the holistic quality of human life as it was meant to be, at the center of which is our relation to God.”

The spiritual and biological thus belong together in psychology, which is a very important aspect in the discussion between Spiritual Intelligence and Theology.

How, then, is a person the same as his or her body? Willard (1991: 81-82) said that the union of spirituality with the fullness of human life finds its deepest ground in the identification of the person with his/her own body. We therefore need to identify spirituality with bodily experiences. The phenomenological and existentialist writings often deny the body as “just physical”, regarding it as mechanical device incidentally associated with purely spiritual mind or self. Nelson (1978: 37-69) wrote about sexual alienation within the body and said that this alienation produced a mind that is detached from the depth of feeling. This dichotomised thinking emerged from mind-body dissociation. In this way, the body can easily become only a physical object possessed and used by the self. From a theological point of view this can easily create spiritualistic dualism. Referring to Spiritual Intelligence, this dualism can work against integration. If Spiritual Intelligence is about integrating body, mind and soul and living an integrated life, it should also be about embracing the body.

A priest once said to Meister Eckhart (1941: 253): “I wish your soul were in my body”. Eckhart replied: “You would really be foolish. That would get you nowhere – it would accomplish as little as your soul to be in my body. No soul can really do anything except through the body to which it is attached.”

We often struggle to see our bodies as a valuable resource for living in the kingdom, because we equate flesh with the fallen human nature. But we have to remember that we have been created in the image of God, a little less than God. Willard made this classic comment to challenge this notion (1991: 91):

So far we can tell, the first human beings had fleshy bodies before they sinned, and hence the flesh is not the same thing as fallen nature.

This emphasises the body as significant in personhood as well as spirituality. Biblically, the fallen human nature is rather the world as described in 1 John 2: 16: For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but of the world.

This dualistic view of human nature also interferes with the view of the word when, theologically, we speak about human beings as in the world but not from the world. This can create a disconnection between the self and the context.

When we talk about spirituality and self, we need to guard against the body/soul duality. One of the biggest challenges is to help people integrate their lives into one (spiritual) whole, to live the whole life before God. God does not want your spiritual life, but rather your whole life. John Ortberg mentioned in his book *The me I want to be – becoming God’s best version of yourself* (2010: 51): The main measure of your devotion to God is not your devotional life, it is simply your life.

Willard wrote about the division between sacred and secular life that we created (1991: 213). This is important in terms of understanding spirituality and “self”. The division of human life into the sacred and the secular does a significant amount of damage to individual lives, the image of the self and the purpose of living in the kingdom because we often perceive the spiritual life or the sacred as separate. Willard (1991: 213) referred to William Law (various publications) who said that a devout person lives according to the will of God, considers God in everything, serves God in everything and does everything in the name of the Lord.

Willard referred to spiritual beings in physical bodies (see 3.2.2.2), and said that the unity of experiences that constitutes the human self cannot be located at any point in or around the body or even the brain. This was how Willard explained God invading our space, but this is also true for the connection between spirituality and self, and the way we should not separate body and spirit. This also supports the challenge to live integrated as a whole in the world. Willard (1998: 87) said that as we grow up we learn to hide our spirit behind our eyes and language, so that we can evade and manage others to achieve what we want and to avoid what we fear. This is an important comment for the debate between Theology and Spiritual Intelligence as we challenge ourselves to live more authentic, holistic and integrated lives in the kingdom, or in the world for that matter. To be a real person in the world, to love ourselves and not to hide anything are lifelong challenges, and the ideas on Spiritual Intelligence can help us in that regard, as explained in Chapters 1 and 2.

This human duality and the challenge to live more integrated in the world, is based on the assumption that “the self” has a will – “the self” has choices and power in the world, and the locus of this power is the body that God gave us.

3.3.2.6 Power and responsibility

Power and responsibility are as an extension of the individual's choices in the world. Power and responsibility are transferred from God and are applied by living as disciples in the world. The researcher will now refer to God's power transferred and discipleship as a response.

a) God's power transferred

The power given to human beings (Willard, 1984: 130-133) is the transfer of power of God's world to worlds of ordinary human beings. This was something that Jesus, during His days in human form, approached experimentally. He could exercise the power of God's government, but could it be transferred to his followers? This is an important question in practical Christianity and practical theology, and also as we move from the self towards the world. Does "the self" make a difference in the world in which he/she lives? Does the person apply him/herself in the context? This is applicable with regard to Spiritual Intelligence, where in theory it means nothing. However, in application in the context it can have purpose.

We stated above that the body itself is part of the Imago Dei, for it is the vehicle through which we acquire the self-subsistent power we must have to be truly in the image and likeness of God. Willard wrote about this in *The Spirit of the Disciplines: Understanding How God Changes Lives* (1988: 52-55). In creating human beings in His image, God gave us independent power – without this we cannot be in His image nor participate as His co-workers. The locus of this power is the body and the body is our primary area of freedom to implement this power and responsibility. This is from a theological perspective, but from a physical perspective our body is composed of energy, thus in its nature it is power. Willard stated that a small part of this potential power in our body is available to our conscious thought, intention and choice (refer back to the six aspects of human system in 3.3.2.2 b). Willard (1984: 132) defined the pattern of habitual ways in which a person comports his or her body as the individual's character. This can be conforming to the conscious intentions of the individual or not. For Willard, character and responsibility are closely linked. If you live as a person with character this living with character needs to be applied in a specific context. This is also supported in the next part when referring to *discipleship as response*. The researcher started this part with Willard's

reference that we are living from our heart – it is the heart or spirit within us that organises and drives our lives, and this has taken on a specific character. God’s rule is extended through human beings and the character with which they act and take responsibility.

Willard (1998: 32) said: “In accord with the original intent, the Heavenly Father has in fact prepared an individualized kingdom for every person.” In this way, His Rule is extended into eternity through the power that He graciously has given us.

Therefore, if we refer back to the reference to the “flesh”, which is the essential Biblical term that applies to the natural physical substance of a person, this refers to the ability to think, feel, make decisions and form relationships. This is where the living being has independent powers at his or her disposal. According to Willard (1984: 130-133), the original job description for humanity hints at power far beyond what we see now in God’s kingdom. In the Garden of Eden, Adam and Eve had the power to interact with God, but with their initial sin there was also a loss of the closeness with God. There, they (we) also lost the power required to fulfil the role to rule over the earth. Sin can therefore be described as a broken relationship between man and God, where man lost some of his/her power.

This power is part of the responsibility in the world and its context. The ability to respond in the context is part of discipleship, which will be discussed in the following heading.

b) Discipleship as response

With power comes responsibility, the ability to respond. Human beings have the power given by God to make choices and to take responsibility in the world.

Jesus tried to transfer this power by way of experimenting. In Luke 9: 1-10, he commissioned His 12 apostles to do what they have so often seen Him do and when they returned He sent out 70 others (Luke 10). So the power was transferred (refer Luke 10: 22): “all things have been handed over to me by my Father”. Willard (1998: 310) described discipleship as a response to Jesus by trying to “live like Him” in the kingdom.

If we think about the self in the world from a theological perspective the term discipleship again comes to mind. This was discussed in 3.2.1.6 and is the essence of what Willard was trying to accomplish with his emphasis of being a disciple in the kingdom here and now, not just saved for some day, but living the fact that we are saved through our discipleship and character. This is a specific view of being human (anthropology) that Willard used as a lens. Willard wrote in detail about being a disciple or student of Jesus in his book *Divine Conspiracy* (1998: 297-339). His view of “the self” is that the whole of our actual lives and our daily existence is focused on our apprenticeship to Jesus. This does not specifically mean doing “religious” things – it is learning from Jesus how to live and lead our whole life and our real life. This anthropology focuses not on what we do, but how we do things.⁷¹ This anthropology has a strong foundation in Willard’s concept of the soul, which will be unpacked in Chapter 4.⁷² The soul is the part of Willard’s understanding of the human system where everything becomes whole and integrated. It is important under the heading of Discipleship, with reference to “the self” and anthropology, that the understanding of a well-developed (spiritually intelligent) human being would be a person whose soul is transformed. Spiritual formation works towards transformation of the soul, in response to the broken soul (refer to 3.3.2.3 on Theology of self).

Discipleship in Willard’s anthropology is seen as the ability to follow Jesus in the world (kingdom) and the ability to take the transferred power as a response in the world. This response will help “the self” to live with more application and integration as a disciple in the world.

Moving from “the self” towards the part about “the world” is an important bridge between “the self” and “the world”. Human beings as disciples use the power that they have in a specific context and, depending on their character, they take responsibility within this context. Spiritual Intelligence as a holistic integrated life is not just about ourselves, but also about the context in which we apply ourselves.

⁷¹ This links with Danah Zohar’s reference to ethics (2000: 199-215).

⁷² Refer to Spiritual Intelligence and Soul in 4.6.3.

Part of the anthropology that Willard assumed is a human being invited by God to be part of the kingdom. Willard referred (1998: 43) to a bumper sticker that read: “Christians aren’t Perfect, just Forgiven.” He used this to emphasise how statically we often refer to human beings, not acknowledging the person and the **content** that the person has. He emphasised that living in the kingdom must come down to more than just being forgiven. Willard warned that this kind of theology could easily communicate that we can have faith in Christ that brings forgiveness, while every other aspect of our lives is no different from those who have no faith in Christ.

Willard (1998: 43) then referred to the barcodes on products in most stores. When a barcode is scanned, the scanner only responds to the barcode. What is inside, does not matter. If the wrong barcode sticker is on the wrong product, the scanner will pick up the barcode, not the content. Being a disciple has everything to do with what is inside (our being), not just external saving that happened, but internal transformation. We are not just “scanned” at the end of our lives. Hence, there should be a good correlation between our barcodes and our content.

When talking about power, responsibility and the rule of God which is extended to human beings, this rule and responsibility need to be applied. This application happens through being a disciple, with enough content, realness and authenticity in your context.

3.3.2.7 Moving from the self into the world

Van Huyssteen and Wiebe (2011: 3) referred to the work of Paul Ricoeur and said that *the self is something that cannot be isolated from its context*. Working with the theological anthropology of Willard, this leads us into the world as the next focus point. Indeed, the self cannot be isolated from its context. The self is always in relation to a specific place or sense of place and other “selves”. Volf (1996: 70) also supported the idea that the story of the self and the centre of the self is open. In the quest for human identity this cannot be closed. Ricoeur’s⁷³ reference to the “self” as socially constructed emphasises that a narrative understanding of the self provides

⁷³ Ricoeur, *Oneself as Another*, 1992: 113-139.

us with an ethics of responsibility that propels us through empathy, beyond self-reference to relationships with others.

With the description of the movement between the self and the world in mind, the following section will discuss the world as the context where the response happens. The above section covered Willard's reference to the self, meaning and culture, defining self, theology of self, Biblical perspectives on the self, spirituality and self as well as discipleship and responsibility. This will now be followed by Willard's description of this context and the human ability to respond in this context.

3.3.3 World and responsibility

In *The Spirit of the Disciplines: Understanding How God Changes Lives* (1988: 252), Willard linked the self and the world when he stated the following:

After the study of ways to hear God (Hearing God) and ways to be with Jesus Christ (Spirit of the Disciplines) we need to make a specific plan for your life. Jesus comes to you and say "follow me" – you need to die on a cross of your "old self" (anthropology) – this brings us to practice and praxis – and the application in The Divine Conspiracy.

To support Willard's contribution with regard to world, worldview and context, Richard Foster made the following comment on Willard's work in the book *Divine Conspiracy* (1998: i):

This work (the book) gives me a weltanschauung, a worldview. It provides me with a conceptual philosophy for understanding the meaning and purpose of human existence. It shows me how to make sense of the whole Biblical record. It helps me to see that the teachings of Jesus are intelligent and vital and intently practical. Willard teaches us the whole life before God.

For application to Spiritual Intelligence and Practical Theology, it will not "mean" anything if it is not applicable in a specific context, integrated and practiced in the world⁷⁴. The following part will refer to some of Willard's key theological concepts, especially kingdom, discipline and heaven, which are applicable to his understanding of the context. To understand Willard's

⁷⁴ Practical Theology is about faith in action as well as the praxis of faith (Heitink, 1993: 6). Cross-refer to 1.10.1.

reference to the world and context, some of his key theological concepts will be applied. From the above quotations it is evident that Willard wanted discipleship to be applied in a specific context. Based on this, the researcher will look at the *world as kingdom*, *the world as relational*, *a world with good people* and *a world where God is present*.

3.3.3.1 The world as kingdom

The researcher described at length in 3.2.1.1 what a kingdom is (1998: 29). When a person has a domain and place of rule, a kingdom where the range of effective will is practised, one has a responsibility towards this kingdom. Having a place of rule has everything to do with who I am (3.3.2.), my integrity, my strength and my competence. The power is now in my hands to make a difference, and to be a disciple. I need to apply my range of effective will or not.

Dallas Willard told a story (1998: 39) about his childhood days in southern Missouri where electricity was only available in the form of lightning. In his senior year, electricity became available and life on the farm changed for the better. But while daylight and dark, hot and cold, clean and dirty, work and leisure, preparing food and preserving it changed for the better, they still had to believe in the electricity and its arrangements and make the choice to take practical steps to rely on it. He applied this to Jesus' message about the kingdom of heavens where those farmers had to pause and reflect and hear the message: "Repent for electricity is at hand and make the decision to leave their known practices and enter the kingdom of electricity", as he called it. The possibility that would better their lives was right there, they just had to make the choice and trust and believe that it was indeed available. Obviously, some farmers did not want to change or thought they could not afford it, but it was right there and available.

This is a profound story to describe the kingdom theology of Dallas Willard, with real application to Spiritual Intelligence. He made the following statement to emphasise that the world as kingdom is the context (Willard, 1998: 40): "... the kingdom has been here as long as we humans have been here, and longer ..."

In the Biblical tradition the teachings of Jesus present the universe as a created system which is not closed off. It is determined in its present and

future by personal factors, such as sources of energy and direction that cannot be discerned by means of the physical senses. According to Willard (1998: 411-412), these factors are God in His kingdom amongst us, which announced themselves in human history in the person and word of Jesus, specifically by His resurrection.

The gospel of the kingdom sees the world of nature, from the tiniest particle to the farthest system of galaxies, as a great and good thing.

This is so important in Willard's Trinitarian view of the world (also referred to in 3.3.3.2). The universe is grounded in a society of divine persons and as long as it served a purpose it will continue to exist, even if it is transformed in whichever way. As long as it displays the greatness and goodness of God and is the arena of eternal life including human spirit it will continue to have a purpose. The present universe is only one element of the kingdom of God. According to Willard, the intention of God is that we should each become the kind of person that can be set free in the universe. Referring back to the self, our character (the inner directedness of the self) must keep developing to the point where it is possible to be set free to the universe.

The heavens are also here among us (Willard, 1998: 78). We need to practice "the heavens" that are always here with us, no matter what, and the first heaven in Biblical terms is precisely the atmosphere or air that surrounds our bodies (refer back to 3.2.1.4). John Calvin referred to John 3: 3,5 and said that it is a mistaken thought to think the kingdom of God means heaven. It (heaven) is the spiritual life which began with faith in this world and daily progress of faith (Parker, 1959: 63). Phil 3: 20 says: "We have our citizenship in the heavens." Section 3.2.1.2 referred to the kingdom of the heavens, with heaven invading human space (Willard, 1998: 79). The world as kingdom should thus be unpacked for greater clarity. Willard's view of the world included the kingdom of heavens.

3.3.3.2 The world as relational

The kingdom of God is also a *kingdom of worlds*, according to Willard (1984: 122). The religious life and religious outlook on the universe regard the universe as a kingdom. Essentially, it works by communication of thoughts and intentions through words or other symbols, for a kingdom is a network of personal relationships. It is not something that responds on

external pushes and pulls. We know by now about the personal power and responsibility, and this happens in relationships that started within the Trinity. Willard (1998: 271) stated that the universe is a world that responds to desire and will in many different ways, but what we expect from the universe is fundamentally Trinitarian, based on the ultimate reality of an interpersonal union to “one” to be many and to “many” to be one. This emphasises the world as relational, and a worldview that is relational will probably mean that people are interconnected and dependent on each other. We cannot look at the world without the relationships in the world. When we have a specific view of the world, this will bring us into relationship with the world, and relating to the world will influence our actions and responsibility.

The interpersonal union between the divine Trinity through Jesus as human being on earth is also part of the responsibility in the world, a world of relationships and connections. A significant part of the meaning of life happens in relationships – and the world is also viewed as a community responsible for each other. This will further be referred to when writing about Willard’s reference to shalom. This interpersonal and inter-relational kingdom is supposed to be a kingdom where everybody is equal.

According to Willard (1991: 208), the kingdom view of well-being is one where under the kingdom rules the rich and the poor have no necessary advantage over each other with regard to well-being or well-doing in this life or the next. The researcher interprets this as everybody being equal in the image of God, having the same amount of power. That was the world in the kingdom before it was broken. This worldview believes that part of the responsibility in a relational world is to work towards heaven in the here and the now, believing that this kingdom is part of the process of restoration.

The kingdom as part of restoration implies a place where people can grow. This ties in with Willard’s worldview of good people living to become better through discipleship. As stated above, this worldview implies people who are connected to each other and to God in relationships. From this relational view, the following part will elaborate on the people in this world, according to Dallas Willard.

3.3.3.3 A world with good people

In his book *Divine Conspiracy*, Willard (1998: 206) emphasised that human beings need to live in their context as *good persons*. This is not being taught at universities and colleges. Life in the kingdom is not simply a matter of not doing what is wrong; it is also about trying to do the right things. Willard therefore asked (1998: 312): “Is it just about not trying to do the wrong thing or is it rather actively trying to do what is right constantly?”

The apprentices of Jesus are primarily concerned with the positive and good that can be done in their lifetime. The strengths and virtues that they develop in themselves as they grow, this is what they and God get out of their lifetime. It is about the people they became, and that is why their real lives are important. Becoming a better person in context of relationships is a cultivation of us in the workplace, the family and the community, and that is the “world” that is impacted. The focus of the disciples’ joint lives with the teacher (Jesus) is the world in which they live. In Willard’s words (1998: 312): “Learning from Him how to lead my life as He would lead my life if He were me.”

Willard (1998: 203) said that completing the picture of the kingdom, heart means agape love. Love each other and live in loving relationships with each other. This is the kingdom heart worldview. The view of the world is a place where peace is practiced. Peace and love from the kingdom heart is living as good people towards each other in loving relationships.

Willard (1998: 14) referred to Tolstoy’s story (1958: 27) and the question: “Why do I live?” He described that only two things were real in the dogmas of those times: particles and progress. To answer the question about meaning of life, we only need to look at infinite space and time to see how small particles change form, and when we understand the laws of the change of those forms, we will understand why we live on earth. Tolstoy referred to a person as a *lump of something* and as the lump ferments that little lump calls its fermenting “life”.

Then there is the reality of progress. The content of faith is often expressed through progress. Willard answered the question on the meaning of life as living in conformity with progress (1988: 15). Progress in his language would be personal transformation or spiritual transformation. Through discipline and

building character, spiritual formation can happen and human beings can become better people, or disciples who teach other disciples through their lives. When this happens, progress and growth will follow in the world, and the world will become a place where *good people* live towards each other with character.

When good people with character become better people, they live in loving relationships towards each other, with discipline and character formation supporting spiritual formation. This view of the person in the world and the possibility of spiritual formation connect with the ideas of Spiritual Intelligence. Willard gave us some content on the view of the world and the person in the world, and this content underpins the ideas on spiritual formation through discipline (disciple) and character formation with the world as kingdom and image with Jesus' life. This is the content that theological reflection could provide or emphasise in the interdisciplinary hermeneutical dialogue between Spiritual Intelligence and Theology. Part of the content of this worldview takes us back to images of God and ideas about God and His presence in the world.

It is important to realise that Willard's reference to "a world with good people" says more about his worldview than his anthropology. This is a specific understanding of the context and the human being's ability in the context. In terms of Spiritual Intelligence, this will be translated as the presence of a transcendental reality in the worldview that will influence Spiritual Intelligence. For Willard, it is a world where God is present.

3.3.3.4 A World where God is present

With reference to Willard's understanding that the world is full of good people, God's presence is another attribute of this context which informed Willard's worldview. Willard stated this in the following: "God is, without special theophanies, seen everywhere by those who long have lived for Him" (1998: 88).

In this world God wants us to see Him as part of a world where there is an outpouring of agape love. God wants to be present in this world, in our minds and in ordinary perceptions, but the ability to see and practise seeing God in God's world is through a process of growing in intimacy with Him as a disciple and through constantly seeking of Him. This worldview is a view

where we expect to see God and to be aware of His presence. In this way, we stay aware and open to God's presence in the world.

Willard stated that we find it comfortable to imagine that most of what we experience in life is imposed from the outside. This saves us from having to take responsibility for the way things are in the world. However, to a large degree, what happens in the world derives from the collective choices that human make (2002: 1). A world where God is present is a world where we as disciples are accountable to Him. This is a world in which we do not simply expect things to happen from the outside. We also take responsibility to use our own power in God's presence.

In *Spiritual Intelligence* (Zohar, 2000: 194), people live more aware of something bigger, even if it is just to have a purpose. For Willard, there is Someone bigger, the King of the kingdom who is present in His kingdom.

This experience of God around us is also evident today. People tell stories that they "felt" God and how God is present in their lives. People "see" the presence of God around them and this influences their lives and practices.

In terms of our world and our place, our bodies are responsive to thought, desire and will, and subject to God's will, and this is how we perceive and act (Willard, 1998: 271). In addition, God is present through His will.

Willard (1998: 422) used a powerful metaphor to describe how God is present and how man is part of a bigger story of God. He referred to the word *water*. Seeing the word *water* standing on its own, we will not know whether it is a noun or a verb. However, when we see the word in a sentence, we know what it means. Our lives in God's kingdom are the same – it resemble the opening words of an unfinished sentence, paragraph or chapter of a book. We cannot know fully what our lives mean in God's presence by simply looking at the here and the now – it is more meaningful as part of a bigger picture. This is where *Spiritual Intelligence* fits in, because it helps us find the base narrative or the content of our narrative, and it helps us to know that we are part of something bigger. If our base narrative is informed by the content of God's presence in the world, it will influence our awareness and self-awareness. This will, in turn, influence *Spiritual Intelligence*.

This section looked at the world as kingdom, the world as relational, the world of good people and a world where God is present. The content of faith on the level of the view of the world is the lens through which we look at the world, and this influences our practices and responsibility. This aspect informs Spiritual Intelligence, and provides application and context because it is impossible to comment on Spiritual Intelligence only in a theoretical way. Spiritual Intelligence is always informed by our view of the world. As stated, humans were given powers⁷⁵ of perception, conceptualisation, valuation and action. How is this applied to Spiritual Intelligence?⁷⁶

3.3.4 A summary of Willard's emphasis on God image, anthropology and worldview

The ideas of Willard with reference to the God image, anthropology and worldview can be summarised as follows:

The process of redemption (Hearing God, 1984: 148) is through the action of the word of God upon us (God image), throughout us and with us that we come to have the mind of Christ (anthropology) and thus live fully in the kingdom of God (worldview).

The previous section looked at Willard's lens on the God image, self-understanding and worldview. Image of God relates to the first part of the research question and how these images influence and are influenced by beliefs and how this impacts the process of hearing God. In this context, hearing is a process of awareness and listening actively, supported by our understanding of the authority of Scripture and how we distinguish between God's voice and our own voice, or incorporating and differentiating both.

References to "the self", as the second part of the research question, started by looking at the self, meaning and culture, by defining the self as emergent, and by looking at Willard's anthropology with its human system consisting of six elements. This was also explored by looking at the theology of the self and Biblical perspectives on the self. The rest of the section referred to spirituality, self, power and responsibility.

⁷⁵ 3.3.2.6 God's power is transferred through His word to the words of people.

⁷⁶ This question informs the research method in Chapter 4.

The reference to “the world”, as the third part of the research question, looked at the world as kingdom, and the relationships within this kingdom as relationships between people who live as good people and who take responsibility in the kingdom, viewing the kingdom as a place where God is present.

In his book *The Spirit of the Disciplines: Understanding How God Changes Lives* Willard (1991: 32) referred to salvation as a new order in life. This new order touched on the three hypothetical lines, and in this regard salvation is an important aspect. People who live in a broken reality need salvation on different levels. When we experience hardship and pain this needs to be addressed on a holistic level – we need to become more whole. Salvation translated into Spiritual Intelligence would refer to wholeness – a whole life with meaning and peace.

After discussing the three aspects of the research question from Willard’s perspective and discussing Zohar in Chapter 2, Willard’s reference to “the soul” is an important connection to Spiritual Intelligence, keeping in mind the reference to salvation as the new order of living whole and integrated. The following heading will look at this theology of Dallas Willard with reference to his view of God, self and the world.

3.4 Dallas Willard and the soul

When Willard looked at personhood and being, he used the term “soul” to integrate different aspects of human existence. For the researcher, this is the closest “link to Spiritual Intelligence” as Zohar referred to it as the integration of Intellectual Intelligence and Emotional Intelligence, where meaning integrated every aspect of human existence⁷⁷.

Willard (2002: 42-43) stated that soul represents the deep dimensions of the person. For Willard both soul and brain stand in relation to personhood and

⁷⁷ The aspects of integrity and the soul are further discussed in 4.3.2 as a major contribution from Willard. This is already discussed briefly in 3.4, because of Willard’s strong emphasis on the soul.

the person is ultimately a unit of analysis – thought, feeling, action and other dimensions of human existence. As Willard stated: Soul combines all the dimensions of person to form one life. This is developed from his description of the six aspects of the human system that represents his anthropology.⁷⁸

Willard (2002: 36) referred to soul as the nonphysical dimension of the person that is responsible for an integrated self. It is from this perspective that the term “soulfulness” will be developed in Chapter 4. A soulful person is aware of the connection between thought, emotions, experiences and action, and of living with integrity in the kingdom.

The researcher particularly enjoyed Willard’s image of the soul as an inner stream which refreshes, nourishes and gives strength to all the other elements life (2002: 172). If the stream flows properly, a person is refreshed and most likely content in life. It is ironic that psychology talks about “flow” as a state where one is content and has personal momentum and growing energy. This will influence doing and being, because the soul is rooted in God (image) and His kingdom (world). Willard used the concept of soul as the seat of emotions and intellect, and combined all the dimensions of person to form one life, like a computer system that runs an entire commercial operation.

The implications of these ideas around personhood and the impact of the “soul”, consciousness, awareness, self-awareness and choices in life are important for the envisaged inter-disciplinary hermeneutical dialogue between Zohar and Willard. This will be developed in the next chapter.

3.5 Conclusion

In this chapter the writings of Dallas Willard were used as the primary resource to discuss his theological concepts. The purpose of this chapter was to look at the work of Dallas Willard as a theological lens to dialogue with Spiritual Intelligence. In the envisaged post-foundational hermeneutical

⁷⁸ Refer to 3.3.2.2. b) Basic aspects of human life.

dialogue between Theology and Spiritual Intelligence, the purpose is to find new and shared knowledge. This chapter generated knowledge from a theological perspective for this dialogue. This knowledge will be informed by the application of the content of faith on Spiritual Intelligence from the perspective of Willard. Hence, this chapter focused on his key theological concepts and his definition of spirituality. Willard's emphasis on knowledge as the capacity to represent a subject matter in terms of thought and experience also informed his key theological concepts.

Willard's key theological concepts were identified as kingdom, eternal life, salvation, heaven, discipline and discipleship, and it was evident that Willard referred to these concepts in an integrated way between thought and experience. This is evident from his emphasis on character and discipleship in a practical way as doing and being. These theological concepts, together with Willard's reference to God image, anthropology and worldview or responsibility are the key areas from the discipline of theology that will inform the interdisciplinary hermeneutical dialogue between Theology and Science. This knowledge will, however, also be taken from Danah Zohar to inform theology in order to stay true to the post-foundational approach.

Willard's work provided the framework for this study with reference to the three lines of enquiry – God image, anthropology and worldview. Willard embedded these lines in his view that we are spiritual beings and that we ought to be spiritual in every aspect of our lives. The aspects of God image were discussed in terms of Willard's perspectives on God image, the hearing and listening process, the authority of scripture and the interplay between God's voice as well as our own voices. The aspects of the self were discussed based on Willard's perspectives of self, meaning and culture, his definition of the self and his theology of the self as well as biblical perspectives on the self. The aspects of world and responsibility were discussed based on Willard's perspectives on the world as a relational kingdom full of good people.

These lines as well as Willard's theology will inform the rest of this study, but only with emphasis on the specific tangencies between the work of Zohar and Willard. The tangencies are the connections between the work of Zohar and Willard. It is important to stay true to the post-foundational framework and to give each discipline an equal chance to contribute to the

conversation. One of these tangencies is the soul. The concept of soul is a tangency that translates Spiritual Intelligence into a theology, because the soul is the unifying factor and the integrator of the human system from a theological perspective. If Spiritual Intelligence is about integrating and living with more awareness, this awareness can be translated into being aware of God the King and being aware of oneself, which is soul awareness and being aware of the world, or the kingdom of which we are part and for which we take responsibility.

Based on this overview of Willard, the theological content of the three lines of enquiry is: God is the King (God image) and the person is the disciple (anthropology) who lives in the kingdom (worldview). These aspects are key in understanding Willard's theology for the interdisciplinary hermeneutical dialogue. Spiritual Intelligence could be a way to translate these lines into practice and integration, but this will be elaborated on in Chapter 4. Willard concluded that the soul is the unifying factor in the human system, which will be key in the discussion in Chapter 4.

Chapter 4 will cover the interdisciplinary hermeneutical dialogue between Zohar and Willard (and the researcher) about God image, self-image and worldview to find shared knowledge that can be applied in both disciplines to enhance the content of faith within Spiritual Intelligence.

