

Spiritual Intelligence – Description, Measurement, Correlational Analyses

Florin Vancea*^v

*Faculty of Psychology – Pedagogy, “Spiru Haret” University,
Braşov, Romania

Abstract

At the end of the twentieth century and beginning of the twenty-first century, the new current in terms of studying the shapes of human intelligence, risen from the transpersonal psychology area, brought to the world the third type of intelligence that tends to become acknowledged (after its antecessors: cognitive intelligence and emotional intelligence): „spiritual intelligence”.

Spiritual intelligence, as defined by researchers, is strongly connected to the fulfillment of a human being’s profound need – to feel that everything has a meaning, a purpose. It is the intelligence that makes us whole and renders our integrity. It is the intelligence of the soul, the profound self-intelligence. It is the intelligence that makes us ask ourselves fundamental, existential questions and overcome the boundaries we were used to. The psychologists that discovered this type of intelligence say that its development guarantees the psychic health.

The main challenges, which occurred once we accepted the new concept, were related to the differentiation from other concepts, more or less accepted by the psychological science: spirituality and religiosity. The main difficulties encountered by researchers were to define spiritual intelligence and to build an instrument that could be able to capture it.

For these reasons, this study aimed to identify a valid instrument for the Romanian population in order to measure spiritual intelligence and to capture its significant correlations. The research was conducted on a sample of 200 subjects, by means of the SISRI-24 questionnaire, that we translated and adapted, and it demonstrated a very good validity as far as both internal and external consistency are concerned. To this end, the investigated dimensions were: transcendence, the meaning of life and creativity.

This paper opens up a new perspective of research in the field, which should involve this new concept: „spiritual intelligence”.

Keywords: spiritual intelligence, transcendence, meaning of life, creativity

^v Corresponding author: Florin Vancea, Iuliu Maniu 38, apt. 3, Braşov, Romania. Tel: 0721488264. E-mail: florin.filia@yahoo.ro

I. Introduction

Over time, the concept of intelligence, the nature of intelligence and the manifestation ways of the intelligent behavior have determined controversies among people of different specializations and orientations. Generally, the term of intelligence has been known and adopted since ancient times, both in natural language and classical or scientific literature. It denotes the power and function of the mind to establish and to make connections between connections: it is what inter-legere suggests, by combining two meanings - one of distinguishing between and one of connecting (collecting, putting all together). Nowadays, nobody argues anymore the fact that there is a rational, emotional and, more recently, a spiritual intelligence. The existence of the latter is supported by the latest scientific researches and discoveries in many fields, including neurology.

At the end of the twentieth century and the beginning of the twenty-first century, the revolutionary EQ current, had not yet grown old, when researchers anticipated that it would be integrated into a whole new concept. It appeared due to researchers, who felt there was something else besides the two intelligences. The new current rose from the transpersonal psychology area and brought the third type of intelligence, „*spiritual intelligence*”, to the world.

Spiritual intelligence, as defined by researchers, is strongly connected to the fulfillment of a human being's profound need – to feel that everything has a meaning, a purpose. It is the intelligence that makes us whole and renders our integrity. It is the intelligence of the soul, the profound self-intelligence. It is the intelligence that makes us ask ourselves fundamental, existential questions and overcome the boundaries we were used to. The psychologists that discovered this type of intelligence say that its development guarantees the psychic health. They show that spiritual intelligence has nothing to do with the religious phenomenon. However, it only represents a way of bringing together, in a scientific framework, the concepts that Asian philosophies and others have known and developed for millennia.

The term of „spiritual intelligence” was invented by Zohar Danah and was presented in one of his volumes from 1997. Initially, Zohar studied physics and philosophy, with subsequent in-depth studies in philosophy, religion and psychology. The term was developed by this author together with psychiatrist and psychotherapist Ian Marshall in 2000, when they published the volume *SQ: Spiritual intelligence, The Ultimate intelligence*, which was also translated in Romanian in 2011. Later on, other researchers

approached this topic: Robert Emmons (2000), Tony Buzan (2001), Kathleen Noble (2000/2001), Frances Vaughan (2002), Stephen Covey (2004), Cindy Wigglesworth (2004/2008) and David B. King (2007).

