


## AN APPROACH TO WORKING SPIRITUAL INTELLIGENCE THROUGH COACHING TECHNIQUES

### UN PROYECTO PARA TRABAJAR LA INTELIGENCIA ESPIRITUAL A TRAVÉS DE COACHING

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#### ABSTRACT

Amid the 21<sup>st</sup> century and in the social moment we are living now, working the complete individual development appears as an educative goal which is difficult to achieve if we only train cognitive and cultural skills. On that basis and from the humanist conception of the individual as a bio-psycho-social-spiritual being, it is our main objective training future teachers ready to deal with all human dimensions, emotional and spiritual capacities included. We have gathered information -using documentary analysis- which has allowed us to contextualize emotional and spiritual intelligences from humanist and positive psychology, relating components of both, to design an action approach that lets us work -at the same time- emotional and existential skills. For this project, we have planned an educational action that uses *coaching* techniques as tools for developing both skills in the educational environment. Thus, by encouraging the progress of these spiritual dimensions and human strengths, we can provide the upbringing of skills and achieve one of the purposes of the educative system.

**KEYWORDS:** Spiritual intelligence, Emotional intelligence, Coaching, Positive psychology, Humanistic psychology.

#### RESUMEN

En pleno siglo XXI y ante el momento social que estamos viviendo, nos planteamos como reto educativo trabajar para alcanzar el desarrollo íntegro de la persona, algo que es difícil de conseguir si solo trabajamos las capacidades cognitivas o culturales. A partir de esta idea y tomando como referencia la concepción humanista del ser humano como ser bio-psico-socio-espiritual, nos planteamos como objetivo la formación de docentes preparados para trabajar todas las facetas humanas, esto incluye las capacidades emocionales y espirituales. Utilizando como técnica de investigación el análisis documental, hemos recogido información que nos ha permitido conceptualizar la inteligencia emocional y la inteligencia espiritual desde la perspectiva de la psicología humanista y la psicología positiva, relacionando los componentes de una y otra, de manera que pudiéramos diseñar una propuesta de intervención que nos permita trabajar al mismo tiempo, en el desarrollo de

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habilidades tanto emocionales como existenciales. En base a este trabajo, hemos diseñado un proyecto de intervención educativa, que utiliza el *coaching* como instrumento para desarrollar ambas capacidades en el ámbito educativo. De este modo, creemos que, fomentando el desarrollo de las facetas espirituales y las fortalezas humanas, podemos contribuir al desarrollo de competencias y alcanzar así una de las finalidades del sistema educativo.

**PALABRAS CLAVE:** Inteligencia espiritual, Inteligencia emocional, *Coaching*, Psicología positiva, Psicología humanista.

Translation by **Paula González** (Universidad Católica Andrés Bello, Venezuela).

**Cómo citar el artículo:**

**Alarcón Orozco, E. (2020).** An approach to working spiritual intelligence through coaching techniques. *Revista de Ciencias de la Comunicación e Información*, 25(2), 91-105. doi: [http://doi.org/10.35742/rcci.2020.25\(2\).91-105](http://doi.org/10.35742/rcci.2020.25(2).91-105)

## 1. INTRODUCTION

One of the challenges posed by the current educational system is the integral development of the person, which entails the construction of their personality and the maximum development of their intellectual, social, cultural, and emotional abilities. In this sense, if we seek to improve the quality of teaching and learning, we must work on each of the dimensions of the human being.

This educational challenge has led to the fact that today the interest in intellectual, social, and cultural abilities has been overcome by attention to the development of emotional abilities that allow the knowledge of oneself and others. Above all, after the publication of Gardner's Theory of Multiple Intelligences and Goleman's Emotional Intelligence, which have significantly influenced the enunciation of current education laws (LOE and LOMCE). No one questions the existence of emotional intelligence or its importance, since the correlation between cognition and emotion has been demonstrated.

Through the development of emotional intelligence, we may be able to recognize, understand, facilitate, and regulate our emotions to face the different situations that occur in our lives (Palomera, Fernández-Berrocal, and Brackett, 2008), but the development of emotional intelligence is not enough to learn to be or for the integral development of the person.

As Torralba (2018) points out, man is not only a biopsychosocial being, but there are a set of needs in the person that is not of physical, psychological, or social order, they are of a spiritual order, which, although located in the psychological field, they demand the work of an ability that goes beyond, Spiritual Intelligence, to be able to give them a satisfactory answer. In this sense, positive psychology and humanistic psychology present an integrated conception of the human being as a bio-psycho-socio-spiritual reality (Vargas and Moya, 2018). This recent trend has led to an

increase in interest and awareness in different academic and professional sectors for considering spirituality as an essential and integral part of personality development (Salgado-Lévano, 2015).

