

# Searching for Excellence in Educational Communication: The Role of IQ, EQ and SQ

**Assist.Prof.Dr. Nilay (BAŞOK) YURDAKUL\***  
**Assoc.Prof.Dr. Müjde KER-DINCER\*\***  
**Assoc.Prof.Dr. Z.Beril AKINCI VURAL\*\*\***

**Abstract:** All the new approaches in different disciplines imply that education is not a static area, and the communication skills of educators play a highly important role in this non-static process. This puts forward the fact that both educators and students have to cultivate themselves in the search for excellence in education. In other words, “being a master in communication” is the equal responsibility of the two parties since “effective” communication requires mutual transaction.

Even though it seems to be the responsibility of both sides, the modeling role of educators seem to be much more important throughout the education process. From this perspective, achieving excellence in the education process depends on the ability and effectiveness of educators in integrating their analytical, emotional and spiritual quotient. The competence of educators in this regard are of great importance if the students are to be guided in the best way possible.

This paper dwells on the search for excellence in developing the communication skills of educators. The authors intend to discuss IQ, EQ, and SQ altogether from the perspective of communication in order to point to the significant role they play in improving educators’ communication skills.

**Key Words:** Educational Communication, Intelligence Types, Intelligence Quotient (IQ), Emotional Intelligence (EQ), Spiritual Intelligence (SQ)

## Introduction

The main goals of the educational system are to adapt the students to life as individuals having analytic, emotional and spiritual qualities, and to help them in gaining an outlook to words the world with higher self-confidence and self-

---

\* Ege University, Faculty of Communication, Department of Public Relations and Publicity / İZMİR  
nilay.yurdakul.basok@ege.edu.tr

\*\* mujde.ker.dincer@ege.edu.tr

\*\*\* z.beril.akinci@ege.edu.tr

awareness. Many educators, scientists and researchers have put forward and accepted the fact that the fundamental characteristics needed for success in life are multi-dimensional. Regarding this, the role of education can not be underestimated in preparing the students for life appropriately and allowing them to be happy and satisfied individuals with personal integrities.

The fundamental objective of education is to educate the individual for the world, society and the environment he/she is living in and to give the energy he/she needs in order to contribute to improving the quality of the world itself (Ergin 1998: 227). To achieve all the above mentioned goals, it is of great importance for the educators who have to supply the needed background to their students, to integrate their analytical intelligence (IQ), emotional intelligence (EQ) and spiritual intelligence (SQ) in order to create inner synergy and expose a powerful modeling role.

Within the educational process of transmitting the knowledge and the experiences of the teachers, communication is a “sine qua non” component. Actually, communication seems to be a fundamental element in education. By building an effective communication bridge among teachers and students, the skills mentioned below can be achieved:

- To find out the most rational way by using IQ,
- To find out the most suitable behavior by using EQ,
- To find out the most common causes and common interests and behave accordingly in order to enrich humanity by using SQ.

### **Educational Communication**

Achieving educational goals requires, on the one hand, planning the activities effectively, and on the other, an effective coordination like harmony in an orchestra. Education is described as a process that aims at student development and involves planned activities in order to start, accomplish, and sustain learning, and the applier of this process is the teacher. (Acikgoz Ün 2003: 20) Actually, accomplishing educational goals depends on the effectiveness of teaching processes and this highlights the role of teachers throughout this process since effectiveness depends on their attributes and communicative styles in educational environments.

Education, in general, is described as acquiring the needed knowledge, skills and understandings in order to take part in society and as developing personalities. Communication is barically described as the process of sharing ideas and feelings through symbols. From a broad perspective, communication is “to transmit and receive ideas and opinions via oral, written and visual tools or combination of all these, in order to create a mutual understanding.” (Sillars

1995: 47) The main aim of communication is to create a transactional atmosphere in which the source and receiver of a message experience sharing their opinions, attitudes, behaviors etc. simultaneously. Taking into consideration the definition of educations and communication together, educational communication can be defined as a transactional process in which educators and students create a joint communication climate which changes from moment to moment as the conversation unfolds and the thoughts, attitudes and behaviors of both parties influence each other in some way. In this respect through educational communication, students may supply the experience, information and virtues they require in various stages of their life span to succeed common understanding in social interactions. On the educators' side, however, the communicative outcome may be different; it may be the reshaping and revising the communication styles of themselves in order to create a satisfactory educational atmosphere, analyze their students' necessities and requirements a be role models for their students' personal communication skills. Actually, all the harmonious outcomes of educational communication would lead students and educators to live more successful and self-fulfilling lives.

