

FROM EMOTIONAL TO SPIRITUAL INTELLIGENCE IN PUBLIC ADMINISTRATION

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ABSTRACT: *This paper aims at underlining the existence of various types of intelligence (rational IQ, emotional EQ, spiritual SQ), representing an argument for the fact that the intelligence of „to feel” (EQ) taken to perfection triggers the qualitative jump towards the intelligence of „to be” (SQ). The paper presents at the same time the results of an empiric study done within the public administration by applying some emotional and spiritual intelligence tests.*

KEY-WORDS: *intelligence, intuition, empathy, energetic communication, integration, harmonization, self coherence*

JEL CLASSIFICATION: *K 0*

1. INTRODUCTION

The early twentieth century brought the first tests that are similar to the modern intelligence tests by the researches of the renowned French psychologist Alfred Binet (1905-1911), followed by the introduction of the intelligence quotient (IQ) by the American Lewis Terman, who had a remarkable contribution to the accomplishment of the intelligence scale Stanford-Binet (1916). Currently we are in full revolution of the intelligence and of the concept, where a rich terminology comes to demonstrate the concern of researchers from various fields of knowledge to discover new dimensions of the human intelligence. Thus, today we are talking not only about *cognitive intelligence*, but also about *emotional intelligence*, *practical intelligence*, *social intelligence*, *spiritual intelligence*, *quantum intelligence*, *transpersonal intelligence*, the new intelligence, the latter seeming to gain increasingly more ground thanks to their role in the fight for the accomplishment of the human being. Faced with this real explosion of studies on intelligence, we can infer that the list of types of intelligence is far from being completed. Regarding the aim of these searches, we believe that it can only be one focused on the MAN, on his future in a knowledge society, on an effective management of resources with

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which he is naturally endowed. The man of the future must be one really improved, permanently engaged in a struggle for knowledge and the potential available for self-improvement and, why not, for perfection – the specific state of the Deified Man.

Further on, I will address the two aforementioned types of intelligence – emotional intelligence and spiritual intelligence, presenting the importance of their fructification in the life build upon an organization, a community, or the society in general. The study includes the limited results of application tests within a public administration faculty, as well as conclusions drawn on this occasion.

2. EMOTIONAL INTELLIGENCE

Emotional intelligence is an essential component of human intelligence, which, through innate abilities and acquired abilities, it determinates an optimum adaptation to the environment, through an inspired management of emotions, feelings and relationships with others.

2.1. *Researches in this field; a short history*

Emerging from traditional views of intelligence patterns seen as an ability to think logically, *Howard Gardner* developed the Theory of multiple intelligences in 1983, according to which there are seven different types of intelligence that are independent of each other, each operating as a separate system in the brain after its own rules.

Table no. 1 – The seven intelligences presented by Gardner (according to Edward E. Smith, Susan Nolen-Hoeksema, Barbara L. Fredrickson, Geoffrey R. Loftus):

Type of intelligence	Description
1. Linguistic intelligence	The ability to speak, together with the mechanisms dedicated to phonology (the speech sounds), syntax (grammar), semantics (meaning) and pragmatics (the implications and the uses of the language in different situations)
2. Musical intelligence	The ability to create, communicate and understand the meaning of sounds and of the sound mechanism dedicated to creating height, rhythm and timbre (the quality of the sounds)
3. Logical-mathematical intelligence	The ability to use and evaluate the relationships in the absence of action or objects – and thus, engagement in the abstract reasoning
4. Spatial intelligence	The ability to perceive visual or spatial information, to modify and recreate visual images without reference to the original stimulus. It includes the ability to build three-dimensional images and to move and rotate these images.
5. Bodily-kinesthetic intelligence	The ability to use a part or the whole body to solve problems or to adapt products; including the control of fine and gross motor action and the ability to manipulate external objects
6. Intrapersonal intelligence	The ability to distinguish between one's own feelings, intentions and motivations
7. Interpersonal intelligence	The ability to recognize and make distinctions between feelings, beliefs and intentions of people.

Gardner started from the fact that, although conventional IQ tests provide data regarding the success skills at university exams, they are not equally accurate in terms of

later success at work or in advancement career. He concluded in 1990 that if other skills were quantified, such as interpersonal intelligence, it would come to explain why some people with brilliant results in college fail miserably in later life, while less good students become charismatic leaders. And here is a starting point for new directions in later research, one that will reveal the existence of a certain new kind of intelligence – the emotional intelligence, both „responsible” for obtaining success in life and for achieving excellence.