CHAPTER FOUR: An interdisciplinary hermeneutical dialogue between Zohar and Willard

4.1 Introduction

The first three chapters of this study outlined the purpose and process of this research. Chapter 1 described perspectives on intelligence, and explained why Zohar and Willard were chosen as conversational partners in an envisaged interdisciplinary hermeneutical dialogue. It also plotted Spiritual Intelligence within the theological discussion and research. Chapter 2 described Spiritual Intelligence as a construct and specifically Danah Zohar's understanding of Spiritual Intelligence in order to provide a proper theoretical base for the construct in the dialogue that will follow in Chapter 4. Chapter 3 outlined the theology of Dallas Willard as theoretical base for the interdisciplinary hermeneutical dialogue.

The purpose of this research is to facilitate a post-foundational interdisciplinary dialogue between Zohar and Willard in order to find new and shared knowledge on the responsible integration of the content of faith within Spiritual Intelligence. This is facilitated by forging connections across disciplines. Within this dialogue the researcher is the hermeneutical interpreter and a third party in the dialogue, also referred to as a triologue.

This research allows for unique theological interpretations.⁷⁹ These interpretations are unique in the sense that they contribute much more than only reading the two authors and finding shared themes. These theological interpretations are part of the triologue that forges new, shared knowledge. The forging of connections is a unique process of interpretation. Therefore, how the researcher reads Willard and Zohar will be directive for the outcomes of this study. Wentzel van Huyssteen emphasised the role of the interpreter, especially in the dialogue between theology and science when he critically reflected on Wolfhart Pannenberg missing the *intrinsic role of the*

⁷⁹ Chapter 1 highlighted to the work of Gerkin (1986: 54) in which he described dialogue with reference to the interpreter as an interpretive guide.

theologian's subjectivity through commitment, conceptualisation and theological reflection (Albright & Haugen, 1997: 369). Through this triologue, we will search for new and shared knowledge between Zohar and Willard as equal partners in a holistic and inclusive dialogue. (This dialogue is in actual fact a triologue with the researcher as the third dialogue partner, although this study will refer to this conversation as a dialogue.)

Referring to hermeneutical phenomenology, Hyde (2005: 35) emphasised that the researcher and the text become conversational partners. These conversational partners do not dominate each other, but keep asking questions of each other to weigh and test what the other has to say in the conversation.

Within this interdisciplinary hermeneutical dialogue, post-foundationalism will be used to facilitate this process. In the conversation between Zohar and Willard, there is a search for a responsible understanding and acknowledgement of faith content within Spiritual Intelligence.

In the search for new and shared knowledge on the content of faith, it is important to be open to what knowledge refers to and open to discover knowledge together. Chapter 1 referred⁸⁰ to science and knowledge and the fact that knowledge cannot be subjectively owned. Within this hermeneutical process of interpretation the dialogue between Zohar and Willard will become the discovery of knowledge. Yet, the scientific nature of the process to find new knowledge will always be questioned. Willard (1998: 271) rightly stated that not all of reality is physical and that no science has ever attempted to demonstrate that all that exists is physical. Kang (2011: 115-117) referred to the Latin word *scientia*⁸¹. If science refers to knowledge, Kang stated that this knowledge refers to knowledge gained through experience and by listening to the subject matter. In line with Willard (2006: 268), knowledge is thus not a subject with which sciences deal, but rather the capacity to represent a subject matter on the basis of thought and experience. In terms

⁸⁰ See 1.10.3 where the relationship between Theology and Science is described.

⁸¹ What is science? The term science derives from the Latin word *scientia*, which simply means knowledge.

of the above, the process of hermeneutical dialogue is a “listening”⁸² process. This process is scientific in the traditional sense of *scientia* where the subject matter is understood within the relationship between the subject and the “subject seeker” (Kang, 2011: 116).

The researcher becomes an active part of this discovery and his “listening” becomes a critical part of finding the new and shared knowledge (scientific). This is in line with Hyde’s (2005: 36) reference to Gadamer’s “interpretation of the process of understanding as a productive activity”. In the process of understanding, the researcher is active and productive in the hermeneutical dialogue.⁸³ Parker Palmer (2010: 31) said the following which summarises the process that the researcher has entered into:

To know in truth is to allow oneself to be known as well, to be vulnerable to the challenges and changes any relationship brings. To know the truth is to enter into the life of that which we know and allow it to enter ours. Truthful knowing weds the knower and the known; even in separation, the two become part of each other’s life and fate.

This quote summarises the process that the researcher has entered into with unique reference to the dynamic process between the knower and the known. This supports the purpose, focus and methodology, which are described in detail in Chapter 1 as a process of unique dialogue and interpretation in which the researcher is an active, productive participant. In entering into this dialogue, the researcher became part of the connection between the knower and the known.

The researcher is finding that Zohar and Willard can learn so much from each other while he as the researcher is learning as a partner in this process. It is true for the researcher that a relationship developed between the subject and the subject seeker. The subjects of this study would be Zohar and Willard (Spiritual Intelligence and Theology) and the subject seeker

⁸² Also see 3.3.1.3 - the connection between listening actively and Spiritual Intelligence as stated by Zohar.

⁸³ See 4.2.2.4 where understanding is described as productive activity which is active.

would be the researcher. This dynamic relationship was emphasised in Chapter 1.⁸⁴

The researcher hopes that this dynamic relationship will enhance the construct of Spiritual Intelligence and its development. Through this process the two disciplines can learn from each other and find shared knowledge that will enhance both disciplines.⁸⁵

The researcher will also do a critical reflection on the work of Willard and Zohar and comment on their possible limitations as well as his own. Finally, it will be important to look at the agreements and “tangencies” (links) between the works of Zohar and Willard in the dialogue, and to search for a theological reflection on Spiritual Intelligence.

4.2 The research dialogue and its process

The focus of this research is a dialogue process between Theology and Science, specifically between Zohar and Willard, with the researcher as an active participant in the process. It is important to understand the focus of this dialogue as between Theology and Science, the unique hermeneutical character of this dialogue and the process of this dialogue. The hermeneutical character of this dialogue as well as the process will be facilitated by the researcher as an active agent in the dialogue.⁸⁶

4.2.1 Further academic perspectives on the dialogue between Theology and Science

In deciding how to approach this research dialogue, it was important to look at other research on dialogues between theology and science, because the methodology is the hermeneutical dialogue process and the decision making

⁸⁴ Cross-refer to page 39.

⁸⁵ This argument is cemented in Chapter 1, referring to the conversation between theology and science (1.8) as well as the methodology (1.9.3).

⁸⁶ The term triologue is described in Chapter 1 as a three-way conversation, but the focus remains on the dialogue between the two disciplines. The researcher therefore keeps referring to dialogue instead of triologue.

process need to be an academic process. The researcher looked at the following academic resources and authors to build on the perspectives already discussed in Chapter 1⁸⁷. This is necessary because the work that has already done in the academic sphere on the dialogue between theology and science will inform the methodology.

- Science and Religion/Spirituality/Theology dialogue: What for and by whom? – K Helmut Reich (2008).
- Doing Theology in Dialogue with Psychology – Fraser Watts (2002).
- Scientific Theology/Theological Science: Pannenberg and the dialogue between Theology and Science – Stanley J. Grenz (1999).
- Rethinking Theology and Science: Six models for the current dialogue. Edited by Gregersen and Van Huyssteen (1998).
- The Agenda for Religion-and-Science – a Biologist’s Perspective on the Future of the Science-Religion dialogue in the Twenty-First century – John J Carvalho (2008).
- Science-Technology Dialogue and Tillich’s Second Form of Anxiety – George L. Murphy (2014).
- Qur’an and Science: A Hermeneutical Approach – Massimo Campanini (2005).

The following heading will discuss the above authors’ research on the dialogue process between theology and science to build on the perspectives already discussed in Chapter 1⁸⁸, and to further develop the methodology as a dialogue process.

Reich (2008: 705-718) rightly stated that science and religion are two of the loftiest expressions of the human spirit because both enrich human culture and enhance human experience by injecting life with meaning, joy and understanding. Theology has given opportunities for recognising transcendental reality through its various modes and actualises the innate

⁸⁷ As stated in 1.11.3, further academic work will be discussed in Chapter 4.

⁸⁸ The dialogue process was discussed in 1.11 and 1.11.4.

potential to be a good person. Science provided deeper knowledge and understanding of the world and enabled human beings to apply the knowledge and understanding. According to Reich, the task of the dialogue between Theology and Science is to clarify and detail potentialities and spread the results to provide actions that would benefit human survival. For Reich (2008: 705-718) the purpose of this dialogue is to:

- Clarify viewpoints
- Capture the interest of the larger public.
- Spread the larger research results.

Reich (2008: 705-718) also stated that in this dialogue it is important to:

- Get all views expressed
- Acknowledge different ways to view the evidence
- Give experts the opportunity to express themselves clearly and simply
- Bring pre-occupations and questions to the fore that they were not aware of.

Reich's reference to the purpose of the dialogue is important with reference to Clayton's (2006: 51) comment that "dialogue" needs to be focused on a specific goal and outcome.

Within the dialogue between theology and science this research wants to take seriously what each discipline adds to the dialogue process. This will ensure that the search for a responsible integration of faith content into Spiritual Intelligence is a dialogue in which theology and science can stay engaged as equal partners with specific and unique contributions. Biochemist Jeffrey Wicken stated that "everyone who does theoretical science seriously is a theologian" and that "scientists who think theologically are suspect creatures" (Albright & Haugen, 1997: 256). With these comments he emphasised that the two disciplines are in dialogue anyway and that they should not be forced to split. According to Grenz (1999: 163), the dialogue between theology and science entails a discussion between alternative views of reality. Here, it is important to remember Willard's comment that not all reality is physical (1998: 271). The dialogue that will be facilitated in this chapter will provide a more holistic view of reality with theology and science,

and neurobiology and spirituality as equal and unique partners in the conversation.

The dialogue process wants to, in the words of John J. Carvalho (2008: 225), remind us of the beauty and grandeur of existence itself and of life, and help us value our world and protect it. This is why the dialogue between science and theology – or Spiritual Intelligence and Theology – is so important.

Furthermore, Gregersen and Van Huyssteen (1998: 722-725) looked at six models for the dialogue between theology and science. Van Huyssteen proposed a model of rationality in which the rational agent is taken as primary, where rationality is determined by social conditions, not rules, and where the expertise within the community defines the quality of reason.

Murphy (2014: 32) emphasised the importance of dialogue between theology and science. He suggested that the interaction between Theology and Science can either be warfare, independence, integration or dialogue, and argued why dialogue was the best and necessary approach. According to him, the relationship of dialogue can result in scientific knowledge that is viewed in the light of God's revelation in Christ.

As part of this research process, the researcher chose Van Huyssteen's model of post- foundationalism in Theology and Science. The dialogue between Theology and Science can become very broad and vague. Van Huyssteen made the important point that the interdisciplinary dialogue between theology and science should rather be replaced by focusing on specific theologians entering the interdisciplinary dialogue with specific scientists (2006: 70). In the case of this research process, the researcher chose a specific theologian in Willard and a specific scientist in Zohar.

4.2.2 The dialogue as hermeneutic and scientific

Chapter 1 described the research methodology as hermeneutical, interdisciplinary and post-foundational. The researcher is the hermeneutic⁸⁹ who understands, interprets and enters into dialogue with Zohar and Willard.

⁸⁹ Dallas Willard uses the word "hermeneuticist" (2006: 269).

As stated before, the researcher will form part of this three-way conversation, and in this heading the researcher wants to emphasise the importance of hermeneutics in the dialogue and validate hermeneutics against academic sources such as Louw (1998), Gadamer (1975), Van Huyssteen (2003), Hyde (2005), Osmer (2010), Thiselton (1980), Zimmerman (2004) and Kvale (1996).

Although the researcher's position is one of a hermeneutic, he will also facilitate the hermeneutical dialogue as a process. This section will therefore elaborate on hermeneutics⁹⁰ as a scientific research process.

Louw (1998: 26) referred to hermeneutics as the science of understanding and interpretation and that this is a hermeneutical science. Gadamer (1975: 9) emphasised hermeneutic interpretation as a scientific method in the human sciences as opposed to natural sciences. Hermeneutics as a scientific research process is also supported by Mason's reference to qualitative research approaches that are interpretivist approaches and see people, their interpretations, perceptions, meanings and understandings as primary data sources (2006: 56).⁹¹ This is further supported by Van Huyssteen's reference to hermeneutics in science and religion (2003: 392-393).⁹² In the question on hermeneutics as science it is applicable to refer back to the discussion on knowledge.⁹³ This is supported by Hyde's view that hermeneutical phenomenological research leads to the production of something new, created out of the encounter between the interpreter and the text (2005: 36). Lastly, Osmer (2010: 20-25) referred to hermeneutics as the "art of science and interpretation".

⁹⁰ Hermeneutics is discussed in 1.11.3.1 as the dialogue methodology of this study.

⁹¹ Mason is referred to in section 1.11.2 when the purpose of social research is described as exploration.

⁹² For Van Huyssteen (2003: 392), hermeneutic interpretation stands at the intersection of the dialogue between science and religion. Also, hermeneutics literally means "science of Hermes" – see definition of hermeneutics in 1.13.

⁹³ In 1.10.3 the discussion on Theology as Science emphasised that from a hermeneutical point of view knowledge is not restricted to any particular subject matter, method, truth or fact as supported by Willard (2006: 268) and that knowledge is the capacity to represent a subject matter through thought (interpretation) as well as experience (2006: 268).

The works of Hans-Georg Gadamer (1900-2002) and Anthony C Thiselton have been taken as points of departure to inform the process as a scientific hermeneutical process. Gadamer was a key figure in the development of hermeneutic phenomenology while Thiselton was described as a leading authority on Biblical and philosophical hermeneutics. Gadamer rejected the dichotomy between subjective opinion and hard fact, and noted that any scientific fact made sense only when interpreted within a given perspective of a larger narrated context⁹⁴. Thiselton (1980, 1992, 2007) referred to the work of Gadamer on hermeneutics as his point of departure for his own work on hermeneutics. Jens Zimmerman (2004: 17) argued that Gadamer's hermeneutics was the best possible starting point for a recovery of theological hermeneutics while Lawrence (in Dostal, 2002: 192-193) stated that Gadamer opened up philosophy to theology and challenged theology to be philosophical. Lawrence also stated that Gadamer has shown that the human quest for meaning is shaped as faith seeking understanding. Gadamer (1975: 345-431) said that different notions of truth and meaning are not limitations, but rather an opportunity for an enriching dialogue through language where no absolute is found, but where reason and rationality press us to continue the dialogue endlessly. This dialogue happens through hermeneutics guided by language. Kvale (1996) described hermeneutics as the interpretation of texts to obtain a common understanding of the meaning of a particular text. After emphasising the importance of hermeneutics and validating it against the above authors and academic resources, the hermeneutical dialogue process will now be described by looking at the process of interpretation, conversation as the methodology of hermeneutics, hermeneutics as playing in the middle space, the hermeneutical process of understanding as a productive activity and hermeneutical dialogue as the fusion of horizons.

4.2.2.1 The hermeneutical interpretation process

In this research, the envisaged dialogue between theology and science will be facilitated by the researcher as an interpreter. Another important aspect of such dialogues is the position of the interpreter as the reader of the text.

⁹⁴ Reference to Gadamer by Eberhard (2007: 296) in *Gadamer & Theology*.

Schneiders (1981: 35) referred to Gadamer's focus on the dialogue as illuminating analogue for interpretation and the fact that the purpose in reading a text is to read it as a real conversation. This reading is not just to understand the other or to agree with the other, but to understand the truth about the subject matter under discussion. This is a process of interpretation. Real interpretation, according to Schneiders, is to try and understand what the other is saying and to become aware of what the interpreter is thinking about the subject. This is a dynamic process.

Campanini (2005: 48) stated that there is a link between the interpreter and the interpreted, and the interpreter's approach to the text in the light of his/her own prejudices with historical, ideological and psychological presuppositions that lead to personal interpretation.

In his position as hermeneutic, the researcher acknowledges his own position, presumptions and culture in reading and interpreting the text. Part of the hermeneutical process is the testing of prior understandings. The researcher therefore needs the text to test prior understandings and meanings taken for granted. According to Hyde (2005: 37), the text is needed to highlight what the interpreter takes for granted. In this way, new possibilities for questioning emerge as the interpreter's horizon fuses with the horizon of the text. In this process the acknowledgement of prior understandings and prejudice is very important and the interpreter needs to be open towards this.

4.2.2.2 Conversation as a method

In scientific research it is important to follow a specific method⁹⁵ or methodology. It is therefore important to comment on the hermeneutic dialogue as a method. With philosophical hermeneutics, according to Hyde (2005: 31-44), the researcher who tries to understand the text does not rely on one specific method only. The truth is ascertained through the honest and genuine conversation with the text, and the powers of observation, reflection and judgment become a crucial part of the method. This is also supported by Van Huyssteen's reference to the interdisciplinary notion of rationality (2006: 33). The methodology happens through the method of

⁹⁵ Mouton (1996: 35-39) discussed the methodological dimension of social research by referring to research as methodical and systematic inquiry.

conversation (Gadamer, 1989) and this conversation (dialogue) is responsive, creative and open. This conversation is led by the subject matter. The researcher and the text (subject matter) become conversational partners, asking questions of each other. Neither dominates while both weigh and test what the partner had to say. Gadamer referred to this conversation and said (1989: 383):

... a genuine conversation is never one we want to conduct. Rather it is generally more correct to say that we fall into the conversation, or even that we become involved in it. The way one word follows another, with the conversation taking its own twists and reaching its own conclusion, may well be conducted in some way, but the partners conversing are far less leaders of it than the led. No one knows in advance what will be the “come out” of a conversation.

This emphasised that in hermeneutical methodology the conversation is the method and that the conversation is dynamic in the way in which the conversation partners discover knowledge together (Bouma-Prediger, 1989: 322-323; Grundfeld, 1989: 235). In the interdisciplinary dialogue between Zohar and Willard, this dialogue process is the method and the goal of this process is the discovery of new knowledge together.

4.2.2.3 Hermeneutics as playing in the middle space

Another aspect of the hermeneutical process is Gadamer's description of the metaphor of play that complements the idea of conversation (1975: 91-119). Both play and conversation express the human's capacity for engagement and responsiveness that are to be found at the centre of the phenomenon of human understanding, according to Hyde (2005: 35). Eberhard (2007: 299) also referred to middle-voice playing that occurs in the hermeneutical dialogue process. The players have no control over the outcome of the game. Instead, they take part in the process together to be led (controlled) by the subject matter or the text.

Hyde (2005: 35) referred to Gadamer's idea of “middle space” and the fact that interpretation is an event that unfolds in the middle space of the encounter between the text and the researcher. It is the task of the interpreter (researcher) to find and use the “middle space” where the meaning between the text and the interpreter opens up an encounter.

Sharkey (2001: 24) described this encounter as contextual, playful and dialogical, while Vanhoozer (2005: 596) referred to this middle space as the middle voice – this middle voice is a grammatical notion with philosophical and theological implications. The middle voice is a way of understanding by “standing under”. It is therefore important for the researcher to attempt to enter into this “middle space” and engage through dialogue. The concept of the “middle space” is also important and applicable to make sure that the dialogue is post-foundational. This is done by ensuring that both disciplines have a voice (middle voice). By making sure that both disciplines have a voice and finding a middle voice between them the hermeneutical dialogue can be more balanced. The finding of the middle voice in the post-foundational dialogue happens through language. Eberhard (2007: 299) referred to language as where the understanding subject meets the world. This emphasises the meeting in the middle space via the method of conversation through language.

4.2.2.4 Understanding as productive activity

Gadamer (1989: 167) said that the hermeneutic process should not be one of simply reconstructing or reproducing what the author had in mind. It should rather be a productive activity where the meaning of the text is co-determined by the particularity of the interpreter as well as the text. This process of hermeneutics from a methodological point of view is an active process and the meaning of the text is determined by both the interpreter as well as the horizon projected by the text. This also brings forward the idea of the horizons of both the interpreter and the text.

4.2.2.5 Hermeneutical process as the fusion of horizons

A central idea in Gadamer’s hermeneutics (1989: 306) is the idea of interpretation as the fusion of horizons (Bouma-Prediger, 1989: 318; Grundfeld, 1989: 234; Hathaway, 2002: 207; Hyde, 2005: 36; Schneiders, 1981: 37). Thiselton (1980: 10-17; 1992: 16-29; 2007: 479) referred to two horizons in hermeneutics and also incorporated this into the titles of his books.⁹⁶ The horizon is the range of possible meanings available to a person

⁹⁶ *New Horizons in Hermeneutics* (1992) and *Two Horizons* (1980).

in a specific moment and place, and it is constituted by the ideas that the person brings to that place, informed by tradition and culture. To acquire a horizon is to learn to look beyond what is at hand (Grunfeld 1989: 234). Interpretation as a hermeneutical process is then the fusion between the two horizons.

Thiselton (1980: 307) wrote:

The hermeneutical situation Gadamer urges is determined by the pre-judgements that we bring with us and which constitute “the horizon of a particular present”. Genuine understanding takes place when there is a fusion of horizons between the past and the present or between the text and the interpreter. The subject matter of the text must not simply be assimilated (supported by Murphy 2014 & Hathaway 2002) into the horizon of pre-existing theological tradition in the present.

Hathaway (2002: 207) described a fused horizon as more than the assimilation of the text into the reader’s horizon, or a translation of the text’s horizon into the present. Rather, fusion occurs when the reader has new possibilities that go beyond those that were pre-existent in the horizon. A fused horizon happens when additional meanings present themselves that the author/reader did not foresee.

According to Hyde (2005: 36), understanding occurs when the horizon that is projected by the text through worldview or expression, combines with the researcher’s own comprehension or interpretative insight. The important aspect of the concept of the fusion of horizons for this research is Hyde’s reference that (2005: 36):

... hermeneutical phenomenological research results in the production of something new, created out of the encounter of the interpreter and the life expression, or text, being interpreted.

This is such an important comment for the interdisciplinary hermeneutical dialogue that is facilitated through this research process to search for new, shared knowledge on the responsible integration of the content of faith into the construct of Spiritual Intelligence. The hermeneutical research indeed produces something “new” that is born out of the encounter between the text, Zohar and Willard, and the interpreter (the researcher).

This research dialogue as hermeneutical scientific process applies the above ideas of Gadamer in the following way:

- The researcher acts as the interpreter with Spiritual Intelligence as the hermeneutical text. This interpretation process happens via interdisciplinary dialogue as a triologue, which is facilitated between Zohar and Willard in order to find new, shared knowledge.
- The conversation between Zohar and Willard (science and theology) is the unique method of this research.
- With the interpretation and conversation, we are playing in the middle space together.
- This process of understanding and finding new, shared knowledge is an active process.
- Through the interpretative conversation and playing in the middle space through an active process, a fusion of horizons takes place – the horizon of theology and the horizon of science overlap with the interpreter's horizon to create new, dynamic and shared knowledge on Spiritual Intelligence.

4.2.3 The dialogue process as methodology

The criteria of the post-foundational methodology, as discussed in Chapter 1, will be applied to the dialogue process between Zohar and Willard. This will aid the discovery of new knowledge. The dialogue process as methodology will be described in this paragraph with reference to the post-foundational methodology criteria (4.2.3.1). This will be applied as the methodology and structure of this dialogue (4.2.3.2). A visual representation of this process (4.2.3.3) will also be given.

4.2.3.1 The post-foundational methodology criteria

The dialogue between theology and science, as described by Van Huyssteen (2006: 70), involves unique complexities. It is important for the process to acknowledge that all our reflection is contextual and embedded in human nature. When the researcher proposed a dialogue process as a methodology between Willard and Zohar, he acknowledged his own presumptions and his own culture and context that influence his rational reflection. He also

acknowledged his own contribution to the dialogue as a partner in the process.

Chapter 1 referred to Van Huyssteen's criteria for post-foundationalism (1999: 128-156). The researcher therefore based the post-foundational dialogue methodology on the following criteria:

- Identify contributions
- Identify shared concerns and points of agreement
- Expose disagreement by putting into perspective certain divisive issues
- Reflect on different methods of investigation
- Realise that it is often at the boundaries between disciplines where new and exciting discourses take place
- Acknowledge the contextual meaning of words and concepts.

The rest of this chapter will be based on these criteria. A visual representation of the process (Figure 4.1) will also be provided to enhance understanding of the dialogue process.

4.2.3.2 The post-foundational methodology and its application

The dialogue process is illustrated in the flowchart in Figure 4.1. This is a visual representation of the unique contribution that transpired through the dialogue process. This is supported by the theory (see in 4.2.2) of the hermeneutical character of this dialogue as a process of interpretation, with conversation as the method to play in the middle space to understand and fuse the two horizons of Willard and Zohar.

From the methodology in Chapter 1 the following:

- Firstly, identify the contributions from each of the dialogue partners Zohar and Willard. This will stem from the theory and research on each of the authors in Chapter 2 (Zohar) and Chapter 3 (Willard).
- Refer critically to both dialogue partners in each of the disciplines.
- Identify shared concerns and points of agreement, also called tangencies.

- See what new knowledge emerges on the boundaries between the disciplines and development this further as the fusion of horizons (hermeneutical).
- Take the aspects of new knowledge and tie them into the tangencies between the two disciplines to keep the process post-foundational. It is important to work with the knowledge that developed between the disciplines through their shared concerns and points of agreement.

4.2.3.3 A visual representation of the methodology and research process

The flowchart (Figure 4.1) is a visual summary of the interdisciplinary hermeneutical dialogue and its outcomes.

The first part is the discussion of the unique contributions of each author as well as a critical reflection of both authors. As indicated in the flowchart, the first layer of the process is the five key tangencies and resemblances that were found between the two conversational partners after taking into account the specific areas of criticism on them and reading and interpreting their theory properly. After a thorough reading and discussion on Zohar (Chapter 2) and Willard (Chapter 3) the following tangencies transpired:

- Meaning
- Awareness
- Integration/responsibility
- Goodness
- Transformation.

These tangencies will be unpacked in section 4.5.

The next layer is the hermeneutical dialogue between the two partners, Zohar and Willard, which represents the disciplines of Neurobiology (Science) and Theology. Within this dialogue, the researcher is the third party in the conversation. His role is that of interpreter.

This hermeneutical dialogue wants to facilitate a deeper integration (4.6.2) of the construct of Spiritual Intelligence from the perspective of faith content and this will be elaborated upon by referring to three aspects, namely God

image (4.6.2.1), self (4.6.2.2) and worldview (4.6.2.3). Through this integration, strong emphasis is placed on the soul (4.6.3) as the integrator as well as on a move from mindfulness to soulfulness. The soul will then be connected and linked with the five key tangencies, namely meaning, awareness, integration/responsibility, goodness and transformation. The next aspect is the new knowledge that was developed.

THE INTERDISCIPLINARY HERMENEUTICAL DIALOGUE METHODOLOGY & PROCESS

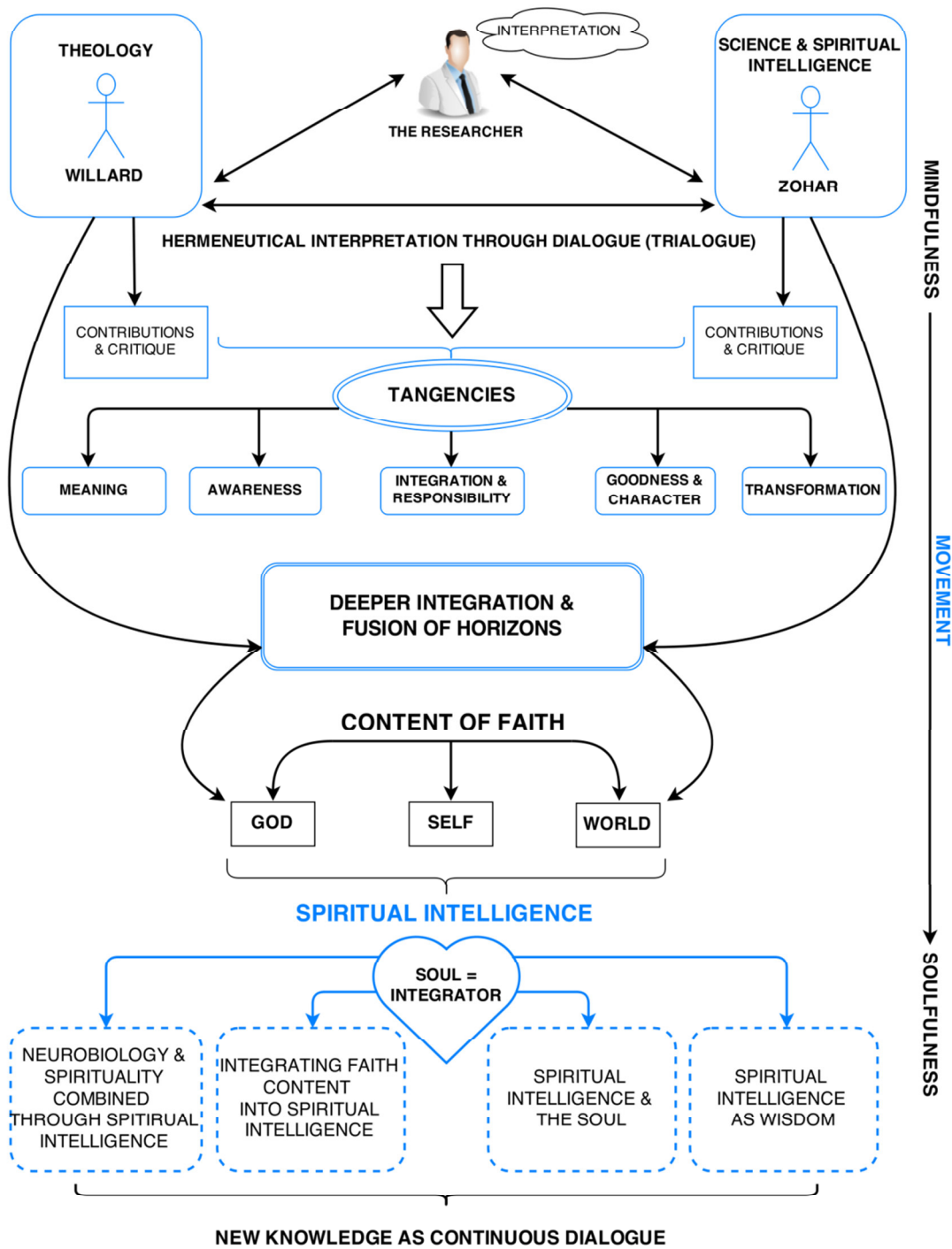


Figure 4.1: Flowchart as visual representation of the dialogue methodology and process

The above flowchart (Figure 4.1) will inform the dynamic dialogue process between the two dialogue partners Zohar and Willard in the search for a responsible use and acknowledgement of faith content within Spiritual Intelligence. This is a hermeneutic process of the fusion of horizons (as referred to in the previous paragraph) in trying to develop new and shared

knowledge on Spiritual Intelligence. As mentioned before, it is important to keep the dialogue process balanced and post-foundational by making sure the “middle voice” is developed. This middle voice is interpreted by the researcher who is an active partner in the post-foundational dialogue process.