It is not certain whether or not the relationship style between educators and students determine the success and efficiency in such learning environments, too. The relationship style between educators and students and the quality of these relationships have direct impact upon academic achievement and student behavior. In order to develop communication skills throughout the education process, an educator should ask the following questions to himself/herself (Ergin 1998: 227):

- What do I expecting after sending my message?
- What would I like to accomplish in order to influence my surrounding?
- What do I expecting my students to believe in, say and do as a result of my communication?
- In forme psychology, what kind of impact would I like to create and what kind of reaction would I like to receive from my students?

Taking into consideration the questions above, one should first of all consider the concept of intelligence in educational communication, and then should handle the subject from the perspective of IQ, EQ, and SQ and investigate how to integrate these abilities in to the educational processes.

Intelligence like communication has always been one of the most fascinating areas by being the arduous way to learn about human individuality. Due to its important mission in learning and teaching, many researchers have tried to define intelligence from different perspectives. Before reaching a consensus on definitions of intelligence a good many definitions were

proposed, and at last two main definitions were accepted commonly. The First of the two definitions comes from "*Intelligence: Knowns and Unknowns*" a report of a task force convened by the American Psychological Association (Sternberg 1997: 1030-1037):

*"Individuals differ from one another in their ability to understand complex ideas, to adapt effectively to the environment, to learn from experience, to engage in various forms of reasoning, to overcome obstacles by taking thought. Although these individual differences can be substantial, they are never entirely consistent: a given person's intellectual performance will vary on different occasions, in different domains, as judged by different criteria. Concepts of 'intelligence' are attempts to clarify and organize this complex set of phenomena."*

A second definition of intelligence comes from "*Mainstream Science on Intelligence*", which was signed by 52 intelligence researchers in 1994 (Gottfredson 1997: 13-23):

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

The two commonly accepted definitions of intelligence focus on one main issue, and that is the importance given to the effective flow of human interactions depending on communication competence. Regarding educational communication processes, educators, as they hold the steering wheel in the education system should pay attention to various intelligence levels within the classroom. Paying attention to intelligence contributes to developing common understanding among educators and students. Because through the educational communication process the intelligence levels of both sides increase the shared field of experience. It also plays a key role in overcoming various burdens on different personalities. Since it is a transactional process the intelligence level of the communication parties may satisfy both sides and may contribute to mutual understanding in educational communication.

### **Intelligence Types**

Since definitions of intelligence emphasize the importance of it in human relationships, and its various impacts on life-long learning process, this has placed various intelligence types at the core of intelligence studies.

At the beginning of the twentieth century, as psychologists discovered ways and means to measure intelligence, Aristotle's definition of man as 'a rational animal' developed into an obsession with the intelligence quotient, IQ. In the mid-1990s, Daniel Goleman popularized research into emotional intelligence (EQ), pointing out that EQ is a basic requirement for the appropriate use of IQ. Near the end of the twentieth century, there is enough collective evidence from psychology, neurology, anthropology and cognitive science to show us that there is a third 'Q', called 'spiritual intelligence' or 'SQ'.

**Intelligence Quotient (IQ):** Intelligence quotient, commonly known as IQ, is the ratio of a person's mental age to his/her chronological age (multiplied by 100) that can be measured by an intelligence test (<http://dict.die.net/iq/>: 15.09.2005). IQ testing was first coined by Alfred Binet and his colleague Theodore Simon. The two researchers together created the Stanford-Binet IQ testing in 1905 aiming to identify students who could benefit from extra help in school. Their assumption was that a lower score on IQ scale indicated the need for more teaching, not an inability to learn. This test became widely accepted at the beginning of the 20<sup>th</sup> century.

Today the commonly used IQ test is the WISC-III test, originally developed by David Wechsler in 1974. The WISC-III test comprises ten types of problems, categorized by difficulty and by skill type (verbal and performance scales). While calculating the IQ, took age into account. In other words, in the computation of the IQ, an age-correction takes place. Because of this feature, the IQ stays constant over the life span (<http://www.psyonline.nl/>: 28.09.2005).

Another notable type of IQ test is the Bailey Scale of Infant Development, regarded as the 'best' means of testing cognitive development in infants (<http://www.arikah.net/>: 06.10.2005). Today IQ testing is used not primarily for children, but for adults to indicate their mental abilities relative to others of approximately the same age compared to the general population. IQ tests include questions on reasoning ability, problem-solving ability, ability to perceive relationships between things and ability to store and retrieve information. IQ tests measure this general intellectual ability in a number of different ways. They may test (Sensiper 2005):

- Spatial ability: the ability to visualize manipulation of shapes.
- Mathematical ability: the ability to solve problems and use logic.
- Language ability: The ability to complete sentences or recognize words when letters have been rearranged or removed.
- Memory ability: the ability to recall things presented either visually or orally.