The concept of “emotional intelligence” was first introduced in 1985 by Wayne Leon Payne in his dissertation “A study of emotion: developing emotional intelligence”. The paper developed a rigorous theoretical and philosophical framework, helping to understand the nature and features of emotion and of emotional intelligence and being also a guide for the development of the emotional intelligence of the self and of the others, as he himself stated. Wayne Leon Payne understood through emotional intelligence an ability that involves relating creatively with the states of fear, pain and desire.

Progressing research by *Dr. Reuven Bar-On*’s outstanding contribution, considered a pioneer in the emotional intelligence field, who has been involved since 1980 in defining, measuring and applying various aspects of this new concept. He introduces the term “emotional quotient” (EQ), fundamental in assessing emotional and social factors.

Developing Howard Gardner’s concept, *John (Jack) Mayer* from the University of New Hampshire and *Peter Salovey* from Yale University defined in 1990 the term “emotional intelligence” and, together with their colleague, *David Caruso*, developed an alternative emotional test, which takes more into account the skills rather than the score itself. Mayer and Salovey identify four components of the emotional intelligence: perception and accurate expression of emotions, the ability to access and generate emotions in favor of thinking and problem solving, understanding emotions and emotional meanings, adequately managing and regulating emotions.

Based on an article published in a small academic journal by the two reminded researchers, *Daniel Goleman*, a reporter of scientific topics for the New York Times, published the book “*Emotional intelligence*” in 1995, which very quickly became best-seller worldwide. The concept is so popular internationally, and the field of emotional intelligence imposes itself from now on, as Goleman himself said, as a “paradigm of resonance”. The research enthusiastically undertook by Daniel Goleman in this field is completed by the appearance of some works, such as: “*Emotional Intelligence, the Key to Success in Life*” (1998), considered by USA Today “a deep and compelling reflection on the significance of the emotional intelligence and its crucial role into a career”; “*Emotional Intelligence in Leadership*” (2001), coauthored with Richard Boyatzis and Annie McKee, which shows how a leader’s mood and way of action have an overwhelming influence on the people he coordinates; “*Social Intelligence. The New Science of Human Relationships*” (2006), showing how people can develop their inborn skills in the field of empathy, cooperation and altruism. *Scientific Dialogues with Dalai Lama*, held at the meetings of the Mind and Life Institute, are recorded by Daniel Goleman in his books, “*Destructive Emotions*” and “*Healing Emotions*”, which complement the series of studies on emotional intelligence, bearing in their contents seeds of new intelligence, spiritual intelligence.

Today we recognize three main models for emotional intelligence:

1. *Salovey and Mayer's model*, rooted in traditional intelligence, defined through studies for over a century of IQ;
2. *Reuven Bar-On's model*, based on his studies of individual welfare;
3. *Daniel Goleman's model*, aimed at achieving performance in the workplace and at developing leadership skills within the organization.

2.2. The role of emotional intelligence within the organization

Although differently structured by researchers, areas of emotional intelligence are built around the same personal and social traits and skills and all converge to achieve peace, harmony and balance with the person themselves and with others, resulting in achieving performance in the workplace and which is very important, a happy and fulfilled life. It should be noted that the unanimous opinion of those who have studied the field is that emotional intelligence can be learnt and improved throughout life, regardless of training level, age, sex and race, political, moral or religious beliefs. To better understand all these aspects, there will be a brief analysis of what emotional intelligence represents, as currently reflected in the specialty literature.

Based on Daniel Goleman's research, we come to understand the tremendous role of intuition in managerial decision. An intuitive manager succeeds to identify what is convenient or not, in advantage or disadvantage for the organization and to reach a decision later considered inspired by reporting the results. Intuition plays an important role both in the case of an investment and in the case of selection and placement of personnel, as well as promotion of various positions involving great responsibility. The intuitive ability is in each individual. Subject to spontaneous ideas, distrust of runaway thoughts that come to our mind as a flash or the unusual simply consist in the fact that intuition may contradict reason, feeling, or habit. Or, as intuition produces errors at first, because the mind works inertially based on the logical-rational preference obtained from a prior knowledge, just our mind tends not to accept intuition. Otherwise, it would accept that until now, the mind has been functionally incomplete and inconsistent due to initial errors based on intuition. Intuition resides in every human being, everyone being able to develop the potential faculties or capacities available, becoming in this way the one who he really is – basically, making transcend personality, character or temperament. Intuition means trusting it as a new working tool of the mind and starts right here, from confidence, only that at the beginning of practicing intuition, the error of mind based intuition is high, but then it decreases more and more and faster, and it becomes the new way to decide – free will becomes preferentially intuitive.

The basic principles of intuition are the following (Kurt Tepperwein, 1999):

1. The confidence given to the inner self, the inner voice;
2. Recognizing the fact that, withdrawing into ourselves, we shall know the truth;
3. Acting according to intuitive suggestion and following up the results or the effects.