On the other hand, the increased interest in emotional intelligence has led to a multitude of proposals to promote it, both at school and at work, including coaching, understood as a methodological technique that favors the development of potential (Sánchez and Boronat, 2014) or personal growth. In this work we are going to present an approach to the study of spirituality and spiritual intelligence, in a way that affects the integral development of the person and a coaching proposal as a strategy to work not only on an emotional level but also on a spiritual level, thus promoting this human facet.

## **2. STATE OF THE ART: EMOTIONAL INTELLIGENCE, SPIRITUAL INTELLIGENCE, AND EDUCATION**

We could begin this section looking for answers to a question: where does the interest in developing abilities other than intellectuals come from?

According to Bisquerra (2011, p. 11) “emotional education is a response to social needs that are not sufficiently addressed in the ordinary academic curriculum”. The organization of the educational system must respond to social demands. At present, we live in a globalized society characterized by change and transformation that occurs at dizzying speed, therefore, the possession of knowledge is not as important as the skills to know how to manage information and make decisions that allow the individual rapid adaptation to change. In other words, the educational system must have as its objective the maximum development of abilities that allow the individual to adapt to changes and, as Bisquerra (2011) points out, achieve individual and social well-being.

We could place the increase in interest in the study of spiritual and emotional intelligence at the end of the 20<sup>th</sup> century, with the appearance of Gardner's theory of multiple intelligences and the spread of Goleman's work. However, there is a great social ignorance of both spiritual and emotional intelligence, placing both as part of Gardner's theory of multiple intelligences, and at first, it was not like that.

As Woolfolk (2011) points out, Gardner understood intelligence as the result of various independent abilities, until then considered talents. Gardner's theory of multiple intelligences arises as an alternative when he questions the intellectual quotient (IQ) as a measure of human potential. In his work, Gardner (1995) distinguishes seven intelligences: linguistic, musical, logical-mathematical, spatial, kinesthetic-corporal, intrapersonal, and interpersonal. In 2001, he added naturalistic intelligence and, although he speculated about the possibility of the existence of spiritual intelligence, he never finished including it in his model, but neither did he rule out the possibility of doing so in the future, as he considered it worthy of attention (Gardner, 2011; Arias and Lemos, 2015). In fact, from the beginning he refers to it as existential or transcendental intelligence, not as spiritual intelligence, and considers it as a central ability, describing it as the ability to situate oneself with the most extreme facets of the cosmo (the infinite) and the related ability to situate oneself in relation to

certain existential characteristics of the human condition (the meaning of life and death, the final destiny of the world, and certain experiences of feeling love or delight with art and beauty) (Gardner, 2011).

Regarding emotional intelligence, Gardner never considers its existence as such, because, as Bisquerra (2003) points out, he considers that it is formed by interpersonal and intrapersonal intelligence. The first has to do with social intelligence and the second with personal intelligence.

On the other hand, interest in emotional intelligence arose from the work of Goleman (1995), in which he presents it in contrast to rational intelligence, considering that the former can be as powerful or more than the latter, taking into account that emotional abilities can be learned and, therefore, all people can be emotionally intelligent (Bisquerra, 2003). For Zohar and Marshall (2001), emotional intelligence makes us aware of our feelings and those of others and allows us to appropriately respond to pain and pleasure.

We think that both intelligences (emotional and spiritual) are closely related since the components of one are rooted in the other, one cannot be without the other and both are necessary for the full and integral development of the person, therefore, must be worked on from the educational field.

From the point of view of psychology, we could place the origin of spiritual intelligence in humanistic psychology, understood as the third force in psychology, after psychoanalysis and behaviorism. While the study of emotional intelligence would be more related to positivist psychology, the fourth force in psychology.

We must not forget that, as described by Vargas and Moya (2018), humanistic psychology defends a non-reductionist human conception, understanding it as a bio-psycho-socio-spiritual being that, as it matures psychologically, tends towards self-construction and search for the meaning of their life, building a life project around which their characteristics revolve. In fact, Pérez (2016), considered Maslow as a precursor of the description of what we now consider spiritual intelligence, since he understands "self-realization" as a spiritual state that allows the individual to be creative, happy, tolerant, and have as a purpose help others to reach this state, placing them at the top of his pyramid of human needs.

