

Teachers' construct of spirituality: How do Japanese teachers measure on the Spiritual Sensitivity Scale?

YASUYAMA Hidemori

Abstract

This study aims to explore the place of spirituality in a public education context in Japan by investigating 151 teachers' beliefs and perceptions with regard to spirituality, placing particular focus on assessing their spiritual intelligence. The study also attempts to investigate the teachers' views about different educational ideas, including several types of spirituality education that are advocated by educators. The questionnaire survey includes the Spirituality Sensitivity Scale (SSS) developed by Tirri et al. (2006), as well as an open-ended question on spirituality and fixed questions on types of spirituality education. The SSS was developed as a measurable instrument for assessing the spiritual intelligence of an individual in light of the arguments by Gardner (1999) and Emmons (2000) that human spirituality can be regarded as a form of intelligence.

The results indicate that the respondents exhibited elements of spiritual intelligence, such as giving meaning to life and securing one's own space, while their definitions of what constitutes spirituality showed a gap with those provided by researchers and educators in the field. The results also revealed that the idea of nurturing a sense of awe and wonder toward nature found most favor with the teachers, who were least disposed toward ideas of teaching spiritual practices, such as meditation, and teaching various spiritual traditions and their worldviews.

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Introduction

Background to the study

In recent years, there has been a growing interest worldwide in spirituality. Tacey (2004) notes the recent dramatic rise of interest in spirituality among young adults, which he termed “contemporary spirituality” (p. 1), as the phenomenon has been found to be manifested outside the tradition of organized religion.

Furthemore, there has been a growing recognition of the need to educate the ‘soul’ in light of such social and educational issues as mental health disorders (e.g., depression, sense of helplessness) and self-destructive behaviors (e.g., addiction, eating disorders) permeating society today, especially among young people (de Souza, 2003; Dennis & Dennis, 2002). Kessler (2000) warns that our culture has a fundamental problem of “spiritual emptiness” and points out that “the spiritual void—the emptiness, meaningless, and disconnection many students feel—is a root cause long left out of the analysis and cure” (p. x–xi).

It has been widely argued that such issues can be attributed to overemphasis on basic skills teaching and disregard for the character formation of children and their emotional and spiritual development (de Souza, 2003; Kessler, 2000; Rogers & Hill, 2002). Rogers and Hill (2002), for example, affirm that it is not sufficient to just furnish students with the basic academic skills. Rather, education should also concern social, moral,

emotional, and spiritual development. As de Souza (2003) argues, it is clear that all the phenomena and issues above call for an education that addresses the spiritual life of students in a secular context.

Review of Literature

What is spirituality?

'Spirituality' is a central and integral part of all human beings, yet, as Fisher (2001) points out, the term itself continues to be an elusive one, despite the fact that it has been discussed and defined by many theorists and researchers across disciplines. Whilst some people immediately associate spirituality with religious sentiments, others are beginning to regard it as a form of intelligence, which opens up a discussion about the educational meaning of spirituality. In view of this, it is necessary to look at how spirituality has been defined in different disciplines. From her transpersonal psychologist point of view, Vaughan (2002) describes spirituality in terms of ultimate belonging or connection to the transcendental ground of being, such as in relationship to God, to the earth, to fellow humans, or in terms of devotion or commitment to a particular faith or form of practice.

A recent text predicts that spirituality will become a mainstream concern in education, with the authors, three educational psychologists, summarizing as follows:

1. Spirituality is an integrating construct that works with our cognitive, emotional, and social sides (integrating heart, mind, and soul) to provide meaning and purpose;
2. Spirituality emphasizes the connectedness of all things (ideas, people, other life forms, nature, and so on);
3. Spirituality involves making ethical and compassionate choices, a determination to live a 'good life';
4. Spirituality is symbolized by a search deep within and a rising above our physical realities.