The flowchart illustrates the dialogue process that is followed,⁹⁷ and part of this dialogue is finding each author’s contribution and the themes evident in their work. These themes and contributions from the two dialogue partners will now be investigated.

4.3 Themes and contributions of Zohar and Willard

The conversation between Zohar and Willard and the researcher already started when the researcher experienced that moment of awareness in 2010 and when the researcher started with his preparation for this research. Now the researcher wants to start the integration of the knowledge from the contributions by Zohar and Willard, as explained in Chapters 2 and 3.

When looking at themes and contributions, the researcher is not assuming anything. He only works with the knowledge already developed from this research process. When referring to the contributions of Zohar and Willard to the conversation, the researcher proposes contributions from both of them to the hermeneutical dialogue.

The following section will therefore look at contributions from Zohar and Willard. The researcher will use the work of Zohar and assess the unique contributions by referring to neurology, her 12 principles, her emphasis on holistic awareness and her unique reference to spiritual capital. For Willard, the researcher looked at his books and articles and assessed his unique contributions as anthropology that incorporates spirituality, his reference to character, the possibility of content for the 12 principles and his references to integrity and soul.

⁹⁷ This process is supported by the criteria for post-foundational methodology (Van Huyssteen, 1999: 128-156), as discussed in 1.11.3.4 as well as 4.2.3.1.

4.3.1 Zohar's contribution to the conversation

Although Danah Zohar departed from the perspectives of philosophy and physics, and although the researcher will constructively criticise her work later in this chapter, it is important for this conversation to state her unique contributions to the construct of Spiritual Intelligence as well as conscious and aware living.

The following quote is testimony to the substance of what Zohar believed Spiritual Intelligence is (2000: 194):

Any time that we step outside our assumptions or habitual way of seeing things, any time we break through into some new insight that places our behavior in a larger, meaning-giving context, any time that we transcend ego and act from our centre, any time that we experience the thrill of beauty or the truth larger than ourselves, hear the sublimity in a piece of music, see the majesty in a mountain sunrise, feel the profound simplicity of a new idea, feel the depths of meditation or the wonder of prayer, we are experiencing our Spiritual Intelligence.

Zohar's whole life is focused on living and sharing these ideas to help people and organisations to be more aware and mindful, living more meaningful lives with more integrity as part of a larger whole. Zohar brings unique perspectives to the conversation. These perspectives include neurology, her 12 principles of Spiritual Intelligence, her emphasis on raising awareness holistically as well as her placing meaning in a larger whole and Spiritual Capital.

4.3.1.1 Neurology

The researcher wants to acknowledge the unique contribution that Zohar made in terms of scientific neurological data for spirituality. Her work on Spiritual Intelligence and the scientific basis, as stated in Chapter 2⁹⁸, helped us to engage with spirituality from a neurological point of view and to be more scientific in terms of spiritual experiences.

⁹⁸ Refer to scientific perspectives on Spiritual Intelligence.

Zohar made a case for our transcendental experiences from a neurological point of view. Hyde (2004: 40) said the following about Zohar's contribution to grounding spirituality from a biological perspective: "In other words, spirituality has biological foundations. It is rooted in life itself, and thus has biological and evolutionary origins" (Zohar & Marshall, 2000: 88).

Zohar helped us to plot Spiritual Intelligence scientifically as the third intelligence after Intellectual Intelligence and Emotional Intelligence. She also helped us to understand the activities in the brain in the so-called God spot. Zohar helped us to acknowledge the neurology and neuro-scientific research of spiritual experiences. It is difficult for people to engage with the topic of spirituality, especially in the workplace, because of religious history and diversity. This often stops individuals (as well as science) from entering into conversations about spirituality. Zohar succeeded to deconstruct this into an entity that people can engage with and that can clarify their own understanding of spirituality. One of the primary reasons for this is Zohar's ability and success in finding a scientific entry point that is generic and non-threatening.

On numerous occasions, Zohar mentioned that Spiritual Intelligence helps to make us aware that we are part of a larger context (2000: 196). In addition to this, she mentioned that for her God is part of this. Zohar talked about the immanent God, the God within us (2000: 90):

In that case the 40Hz neural oscillations that result in our human consciousness and our Spiritual Intelligence have their roots in nothing less than God. God is the true centre of the self.

From the perspective of neuro-science it is important for this research dialogue to note the above statement in which Zohar acknowledged God. This perspective will enhance the dialogue between science and theology and Zohar and Willard because of her willingness to acknowledge God. This willingness breaks down the dichotomy between science and theology, and neurobiology and faith. Although she strongly emphasised the neurological aspects of spirituality, her view of God breaks down barriers and makes dialogue possible.

4.3.1.2. The 12 principles of Spiritual Intelligence

The 12 principles were discussed in Chapter 2⁹⁹ and will be summarised in this section as the unique contribution of Zohar in the hermeneutical dialogue.

With her 12 principles of transformation, also known as Spiritual Intelligence competencies, Zohar helped to make the ideas around Spiritual Intelligence tangible and real, and helped to practically implement the ideas that support Spiritual Intelligence. Although generic, these ideas help to bring spirituality into the workplace and into people's lives. The 12 principles are also alive and easy to engage with. Based on this, she developed the Spiritual Intelligence assessment that helps people to develop the 12 principles in their lives and enter into personal development processes to obtain more meaning from their lives and to live with more responsibility in the world. This also assists people to be active in this process and seek tangible results. This is useful in corporate coaching processes as it helps people to integrate the ideas of spirituality into the rest of their lives and work towards spiritual growth.

Zohar uniquely linked these principles with the scale of motivations from the theory of complex adaptive systems (2004: 119) and derived practical principles that assess the ability to use our whole brain and practise our deepest meanings and purposes and bring transformation into our lives when it is necessary to re-contextualise at the edge of chaos. She also used these principles as the basis for wider understanding in strategic planning in organisations. She developed the 12 principles with practical exercises, allowing individuals to practise this and translate the principles into context for personal transformation. These practical applications included theory on the opposites of each principle, common distortions as well as ideas on how to nurture each principle.

4.3.1.3 Emphasis on raising awareness holistically

In Chapter 2, Spiritual Intelligence was described as the intelligence of awareness.¹⁰⁰ Zohar succeeded in acknowledging this awareness from a

⁹⁹ 2.2.2.2 a) Spiritual Intelligence competencies according to Zohar.

neurological scientific perspective as well as the mystic, experiential perspective. These are two sides of the greater whole, and this dialogue between science and theology wants to look at awareness holistically.

With the construct of Spiritual Intelligence, Zohar shined new light on awareness. She raised the importance of spirituality within the process of awareness as part of a bigger whole. This was taken further by placing self and meaning in a larger framework. With the addition of Spiritual Intelligence to Intellectual Intelligence and Emotional Intelligence, Zohar took awareness to a new level of meaning, which incorporated aspects of spirituality as well as neuro-biology. With this she developed a framework¹⁰¹ to engage with both disciplines in order to facilitate awareness holistically. She also provided a framework for people to engage with their spirituality without specific religious practices. This is supported by her reference to beauty, music, nature as well as prayer as experiences of Spiritual Intelligence.

4.3.1.4 Emphasis on placing self and meaning in a larger framework

In her book *Spiritual Capital* (200: 43), Zohar emphasised that spirituality should be an enhancement of life in the world and that humanity needed to place their enterprises in a frame of wider meaning and purpose. Zohar emphasised that human beings need to acknowledge that they are part of a bigger whole and that they find meaning from a larger framework. It also placed “the self” in a wider community, challenging the individualistic approach to finding meaning in personal goals and success. Zohar kept going back to the individual as part of a larger whole. In her book *Spiritual Intelligence: The Ultimate Intelligence* she stated that Spiritual Intelligence helps us to put things into a larger ultimate framework (2000: 196) of meaning and value; it helps people to re-contextualise things into a larger meaning-giving context. Throughout her work and discussions she challenged people to be more aware of the bigger picture and she often referred to God as the ultimate reality within this.

¹⁰⁰ See 2.3.4.

¹⁰¹ Zohar developed the framework of Spiritual Intelligence with the development of the 12 competencies of Spiritual Intelligence.

4.3.1.5 Spiritual capital

One of the major contributions to the academic discussion on awareness as well as to the business world is the idea of Spiritual Capital. Through this concept Zohar translated Spiritual Intelligence and spirituality into leadership and business enterprise. Holst (2005: 39) affirmed Zohar's major contribution to bring Spiritual Intelligence into the organisational development context. She challenged business leaders to be driven by fundamental values and a deep sense of purpose instead of self-interest, short-term gain and isolationist thinking. She referred to material, social and spiritual capital and challenged people in the workplace to focus on sustainability through meaning. The basic message of spiritual capital is to help people to make the world a better place through what they do every day. She used the concept of wealth (2004: 3-13) and defined it as "that which we have access to that enhances the quality of life" (2004: 3). She stated that human beings need wealth "to be well" and that although wealth normally referred to the money and material goods one possesses, it is so important to find wealth that enriches the deeper aspects of life. For her, this is the wealth that is gained through drawing upon the deeper values, meanings, fundamental purposes and highest motivations, and integrating this one's life and work. In her book *Spiritual Capital* Zohar said (2004: 5):

We need a sense of meaning and values and a sense of fundamental purpose (Spiritual Intelligence) in order to build the wealth that these can generate.

She also said the following about spiritual capital (2004: 50):

Broader than social capital, spiritual capital makes us reconsider the very meaning of human life and raises the question of how we ourselves can build broader and richer lives ourselves.

The above references of Zohar support her idea that real wealth is about building a sense of meaning, values and purpose and that spiritual capital supports people to place themselves in the world context and affirms their part in a bigger whole. The idea of Spiritual Capital provides language outside of the formal structures of belief systems and religion for people to engage with deeper meaning, purpose and values that are sustainable to help them to find balance between life and work and to leave the world a better place.

This agrees with Willard's theological emphasis on the kingdom metaphor as he also wants us to live responsibly within the kingdom¹⁰².

4.3.1.6 A summary of Zohar's contribution

In summary, Zohar helped to acknowledge the neurology and neuro-scientific research of spiritual experiences. Through the development of the 12 principles she translated Spiritual Intelligence into practical exercises for individuals to use towards personal transformation. She described Spiritual Intelligence as the intelligence of awareness, which helps to acknowledge awareness from a neurological as well as a mystical point of view. Through this holistic, personal and transformative awareness she helped people to re-contextualise things into a larger meaning-giving context. Zohar's major contribution was to bring Spiritual Intelligence into the organisational development context.

4.3.2 Willard's contribution to the conversation

Dallas Willard engaged with Theology and Spiritual Intelligence, and linked psychology and theology in his life and work¹⁰³. The following statements from his book *Divine Conspiracy* highlight his anthropology and character that added specific content as a response in the world (1998: 89):

What comforts me in this life is that I now see Him by faith; and I see him in such a manner as might make say sometimes. I believe no more but I see. The heavens progressively open to us as our character and understanding increasingly attuned to the realities of God's rule from the heavens.

In *Divine Conspiracy*, he also said (1998: 22):

Our hunger for significance is a signal of who we are and why we are here, and it also is the basis of humanity's enduring response to Jesus.

¹⁰² This tangency is referred to in 4.5.3.

¹⁰³ Section 1.9.1 described why Willard was chosen and explained his unique place between theology, psychology and philosophy.

The above quotation adds content to the conversation with Willard referring to seeing God through faith, which represents the God image. When he mentioned our character attuned to God's rule he referred to the anthropology content, and when he talked about our response to Jesus this represents responsibility in the world. This is a strong case for faith content.

One of the major endorsements of Willard's contribution in the area of spiritual formation came from Porter (2013: 149), editor of the *Journal of Spiritual Formation and Soul Care*:

It is difficult to imagine the Journal of Spiritual Formation and Soul Care even coming into existence if Dallas Willard had not come into existence. Dallas' influence on what became the spiritual formation movement within Protestant Christianity over the last thirty years is well known.

This section will highlight his major contributions to the hermeneutical interdisciplinary dialogue in this section by referring to his anthropology, his work on character, the faith content that he presented to add to the 12 principles of Spiritual Intelligence and his focus on integrity and the soul.

4.3.2.1 An anthropology which embraces spirituality

Willard's work on the following six aspects of the human system helps to develop an anthropology that embraces spirituality and views human life holistically.¹⁰⁴

1. Thought (images, concepts, judgments, inferences)
2. Feeling (sensation, emotion)
3. Choice (will, decision, character)
4. The body (action, interaction with the physical world)
5. Social context (personal relation to others)
6. Our Soul (the factor that integrates all of the above).

¹⁰⁴ This anthropology is detailed in 3.3.2.2 b).

In the search for a responsible engagement between Spiritual Intelligence and the content of faith, this anthropology will play an important role in the dialogue. Also, Willard is much clearer about his understanding of the self than Zohar.

4.3.2.2 Character and Imago Dei

Dallas Willard emphasised discipline and discipleship by using the term “character”. He stated that the world needs people who live as good people and who are part of the Imago Dei (2002: 1).

We live from our heart. The part of us that drives and organizes our life is not the physical. You have a spirit within you and it has been formed. It has taken on a specific character. I have a spirit and it has been formed. The spirit within us takes on whatever character it has from the experiences we have lived through and the choices we have made. That is what it means for it to be formed.

He stated that the body is part of the Imago Dei and that it is the vehicle through which we acquire the self-subsistent power we must have to be truly in the image and likeness of God (1988: 52-55).

4.3.2.3 Faith content which enhances the 12 principles

In our search for a responsible integration of the content of faith into the construct of Spiritual Intelligence, Willard’s work on God image, anthropology and responsibility in the world adds the most value as far as the researcher is concerned. Willard’s ideas can add an enquiry on a deeper level in life than only behaviour and the 12 principles that Zohar proposes. This can play a significant role in the development of Spiritual Intelligence supporting people to be more aware and integrated in terms of their ideas on God, their ideas on themselves as well as their living in a specific context. Willard added important questions and frameworks¹⁰⁵ in this regard that can only enhance the search for faith content within Spiritual Intelligence. The framework of the content of faith is powerfully imaged by Willard’s concept of the kingdom of God.

¹⁰⁵ Willard’s work on God image, anthropology and responsibility in the world as stated in 3.3.

4.3.2.4 Integrity and soul

As part of the above three lines (God image, anthropology and responsibility in the world) an important aspect emerging from this study is the soul as the integrator within the holistic human system. This ability to integrate can be translated into Spiritual Intelligence. It is evident that wholeness and integration are key concepts in the development of Spiritual Intelligence, and Willard's emphasis on integrity with character and the fact that the soul combines all dimensions of a person to form one life is important to support these ideas in Spiritual Intelligence. This idea can enhance the development of living a whole life with responsibility and integrity. Willard's contribution of major ideas on the soul was presented in 3.4.

4.3.2.5 Willard's contribution in summary

Willard developed the six aspects of the human system as an anthropology that embraces spirituality in order to look at human life holistically. Willard made a major contribution in theology in terms of personal transformation when he emphasised practical discipleship as taking on the character of Christ. This also added to the possibility of faith content that can be integrated into the theory and practice of Spiritual formation with the metaphor of the kingdom as a key concept. His ideas of the soul as the integrator of the aspects of the human system made a major contribution to the understanding of integrity and wholeness.

In the post-foundational methodology it is key to add each author's contributions to the inter-disciplinary, hermeneutical dialogue. After discussing their contributions it is also important to critically reflect on their work, specifically before the interdisciplinary hermeneutical dialogue is facilitated by the researcher. These critical reflections want to balance the scientific process, guard against a subjective application and aid the post-foundational methodology.

For the researcher, these words describe the underlying content that is assumed in referring to Spiritual Intelligence. If we apply the theological lens of Willard the three lines will be: God the King, self/human as disciple with the mind of Christ, world/context as kingdom.

4.4 Critical reflections on Zohar and Willard

Within the post-foundational process Van Huyssteen (1999: 9) recognised that we come into interdisciplinary conversations with strong beliefs, commitments and prejudices. In the search for shared resources of human rationality there are different modes of reflection and therefore we also need to look critically at the different modes from which Zohar and Willard depart. As stated earlier, the researcher entered the conversation as a dialogue partner. The researcher therefore also needs to critically reflect on himself.

The researcher wanted to reflect critically on the work of Zohar and Willard because it will support the interdisciplinary hermeneutical dialogue to be more balanced and holistic. Instead of taking them as they are, the researcher wanted to be honest about their work from different perspectives.

4.4.1 Critical reflections on the work of Danah Zohar and Spiritual Intelligence

Anthony (2008: 246-251) criticised Zohar for defining the term Spiritual Intelligence loosely and the fact that she failed to adequately describe its core operations and as well as end states. Based on this, he developed ideas on consciousness through the concept of integrated intelligence. Integrated intelligence is the synthesis of intelligence theory and consciousness theory, especially transpersonal consciousness. It is the idea of an innate human intelligence that is embedded within a sea of consciousness with well-defined, precise components. By developing these ideas, Anthony criticised Zohar and other theorists on Spiritual Intelligence, but also respected their efforts for a greater understanding of human intelligence. Because Zohar so much believed in what she did and because she integrated a significant amount of the theory into her being it might be that she also assumed the content of the definition of Spiritual Intelligence without being clear on the detail of the definition. She had a strong philosophical point of departure which might contribute to this loose defining of the construct. Although this might be true it is important to acknowledge the contribution in terms of content from a neurological point of view, as stated in 4.3.

Although of the researcher appreciates the work that Zohar has done on the 12 principles of transformation or the 12 Spiritual Intelligence competencies,

this can easily reduce Spiritual Intelligence to a few competencies. Even though the researcher realises this was not her idea it can reduce Spiritual Intelligence to a few things that one can do and not give enough attention to the being function. If she said that Spiritual Intelligence is really about meaning, she used these competencies to facilitate more meaning. However, if one only focused on the Spiritual Intelligence assessment it can motivate you only to score better or to do something better and enhance the culture of productivity and competition, which goes against the core of Spiritual Intelligence.

In a critical reflection on Spiritual Intelligence King and DeCicco (2009: 69-72) proposed a more viable model of Spiritual Intelligence and reduced the 12 principles into four components of Spiritual Intelligence. These components are critical existential thinking, personal meaning production, transcendental awareness, and conscious state expansion. It was stated¹⁰⁶ in Chapter 2 that Spiritual Intelligence is not about the practice, but about the meaning of the practice. The emphasis on only the 12 principles can easily reduce Spiritual Intelligence back into practices only. The researcher acknowledged this as a major contribution from her work, but wants to be critical about her application of the 12 principles, which might be reducing in terms of the true meaning of the construct.

In Zohar's book *Spiritual Intelligence: The Ultimate Intelligence* (2000), she can be guilty of using spirituality in a very esoteric way. From the researcher's reading of Zohar she can also be criticised for taking a very humanistic approach when developing Spiritual Intelligence. She argued that we use Spiritual Intelligence to heal ourselves, because of the spiritual illness of being fragmented, especially from the centre of the self (2000: 184-198). This can easily reduce Spiritual Intelligence to a brain exercise where, if we can let our brains oscillate to 40 Hz we can heal ourselves and make ourselves more whole. This is exactly the reason that prompted the researcher's curiosity to investigate the content of faith that underpins Spiritual Intelligence and why he felt it necessary to acknowledge Zohar's work, but to go into this research dialogue. Although she acknowledged God,

¹⁰⁶ In 2.3.2, the neural basis for transcendence emphasised that the meaning of spiritual practices is generated neurologically.

she also referred to God within us which can reduce God to part of humanity.

Gardner (2000: 27-34) as well as Emmons (2000: 30-26; 2000: 57-64) questioned whether spirituality can be sectioned in the domain of intelligence. They argued that spirituality cannot be an intelligence. Gardner provided criteria for a construct to fall into the category of intelligence and stated that spirituality did not fit into that category. The same applied for the domain of Emotional Intelligence. The schools of Emotional Intelligence would deem Spiritual Intelligence as part of Emotional Intelligence¹⁰⁷ because it is not possible to measure Spiritual Intelligence. Edwards (2003: 51-52) also reflected critically on the concept of Spiritual Intelligence by asking the following questions: Is spiritual intelligence truly autonomous from other forms of intelligence such as verbal, logico-mathematical and, perhaps most important of all, social intelligence? Does using spirituality to solve problems imply that a certain set of problems can be specifically designated as spiritual ones? And can we distinguish spiritual knowing from knowing about spirituality? Kwilecki (2000: 46) stated that he remained sceptical about the feasibility and wisdom of attempts to capture religion through any single theoretical construct, for example cognitive structures, object-relations or intelligence. These references are part of a critical reflection on the construct of Spiritual Intelligence as developed by Danah Zohar.

4.4.2 Critical reflections on the theology of Dallas Willard

This research hinges on a hermeneutical dialogue which, from a theological point of view, partly relies on the content of the work of Dallas Willard to inform the construct of Spiritual Intelligence. It is thus important from a research perspective to critically review the work of Willard in order to keep the dialogue balanced.

To critically evaluate the work of Willard, the researcher looked at various reviews of his work. This included reviews by Williams (1990), Sickles (2004), Engle (2001), Sandage and Johns (2000), and Kang (2004).

¹⁰⁷ This is substantiated in 1.1 with reference to various authors who deem Spiritual Intelligence as part of Emotional Intelligence and not an intelligence standing on its own.

One of the major critical remarks is the way in which Willard interpreted the Bible without proper exegesis, often using personal translations. This is emphasised by Williams (1990: 62) and Sickles (2004: 76) with the warning that Willard's interpretative practice might harm the church if individuals also started to interpret the Bible. Although it is key to acknowledge this, we should also remember that Willard did write from a philosophical point of view.

Another critical evaluation of Willard's work referred to his vocal reaction on the risks of cheap grace as he often downplayed the existence of grace. This was emphasised by Engle (2001: 219) when referring to Willard's call for disciples to decide on their apprenticeship of Jesus. This decision can underplay the influence of God's grace in the process. Although Sandage and Johns (2000: 329) seemed to be more positive about Willard's work, which challenges us to reflect on the availability of grace to affect change, they also referred to our willingness to pick the fruit of life from the tree of grace, which can overemphasise the individual choice or decision.

Willard's practices were also criticised for being too philosophical and idealistic. Kang (2004: 170) stated that although Willard's work was Biblical and gentle, it ran the risk of being counter-cultural because most of the people reading it might think it is impossible to put the ideal into practice. He often described a lifestyle that was impossible to follow. Although Kang stated that Willard's work gave hope, direction, Godly advice and gentle encouragement it might sometimes be too philosophical and unrealistic to put into practice. This was also suggested by the kind of person Dallas Willard was and the difficulty to follow and practice his way of life. This critique was also raised by one of the participants at his talk in Stellenbosch (2010).

These critical reflections on the work of Willard are also applicable to Spiritual Intelligence. Spiritual Intelligence can easily focus too strongly on our own efforts and actions to become more spiritually intelligent – even to the point where we forget to read the Bible properly or depend on the acts of grace. Spiritual Intelligence can also be too philosophical. But Spiritual Intelligence can specifically add value to help Willard's work to become more practical, especially in terms of integration and practice. It is thus important to ask how Spiritual Intelligence and its practice in Practical Theology can fill

some of the gaps in Willard's work, just as his work could add value to the work of Danah Zohar.

4.4.3 Critical reflections on the researcher

The researcher said from the start that the interdisciplinary hermeneutical dialogue should not favour any one of the partners in the dialogue. It is important to have a balanced dialogue. From the perspective of hermeneutics and post-foundationalism, the researcher as interpreter is part of the dialogue (or actually triologue). This is supported by Osmer (2008: 20-22) in his reference to humans as unique interpretative beings¹⁰⁸. After referring to the unique contributions of each of the dialogue partners and critically reflecting on their work it is important for the researcher to reflect critically on himself as he will be part of the dialogue.

It is important for the researcher to acknowledge that this research is underpinned by a personal experience. This is supported by Van Huyssteen's (1997: 4) reference to the epistemically crucial role of personal experience.¹⁰⁹ This experience generated awareness that created a need and it is important that this need does not interfere with the scientific research process too much. Here, the researcher wanted to refer back to Willard's (2006: 270) comments on objectivity and knowledge, and the possibility that we might always be wrong about what we think we know. It is impossible not to be influenced by this, which makes the research process very personal. In this regard it is important for the researcher to guide against his own voice that could possibly interfere with the voices of the two dialogue partners. Throughout the process, the researcher was cognisant to facilitate a conversation between them as objectively as possible.

It was also important for the researcher to acknowledge that he was a theologian who wanted to read work on Spiritual Intelligence from a theological point of view. This could easily have given Dallas Willard the stronger voice as he tried to interpret Spiritual Intelligence from his theological point of view. The researcher was cognisant of the fact that

¹⁰⁸ Cross-refer to 1.11.3.1 the hermeneutical dialogue as part of the methodology.

¹⁰⁹ Cross-refer to 1.11.3.2 where post-foundationalism is discussed as an important aspect of the research methodology.

Zohar also contributed towards the work of Willard and that theology could benefit from her work and research on Spiritual Intelligence.

Thirdly, the researcher acknowledged his own experiences of God and the daily struggle to live a more integrated and responsible life. The researcher also acknowledged his own need to increasingly live with inner integrity and soulfulness, which led him to wanting to learn more from the authors (Zohar and Willard). Although willingness to learn is important for a researcher, this should be driven by rationality and not by need. Also bear in mind Parker Palmer's reference to the knower that weds the known (1993).¹¹⁰ The researcher wanted to be honest about his personal involvement and his own marriage to the known.

4.4.4 Conclusion on themes, contributions and critical reflections

After the discussion on the unique contributions that Zohar and Willard bring to the conversation and critical reflections on their work as well as that of the researcher, the tangencies between the two authors will now be brought to the conversation. This is important because in the search for shared knowledge not one author's knowledge is imposed on the other. Shared knowledge stresses the importance of finding points of sharing, which the researcher calls tangencies. For the hermeneutical process this is the start of the middle space,¹¹¹ or the development of the middle voice.

4.5 Tangencies and resemblances

In the following section, the researcher will use the term *tangencies*¹¹² when referring to the points of resemblance and agreement, or points of connection, between Zohar and Willard.

The tangencies and resemblances transpired through the reading and interpretation process of the researcher. This unique seeking and finding of

¹¹⁰ The middle space is described in 4.2.2.3 as the unique space between the interpreter and the text where meaning opens up.

¹¹¹ 4.2.2.3. Hermeneutics as playing in the middle space.

¹¹² The meaning of the word tangencies was defined in *Clarifying definitions* in 1.13.

the “middle space”¹¹³ and the “fusion of horizons” between two disciplines are part of scientific hermeneutic enquiry. The criteria for the post-foundational process are also about finding tangencies between Zohar and Willard. As Van Huyssteen (1999: 128-156) stated, one of the criteria for post-foundationalism is the identification of shared concerns and points of agreement. This supports the emphasis on finding tangencies between Zohar and Willard in the post-foundational interdisciplinary dialogue.

Referring to this dialogue, it was firstly important for the researcher to elaborate on the themes and contributions from Willard and Zohar to this dialogue and, secondly, to take a critical look at their work. The researcher will now look at tangencies and resemblances, taking into account the above critical reflections on both Willard and Zohar in order to not follow them slavishly. In the process of discovering new knowledge on Spiritual Intelligence from the dialogue between Zohar and Willard, the researcher studied the works of Zohar and Willard (Chapters 2 and 3) so as not to make assumptions about their knowledge and contributions. Therefore, studying the works of Zohar and Willard formed part of this process to find tangencies and resemblances between their works and to use these as basis for new knowledge. The identification of such tangencies forms part of the interpretation process and requires the active involvement of the researcher in the dialogue. This process is the hermeneutical dialogue between Zohar, Willard and the researcher in which the researcher interprets their work, which is what hermeneutics is about. As such, it is the role of the researcher to actively partake in this interpretation process. The contribution of this study stems from the unique interpretations made by the researcher through the facilitation of the dialogue between Zohar and Willard, starting with the tangencies and resemblances.

The question of this research is to find a responsible use of faith content within the construct of Spiritual Intelligence. As stated in 4.1, this is a “listening” process in which the researcher actively participates as hermeneutical partner in the dialogue to find new and shared knowledge and

¹¹³ Section 4.2.2 discussed hermeneutics as scientific and referred to playing in the middle space and fusing horizons. This supports the methodology of finding tangencies through reading and interpreting the texts.

to forge connections across disciplines. Part of this listening process is to find resemblances and “tangencies” (Van Huyssteen 1999: 128-156) between Zohar and Willard, bearing the research question in mind.

Within the search for new and shared knowledge, the researcher did not want to force subjective ideas on the material. Instead, he started with the work and words of the authors. It is easy to force and forge links, but the researcher wanted to guard against this.

Within is the interpretation process, the following tangencies and resemblances were found: *meaning, awareness, wholeness, responsibility and integration, their understanding of “spiritual”, developing good people and transformation*. However, the main tangency from a broader perspective was that both authors tried to find ways to live more integrated and practical with spirituality in life.

The researcher will now discuss the tangencies in the work of Willard and Zohar and then develop new knowledge on the construct of Spiritual Intelligence by building on these tangencies. The starting point for each tangency will be the unique perspective of each author on that particular tangency.

Each of the tangencies points towards integrated spirituality and the praxis of living spiritually aware. The tangencies will be used to build new knowledge together and the areas of new knowledge will be aligned with the tangencies to make sure that Zohar and Willard’s voices steer the process.