Questions in each of these categories test for a specific cognitive ability, but many psychologists hold that they also indicate general intellectual ability. And for the measurement, IQ tests use a standardized scale with 100 as the median score. On most tests, a score between 90 and 110, or the median plus or minus 10 indicates average intelligence. A score above 130 indicates exceptional intelligence and a score below 70 may indicate mental retardation (<http://www.psyonline.nl/>: 28.09.2005).

Many questions are asked such as, 'Can one increase his IQ level?' or 'What are the ways of improving IQ?'. IQ tests measure a person's ability to understand ideas but cannot measure the quantity of his/her knowledge and learning new information does not automatically increase his/her IQ level. Learning may exercise minds, however, which could help you to develop greater cognitive skills and on the other hand scientists do not fully understand this relationship. The connection between learning and mental ability is still largely unknown, as are the workings of the brain and the nature of intellectual ability. Intellectual ability does seem to depend more on genetic factors than on environmental factors, but most experts agree that environment plays some significant role in its development (Brain 2005).

So the IQ score is relatively stable, no matter what education one acquires. This does not mean that the intelligence level cannot be enhanced. IQ tests are only one imperfect method of measuring certain aspects of intellectual ability. A lot of critics point out that IQ tests don't measure creativity, social skills, wisdom, acquired abilities or a host of other things we consider to be aspects of intelligence. The value of IQ tests is that they measure general cognitive ability, which has been proven to be a fairly accurate indicator of intellectual potential. There is a high positive correlation between IQ and success in school and the work place, but there are many, many cases where IQ and success do not coincide (Goleman 2000: 160-167).

**Emotional Intelligence:** Emotional intelligence (EQ) was first mentioned by Peter Salovey and John Mayer in their joint work in 1990. After this in 1995 Daniel Goleman brought the term to public awareness with his best-selling book, *Emotional Intelligence: Why it can matter more than IQ*. In his book Goleman defined EQ as "the capacity for recognizing our own feelings and those of others, for motivating ourselves, for managing emotions well in ourselves and in our relationships." (Goleman 1995: 268-269). In other words, emotional qualities such as self-control, zeal and persistence and the ability to motivate oneself that are needed for success in every aspect of life are described by EQ.

Goleman's starting point on his EQ studies depends on Howard Gardner's early studies on 'multiple intelligences'. Gardner in his study defined at least eight different varieties. These are (Gardner 1993: 73-277):

- *Linguistic*: Sensitivity to sounds, structure, meanings and functions of words and language (writer, orator).
- *Logical-Mathematical*: Sensitivity to, and capacity to discern logical or numerical patterns: ability to handle long chains of reasoning (scientist, mathematician).
- *Spatial*: Capacity to perceive the visual-spatial world accurately and to perform transformations on one's initial perceptions. (artist, architect)
- *Bodily-Kinesthetic*: Ability to control one's body movements and to handle objects skillfully. (athlete, dancer, sculptor, surgeon)
- *Musical*: Ability to produce and appreciate rhythm, pitch, and timbre; appreciation of the forms of musical expressiveness. (composer, performer)
- *Interpersonal*: Capacity to discern and respond appropriately to the moods, temperaments, motivations, and desires of other people. (counselor, political leader)
- *Intrapersonal*: Access to one's own emotional life and the ability to discriminate among one's emotions; knowledge of one's own strengths and weaknesses. (psychotherapist, religious leader)
- *Naturalistic*: Ability to perceive the environment and ecosystems; knowledge of relationships in nature. (naturalist, environmentalist)

To reach a new model of EQ, researchers added self-awareness, personal decision making, managing feelings, handling stress, empathy, communications, self-disclosure, insight, self-acceptance, personal responsibility, assertiveness, group dynamics, and conflict resolution etc. to interpersonal and intrapersonal intelligences mentioned in multiple intelligence. Although many subjects are taken into account and all are equally important, five domains stand up as the parameters of emotional intelligence (Goleman 1995: 37-43);

- *Self-awareness*- Capacity for understanding one's emotions, one's strengths, and one's weaknesses. The ability to recognize a feeling as it is happening is fundamental to emotional intelligence. If you are unable to notice your emotions, you can be overwhelmed and can flounder at the mercy of these strong feelings.
- *Managing emotions*- The ability to maintain an even keel or bounce back quickly from life's upsetting developments builds on the preceding skill.

You want to have a sense of control over your emotions so that you can deal with them appropriately.

- *Self-motivation*- Underlying the accomplishment of any sort of goal is the ability to marshal our emotions in pursuit of that end. For creative tasks, focus and mastery (learning to delay gratification and stifle inappropriate desires) are important skills, and emotional control is essential.
- *Recognizing the emotions of others*- ‘People’ skills are based on a capacity for empathy and the ability to stay tuned to the emotions of others. Empathy kindles altruism and lies at the basis of professions that deal with caring for others, such as teaching, management, and the healing arts.
- *Handling relationships*- Interpersonal effectiveness is dependent on your ability to manage the emotions of others. Brilliant projects and innovative insights are often never realized because of a lack of social competence and leadership skills.