For Vargas and Moya (2018), education, according to the humanist perspective, must facilitate the conditions that allow the full development of the person, and this also includes the enrichment of the spiritual component.

Positive psychology is rooted in the humanistic, but it is characterized by focusing on issues related to well-being and happiness, aiming to study positive experiences and positive individual traits that affect the improvement of the quality of life, the achievement of happiness, and the well-being of people (Bisquerra, 2013; Vargas and Moya, 2018). According to Bisquerra (2011), positive psychology arises after emotional education, but it contributes to reinforcing its objectives towards positive emotions and well-being, this being the purpose of education.

As we can deduce, although spiritual and emotional intelligence could have the same starting point, they are not the same but are closely related. Both the humanistic and the positive perspective, raise as the goal of education the full development of the person and the increase of positive emotions and well-being. To achieve this goal, both emotional intelligence and spiritual intelligence must be fostered. Zohar and Marshall (2001) go further, considering spiritual intelligence as essential, it would be the basis for the proper functioning of the rest of the intelligences.

## 2.1. Spirituality as a human strength

From positive psychology, spirituality is considered as a human strength that is related to full and mature development. We cannot ignore that positive psychology emerges in the years after World War II, aiming on focusing on human potential rather than psychological deficiencies, emphasizing positive experiences, and positive personal traits. For Bisquerra (2011) as well as for Vargas and Moya (2018), to achieve this goal it would be necessary to work on the development of virtues and strengths that will allow us to achieve positive states such as joy, hope, spirituality, confidence, or personal serenity (Carr, 2007).

Peterson and Park (2009) and Castro (2010) collect a proposal of 24 strengths, grouped into 6 virtues that will allow the full development of human potential. According to Bisquerra (2011), the development of these abilities prevents the appearance of psychological disorders. These are:

1. Wisdom and knowledge: creativity, curiosity, open-mindedness, love of learning, and perspective.
2. Courage: bravery, persistence, vitality, and authenticity.
3. Humanity: kindness or goodness, social intelligence, and love.
4. Justice: fairness, leadership, and teamwork.
5. Temperance or restraint: the ability to forgive, self-regulation, prudence, and modesty.
6. Transcendence: appreciation for beauty and excellence, gratitude, hope, humor, and spirituality.

All these strengths lead to life satisfaction, psychological well-being, and happiness, and can be fostered and taught (Bisquerra, 2011; Vargas and Moya, 2018).

For Peterson and Seligman (2004, cited in Vargas and Moya, 2018), spirituality is the most human strength and they define it as “the ability to have coherent beliefs regarding the highest purpose, the meaning of the universe, and the place that we occupy in it” (p. 293). That is to say, this strength makes one ask questions about the meaning of life so that the answer will influence our behaviors.

On the other hand, we must not forget, as Torralba (2018) recalls that spirituality has traditionally been united with religious experience, however, the most up-to-date currents speak of a secular spirituality, recognizing the value of the spiritual in human life and detaching it from religious traditions. In this same sense, Álvarez, (2015) considers spirituality as a process of human life and development that focuses on the search for the meaning of life, morality, and well-being, and that influences the decisions and actions we carry out throughout life. For this author, the word

spirituality is being used as an alternative form of religion, perhaps because when we speak of religion, the majority base their opinion taking into account only external ritualism, but we cannot ignore that religion is a way of expressing and living the spiritual dimension of the person, therefore, we have the need to take care of this inner dimension in response to the values crisis that we are experiencing.

We could say that spirituality is part of the totality of being, so that spiritual integrity can be considered as a basic human need (Sánchez, 2009) configuring itself as a dimension that allows the human being to relate to itself, to others, and God (Salgado-Lévano, 2015).

Regardless of the concept that we have of spirituality, all the authors agree on the fact that it can and should be worked on for the full development of the person, therefore, the current educational challenge is in how to train educators so that they assume that the spiritual dimension is part of the evolutionary development of every human being. The teacher must not only be trained and updated in the advances of science and emotional intelligence, but also in the field of spirituality. Spirituality or spiritual ability is a dimension of the educable person, in this sense, Álvarez (2015) speaks of education for interiority.

This is the true educational challenge of the 21<sup>st</sup> century: promoting spirituality through spiritual intelligence so that we can facilitate self-knowledge and the integral development of the person.

