

SPIRITUAL INTELLIGENCE AS A FACTOR FOR DEVELOPMENT OF PERSONALITY

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Abstract: *The roots of human intelligence lie in our genetic code and in the entire evolutionary history of life on this planet. It is influenced by our daily experience, our physical and mental health, diet, amount of physical exercise, the type of relationship that we form and many other factors. However, neurologically speaking, everything concerning intelligence is forwarded or controlled by the brain and its nerve endings in the body. One type of neural organization allows us to deal with rational, logically related thinking. It gives us our IQ. Nevertheless, the other type gives us emotional opinion which is associative, linked by habit and based on pattern recognition. It gives us our EQ. The third kind provides us with the opportunity to deal with the creative, insight, rule-making opinion, and that is the opinion through which we re-frame and transform our previous thoughts. The aim of this paper is theoretical consideration of spiritual intelligence, its development, encouragement and testing.*

Keywords: *spiritual intelligence, emotional intelligence, stimulation, testing*

1. SPIRITUAL INTELLIGENCE, RATIO OF INTELLIGENCE AND EMOTIONAL INTELLIGENCE

At the beginning of the twentieth century intelligence quotient -IQ became a large field of interest. Our intellectual or rational intelligence is what we use in solving logical or strategic issues. Psychologists had begun to discover tests for its measurement, and these tests had turned into a means of grouping people in various degrees of intelligence, known as the Intelligence Quotient, or IQ, which could point to their ability. The theories claimed that the higher one's IQ, the higher is the intelligence of the person.

In the mid 1990s, Daniel Goleman popularized the research of many psychologists and

neurologists which indicated that emotional intelligence, EQ is of great importance. Emotional intelligence makes us aware of our own feelings and the feelings of others. It gives us self-awareness, self-control, self-motivation, empathy and social skills. As Daniel Goleman points out EQ is a basic requirement for the effective implementation of IQ. Namely, if the areas of the brain with which we feel are damaged, our thinking will be less effective.

At the end of the century, a series of recent, but so far “undigested” scientific data indicates that there is a third kind of intelligence, that is third “Q”. The full picture of the human intelligence can be completed by considering our spiritual intelligence i.e. “SQ”. By “SQ” we understand the kind of intelligence by which we perceive and solve problems of the value and meaning, intelligence that helps us place our lives and activities in a wider, richer semantic context, the intelligence with which we can estimate that one course of action or the way of life is more meaningful than others. SQ is the essential foundation for the effective functioning of both IQ and EQ. This is our ultimate intelligence.

In his book “Multiple Intelligence” Howard Gardner from Harvard argues that there are at least seven types of intelligence, which includes spatial, musical, sports, emotional and rational intelligence. According to other authors, such as Danah Zohar and Ian Marshall, it is possible to connect all of our infinite intelligences with one of the three basic neural systems in the brain and therefore that all intelligence that Gardner describes actually represent a variation of the basic IQ, EQ and SQ, and their related neuronal deployment.

Neither IQ nor EQ, separately or in combination, do not provide enough to explain the full complexity of human intelligence and enormous wealth of the human soul and imagination. Computers have a high IQ: they know the rules and can follow them without any errors. Animals often have a high EQ: they have a feeling for the situation in which they are located and know how to respond appropriately. But neither computers, nor animals wonder why there are such rules or situations, or whether they might be different or better. They act within the limits playing “the final (limited) game.” SQ allows human beings to be creative, to change situations and rules. It enables us to “play” with the boundaries, to play the “infinite” game. SQ gives us our ability to discern. It gives us a sense of morality, the ability to mitigate the rigid rules through understanding and compassion, as well as a significant ability to realize when understanding and compassion have their limitations. We use SQ in order to get to grips with questions of good and evil and to anticipate unrealized opportunities.

It is exactly by this transformation of power that SQ is essentially different from EQ. According to Daniel Goleman definition our EQ enable us to judge the situation we are in and then act appropriately within that situation. This means functioning within the boundaries of the given situation, allowing the situation to lead us, but our SQ allows us to ask ourselves whether we want to be in the given situation in the first place. Would we prefer to change the situation, would we rather create a better situation? This means functioning within the limits of our situation, enabling us to lead the situation.