The competency in these clusters must be in place for an individual to be effective in different aspects of life. Especially for those responsible for education, their communal and ethical life depending on self-restraint and compassion, and the skills associated with EQ. Due to its importance in interpersonal interactions and on communication competence, many questions are asked, such as “Can EQ level be tested?” or “What if someone does not have the required level in EQ level?” Unlike IQ, to form tests measuring EQ level is really hard because the components of EQ are highly subjective. Again unlike IQ, which is considered an absolute given from birth, emotional intelligence is thought to be cultivated and enhanced throughout life by paying attention, reading books on or taking courses on components of EQ such as emotional self-awareness, accurate self-assessment, self confidence, empathy, social awareness, emotional self-control, trustworthiness, conscientiousness, adaptability, optimism, achievement orientation, communication, change catalyst, and relationship management (Goleman et al. 2002: 37-40).

**Spiritual Intelligence:** Spiritual intelligence or SQ is a coined term. It sounds familiar, yet most people have never heard the term, never read about it, and never discussed it with anyone else. Some may think they know its meaning, but they may be confusing spiritual intelligence with spiritual knowledge. Spiritual intelligence is a way of thinking. We are all born with it, live with it, and use it. It can never be taken from us. Yet many have not named it and do not make a conscious choice when they use it (Edwards 1999: 2-4). As Dana Zohar describes in her joint book *SQ-Spiritual Intelligence, the Ultimate Intelligence*; “SQ is what we use to

develop our longing and capacity for meaning, vision and value. It facilitates a dialogue between reason and emotion, between mind and body. SQ allows us to integrate the intrapersonal and the interpersonal, to transcend the gap between self and other” (Zohar and Marshall 2001: 22-35).

In another definition SQ’s scientific side is mentioned as: “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, the intelligence with which we can assess that one course of action or one life-path is more meaningful than another” (Zohar and Marshall, 2004: 26).

Unlike IQ, which computers have, and EQ which exists in higher mammals, SQ is uniquely human. SQ is linked to humanity's need for meaning, an issue very much at the forefront of people's minds as the world becomes a large, single global village in which everyone knows the others 'hearts'. SQ allows us to dream and to strive. It underlies the things we believe in and the role our beliefs and values play in the actions that we take and the shape we give to our lives. It is the intelligence with which we ask fundamental questions and with which we reframe our answers. It nourishes our relationship with all the living beings, defines and follows a moral-ethical path, and practices loving kindness (Buzan 2001: 25-40).

SQ is learned and can be enhanced through integrating the skills of emotional intelligence with specific spiritual qualities. The needed qualities to increase SQ are: identifying our deepest values and sense of meaning in life, establishing a practice of ‘spiritual mindfulness’ and integrating it into our daily lives, nourishing our intuitive wisdom, increasing our capacity for love and compassion, expanding our capacity for forgiveness, understanding and applying spiritual boundaries, managing emotions and behavior and living with zeal, dignity, and empathy.

Additionally SQ takes part in our journey of finding our inner-self. Until now, no strictly ruled and concrete SQ tests have been designed. Researchers discuss that it is really hard to evaluate something that is so relative, but instead of measuring it with ‘tests’ they prefer to use the observation technique. So after mentioning the qualities to increase SQ, the indications of a highly developed SQ according to the researchers’ findings include: (Zohar and Marshall, 2001: 30-31):

- the capacity to be flexible,
- a high degree of self- awareness,
- a capacity to face and use suffering,
- a capacity to face and transcend pain,

- the quality of being inspired by vision and values,
- a reluctance to cause unnecessary harm,
- a tendency to see the connections between diverse things,
- a marked tendency to ask ‘Why?’ or ‘What if?’ questions and to seek ‘fundamental’ answers,
- being ‘field-independent’ – possessing a facility for working against convention.

After mentioning the qualities that need to be enhanced and the indicators of high degree SQ level, we have to deal with some ways to improve SQ. Some of the ways can be listed as: putting yourself in charge of how you think, how you feel and how you behave. Controlling how you think will determine your beliefs, your values and the way you process information. Controlling how you feel will allow you to be the one who decides your emotions and the way you respond to the events in your life. Controlling your behavior will help you to avoid the missteps that causes you sorrow and to do the things that bring you joy. SQ empowers you to assert self-control and achieve personal happiness.

Finally, Danah Zohar points out, it is important to emphasize that a mere sense of spiritual intelligence does not guarantee that we can use it creatively in our lives. To have high SQ is to be able to use the spiritual to bring greater context and meaning to living a richer and more meaningful life, to achieve a sense of personal wholeness, purpose and direction (Zohar and Marshall 2004: 61-75).