4.5.1 Meaning

The first point of shared knowledge where we find resemblances between the work of Zohar and the work of Willard is references to meaning and meaninglessness. In the research process, the researcher is the hermeneutical interpreter and facilitator of the dialogue between Zohar and Willard. Hermeneutics originated from the process of the interpretation of texts and it is more concerned with meaning than with truth, according to Willard (2006: 269). Hermeneutics is about the enquiry into the human world and human action through the interpretation of texts, especially the human text, and this facilitates meaning. Zohar already referred to Spiritual Intelligence and meaning at the start of her book (2000: 3) when she explained that Spiritual Intelligence wants to solve problems of meaning and value; it wants

to place actions into a larger meaning-giving context and help us to assess the meaning of actions and life paths.

Through her work on Spiritual Intelligence, Zohar (2000: 196) stated that Spiritual Intelligence re-contextualised and helped to place things into a larger framework of meaning and that this meaning (2000: 90) has its origins in the ultimate meaning of existence, which she described as our understanding of God¹¹⁴. Zohar referred to people's quest to lead meaningful lives and to live their lives in a larger context of meaning and value. Zohar referred to "the crisis of meaning" (2000: 18-36) while Willard (1998: 15) stated that intellectual meaninglessness shrouds every aspect of common life.

Willard also stated (1998: 74-75) that there is pressure from all quarters on our daily experiences and, as a result, it dumbs us down and keeps us from thoughtful living. Zohar and Willard engaged with the same question from different perspectives and in different disciplines. This must therefore be one of the first aspects that provide a tangential point between the two disciplines and authors.

This is the meaning-blindness that the researcher referred to in Chapter 2. Zohar stated that we are blind to the deeper levels of symbol and meaning in which to place our objects. It is significant that Zohar (2004: 24-26) took Maslow's hierarchy of needs where survival is the basic need and self-actualisation (meaning) is the last growth need and turned the pyramid around to prioritise self-actualisation (meaning) as the primary need in Western culture (see Figure 4.2 below).

¹¹⁴ In 4.6.4, Zohar described this larger meaning-giving context as God and the way human beings dialogue with God.

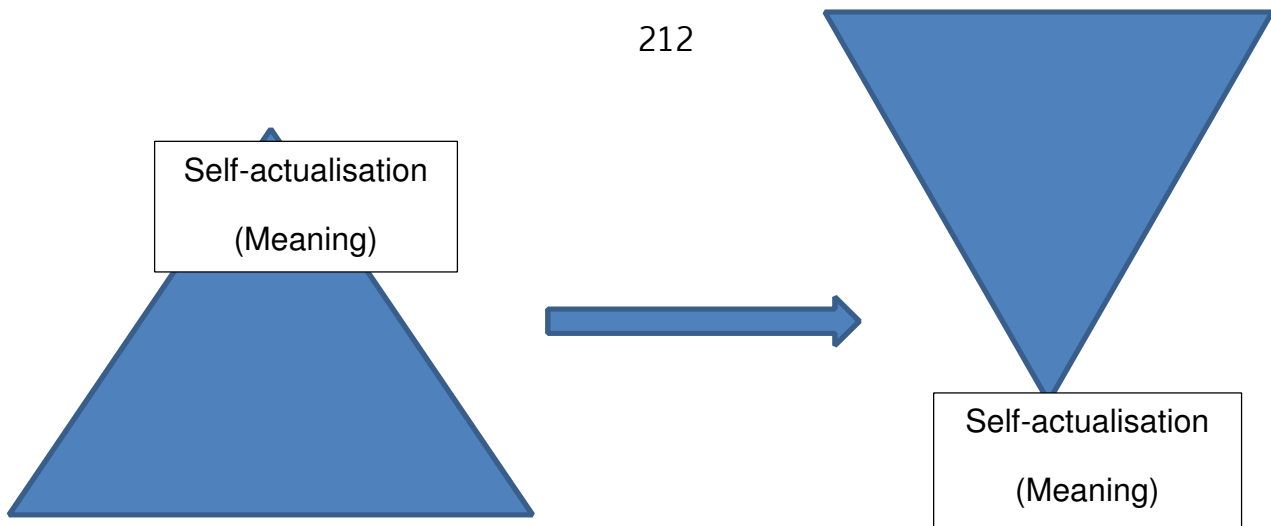


Figure 4.2: The position of meaning (self-actualisation) in different hierarchies of needs

Source: Zohar, 2004. *Spiritual Capital*.

Zohar stated that anthropologists, neuroscientists and psychologists reached a deeper understanding of human nature after Maslow and that human beings are by definition creatures of meaning, thus self-actualisation. Zohar also said that if human beings do not have a sense of meaning and purpose they become ill and die.

Willard (1998: 421-423) described meaning as “spiritual oxygen” that enables our souls to live in transcendence of whatever state we are in towards whatever is completing it – therefore meaning is always found in a larger context. Willard¹¹⁵ also stated that events, things, catch words and slogans clutter our mental and spiritual spaces and create vacuums of meaning. According to Willard, the longing for this meaning is making people cling to external factors, with the following quote summarising this longing (Willard, 1998: 16):

Our longing for goodness and rightness and acceptance – makes us cling to bumper slogans and body graffiti.

Willard and Zohar agreed on the impact of consumerism¹¹⁶ on the quest to find meaning (Willard, 1998: 15-17; Zohar, 2000: 287-291). Willard referred to

¹¹⁵ Also referred to in 3.3.2 and 3.3.3, Willard’s view of self and the world.

¹¹⁶ 3.3.2.1 elaborated on consumerism and how Zohar and Willard refer to it.

consumerism's brand names and immediate gratification when he stated the following (Zohar, 2000: 287):

The modern collective unconscious resonates to beat of consumer advertising, and to sex and violence of immediate gratification. Very few of us are nourished by a living spiritual vision that places our lives in a wider context within which the center of the self is anchored.

Willard also referred to meaning as competent love (1998: 18) and how this meaning is available in the kingdom. This love is given to us in the kingdom to enhance our meaning in the world, and it is available like electricity. Willard (1998: 39) said that “the kingdom of electricity is at hand”, or the meaning of competent love is available. The application to Spiritual Intelligence is that if we take enough time to pause and be aware, there is a lot of meaning in the world around us. It is like the “kingdom of electricity” but sometimes we are so busy making fires, rushing and running to keep our lives going that we miss moments of “lightning” (and enlightening). Spiritual Intelligence or Inner Intelligence is the intelligence of the soul to be in every moment, aware of the transcendent, aware of ourselves and living integrated in the world to facilitate the process of meaning making and the universal search for meaning.

The main question of Spiritual Intelligence is about living a life of meaning and being aware and mindful¹¹⁷. When Zohar and Willard both acknowledged the crisis of meaning and the search for meaning, their purpose was to help individuals and communities to have meaningful living with awareness. For this reason it is significant that the second aspect that Zohar and Willard share in their literature is *awareness*.

4.5.2 Awareness

Spiritual Intelligence is often referred to as the intelligence of awareness. When Willard referred to mindlessness and the absence of thoughtful living he was thinking about ways to be more aware. Zohar (2000: 287) referred to awareness by stating that a high Spiritual Intelligence requires us to serve the deep self with awareness. Within the development of ideas around

¹¹⁷ In 4.6.3.2, the researcher proposed soulfulness as a development of mindfulness.

intelligence, consciousness plays an important role. Zohar and Willard refer to consciousness on different levels in their work. This connection has already been made in Chapter 3.¹¹⁸ True to the theory of post-foundationalism, which holds different viewpoints in balance, Zohar and Willard's references to awareness in different ways form part of the enriching dialogue.

Various thinkers have posited that consciousness originates beyond the brain (Grof, 2006: 86-102, Laszlo, 2004: 106-128). Newberg and Waldman (2009: 173) referred to awareness as becoming more aware of our mental processes and learning to watch them without reacting. They also related this to mindfulness¹¹⁹. De Gruchy (2013: 162) described awareness by referring to consciousness as the self-reflective power of the brain. Richardson's thesis indicated that the development of society and culture is the primary reason for the surge in human intelligence over the past few centuries and that it cannot only be explained by brain physiology and genetics (Anthony, 2008: 243). Willard also referred to consciousness when he stated (1998: 74-75):

... frankly our daily experience, under pressure from many quarters, constantly keeps us from thoughtful living and 'dumbs us down', in many ways. We cannot, even by a miracle, believe a blank or a blur, much less act on it.

When one is kept from thoughtful living it is no different to the lack of mindfulness or being spiritually unintelligent. We are not aware and thoughtful of what we believe, what we feel and experience, and why we are here. Awareness is therefore another connection between Willard and Zohar. Zohar referred to us living in a spiritually dumb culture (2000: 282-296). She emphasised the need to know our deepest motives, to have self-awareness, to be responsive to the deep self, to take back responsibility for our lives, to hold onto deep beliefs and to stand against the crowd, and to search the depth and breadth of our beliefs. Willard translated this into salvation as a new order in life (1991: 32). For Willard, awareness should also be linked to

¹¹⁸ 3.2.2.3 mentioned Willard's reference to "spiritual" and how this is connected to Zohar's references to awareness.

¹¹⁹ The relation between mindfulness and awareness is discussed in 4.6.3.2 a).

awareness of pain. The researcher referred to Willard's work on the self and the cross.¹²⁰ Awareness also includes awareness of our brokenness and personal challenges, which, according to Willard, need salvation. This is in line with Zohar's reference that Spiritual Intelligence is about recollecting and gathering ourselves towards better spiritual health¹²¹. In Willard's words, this is about salvation.

Zohar (2000: 209-212) linked consciousness to spontaneity when she talked about Spiritual Intelligence. Part of being spiritually intelligent is to spontaneously act from our deep self. For this to happen, we need to be aware of our deep self. Zohar explained that the words *compass*, *conscience* and *the hidden inner truth of the soul* come from the same root. Therefore, to have a conscience is to be in touch with our inner truth (thus our awareness). This is the internal compass that guides our behaviour. Zohar stated that it is easy for adults to forget our original deep self through unawareness and to lose the wisdom that it holds. Therefore, it is important to develop ways and habits to be more aware and more connected with the deep self, which will allow us to act more spontaneously from within.

In closing, the researcher refers to the research process on hermeneutical dialogue and its relation to awareness. Hermeneutics is about raising awareness cognitively about our own position and finding awareness of the knowledge in the middle space. This cannot happen if the interpreter is not practising skills of awareness. The tangency of awareness has therefore also been practised in this research process and it is an ongoing process.

4.5.3 Integration and responsibility

The Latin word for wholeness is *integro*,¹²² which is the root of integration and integrity. As explained, Spiritual Intelligence is about living with integrity in the world and about finding wholeness and integration in life. This is an important aspect in the work of both Zohar and Willard. They both felt

¹²⁰ Chapter 3 elaborated on the theology of the self (3.3.2.3) and Willard's theology of the cross.

¹²¹ This is described in the next section (4.5.3) on wholeness and integration.

¹²² *Integro* stems from *integer* which means "to make whole" (Cassell's Latin Dictionary 1959: 317).

strongly about the challenge to take holistic responsibility for ourselves, our bodies, our thoughts and our feelings. Willard called this living a life of character while Zohar called it being spiritually intelligent in life.

Zohar (2000: 288) stated that one of the first steps towards increased Spiritual Intelligence is taking back responsibility for our lives. In her reference to “self” she stated (2000: 208) that a spiritually intelligent self has a deep sense of engagement and responsibility. It is thus significant that Zohar ended her book *Spiritual Intelligence: The Ultimate Intelligence* (2000: 296) saying that Spiritual Intelligence demands a deep personal integrity. Zohar referred to spiritual health (2000: 185-190) as a condition of centred wholeness. She stated that Spiritual Intelligence is about re-collecting and gathering the fragmented pieces of ourselves through being in touch with wholeness and having a sense of our own integrity.

Both Zohar and Willard referred to using Spiritual Intelligence to build ethics (Zohar, 2000: 199-215). For Zohar, Spiritual Intelligence has a deep sense of engagement and responsibility through spontaneity. She made the point that the words *spontaneity*, *response* and *responsibility* all have the same Latin origin and explained that spontaneity is the response to something for which we must take responsibility. For Zohar, Spiritual Intelligence provided this capacity to respond spontaneously. Zohar (2004: 48-50) talked about this in her book *Spiritual Capital* by emphasising the importance of corporate social responsibility as part of Spiritual Intelligence. The researcher also stated¹²³ that Spiritual Intelligence is about achieving a sense of personal wholeness, purpose and direction. This tangency of responsibility is also evident from Zohar’s reference to Spiritual Capital¹²⁴ and Willard’s reference to the “kingdom” metaphor.¹²⁵

Willard (1998: 49-50) wrote about the difficulty to integrate faith into ordinary life when he stated: “God really doesn’t change our behavior!” He

¹²³ In 2.3.1, Zohar’s perspectives on Spiritual Intelligence and Science are discussed in terms of personal wholeness, direction and purpose.

¹²⁴ Spiritual Capital is developed in 4.3.1.5 as one of Zohar’s contributions to the conversation.

¹²⁵ Willard’s metaphor of “kingdom” is described in 3.2.1.1 with reference to his key theological concepts.

said that the power of Jesus and His gospel has been cut from ordinary human existence and that there is a disconnection between the current message and ordinary life. He stated that the transformation of life and character is not part of the redemptive message and that the human reality in the moment is not the arena of faith. This emphasises the challenge to have whole and integrated lives, with integration and responsibility applicable to Practical Theology as faith in action.

Willard also supported this idea later in the chapter (1998: 54) when he stated that salvation is cut from life. According to Willard (1998: 94), human beings are spiritual and live in interactive dependence on God. We need to be spiritual in every aspect of our lives because our world is a spiritual one. Therefore, we need to integrate our lives into the spiritual world of God. This emphasises the challenge to integrate life and spirituality, and to live integrated lives as a whole. Willard (1998: 65) also explained that we need to move towards integration of life and faith, and that religion (1998: 60-61) should be all about social ethics. Social ethics is spirituality in practice and if spirituality is integrated into life it will lead to be social and ethical practices. This implies a more holistic way of being in the world, and for Willard this wholeness connected to salvation.¹²⁶

In his book *The Spirit of the Disciplines: Understanding How God Changes Lives* (1991: 50-55), Willard¹²⁷ applied this responsibility of living with peace and cooperation to creation. For him, the Imago Dei is not fully destroyed; we still have responsibility and capacity to take responsibility for creation. He referred to peace as shalom where there is harmony and understanding. Part of Imago Dei for him is to live with character in the world. It is significant that Willard ended the book *Divine Conspiracy* with the idea of peace (1998: 436), stating the following:

Peace as wholeness, as fullness of function, as restful but unending creativity involved in a cosmos wide, co-operative pursuit of a created order that continuously approaches but never reaches the limitless goodness and greatness of the triune personality of God, its source.

¹²⁶ Refer to salvation from Willard's perspective in 4.5.2 and 3.3.4.

¹²⁷ Also refer to section 3.3.3 on Willard's theology on world and responsibility.

This “cosmos-wide” pursuit, which is cooperative, is part of the responsibility in the world, and Willard provided content for the integration of faith. The researcher will elaborate on the implications of responsibility for this study when he discusses the integration of faith content with reference to the world in 4.6.2.3.¹²⁸

According to the researcher, the hermeneutical dialogue is a process of the integration of new knowledge. It is therefore about reflecting on the topic of the research in a more holistic manner. In essence, hermeneutics is about integration. The tangency of integration is thus also practised in the research process.

4.5.4 Willard and Zohar’s references to “spiritual”

This research explores the development of Spiritual Intelligence and the responsible use of faith content within the construct of Spiritual Intelligence. While Spiritual Intelligence is a central theme in Zohar’s work, Willard never specifically referred to Spiritual Intelligence as a construct. However, Willard implied living responsibly and integrated, informed by faith and spirituality. It is therefore significant to explore the points of sharing and references to spirituality from Willard¹²⁹ and Zohar¹³⁰.

Zohar stated that to be “spiritual” is to be in touch with wholeness and to literally have a sense of one’s own integrity (2000: 190). She commented (2000: 18-19) that to be “spiritual” means to be in touch with some larger, deeper and richer whole that brings perspective and adds meaning and value. It also brings a deeper social reality and more awareness. For Zohar, there is a strong link between spirituality and the search for meaning. She elaborated on her use of the term *spiritual* (2004: 42-46) by referring to the Latin word *spiritus* which means “that which gives life or vitality to a system”.

For Zohar, this is the enhancement of life in the world and the need of human beings to place what they do in a larger frame of meaning and purpose. Spirituality from this understanding makes us ask why we do what

¹²⁸ See also 4.6.4.2.

¹²⁹ Section 3.2.2 refers to Willard’s view on spirit and spirituality.

¹³⁰ See also 2.3: *Scientific perspectives on Spiritual Intelligence*.

we are doing (meaning) and why we want our lives and purposes to make a difference. She then linked this to her 12 principles of Spiritual Intelligence.

Willard (1998: 93) described “spiritual” as unbodily personal power. God is both spirit and substance and therefore “spiritual” is also substance. Thinking, feeling and willing, and the development of these, are different dimensions of these substance that exercise power outside of the physical. Willard (1998: 271) stated that the universe is fundamentally Trinitarian and therefore based on the ultimate reality of interpersonal union. It is because of this that the world responds to desire and will. For Willard (1998: 90-94), to be spiritual is not just something human beings ought to be, but it is part of one’s nature and destiny. This idea refers back to Chapter 3 where Willard commented that the “spiritual” can be described by four words:

- **Non-physical:** Something not perceptible through the five senses and mostly something not seen. This links to Zohar’s self-awareness, because when we are aware of something we can see it in our mind as a non-physical thought or a wish. It is not localisable in space.
- **The Ultimate Power:** Spirit is a form of energy, because it moves people and work, and therefore has energy.
- **Thought:** People think and their thinking focuses specific things in the present or past. This is a cognitive aspect of being spiritual.
- **Valuing:** Our will is to choose things that we set against other things through feeling, emotion or valuation.

It is important to acknowledge that we are spiritual beings. Richard Rohr (2009: 69) stated that we are not human beings trying our best to be more spiritual; we are spiritual beings trying through life to be more human. As Willard (1998: 94) mentioned, we are spiritual in every aspect of our lives, and life is a process of integrating our life into the spiritual world of God and this integrating takes life into the substance of the eternal. This process of integration is tangent with what Zohar refers to as Spiritual Intelligence.

It is safe to state that although Zohar and Willard had different faith content they both emphasised spirituality as part of the whole and not as a separate sphere of life. They both emphasised the integration of spirituality into the whole of life. Willard talked about spiritual formation as life formation and

the development of character while Zohar talked about Spiritual Intelligence. Both Zohar and Willard acknowledged the mystery within spirituality, which relates to the discussion on theology and science.¹³¹

Within the hermeneutical dialogue process of this research, the researcher wants to acknowledge his position as hermeneutic who interprets from a viewpoint where spirituality is part of this interpretation process. This process of hermeneutical interpretation wants to take the existence and influence of spirituality seriously.

4.5.5 Good people with character

Another point of shared knowledge is that both Zohar (2004: 46) and Willard emphasised that people need to be doing good¹³². Zohar stated that *it is good to be good* and that good people in business increase profit. Therefore, doing good things and doing well are not opposites. Willard stated that we need more good people with character and that spiritual formation is about developing good people with character who live responsible and integrated lives. Willard's book *Divine Conspiracy* emphasised that human beings need to live in their context as good persons. Theologically, this means living in the kingdom of the King, and as soul-servants making a difference where we are. This will inevitably influence the transformation of individuals and communities. In Willard's words, the quest of being good people invites us to share a pilgrimage into the heart and life of God (1998: 17).

Within the broader dialogue between Theology and Science, Reich (2008: 706) emphasised this tangency when he said that religion actualises our innate potential to be good and noble and therefore adds to the discussion. Willard summarised spiritual formation as character formation while Zohar stated (2004) that life is about leaving the world a better place by living as good persons. To leave the world as a better place also links to transformation, which is the next tangency to be discussed.

¹³¹ See Hyde, 2005: 33 for the mystery of spirituality, also referred to in 4.2.2.

¹³² See 3.3.3.3 where the researcher refers to Willard's emphasis on a world with good people.

4.5.6 Transformation

The last point of tangency and resemblance is most important. Zohar referred to the 12 principles of transformation and its application (2004: 111-160) before she referred to ideas around shifting corporate culture and managing change and transformation (2004: 183-198). One of her paths towards greater Spiritual Intelligence is the path of personal transformation (2000: 245-252). Spiritual Intelligence and its practices can thus facilitate change and transformation. Zohar (2000: 59) called Spiritual Intelligence the transformative intelligence (2004: 100). She said Spiritual Intelligence helps us to break old paradigms and form new ones, to re-contextualise problems and situations, and to see things from a wider point of view. She explained that Spiritual Intelligence provides the basis for meta-strategic thinking. In Chapter 2,¹³³ the researcher referred to Spiritual Intelligence as the ability to bring transformation into our lives and situations.

Willard's¹³⁴ work frequently referred to transformation, especially spiritual transformation (2002: 49-63) and restoration (1998: 409-436). He developed the process of transformation in relation to his anthropology¹³⁵, which refers to the six aspects of the human system: mind, emotion, character, body, social dimension and the soul (2002: 67-186). The concept of transformation is so applicable to Practical Theology and its focus on the transformation of life before God. According to Heitink (1993: 6), the purpose of Practical Theology is to influence and change the praxis of faith and faith in action. This is applicable to Willard's reference to spiritual transformation as well as restoration.

Willard (2002: 21) frequently clarified his meaning of spiritual formation by adding the word *transformation*. He linked this to Christlikeness as the essence of spiritual formation. This is also supported by Looker (2010: 182).

¹³³ Zohar (2004: 100) referred to Spiritual Intelligence as the transformative intelligence, as mentioned in 2.2.1.3.

¹³⁴ See also Willard's reference to power in 3.3.2.6 and to transformation when he refers to a world with good people in 3.3.3.3.

¹³⁵ Willard's anthropology is discussed in 3.3.2.2 b.

If Spiritual Intelligence is about integration of the content of faith into life and the awareness of this content and its influence, then Spiritual Intelligence is a daily process and journey. This journey challenges us to grow every day, and Zohar (2000: 16) stated that this growth has a connection to wisdom.¹³⁶ The spiritual growth of Zohar and spiritual formation of Willard challenge individuals to continuous transformation and adjustment in life and the wisdom to keep transforming.

Within the hermeneutical dialogue process of this research, transformation is facilitated not only within the development of the construct of Spiritual Intelligence, but also in the life of the researcher. In this interpretation process, the researcher's life is influenced through the development of his own life content. In his engagement with this process, it is not only the research topic that is developed, but through this, the tangency of transformation is at work while this journey continues through personal transformation. (The knower weds the known.¹³⁷)

4.5.7 A summary of the tangencies and resemblances

Before the researcher starts to develop the new knowledge, he needs to emphasise that the new knowledge is generated through the hermeneutical interpretation process by working with the ideas and words of the two conversational partners, namely Zohar and Willard. It is therefore significant to close with a quote from Zohar on Spiritual Intelligence in which she referred to all the tangencies in one sentence (2000: 16):

We can raise our Spiritual Intelligence ... by raising our tendency to ask why, to look for connections between things, to bring to the surface the assumptions we have been making about meaning behind and within things, to become more reflective, to reach beyond ourselves a little, to take responsibility, to become more self-aware, to be more honest with ourselves and more courageous.

With this in mind, it is important for the researcher that the tangencies give each author an equal voice in the dialogue. True to the post-foundational

¹³⁶ Spiritual Intelligence as wisdom is developed in 4.6.4 as part of the development of new knowledge on Spiritual Intelligence.

¹²³ Parker Palmer (1993: 31) reference in 4.1.

approach, we start with the tangencies and resemblances from the two disciplines and develop new knowledge with each of the partners contributing to the dialogue in order to find the new knowledge together.

4.6 Spiritual Intelligence: towards new knowledge

This research is a post-foundational, interdisciplinary hermeneutical dialogue between Zohar and Willard, searching for a more responsible way to integrate faith content into Spiritual Intelligence. Within this dialogue we want to enhance the understanding of Spiritual Intelligence in terms of the content of faith. Within the interdisciplinary hermeneutical dialogue between Zohar and Willard, the researcher makes interpretations and finds tangencies in order to find new and shared knowledge. This is done by forging connections across disciplines to find new knowledge and new meanings which the researcher did not foresee. This new knowledge can be described as the fusion of horizons true to the hermeneutical dialogue, as referred to by Gadamer (1989: 89). Hathaway (2002: 207) emphasised that through the fusion of horizons new possibilities emerge and that these possibilities go beyond those that were pre-existent in their horizons. According to Hyde (2005: 36), understanding occurs when the horizon that is projected by the worldview of the text is combined with the researcher's own interpretative insight. The new knowledge is thus created out of the encounter between the researcher's interpretation and the text. Within the fusion of horizons we find middle space or a middle voice (Eberhard, 2007: 298; Hyde, 2005: 35), as described in 4.2.2.3. The process of the hermeneutical dialogue focuses on the middle voice or middle space between Zohar and Willard, and the researcher as the interpreter.

The researcher again stated the tangential points (tangencies) between Zohar and Willard as the starting point for the new, shared knowledge as discovered through the research dialogue:

- Meaning
- Awareness
- Integration and responsibility

- Goodness and character
- Transformation.

We can also call tangential points the middle voice or the fusion of horizons, as described by Hyde (2005: 36). From these tangential points the following will be elaborated on as integration of a deeper and new knowledge¹³⁸ on Spiritual Intelligence:

- New shared knowledge on the influence of neurobiology and spirituality within Spiritual Intelligence
- New shared knowledge on the integration of faith content into Spiritual Intelligence through God image, self-image and self-understanding as well as worldview
- New shared knowledge on the role of the soul within Spiritual Intelligence
- New shared knowledge on the movement from mindfulness to soulfulness
- New knowledge on wisdom as a theological reflection on Spiritual Intelligence.

4.6.1 Neurobiology and spirituality within Spiritual Intelligence

Dallas Willard (1998: 14-15) referred to Tolstoy's comment that there are only two things that are real – particles and progress. When Willard referred to the question: “Why do I live?” he said:

In infinite space, in infinite time, infinitely small particles change their forms in infinite complexity, and when you have understood the laws of those mutations of form you will understand why you live on earth.

When Zohar (2000: 68-71) wrote about the neural basis for transcendence she stated that the transcendent gives an individual a taste of the infinite, the extraordinary within oneself as well as the world around us. These

¹³⁸ It was mentioned in 1.1 that the dialogue between the two conversational partners will synthesise new information to find new knowledge.

experiences should not be diminished or explained away through science. Although the behaviour of molecules and nerve cells are finite, human beings have the ability to experience the infinite.

Although the researcher needs to affirm the role of neurobiology and science in spirituality, he also needs to acknowledge the personal experiences that people have, which cannot be explained physiologically. Spiritual Intelligence allows people to engage with their spirituality from the perspective of neurobiology. Yet, Spiritual Intelligence also provides people with a platform to engage with awareness and conscious living that go beyond neurobiology and science. Zohar (2004: 106) emphasised that, for her, this materialist position is inadequate to explain her own experiences. Therefore, higher meaning and consciousness cannot only be a by-product of neural processes.

Newberg and Waldman (2009: 75) referred to the brain's processing of sensations and conscious recognition of experiences, and said that a person's personal experience precedes cognitive awareness by approximately half a second. Experience can therefore not always be explained cognitively. For the brain to translate awareness into language it has to go through a number of activities to turn the experiences into words. This is both affirming of the neurology and science behind experiences and the mysticism of spirituality and experiences. It acknowledges the scientific data behind spirituality. In this regard, the researcher wants to agree with Hyde (2005: 33) that spirituality involves mystery and transcends human understanding.

In an informative article in *The Economist* (2004: 69) it was stated that out-of-body experiences occupied a neglected position between neurobiology and mysticism. According to Newberg, Spiritual Intelligence gives us a vehicle to breach this gap, keeping neurobiology and mysticism in balance and respecting personal awareness and personal experiences. Within this balance it is important to acknowledge the content of faith (cognition) and the faith (experience) itself. If, as mentioned above, out-of-body experiences occupy a neglected position between neurobiology and mysticism, Spiritual Intelligence provides a means to acknowledge both.

This research treads the fine line between Psychology and Theology¹³⁹. When the researcher witnesses the dialogue between Zohar and Willard, there is always a conflict between neurobiology and spirituality. However, within this dialogue, instead of being in conflict, a mutual and deeper understanding developed that respected both angles. This developed the process of meaning, which is a tangential point between Zohar and Willard. If Spiritual Intelligence is about living more whole and responsibly in the world it can be explained solely from a biological point of view. When the researcher facilitates a hermeneutical dialogue between Zohar and Willard, he cannot only draw on traditional views of science. As stated earlier, the researcher also needs to draw on interpretation and experience as scientific through a hermeneutical scientific research process.¹⁴⁰ Theology as science wants to take seriously the scientific aspect of spirituality as experience as this can aid the development of new, shared knowledge. It is therefore important to touch on some of the shared tangencies between Zohar and Willard, namely responsibility and wholeness. Here, the perspectives of De Gruchy (2013: 165-168) are helpful to aid the interplay between neurobiology and spirituality.

De Gruchy (2013: 166) referred to our sense of moral responsibility that can be explained by the neo-cortex in the brain, which makes us aware of our self-in-relationship and that, unlike animals, we can hurt others by our actions. We are thus involved and responsible for the world in which we live and for the construction of who we become. De Gruchy said that the mystery of being human is that, although it can be explained by neuroscience that we choose to act selfishly and in self-destructive ways, we often choose to act compassionately towards others at a personal cost. According to Philip Clayton (from De Gruchy, 2013), the freedom to choose is a capacity that is both a product of evolution and a sign of God's image in society. De Gruchy wrote (2013: 332-333):

¹³⁹ Theology and Psychology are discussed in 1.10.2.

¹⁴⁰ Hermeneutics as a scientific research process was elaborated on in 4.2.2 by referring to the dialogue as hermeneutic and scientific. Also see the discussion on Theology and Science in 1.10.3 and the discussion on hermeneutics 1.11.3.1.