## **2.2. Spiritual intelligence**

As we already pointed out above, spiritual intelligence is not part of Gardner's theory of multiple intelligences. The first authors to speak of spiritual intelligence, from a scientific point of view, were Zohar and Marshall, considering it as the "human ability to face and transcend suffering and pain, give value and meaning to humans actions" (Álvarez, 2015, p. 149), allowing people to face and solve problems of meanings and values, place our actions and ideas in a richer and more meaningful context, and determine that one option is more valuable than another (Zohar and Marshall, 2001).

It must be taken into account that "the lack of spiritual intelligence leads to fanaticism, gregariousness, banality, unnecessary consumerism, existential emptiness, personal boredom, self-deception, and intolerance" (Bustelo, Miró, and Barquero, 2018, p. 44). As these authors point out, it is not easy to observe the treatment of this intelligence in schools and/or universities, perhaps due to the materialistic vision and the sense or demand for an immediate benefit that dominate the world, and current human values. However, taking into account how we understand spiritual intelligence, it provides the individual with the tools against this form of alignment since, as Zohar and Marshall (2001) affirm, spiritual intelligence allows us to face and solve problems of meanings and values. Bustelo et al. (2018) consider that the development of spiritual intelligence is the "antidote against the mechanisms of social propagation" (p. 45). Therefore, it must be promoted, something that numerous authors such as Torralba (2018) and Arias and Lemos (2015) have been working on, who study the multiple benefits of cultivating spiritual intelligence for the integral development of the person.

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To work on spiritual intelligence, we must know about it. For this work, we are going to take as a reference the model of spiritual intelligence described by Arias and Lemos (2015), which has three dimensions, each dimension has six facets or aspects that are collected in table 1:

- Cognitive: refers to spiritual knowledge
- Emotional, understood as the spiritual experience
- Behavioral or contingency that implies behavioral coherence based on spiritual knowledge.

**Table 1.** Facets that make up spiritual intelligence according to the model of Arias and Lemos (2015)

Spiritual awareness (cognitive)	Spiritual experience (emotional)	Contingency (behavioral)
Moral reasoning	Enthusiasm	Impulse control
Meditation practice	Aesthetic sensitivity	Sobriety, simplicity
Search for meaning	Admiration for the mysterious	Leisure management
Self-knowledge	Empathy	Health care
Self-transcendence	Inner peace	Stoicism or physical resilience
Attitude towards pain	Happiness	Exercise of solidarity

**Source:** self-made

This description of spiritual intelligence is in line with the proposal that Zohar and Marsahll (2001) made in their day, considering three psychological processes, the primary process would refer to the rational, the secondary to the emotional, and the third process, the spiritual, unifies, integrates, and can transform the matter that arises from the other two that compete with each other for control, and expression. But they are also not far from the description of human strengths provided by Peterson and Park (2009) and Castro (2010) and collected by Vargas and Moya (2018) since these can be related to the facets described by Arias and Lemos (table 2).

**Table 2.** Approximation of the equivalence between facets of spiritual intelligence and human strengths

Spiritual awareness (cognitive)	Human strengths	Spiritual experience (emotional)	Human strengths	Contingency (behavioral)	Human strengths
Moral reasoning	Justice	Enthusiasm	Persistence	Impulse control	Self-regulation
Meditation practice	Mind opening	Aesthetic sensitivity	Appreciation of beauty	Sobriety, simplicity	Modesty
Search for meaning	Curiosity	Admiration for the mysterious	Religiosity Love	Leisure management	Self-regulation
Self-knowledge	Authenticity	Empathy	Social intelligence	Health care	Vitality
Self-transcendence	Perspective	Inner peace	Love	Stoicism or physical resilience	Vitality
Attitude towards pain	Value	Happiness	Gratitude	Exercise of solidarity	Goodness Perspective

**Source:** self-made

Therefore, we cannot understand the fullness of the person without referring to this spiritual component, be it spiritual or existential intelligence, which brings together and nurtures the other facets and intelligences of the human being. Taking into account that spirituality is an ability that is unevenly distributed, it is nourished by different circumstances, and it must be worked on so that it develops and matures, we would have to think about the different techniques or programs to promote it. In this sense, Zohar and Marsall (2001) propose to promote spiritual intelligence by increasing our tendency to ask why, to seek connections between things, to be more reflective, to be more self-aware, more honest, and even courageous. Something that in the 21<sup>st</sup> century we can work on through coaching.

### **3. WHY COACHING?**

At the beginning of this work, we raised the need to promote spiritual intelligence from the educational field to achieve the full development of the person and provide them with tools and skills to manage the information of the knowledge society.