SQ literally acts from the brain center – from the neurological unifying features of the brain – it integrates all our intelligence. SQ makes us fully intellectual, emotional and spiritual creatures that we are.

Ideally, our three basic intelligences work together and help each other. Our brain is designed so as to be capable of it. But every one of them -IQ, EQ and SQ - has its own area of power and can operate separately. Specifically, our coefficient does not necessarily have to be

high or low for all three simultaneously. One does not have to have a high IQ or SQ in order to have a high EQ. On the other hand, someone may have a high IQ but low EQ and SQ, etc.

The roots of human intelligence are in genetic code and in the entire evolutionary history of life on this planet. It is influenced by our daily experience, our physical and mental health, diet, amount of physical exercise, the type of relationship that we form and many other factors. However, neurologically speaking, everything concerning intelligence is forwarded or controlled by the brain and its nerve endings in the body. One type of neural organization allows us to deal with rational, logically related thinking. It gives us our IQ. The other type gives us emotional opinion which is associative, linked by habit and based on pattern recognition. It gives us our EQ. The third kind provides us with the opportunity to deal with the creative, insight, rule-making opinion, and that is the opinion through which we re-frame and transform our previous thoughts. It gives us our SQ. If we want to fully understand the IQ, EQ and SQ, a very important part of the story is based on the understanding of different thought systems of the brain and their neural organization.

The brain is the most complex organ in the body. It produces the mystery of the conscious mind, our awareness of ourselves and the world in which we find ourselves and our ability to make free decisions regarding participation in the world. It creates the structure of our thoughts, allows us to have emotions and mediates in our spiritual lives - in our sense of the meaning and value and an appropriate context within which we can grasp the meaning of our experience. The brain gives us a touch, sight, smell and speech. It is a storehouse of our feelings. It controls the rhythm of our hearts, the extent to which we sweat, breathing rhythm and countless other bodily functions. Its outer directed nerve fibers reach every part of the body. It is the bridge between our inner life and the outside world. The brain can perform all of this because it is a complex, flexible, scalable and self-organizing.

2.WHAT IS ACTUALLY SPIRITUAL INTELLIGENCE?

Meaning is the main question that now occupies the minds of men. Many authors argue that the need for a greater sense is the central crisis of our age. Many people have now reached the level of material well-being never reached before, but still want to feel something more. Many of them speak of the emptiness of “around here,” pointing to their abdomen. That “something more” that would fill the void is rarely in any way connected with the formal religion. Indeed, most people who are looking for some kind of spiritual fulfillment do not see any connection between their longing and formal religion.

SQ is not necessarily connected with religion. For some people, SQ can find a way of expression through a formal religion but religiosity does not guarantee a high SQ. Numerous humanists and atheists have extremely high SQ; however, a number of active and thunderously religious people have a low SQ. The psychologist Gordon Allport conducted surveys that showed that more people get a religious experience beyond the boundaries of the prevailing religious institutions than within them.

Conventional religion is a set of rules and beliefs that are imposed from the outside. It is turned top-down, inherited from priests, prophets and holy books, or absorbed through the family or tradition. SQ represents internal, the innate ability of the human brain and psyche, which draws its deepest resources from the heart of the universe itself. It is the ability developed over millions of years, which allows the brain to make sense of and use it to

solve problems. Sudden changes that have occurred in the last three centuries in the Western world have led to the fact that conventional religions hardly manage to retain some sense. Today we must use our innate SQ in order to pave new paths and find a new form of meaning, something that can touch us and lead from inside.

Spiritual intelligence is the intelligence of the soul. It is the intelligence that we use to heal ourselves and make ourselves whole. A lot of people today live their lives wounded by fragmentation. SQ is intelligence that rests in the deep part of the self that is associated with wisdom that penetrates beyond the ego or conscious mind, this is the intelligence with which we not only recognize the existing, but also creatively discover new values. It does not come from the existing values, but instead creates the very possibility that we even have some value at all. Throughout human history, every known culture has possessed a certain set of values, although the specific values vary from culture to culture. Thus, SQ precedes any specific value of any given culture. It therefore precedes any form of religious expression that it might take. SQ makes religion possible (perhaps even necessary), but SQ does not rely on religion.