As the product of evolution, freedom indicates a greater richness and potential in the evolutionary process than is often acknowledged. As a sign of the Imago Dei, purposive freedom suggests the possibility of divine purposes that underlie the flow of history as a whole. If the one phenomenon of human freedom in fact reflects both dimensions, then it is possible to link these two sources – what biological evolution can produce and what God may purpose – in a close and reinforcing way.

The researcher interpreted that in this interdisciplinary hermeneutical dialogue there is room for reflecting on both dimensions. The researcher can therefore listen to Zohar as well as to Willard and ask how the different disciplines can influence each other towards new and shared knowledge in which neurobiology as well as spiritual experiences can have a voice. The answer to this can aid the deeper integration and development of the construct of Spiritual Intelligence. De Gruchy (2013: 167) helped the researcher in this regard when he stated that there is a deep connection between the work of the Spirit and the activity of the brain.

In 1991, Willard stated in *The Spirit of the Disciplines: Understanding How God Changes Lives* (1991: 110) that professional psychology accepts religious experience and behaviour as realities investigated on par with other psychological phenomena. With this viewpoint of inclusivity in mind, the researcher wants to accept the realities of neurobiology and neuroscience as well as the realities of personal experiences, and include mystery¹⁴¹ as the addition of spirituality and God's presence. This is supported by Du Toit in Chapter 1.¹⁴²

Willard (1998: 271) supported this by stating that not all reality is physical and that there is no science that even attempts to demonstrate that all that exist is physical. Nothing is absolute because everything needs to derive from existence and nature, including external laws and things other than themselves. Willard stated that: "This something other is God, all of physical reality is subject to His will."

¹⁴¹ De Gruchy (2013) and Hyde (2005) referred to interpretation and mystery, and spirituality and mystery.

¹⁴² Reference in Chapter 1 to Du Toit: "... neuro-scientific models for religious experience abound and challenge theologians to respond."

The above statement is a specific understanding that does not have to stand against neurobiology and neuroscience. It can be part of the bigger reality. This research wants to be open to the mystery that is part of this. De Gruchy elaborated on this mystery in his work *Led into Mystery: Faith Seeking Answers in Life and Death* (2013). As Kang (2011) stated, “*scientia*” is also knowledge that comes from listening, experiences, sharing and biology. Therefore, both mystery and science are part of this discovery and dialogue. All of this is part of a larger whole. This makes the interdisciplinary hermeneutical dialogue exciting and rich.

In light of the proposed interplay between Neurobiology and Theology through the construct of Spiritual Intelligence, the researcher quoted words of wisdom from Richard Rohr (2012: 10): “Mature people are not either-or thinkers, but they bathe in both-and.”

This research wants to work towards a both-and dialogue between Neurobiology and Spirituality. These new ideas on Neurobiology and Spirituality within Spiritual Intelligence will be aligned with the tangencies between Zohar and Willard. The researcher will again refer to the conflict that often exists between the work of the Spirit and the activity of the brain.

4.6.2 Integrating faith content into Spiritual Intelligence

The purpose of this research is to find new, shared knowledge between Zohar and Willard in order to unlock more understanding of the content of faith within Spiritual Intelligence. In Chapter 2, the researcher referred to Zohar’s emphasis on meaning and the human search for meaning and to Spiritual Intelligence providing a construct to engage with this meaning-making process with spirituality. Within the tangency of meaning there is a real connection with faith and faith content. This is supported by Lawrence (in Dostal, 2002: 192-193), when he referred to Gadamer showing that the human quest for meaning is shaped by faith seeking understanding. This process of faith seeking understanding is part of the meaning-making process, and within that the content of the faith is very important. In the following paragraphs several authors’ references to spirituality and faith content will be discussed. They refer to the image of human beings in the world before God.

Eberhard (2007: 296) stated that Theology requires transcendence, but philosophical hermeneutics is unable to account for the radical transcendence of God's otherness and for the hermeneutic circle of self-knowledge and God knowledge. This hermeneutic circle between self-knowledge and God knowledge is a key aspect in the process of integrating faith content into Spiritual Intelligence and hermeneutical dialogue asking questions on God and on "self".

When the researcher talks about a responsible integration of the content of faith into the construct of Spiritual Intelligence and acknowledges that this is a dialogue between theology and science, he needs to be realistic about the aspect of mystery within spirituality. The work of De Gruchy emphasised this aspect and it is also acknowledged by the hermeneutical approach. In an article about hermeneutical phenomenology, Hyde (2005: 33) referred to mystery in spirituality as that which transcends human understanding. This mystery captures and engages human imagination and permeates relational understanding of spirituality in terms of the connectedness to self, the world and the Transcendent. These views tie in with Willard, and the researcher's own emphasis on the content of faith that is informed by the God image, self and worldview. Hyde referred to the work of Zohar and Marshall when she wrote about the mystery of spirituality, referring to the mystery of the sacred as described by Champagne (2001: 82).

Grenz (1999: 161) referred to Pannenberg who spoke about the deity of God that is connected to the demonstration of God's lordship over creation. For Pannenberg, this meant that the idea of God, if it corresponded to an actual reality, must be able to illumine not only human existence but also experience of the world as a whole, thereby providing unity to all reality. This emphasised the connection between God, self and world.

According to Zohar (2000: 16), we raise our Spiritual Intelligence through a tertiary process. This happens through the tendency to ask why, to look for connections between things, to bring to the surface the assumptions we have of the meaning behind things, to reach beyond ourselves, to take more responsibility, and to be more reflective and more aware. The seeking for a responsible integration of the content of faith into Spiritual Intelligence is a dialogue to bring the assumptions of meaning through faith content to the

surface. People need to be more aware of this content to live with responsibility in the world.

De Gruchy (2013: 161) stated that “soul” is to become more truly human through engagement with others and the world. The researcher will elaborate on the unique place of the soul within the process of Spiritual Intelligence, but in terms of the integration of faith content into Spiritual Intelligence it is important to acknowledge that soul is part of the integration of faith in relation to God, self, others and the world. If Spiritual Intelligence is part of this integration process it helps us to become more human, which is to be more soulful in relation with God, self and the world.

From the start of this research, the researcher drew on the knowledge of Howard Gardner from the field of multiple intelligences as an important voice, although he is critical of the construct of Spiritual Intelligence. In the search for a responsible integration of the content of faith, the researcher found it significant that Gardner (2000: 32) said Spiritual Intelligence entails the potential to pay attention to sacred content.

The research question is about this potential to access this content and to be aware of this content. Gardner expanded on this in his book about multiple intelligences (1999: 34) when he stated that:

Intelligences are potentials (presumably neural ones) which will or will not be activated depending upon the values of a particular culture, opportunities available in that culture, and personal decisions made by individuals, families and school teachers.

These potentials to activate content are much dependent on culture and on whether this is available in the culture. Spiritual Intelligence wants to create a culture where this potential is unlocked through awareness and content.

The development of Spiritual Intelligence through this interdisciplinary hermeneutical dialogue will unlock new knowledge that can assist people to activate these neurons and to acknowledge the mystery of this process through trusting the experiential side of science.

Throughout the research process, the researcher asked questions on the content of faith with regard to Spiritual Intelligence as explained by Danah Zohar with reference to three aspects:

- A clear, articulated God image
- A clear, articulated understanding of self (anthropology)
- A clear, articulated worldview and responsibility in this world.

The following quote supports the fact that Zohar referred to the above three aspects without stating it directly (Zohar, 2000: 69):

The transcendent gives us a taste of the extraordinary, the infinite, within ourselves or within the world around us.

With this Zohar assumed God image, anthropology and worldview (context). The last chapter of this study will make recommendations on how this could be explored to enhance awareness.

4.6.2.1 Spiritual Intelligence and God image

The first aspect of the research question asks about Spiritual Intelligence and the content of a clear, articulated God image. The question in section 1.5.1 was:

Could the content of faith inform a clear, articulated God image and enhance Spiritual Intelligence?

According to Louw (1999: 1), God images refer to our understanding and experience of God in terms of our human ideas, needs and expectations, and to the many different ways in which humans portray God through metaphors. This can be connected to symbols and expressed through different events and rituals.

In asking the question on a responsible integration of the content of faith we look at the work and methodology of Zohar and Willard through a hermeneutical dialogue to search for this integration and content. Willard asked about the effect of the image of God in spiritual formation and how we integrate this into spirituality. Willard referred to the relationship with God (1999: 10) and stated that hearing God is one dimension of a richly interactive relationship while obtaining guidance is another facet of hearing God. Our awareness of how we see God will influence this hearing process.

In 3.3.1, the researcher discussed this awareness by describing God images and beliefs, hearing God, listening actively, authority of Scripture, intellectual

clarity and the interplay between God's voice and the human being's inner voice. Dallas Willard added a theological integration of the influence of the image of God to the discussion on Spiritual Intelligence.

Zohar (2000: 68-71) developed the neural basis of transcendence by referring to transcendence as the most essential quality of the spiritual (refer to 2.3.2). She referred to the transcendent as that which takes us beyond the present moment, present joy or suffering and ourselves in the present, beyond the limits of our knowledge and experience, and which put things into a wider context. This can happen in experiencing God or in mystical experiences like looking at a beautiful flower, seeing a child smile or listening to beautiful music.

On the Spiritual Intelligence Practitioners' Training Course in Oxford, UK, in November 2011, a person in the group asked Danah Zohar the following question: "Does the God Spot make God or does God make the God spot?" After a long discussion about her journey through Catholicism, Judaism and Christianity ending up in Buddhism, Zohar answered: "God makes the God spot". This, together with her discussions with the researcher on God images and the influence of this on Spiritual Intelligence, emphasises the underlying basis of God image when we talk about our own Spiritual Intelligence. Zohar conceded that she did not make enough mention of that or even discussed that with someone when "assessing" Spiritual Intelligence.

Within this dialogue the researcher again wants to go back to the dialogue between theology and science. When talking about the image of God, it can be viewed from a theological or a scientific perspective. In this research, it has already been acknowledged that theology and science do not have to oppose each other. Instead, it can also be complementary. With reference to the image of God, Newberg and Waldman (2009: 104) said the following:

From a neurological perspective, images of God are unavoidable, but from many theological perspectives, there is no true image of God.

Newberg and Waldman (2009: 110-117) elaborated on this by referring to the neural personality (neurological perspective) of God and mystical personality (theological perspective) of God. The neural personality refers to the fact that the personality we assign to God has distinct neural patterns that correlate with our own emotional style of behaviour, and Newberg and

Waldman discussed this by referring to the neural construction of God (2009: 49-52). According to their research, the God of the limbic system is a frightening God while the God of the anterior cingulate cortex is more loving. The mystical personality of God is a description of God that is difficult to put into words. A mystical God image is neither “he” nor “she”, critical, punitive or distant. Newberg and Waldman stated that a mystical God image emerged through their research as the primary spiritual belief system in the world. They described the neural and cultural evolution of God and said that most people have multiple images of God and not only one image of God, and that the frontal lobes continue to envision spiritual realities and new ideas and definitions of God. The frontal lobes therefore continue to create, imagine and rearrange ideas on the image of God, and culturally these ideas evolve in communities.

The research of Newberg and Waldman stressed the importance of the God image from a neurological perspective as well as a theological perspective. Newberg and Waldman asserted that from a neurological and theological perspective, images of God influence our perception of the truth and how open we are in terms of images of God influencing our values and truths. Within the hermeneutical dialogue, Spiritual Intelligence gives us a vehicle or construct to engage with God images from a neurological and theological perspective. This is a unique contribution and outcome of the dialogue between Zohar and Willard, urging us to be more aware of our personal ideas on the image on God and to realise how this influences us on a daily basis. Newberg and Waldman expanded on this in the following statement (2009: 10):

From a neurological perspective, God is a perception and an experience that is constantly changing and evolving in the human brain. You can't nail God down for good or for bad and you can't intuit a person's innermost values based upon their creed or the church they attend. If more people realized that everyone was talking about something fundamentally personal and different, perhaps a degree of distrust would fall away.

The unique and personal images of God can be explored through the construct of Spiritual Intelligence. This provides the perfect means to play between theology and science, and to find a middle space and a fusion of horizons. This is always a process of mystery.

The mystery of God and the God images are supported by De Gruchy (2013: 172) and Hyde (2005: 33). De Gruchy stated that our uniqueness, described in Biblical terms as being in the image of God, refers to the mystery of our being, fragments of a much larger cosmic mystery (world) we call God. Hyde emphasised the mystery within spirituality.

When De Gruchy said that our uniqueness is being in the image of God, he referred to the inter-relational aspect between God image and self-image. This is very important for the following heading in which the question on Spiritual Intelligence and self-image or self-understanding (anthropology) will be explored. Zohar (2000: 90) linked science and neurology when she stated that 40 Hz neural oscillations resulted in our human consciousness and that Spiritual Intelligence has its roots in God and that God is the true centre of the self.

To conclude the search for new knowledge through the hermeneutical dialogue between theology and science, as represented by Willard and Zohar, the researcher found that Spiritual Intelligence needs to assist people to engage with their images of God. In the search for a responsible integration of faith content it is important to assist people to unlock their unique experiences and ideas on their image of God and to make them more aware of how this influences their lives. Spiritual Intelligence needs to support this process and acknowledge that it has a role in helping individuals to live with more awareness of the content of who they believe in and the images that they hold about God or their transcendental reality.

4.6.2.2 Spiritual Intelligence and anthropology

The second aspect of the research question asks about Spiritual Intelligence and the content of a clear, articulated self-image or anthropology. This question from Chapter 1 is as follows: Could the content of faith inform a clear, articulated anthropology (through language giving) and enhance Spiritual Intelligence?

The word anthropology (Beals & Hoijer, 1972: 2) derives from the Greek stem *anthropo* (man) and *logy* (science), referring to the science of man. Anthropology combines the approaches of both biological and social sciences (1972: 3). This refers to man as a member of the animal kingdom and man's behaviour as a member of society. This research falls in the field

of social sciences and therefore uses the word anthropology as referring to man's image/view of him/herself and how this is influenced by culture and society impacting on his/her expectations of self as well as spirituality.

In this research, a distinction is made between theology and anthropology. For Davis (2002: 1), theology is the formal reflection, description and account of religious experience while anthropology is the theoretical interpretations of the life experience of particular societies in general. According to Davis, Christian theology cannot function without belief in God, while anthropology functions naturally without it. For the researcher, it is evident, as confirmed by Zohar, that anthropology impacts the way we experience God. Davis rightly stated this when he referred to the influence of anthropology on analysing beliefs and practices (2002: 3).

Zohar (2000: 13) stated that Spiritual Intelligence has wired us to become the people we are and gives us the potential for further rewiring, growth and transformation, and for further evolution of human potential. The researcher struggled to believe that this could be so simple: To become the people we want to be, we need to acknowledge holistic identity, and although Spiritual Intelligence refers to whole integrated lives and whole integrated selves, there must be a significant amount of identity content that impacts Spiritual Intelligence.

Zohar (2004: 112) referred to human beings from a scientific perspective as living biological systems with distinct qualities that distinguish them from nonliving systems. She brought this into relation with complexity theory and complex adaptive systems. Unlike a simple system, a complex system has many parts that interact; to understand the system it is important to understand these interactions. Zohar called the human being (2004: 115) a complex adaptive system living on the edge of chaos, and when we are thinking creatively, our immune systems are poised on the edge of chaos through heartbeat, brain activity and mental activity. For Zohar, Spiritual Intelligence is a complex adaptive intelligence poised on the edge of chaos, which composes self-organising patterns of meaning through creative dialogue between our minds and the environment. Zohar used the ten characteristics of complex adaptive systems to develop her qualities of the

spiritually intelligent complex adaptive system (a human being according to her), which became the 12 principles of Spiritual Intelligence.¹⁴³ Apart from her understanding of the human being as a complex adaptive system, Zohar emphasised through her work on Spiritual Intelligence that it is very important to understand ourselves and to know who we are, especially in leadership. She also mentioned (2004: 121) Jesus' promise to the disciples that "if you know who you are, you will become as I am". She used this Scripture verse to emphasise that people live with so little self-awareness and that Spiritual Intelligence could facilitate more self-awareness. This is why self-awareness for her is the first of the 12 principles of Spiritual Intelligence. From the perspective of this research, this self-awareness is influenced by the content of faith and what we believe and how this faith impacts our ideas about ourselves. This is also linked with our image of God or transcendental reality.

Zohar (2000: 208) also stated that the "self" that is described in psychology is often isolated and shallow, and that Spiritual Intelligence wants to develop the "self" into something fuller with a deep sense of interconnectedness with life and different aspects of life (integration). She said that this spiritually intelligent self is a self with humility and gratitude before the Source and acknowledgement of the larger whole with a deep sense of engagement and responsibility (world). For her, Spiritual Intelligence is a deep form of spontaneity and a response to the deepest core of the self.

Willard (2002: 36-47) pointed to a theological anthropology when he referred to the six aspects of the human system – thought, feeling, choice, body, social context and soul – as described in Chapter 3.¹⁴⁴

Within the interdisciplinary hermeneutical dialogue on Spiritual Intelligence we think about the concept of self and the responsible integration of this content of the self into the practice of Spiritual Intelligence. According to De Gruchy (2013: 137), within this dialogue, the search for the self is one of the most salient interdisciplinary academic discussions of our time. It is therefore important to help people to be more self-aware. This is the main focus of

¹⁴³ The 12 principles are listed in section 2.2.2.2.

¹⁴⁴ The six aspects of the human system according to Willard are discussed in 3.3.2.2.

Spiritual Intelligence according to Zohar. However, in the dialogue between Zohar and Willard, the aspect of being more self-aware about our own anthropology and its content comes to the fore.

Hyde's emphasis on the relational understanding of spirituality is applicable in terms of this hermeneutical dialogue (2005: 33). This is important because when we think about ourselves and our understanding of ourselves we stand in relation to ourselves. In terms of the responsible integration of faith, the researcher proposes more integration of the self with reference to Willard's anthropology. This means that within the process of integration there is a need for more awareness on self-understanding, and in particular how the content of the ideas about ourselves influences our faith content. When we apply Spiritual Intelligence we need to take this aspect into account.

From the perspective of hermeneutics, knowing ourselves is knowing the reality of the human text. In this sense we are always interpreting ourselves as human text. Spiritual Intelligence could aid this process of self-awareness and self-discovery and help Practical Theology to also see human personhood and self-knowledge as part of the task of theology.

4.6.2.3 Spiritual Intelligence and the world/context

The third aspect of the research question asks about Spiritual Intelligence and the content of a clear, articulated worldview and responsibility in this context. This question was formulated as: Could the content of faith inform a clear, articulated understanding of responsibility in the world and enhance Spiritual Intelligence?

The researcher has mentioned Zohar, Willard and other scholars' emphasis on taking responsibility in the world and in our own context.

Willard's worldview was discussed by referring to the world as kingdom, the world as relational and his reference to the world as a place of good people. Willard (1998: 271) also described the world as responsive to desire and will. For him, the world responds to us in the same way in which our bodies are responsive to thoughts, desire and will. Therefore, we have a responsibility towards the world and context. He also emphasised the influence that faith should have on social ethics (1998: 60). As discussed in Chapter 3, Willard referred to the world as kingdom and part of his

interpretation of responsibility stems from his work in creation theology (1984: 122-126).

There is an obvious difference between Zohar and Willard on worldview. Willard sees the world as created by God and as the kingdom of God. For Willard, man has responsibility towards the world and the world is responsive to man. Zohar's view of the world stems from quantum physics, underpinned by the scientific behaviour of particles and progress.

In Chapter 2, Smit (1981: 31) said that when we talk about worldview, we talk about the existence of nature as well as the existence culture. Therefore, there is an obvious connection between worldview and anthropology, or the human being in the world. When we talk about Spiritual Intelligence as awareness, awareness always happens between the person and the context, the human being in the world.

Senge (1994: 167-172) called for a movement away from the self and selfishness toward something greater than ourselves, for instance the desire to be of service to the world. For him, this incorporates the experience of awakening (awareness) of a "spiritual power". This touches on Zohar's reference to Spiritual Intelligence and servant leadership (2000: 33-34). Zohar emphasised that Spiritual Intelligence wants to make us more aware that we are part of a larger meaning-giving context and field of shared meaning (2004). The researcher referred to this contribution of Zohar in 4.3.1. Zohar also described Spiritual Intelligence by using the words spontaneity, response and responsibility¹⁴⁵. She stated (2000: 211):

When I am deeply spontaneous I know myself and know that I am the world, and thus I take responsibility for the world.

This means that we are connected to the world and that this connection urges us to take responsibility for our context. For Zohar, this meant that we need to build a new ethics through Spiritual Intelligence. She built this new ethics on the uncertainty principle,¹⁴⁶ which will help us to live responsibly

¹⁴⁵ See 2.2.2.2 for discussion on the relation between spontaneity and responsibility.

¹⁴⁶ The uncertainty principle is described in 2.3.4.

through our deep spontaneity. Through responsible ethical practice, Spiritual Intelligence is applied in the world as context.

If we live in a field of shared meaning and our meaning system is one of faith in God, it is important to be aware of our own understanding of the world in which we live and the place that we occupy in this world. According to Zohar and Willard, if Spiritual Intelligence is about living more integrated and whole it is vital to be aware of the bigger picture that we are part of. Based on the interdisciplinary hermeneutical dialogue, the researcher wants to argue for stronger emphasis on worldview and awareness of this bigger picture, and a more responsible integration of faith content to live more aware of our context. The content of what we believe about the world is always influencing our integration, whether we believe in God or not.

Zohar's use of Spiritual Intelligence principles (competencies) and the assessment of Spiritual Intelligence are meaningful, but can easily underplay the effect of person's view of world and context. Although it is important information to know which of the principles score higher and which ones do not score so well, these need to be contextualised. The principles are practised in a specific context (world), localised in the person's place and space in the world. This needs to be explored individually, otherwise the information might not be worth much. If Spiritual Intelligence is about meaning making it will be key to ask of each Spiritual Intelligence principle what it means for the person (anthropology) in his/her specific place (world).

Zohar's Spiritual Intelligence principles also apply to Practical Theology. Faith in practice is dependent on a specific context, and the application and integration of this faith form part of Spiritual Intelligence. Spiritual Intelligence needs to assist individuals to access the content of their view of the world in the process to integrate faith.

4.6.3 Spiritual Intelligence and soul

The researcher referred to Spiritual Intelligence and the soul in Chapters 2 and 3. So far, one of the major benefits of the interdisciplinary hermeneutical dialogue is the reference to soul when describing integrated living and awareness. Perspectives on personhood, the "soul", consciousness, awareness and self-awareness impact life and choices, and are highly applicable in the inter-disciplinary dialogue between Zohar and Willard. The

researcher will elaborate on different perspectives on the soul to enhance the dialogue. These perspectives as well as perspectives on mindfulness (because of the strong emphasis on awareness) will be discussed, touching on the shift from mindfulness to soulfulness. The theory of mindfulness will be discussed in 4.6.2.3.

4.6.3.1 Perspectives on the soul

Before expanding on perspectives of the soul by referring to five different viewpoints [those of Willard (2002), Zohar (2000; 2004), Louw (2012), Scruton (2011) and De Gruchy (2013)], we need to look at modern controversies with the soul as a concept (Willard, 2002: 172). Psychology regarded the soul as a theory because scientifically it could not be verified. Jones (2011: 156) stated that the challenge is for consciousness and soul to stand up to scientific scrutiny.

This research acknowledges these views without trying to prove the soul scientifically. However, this research wants to engage with the concept of soul in a hermeneutical post-foundational way. It is important to note that science does not have answers to fundamental questions about human thought and motivation. According to Willard (2002: 172), however, the reality of soul is empirically verified by our very existence. This will be affirmed by the authors mentioned in the next paragraph.

The following section will elaborate on different perspectives on the soul by referring to Willard (2002), Zohar (2000; 2004), De Gruchy (2013), Louw (2012) and Scruton (2011). According to Willard and Zohar, the soul could be an important part of Spiritual Intelligence from a theological point of view, allowing for the integration of faith content into the construct of Spiritual Intelligence. To unpack the concept of soul, the researcher will draw on the work of Willard and Zohar, followed by Louw, Scruton and De Gruchy.

a) Dallas Willard

When Willard looked at personhood and human being, he used the term “soul” to integrate various aspects of human existence. For the researcher, this is the closest link to Spiritual Intelligence. Zohar referred to it as the integration of Intellectual Intelligence and Emotional Intelligence where meaning integrates every aspect of human existence. In an article in *Christianity Today* (2002: 74), David O’Connor described the soul as the

nonphysical part of the person; or the nonphysical entity of person as a spiritual entity. Christians often leave out other dimensions of life (see six systems/aspects of human life in 3.2) and treat the soul as the recipient of salvation where redemption should involve the entire person moving from opposition to God into connection with God. If Spiritual Intelligence is the integration of life, this redemption should also mean reconnection with self and the world.

According to Willard, soul represents the deep dimensions of the person. Scientists often view the brain as central and even identical to life. Hence, scientists often believe that only the physical part of life is knowable and that the personal side of life can only be treated if it is physical. But both soul and brain stand in relation to personhood. Surely, there are a myriad of truths about the person that is not scientific truths about the brain or the body only. In human beings there is a connection between states and events in the brain and that of personal existence, which can also be described as personal truths. Willard referred to Wilhelm Leibniz (1646-1716) who showed that we can inspect the brain in any way and we will not find these truths. The person is ultimately a unit of analysis – thought, feeling, action and other dimensions of human existence – and, as Willard stated, soul combines all the dimensions of a person to form one life.

In Scripture, poetry and life in general, soul often means the person. Therefore, it is the person and not the brain that is the seat of emotions, intellect and will. Soul is the deepest dimension of the self but it is not the person. Soul can be referred to as the nonphysical dimension of the person. The brain is one part of the embodied dimension of the human person. The brain plays a role in emotions and intellect, decisions and will, but the soul combines (integrates), in O'Connor's words, like a computer system that runs an entire commercial operation.

The soul can therefore provide the connection in terms of the integration of the content of faith into the construct of Spiritual Intelligence. A person with Spiritual Intelligence is a person who lives a soul-full life, a life where all the aspects are integrated into the whole of personhood, allowing the person to live in the world before God and in relation to God. This is a person who is aware of the connection between thoughts, emotions, experiences and actions, and who lives with integrity in the kingdom and in service to the

kingdom (referring to Zohar's servant leadership). Supporting the work of Dallas Willard, Gary Moon (2010: 267) referred to the soul as the chief executive officer (CEO) of the human system.

Within this interdisciplinary research, Zohar and Willard can aid each other in these aspects – the soul could be the link or common ground between the two disciplines. Although the researcher will discuss the concept of the soul from five different perspectives, he will keep referring back to the dialogue between Zohar and Willard as the base-line focus of the study.

b) Danah Zohar

Zohar referred to Spiritual Intelligence as the soul's intelligence. For her the soul is the channelling capacity in human beings that brings things up from the deeper dimensions of imagination and spirit into our daily lives. In her description of the motivational scale she referred to one of the motivational stages as world soul (2004: 86). This stage means that people see themselves, others and nature as part of a divine made manifest and celebrate the divine aspects of the world. She also mentioned the soul (2004: 4-5) as "the channeling capacity in human beings that brings things up from the deeper and richer dimensions of imagination and spirit into our daily lives, families, organizations and institutions".

Zohar described the soul (2000: 184) as a dialogue between the inner and the outer part of oneself and the spontaneous communion between the rational conscious mind with its centre and the centre of all being.

With regard to this dialogue between the inner and the outer, Zohar (2000: 184) referred to this poignant quote from Father Thomas Merton:

Recollection makes me present to myself by bringing together two aspects, or activities, of my being as if they were two lenses of a telescope. One lens is the basic semblance of my spiritual being, the inward soul, the deep will, the Spiritual Intelligence. The other is my outward soul, the will engaged in activities of life.

This quote summarises Zohar's understanding of the soul and its role in Spiritual Intelligence. When Zohar referred to the 12 principles of Spiritual Intelligence she stated that it helps us to practise our deepest meanings and purposes through whole brain activity and that this allows us to make

contact with our own souls (2004: 119). Again, this confirms the role of Spiritual Intelligence in the process of wholeness and integration.

c) Daniël J Louw

Daniël Louw (2012) wrote a book called *Network of the Human Soul: On Identity, Dignity, Maturity and Life Skills*. Here, he considered the quality of the human soul with the emphasis on love. He started with the question of meaning and said that the art of living meaningfully is a life-long journey and process of learning. He made the connection with wisdom, a theological term that needs further clarification in this study. He referred to the wisdom of true discernment. Louw emphasised the quality of the being-function that directs decisions, motivations, responsibility, norms and values as well as purposefulness. For the researcher, purposefulness ties in with the question around meaning: Why am I here? What am I here to do? Louw (2012: 14) makes the important conclusion that you do not have a soul, but that you are soul. For him, soul refers to a collective identity and a network of social systems and spiritual forces (2012: 13).

Louw, like Willard, took a systems approach (2012: 7) to understanding the human being. Louw viewed human being not only in terms of behaviour but as a system in which the soul plays a crucial part in the unification of the parts of the system. The soul cannot be understood in isolation from the dynamics of the network of relationships (Louw, 2012: 8).

The New Testament in the Bible (1983) describes soul as the seat of life, the person in a broader sense and the quality of life experiences. For Zohar, Spiritual Intelligence has to do with meaning while for Willard, soul is the integration of the aspects in the human system. This supports the idea that soul has to do with quality of life, as Louw proposed. According to Louw (2012: 11), the use of the term soul in Scripture refers to wholeness that takes us back to the idea of integration and Zohar's reference to 40 Hz oscillations in the God spot of the brain (Zohar, 2000: 91-114). Louw (2012: 13,14) referred to Plato and Aristotle who regarded the soul as having capabilities without which soul wisdom (Sophia) and understanding (nous) man will not be able to develop. This again supports the idea of integration. From the ancient world, the soul is a life-giving dynamic part of the existence of being a human being (Louw, 2012: 17).

Soul designates a systemic network of functional positions which describes the mechanics of a human person.