In this sense, we believe that coaching can be an appropriate way of working on this human dimension since, as Sánchez Mirón and Boronat Mundina (2014) state, the principles of coaching match those of our educational system: the development of abilities, taking as a starting point the commitment during the teaching-learning process.

For these authors, coaching is a methodological technique that favors the development of human potential. For Whitmore (2016, p. 21), coaching consists of unlocking the potential of people, so that they can develop their abilities to the maximum, "it consists of helping them learn rather than teaching them." For Domínguez, Cruz, and Ferrando (2018) it is a personal development tool, based on accompaniment. While for Ramos, Sierra, and Rocés (2019), they define coaching as a method and a process to increase people's quality of life and performance.

In any case, the objective of coaching, defined as a technique, tool, or method, is none other than personal growth, the development of human potential, which, after all, is the objective of our current educational system.

Coaching as a technique was born in the world of sports and is transferred to the business and organizations world, although its principles and foundations, as Bisquerra (2008) points out, must be sought in humanistic psychology, Sartre's existentialism, and constructionism, among other currents. This author relates coaching to the, fundamentally, psycho-pedagogical orientation which has been making its way in the business world, having more success in this field than in the educational one, until very recently, that the interest in educational coaching has been increasing. This may have occurred because of the importance of emotional and spiritual abilities until very recently, have been surpassed by cognitive abilities and it is now when there is a change in trend.

We particularly consider that coaching may be appropriate to work on spiritual intelligence due to its philosophical and psychological foundation.



Following Sánchez and Boronat (2014), within the philosophical foundations, we must highlight the Socratic maieutics. Both the basis of coaching and spiritual intelligence is based on the Socratic method: through questions, the person is solving problems, making decisions independently, discovering their potential.

Coaching is described by most authors as a dialogic process where goals and an action plan are established to achieve them. A conversation between two or more people: coach, a person who helps another in their personal growth, and coachee, a person who receives help (Bisquerra, 2008). The coach asks questions so that the coachee can find the answers and develop a new way of perceiving, feeling, and solving situations that, at first, can be considered problematic (Barrón, 2010).

Regarding the psychological foundation, we have already spoken of the importance of humanistic psychology in the origin of spiritual intelligence, in the same way, we could place it in the origin of coaching. To this we would have to add constructionism, which as Sánchez and Boronat (2014) point out, emphasizes the role of the interaction between the environment and the individual in the construction of the person.

Taking into account these three lines of influence, we could conclude that coaching uses Socratic maieutics so that, from a humanistic perspective and in interaction with the environment and context that surrounds the individual, this can seek answers to questions that will allow them to find meaning in their life, build a life project around which their strengths and virtues will revolve.

### **3.1. Spiritual coaching as a tool to work on spiritual intelligence.**

Coaching can be applied in different contexts, so we have found jobs aimed at managers, executive coaching, organizations, organizational coaching, in the sports field, sports coaching, in the nutritional field, nutritional coaching, etc. We want to make a coaching proposal to work on spiritual intelligence, thus contributing to the integral development of the person. We intend to develop this proposal in the educational field so that we can base ourselves on educational coaching, but, we also believe that spiritual intelligence and spirituality are closely related to emotional intelligence, therefore, we must also base our proposal on emotional coaching. So we propose a spiritual coaching strategy as a process aimed at personal growth through the search for answers that allow the individual to find the meaning of life.

Whatever the field of application of coaching, they all have the same objective and the same theoretical foundation and influence, sharing, therefore, the pillars or principles of coaching which, according to Carril (2008) and Sánchez and Boronat (2014) are:

- a) Become aware of oneself and accept who we are.
- b) Setting motivating goals, getting out of the comfort zone.
- c) Be constant and move forward little by little, following our intuition and being masters of our time.
- d) Reflect to redirect and move forward.

We have also found in the literature different models or schools of coaching that establish different ways of working on it. It is not our objective to make a long exposition on this topic, so we are going to focus on the model on which we have based our proposal and that Sánchez and Boronat (2014) collect based on the work of Bayón, et al. (2006) and comprising 5 work phases:

- a) Pre-contemplation, which will allow the individual to become aware of the needs.
- b) Reflection: through it, the person can self-analyze their possible deficiencies, organize ideas, and plan.
- c) Discovery, to detect beliefs, the level of commitment, etc.
- d) An action plan, in which it is necessary to commit to specific, realistic, personal, and motivating goals.
- e) Habit, phase in which learning transfer has to take place, so that execution is achieved autonomously.