According to Zohar and Marshall, *spiritual intelligence*, SQ, is „...the intelligence that helps us approach and solve the problems related to significance and values; the intelligence, which allows us to place our actions and lives in a much wider, richer and meaning-giving context; the intelligence, which allows us to evaluate why a life path is more significant than another” (Zohar, Marshall, 2009, pg. 16)

The authors show that the two intelligences known until now, IQ and EQ, cannot fully explain the complexity of the extremely rich human intelligence, especially at an imaginative level, neither separately nor together. Both types of intelligence, IQ and EQ, have an adaptive function and they act inside some boundaries, playing a „finite game”. On the other hand, SQ has a transformative function. It allows people to be creative, to change the rules and modify the situations. By acting upon limits and boundaries, SQ allows the change of the situation, thus making the people participate in an „infinite game”.

In addition, Zohar and Marshall show that SQ reunites and integrates the other two types of intelligence and support this statement with the presentation of several researches, most of them from the field of neurobiology. Their conclusion is that SQ operates from the center of the brain, from the area of the integrating cerebral functions. SQ is related to this transcendent function that allows the human to become a whole and to have a center. The tertiary process represented by SQ unifies, integrates and has the capacity to transform the materials brought by the primary and secondary processes, represented by IQ and EQ. SQ facilitates the dialogue between reason and emotion, between mind and body. It is the side that offers the human a base for growth and development and confers an active, unifying and meaning-giving center to the self.

In agreement with Zohar and Marshall, Stephen Covey claims that spiritual intelligence is the central aspect of all the other types of intelligence, because it constitutes the source of their guidance. (Covey, Stephen, 2004, pg. 53)

Zohar and Marshall introduced 12 qualities of the SQ. They come from the main qualities that define complex adaptive systems. In biology, complex adaptive systems are living systems that create order from chaos, defying the laws of entropy. These principles are:

1. Self-awareness: the capacity to know my own beliefs and supreme values, as well as what motivates me profoundly;
2. Spontaneity: the capacity to be receptive to every moment, to be flexible and adaptable;
3. To live according to profound values and principles;
4. Holism: capacity to see the whole, wider connections and relationships, as well as the feeling of belonging to a bigger whole;
5. Compassion: the capacity to be sensitive towards the others and to have profound empathy;
6. Diversity celebration: valuing the differences between people;
7. Independent spirit: to stand against others' opinions and to have your own beliefs;
8. Humbleness: the feeling of being a small player in a bigger, universal drama;
9. The tendency to always ask „Why?": the need for understanding the depth of things and to search for fundamental answers;
10. The ability to re-signify situations, events, emotions, to create new situations;
11. Positive attitude against adversities: the capacity to learn and grow from mistakes, failures and sufferings;
12. To have the feeling of a purpose in life, a meaning in serving humanity.

Frances Vaughan (2003), PhD in psychology and psychotherapist, is another great author interested in spiritual intelligence. In her works, she states that SQ goes beyond the conventional psychic development. In addition to self-awareness, it also involves the acknowledgement of our relationship with transcendent, every other being and the entire earth. She believes that SQ opens up the heart, enlightens the mind and inspires the soul, connecting the individual human psyche to the being's basic layer itself. SQ can be developed through practice and can help a person distinguish reality from illusion. In any culture, it is expressed as love, wisdom and being at the service of others.

The concept of spiritual intelligence, as outlined in transpersonal psychology, is very close to the one of spiritual maturity. To Vaughan, spiritual maturity is an expression of spiritual intelligence and it subsumes a certain degree of emotional and moral maturity as an ethical behavior. Spiritual maturity involves wisdom and compassion towards the others, regardless of beliefs, sex, ethnical origins, as a sign of respect towards any form of life. It also implies a sense of introspection and understanding, based on the desire to recognize illusions, to separate from what is

ephemeral and to clarify the questions related to existential freedom and death. It implies the connection between the inner and the outer life, the actions at humanity's service. To be aware of oneself is essential for the development of spiritual maturity.

Frances Vaughan did not give a definition for the concept of spiritual intelligence. However, she presented some aspects that should be taken into account when trying to define SQ. These aspects are: Intuition; Openness towards contemplative knowledge; The capacity to look at things from multiple perspectives, refinement of perceptions; freedom of reason, reexamining beliefs and conceptions regarding reality; Spiritual seeking and practice; Judgment; Holistic view; Respect for all beings, accepting differences; The capacity to love – to receive and give love; Unselfishly putting yourself at the service of others, kindness, generosity; Compassion; The power to forgive; Aesthetical sensitiveness, valuing beauty; Humbleness; Integrity, living your life according to spiritual values and being consistent in following them; Wisdom; Cultivating authenticity and self-consciousness: Courage; Inner peace; Self-control.