### **The Connection between IQ, EQ, and SQ**

Nowadays these three intelligence types are seen interwoven in order to create mutual understanding among human beings. Namely, no single intelligence can be effectual without the other and all together they unite to create excellence in communication. In other words, EQ and SQ are not the opposites of IQ; they all together work as, dynamic partners in the conceptual and ‘real’ world.

Various researches were made on cognitive skills since the beginning of the 70’s proved -unlike common opinion- that skills depending on IQ level are not the ultimate ones needed for the life success of a person. Although researchers proved the importance of IQ in professional accomplishments, they also indicated that around only 25% of the success is devoted to it. Since IQ provides a basic standard for jobs that require technical expertise, without the appropriate level of IQ one cannot be successful in that particular job. However, in jobs where the same technical expertise is performed by all workers, the quality needed to show superior performance and to be much more successful

than the others depends on the workers EQ level. According to these findings, in today's world in almost every kind of job, emotional competence is valued twice as much as cognitive skills (Goleman 2000: 35-36).

In addition to studies emphasizing the importance of EQ, a series of researches was done at the end of the 20<sup>th</sup> century, indicating that in some conditions such as solving interpersonal conflicts and intrapersonal dissatisfactions where a person feels himself/herself 'helpless', 'unhappy' or 'useless', sometimes EQ is left un-sufficient. In solving these sorts of problems the existence of a third kind of intelligence –SQ- is accepted.

Especially where IQ is left un-sufficient in human relationships, EQ and SQ are seen as the fundamental tools in communicating. EQ guides the way to analyze the conditions people are in and the suitable behaviors for that particular incident. SQ provides the possibility for people to ask themselves if they are satisfied or not with the situation they confront. In other words, it conveys an inner guidance whether a change and transformation is needed or not. SQ is a prerequisite for the proper functioning of IQ and EQ.

While IQ enables people to find out the most logical answers to various incidents, it also helps people to approach these incidents in a cognitive way and behave rationally. On the other hand, EQ helps people to analyze various situations depending on their emotions and guides them about how to behave in such situations. Finally, SQ helps people to ask whether they would like to be in that situation or not according to their own intuitions.

When we look for a solution, IQ helps our mind to operate objectively while EQ analyses emotions, SQ helps us to pay attention whether our attitudes and behaviors are in harmony with the Universe's\*. IQ runs within physical limits, EQ handles incidents within emotional limits, and SQ knows that possibilities in life are eternal and below surface, there is a constant flow of divinity. According to SQ, all the troubles we face in life are a sort of 'lesson' in human development. The most important point is to render life more meaningful.

Facing various incidents, IQ asks 'What do I want?' while EQ asks, 'What do we want?', and in addition SQ would pay attention to the Universe. According to IQ happiness is wealth, fame and present pleasures such as music and entertainment. According to EQ happiness is found to be in emotional meanings. According to SQ "happiness is continual road to enthusiastic luminous – be it in happiness or in sorrow" (Bozdogan, 2002: 38).

What is ideal, is to use these three intelligence types together and in conjunction with each other. Actually the human brain is inherently capable

---

\***Universe:** The Universe is here used to cover the energy that is every where and vital for our existence.

of doing this. This process leads to a dialogue among IQ, EQ, and SQ, which in turn leads to an equilibrium point for development and transformation.

### **How Educators May Use IQ, EQ and SQ Throughout The Educational Communication Process**

It is not certain whether or not there is a strong correlation between the academic achievements of students and their psychological requirements. If it is to obtain quality in education, apart from many other factors, educators have to find suitable ways to solve the problems of their students as much as possible. And to achieve this, educators should be well trained in areas such as class management, educational communication and psychology because education also has a meaning of sharing “love” and knowledge passing from the individual to the family and then to the whole humanity. The final goal is to train loving, respecting, responsible, successful, self-confident, virtuous, assertive etc. individuals. As seen, the main goal of education is also the goal of psychological health (Yavuzer 1999: 215).

The nature of education is aspires to help students acquire more than just knowledge. Educators strive to help their students develop into concerned citizens, active participants in their organizations and communities, and loving family members. So not only IQ but also EQ, and SQ competencies enable a person to use their knowledge effectively toward building a better society and becoming a “better” person. From this point on, the IQ, EQ, and SQ interaction in the educational communication process gains another dimension. Since during communication interactions emphasizing message content to the neglect of relational factors aren’t practical, the Coordinated Meaning Management Theory (CMM) emphasizes the importance of coordinating our actions with the behavior of others, to make sense of that interaction, and to remind ourselves that some things in life are not known (Griffin 2000: 66).