3. SCIENTIFIC EVIDENCE REGARDING THE IMPORTANCE SPIRITUAL INTELLIGENCE (SQ)

SQ is as old as humanity, but the very concept was developed entirely for the first time in the book by Danah Zohar and Ian Marshall "Spiritual Intelligence the Ultimate Intelligence" in 2000. In recent neurological, psychological and anthropological studies of human intelligence there is a lot of scientific evidence for SQ, which are connected with the study of human thinking and linguistic processes. In explaining the SQ four specific research fields are combined.

First of all, in the early 1990s neuropsychologist Michael Persinger conducted research that was somewhat later, in 1997 also conducted by V. S. Ramachandran and his team at the University of California, about the existence of "God's spot" in the human brain. This built-in spiritual center is located between the neural connections in the temporal lobes of the brain. Scanning obtained by the technique of positron emission topography shows that these nerve areas get "inflamed" whenever they are subjected to research subjects of the spiritual or religious theme. These reactions vary depending on the culture, where Westerners respond to the mention of "God", Buddhists and the rest respond to the symbols that have a certain meaning for them. Such activity of brain lobes has been associated for years with mystical visions of epileptics and LSD users. Ramachandran's research has for the first time demonstrated that this activity is present in the normal population too.

Secondly, the research of the "binding problem", which was during the 1990s conducted by the Austrian neurologist Wolf Singer shows that in the brain there is a neural process that has the mission to unify our experience and give it a meaning – a neuronal process that literally connects our experience. Before Singer's research on unifying, synchronous neural oscillations along the entire brain, neuroscientists and cognitive scientists recognized only two forms of brain neural organization.

The basis of our IQ is one of these forms of serial neural connections. Serially connected neural tracts allow the brain to follow rules, to think step by step, logically and rationally. In the second of these forms, in the organization of neural networks, bundles containing

up to hundreds of thousands of neurons are randomly connected to other massive bundles. These neural networks are the basis of our EQ, of our intelligence based on emotions which is responsible for identifying patterns and building habits. Today there are serial and parallel computers that are characterized by different abilities, but neither of them can not function with a meaning. No current computer can wonder, "Why?". Singer's research on unifying neural oscillations provide the first hint of a third kind of thinking, unifying thinking, and the accompanying third kind of SQ intelligence, which can deal with such issues.

Third, Rodolfo Llinas developing further Singer's work in the mid 1990s conducted research on the consciousness of sleep and wakefulness and cognitive binding events in the brain, greatly enriched by the new MEG (magnetic-encephalographic) technology, which allows the study of brain oscillating electric fields and magnetic fields related to the level of the entire skull.

Fourth, a Harvard neurologist and bio-anthropologist Terrance Deacon has recently published a new paper about the origins of human language (symbolic species, 1997). Deacon here proves that language is a unique human, essentially symbolic meaningful activity that has co-evolved with the rapid development of the frontal lobes of the brain. Existing computers, or even apes (with rare and limited exceptions), can not use the language because they lack the capacity to engage frontal lobes to deal with the meaning.

4. IMPLEMENTATION OF SPIRITUAL INTELLIGENCE (SQ)

In evolutionary terms, Deacon's neurobiological paper on the language and symbolic representation shows that we have literally used the SQ for the development of our human brains. SQ provided us with the necessary "installations" in order for us to become what we are and gives us the potential to further continue "pre-installing" - for the development and transformation, for the further evolution of our human potential.

We use SQ in order to be creative. We refer to it when we need flexibility, visionary ability and creative ability.

Also, we use SQ in dealing with existential problems – the problems when we feel that something is stuck somewhere in our life, that we are caught in the trap of habits or neurosis of the past, or problems associated with illness and bad mood. SQ makes us conscious of the fact that we have existential problems and allows us to solve them - or at least to make peace with them. It gives us a deep sense of the meaning of life's struggle.

SQ is our compass "on the edge". The most challenging existential problems begin beyond the expected and known, beyond the established rules, beyond the scope of previous experience, far beyond the things that we know how to cope with. In the theory of chaos the "edge" is the boundary between order and chaos, between the leisurely insights on what we strive for and total disorientation. This is the place where we can express our creativity to the greatest extent. SQ, our deep, intuitive sense of meaning and value, is our guide on the edge. SQ is our conscience. (In Hebrew, words denoting the "conscience", "compass" and "hidden, inner truth of the soul" have the same root).

