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## **THE SPIRITUAL INTELLIGENCE AS AN INTEGRATING FACTOR OF HUMAN CONSCIOUSNESS**

The article discusses the concept of "spiritual intelligence". It shows domestic and foreign approaches to spirituality and spiritual intelligence of a person. Spirituality is expressed in a person (and) as acts in the affective states and spiritual experiences that reflect its values and meanings, realized in the form of spiritual abilities and spiritual intelligence. In psychology spirituality seen in the unity of the moral, mental and transcendental components. Spiritual abilities are related to self-knowledge, self-control, self-control and self-improvement as the ability to use their inner experience to self-development.

*Keywords:* spiritual intelligence, spiritual abilities, critical and moral consciousness.

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### **ДУХОВНИЙ ІНТЕЛЕКТ ЯК ІНТЕГРАЛЬНИЙ ФАКТОР САМОСВІДОМОСТІ ЛЮДИНИ**

У статті розглядається поняття «духовний інтелект». Розглянуті вітчизняні та зарубіжні підходи до духовності і духовного інтелекту людини. Духовність особистості виражається у вигляді діянь на тлі афективних станів і духовних переживань, що відображають цінності і смисли людини, та реалізуються у вигляді духовних здібностей і духовного інтелекту. Психологія розглядає духовність в єдності моральних, розумових і трансцендентних елементів. Духовні здібності пов'язані із самопізнанням, самоконтролем, саморегуляцією та самовдосконаленням як можливість використовувати свій внутрішній досвід задля саморозвитку.

*Ключові слова:* духовний інтелект, духовні здібності, критична і моральна свідомість.

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### **ДУХОВНИЙ ІНТЕЛЕКТ КАК ИНТЕГРАЛЬНЫЙ ФАКТОР САМОСЗНАНИЯ ЧЕЛОВЕКА**

В статье рассматривается понятие «духовный интеллект». Рассмотрены отечественные и зарубежные подходы к духовности и духовного интеллекта человека. Духовность личности выражается в виде действий на фоне аффективных состояний и духовных переживаний, отражающие ценности и смыслы человека, и реализуются в виде духовных способностей и духовного интеллекта. Психология рассматривает духовность в единстве нравственных, умственных и трансцендент-

ных элементов. Духовные способности связаны с самопознанием, самоконтролем, саморегуляцией и самосовершенствованием как возможность использовать свой внутренний опыт для саморазвития.

*Ключевые слова:* духовный интеллект, духовные способности, критическая и моральное сознание.

**The relevance of the study** is due the following objective factors:

- the understanding that economic prosperity and technological progress without the development of the spiritual forces of individual does not bring him or her true happiness and a sense of the joy of life;

- the advent of the new anthropological paradigm of trying to find a place of the spirit, spirituality, soul, humanity in the context of existing knowledge about the psychological nature of a person and its development;

- the need to overcome the fragmentation of knowledge pertaining to the soul, spirit, spirituality.

**The stage of the scientific research** of the work is estimated by the scientists who drew their attention to the problems of spiritual intelligence, namely W.F. Diedrich, R. Emmons, H. Gardner, R. Griffiths, D.B. King, I. Marshall, E. Mustakova-Possardt, G. Ozhiganova, C. Wigglesworth, D. Zohar.

**The aim** of the study is to define and spiritual intelligence as a factor of human consciousness in psychological studies.

The problem of the spiritual intelligence deals with the phenomenon of moral critical consciousness. The nature of moral consciousness has been a central human concern for as long as humanity has existed. Its comprehensive understanding and the implementation of this understanding into educational practices have become needs, as we recognize our interdependence on this shrinking planet and the complex problems we face as a human family in this age of turbulent transition to a global civilization [1; 7].

E. Mustakova-Possardt define the mature moral consciousness as a way of being, an optimal path of human development, which exhibits a wholesome engagement with meaning and positive change in one's social world and is characterized by ever-expanding circles of agency in the service of humanity [6].