(Vialle, Lysaght, & Verenikina, 2005, p. 213)

As far as spirituality in education is concerned, whilst reservations have been made for creating the definitive framework of spirituality (Erricker, 2002), it is evident that many educators and researchers (Bainbridge, 2000; de Souza, 2003; Fisher, 2001; Hay & Nye, 1998; Kessler, 1998 / 1999; Rogers & Hill, 2002) have attempted to describe spirituality in relation to different levels of connectedness: connection to the self, others and community, nature and the world, and the universe or transcendent being. Among them, Hay and Nye's 1998 work was particularly noteworthy in that they were among the first to identify a kind of connectedness or what they termed "relational consciousness" (p. 141). After observing a great deal of spirituality manifested among children, Hay and Nye argued that spirituality is "a natural human predisposition" (p. vi).

Expansion of concepts of intelligence

As de Souza (2001) points out, learning and assessment in education today have been based on conventional concept of intelligence, or rational intelligence (IQ) which is generally measured by performance in particular areas, such as language and logic; specific skills, such as verbal and mathematical; and processes such as memory, comprehension, and reasoning. However, in the mid-1990s, Daniel Goleman (1995) developed and popularized a new concept of intelligence, which has been widely known as emotional intelligence (EI). This concept of intelligence was originally formulated by Salovey and Mayer. They framed five categories for EI such as knowing and managing one's emotions, and handling relationships. Goleman (1995) maintained that EI is not an opposing competence to IQ but vital for the effective use of IQ.

In addition, Howard Gardner (1993) formulated seven different intelligences, which is known as Multiple Intelligences. Gardner's Multiple Intelligences include linguistic, musical, logical-mathematical, spatial, kinesthetic, interpersonal, and intrapersonal intelligence. The works of Gardner and Goleman are significant in that they have provided the impetus to rethink the conventional concept of intelligence, particularly for educators.

Furthermore, Gardner (1999) later added existential intelligence to

the list of original seven intelligences. According to Gardner (1999, p. 60), existential intelligence refers to “the capacity to locate oneself with respect to the furthest reaches of the cosmos—the infinite and the infinitesimal.” It seems clear that what is named existential intelligence by Gardner concerns the fundamental human nature of existential and metaphysical inquiry and steps into the realm of spirituality. While Gardner did not use the term ‘spiritual’ itself, he admitted that he himself experienced spiritually elevated moments, especially when listening to music, “feel[ing] in touch with issues of cosmic import” (p. 65).

Gardner’s attempt to consider the possibility of a spiritually oriented or related intelligence is noteworthy in that it could further broaden the existing concept of narrowly defined intelligence. It could also lead educators to think about the possible link between spirituality and intelligence, as well as the potential that spirituality has in an educational context.

Concepts of spiritual intelligence

On entering 21st century, with advances in physics and psychology and increasing neurological data, the fourth category of intelligence has been introduced by several researchers: spiritual intelligence (SI). Although different theorists have taken slightly different slants in discussing SI, they have commonly focused on the necessity of our self-awareness or self-knowledge as spiritual beings so that it can be utilized to see life in a different, much broader, and spiritually driven perspective in order to re-create our knowledge and experience and solve problems in life.

For example, Zohar and Marshall (2000), among the leading theorists of SI, argue that SI is the intelligence with which we can address and solve the most fundamental issues in life such as meaning and value of our lives. It also helps us place our actions and lives in a wider, richer, meaning-giving context.

Sisk and Torrance (2001), too, attempt to present a range of aspects of SI. According to Sisk and Torrance (2001), inner experience is the essence of SI and it involves a deep self-awareness in which one becomes more and more aware of self as a whole being – mind-body and spirit. Sisk and

Torrance also stress that SI allows you to bring one's life into perspective when pausing and reflecting upon such issues as a vision of one's life.

Furthermore, Emmons (2000) outlines the four characteristics of SI as follows:

- the capacity for transcendence
 - the ability to enter into heightened spiritual states of consciousness
 - the ability to invest everyday activities, events, and relationships with a sense of sacred
 - the ability to utilize spiritual resources to solve problems in living.
- (Emmons, 2000, p. 64)

Spiritual intelligence as an ability to draw on spirituality for education

As described above, the notion of SI is an important, emerging area to research, which suggests the possibility of drawing practically on our spirituality to solve problems in our lives. In other words, it sheds light on the educational meaning of spirituality. As Zohar and Marshall (2000) indicate, spirituality involves a part of the cognitive processes of individuals. To put it another way, if something can be developed, it should be a part of the educational process. de Souza (2001, p. 39) further emphasizes that the notions of three different intelligences—IQ, EQ, and SI—can offer “a useful framework for learning and teaching,” not only in religious education but “in the wider curriculum.” Given the vast, elusive, and multifaceted nature of spirituality illustrated earlier, it is expected that the notion of SI will serve to complement it by offering a set of more definable, measurable, and practical criteria of human ability for problem solving that are essentially associated with spirituality.