The neurological bases of human intelligences

Researches in the neurological field give scientific value to all the new concepts occurred in psychology. The following ideas are based on several studies and neurological researches mentioned in the volumes signed by D. Goleman (2001) and Zohar and Marshall (2011).

During millions of years of evolution on the planet, the human's brain has been growing, developing from the base to the top. The most primitive part of the brain is the brainstem, located around the tip of the bone marrow. It adjusts the main functions of life, breathing, the metabolism of the internal organs and it controls stereotypical reactions and movements. It was programmed to ensure survival and cannot be taught something else. After a while, from this primitive brain, emotional centers began to develop towards the anterior side. After millions of years of evolution, from these emotional areas, the neo-cortex and the thinking centers were formed. Therefore, the emotional brain emerged before the rational one. However, even the emotional brain had its own evolution process. The first form of the emotional brain was the olfactory lobe, due to the major importance of the smell in survival. From this olfactory lobe, the newer forms of the emotional brain began to develop – the limbic system, in the shape of circles surrounding the brainstem. This allowed the occurrence of emotions. The two key zones of the limbic brain are the hippocampus and the amygdala. The amygdala

seems to be the base of the emotional system and the „emergency service”. It solves emergency situations and emotional crises. Due to the fact that the neo-cortex was subsequently built over the emotional brain, the latter has many neuronal networks all over the brain and therefore, a great power. Emotional explosions have the capacity to block, to inhibit the rational part of the brain. The neo-cortex, which is the center of thinking, had its own evolutions. The last to develop were the prefrontal lobes, critical for the rational abilities of the self. These lobes proved to have an important role in emotional intelligence.

The power of intelligences comes from the size and strength of the neuronal connections between different parts of the brain and at the level of the entire cerebral system. Research showed that emotional intelligence was based on the connection between the limbic system, especially the amygdala, and the prefrontal lobes. When this connection is strong, the human has a greater emotional intelligence. When the connection is weak or even nonexistent, we practically cannot talk about emotional intelligence, because the individual's reactions are purely emotional, dictated by the amygdala.

Zohar and Marshall's study shows that there are three intelligences and three types of thinking: cognitive intelligence, correspondent with serial thinking, emotional intelligence, correspondent with associative and parallel thinking and, finally, spiritual intelligence, correspondent with unitive (unifying, integrative) thinking.

Cognitive intelligence (IQ) is a type of serial thinking. It is a linear and logical thinking. The brain is capable of such thinking due to the nervous networks, also called neural tracts, which function in series. It is a goal-oriented thinking. It allows the planning and organization of activities. It has great accuracy, as it is reliable and precise. It does not tolerate shades and ambiguities.

Emotional intelligence (EQ) is a type of associative and parallel thinking. Associations allow strong connections between one emotion and another, between corporal emotions and sensations, between emotions and environment stimuli. The brain is capable of such thinking due to the numerous associative neuronal networks found in all its areas. As opposed to the series neuronal tracts, which are incapable of learning, because they are conditioned by rules and programs, associative neuronal networks have a great capacity to learn from experience. However, the accuracy of this thinking is weaker.

Spiritual intelligence (SQ) is the type of integrative, unifying thinking, called by Zohar and

Marshall *unitive thinking*. Spiritual intelligence is transformative. It is the meaning-giving and context-creator intelligence. It has a very creative, pre- visionary and intuitive character.

Due to this intelligence, the human perceives every object or situation in a unitary and holistic way. It is an ability to capture the general context that bonds together the component parts. It is the essential feature of consciousness.

The brain is made of multiple independent „specialized systems”, each of them processing a certain type of perception and experience. However, consciousness understands everything as a whole; it has a unified perceptive field. In neurology, psychology and philosophy, the problem regarding the brain's capacity to unify the disparate perceptive experiences is known as the „integrality matter”.

Rodolfo Llinas's research, conducted by means of magnetoencephalography showed that the neurological base of this integrative thinking was represented by the 40 Hz neuronal oscillations, present all over the brain. These oscillations cover the entire cortex, moving as waves, from the anterior towards the posterior side. The presence of these oscillations in all areas of the brain confers it the integrative and transcendental capacity. These 40 Hz oscillations prove the presence of consciousness in the brain and the fact that it is an intrinsic state of the brain, rather than a simple secondary effect of sensorial experiences.