In E. Mustakova-Possardt's research critical consciousness is in essence of optimal consciousness, characterized by the integration of the intellectual, emotional, moral and spiritual aspects of a human being. Levels and degrees of critical consciousness are the result of the lifelong synergistic interaction of moral motivation and structural cognitive development, leading to a progressively more harmonious working of mind and heart and an empowered unity of rational understanding, intuitive knowing and inner vision [6].

E. Mustakova-Possardt’s research shows, that the human spiritual striving to know truth, to love beauty and to exercise choice in the direction of goodness is amplified by early environments and becomes the motivating force behind the progressive constructions and reconstructions of the true, the good and the beautiful. This essentially spiritual orientation becomes dominant in a person’s life and activates more fully the developing capacities to know, to love and to exercise free will .

Main human spiritual powers (table 1) leads to a higher level of integration of cognitive, volitional and affective capacities and to a greater consistency between what a person knows, what they love and the real-life choices they make. It fosters greater engagement with life and, hence, spurs structural cognitive development, resulting in an expansive and progressively more empowered consciousness throughout the lifespan [6].

Table 1

Development of human spiritual powers in relation to primary human concerns (by E. Mustakova-Possardt)

Primary human concerns	Main human powers		
	Knowledge	Love	Will
Self	Self-experience	Self-preoccupation	Self-control
	Self-discovery	Self-acceptance	Self-confidence
	Self-knowledge	Self-development	Self-responsibility
Relationships	Sameness of people	Acceptance of others	Competition
	Uniqueness of people	Empathy with others	Cooperation & equality
	Oneness of people	Unity	Service
Time	Present (here & now)	Primary union	Desire
	Mortality	Separation	Decision
	Immortality	Secondary union	Action

H. Gardner [3] was a pioneer of the research on multiple intelligence, but he did not include spiritual intelligence in his list of intelligences because of the difficulty to find adequate scientific criteria to measure it. Soon many studies were undertaken to investigate this fundamental aspect of human life scientifically and develop ways to improve spiritual competencies.

D. Zohar and I.Marshall [12] presented the term “ spiritual intelligence” and developed this concept empirically. Authors defined this term as the “intel-

ligence with which we access our deepest meanings, purposes, and highest motivations". "It is the intelligence that makes us whole, that gives us our integrity. It is the soul's intelligence, the intelligence of the deep self. It is the intelligence with which we ask fundamental questions and with which we reframe our answers"[12].

D. Zohar and I. Marshall have identified 12 qualities of spiritual intelligence:

1. 1. Self-awareness, which means the ability of knowing what somebody believes in and values, and what deeply motivates him or her.

2. Spontaneity as an ability of living in and being responsive to the moment.

3. Being vision- and value-led means acting from principles and deep beliefs, and living accordingly.

4. 4. Holism suggests seeing larger patterns, relationships, and connections and having a sense of belonging.

5. Compassion suggests having the quality of "feeling-with" and deep empathy.

6. Celebration of diversity means valuing other people for their differences, not despite them.

7. Field of independence, which means standing against the crowd and having one's own convictions.

8. Humility suggests having the sense of being a player in a larger drama, of one's true place in the world.

9. Tendency to ask fundamental "Why?" questions suggests needing to understand things and get to the bottom of them.

10. Ability to reframe means standing back from a situation or problem and seeing the bigger picture and seeing problems in a wider context.

11. Positive use of adversity suggests learning and growing from mistakes, setbacks, and suffering.

12. Sense of vocation means feeling called upon to serve, to give something back.

R. Emmons [2] describes spiritual intelligence as "the adaptive use of spiritual information to facilitate everyday problem solving and goal attainment". Author proposed the following five components of spiritual intelligence and removed the last one as it is more of a behavior than an ability. The components of spiritual intelligence are:

1. The capacity to transcend the physical and material.

2. The ability to experience heightened states of consciousness.

3. The ability to sanctify everyday experience.

4. The ability to utilize spiritual resources to solve problems.

5. The capacity to be virtuous.

K. Noble [8] adds two more abilities to this list:

1. The realization that physical reality is included in a multi-dimensional reality which people interact, consciously or unconsciously;

2. The conscious desire for psychological health, implying not only personal well-being, but also the common good.

K. Noble defines spiritual intelligence as innate ability, which can affect personal growth. The spiritual experience that leads to positive changes in self-perception is transformed into a spiritual intelligence and allows people in an emergency to control the situation, maintaining mental health. Singling out certain aspects of the spiritual faculties, K. Noble connects self-knowledge, self-control, self-control and self-improvement as the ability to use their inner experience of self-development. Thus, based on the concept of "spiritual experience," K. Noble seeks to reveal its contents via such aspects as the ethical-existential (non-pecuniary), the transcendental, the mental (including creativity) and self-regulation.