This quote supports the idea that the integrating factor of being human is the soul. This idea that soul indicates the quality of a systemic network and wholeness is supported by Watts (2002: 71-72). Watts stated that soul is a qualitative aspect of a person. This can be translated into living integrated, whole, with integrity, spiritually intelligent, and aware of oneself, God and the world, with soul playing an important role in this. This study wants to use this understanding of soul as part of a system and possibly the part that influences quality. This will also support the idea that Spiritual Intelligence is about quality and not quantity, which means that Spiritual Intelligence cannot be measured.

d) Roger Scruton

Roger Scruton is a scholar at the American Enterprise Institute, visiting professor at the University of Oxford, and fellow at Blackfriars Hall, Oxford. He has written widely on philosophy, architecture, music and culture. He is known as a public intellectual who fights to defend civilisation and ward off what he calls “neurononsense”. The researcher chose this scholar because his references to the soul are applicable to this study which is based on an interdisciplinary hermeneutical dialogue between science and theology, and which needs to go further than neuroscience and scientific evidence when speaking about Spiritual Intelligence. John de Gruchy as well as Wentzel van Huyssteen referred to the work of Roger Scruton. Scruton is also the editor of the work which includes a chapter by Prof Wentzel van Huyssteen, a James I. McCord Professor of Theology and Science at Princeton Theological Seminary.

In a brilliant book compiled by Van Huyssteen and Wiebe and titled *In Search of Self: Interdisciplinary Perspectives on Personhood*, Roger Scruton wrote a chapter called “Neurononsense and the soul” (2011: 338-356). He is in agreement with the above-mentioned. He (2011: 353) also mentioned that the soul unites certain features of our lives as persons in belonging and relationships. According to Scruton, the soul is about the unity of the person, which is in line with Louw’s idea of unity.

According to Scruton, the soul identifies the target of thoughts and emotions in our dealings with one another and requires us to conceptualise each other's actions in a subjective manner. The soul unites certain features of a person's life. It underlies consciousness and interchanges with others. The soul enables the person to get a handle on that which is distinctive.

Scruton made the distinction between consciousness and first-person awareness. For him, consciousness is the entity that thinks, sees and feels and is real inside the person. Thinking occurs in terms of the soul, the mind and the self. He was critical about consciousness being only a feature of the brain as if it is not of the person whose brain it is. He referred to Husserl's *lebenswelt* or "life-world" which is the world as we perceive it and the way we reflect on ordinary encounters. The second term, first-person awareness, assumes that we have first-person knowledge of our beliefs and desires and that we summon them immediately without evidence when we ask questions like "What?" or "Why?" It is so powerful when he said that we represent our life-world and that this is real and cannot be replaced by the theory that explains it. Our world is a world of ordered concepts and appearances that are rooted in dialogue, inner dialogue (in line with Zohar) in the first person perspective.

In line with Willard's thinking, Scruton described the soul as the organising principle of a self-conscious creature – like a frame that is embedded in activities and relations from individuality, personality and will. From a theological perspective when thinking about life and death, Scruton mentioned that the way soul survives when the body dissolves is not the same way a piece of paper or object survives when taken from an envelope. It is rather the way an image survives when transferred from one canvas to another.

Scruton pleaded that in the development of a human person we should give up all neurononsense and go back to the idea of an individual as a free agent who is also accountable. An accountable agent who is unique with unified self-consciousness is the primary access of who he/she is. Scruton did not want to deny the truths of empirical psychology, neurobiology and cognitive science. He said that those truths belonged to another level of analysis. This level is the soul that is not empirically measurable but the soul that organises the self-conscious centre.

e) De Gruchy

For a long time, De Gruchy (2013: 159-165) preferred not to use the word “soul” but rather, in the words of Bonhoeffer, human person or human being. Later, he conceded that the idea of “soul” captured the uniqueness of being human and that soul is far more than body because soul has everything to do with what we were and are. For De Gruchy (2013: 160), the soul is captured in the following quotations:

That which makes us distinct and so convey better the mystery, complexity, the dynamic and dignity of being human and becoming more human in a dehumanizing world.

De Gruchy also believed the following (2013: 172):

Central to that understanding of being human is the notion of the soul, a complex embodied reality, which gives continuity to our identity a persons in relation to others, a “sacred space” which gives us dignity and in turn provides a basis for moral responsibility, human rights and respect.

From the above statements, soul for De Gruchy is helping us to become more human in a dehumanising world and a complex sacred embodied reality that influences relationships and that forms the basis for respect and responsibility. The soul can thus be linked to the question on responsibility in the world.

De Gruchy warned that we should be careful to view the soul as a discrete element in the body, identified with rationality, self-consciousness or a divine eternal entity. He supported the ideas of this research and the researcher’s understanding of “soul” when he stated that rather than being an inner essence as traditionally referred to, soul is the *embodied human uniqueness at its most complex and dynamic*. De Gruchy (2013: 162) also stated that research is moving closer to the idea that everything that was attributed to soul – like moral judgements, social inclinations, religious ecstasies and emotional attachments – could be seen as the outcome of complex organisation within the brain. He referred to Scruton’s remark that recent discoveries in mapping brain functions are bringing us closer to explaining consciousness as a physical process.

De Gruchy’s emphasis on dynamic human uniqueness has to do with humans becoming more truly human through engagement with others and the world.

He spoke about the soul as the inner complexity in relation to the body and in relation to others. He related soul to consciousness and described consciousness as the self-reflective power of the brain, but that it is not a feature of the brain alone, but rather a feature of the person whose brain it is. The human being's self-consciousness is the ability to reflect on experiences like suffering or wellbeing beyond the actual experience of a specific stimulus. This is the capacity to engage in critical moral reasoning, the ability to know the difference between good and evil, and the freedom of choice. The self-consciousness is part of the inner complexity of the soul in relation to our bodies and to other humans.

De Gruchy (2013: 160) referred to Schweiker (2010) who spoke of the soul as a sacred space that defined the dignity of human beings but also the struggle of human existence in vulnerability and limits. Soul thus has to do with ethical construction which provides the basis for upholding human dignity and human rights. Soul as a sacred space gave humans the right to be respected and the right to dignity irrespective of their failures or who they are.

The following statements summarise De Gruchy's description of the soul (2013: 164-165):

- The complexity and continuity of a person in relationship
- A work in progress rather than a static entity
- An ongoing construction and integration of multiplicities into self-consciousness in relation to God and the natural order
- Has to do with the renewal of the image of God
- Enables us to become morally responsible human beings
- Respects the integrity of life and the sacredness of being human.

From the above summary, De Gruchy's major contribution is the description of soul as an embodied dynamic uniqueness rather than a specific element in the body, the emphasis on the person in relationship to others and the role of soul in becoming more truly human. His views on soul are important for this study because of the emphasis on integration, becoming more responsible human beings and human dignity. He is also taking into account

the role of soul in the mystery of our being and the fact that we are fragments of a much larger, cosmic mystery we call God.

The theory on Spiritual Intelligence will refer to high Spiritual Intelligence as the ability to integrate and be self-aware. Willard used the concept of soul as the seat of emotions and intellect and combined all the dimensions of a person to form one life, like a computer system that runs an entire commercial operation. Louw referred to soul as designating a systemic network of functional positions which describe the mechanics of a human person. Scruton described soul as the organising principle of a self-conscious creature while Zohar described soul as the dialogue between our rational conscious mind and our inner being and even called it communion between the rational mind and the inner being. De Gruchy referred to the soul as dynamic embodied uniqueness.

The researcher found a point of tangency with Willard's (2002: 172) image of the soul as an inner stream that refreshes, nourishes and gives strength to all the other elements of life. If the stream flows properly a person is refreshed and content. It is ironic that psychology talks about "flow" (Csikszentmihalyi, 2013) as a state where one is content and has personal momentum and growing energy. This will influence doing and being, because the soul is rooted in God (image) and His kingdom (world).

The implications of the perspectives that were discussed around personhood and the influence of the "soul" and how consciousness, awareness and self-awareness impact life and choices are important in the inter-disciplinary hermeneutical dialogue between Zohar and Willard. These ideas offer ways to talk about Spiritual Intelligence in terms of the content of faith.

With the above in mind, it is important to ask how the ideas on the soul could be applied to Spiritual Intelligence in order to find a responsible way to integrate and acknowledge the content of faith within Spiritual Intelligence. Willard (2002: 178) stated that if we become more aware of the soul we will also be able to hear the cries of the soul better. In becoming more aware of the soul we will also be more aware of our deepest needs and how the content of faith speaks into that. If Spiritual Intelligence is about living more integrated lives with more responsibility and integrity, and more awareness of the content of our God image, our ideas about ourselves and the context in

which we live, then the transformation that is needed is the restoration of the soul. Willard (2002: 181) stated that God is the only restorer of the soul.

The researcher therefore proposes Spiritual Intelligence as the restoration of the soul towards a more soulful life. He will elaborate on soulfulness after discussing the theory of mindfulness. Referring to awareness in the current literature (Cardaciotto, 2008; Grossman, 2011; Shapiro & Carlson, 2009), most of the references use mindfulness as the tool to become more aware. Zohar also used mindfulness as a significant part of her argument towards awareness. In the following heading, mindfulness will be discussed as a construct in order to follow new knowledge on the soul and to apply it to this study.

4.6.3.2 From mindfulness to soulfulness

This research process started with a personal moment of awareness. When the researcher stopped for a moment, he became more aware of what he was thinking, what he felt and experienced, and what his surroundings were. In reading theories and practices of Spiritual Intelligence, much of the emphasis of Spiritual Intelligence is on awareness. Zohar mentioned awareness as her first and most important principle in Spiritual Intelligence. Awareness is also one of the tangencies that connects the work of Zohar and Willard. Zohar based her theory on her own meaning system from the Buddhist tradition, which has roots in the theory of mindfulness.¹⁴⁷

In this interdisciplinary hermeneutical dialogue and the search for new, shared knowledge on Spiritual Intelligence it is important to take note of the theory of mindfulness, especially with the introduction of the term “soulfulness” in 4.6.3.2.2. The researcher also wanted to acknowledge the difference between classical mindfulness and the modern understanding of mindfulness as the challenge is to live more integrated and aware, thus more mindful. When the researcher asks questions on awareness and the content of faith, he wants to be clear about the scope of awareness and what he is referring to. This is because Zohar and Willard’s definitions of

¹⁴⁷ Classical mindfulness discussed in 4.6.3.2 a).

awareness differ, and the researcher wanted to elaborate on the theory of mindfulness before developing the term soulfulness.

a) The theory of mindfulness

Attention and awareness

Rapgay and Bystritsky (2009: 148-162) wrote an insightful article on classical mindfulness, its theory and practice as well as clinical application. For Rapgay and Bystritsky (2009: 148), it is important to clarify the defining characteristics of mindfulness and what exactly is meant by it. Awareness and attention are two key concepts in mindfulness, and these need to be properly defined. Rapgay and Bystritsky therefore define the two concepts as follows:

- Attention – an ever-changing factor of consciousness.
- Awareness – a stable and specific state of consciousness.

Newberg and Waldmen (2009: 172) referred to awareness and attentiveness when they wrote about mindfulness. Mindfulness is a term that is currently used in a very popular sense in various disciplines and there is a great concern about the movement to psychologise and secularise mindfulness without fully understanding it from the classical literature, according to Rapgay and Bystritsky (2009: 149). In adapting mindfulness from the classical understanding to a more modern version the risk is to generalise mindfulness to a concept of only being more attentive in the present moment experience. This is moving away from the systematic practice-based cognitive and conceptual model in Buddhism.

According to Thanissaro (1997), the objective of mindfulness is to find insight into the links between one mental event and another, which this happens through engagement with moment-to-moment experience of a mental event. Bishop (2004) described mindfulness as a continuum of mental processes that seeks to understand how maladaptive and adaptive thoughts, feelings and behaviour occur in order to increase adaptive thoughts, feelings and behaviour. Ven Bodhi (2006) described mindfulness in two phases – the first phase is the cultivation of sustained bare attention, followed by the phase of introspective awareness to understand the moment-to-moment working of adaptive and maladaptive thoughts and feelings.

From the classical perspective, mindfulness is first developing bare attention (developing a perceptual mode of knowing) of direct experience through repeated and extended periods of practice in attention and awareness according to Rapgay and Bystritsky (2009: 154). This attention and awareness is regarded as an objective and reliable way of knowing because it helps with perceiving an experience stripped from its projective and associative meanings. Although the goal might be to strip experiences from their projective and associative meanings, mindfulness can also facilitate the awareness of the projective and associative meanings. Attention and awareness are thus engaged simultaneously, with attention in the foreground and awareness fading in the background. When thoughts and feelings arise during attention or bare attention then introspective awareness can be applied.

The basis of mindfulness for Rapgay and Bystritsky (2009: 155) is sustained bare attention along with introspective awareness applied to observe moment-to-moment experience. These experiences have four foundations which are bodily sensations, feelings, thoughts and mental contents. Through this process one observes the triggers of adaptive and maladaptive thoughts.

The researcher will now elaborate on Rapgay and Bystritsky's ideas on the difference between classical mindfulness and modern understandings of mindfulness because awareness is one of the tangencies between Zohar and Willard that needs to anchor the development of soulfulness into proper theory.

b) Classical mindfulness versus modern mindfulness

Rapgay and Bystritsky (2009:152) proposed a very simple framework to understand mindfulness in the classical sense. The researcher has adapted their framework as illustrated below in Figure 4.3.

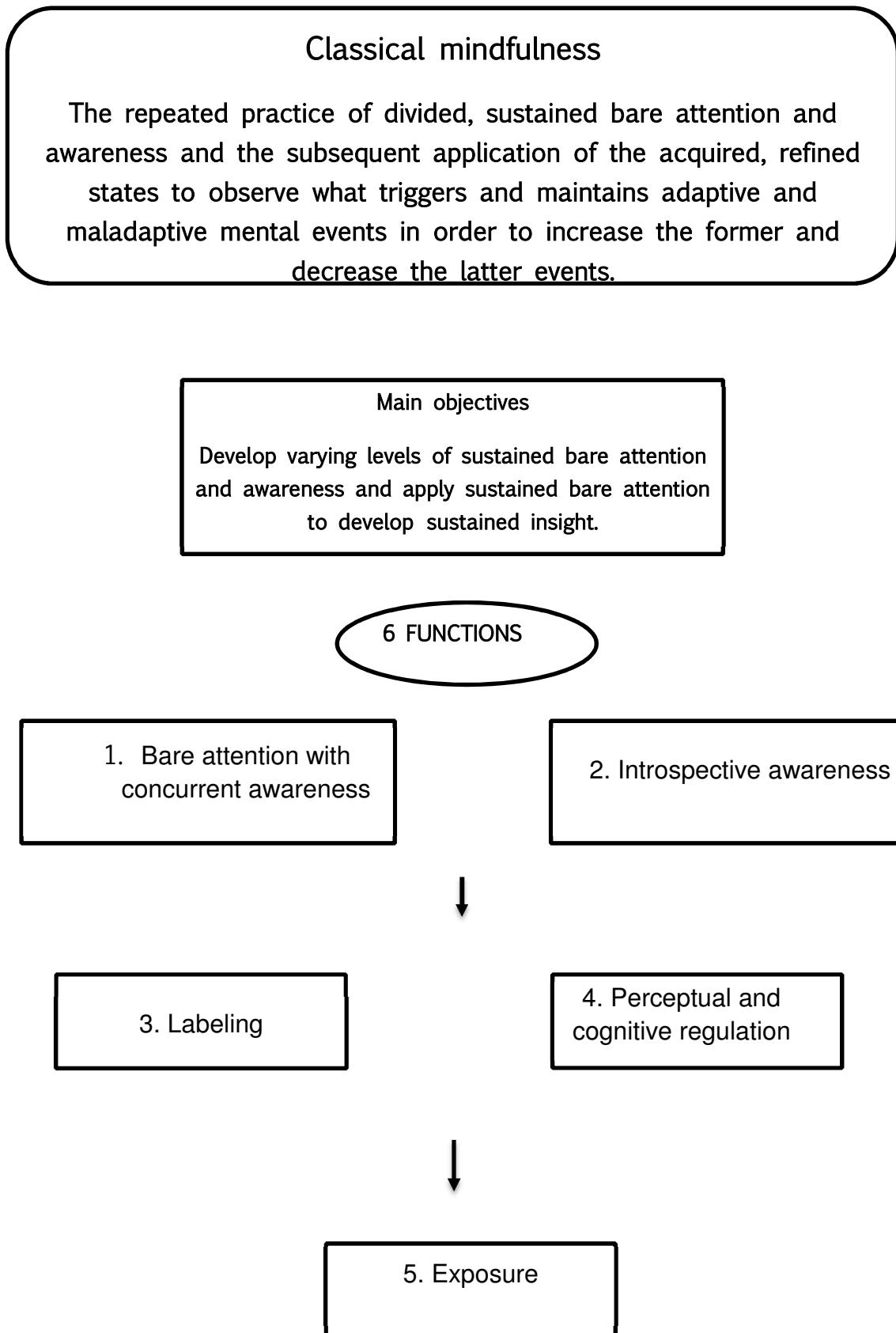


Figure 4.3: A visual representation of mindfulness
Source: Adapted from Rappag and Bystritsky, 2009: 152.

The work of Rapgay and Bystritsky (2009: 158-161) helped us to distinguish between classical mindfulness and modern mindfulness. Some of the modern versions of mindfulness simply state a process of being more aware of whatever arises in the present moment in a non-judgmental way (Rapgay & Bystritsky, 2009: 158). Classical mindfulness, however, is more focused on a specific goal (systematic and practice-based) as seen from the six functions as well as the main objectives depicted in the flowchart above (Figure 4.3).

Mindfulness from the classic Buddhist perspective is more focused on change and transformation. According to Buddhist psychology, change can only occur when maladaptive thoughts, feelings and behaviour are decreased and corresponding adaptive means are developed, reinforced and increased. Modern ideas on mindfulness as being more aware in the present moment can have benefits like positive affirmations and relaxation exercises. Modern mindfulness is however without sustainable change, which is the objective of classical mindfulness.

In summary, modern mindfulness is often a good practice without specific goals whereas classical mindfulness has specific goals associated with each of the phases. Classical mindfulness is also more systematic and practice based. Some of the modern ideas of mindfulness focus on the facilitation of emotional regulation and emotional experiences.

For the researcher, the first objective of Spiritual Intelligence is to be more aware and attentive in the basic sense. Having said this, the researcher does not want to reduce Spiritual Intelligence to a mere mindful state which happens through a few practices. The researcher believes that the classical ideas on mindfulness complement the modern ideas and might be a further state of mindfulness where transformation is facilitated. This can only happen if it starts with basic awareness and attentiveness. This might sound too simplistic for the classic understanding, but the challenge might just be this simple (and difficult).

Whether we talk about classic or modern mindfulness the dialogue between Zohar and Willard illustrated that increased mindfulness alone is not enough. However, it is useful to note that there are points of tangencies between classical mindfulness and what the researcher proposes as soulfulness, because the aim of classical mindfulness is transformation and the aim of soulfulness in the perspective of Spiritual Intelligence is restoration.

In the next paragraph, the researcher will propose soulfulness as a new term that will assist us to integrate faith content into awareness. With the term soulfulness as a development of mindfulness, Willard's emphasis on God image, self-image and worldview will add much in terms of content. When Zohar and Willard both referred to *soul* to assist in awareness (a tangency that came to the fore as a result of the dialogue), combined with as Willard's anthropology and the question of finding deeper integration through faith content, they both give us a unique word to describe Spiritual Intelligence in a different way.

c) Soulfulness as a development of mindfulness

In terms of the hermeneutical dialogue between Zohar and Willard, Willard referred to six aspects of the human system with the soul as integrator of this system. In addition, Zohar referred (2000: 184) to the soul as the dialogue between inner and outer and the communion of the rational conscious mind with the centre of the self and the centre of all being. This process and purpose of the soul point to a function of integration. Spiritual Intelligence is about living an integrated life, and for that we need more than only mindfulness. The researcher therefore proposes that although mindfulness is very important, it is not enough. Spiritual Intelligence, underpinned by the findings of the hermeneutical dialogue between Willard and Zohar, could therefore be translated into soulfulness.

After the researcher had developed the term *soulfulness*, he read Louw's reference to soulfulness as a value and quality in the being function (2004: 5). The researcher's reference was not the same as Louw's reference to the term soulfulness as the researcher used soulfulness as a substitute for deeper mindfulness and as a unique word, based on this research, for Spiritual Intelligence as an integrated soulful living being aware on a deeper level and being integrated in terms of God image, self as well as responsibility in the world.

Soulfulness means to be more attentive to our image of God, our idea of ourselves and our place and role in the world (context). Soulfulness could mean restoration and transformation. When Willard referred to the restoration of the soul, he was not referring to souls being converted to go to heaven when they die. In *Divine Conspiracy* (1998: 305) Willard asked:

“What would happen if we would intend to make disciples and let converts *happen*, rather than intending to make converts letting disciples *happen*?”

If this study translates Spiritual Intelligence into living soulfully, it means living with awareness of and attention to the dialogue between the inner and the outer (Zohar), but also aligned with the content of our image of God, and our ideas about ourselves (Willard). Soulful living means to be aware of how the content of our faith urges us to practise our values through responsibility (Willard and Zohar) for the world around us.

In the words of Willard (2002) and Zohar (2000), this integration means:

- Integrating thoughts, feelings and choices (will) with the physical world of the body as well as the social context (Willard)
- Practising our deepest meanings and purposes through whole brain activity, living aware and with spontaneity connected to a bigger being (Zohar).

When reflecting back on the process of hermeneutical dialogue as a scientific process and Gadamer’s idea of the fusion of horizons this theory stemmed from this very process. This idea of soulfulness is exactly what happened in the fusion of horizons¹⁴⁸ when new meaning was added without the researcher, reader or interpreter expecting it. This new meaning happened in the middle space when both authors had the opportunity to speak and the interpreter used rationality to interpret and listen.

With the idea of soulfulness in mind it is important to reflect theologically on Spiritual Intelligence. Through reading and interpreting Zohar and Willard it became evident that both referred to perspectives on wisdom. We can refer to wisdom as soulful living in practice.

4.6.4 Spiritual intelligence as wisdom

Richard Rohr referred to the content of the second half of life as living with wisdom and a deeper discovery of finding your soul (2012: 1-15).¹⁴⁹ The

¹⁴⁸ The fusion of horizons is described in 4.2.2 based the theory of Gadamer on hermeneutics.

¹⁴⁹ Richard Rohr referred to in 1.4.1.

question on the integration of faith content into Spiritual Intelligence and how that is applied to life is a question about wisdom. Spiritual Intelligence could be translated into living with wisdom.

In the interdisciplinary hermeneutical dialogue, the search for new and shared knowledge is a dynamic process where the method is in the conversation process.¹⁵⁰ Within the development of new knowledge through this dialogue process on the integration of faith content into Spiritual Intelligence (neurobiology and spirituality in Spiritual Intelligence, integrating faith into Spiritual Intelligence, Spiritual Intelligence and the soul, and the movement from mindfulness to soulfulness), one common denominator came to the fore, namely the idea of Spiritual Intelligence as wisdom. Wisdom is a theological reflection on Spiritual Intelligence with the following outcomes:

- To integrate neurology and spirituality needs a fair amount of wisdom.
- To integrate faith content and to be aware of the influence of faith content is to live with wisdom. To be aware of our God image, ourselves as well as our responsibility in the world is to live wisely.
- To acknowledge the soul in the integration of other aspects of life and to live a soulful life needs some wisdom.

One of the contributions of the work of Zohar, as mentioned in 4.3.1.4, is the emphasis on placing oneself and meaning in a larger framework. This is the ability to take a step back from ourselves and from individualism, and to see ourselves as part of a larger whole. When Zohar referred to this aspect she said that Spiritual Intelligence will help us to re-contextualise and place things into a larger frame of meaning as part of spiritual growth. She also said that this is a process of growing towards an *innate wisdom* within the heart of our deepest being (2000: 196). According to Zohar, this puts us in touch with the whole of reality. In her book *Spiritual Capital* (2004: 30), Zohar referred to Spiritual Intelligence as wisdom. Zohar saw this process as an ongoing dialogue or prayer with God (dependent on our image of God), where God represents the ultimate framework of meaning and value. Zohar

¹⁵⁰ In 4.2.2.2 the conversation is described as the method.

even referred to this process as *hearing God's word* (refer to Willard's *Hearing God*, 1984¹⁵¹) or the search for guidance.

When Willard referred to true inner goodness as the core of a human being and the process of integration towards goodness, he referred to (1998: 163) a combination of skill, *wisdom*, power and steadfastness. To live as good people and to live an integrated life with awareness and attention of our ideas (images) of God and our ideas of ourselves and to apply that to live responsibly in the world is to live with wisdom. This is living life meaningfully. Willard's emphasis on spiritual formation as character formation, taking on the character of Christ, has connection to wisdom theology.

Louw (2012: 3-7) stated that living life meaningfully involved a life-long journey and a process of learning that required knowledge as well as wisdom. Knowledge in this context is a true discernment between right and wrong. Wisdom in this context is described as maturity, identity and responsibility. Louw also distinguished between understanding (refer to the hermeneutics of Gadamer) that requires wisdom and insight, and explanation that requires reasons and solutions. Louw (2004) referred to the fact that wisdom is not a skill, but a being-function that aimed to develop maturity, improve human dignity and discover meaning.

Furthermore, Proverbs 8: 35 (1973: 724) referred to God as Wisdom: For whoever finds me (Wisdom) finds life."

Wisdom is about discernment and discretion and represents a mode of life. Louw related this with soulful living – living with maturity, dignity and meaning.

It is also important to discuss the wisdom tradition in theology in the Old and New Testament. Wisdom is not only a genre of Biblical literature, but a theological category. Drawing on the knowledge of David Ford, Cunningham described wisdom as the integration of rigorous thought with imagination and practical concerns (2003: 30). This is wisdom with focused on the integration of theory and practice, and with reference to ethical responsibility.

¹⁵¹ Dallas Willard's book *Hearing God* was initially published as *In search of Guidance*. The search of guidance is partly what Zohar described in her reference to dialogue with God.

Elizabeth Moltmann-Wendel (2012: 156-157) referred to the absence of wisdom in theology and how wisdom returned to “build her house” (Proverbs 9). According to her, wisdom should be a house that offers community and protection and a house that is open to others. She translated wisdom into feminist theology. From the Old Testament she described wisdom as *one’s existence that is rooted in a trusting partnership of love with God, through God’s playmate Wisdom* (2012: 159). She also mentioned (2012: 161) that the Wisdom of Jesus widens perspective by helping us to move away from one-sided theology that only focused on the cross and resurrection to the life of Jesus, and she urged that living with wisdom was like as living the life of Jesus. This corresponds with Willard’s emphasis on the *character of Christ* and living as *disciples* that follow Jesus. Much of Willard’s emphasis on spiritual formation as character formation can be translated into ideas on wisdom. Moltmann-Wendel described wisdom as a guide for life focused on relationships and love.

Wisdom traditions in theology can be translated into Spiritual Intelligence based on the outcomes of the hermeneutical dialogue between Zohar and Willard. When referring to Spiritual Intelligence as soulfulness and living soulfully, it can be described as living with wisdom and with wise souls. To live aware of our thinking¹⁵² about God, ourselves as well as the world and to live the content of that awareness in practice can be described as wisdom. To integrate this thinking into practice is to live a life of wholeness and wisdom, thus a life of Spiritual Intelligence.

In the following paragraph the tangencies¹⁵³ between Zohar and Willard will be integrated with the new knowledge that was discovered together.

4.6.5 New knowledge aligned with the five tangencies

After the discussion on the new and shared knowledge from the dialogue between Zohar and Willard, the second part of this hermeneutical dialogue still needs to be developed. When the researcher read and interpreted the works of Zohar and Willard with the question on the integration of faith

¹⁵² Cunningham (2003) described wisdom as integration of thinking, imagination and practice.

¹⁵³ The tangencies and resemblances between the work of Zohar and Willard are discussed in 4.5.

content in mind, he found five tangencies between their work. These tangencies were described earlier in this chapter (4.5), but part of the hermeneutical dialogue is to apply and integrate this with the areas of new knowledge that were discovered. It is important to do this because of the risk to generate new knowledge subjectively without the unique contributions from each of the authors.

Throughout this study, the researcher stated that although the process of hermeneutics is dependent on the researcher and his interpretations, the researcher wanted to guard against favouring one of the points of departure or one of the disciplines. The researcher therefore needed to keep the words and ideas of the dialogue partners alive. Although the researcher generated the new knowledge from the reading and interpretation of the dialogue, it needs to be tied with the tangencies and resemblances from the dialogue partners' work.

The researcher wanted to take the discussion on the tangencies and resemblances in the work of Zohar and Willard further, specifically in terms of the generation of new knowledge. The researcher therefore translated the tangencies into new knowledge on Spiritual Intelligence, bearing in mind the role of the content of faith in Spiritual Intelligence. The following areas of new knowledge were discovered:

- Neurobiology and spirituality in Spiritual Intelligence (4.6.1)
- Integrating faith content into Spiritual Intelligence (4.6.2)
- Spiritual Intelligence and the soul (4.6.3)
- Spiritual Intelligence as wisdom (4.6.4).

4.6.5.1 Neurobiology and spirituality

The construct of Spiritual Intelligence provided a vehicle where neurobiology and spirituality can function together as part of a bigger whole and inform each other. In the dialogue between theology and science there is often a gap and Spiritual Intelligence gives us a way to breach this gap, keeping neurobiology and mysticism in balance and upholding respect for personal awareness and personal experiences. Based on the researcher's understanding of Spiritual Intelligence that surfaced from the hermeneutical

dialogue between Willard and Zohar there should be a voice for the work of the Spirit and the activity of the brain, in the words of De Gruchy (2013: 176). Spiritual Intelligence provides the language that can link the work of the Spirit and the activity of the brain.

The researcher will describe the area of new knowledge with reference to neurobiology and spirituality by referring to each of the five tangencies. The purpose is to discuss each tangency and to see where it aids the development of new knowledge in order to incorporate both the voices of Zohar and Willard. As stated earlier in the research, the new knowledge is shared knowledge and the tangencies provide the opportunity to find the shared aspects with regard to each area of new knowledge. The tangencies will now be mentioned under each heading.