Whilst some reservations have been expressed (Gardner, 1999; Mayer, 2000) as to whether SI meets the “criteria for an intelligence,” Emmons (2000) endorses the validity of labeling it as an ‘intelligence,’ explaining that it is “a set of skills and abilities associated with spirituality that are relevant to everyday problem solving” (p. 63). Moreover, it is assumed that the concept of SI will further contribute to differentiate

spirituality from religion and thus the appreciation of spirituality because, as Zohar and Marshall (2000) demonstrated, it informs us of some psychological and neurological evidence that suggests the existence of a particular site in the human brain that specifically concerns our religious experience or spiritual awareness.

In this regard, Emmons (2000) stresses that the distinction between an intelligence [SI] and a domain [spirituality] should be made explicit because it will further help us to understand the different natures and roles of SI and spirituality. According to Emmons (2000, p. 63), SI is “a biological potential to utilize the domain of spiritual information to facilitate problem solving. It is a resource that can be brought to bear upon problems in living,” whereas spirituality is “a broader, more encompassing construct that has as its focus a search for the sacred” (p. 59) and a larger domain that is characterized by a search for the meaning of life.

Empirical research on spirituality education

Bainbridge (2000) administered a questionnaire to 1,195 pre-service teachers in the UK, seeking to discover their views of the spiritual. In analyzing their views, Bainbridge employed five key themes: “finding oneself”; the spiritual and religion; hints of transcendence; the spiritual and morality; and the spiritual as found in relationships. He also shared some of the themes that had emerged from the questionnaires. Bainbridge (2000) emphasizes the importance of understanding what pre-service teachers think about spirituality because they are likely to influence their pupils when they begin teaching, should they draw on their own views.

Rogers and Hill’s 2002 study presented a valuable examination of spirituality and spirituality education from a non-religious and holistic perspective. The study was to investigate and discuss the notion of spirituality in the Australian educational context, especially the pre-service education context, contrasting it with similar studies conducted in the UK. It was also aimed at “exploring ways in which a spiritual dimension could be incorporated across the key learning areas of the primary curriculum” (p. 274). The study is characterized by a detailed explanation of the context in which it was conducted and of the values that had a vital

effect on the research and the researcher. The authors discuss 'spiritual development' as integral and central to providing spiritual and holistic education for all children, in contrast to other researchers, such as Gay (2000), who use the term within religious education in school. They also contend that engaging pre-service teachers as participants in the study contributed to raising their awareness of spirituality.

More recently, de Souza (2003) conducted interviews with 23 individuals between 15 and 20 years of age to investigate the perceptions and expressions of spirituality among the young. The questions in the interview concerned the four broad relational areas—relationship to self, to others, to the world, and to a supreme being—a format that has been recognized as a useful framework to understand the concept of spirituality and thus employed by many researchers in the area (e.g., Bainbridge, 2000; Lewis 1999). The findings indicated that the participants displayed different levels of connectedness to different elements in the world. From the findings, de Souza suggested the need for developing a language to express meaning, value, or inner world, which she argued had not been well addressed in current programs. She concluded that a learning environment would be needed that addresses the four relational aspects of young people's lives and that educational policy and professional development programs need to be developed that recognize the importance of this sense of connectedness, which would in turn promote the intellectual aspect of learning.

Empirical studies on spirituality education have recently begun to emerge in such countries as the UK and Australia, but not yet in Japan. It is strongly believed that similar research in the area should be conducted in Japan to explore how teachers perceive the notion of spirituality and to examine the extent to which the introduction of spirituality education and curriculum is feasible in the Japanese educational context.