II. Methods

The aim of this research is to investigate spiritual intelligence from the point of view of its measurement possibilities in correlation with different personality variables.

Objectives

O.1. To identify a proper instrument for measuring spiritual intelligence, translate and adapt it for a sample of students from different faculties.

O.2. To analyze the relationships between spiritual intelligence and different aspects of personality such as transcendence, meaning of life and creativity.

Work hypotheses

H.1. A high level of spiritual intelligence is correlated with a high level of transcendence.

H.2. A high level of spiritual intelligence is correlated with a high level of a meaning-oriented life.

H.3. A high level of spiritual intelligence is correlated with a high level of creativity.

The study sample

The quantitative-type research was conducted by means of a sample of 200 students from different

faculties in Brasov, aged 18-45. The gender distribution of the sample was: 39% males and 61% females.

The work instruments of the statistical-quantitative study were:

a. The SISRI-24 questionnaire (The Spiritual Intelligence Self-Report Inventory – King, 2008)

The author of the instrument defines spiritual intelligence as a set of capacities that contributes to the entire consciousness, the integration and adaptive application of the nonmaterial and transcendental aspects of one's own existence, leading to results such as the profound existential reflection, developing the meaning of life, acknowledging the transcendence of the self, the control of the spiritual states (King, 2008; King & DeCiocco, 2009). The inventory implies a structure with four dimensions of the spiritual intelligence: critical existential thinking (CET), personal meaning production (PMP), transcendental consciousness (TC) and consciousness state expansion (CSE).

Critical existential thinking implies the capacity to critically contemplate the meaning and significance of life and other metaphysical existential aspects (for example reality, universe, space, time, death). It is similar to Garden's definition of spiritual intelligence.

Personal meaning production refers to the capacity to build personal meaning and purpose in all mental and physical experiences. Just like the critical existential thinking, personal meaning is frequently described as a component of spirituality.

Transcendental consciousness implies the capacity to perceive the transcendent dimensions of the self or the external ones: others' dimensions, dimensions of the physical world (for example non-materialism, interconnection) during normal wakefulness state. Transcendental consciousness is a key component of spiritual intelligence, defined as the ability to feel a spiritual dimension of life, a diffuse and general meaning of reality, placed beyond the usual sensorial knowledge (King & DeCiocco, 2009).

The consciousness state expansion is the capacity to enter, when desired, in extended states of consciousness (for example pure consciousness, cosmic consciousness, unity). From the psychological point of view, the distinction between transcendental awareness and consciousness state expansion is very well argued. While transcendental awareness takes place during the wakefulness state, the consciousness state expansion implies the capacity to transcend the wakefulness state and to enter spiritually profound states. Meditation and relaxation are techniques that facilitate the access to these consciousness states.

The scores from the four subscales are summed up, thus obtaining a global score, as an indicator of spiritual intelligence. For each scale, high scores represent high levels of spiritual intelligence. The research conducted using the original form of the instrument reports very good psychometric qualities, with alpha Cronbach coefficients between 0.80 and 0.90 (King & DeCiocco, 2009).

b. Meaning in Life Questionnaire – MLQ (Steger, 2006)

Meaning in Life Questionnaire consists of 10 items, evaluated on a Likert scale in 7 steps and it measures two dimensions: the presence of the purpose in life and the search for the purpose. The total score indicates the purpose of life. The „Presence of the purpose in life” subscale evaluates the extent to which participants feel that their lives have a meaning. The „Search for the purpose” subscale evaluates the extent to which participants are motivated and involved in finding their purpose in life. The two scales are additive, meaning that the scores in the Presence and Searching scales are summed up, thus obtaining a global score as an indicator of the purpose in life, where high scores indicate a meaning-oriented life.

c. Spiritual Transcendence Scale (STS-24 – Reker, 2003)

Spiritual transcendence represents a multidimensional motivational-emotional construct that refers to the desire of seeking and obtaining a significant integration with the self (inner connection), with other persons (human compassion) and with the sacred forces outside the self (connection with nature). The Transcendence scale has three subscales: inner connection, human compassion and connection with nature. The scores of the three subscales are summed up, thus obtaining a global score, as an indicator of spiritual transcendence.

d. The creative attitudes questionnaire, authors: Mihaela Roco, J.M. Jaspard

The questionnaire measures 16 creative attitudes, containing 50 items with 5 answer possibilities each. The 16 creative attitudes are: Energy, Focus, Orientation towards new, Ideas argumentation, Independence, Nonconformity, Confidence in one's own strengths, Moral values, Orientation towards a remote future, Finalization, Risk, Preference, Attraction to difficult problems, Diversity of interests, Spiritual values, Practical Values, Lie scale.