Meaning

In 4.5.1 it was mentioned that Zohar (2000: 18-36) and Willard (1998: 15) both acknowledged the crisis of meaning and the search for meaning. Their purpose was to help and facilitate individuals and communities to live meaningfully and with awareness. It is important to acknowledge neurology and spirituality in the process of constructing meaning in life. Spiritual Intelligence gives us the construct to acknowledge both realities where meaning is constructed through the work of the Spirit and the activity of the brain (De Gruchy, 2013: 176).

In Zohar's reference to the God Spot¹⁵⁴ we can say that God makes the God Spot (from the perspective of spirituality and theology) and that the God Spot makes God (from the perspective of science and neurology). This is an important balance to keep in the dialogue. This balance is a requirement of the post-foundational approach, while the interdisciplinary hermeneutical dialogue identified Spiritual Intelligence as a vehicle in the meaning-making process with theology and science as dialogue partners. Spiritual Intelligence forges this partnership with unique contributions from aspects of experience, mysticism and the work of the Spirit, and aspects of brain activity and neurology.

¹⁵⁴ Reference to Zohar's question in Chapter 2: Does God makes the God spot or does the God spot make God? (Oxford: 2011).

Awareness

From the perspective of Spiritual Intelligence awareness is both neural and spiritual. Willard (1998: 74-75) and Zohar (2000: 287) referred to awareness as a point of tangency between them. Awareness is a neurological ability that can be developed by brain functions and it is a self-reflective power (De Gruchy, 2013: 67). It is also embedded in the awareness of the content in which we believe and how this impacts life through spirituality. It is both the work of the brain and the work of the Spirit. Spiritual Intelligence provides a vehicle and language where awareness can be generated from the perspective of theology as well as science and where both can contribute to the process of awareness. The interdisciplinary hermeneutical dialogue identified Spiritual Intelligence as an inclusive construct to support a life of more awareness. This breaks the dichotomy where awareness is either generated through neural activity and thinking or experiences and mysticism.

Integration and responsibility

Within the hermeneutical dialogue between science and theology, the researcher became aware of the conflict and dualism that we often live with. If Spiritual Intelligence is about integration it should be able to assist us to integrate body and soul and to live as whole human beings. Willard (1998: 49-50) and Zohar (2000: 208, 288, 296) referred to the importance of wholeness, integration and responsibility. Spiritual Intelligence can help to integrate actions of responsibility both as a neural activity and an act in God's image.

There is a risk that integration and holistic life can be either reduced to a neural activity where one participates in brain exercises to find holistic states or it can be reduced to a spiritual activity of integration experiences. The risk for both aspects is that there is no action. Through the interdisciplinary hermeneutical dialogue Spiritual Intelligence provided language which focused on action and responsibility (Zohar, 2004: 48-50). Willard (1998: 60-61) referred to social ethics. Through the tangency of responsibility both Willard and Zohar emphasised the practical aspect of spirituality, and Spiritual Intelligence provided language for the integration of faith content where both neural activity and the work of the Spirit (experience) contribute to this process. This integration can be practised through responsibility to aid a holistic life.

Goodness and character

Zohar (2000: 28) emphasised that Spiritual Intelligence should assist us to make the world a better place while Willard emphasised spiritual formation as character formation (2002: 2). Within the dialogue between Zohar and Willard, Spiritual Intelligence should support individuals to become better persons. This goodness and character should be more than neurons and genetics; it should be the ability to live in the image of God and to follow the life of Jesus.

Living a life of goodness and character should be more than only neural activity but it should not be over-spiritualised. This is part of practising spirituality for both Willard (1998: 206) and Zohar (2004: 46). Through the interdisciplinary hermeneutical dialogue Spiritual Intelligence was identified as the vehicle to support individuals to live a life of goodness and character as aspects from both neurobiology and spirituality. Both disciplines could be complementary in the process of living with goodness and character.

Transformation

The hermeneutical dialogue between Willard and Zohar identified Spiritual Intelligence as the vehicle to facilitate transformation through transcendental experiences. Zohar (2004: 100; 111-160; 183-198; 2000: 245-252; 59) and Willard (1998: 409-436; 2002: 49-63; 167-186) emphasised the importance of transformation in spiritual growth. This should not be explained away by science but can also be scientifically understood. Neurobiology and spirituality do not have to be in conflict when personal transformation happens. This transformation should be a development in neurology but also the continuous restoration of the soul.

As stated earlier, transformation is an important aspect of Practical Theology. There is a risk that transformation can happen for individuals only on a spiritual level and that theology might not acknowledge neurological aspects in the process of spiritual transformation. Within this process the work of the Spirit and the activity of the brain should not oppose each other. Through the interdisciplinary hermeneutical dialogue the construct of Spiritual Intelligence provides language where personal and spiritual transformation can be acknowledged both as neurobiological and spiritual.

4.6.5.2 Integrating faith content into Spiritual Intelligence

Howard Gardner (2000: 32) explained that Spiritual Intelligence represents the potential to pay attention to sacred content. We have learned that mindfulness is firstly the discipline to be attentive and aware of our thinking content. Spiritual Intelligence gives us the vehicle to engage with this content and to live with more awareness and attention in terms of the content that we believe about the image of God, the image of the self and the context (world). We have learned that the potential to access this content is neural potential but also potential that develops from the content of faith.

Spiritual Intelligence needs to assist people to engage with their images of God, to unlock their unique experiences and ideas on their images of God and to make them more aware of how this influences their lives.

Spiritual Intelligence wants to develop the “self” into something fuller with a deep sense of awareness and interconnectedness with life and different aspects of life (integration).

Spiritual Intelligence is about awareness that we are part of a bigger context and to spontaneously take responsibility within that context.

In the following heading, the area of new knowledge will be described taking into account the integration of faith content into Spiritual Intelligence by referring to each of the five tangencies. The purpose is to discuss each tangency and to see where it aids the development of new knowledge in order to incorporate both the voices of Zohar and Willard. The new knowledge is shared knowledge and the tangencies provide an opportunity to find the shared aspects with regard to each area of new knowledge.

Meaning

Spiritual Intelligence wants to help us access the content of the meaning of the image of God in our lives, the content of the meaning of the interconnectedness of the ideas on the self as well as the meaning of the bigger whole that we are part of. The integration of this content of faith depends on the meaning attached to God and the images that we hold of God. The integration of faith content also depends on the meaning that we hold of ourselves and our own identity, and on the meaning we attach to the world and context. The new knowledge that was developed on the

integration of faith content into Spiritual Intelligence is a major part of the meaning-making process in the world. Spiritual Intelligence provides a construct that can assist people to live more meaningful lives where they can be more aware of their images of God, themselves and their world. Both Zohar (2000: 18-36) and Willard (1998: 15) referred to the search for meaning as a crucial part of human life. The meaning of living is closely linked to awareness and faith content, which will be discussed in the following heading

Awareness

Spiritual Intelligence needs to enhance awareness of the impact of the image of God, ideas on the self and awareness of the bigger whole that we are part of. The new knowledge on the integration of faith content into Spiritual Intelligence asks more awareness of the content of this faith. Willard (1998: 74-75) referred to awareness as thoughtful living and emphasised the lack of thoughtful living while Zohar (2000: 282-296) referred to the lack of awareness as a culture which is spiritually dumb and to the need to be responsive to the deep part of the self and aware of deeper motives and drives. If Spiritual Intelligence wants to give individuals language to engage with the content of faith, it asks for great awareness of what we believe about God, what we believe about ourselves (our deep self, in Zohar's words) and what we believe about the world. This links the new knowledge on the integration of faith content through the construct of Spiritual Intelligence with awareness. The meaning of faith content, together with the awareness of this content, forms the basis of integration and responsibility which will be discussed in the following heading.

Integration and responsibility

Spiritual Intelligence wants to empower individuals to integrate their images of God, their ideas of themselves and their part in the bigger context by being more responsible. The tangency of integration and responsibility is applicable to the area of new knowledge on the integration of faith content into Spiritual Intelligence because of the emphasis of integrating the content of what we believe into living life. Both Willard (1998: 49-50) and Zohar (2000: 208, 288, 296) referred to this aspect. The content of our image of God, our ideas of ourselves as well as our understanding of the world provides the basis of a life of integration and responsibility. Without a

specific faith, content integration and responsibility will be quite difficult. The interdisciplinary hermeneutical dialogue identified Spiritual Intelligence as a construct that can help individuals to know the content of what they believe and to practise this content by living a life of integration and responsibility.

Goodness and character

Spiritual Intelligence can empower individuals to live with goodness and character that is aligned with their faith content in terms of image of God, ideas of themselves and responsibility in the world. The integration and responsibility as discussed in the previous section, if practised, will enhance a life of goodness and character. Although character is emphasised by Willard (2002: 1), Zohar (2004: 46) focused on the importance of living as good people. This goodness and character depend on the meaning, awareness and integration of the content of what one believes about God, oneself and the world. A life of Spiritual Intelligence is a life in which the meaning of what we believe is practised by being a good person with good character. Through the interdisciplinary hermeneutical dialogue Spiritual Intelligence has been developed as a construct to assist people to integrate their content of faith by living a life of goodness and character. This will assist individuals to continue to grow more towards Christ, and also to live this transformation in their world.

Transformation

Spiritual Intelligence can be a process of ongoing transformation and spiritual growth that is aligned with the content of faith. In the process of continuous spiritual transformation the process of growth is very much dependent on the content of faith. Zohar (2004: 100; 111-160; 183-198; 2000: 245-252; 59) and Willard (1998: 409-436; 2002: 49-63; 167-186) both referred to transformation – for Willard an important part of spiritual formation and for Zohar a key aspect of Spiritual Intelligence. Transformation is underpinned by the content of one's belief about God, about oneself and about the world. The area of new knowledge where faith content is integrated into the construct of Spiritual Intelligence could assist individuals to keep growing and align this growth process with what they believe in. In the interdisciplinary hermeneutical dialogue Spiritual Intelligence can provide a framework to assist individuals in their processes of personal

transformation and growth, embedded in their deep knowledge of who they believe in, who they are and how this is practised in the world.

The area of new knowledge where faith content is integrated into Spiritual Intelligence wants to support individuals to live with more meaning, awareness, integration, goodness and transformation because of the content of what they believe.

4.6.5.3 Spiritual Intelligence and the soul

Schweiker (2010: 73) reminded us that the origin of the soul is found in a sense of inwardness, the stream of desires, impressions, hopes, loves, lusts and confusions. For Schweiker, being a soul means that we are capable to direct these energies towards some integration of one-being in relation to others. De Gruchy (2013: 164) said soul has to do with the renewal of the image of God that helps us to become morally responsible human beings. This is exactly the definition of Spiritual Intelligence that was found in the interdisciplinary hermeneutical dialogue between Zohar and Willard. The researcher called this Spiritual Intelligence as soulfulness.

From the perspective of neuroscience versus theology we do not have to place the brain and the soul in opposition. Spiritual Intelligence allows for the integration of the work of the soul and the work of the brain.

The area of new knowledge will now be described with reference to Spiritual Intelligence and the soul by referring to each of the five tangencies. The purpose is to discuss each tangency and to see where it aids the development of new knowledge, incorporating both the voices of Zohar and Willard. As stated earlier in the research, the new knowledge is shared knowledge and the tangencies provide an opportunity to find the shared aspects with regard to each area of new knowledge.

Soulfulness can be described by means of the five tangencies:

Meaning

Soulfulness is living an integrated life of rich, soulful meaning. There is a strong link between soulful living and living a life of meaning, and Spiritual Intelligence translated as soulfulness assumes a life of deep, rich meaning. The tangency of meaning between Zohar and Willard provides language to integrate faith and life on a deeper level than only mindfulness. Zohar (2000:

18-36) and Willard (1998: 15) both referred to the crisis of meaning and the search for meaning in people's lives. The understanding of the soul as the integrator of the different aspects of the human system (Willard, 2002: 36-47) provides the key to the meaning making process. The idea of the soul as the aspect which integrates all the aspects of life has the potential to take meaning to a deeper level. This is supported by the following quote of James Hollis (2009: 35):

As the brain is the organ of thought, and the heart the organ of circulation, and the stomach the organ of digestion, so the soul is the organ of meaning.

The interdisciplinary hermeneutical dialogue identified Spiritual Intelligence as the ability to live more soulfully and with more meaning. The aspect of meaning is again closely linked with the aspect of awareness that will be discussed in the following heading.

Awareness

Soulfulness is being aware of the content of faith that informs our lives as well as the dialogue between the inner and the outer¹⁵⁵. This awareness is closely linked to the process of making meaning and the understanding of the soul that was generated through this study and that asked for a deep sense of awareness of the different aspects of the human system which Willard (2002: 36-47) referred to. To be aware on a deeper level is more than mindfulness and the ability to think, feel or experience. It is a deep sense of awareness that is not always tangible. Willard (1998: 74; 75) referred to awareness as thoughtful living while Zohar (2000: 282-296) referred to the need to be responsive to the deep part of the self and aware of deeper motives and drives. As stated, it requires awareness of the content of what one believes about God, oneself and the world. It also requires a deep understanding of the aspects of the human system and the ability to integrate these aspects in a holistic manner. The interdisciplinary hermeneutical dialogue recognised Spiritual Intelligence as the ability to integrate in a soulful manner, which translates into living meaningfully and

¹⁵⁵ Zohar, 2000: 287.

aware. This tie in with the next tangency of integration and responsibility, which will be discussed in the following heading.

Integration and responsibility

Soulfulness means to live a more integrated life with more awareness of and alignment with the content of our faith urging us to practise responsibility in the world. Based on the six aspects of the human system as described in Willard's anthropology (2002: 36-47), the soul is the integrator of all the aspects of the human system. Spiritual Intelligence provides an anthropology which incorporates the soul as unique in its ability to integrate different aspects of the self and then apply that responsibly in the world.

The interdisciplinary hermeneutical dialogue provided Spiritual Intelligence as soulfulness which can support a more integrated life and a life of responsibility. Willard (1998: 49-50) and Zohar (2000: 208, 288, 296) referred to the importance of the soul in wholeness, integration and responsibility. If this soulfulness is properly integrated it will enhance a life of goodness and character, which will be discussed in the following heading.

Goodness and character

Soulfulness means to live with goodness and character in the world through the above alignment and integration. If it is true that the soul is the integrator of the different aspects of the human system, as described by Willard (2002: 36-47), the outcome of this integration process (which is continuous) will be a life of living with goodness and a strong character. Willard (2002: 1) emphasised the development of people with character, while Zohar (2004: 46) stated that it is good to be good. Goodness and character are not necessarily about doing certain things, but rather about being integrated and true to what we believe. The interdisciplinary hermeneutical dialogue process identified Spiritual Intelligence as a vehicle to enhance life with more meaning, awareness and integration, and this needs to be backed up by living as good people with good character.

The new knowledge on the aspect of the soul in Spiritual Intelligence that was developed in this study can assist individuals to practise soulful living and being true to their own content by forming a strong character. This forming process, where the integration through the soul is happening, is a

continuous process which enhances growth and transformation. This will be discussed in the following heading.

Transformation

This process of integration through the soul is a continuous process of character formation and transformation. The continuous alignment and integration with the content of God images, self and the world can bring soulfulness as restoration of the soul, which creates transformation. Both Zohar (2004: 100; 111-160; 183-198; 2000: 245-252; 59) and Willard (1998: 409-436; 2002: 49-63; 167-186) referred to transformation and the importance of the soul in transformation. Soulful living is the willingness to keep integrating different aspects of belief about God, understanding of the self and the world. Spiritual Intelligence as a soulful integration process provides a platform for this process of growth. The new knowledge of the soul as the integrator and Spiritual Intelligence as the vehicle for this integration can enhance the focus of Practical Theology as faith in practice which has the ability to be transformative.

The interdisciplinary hermeneutical dialogue provided Spiritual Intelligence with new knowledge on the unique place of the soul in the process of meaning making, awareness, integration of faith content and content about the human system, and the ability to keep growing and transforming towards character and goodness.

4.6.4.4 Spiritual Intelligence as wisdom

The area of new knowledge in terms of Spiritual Intelligence as wisdom will be outlined with reference to each of the five tangencies. The purpose is to discuss each tangency and to see where it aids the development of new knowledge, incorporating both the voices of Zohar and Willard. As stated earlier in the research, the new knowledge is shared knowledge and the tangencies provide an opportunity to find the shared aspects with regard to each area of new knowledge.

To live a life of Spiritual Intelligence is to live a soulful life. A soulful life is a life of integrated wisdom.

Meaning and awareness

Wisdom means to live with meaning and awareness of the content of faith that informs daily life and to create disciplines to access those meanings. Wisdom asks that we know the content of what we believe about God, ourselves and the world, which is an ongoing process of awareness and meaning in an intentional way. Wisdom means that we acknowledge what we do not know and continue to learning and develop. Both Zohar (2000: 18-36) and Willard (1998: 15) referred to a crisis of meaning, with wisdom acknowledging this crisis and the search for meaning. A life of wisdom through meaning and awareness also has the ability to hold neuro-science as well as spirituality as conversational partners. In addition, it has the ability not to be threatened by either science or theology. In the interdisciplinary hermeneutical dialogue Spiritual Intelligence provides an inclusive construct which is wisdom in action. Wisdom cannot be practised without ongoing meaning making processes and keen awareness.

Integration and responsibility

Wisdom means to live with integration and awareness, and to apply meaning and awareness in life. This kind of wisdom asks for the ability to soulfully integrate the content of faith in the praxis of life by living with responsibility in the world. It requires wisdom to balance the demands of life and to stay true to who we are while also focusing on what we need to give back to the world.

The interdisciplinary hermeneutical dialogue identified Spiritual Intelligence as the construct that allows for a life of wisdom, with integration between doing and being, and the ability to give back to the world spontaneously. The ability to make wise decisions in an integrated life and giving back in our context requires goodness and character. These tangencies will be discussed in the following heading.

Goodness and character

Wisdom from the perspective of Spiritual Intelligence requires goodness and character, which come from God as well as the deep self to facilitate continuous transformation. To live as good persons does not refer to specific actions, but rather to the ability to discern between right and wrong from a deep level of integrated faith content. A person's character, according

to Willard (2002: 36-52), depends on inner choices. These choices stem from a deep inner content, and to live with wisdom requires awareness of this deep inner space. It is easy to reduce character to a few appropriate actions in a specific culture, and then sidestepping the deeper process of discernment, silence and prayer.

The interdisciplinary hermeneutical dialogue provided Spiritual Intelligence as the process and construct to challenge individuals to live a life of more wisdom, creating sustainable processes to develop goodness and taking on the character of Christ. This ongoing process asks for the openness to grow every day, to hold lightly our views of the truth, not to get stuck in specific tasks and actions, and to keep going deeper. The tangency of transformation will be discussed in the following heading.

Transformation

If wisdom is the continuous openness to move and grow, then it is also the transformation and restoration of the soul (Willard, 1998: 406-436) and the world around us. It requires a wise soul to know that you have never arrived and that spiritual transformation is a lifelong process. Zohar (2004: 100) called Spiritual Intelligence the intelligence of transformation and always emphasised the ability to keep growing and transforming (2004: 100; 111-160; 183-198; 2000: 245-252; 59). Willard (1998: 409-436; 2002: 49-63; 167-186) also viewed spiritual formation as on-going transformation.

Within the interdisciplinary hermeneutical dialogue Spiritual Intelligence was identified as a construct that enhances transformation. Hence, this intelligence requires wisdom to identify areas of growth in faith and in life.

4.6.4.5 Concluding remarks on the alignment between new knowledge and the five tangencies

In the dialogue between Zohar and Willard, five points of tangency have been discovered which represents new knowledge on Spiritual Intelligence and the content of faith that underpins Spiritual Intelligence.

The overall purpose was to translate the tangencies into new knowledge on Spiritual Intelligence, making sure that the voices of both Zohar and Willard have been incorporated.

4.7 Conclusion

The purpose of this chapter was to facilitate an interdisciplinary hermeneutical dialogue between Zohar and Willard in order to find new and shared knowledge for the responsible integration on the content of faith into Spiritual Intelligence. The researcher discussed the hermeneutical dialogue process as a scientific method and revisited the dialogue between theology and science. He looked at the contributions from the work of Zohar and Willard, critical reflections on their work as well as the tangencies between their works. From the hermeneutical dialogue he developed new and shared knowledge on Spiritual Intelligence that happened in the “middle space” and through the fusion of the horizons of the two disciplines.

According to the researcher, the interdisciplinary and hermeneutical dialogue between Zohar and Willard, which was facilitated by the researcher, created new knowledge which he did not foresee. This happened through the forging of connections across disciplines, resulting in new and shared knowledge and new meanings. This created new possibilities that go beyond those that were pre-existent on the initial horizon. The hermeneutical dialogue is an interpretation process (Schneiders, 1981: 35) and the dialogue (conversation) is the method (Hyde, 2005: 31-44), and this interpretation process facilitated a middle space (Gadamer, 1975: 91-119; Hyde, 2005: 35) and the fusion of horizons (Gadamer, 1989: 306; Thiselton, 1980: 10-17; 1992: 16-29; 2007: 479). The tangential points (points of agreement) that were identified between Zohar and Willard are the outcomes of the fusion of two horizons. This also expanded the horizon of the researcher.

Although Willard and Zohar both made valuable contributions to the dialogue it was imperative to look critically at their work and at the researcher and his position. This process left the researcher transformed and it changed his horizon. The researcher concludes with the following:

- Spiritual Intelligence is a unique construct through which we can incorporate neuro-biological ideas and spirituality into the same enriching conversation. Spiritual Intelligence provides language to make room for the action of the brain as well as the work of the spirit (De Gruchy, 2013: 176). Spiritual Intelligence is the ability to integrate faith content, live soulfully and discern with wisdom from a deep source of meaning,

awareness, integration, responsibility, goodness, character and transformation.

- From a theological perspective Spiritual Intelligence is the missing third part after Intellectual Intelligence and Emotional Intelligence, as well as the way one integrates all the aspects of being in balance and wisdom through the soul. Spiritual Intelligence could therefore be called intelligent soulfulness. Intelligence of awareness is about movement from mindfulness to soulfulness.
- The content of faith and its integration has a huge influence on the individual's experience of being content in life. By being more aware of the content of what we believe and who we believe in, we will become more content. The basis of Spiritual Intelligence is not just about the content, but the fact that we ask questions about the content of faith . It is important to always ask questions about the content of faith.
- Religion can sometimes be counter-productive to the development of Spiritual Intelligence because it can stop us from asking questions. A good example is the catechisms where children in their development of faith in the church get to study questions with (fixed) answers. The quest for the question and the search for meaning and content are more important than the content in itself.
- The definition of Spiritual Intelligence from the interdisciplinary hermeneutical dialogue between Zohar and Willard has to do with the awareness and renewal of the content of the image of God that helps us to become morally responsible human beings who live with goodness, character and wisdom. This is supported by De Gruchy (2013: 164) who referred to the renewal of the image of God, which leads to responsible action.
- Spiritual Intelligence is a construct that can aid individuals and cultures to focus on and apply transformation and growth in their own lives through the content of their faith. This is applicable to Practical Theology and it will aid Practical Theology and Pastoral Theology in creating processes of change and transformation that are sustainable, practical and action-oriented in a deep, connected way.

The researcher concludes with the learning that took place, in particular on the question on the responsible integration of the content of faith within Spiritual Intelligence.

The new knowledge that was introduced provides the energy that can take this study further. The knowledge-generating process was a unique and personal process that happened through the researcher as facilitator of the dialogue between Zohar and Willard. This process has led to distinct new learning about the construct of Spiritual Intelligence.

Firstly: The researcher has learned that the construct of Spiritual Intelligence could serve as the bridge between Theology and Science. Through the interdisciplinary hermeneutical dialogue a bridge developed, formed by the construct of Spiritual Intelligence. This bridge has the ability to incorporate both disciplines. Therefore, Spiritual Intelligence provides us with a way to marry neuro-biology and theology, as proven by this conversation between Zohar and Willard. This is incorporating the both-and thinking to which Richard Rohr referred (2012: 10).

Secondly: The researcher has learned that the integration of the content of faith into the construct of Spiritual Intelligence is important for responsible application in life. This helps to develop Spiritual Intelligence into a way of living, rather than into a theoretical or generic construct. This also gives Spiritual Intelligence grounding in faith content that is applicable for any faith tradition. The researcher believes that the ideas of Willard can help us to ask (and live) the questions on the image of God, the ideas on the self and the view of the world. Through this, Spiritual Intelligence could help us to live more aware of the content in our lives and to be more content in life. Through this process, the researcher has learned that Spiritual Intelligence can help us to apply hermeneutics in life by constantly being aware of the underlying content that helps us to interpret life.

Thirdly: The researcher has learned that Spiritual Intelligence could be a soulful intelligence that helps us to live integrated and holistic lives, filled with peace and joy. Through the interdisciplinary hermeneutical dialogue the two scholars provided the researcher with language of the soul, describing Spiritual Intelligence in a more inclusive manner. The researcher believes that Spiritual Intelligence could assist us to live soulful lives by taking seriously the neuro-biological aspects as well as the theological aspects in life. This

will allow us to live more aware of the faith content which influences and underpins our lives. This will also allow us to move from mindfulness to soulfulness.

Fourthly: The researcher became aware that Spiritual Intelligence has something to do with finding wisdom within. The wisdom literature in the Bible does not refer to people who are clever, but rather to people who have the ability to integrate their lives. Wisdom means to have the ability to live the “both-and” life and to balance life as a paradox, especially with reference to the scientific and neuro-biological aspects of spirituality. Wisdom means the ability to stay aware of the content that impacts our lives and the ability to live an integrated, soulful life with awareness of the images of God that influence our actions, the images of ourselves that influence our mood and feelings, and the view of the world that influences our actions and responsibility in the world. From the interdisciplinary hermeneutical dialogue, Spiritual Intelligence would be living with a wise soul.

The four perspectives above will be translated into recommendations in Chapter 5. Yet, it is important to keep the research conversation open and not to come to conclusions too soon. With this the researcher does not mean that the research process does not bring specific tangible outcomes. Rather, he wants to acknowledge the fact that it is a continuous learning process as well as a continuous dialogue process. This is applicable to the role that Spiritual Intelligence could play in transformation. Spiritual Intelligence is part of a lifelong personal, hermeneutical process and application in life. This is a very personal process that will depend on each individual’s interpretation and application. We do not have to be intelligent in the traditional way to have this ability.

Douglas Coupland (2003: 33) said: “Nobody saw the world as I did, nor did they feel the things that I felt – that has to count for something!”

Within the process of Spiritual Intelligence we have to trust our own awareness and own experiences. The development of this intelligence is part of life and discipline, and our own hermeneutical process with our own faith content will be key in the process of spiritual growth. This is the journey of soulful living, the journey of Spiritual Intelligence.

Chapter 5 will conclude with reflections and recommendations.

CHAPTER FIVE: Conclusions and recommendations

5.1. Introduction

Chapter 1 outlined the envisaged engagement with Spiritual Intelligence and Theology, the underlying content and assumptions that underpinned Spiritual Intelligence in this context and the responsible integration of faith content into the construct of Spiritual Intelligence, acknowledging God image, self-image and responsible worldview.¹⁵⁶ This researcher's expectations of the outcome of this investigation stemmed from Zohar's comment¹⁵⁷ that Spiritual Intelligence helps us to rely more on ourselves.

This chapter will revisit the research problem and research questions. Next, the goals and objectives of this study will be revisited and tied to the research outcomes stated in Chapter 4. As mentioned in Chapter 4, the researcher regards the research process as an open-ended process that generates on-going learning. The new knowledge and key recommendations that were developed from the interdisciplinary hermeneutical dialogue process between Zohar and Willard will also be discussed. This will be followed by themes for further research.

5.2 Reflections on the research problem and research question

The importance of a research problem and research question was described in Chapter 1, explaining that it often develops from life experience and day-to-day living.¹⁵⁸ In this case, the research process started with a personal experience of the researcher as well as a question on the importance of the content of faith within Spiritual Intelligence. Through the research process new avenues developed and new questions transpired. This formed part of the unique journey between the two partners in the dialogue as well as the

¹⁵⁶ Refer to 1.3.2. – Expectations of engaging Spiritual Intelligence and Theology.

¹⁵⁷ See Chapter 1.

¹⁵⁸ This was discussed in 1.5.

researcher. Through the process of discovering problems and questions between the two dialogue partners new and shared knowledge emerged.

5.2.1 The research problem

The research process started with the following hypothetical problem statements:

- The ignorance of the ruling narrative about **God image** in Spiritual Intelligence.
- The naivety about the functioning **anthropology** in the application of Spiritual Intelligence.
- The underplaying of responsibility in the **world** (action within Spiritual Intelligence).

5.2.1.1 God image

Spiritual Intelligence needs to assist people to engage with their images of God. The responsible integration of faith opens up room for this content and could help individuals to unlock the unique images that they hold about God. Spiritual Intelligence could create more awareness of these images in day-to-day living.

5.2.1.2 Anthropology

Spiritual Intelligence is a continuous hermeneutical process of interpreting ourselves, and awareness of the content of this interpretation process is important. This includes ideas about ourselves, our ego and the social expectations that influence our lives.

5.2.1.3 Worldview and responsibility

Zohar and Willard emphasised how important it is to be aware of the bigger picture and of our part in this. Spiritual Intelligence can never be without awareness of one's context. Spiritual Intelligence focuses on the praxis of life and integration with the context of living faith practically.

5.2.2 The research question

The main question of this research is about the responsible integration of faith content into the construct of Spiritual Intelligence. This is where the research conversation started.

It is very informative and interesting to revisit the questions and sub-questions that initiated this research and catapulted the researcher into an unknown process. This process emphasised a position of “not knowing”. The following questions were raised:

- Could the content of faith inform an articulated God image and enhance Spiritual Intelligence?
- Could the content of faith inform a clear, articulated anthropology (through language giving) and enhance Spiritual Intelligence?
- Could the content of faith inform a clear, articulated understanding of responsibility in the world and enhance Spiritual Intelligence?