From this perspective: good communication occurs when we and others are able to coordinate our actions sufficiently well so that our conversations comprise social worlds in which we and they can live well- that is with dignity, honor, joy, and love (Pearce 1994: 366). This type of interaction is called cosmopolitan communication and the communicators are named cosmopolitan communicators. Cosmopolitan communicators call to mind a citizen-of-the-world who is able to interact comfortably with others who come from diverse cultural-backgrounds, hold different values, and express discrepant beliefs. According to Pearce, true cosmopolitan communicators are rare because they need “the wisdom of a sage, the patience of a saint, and the skills of a therapist” (Pearce 1994: 370-372).

Especially educators understanding, valuing and adapting CMM theory throughout their educational communications have to act as cosmopolitan communicators because this may help both parties to have more self-fulfilling communication outcomes. Balancing IQ, EQ, and SQ competencies on the road to become cosmopolitan communicators is the first step to be taken. For such an effective “cosmopolitan” communication process, first of all educators should learn to talk positively, listen emphatically, and accept students as they are. As a second step educators have to realize their roles as role-models for their students. In Social Learning Theory, Albert Bandura mentions the importance of learning through observing others’ behaviors (Okay, Okay 2001: 75-76). So with their professional and even with their private lives educators have to reflect their high IQ, EQ, and SQ balanced cosmopolitan communication styles to their students, in other words “mentors of life” for their students. Educators must keep in mind that education is not programming the students according to their own personal needs and rights but to orient their students towards life according to their students own abilities and characteristics (<http://www.ogretmenlik.com/>: 12.09.2005).

A eat of research carried out on intelligence types puts forward the fact that EQ and SQ have the capacity to be developed while IQ can be developed only to a degree (<http://www.iqtest.com/>: 15.09.2005). This scientific finding puts the burden on the shoulders of educators in the educational communication process. So educators should first have the capacity of integrating their own IQ, EQ, and SQ competencies (Table 1) and should then reflect these competencies to their students.

<b>IQ Competencies</b>	<b>EQ Competencies</b>	<b>SQ Competencies</b>
Receive information	Self-awareness	Reaching a higher level of self-awareness
Store information	Paying attention to emotions	Comprehending the meaning of life
Using information cognitively	Controlling emotions	Taking pleasure of life
Keeping in memory	Communicating effectively	Enjoying curiosity that comes with learning
Connecting old and new information	High level of concentration	Integrating with all forms of universe (nature affection)
	High degree of external motivation	Developing self-respect
	Developing leadership potential	Developing self-motivation
		Accepting the guidance of intuitions

**Table 1.** IQ, EQ, and SQ Competencies

Educators can train their students according to the above mentioned competencies. But to develop self-awareness is a prerequisite of this process. In other words, educators should ask questions to themselves, considering the meaning of knowledge, feelings and life itself and be able to assimilate these answers within themselves. In order to understand whether an educator has an integrated IQ, EQ, and SQ competency, it is possible to interrogate his/her way of approaching life, knowledge, love, nature, and observe his/her comprehension, tolerance and compassion. To develop and integrate these competencies, below are the behavioral types that educators should consider:

- 1.** The attitude of the educators at the very beginning of the academic term is important from the perspective of students. Positive attitudes, behaviors and approaches shape the first impressions of students.
- 2.** Educators should be well educated in their own professional topics and transmit what they know persuasively.
- 3.** Active and empathic listening is of great importance both from the point of educators and students.
- 4.** Educators should pay attention to their students' psychology and emotions. In this way, they can help their students to develop their emphatic skills, and overcome fear, anger, sorrow and such negative feelings more easily.
- 5.** Educators should also help their students on how to manage themselves, what to consider in social relations, how to motivate themselves and how to improve team work etc.
- 6.** They should also encourage their students to engage in various activities in order to increase their general knowledge, which in turn would support the students' IQ, EQ, and SQ.
- 7.** Educators can also use humor and real life stories throughout the educational communication process, which would enlighten both their own and their students' lives.

Educators should also consider the below points while developing one to one relation, with their students (Celep 2002: 120-122):

- 1.** When a problem or an unsuitable situation arises, educators should prefer to talk directly to the student himself/herself instead of talking with others.
- 2.** Being polite may help establishing reliable relations.
- 3.** Using eye contact and all the other nonverbal means effectively may increase the level of communication sincerity.
- 4.** Using 'I-language' conveys minimum negative evaluations about the students and this may improve the interpersonal communication between educators and their students.
- 5.** Instead of asking direct judging questions to the students about their misdeeds, trying to ask questions such as, 'Do you think you are right?' or 'Can I help you?'

## **Conclusion**

Recent studies show that high IQ is not a guarantee for a successful, prestigious and happy life. However, in most educational institutions academic achievement and high grades are still valued. Unfortunately, developing social and emotional abilities, paying attention to the 'other voice of mind' are underestimated in educational communication. Usually socializing students in the current curriculum, supplying them with a strong infrastructure by improving their interpersonal communication skills are taken as secondary items through this process.