F. Vaughan [10] defines spiritual intelligence as a link between the transpersonal, the "Self" and the spirit. The author emphasizes the need for a holistic approach to the study of spiritual intelligence, which is reflected in man's relation to the world in the form of wisdom, compassion and moral action.

C. Wigglesworth defines spiritual intelligence as "the ability to act with wisdom and compassion while maintaining inner and outer peace (equanimity), regardless of the circumstances" [11]. Author proposed 21 qualities in four quadrants that comprise the competencies of awareness and mastery in the realms of the subjective and the objective (table 2).

Table 2

Patterns of qualities that comprise the competencies of awareness and mastery in the realms of the subjective and the objective (by C. Wigglesworth)

<p><b>Higher Self/ego self Awareness</b></p> <ol style="list-style-type: none"> <li>1. Aware of own world view</li> <li>2. Aware of life purpose</li> <li>3. Aware of values hierarchy</li> <li>4. Complexity of thought</li> <li>5. Aware of ego and higherself</li> </ol>	<p><b>Universal awareness</b></p> <ol style="list-style-type: none"> <li>1. Aware interconnectedness</li> <li>2. Aware of other world views</li> <li>3. Breadth of time perception</li> <li>4. Aware of perception limits</li> <li>5. Aware of Spiritual laws</li> <li>6. Experience of oneness</li> </ol>
<p><b>Higher Self/ego self Mastery</b></p> <ol style="list-style-type: none"> <li>1. Commitment to Spirit, Growth</li> <li>2. Keeping spirit in charge</li> <li>3. Living purpose and values</li> <li>4. Sustaining faith</li> <li>5. Seeking guidance</li> </ol>	<p><b>Spiritual presence(social Mastery)</b></p> <ol style="list-style-type: none"> <li>1. Wise teacher of spirit</li> <li>2. Wise change agent</li> <li>3. Compassionate/wise decisions</li> <li>4. Calming healing presence</li> <li>5. Align ebb and flow of life</li> </ol>

D.B. King defines spiritual intelligence as a set of adaptive mental capacities based on non-material and transcendent aspects of reality, specifically those that: "...contribute to the awareness, integration, and adaptive application of the nonmaterial and transcendent aspects of one's existence, leading to such outcomes as deep existential reflection, enhancement of meaning, recognition of a transcendent self, and mastery of spiritual states" [5]. Author proposes four core abilities or capacities of spiritual intelligence:

1. Critical Existential Thinking is the capacity to critically contemplate the nature of existence, reality, the universe, space, time, and other existential/metaphysical issues; also the capacity to contemplate non-existential issues in relation to one's existence.

2. Personal Meaning Production is the ability to derive personal meaning and purpose from all physical and mental experiences, including the capacity to create and master a life purpose.

3. Transcendental Awareness is the capacity to identify transcendent dimensions/patterns of the self (i.e., a transpersonal or transcendent self), of others, and of the physical world (e.g., non-materialism) during normal states of consciousness, accompanied by the capacity to identify their relationship to one's self and to the physical.

4. Conscious State Expansion is the ability to enter and exit higher states of consciousness (e.g. pure consciousness, cosmic consciousness, unity, oneness) and other statestrance at one's own discretion (as in deep contemplation, meditation, prayer, etc.) [5].

W.F. Diedrich defined spiritual intelligence as choosing between the ego and Spirit (Higher Self)". This definition is based upon the root words: spiritus, meaning breath. Spirit is the breath of life. Intelligencia, meaning "to choose between". There are three major aspects of spiritual intelligence. This capacity involves:

1. Identifying with one's Higher Self or Spirit rather than with the ego. That is, you are not your body, your problems, your past, your finances, your job, your gender, or your ethnicity. These are each roles person plays. A person is a spiritual being having a human experience.