Yet, there has been a little amount of empirical work in this field in Japan. In addition, the similar studies that have been conducted to date are mainly either theoretical ones e.g. by Nakagawa (2005) or more qualitative empirical ones e.g. by Tokumaru (2007). Despite the attention to SI in the literature, few qualitative studies employing a more measurable instru-

ment such as the SSS have been done to investigate how the notion of SI can be incorporated into the educational context.

Research Questions

1. How do teachers in public schools in Japan describe spirituality?
2. How do teachers in public schools in Japan measure on the Spiritual Sensitivity Scale?
3. How do teachers in public schools in Japan feel about the seven different types of spirituality education?

Method

In view of the research gaps that were identified in the literature, the study was particularly interested in considering the educational aspects of spirituality. To this end, the study incorporated SI as an analytical framework in exploring the teachers' perceptions of spirituality as well as investigating what types of spirituality education the teachers will or will not support.

As scholars in the field have pointed out (e.g., Ama, 2005; Suzuki, 1972), Japan has long been regarded as a spiritually oriented country, yet the question of how teachers in Japan perceive spirituality has hardly been explored. Given that there has been confusion among people as to what constitutes spirituality and how it is expressed, which seems to be preventing a much more focused discussion of spirituality in education, it is of prime importance for the study to understand exactly how Japanese teachers describe spirituality and how they exhibit their SI, because it is assumed that it will have huge implications for furthering the work in the area of spirituality education.

Participants

Participants are 151 in-service teachers in two primary and three secondary schools in a prefecture in the middle part of Japan. The participants were chosen on the assumption that the teacher is the central

component who exerts the most powerful and decisive influence on delivering the curriculum, regardless of what any education policy may proclaim or a curriculum might look like. The research also attempted to investigate if there was any difference in attitudes toward the SSS between age groups, gender, and different school groups.

Data collection instrument

Questionnaire survey

A questionnaire consisting of a large proportion of fixed-scale items and a small portion of open-ended questions was administered to the 151 participants. The questionnaire comprised three main sections (Parts A, B, and C), each of which was aimed at addressing different research questions regarding how the teachers perceive spirituality in general and spirituality education (see Table 1). Part A, consisting of open-ended questions, aimed to investigate how the teachers define the notion of spirituality, and Part B is aimed at assessing respondents' SI. To this end, Part B included the Spiritual Sensitivity Scale (SSS) developed by Tirri et al. (2006).

Part C sought to examine the teachers' views about different educational ideas, including seven types of spiritual education. These educational ideas were chosen based on the proposals of the educators in the field. For example, such ideas as sense of awe and wonder with nature and notion of interconnectedness were by Hay and Nye (1998) and de Souza (2003). Part C also included three types of spirituality education proposed by Nakagawa (2005): Teaching about various religions and their world views, helping students consider the meaning and purpose of life, and incorporating spiritual practices such as meditation. Further, it introduced a type of spirituality education by Tokumaru (2006), which she calls as death education.

The educational ideas by Japanese scholars such as Yoshiharu Nakagawa and Sadako Tokumaru were included in the question items in order for the questionnaire survey to better fit the Japanese context and make it more functional as a data collection tool (see the Table 1). Besides, three educational ideas which are

not considered in the framework of spirituality education in general

Table 1

Components of the questionnaire		
Part A	Open-ended questions regarding how teachers define spirituality	regarding RQ 1
Part B	Closed questions: Spiritual Sensitivity Scale (SSS) (consisting of 11 question items, 5 Likert Scale)	regarding RQ 2
Part C	Closed questions regarding how teachers feel about ten different educational ideas, including seven types of spirituality education	regarding RQ 3

were also included to enhance the reliability of the questionnaire.

The following outlines the rationale for employing the SSS in assessing the spiritual sensitivity of Japanese teachers. First, the SSS is based on theories developed by major scholars in the areas of spirituality education or SI, such as Hay and Nye and Howard Gardner. Hence, instead of devising original question items, utilizing the scale will enable the study to better reflect the major current views about what constitutes spirituality as an analytical criterion. Second, the scale has been empirically tested and claims to have obtained validity as an instrument for assessing people’s attitudes toward spirituality (Tirri et al., 2006). Third, using the SSS will make it possible to compare and contrast responses with previous research that also utilized the same scale. While Tirri et al. (2006) claim that the SSS is cross-culturally sensitive, it will be of particular interest to examine whether that is the case with Japan.