Recent research on EQ points out individuals with high emotional and social skills have more happy and productive lives. The ones that can not control their emotions are usually found to be in a troubled spirit and in an internal struggle which hinder their clear thinking and concentration. However, the ones with high EQ and SQ seem to have more advantageous positions both in their private and professional lives. People with high SQ level have the ability to give inspiration to others. So especially the educators whose mission is to train their students mentally, emotionally, and spiritually have to learn to integrate their IQ, EQ, and SQ in the first place. From this perspective, primarily educators should train themselves in these three intelligence types as much as possible and use them all effectively in conjunction with each other through educational communication as cosmopolitan communicators. Success will come to those who have the curiosity to travel along their personal development pathway and the capacity to interrogate themselves and the meaning of their lives. After "educating" themselves, "cosmopolitan" educators can be role models and train their students in this process since students of the modern, global, and competing world should not only be handled with their cognitive abilities, but also with their personal abilities.

In conclusion, it is very important to integrate IQ, EQ, and SQ competencies in to educational communication. That is why this process should be strategically planned, managed and evaluated by educators and by the school management, and in order to accomplish this, it is a prerequisite to supply the needed training courses to educators not only on communication skills but also on EQ and SQ literacy.

## **References**

- AÇIKGÖZ ÜN, Kamile (2003), *Etkili Öğrenme ve Öğretme*, İzmir: Eğitim Dünyası Yayınları.
- BRAIN, Marshall (2005), "What Constitutes a Person's IQ?" <http://www.howstuffworks.com/question455.htm>, 15.09.2005.
- BUZAN, Tony (2001), *The Power of Spiritual Intelligence*, USA: HarperCollins.
- BOZDAĞ, Muhammed (2002), *Ruhsal Zeka*, İstanbul: Nesil Yayınları.

- CELEP, Cevat (1997), "Öğretmenlik Yeterlilik Duygusu," *Yaşadıkça Eğitim Dergisi*, Ocak/Şubat, İstanbul (100-110).
- EDWARDS, Paul (1999), *The Spiritual Intelligence Handbook*, USA: Emmanuel Meals.
- ERGİN Akif (1998), *Öğretim Teknolojisi: İletişim*, 2.Baskı, Ankara: Anı Yayıncılık.
- GARDNER, Howard (1993), *Frames of Mind: The Theory of Multiple Intelligence*, NY: BasicBooks.
- GOLEMAN, Daniel (1995), *Emotional Intelligence; Why It Can Matter More Than IQ*, NY: Bantam Books.
- \_\_\_\_\_ (2000), *Working With Emotional Intelligence*,. NY: Bantam Books.
- \_\_\_\_\_, BOYATZIS, Richard E., McKEE, Annie (2002), *Primal Leadership: Realizing the Power Emotional Intelligence*, Boston: Harvard Business School Publishing.
- GOTTFREDSON, Linda S. (1997), "Mainstream Science on Intelligence: An Editorial with 52 Signatories, History, and Bibliography," *Intelligence*, 24(1), 13-23.
- GRIFFIN, Em (2000), *A First Look At Communication Theory*, 4<sup>th</sup> Edition, Boston: McGraw-Hill.
- OKAY, Ayla, OKAY, Aydemir (2001), *Halkla İlişkiler: Kavram, Strateji ve Uygulamaları*, İstanbul: Der Yayınları.
- PEARCE, W. Barnett (1994), *Interpersonal Communication: Making Social Worlds*, New York: HarperCollins.
- SENSIPER, Sylvia (2005), "Emotional intelligence: More important Than IQ?" <http://community.healthgate.com/GetContent.asp?siteid=ucsd&docid=/health/mind/1999/emotintell/index>, 03.10.2005.
- SILLARS, Stuart (1995), *İletişim*, Ankara: Özgün Matbaacılık.
- STERNBERG, R. J. (1997), "The Concept of Intelligence and Its Role In Lifelong Learning and Success," *American Psychologist*, 52(10), 1030-1037.
- YAVUZER, Haluk (1999), *Çocuk Psikolojisi*, İstanbul: Remzi Kitabevi.
- ZOHAR, Dana, MARSHALL, Ian. (2001), *SQ: Connecting with Our Spiritual Intelligence*, USA: Berrett-Koehler.
- \_\_\_\_\_, MARSHALL, Ian (2004), *Spiritual Capital: Wealth We Can Live By*, USA: Berrett-Koehler.
- \_\_\_\_\_, MARSHALL, Ian (2004), *Ruhsal Zekamızla Bağlantı Kurmak SQ*, (cev: B. Erdemli, K. Budak), İstanbul: Meta Yayınları.
- "IQ", <http://dict.die.net/iq/>, 15.09.2005.
- "IQ Testing", <http://www.psyonline.nl/en-iq.htm>, 28. 09.2005.
- "Intelligence Quotient", [http://www.arikah.net/encyclopedia/Intelligence\\_quotient#IQ-and-g](http://www.arikah.net/encyclopedia/Intelligence_quotient#IQ-and-g), 06.10.2005
- "Etkili Öğretmenlerin Özellikleri", <http://www.ogretmenlik.com/makale3.htm>, 12.09.2005.