Throughout these phases, the facets and dimensions of spiritual intelligence (cognitive, emotional, and behavioral) described by Arias and Lemos (2015) must be worked on, as well as the human strengths and virtues described by Peterson and Park (2009), and Castro (2010).

Next, we present a description of the spiritual coaching proposal we are working on, based on the previous phases and the results of Álvarez and Gudiño (2018).

### **3.1.1. Phase 1: Exploration.**

At this stage, the coachee must become aware of their needs on a spiritual level, it is related to the cognitive dimension, working facets such as the value system, the search for their vocation or mission in life, etc. The coach must provoke reasoning; therefore, it is not about looking for answers, but about finding the questions that will allow him to guide "accompany" the coachee in that search for answers.

### **3.1.2. Phase 2: Reflection.**

Here the coach must act as a mirror in front of the coachee's answers so that he reflects their words and can better know their thoughts, emotions, purposes, that is, know themselves better (self-knowledge), so that they can detect their shortcomings, organize ideas, and plan. In this stage, the cognitive dimension of spiritual intelligence is also worked on, being able to use meditation practice and the ability to look beyond (self-transcendence).

### **3.1.3. Phase 3: Discovery.**

This phase would go hand in hand with the previous one, but it is more related to the affective dimension because as the coachee reflects on possible shortcomings or limitations, they detect their potentialities and beliefs, understanding their relationship with their level of commitment, and can begin to establish affective bonds that motivate them to act. For this, both the positive and negative aspects and experiences must be analyzed, using the Socratic dialogue.

### **3.1.4. Phase 4: Planning**

This phase would go hand in hand with the previous one, but it is more related to the affective dimension because as the coachee reflects on possible shortcomings or limitations, they detect their potentialities and beliefs, understanding their relationship with their level of commitment, and can begin to establish affective bonds that motivate them to act.

### **3.1.5. Phase 5: Action**

In this phase, the behavioral dimension, impulse control, simplicity, leisure management, resistance, etc. are fundamentally worked on. To achieve this, it is important to transfer the learnings made in the previous stages and should be aimed at turning this process into a habit.

Throughout these phases, it is intended that the coachee become aware of their spiritual dimension, generate a life project consistent with their values, which allows them to enjoy it and establish authentic and deep emotional ties, also influencing their emotional dimension, promoting personal growth, and the integral development of their person. To do this, they must commit to the process.

This coaching process can only be carried out by a coach who is trained and prepared for it, who has the necessary personal skills, and who also knows the different internal and external tools that allow him to work on each of these stages. This is the phase in which we are now, after the theoretical foundation, we are working on generating the necessary training for our teachers, thus responding to the challenge of training teachers who are competent not only in the cognitive field but also in the emotional and spiritual, allowing the full development of the person as a bio-psycho-socio-spiritual being, as an educational objective.

## **4. DISCUSSION AND CONCLUSIONS**

We began this text by exposing the need to work on emotional and spiritual abilities to allow the integral development of the person, as an educational challenge to improve the quality of teaching and learning.

As a result of the bibliographic review carried out, we have revealed not only the existence of human spirituality but also the possibility of the existence of a spiritual intelligence capable of being taught, thus responding to human needs of a spiritual order that make us wonder or consider existential problems such as what is the meaning of our life or the final destiny of the world.

Following the human conception raised by the third psychological force, humanistic psychology, as a bio-psycho-socio-spiritual being, the human being has an existence that transcends the rational, and the incorporation of spiritual intelligence allows us to understand its potential and how to reach its full development. This is why we have embraced the spiritual intelligence model of Arias and Lemos (2015) that integrates

the cognitive, emotional, and spiritual dimensions, making them dependent on each other and offering us a complete vision of the human being. Furthermore, we have made it converge with the proposal of Peterson and Park (2009) and Castro (2010) who, based on positive psychology, consider spirituality as one of the human strengths that allow the full development of human potential.

To work on both spirituality and spiritual intelligence, we have chosen to propose a coaching process, whose objective is the development of abilities, thus coinciding with one of the purposes of the educational system, the maximum development of abilities. Specifically, we have proposed a spiritual coaching project, in which we are working on, since it is based on the Socratic dialogue, which basis is the search for answers, thus coinciding with the basis of spiritual growth. We think that this work of spiritual coaching will allow increasing spiritual intelligence and being able to face and solve existential problems, such as seeking the meaning of life, increasing the ability to accept suffering, reflect, enjoy free time, overcome adverse feelings, or reach an internal state of emotional stability.

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