We can apply the SQ to become spiritually more intelligent in terms of religion. SQ leads us to the heart of things, to the unity that lies behind the difference, to the potential beyond the current expression. SQ can bring us into contact with the meaning and the essential spirit that lie behind all the great religions. A person who has a high SQ can practice

any religion, but without narrow views, exclusiveness, bigotry or prejudice. Similarly, someone who has a high SQ may own distinct spiritual qualities, while not being religious at all.

SQ allows us to integrate the intrapersonal and interpersonal, to overcome the gap between us and others. Daniel Goleman wrote about intrapersonal emotions, those that live within the self and about interpersonal emotions - emotions that we share with others or use them in relationships with other people.

However, a mere EQ can not help us to bridge this gap. SQ is necessary in order for us to understand who we are and what certain things mean to us, as well as the fact how those things give the meaning to our own world.

We use SQ to set off towards the more developed individuals whose potential we carry within ourselves. Each of us forms a character through the combination of experience and vision, through the tension between what we do and larger, the better things that we could do. On the level of pure ego we are focused on ourselves, selfish, materially ambitious, etc. But despite that, we have transpersonal visions of goodness, beauty, perfection, generosity, sacrifice, etc. SQ helps us to transcend our immediate ego-self and to set out beyond them towards those deeper layers of the potentialities that lie hidden within us. It helps us to live lives on a deeper level of meaning.

Finally, SQ can be applied in order to get to grips with the problems of good and evil, life and death issues, the deepest roots of human suffering and often despair. Too often we try, through rationalization of such problems, to push them into the background, or they otherwise might emotionally overwhelm and swallow us. In order to fully master our spiritual intelligence it is sometimes necessary to deal with the very doors of hell to get acquainted with the possibility of despair, deep suffering, pain and loss and to reconcile with them. "When we merge with a loss," says the ancient Chinese text known as the Tao Te Jing "the loss is experienced willingly." Sometimes you need to experience a deep yearning, in the interior of our being, for the meaning that will touch us, for a hint of something new, something pure, something revitalizing. And then we can hope to find in such a longing what we long for, and that we may share the fruits of creative discoveries with others.

5. TESTING OF SPIRITUAL INTELLIGENCE (SQ)

Among indications that point to a highly developed SQ there are the following:

- the ability to be flexible (actively and spontaneously customizable)
- a high degree of self-awareness
- ability to cope with suffering and its later use
- the capacity to cope with the pain and its overcoming
- the quality of the inspiration by vision and values
- refusal of the application of non-essential damage
- tendency towards perceiving connections between different things ("holism")
- pronounced tendency to ask questions like "Why?" and "What if?" and search for "fundamental" responses
- be "independent regarding discipline" - having the ability to operate in contrast to the conventions

A person who has a high SQ can also easily become a "leader who serves" - someone who is responsible for the presentation of higher vision and values to others and who shows

them how to use the above mentioned, in other words, a person who inspires others.

6. FOSTERING OF SPIRITUAL INTELLIGENCE (SQ)

Collective SQ is low in modern society. We live in a spiritually dull culture that is characterized by materialism, the principle of utility, narrow egocentricity, lack of meaning and lack of commitment. However, as individuals we can work on improving our personal SQ - moreover, further evolution of society depends on a sufficient number of individuals who will be devoted to this end. Generally speaking, we can improve our SQ through increased use of the tertiary process: our tendency to ask why, to seek the links between things, to bring to the surface the assumptions that we make about the meaning behind the things, to become more reflective, to go beyond ourselves sometimes, to take responsibility, to become more self-aware, to be honest with ourselves as well as bolder.

Through the more cultivated us of our spiritual intelligence, as well as through personal honesty and courage that such cultivation requires, we can reconnect with the deeper sources and deeper meanings within ourselves, and this we can use to achieve goals and processes that are much bigger than us. In this function we can find our own psychic self-development. Our psychological self-development can rest in the service of our own deep imagination.

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Internet Resources:

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- [3] [3.http:// www. medicom. com](http://www.medicicom.com)
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