2. Understanding Universal Law—Cause and Effect. Spiritual Intelligence means that person takes responsibility for his/her life, situation, and for himself / herself. Person recognizes that he or she is the creator of life and that his/her thinking, beliefs, and assumptions create his/her world.

3. Non-attachment. As a spiritual being person is unattached to outcomes, forms, or experiences. Well-being comes from within his/her, by way of the spiritual identity [4].

R. Griffiths defines spiritual intelligence as a higher dimension of intelligence that provides access to advanced capabilities. SQ replaces the ego with

the soul, both as the seat of identity, and as the governor of intelligence quotient (IQ) and emotional intelligence quotient (EQ). His research clarifies how spiritual intelligence regulates IQ and EQ: "SQ regulates IQ and EQ by replacing the feeling of separation with an awareness of the connection between everything. Instead of feeling isolated and separate, SQ feels the unity that binds everything together. Consequently SQ exercises IQ and EQ from an integral perspective beyond ego. When SQ is not active, IQ and EQ are used to fulfill the desires of the ego. But when SQ is active, IQ and EQ are used to express the qualities of the soul, in the form of wisdom, compassion, integrity, love, creativity, and peace" [4].

G. Ozhiganova by comparing the concepts of "spiritual power" and "spiritual intelligence" in the Russian and Western psychology, can conclude three pillars of spirituality:

1) moral, including a system of "virtuous" behavior, the higher values and meanings of life, the ability to love, compassion, friendliness, empathy, which is the basis of both secular and sacred spirituality stained. This also includes self-regulative aspect (self-awareness, self-control, self-improvement);

2) the mentality, associated with the psychological concept of "power". It also deals with the various mental processes (from the perception to the complex creative work) and particular mental states (altered states of consciousness);

3) transcendental, associated with spiritual experiences, states and experience at various levels (including religious), and open the way to higher stages of spiritual development [9].

E. Mustakova-Possardt's research shows, that the construct of optimal moral consciousness and spiritual intelligence, understood as a consciousness that brings systemic thought and an engaged dialogical relationship to reality from a place of unity of mind and heart, of integration of high levels of knowledge, love and will, provides a normative framework for rethinking education. It allows us to examine the strengths and limitations of current educational models in the historical context of an emerging global society and to explore possibilities for a new level of educational integration which can meet the challenges of our world [6].

Author's proposal for the re-envisioning of education addresses the issue on a paradigmatic level. Comprehensive suggestions for strategies of implementation across the curriculum would have to be the focus of a separate discussion, since a premature rush for piecemeal problem-solving may end up obscuring the main point of this proposal, namely that it is our philosophy of education and concept of a human being and of optimal development that have to be rethought in order for substantive educational change beyond specific palliative measures to take place [6].

### **Conclusions.**

We can conclude that the development of critical moral consciousness is the basis for the formation of a mature spiritual personality. Spiritual intelligence is a way to achieve the higher states and includes as inherited quality and abilities developed during the life. The research's results of W.F. Diedrich, R. Emmons, H. Gardner, R. Griffiths, D.B. King, G. Ozhiganova, C. Wigglesworth, D. Zohar and I. Marshall and others confirm the importance of the assumption that spirituality in modern society – the essential component of a person's life. Different approaches to the study of the phenomenon of person's spirituality reveals the depth of the problem and allow to achieve the sameness of the views in the formation of the unified field of the concepts and the terms.

A serious consideration of this questions reveals that dominant educational paradigms do not explicitly recognize as an educational goal the cultivation of the spiritual powers of the heart in harmony with the cultivation of minds, but define a much narrower rationalistic focus, the heritage of the materialism of the Enlightenment. To the extent that good education happens, it is the result of often unappreciated individual educators going far above and beyond their defined goals and objectives and setting out to cultivate hearts through love and personal example. With industrialization, the main purpose of education has evolved into something much different from developing human potential. The focus is on the developing of skills relevant to national economic and social goals.

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