III. Results

1. The analysis of the psychometric qualities of the SISRI-24 questionnaire

The SISRI-24 questionnaire for the measurement of spiritual intelligence was translated and adapted for the Romanian population and applied to the previously mentioned study sample. The

psychometric qualities were analyzed in order to demonstrate that they were preserved after translation and were similar to the ones declared by the author for the original version. After processing, it was proved that the results concerning the internal consistency were similar to the ones reported for the original version (King, 2008) (Table 1).

<i>Dimension</i>	<i>Alpha Cronbach Coefficient</i>	<i>No. of items</i>
Critical existential thinking	0,74	7
Personal meaning production	0,76	5
Transcendental consciousness	0,84	7
The consciousness state expansion	0,85	5
Spiritual intelligence	0,92	24

Table 1. The consistency coefficients of the SISRI-24 questionnaire.

Table 2 presents the positive and statistically significant correlations (at the 0.01 threshold) obtained

between the four dimensions on the one hand and the overall score of spiritual intelligence on the other hand.

<i>No.</i>	<i>Dimension</i>	<i>1</i>	<i>2</i>	<i>3</i>	<i>4</i>	<i>5</i>
1	Critical existential thinking	1	0,43**	0,76**	0,51**	0,84**
2	Personal meaning production		1	0,57**	0,41**	0,66**
3	Transcendental consciousness			1	0,71**	0,92**
4	The consciousness state expansion				1	0,81**
5	Spiritual intelligence					1

Table 2. The correlations between dimensions of the SISRI-24 questionnaire.

In order to verify the normality of the distribution of the variables included in the research, the descriptive statistical indicators were calculated for all the continuous variables. The analysis of the asymmetry and vaulting indicators shows normal distributions. (Table 3)

<i>Dimension</i>	<i>Minimal</i>	<i>Maximal</i>	<i>Mean</i>	<i>Standard deviation</i>	<i>Asymmetry</i>	<i>Vaulting</i>
Critical existential thinking	2	27	17,66	5,14	-0,28	-0,29
Personal meaning production	4	16	11,45	2,96	-0,55	-0,37
Transcendental consciousness	2	28	17,76	5,81	-0,44	-0,17
The consciousness state expansion	0	20	9,54	4,5	-0,08	0,11
Spiritual intelligence	8	88	56,43	15,35	-0,31	0,11

Table 3. Descriptive indicators for the dimensions of the SISRI-24 questionnaire (N=200)

2. The analysis of the spiritual intelligence correlations

a. Verifying hypothesis I.1. A high level of spiritual intelligence is correlated with a high level of transcendence.

The obtained results are presented in table 4. Hypothesis I.1. was confirmed.

	Inner connection	Human compassion	Connection with nature	The Transcendence
Critical existential thinking	,395**	,418**	,307**	,414**
Personal meaning production	,472**	,440**	,201	,429**
Transcendental consciousness	,599**	,616**	,430**	,618**
The consciousness state expansion	,442**	,529**	,345**	,484**
Spiritual intelligence	,580**	,613**	,406**	,595**

Table 4. Correlations between the dimensions of spiritual intelligence and the ones of transcendence.

b. Verifying hypothesis I.2. A high level of spiritual intelligence is correlated with a high level of a meaning-oriented life.

The obtained results are presented in table 5. Hypothesis I.2. was confirmed.

	Presence of the purpose in life	Search for the purpose	Meaning-oriented life
Critical existential thinking	,157	,217*	,253*
Personal meaning production	,548**	,220*	,522**
Transcendental consciousness	,216*	,308**	,358**
The consciousness state expansion	,201	,238*	,323**
Spiritual intelligence	,299**	,300**	,413**

Table 5. Correlations between the dimensions of spiritual intelligence and the ones of meaning in life.

c. Verifying hypothesis I.3. A high level of spiritual intelligence is correlated with a high level of creativity.

The values of the Pearson correlation coefficients indicate the fact that there is a positive, significant correlation, $r=0.369$ ($p<0.01$). Therefore, hypothesis I.3. was also confirmed.