# Eđitimde İletişimde Mükemmellik Arayışı: IQ, EQ, SQ Zekaları ve İşlevleri

**Yrd.Doç.Dr. Nilay BAŞOK YURDAKUL\***  
**Doç.Dr. Müjde KER-DINCER\*\***  
**Doç.Dr. Z.Beril AKINCI VURAL\*\*\***

**Özet:** Deęişik disiplinlerde benimsenen yeni yaklaşımların tümü, eğitimin sabit özellikler içermediğine dikkat çekmektedir. Deęişimin çok önemli bir unsur olduđu bu alanda, eğitimcilerin iletişim becerilerinin önemi, özellikle vurgulanması gereken bir konudur. Eğitimin en verimli halini alabilmesi, hem eğitimcinin hem de öğrencinin iletişim becerilerini geliştirebilmeleriyle yakından ilgilidir. Etkili iletişimin gerçekleşebilmesi ise, yine her iki tarafın da bu konuyu önemsemesine ve iletişim becerilerini arttırabilmek için sorumluluk almasına dayanır.

Eđitim süreci boyunca, her konuda olduđu gibi, iletişimin geliştirilmesi konusunda da eğitimcinin öğrenciye iyi örnek olması gerekmektedir. Eğitimde mükemmellięe ulaşabilmek için geliştirilmesi gereken iletişim becerileri, ancak eğitimcinin sahip olduđu, kısaca IQ, EQ ve SQ diye adlandırılan beyinsel zeka, duygusal zeka ve ruhsal zeka türlerini birleştirerek kullanabilmesiyle yakından ilişkilidir.

Bu çalışmada, IQ, EQ ve SQ zeka türleri, eğitimde iletişimin geliştirilmesi açısından ele alınacak, eğitimcilerin bu konuda çok daha başarılı olabilmeleri için her üç zeka türünü de etkili bir biçimde kullanabilmelerinin önemi vurgulanacaktır.

**Anahtar Kelimeler:** Eğitimde İletişim, Zeka Türleri, Beyinsel Zeka (IQ), Duygusal Zeka (EQ), Ruhsal Zeka (SQ)

---

\* Ege Üniversitesi, İletişim Fakültesi, Halkla İlişkiler ve Tanıtım Bölümü / İZMİR  
nilay.yurdakul.basok@ege.edu.tr

\*\* mujde.ker.dincer@ege.edu.tr

\*\*\* z.beril.akinci@ege.edu.tr

## Поиск совершенства в образовательной коммуникации: Роль IQ, EQ и SQ.

Доцент Нилай БАШОК ЮРДАКУЛ\*  
Доцент Мюжде КЕР-ДИНДЖЕР\*\*  
Доцент З.Берил АКЫНДЖЫ ВУРАЛ\*\*\*

**Резюме:** Многие актуальные подходы в различных дисциплинах показывают, что образование не является статической областью и коммуникационные способности и навыки преподавателей в данном нестатическом процессе играют очень важную роль. Это в свою очередь показывает необходимость саморазвития, как преподавателей, так и учеников в поиске совершенства в образовании. Другим словом, в направлении «являться мастером общения» обе стороны несут равную ответственность, потому что «эффективное» общение является взаимным процессом.

Несмотря на то, что ответственность несут как бы обе стороны, видно, что роль преподавателей в становлении моделью в процессе обучения более важна. Если смотреть с этой точки зрения, то создание совершенства в указанном процессе обучения опирается на эффективность преподавателей в способности создать единое целое между аналитическими, эмоциональными и духовными коэффициентами интеллекта. Знания и навыки преподавателей в этой сфере с точки зрения правильного примера для учащихся имеют большое значение.

В данной работе затрагивается понятие поиска преподавателями совершенства в обучении. Авторы работы для освещения роли коммуникационных способностей преподавателей ставили целью оценить IQ, EQ и SQ вместе в рамках коммуникационной перспективы.

**Ключевые Слова:** образовательная коммуникация, типы интеллекта, Коэффициент Интеллектуальности (IQ), Эмоциональный Интеллект (EQ), Духовный Интеллект (SQ)

---

\* Эгейский Университет, Факультет коммуникаций, Отделение связи с общественностью и ознакомления / ИЗМИР  
nilay.basok.yurdakul@ege.edu.tr

\*\* mujde.ker.dincer@ege.edu.tr

\*\*\* z.beril.akinci@ege.edu.tr