Results

Table 2 shows the responses obtained from Part A of the questionnaire, which aims to investigate how the teachers define the notion of spirituality using three words they come up with. The results indicate that the respondents might have difficulty in defining the notion of spirituality because only 5 respondents out of 113 (valid response number) give the correct translation or Japanese equivalent of the term ‘spirituality.’ Seven people indicated that they associated the term ‘spirituality’ with a

Table 2

A - Q1. Give three words that best describe your ideas about spirituality. ($N = 113$)		
Responses in original Japanese	English	N
seishin	spirit (psyche)	58
kokoro	heart	32
tamashii	soul	32
rei, reikon	spirit (of the dead)	14
kimochi, firingu	feelings	8
oura no izumi	"Fountain of aura"	7
seishinsei (4), reisei (1)	spirituality	5
reiteki	spiritual	5
kami	god	5

Table 3

Descriptive Statistics					
	N	Min	Max	M	SD
SSS Mean	151	2.00	4.91	3.61	0.56
Valid (listwise)	151				

Likert scale: from 1 (strongly disagree) to 5 (strongly agree)

TV program.

Table 3 represents the descriptive statistics of the total responses of Part B, which consists of the SSS ($M = 3.61$; $SD = 0.65$). Tables 4, 5, and 6 show the group statistics with different variables, such as school group, gender, and age group. These three statistical tests were carried out with an α of .05. As far as school group and gender group are concerned, Student's t tests were conducted to examine whether there were differences in responses between the groups (primary vs. secondary; male vs. female). As indicated in Table 4, no significant difference was found between the primary school group and the secondary group ($t(149) =$

Table 4

School group Statistics						
	School	<i>N</i>	<i>M</i>	<i>SD</i>	<i>P</i>	<i>t</i>
SSS	Primary	71	3.55	0.57	0.73	-1.13
	Secondary	80	3.66	0.54		

Table 5

Gender group Statistics						
	Gender	<i>N</i>	<i>M</i>	<i>SD</i>	<i>P</i>	<i>t</i>
SSS	Male	65	3.62	0.53	0.20	0.17
	Female	86	3.60	0.58		

Table 6

Age group Statistics						
	Age	<i>N</i>	<i>M</i>	<i>SD</i>	<i>P</i>	<i>F</i>
SSS	~29	26	3.57	0.46	0.60	2.42
	30~39	30	3.82	0.47		
	40~49	59	3.49	0.56		
	50~	36	3.65	0.64		

-1.13, $p = > .05$). Likewise, no significant difference was identified between male and female as shown in Table 5 ($t (149) = 0.17, p = > .05$). Table 6 shows the result of age group statistics. For this statistics, ANNOVA (Analysis of variance) was employed to determine whether there were any difference between four different age groups (20's, 30's, 40's, 50's). No significant difference was found either in terms of these age groups ($F (3, 148) = 2.42, p > .05$).

Next, the analysis looked at how the 11 question items are correlated with each other. It demonstrated that nearly all correlations were significantly positive. This suggests that it is possible to reduce the variances into one component and to carry out the factor analysis of the data in the next phase.

Table 7 Factor Analysis Result

	1st factor	2nd factor
(1st factor): giving meaning to life ($\alpha = .70$)		
· The use of imagination makes life more enjoyable.	0.66	-0.13
· It is important to me to find my own mission in the world.	0.64	-0.03
· I want to find a community where I can grow spiritually.	0.62	0.07
· I am searching for goodness in life.	0.52	0.13
(2nd factor): securing one's own space ($\alpha = .65$)		
· In the midst of busy everyday life I find it important to contemplate.	-0.06	0.71
· It is important to me to share a quiet moment with others.	0.09	0.65
· I often reflect on the meaning of life.	0.16	0.51
correlation between factor	2nd factor	0.67