These references to the problem statements already address some of the initial questions. The question on the content of faith which influences Spiritual Intelligence with reference to God image, self-image and worldview was stated in Chapter 1. However, new questions were generated through the study on the theology and science dialogue with reference to neurobiology and spirituality, the role of the soul in Spiritual Intelligence and the role of wisdom in Spiritual Intelligence. These are all linked to curiosity on how faith content could be integrated responsibly into the construct of Spiritual Intelligence and what theology and science could learn from each other. This included questions on the relational understanding of spirituality with reference to God, self and the world.

5.3 Goals and objectives of this study (purpose)

This section wants to revisit the goals and objectives of this study.¹⁵⁹ It will state each goal and test each goal with the benefit of the hindsight

¹⁵⁹ These goals were stated in 1.6 when the purposes of the research were discussed.

developed through this process. The recommendations will flow from these goals.

Chapter 1¹⁶⁰ referred to Brian Draper's statement (2009: 129) that a life of integrity and centred, embodied wholeness is much more important than a life based on performance. The value of this study lies in engaging with theology and science on the topic of Spiritual Intelligence but, more importantly, in helping people to move away from a performance-driven life towards a life with enhanced awareness and integrity where the integration of faith content brings contentedness. As stated in Chapter 1, it was the hope of the researcher that the different notions and views found in the research conversation will inspire us to continue the dialogue and to develop the ability to live within this dichotomy between theology and science. The researcher proposed that the dialogue between the disciplines of theology and science would synthesise information on the content of faith within Spiritual Intelligence, and that we would carry this dialogue forward.

These are the research goals that were stated:

- Goal 1: To position Spiritual Intelligence within theology and to engage with the construct of Spiritual Intelligence in the field of theology
- Goal 2: To understand the construct of Spiritual Intelligence in the academic discourse, especially from the perspective of Danah Zohar
- Goal 3: To understand the theology of Dallas Willard
- Goal 4: To facilitate an interdisciplinary hermeneutical dialogue between Zohar and Willard
- Goal 5: To identify and develop tangencies and resemblances between the work of Zohar and Willard
- Goal 6: To develop new knowledge on the construct of Spiritual Intelligence
- Goal 7: To find contributions for further dialogue.

¹⁶⁰ See section 1.12.

5.3.1 Goal 1

Goal 1 was to position Spiritual Intelligence within theology and to engage with the construct in the field of theology.

This study engaged with the construct of Spiritual Intelligence in the field of theology and facilitated a dialogue between theology and science, through Zohar and Willard, to facilitate learning from both sides. This was done in the following ways:

- The research question about the responsible integration of Spiritual Intelligence and the content of faith with emphasis on God image, anthropology and worldview already engages with Spiritual Intelligence and theology. This curiosity drove the entire research process in which the question on integration engaged with the construct within practical theology. This was developed in 1.10 in the description of the conversation between Spiritual Intelligence and Theology with reference to practical theology, theology and psychology as sciences.
- The conversation with Zohar wanted to engage with her work theologically without imposing theology on her.
- Spiritual Intelligence was positioned within practical theology through the emphasis on transformation and praxis. As indicated in 1.3, this study was motivated to position Spiritual Intelligence within the theological debate. The reason for this was that the researcher had found that Spiritual Intelligence was often used in a very generic way to answer questions on God image, self and worldview.
- The tangencies that were found between Zohar and Willard are based on the practical engagement of Willard's theology with the theory of Spiritual Intelligence according to Zohar.

5.3.2 Goal 2

Goal 2 was to understand the construct of Spiritual Intelligence in the academic discourse, especially from the perspective of Danah Zohar. Chapter 2 also introduced other scholars with the purpose to engage with theology and Spiritual Intelligence and to develop new insight. This was done in the following way:

- This understanding was underpinned by knowledge on the three intelligences (intellectual, emotional and spiritual) and the development of Spiritual Intelligence from Intellectual Intelligence and Emotional Intelligence.
- The understanding of Spiritual Intelligence was developed by looking at theoretical perspectives (2.2.2) as well as scientific perspectives (2.3) on Spiritual Intelligence. It was really important to make sure that Zohar had a voice within the dialogue process and that she was an equal partner in the interdisciplinary hermeneutical dialogue, especially with regard to theology.
- In 2.4, the research question was applied to the work of Zohar by looking at the content that might underpin her work. This was developed by engaging with her God image, anthropology and worldview within the dialogue.
- The researcher made a concerted effort to use Danah Zohar's theory as the basis for the construct of Spiritual Intelligence and to work from that. Although he included the work of other scholars and academics on the construct of Spiritual Intelligence (2.2.2 and 2.3), he really wanted to incorporate Zohar's voice in the dialogue, in particular her perspectives on Spiritual Intelligence and science (2.3.1), her development of a neural basis for spirituality (2.3.2), her work on quantum physics (2.3.3) and her theory on theology (2.3.4).
- As part of the research to understand Zohar's work, the researcher stressed the following at the end of Chapter 2 (2.5): For the dialogue to be post-foundational it is important to be open to the unique contribution that Zohar makes to the conversation on Spiritual Intelligence and to be open from a theological point of view to learn from her.

5.3.3 Goal 3

Goal 3 was to understand the theology of Dallas Willard.

Chapter 3 provided a good overview of the theology of Willard to engage in the dialogue with Spiritual Intelligence. The purpose of this chapter was to study the work of Willard and to understand where his viewpoints could

enhance the dialogue with Spiritual Intelligence. This was done in the following way:

- The work of Willard was studied to identify his key theological concepts (3.2.1), which were kingdom, eternal life, salvation, heaven, discipline and discipleship. Willard's theology in terms of spirituality and spiritual formation (3.2.2) was also unpacked.
- The understanding of Willard's theology was enhanced by the research questions on God image, anthropology and worldview. Within this discussion it was also important to understand Willard's emphasis on God image (3.3.1), his anthropology (3.3.2) and his worldview (3.3.3) as this was very much part of his theology. Willard's perspective on the place of the soul in theology and in the dialogue with Spiritual Intelligence was a huge gift for the researcher.

5.3.4 Goal 4

Goal 4 was to facilitate an interdisciplinary hermeneutical dialogue between Zohar and Willard.

The research methodology that was described in 1.11 explained the method as a method of dialogue (conversation) and not a method of debate. The dialogue methodology was therefore used to facilitate an interdisciplinary hermeneutical conversation from a post-foundational perspective. This was done in the following way:

- Both partners were given an equal voice in the dialogue. In addition, the researcher made interpretations as a partner in the dialogue. Section 4.6.6 explained how the process was post-foundational, hermeneutical and interdisciplinary.
- The methodology that was followed is described in 1.11.3.4 with reference to Van Huyssteen's (1999: 128-156) criteria for a post-foundational dialogue. Chapter 4 identified the contributions from each discipline (4.3). This was enhanced by the researcher's critical reflections on the contributions of both authors (4.4).
- The process of the hermeneutical dialogue already started with the researcher's personal experience of a moment of awareness and his reading of Zohar and Willard as well as theory on Spiritual Intelligence.

The reading of their work stemmed from the research question and led to the conversation that was facilitated in Chapter 4. All of this contributed to the dialogue.

- This was all part of an ongoing process. The facilitation of the dialogue between Zohar and Willard was actually presented as a triologue with the researcher as a third and active party in the conversation.

5.3.5 Goal 5

Goal 5 was to identify and develop tangencies and resemblances between the work of Zohar and Willard.

After diligent research on the theories of Zohar and Willard (Chapters 2 and 3), the researcher identified the tangencies between their work (4.5). These tangencies were developed through the interdisciplinary hermeneutical dialogue as the following aspects:

- Meaning
- Awareness
- Wholeness and integration
- Goodness and character
- Transformation.

It was important to develop these tangencies based on their theories and to find resemblances and points of shared interest. This was done in the following way:

- These tangencies were taken from the facilitated dialogue between Zohar and Willard, and they form the basis for the new knowledge that was developed. It is also the cornerstone of the post-foundational character of this dialogue, because the criteria require that shared concerns and points of agreement need to be identified (1.11.3.4).
- The tangencies kept the dialogue post-foundational and made sure that both the dialogue partners had an equal voice.
- The tangencies are part of the shared knowledge that was developed on Spiritual Intelligence.

5.3.6 Goal 6

Goal 6 was to develop new knowledge on the construct of Spiritual Intelligence.

With reference to interdisciplinarity, a concerted effort was made to forge connections across disciplines in order to find points of shared reference. The researcher did this through research and dialogue. This is in line with Moran's comment that interdisciplinarity seeks to produce new forms of knowledge through the method of conversation and interaction (2002: 15-16). The researcher developed the new knowledge in the following way:

- The researcher identified new knowledge that came to the fore as a result of the research dialogue. The researcher will also make key recommendations based on this new information. Hyde (2005: 36) reminded us that hermeneutical research resulted in the production of something new. Therefore, this new knowledge was created out of the encounter between the interpreter and the text (life expression) that was being interpreted.
- The new knowledge that was developed stemmed from the research question as well as the research problem. This was underpinned by the interdisciplinary hermeneutical dialogue between theology and science as well as the integration of faith content into Spiritual Intelligence.
- This content was aligned with the questions on God image, anthropology and worldview, and the need to apply Spiritual Intelligence in life. With this, new knowledge on the soul as well as wisdom transpired.

5.3.7 Goal 7

Goal 7 was to find contributions for further dialogue.

The researcher will elaborate on these contributions in the next section, which will focus on the four aspects of new knowledge that was developed. The idea is that this new knowledge will take the hermeneutical dialogue forward.

5.4 Back to the story

Given the significance of hermeneutics within this research as well as the application of the hermeneutical paradigm within Practical Theology it is important to return to the story where this research began. This is important to find deeper integration from the four areas of new knowledge that was developed in this research conversation.

5.4.1 Neurobiology and Spirituality

When the researcher experienced a moment of awareness, it is important to acknowledge the work of the Spirit as well as the function of the brain. Within this experience the construct of Spiritual Intelligence provides a vehicle within Practical Theology to acknowledge both spirituality as well as neurobiology. This was a moment of awareness, meaning, transformation as well as deeper integration in the life of the researcher, thus faith praxis. It required that the researcher be present and aware, and from the perspective of Practical Theology and hermeneutics the researcher interpreted the experience from the content of his faith. This was a moment of Spiritual Intelligence. It was mentioned in the introduction (1.1) that the new knowledge could assist individuals to activate their neural potential through the construct of Spiritual Intelligence, with a balance between neurology and spiritual experience.

5.4.2 The content of faith

When the researcher experienced the drop of water and then had a personal encounter with the surroundings it was a unique spiritual experience. Within this experience the researcher drew from the content of his own image of God (the Creator), the content of his ideas about himself (rushed and in need of awareness) as well as content of his beliefs about the world (the context in which he lives). His experience brought awareness, meaning, transformation and specifically deeper integration of his faith content into his life, and his Spiritual Intelligence was enhanced from the hermeneutical encounter with God, himself as well as the world around him. From a practical theological viewpoint, Spiritual Intelligence gave him a vehicle to describe this experience, as well as to acknowledge the experience as part of his faith content and own theology.

5.4.3 The Soul

Daniel Louw (2012: 14) described us as not having souls but being souls. This moment where the researcher was stopped on a busy day and became aware of the content of his faith was indeed a soulful experience from the Spirit as well as the brain and thinking. This is specifically applicable to Practical Theology from the perspective of transformation. Dallas Willard refers to Spiritual Formation as Spiritual Transformation, and this moment on an ordinary day was indeed a moment which transformed and moved the researcher. This was a moment of deeper integration towards a life of more soulful living, thus being more aware, more connected to God, self and the world. That moment started a process that is not concluding with this research. Instead, it started a lifelong journey towards more soulful living. This is indeed transformative. Spiritual Intelligence provides a vehicle within Practical Theology to describe this soulful experience.

5.4.4 Wisdom

This experience that the researcher described in the personal story in the first chapter is also a moment of wisdom. This moment informed further interpretations of life and this moment informed the content of faith and enhanced a life of deeper integration and wisdom. The researcher referred to wisdom as the deeper integration of faith (4.6.4: 246) and the soulful experience that was described was indeed a moment of deeper integration from different perspectives. From the perspective of Practical Theology this is integration between faith and life as this awareness happens in the context of normal life and it is a synthesis between spirituality and neurobiology, the content of faith and the experience of soulfulness. This brings faith into the praxis of life and provides wisdom for the hermeneutics of life to facilitate future hermeneutical interpretations between faith and life. Spiritual Intelligence provides a vehicle for Practical Theology to enhance this deeper integration between life and faith in action with wisdom.

5.5 Key recommendations and contributions on the different aspects of new the knowledge on Spiritual Intelligence

From the interdisciplinary hermeneutical dialogue between Zohar and Willard that was facilitated in this study, the researcher interpreted different aspects of new knowledge on Spiritual Intelligence by being a partner in the conversation. The key recommendations and unique contributions generated by this study will now follow.

Figure 4.1 provided a visual representation of the research methodology, research process and contributions of this study. It started with the hermeneutical dialogue between the researcher, Danah Zohar and Dallas Willard. Zohar represented science and spiritual intelligence while Willard represented theology. This unique dialogue, also called a triologue because the researcher participated as an active partner in the interpretation process, hinged upon the issue of the responsible integration of faith content into Spiritual Intelligence. After the identification of tangent themes between Zohar and Willard a deeper integration process was facilitated to incorporate the content of faith on three areas, namely God image, anthropology and worldview. These tangencies as well as the deeper integration happened through the fusion of horizons in the hermeneutical process. Through this process new, shared knowledge on Spiritual Intelligence was developed through the forcing of connections between science and theology. It is emphasised that this dialogue and the discovery of new knowledge is an ongoing dialogue process. For now, however, the researcher will suffice with the key recommendations below.

5.5.1 Neurobiology and spirituality within Spiritual Intelligence

It is recommended that Spiritual Intelligence becomes the bridge between neurobiology and spirituality to prevent an opposition between “soul” and “brain”. This will allow individuals to engage with faith content through neurological cognitive processes as well as mystical experiences that form part of the bigger whole. This could enhance holistic living.

The researcher recommended that Spiritual Intelligence should be considered an asset in Practical Theology because it incorporates both neurobiology and spirituality. This mean that theology needs to engage more with the construct of Spiritual Intelligence to help individuals, in a true post-

foundational way, with holistic living where they acknowledge spiritual experiences as well as the working of the brain. This means that Practical Theology does not need to exclude contemplative spirituality or mysticism or Spiritual Intelligence's focus on the neural aspects of spirituality.

5.5.2 Integrating faith content into SQ

It is recommended that Spiritual Intelligence could assist individuals to integrate faith content and increase their awareness of faith content by engaging with their God images, self-images and worldviews.

It is further recommended that Spiritual Intelligence focuses more strongly on the unique faith content that each person holds and allows people to explore this faith content. Spiritual Intelligence could run the risk of being too generic if it does not acknowledge the faith content which underpins it. Spiritual Intelligence should therefore explore the God images that people hold, their images of themselves and their views of the world. This will impact meaning, awareness, integration and responsibility, and it could also assist transformation. Integration of faith content is applicable for the interplay between faith and life, and faith and praxis as emphasised by Practical Theology. This could also be integrated in pastoral therapeutic processes through the construct of Spiritual Intelligence.

In addition, Spiritual Intelligence could be used to help individuals in the workplace to engage with their spirituality as well as their God images, self-image and self-esteem, and faith practices without the stereotypes that they might encounter in terms of church and religion. This could be facilitated through coaching.

5.5.3 Spiritual Intelligence and the soul

It is recommended that Spiritual Intelligence moves from mindfulness to soulfulness by acknowledging neurobiology as well as spiritual experiences, by being aware of the impact of the faith content, by living soulfully, by talking responsibility in the world and by living an integrated whole life.

It is recommended that Spiritual Intelligence becomes a construct and model within Practical Theology that helps individuals as well as faith communities to connect deeper with God, with themselves and with the world in which they live. Spiritual Intelligence could assist Practical Theology to develop the

meaning of soulful living and to make it accessible for people and faith communities, and to develop the praxis of faith in a responsible way.

5.5.4 Spiritual Intelligence as wisdom

It is recommended that Spiritual Intelligence becomes part of the simple Biblical concept of wisdom where living with Spiritual Intelligence is living with wise souls and being at peace with God, ourselves and the world. This is the integration of “doing” and “being”. This all about presence and how Spiritual Intelligence can facilitate a being-function that is present in the moment. Richard Rohr (59-60) referred to wisdom as the freedom to be present and said that presence is the daily, practical task of mature religion and all spiritual disciplines. It is recommended that Spiritual Intelligence becomes one of the translations of the wisdom to be present. This could aid a life of wisdom that is filled with meaning, awareness, integration and responsibility, and it could to assist people to keep growing, with humility and without thinking that “they have arrived”.

It is recommended that this wise presence could be facilitated in Practical Theology through the use of concepts of Spiritual Intelligence. It is also recommended that Spiritual Intelligence plays role in this process, especially to help people to focus on doing as well as being.

5.6 How was this dialogue post-foundational, interdisciplinary and hermeneutical?

Hathaway (2002: 207) described a fused horizon as more than an assimilation of the text into the reader’s horizon, or a translation of the text’s horizon into the present. Rather, fusion occurs when the reader has new possibilities that go beyond those that pre-existed in his or her horizon. This interdisciplinary hermeneutical dialogue generated new possibilities beyond those that pre-existed in the horizons of the dialogue partners.

A hermeneutical dialogue

According to the theory on hermeneutical dialogue (4.2.2), this dialogue was hermeneutical in the following way: The dialogue was facilitated and the data (text) interpreted by the researcher who acknowledged his own position and

presuppositions. The dialogue was facilitated using conversation as research methodology. This conversation played in the middle space to find a fusion of horizons where new knowledge was shared by both the dialogue partners and where both horizons were informed. The process of understanding was an active and personal journey which changed both the interpreter and the text.

A post-foundational dialogue

According to the theory of the post-foundational process as explained by Van Huyssteen (2006: 36), the hermeneutical dialogue was post-foundational in the following way: The contributions of both dialogue partners were explored and within the fusion of horizons they both had an equal voice. Their points of agreement (tangencies) as well as their different perspectives and methodologies were identified. It was at the boundaries between the disciplines that new and exciting discoveries took place.

An interdisciplinary dialogue

According to the criteria for the interdisciplinary notion of rationality according to Van Huyssteen (2006: 72), this dialogue was interdisciplinary in the following way: The dialogue forged connections across disciplines through research and conversation in the quest for new knowledge. This hermeneutical dialogue took into account the epistemically crucial role of interpreted experience and experiential understanding (and its contextuality) and the way that tradition shapes epistemic and non-epistemic values that inform our reflection about God and God's presence in the world. The dialogue also took into account rationality as skill to gather and bind together patterns of interpreted experience. It was in the shared domains of rationality and the intersecting of different voices that the interdisciplinary conversation happened.

5.7 Themes for further research

Although this study led to the development of new knowledge, the researcher, through the research process, also discovered knowledge outside of the scope of this study that is important to mention for further research. These potential research themes are mentioned below.

- Further development in the conversation between neurobiology and theology (as recommended in 5.4.1). The interdisciplinary, post-foundational hermeneutical dialogue should only be a start.
- Empirical research on the three aspects of the content of faith (God image, anthropology and worldview) and how this impacts intentional, integrated living in practice (as recommended in 5.4.2).
- Research on what the movement from mindfulness to soulfulness would mean in Practical Theology (as recommended in 5.4.3).
- Further exploration of the possible link between Spiritual Intelligence and wisdom literature in the Old Testament (as recommended in 5.4.4).
- Explore the development of a conversational model that incorporates Spiritual Intelligence and pastoral care. Because of this new engagement of two disciplines and the fact that Spiritual Intelligence was not engaged with theology before, this is only the start of the conversation. A conversation model between pastoral care and Spiritual Intelligence could assist individuals and academics to engage with spirituality and life on a practical level, leading to a more holistic way of living.
- Exploring the use of Spiritual Intelligence and professional coaching in pastoral therapy (as referred to in 5.4.2).
- Exploring the content of faith (God image, self and context) with individuals. This exploration could assist individuals to live with more awareness of the faith content which impacts their spiritual life as well as their spirituality.
- Zohar developed a Spiritual Intelligence assessment that could be used for future research. It would be interesting to do the assessment, take people through a process to explore the content of their faith and then test them again to see what the outcomes are.

5.8 Final conclusion

The final conclusion will be based on the assumption that the dialogue process will continue. Therefore, these conclusions may well become stepping stones for further thought and reflection.

The researcher started the process with a personal story of a simple drop of water that stopped him in his tracks and ignited a journey of discovery and a conversation with Danah Zohar and Dallas Willard in which he actively

participated through interpretation. The researcher agreed with Hans-Georg Gadamer (1989: 383) who said that we never fully control a conversation; we also give ourselves to the conversation by falling into it. Gadamer (1989) explained that the conversation takes its own twists and turns, and reaches its own conclusions. It might be conducted by the interpreter in some way while the conversation partners are leading far less than being led. No one knows in advance what the “come out” of a conversation will be. This is the work of the Spirit as well as the activity of the brain. This was so true in the interdisciplinary, post-foundational hermeneutical dialogue of this study. It was not conducted but rather followed. The strong post-foundational approach enabled new knowledge from both partners to surface and to create something new.

The new knowledge that was developed was an opportunity for neurobiology and spirituality to engage through the construct of Spiritual Intelligence. This opened up the possibility to engage with the construct of Spiritual Intelligence in Practical Theology. It was discovered how important it is to acknowledge and integrate the content of faith (through God image, self-image and worldview) in Spiritual Intelligence. New knowledge is also represented by the shift from mindfulness to soulfulness and the fact that Spiritual Intelligence could be translated to intelligent soulfulness because the soul is the integrator of the content of faith in life. Lastly, new knowledge was discovered in the link between Spiritual Intelligence and wisdom, and how the ability to live an integrated holistic life, where doing and being is faith in practice, is really a life of wisdom. Acquiring this wisdom is a lifelong process and Spiritual Intelligence could assist in this quest for a life of wisdom.

The areas of new, shared knowledge that were developed through the dialogue process represent points of tangency between Zohar and Willard. Based on these tangencies we could summarise the construct of Spiritual Intelligence, incorporating the areas of new knowledge. Spiritual Intelligence is therefore soulfulness where the soul is the integrator in the movement towards more meaning, awareness, integration, responsibility, character and transformation. Spiritual Intelligence could assist individuals, communities and cultures to activate their neural potential and to live with more awareness and integration.

Within Practical Theology, Spiritual Intelligence could play an important role in the praxis of faith. If Spiritual Intelligence is about awareness and integration of faith content and the integration of faith content in life, it is applicable to Practical Theology. The role that Spiritual Intelligence could play in the process of growth and transformation (individually and communally) through meaning and awareness makes it applicable to Practical Theology. If Spiritual Intelligence could develop people to live with character it is also applicable to Practical Theology.

Dallas Willard made a major contribution to Practical Theology in terms of personal transformation when he explained practical discipleship as taking on the character of Christ. From this research, Spiritual Intelligence is about development on a deeper level, or on the level of character.

Van Huyssteen (1999: 139) acknowledged the applicability of the post-foundational approach in Practical Theology when he stated that the space of interpreted experience and communicative praxis enables “praxial critique, articulation, and disclosure”. Post-foundationalism focuses on the experience of knowing as well as accountability to human experience, while Practical Theology wants to encourage accountability and responsibility in human experience. Spiritual Intelligence wants to support individuals to live intelligently, rationally and purposefully in the world with the content of what they believe, and this is applicable to faith and praxis and thus to Spiritual Intelligence. The researcher believes that the construct of Spiritual Intelligence will add value to theology on a theoretical level as well as to experiencing faith in doing life on a practical level. Through the fusion of the horizons of Zohar and Willard, the field of Practical Theology was enriched and opened up while the field of Spiritual Intelligence was enriched with content.

Zohar (2000: 184-198) stated that we use Spiritual Intelligence to heal ourselves because we are fragmented within ourselves. This study wants to add to this by saying that within Spiritual Intelligence there could be healing and that the experience of the healing is deepened by the content of who we believe in. Salvation is a process in which God the King saves the disciples in the kingdom (to use Willard’s metaphor). This faith content does not have to stand opposite the truth that Zohar holds; instead, it can

enhance this truth. The content of faith underpins Spiritual Intelligence, something which Zohar did not emphasise strongly enough in her work.

With the following quote she referred to faith content in a very generic way (Zohar, 2000: 69):

The transcendent gives us a taste of the extraordinary, the infinite, within ourselves or within the world around us.

From a Practical Theological perspective, Spiritual Intelligence that acknowledges the content of faith depends on faith itself – faith that creates hope and enhances a strong attitude. From Willard's perspective, we have faith in the King as his disciples in the kingdom. Zohar (2000: 292) referred to being spiritually intelligent or spiritually dumb about religion. In the following quote she emphasised belief and the source of belief:

The difference lies in my attitude, in the quality of my questioning and my searching, in the depth and breadth of my beliefs, in the deep source of my beliefs.

It is a soulful, wise awareness that keeps us connected to the content of belief and the One we believe in. It is this belief that determines our attitudes, our hopes and the ability to keep searching, questioning and transforming.

The researcher wants to close with one example of what it means to live spiritually intelligent in this world. If this study emphasised Spiritual Intelligence as living with meaning, awareness and the ability to integrate what we believe and to keep transforming ourselves towards soulful and wise living, one of the greatest examples of a spiritual life must have been our late President Nelson Mandela.

While in prison in Kroonstad in 1975, Madiba wrote a letter to Winnie Mandela. Every word in this letter radiates from a deep wisdom and soulfulness (see letter in Figure 5.1 on next page). This represents the interdisciplinary, post-foundational and hermeneutical dialogue that continues every moment to create new and shared knowledge.

Every moment is a fresh drop of water ...

... the cell is an ideal place to learn to know yourself, to search realistically and regularly the process of your own mind and feelings. In judging our progress as individuals we tend to concentrate on external factors such as one's social position, influence and popularity, wealth and standard of education. These are, of course, important in measuring one's success in material matters and it is perfectly understandable if many people exert themselves mainly to achieve all these. But internal factors may be even more crucial in assessing one's development as a human being. Honesty, sincerity, simplicity, humility, pure generosity, absence of vanity, readiness to serve others – qualities which are within easy reach of every soul – are the foundation of one's spiritual life. Development in matters of this nature is inconceivable without serious introspection, without knowing yourself, your weaknesses and mistakes. At least, if for nothing else, the cell gives you the opportunity to look daily into your entire conduct, to overcome the bad and develop whatever is good in you. Regular meditation, say about 15 minutes a day before you turn in, can be very fruitful in this regard. You may find it difficult at first to pinpoint the negative features in your life, but the 10th attempt may yield rich rewards. Never forget that a saint is a sinner who keeps on trying.

.....
From a letter to Winnie Mandela in Kroonstad Prison, dated 1 February 1975, see pages 211–212.

Figure 5.1: Letter from Nelson Mandela to Winnie Mandela from prison (1975: 211-212).

Addendum A:

André Kilian's notes on interactions with Danah Zohar

When I attended the Spiritual Intelligence Practitioner's course with Danah Zohar in Oxford in the United Kingdom in December 2011, I had fruitful discussions with her on some of my research questions as well as her life experiences around Spiritual Intelligence. I documented these discussions.

Question-and-answer session between Danah Zohar and André Kilian

On 30 November 2011 I had the following question-and-answer session with Danah Zohar:

André: Danah, what is your God image and how does this influence your own Spiritual Intelligence?

Danah: I believe in God as a cosmic consciousness and God in co-creation with the creatures. This informs my whole vision of Spiritual Intelligence – I am the incarnate being in the cosmos and I am God incarnate.

André: How does your image of yourself and anthropology impact your Spiritual Intelligence?

Danah: Jesus said, If you know who you are you will become as I am, because Christ is in you.

André: I think it makes it difficult for mainstream theology to engage with your work, because you don't acknowledge the influence of the image of God and the content of faith enough – why didn't you write more explicitly about God image for instance?

Danah: I realise that although I think my God image (content) is the basis of my Spiritual Intelligence I haven't thought or written enough about this to state it clearly. I realise that I need to think more about this in terms of structure and therapy.

Comments made during a training group with Zohar

In the discussion with the training group with Zohar the following comments were made on the question about content of faith and Spiritual Intelligence:

The content of faith influences everything – it is like the home country strong base of Spiritual Intelligence.

It is the basis of Spiritual Intelligence, the real connection and explanations for Spiritual basis of Spiritual Intelligence – it is so important to always keep asking questions about content.

Religion can sometimes be counter-productive to the development of Spiritual Intelligence, because it can stop you from asking questions – a good example is the catechisms where children in their development of faith in the church get to study the questions with the (fixed) answers.

The quest for the question and the search for meaning and content are more important than the content in itself.

Intelligence comes from the content of what you believe.

It is not just the content, but the fact that I ask questions about content that is the basis of Spiritual Intelligence – it is so important to always keep asking questions about content.

This feedback from Danah Zohar and the group really helped me and opened up my thinking about the content that often underpins Spiritual Intelligence, and strengthened my belief and my hypothesis that underpins this study.

Addendum B:

List of figures

Figure 1.1: Debate versus dialogue

Page 41

Figure 2.1: A Visual Representation of the three intelligences

Page 63

Figure 2.2: Skills set for Spiritual Intelligence

Page 95

Figure 2.3: The conscious and subconscious mind

Page 96

Figure 4.1: Dialogue methodology and process flowchart

Page 192

Figure 4.2: The position of meaning (self-actualisation) in hierarchies of needs

Page 212

Figure 4.3: A visual representation of mindfulness

Page 252

Figure 5.1: Madiba's letter to his wife

Page 296

List of tables

Table 1.1: The differences between debate and dialogue as research methodologies

Page 40

Table 2.1: A framework of Zohar's three intelligences

Page 68

References

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Abbreviations

CEO	chief executive officer
EQ	Emotional Intelligence
IQ	Intelligence Quotient
REBT	Rational Emotive Behavioural Therapy
SQ	Spiritual Intelligence