IV. Discussion

Spiritual Intelligence is the central part of all types of intelligence, the core of intelligences, which has a coordinating role in this system. It is the intelligence situated in a profound part of the being, connected to the wisdom beyond the ego. Due to spiritual intelligence, we have access to our transcendent dimension. It is the intelligence with the aid of which we do not only acknowledge the existent values, but we also discover new ones in a creative way. Therefore, it gives creativity another value, another perspective. These were the reasons why we used in the present study a complex validation analysis of the SISRI-24 questionnaire, when searching for a proper instrument that could measure spiritual intelligence. In the first stage of this analysis, a very good internal consistency of the items was highlighted for the study sample belonging to our country.

The Alpha Cronbach coefficient obtained for the total scale was 0.92. At the same time, the correlations obtained between subscales on the one hand, and between subscales and the total scale on the

other hand, have very high values, which indicate significant positive correlations.

In order to determine the external consistency, we used an analysis of correlations between the total scale and the subscales of the questionnaire on the one hand and three variables on the other hand, two of which represent the main constitutive dimensions of the scale (the meaning of life and transcendence).

The third variable we studied in relation to spiritual intelligence was creativity, the constructive-transformative dimension of personality, which ensures not only evolution and performance, but also the human's survival, by helping him keep up the pace with the kaleidoscopic changes of today's world.

Creativity was attributed to emotional intelligence and spiritual intelligence. In Maslow's opinion, „greatly increased creativity”, as a dimension of psychic maturity, is a creativity of superior level, which he called „integrated creativity”. This creativity, which comes from the encounter between the primary and secondary processes and their integration, is an expression of the actualization of the self. According to Maslow, it is equivalent to healing an internal fracture and it enables the person's unification. It is not a creativity that targets the person's adaption (specific to emotional intelligence), but a general creativity that reaches all the individual's dimensions. We can state that it is the creativity, which allows the person to modify situations, to overcome the

boundaries of some life contexts. It is a characteristic related to the vast human potential.

„... It is as if creativity, as an expression of the actualization of the self, would almost be synonymous with the essence of humanity or with a sine qua non aspect, a defining characteristic of it” (Maslow, 2007, pg. 330). To this end, we can talk about a creativity dimension that belongs to spiritual intelligence.

The results obtained from these analyses are:

- Positive and highly significant correlation between the variables concerning the meaning of life:

The „personal meaning production” (measured by the SISRI-24 questionnaire) is correlated with:

- „the presence of the meaning” (measured by the Meaning in Life Questionnaire): $r=0.548$ ($p<0.01$).

- „the search for the meaning” (measured by the Meaning in Life Questionnaire): $r=0.220$ ($p<0.05$).

- „meaning-oriented life” (measured by the Meaning in Life Questionnaire): $r=0.522$ ($p<0.01$).

- Positive and highly significant correlation between the variables concerning transcendence:

„Transcendent consciousness” (measured by the SISRI-24 questionnaire) is correlated with:

- „inner connection” (measured by the STS-24 questionnaire): $r=0.599$ ($p<0.01$).

- „human compassion” (measured by the STS-24 questionnaire): $r=0.616$ ($p<0.01$).

- „connection with nature” (measured by the STS-24 questionnaire): $r=0.430$ ($p<0.01$).

- „transcendence” (measured by the STS-24 questionnaire): $r=0.618$ ($p<0.01$).

- Positive and highly significant correlation between „spiritual intelligence” (measured by the SISRI-24 questionnaire) and creative attitude (measured by the Creative Attitudes Questionnaire – Mihaela Roco, J.M. Jaspard): $r=0.369$ ($p<0.01$).

The results entitle us to state that this SISRI-24 questionnaire is valid and can be successfully used in research. We can also state that spiritual intelligence facilitates creativity, as Zohar and Marshall (2009) showed.

V. Conclusions

The present research aimed to prove the very good psychometric qualities of the instrument used in the evaluation of spiritual intelligence (the SISRI-24 questionnaire), which ensures a high degree of reliability regarding the results obtained in this study and also the future results that will be obtained with this instrument. These aspects are so important that in foreign literature the difficulty of building evaluation instruments of the psychological dimensions of spirituality is actually mentioned (Reker, 2003).

The validity of the adapted and translated version of the SISRI-24 questionnaire (*The Spiritual Intelligence Self-Report Inventory* – King, 2008) was demonstrated by the analysis of the internal and external consistence of the items. In this analysis, the following dimensions were taken into account:

- Transcendence
- The meaning of life
- Creativity

These results pave the way for different studies implying this newly arrived concept of spiritual intelligence in the general landscape of psychology and in the field of intelligences study in particular.

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