Table 7 shows the result of the factor analysis of the responses of the 11 items of Part B, the SSS. The analysis employed the MLE (Maximum Likelihood Estimation) method with Promax rotation. Through several exploratory factor analyses, the variables that did not indicate significant factor loadings were eliminated and two factors were finally extracted. Cronbach's statistic alpha was used as a measure of the internal consistency of the variables in each factor ($\alpha = 0.70; 0.65$). The two factors extracted then were labeled as

1. giving meaning to life
2. securing one's own space

Table 8 shows the results from Part C of the questionnaire, which aimed to look at how the teachers feel about various educational ideas, including some types of spirituality education suggested by researchers and educators. The table indicates that out of 10 different educational ideas, the teachers most favorably responded to the idea of nurturing a sense of awe and wonder toward nature, while the idea of teaching about various religions and teaching spiritual practices such as meditation were least supported.

Table 8

C – Q1. To what extent do you agree with the following educational ideas? (<i>N</i> = 151)	
Types of educational idea	<i>M</i>
Sense of awe and wonder	4.01
Peace and social harmony	3.94
Contemplation of “death” as symmetrical to “life”	3.71
Knowledge and skills to better survive	3.59
Notion of interconnectedness of all things	3.47
Meaning and purpose of life	3.41
Strict moral sense	3.28
Various kinds of religious traditions and world views	3.15
Spiritual practices such as meditation	2.96
One belief system	2.47

Likert Scale: from 1 (strongly disagree) to 5 (strongly agree)

Discussion and conclusion

The current study aimed to investigate the place of spirituality education in a Japanese educational context by exploring teachers' beliefs and perceptions around the notion of spirituality, putting a particular emphasis on assessing their SI with a measurable instrument. As described earlier, the results obtained from Part A of the questionnaire seem to show that the respondents had difficulty in defining spirituality because about 38 of the respondents were unable to answer the question or did not provide a valid answer. Few of them were able to give the correct translation of, or the Japanese equivalent of, the term 'spirituality', even though they provided relevant concepts, such as psyche, spirit, and heart. Besides, the fact that seven respondents associated the term 'spirituality' with a particular TV program concerned with talking to spirits of the dead indicates a substantial gap in understanding the notion of spirituality

between some of the respondents and researchers and educators in the field.

The results from the factor analysis of Part B, the SSS, show that seven items were significantly correlated to form the two factors (four for the first factor, three for the second). One is giving meaning to life; the other is securing one's own space (see Table 7).

It is interesting to note that the two factors that emerge from the analysis reveal the innate (and perhaps unconscious) interest in spirituality or desire for ultimate concern among the respondents, even though they did not or could not respond well to the definition of spirituality in the earlier section. In other words, it could be argued that the teachers across different age groups or school groups exhibit elements of SI that they probably possess inside, such as considering the meaning of life and securing one's own space to reclaim one's true self, regardless of whatever words they use in defining the notion of spirituality.

The results from Part C (Table 8) show that among different types of educational ideas that address spiritual development, teachers in public schools support most strongly the idea of nurturing a sense of awe and wonder toward nature. This finding supports the previous study done by Nishiwaki (2004), which investigated the religious view of nature among Japanese people. It is conceivable that respect for or a sense of connectedness with nature is the most common spiritual idea that ordinary Japanese people can share with fewest reservations.

Such educational ideas as teaching various kinds of religious traditions and worldviews and teaching spiritual practices like meditation were least favored. This reservation may have been expressed by the respondents' association with religion or confusion between spirituality education and religious education, which has always been a problematic issue in the field. Nevertheless, it may further imply that the introduction of an education that addresses nurturing a sense of wonder toward nature is the most acceptable way for teachers in public schools if the possibility of incorporation of spirituality education of any kind is seriously sought.

Limitations and Future goals

One of the limitations the current research entailed was the translation issue because it dealt with not only the elusive construct of what is called as 'spirituality', but also the term was the second language for the participants. This means that the study cannot fully deny the influence that the difference in English proficiency among the participants has on the results of the research question 1. Nevertheless, the current research introduced the method discussed above, because the pilot study of the research strongly indicated that the employing the Japanese equivalent (*reisei* or *seisinsei*) was more problematic in that the former term can easily make a participant associate it with ghost or spirit of the dead, whereas the latter one did not seem to convey the deeper meaning of the original word to the participants. However, a more effective and reliable method will need to be employed in the future research that can exclude the effect of translation issue as much as possible.

As discussed earlier, the current study sought to explore the in-service teachers' perceptions about spirituality and to assess their SI in order to find the place of spirituality education in Japanese public schools. Given the fact that the teacher is the central and most influential component in the provision of education, future research will need to include pre-service (student) teachers and explore their beliefs and perceptions about spirituality and assess their SI. It will be of interest to compare and contrast the two cohorts, to see if there is any difference in attitudes toward spirituality and spirituality education and in manifestation of SI between the student teachers who have not been inculturated into the existing teaching system and those who are experienced and have been inculturated.

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Appendix

Demographic information:

Please circle appropriate answer.

Sex: male female

Age: less than 20 20~29 30~39 40~49 50
and above

Place of service: Primary Junior high Senior high
Other
(for students: intending place of service)

Position: trainee teacher teacher vice-principal
principal Other

Part A: Please answer the following questions.

Q1. Give three words that best describe your ideas about spirituality.

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Part B: Please circle appropriate answer.

Q1. In midst of busy everyday life I find it important to contemplate.

Strongly agree Mildly agree Neither/nor Disagree
Strongly disagree

Q2. I often reflect on the meaning of life.

Strongly agree Mildly agree Neither/nor Disagree
Strongly disagree

Q3. It is important to me to find a community where to belong.

Strongly agree Mildly agree Neither/nor Disagree
Strongly disagree

Q4. I try to listen to my body when I study and work.

Strongly agree Mildly agree Neither/nor Disagree
Strongly disagree

Q5. It is important to me find my own mission in the world.

Strongly agree Mildly agree Neither/nor Disagree
Strongly disagree

Q6. The use of imagination makes life more enjoyable.

Strongly agree	Mildly agree	Neither/nor	Disagree
Strongly disagree			

Q7. Narratives and symbols are important things for me in life.

Strongly agree	Mildly agree	Neither/nor	Disagree
Strongly disagree			

Q8. I am searching for goodness in life.

Strongly agree	Mildly agree	Neither/nor	Disagree
Strongly disagree			

Q9. It is important to me to share a quiet moment with others.

Strongly agree	Mildly agree	Neither/nor	Disagree
Strongly disagree			

Q10. Even ordinary every-day life is full of miraculous things.

Strongly agree	Mildly agree	Neither/nor	Disagree
Strongly disagree			

Q11. I want to find a community where I can grow spiritually.

Strongly agree	Mildly agree	Neither/nor	Disagree
Strongly disagree			

Part C: To what extent do you agree with the following education.

- i) An education that teaches about various kinds of religious traditions and world views associated with them.

Strongly agree	Mildly agree	Neither/nor	Disagree
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Strongly disagree

ii) An education that addresses meaning and purpose of life.

Strongly agree Mildly agree Neither/nor Disagree

Strongly disagree

iii) An education that addresses peace and social harmony.

Strongly agree Mildly agree Neither/nor Disagree

Strongly disagree

iv) An education that addresses nurturing sense of awe and wonder
toward nature, the earth or something invisible.

Strongly agree Mildly agree Neither/nor Disagree

Strongly disagree

v) An education that emphasises teaching knowledge and skills in order
for students to better survive in society.

Strongly agree Mildly agree Neither/nor Disagree

Strongly disagree

vi) An education that teaches spiritual practices such as meditation,
contemplation and self-awareness.

Strongly agree Mildly agree Neither/nor Disagree

Strongly disagree

vii) An education that encourages and promotes strict moral sense
among students.

Strongly agree Mildly agree Neither/nor Disagree

Strongly disagree

viii) An education that involves contemplation of “death” as symmetrical
to life.

Strongly agree Mildly agree Neither/nor Disagree

Strongly disagree

ix) An education that provides for one belief system.

Strongly agree Mildly agree Neither/nor Disagree
Strongly disagree

x) An education that addresses notion of interconnectedness of all things.

Strongly agree Mildly agree Neither/nor Disagree
Strongly disagree