What shall we win?

1. Harmony and recovery of one's own unified self, as well as achievement of Self Coherence;
2. Inner sense of security;
3. Our real strength and confidence that it is infinite and that it's always right.

Referring to the process of interpersonal communication, it is already known that it is accomplished on four levels, as follows:

- Logical (verbal) – directly or oral, indirect or written;
- Nonverbal (gestures, mimic, body movements etc.);
- Paraverbal (tone, volume, intensity, intonation, emphasis, rhythm, speech rate, energetic load of the sound waves etc.);
- Energetic.

One can talk about *energetic communication* (or “paranormal communication”, as known in some environments) when two individuals found at close or large distances, without direct contact, based on the senses (hearing, sight, smell, taste, tactile, intuitive) can send and receive messages, without any error (Niță, Mircea, Aurel, 2002, p. 14). During the act of communication we must not only focus on the message conveyed by words, but rather on what is transmitted nonverbally and Para verbally. Specialists consider that only 7% of information is transmitted orally, about 55% is transmitted nonverbally and 38% Para verbally (A. Mehrabian, cited Niță, Mircea, Aurel, 2002, p. 10). Nonverbal and paraverbal languages can support, contradict or replace the verbal communication. It comes to the “sixth sense” the design to decode without error what is transmitted to another register, other than the verbal one.

The ability to decipher subtle messages (beyond the senses and beliefs or intimate convictions) is also based on skills such as self-awareness and self-control. If we are not able to recognize our own emotions and feelings and to manage them efficiently, we can not guess the mood of the others. “Empathy is our radar” (Goleman, Daniel, 2004, p. 135). Being empathic means first to understand people, to know how to listen and pay attention to emotional signs, to be sensitive to their points of view, and to comprehend and help the others, understanding their needs and feelings. Empathy lies in helping others to progress, to appreciate their achievements and to reward them, to provide a constructive feedback and to identify their needs for self-development, to train and provide tasks to enable those persons to progress at a specific time. Empathy is essential in guiding the public service, by identifying customers requirements and planning of products or public services depending on these requirements, by finding the means to satisfy customers and to ensure their loyalty, by providing necessary assistance and understanding their points of view, thus acting as a trusted advisor of his.

Empathy is also an ability to project oneself in the place of the other – figuratively speaking and not necessarily in the plain meaning of things -, in order to anticipate the most accurate way of reaction of the receiver, or to improve the classical decision logic of traditional-analytical type.

We should not forget the role of empathy in the negotiation process. Introspection and empathy are two factors that play a key role in influencing a negotiation process. It is particularly important to be aware both of our own personality, our needs,

Interpersonal style, as well as of the personality of the others. Our own personality and style of management communication show us how much confidence we have in the person we negotiate with, how emotional we are, or how much we want to conceal or point out.

Among the strategic management solutions that determine the success of a negotiation, necessarily lies the attempt to understand the other side, to have into consideration the negotiation partner NADA (needs, expectations, desires, and aspirations). In order to record a success it is essential to infer the other goals, needs, and attitudes, as well as his fundamental interests, because “the most satisfactory and lasting agreements are those that

address both sides, namely the area of common interest.” (Niță, Mircea, Aurel, 2003, p. 52) Among competitive negotiation approaches, we distinguish many details that perfectly inscribe on the emotional intelligence coordinates (Niță, Mircea, Aurel, 2003, p. 57-58):

- To be lucid and patient;
- To avoid excessive confidence in the adequacy position we are taking;
- To be sensitive to international negotiation styles (intercultural negotiations);
- To know when to quit;
- To create a positive climate for negotiation;
- To be flexible and accept change;
- To be honest.

A good manager is one who knows how to deal with the emotions of others. It is not enough just to feel the other, but you also have to behave tactful towards other persons' feelings, meaning to be capable of effectively managing your relationships.

As Goleman notes, many of the great performers' qualities are rooted in human talent for social coordination. This skill requires you to master the art of networking, of cultivating beneficial relationships and collaborating and cooperate to achieve common aims, to create group synergy, by cultivating team qualities such as respect, mutual assistance and cooperation, by engaging all the members in an active and enthusiastic participation, by creating a common identity for the entire team, protecting the group and its reputation. For an organization to achieve excellence in business, it must develop its own intelligence. This is where emotional intelligence comes out. “The collective emotional intelligence within an organization determines the degree its intellectual capital is realized and therefore, its overall performance. The art to enhance the intellectual capital is to orchestrate relations among people whose minds have specific knowledge and experience.” (Goleman, Daniel, 2004, p. 300-301).

3. SPIRITUAL INTELLIGENCE

Human intelligence has not yet reached its highest level. The Twenty First Century brings many challenges generated by a different organization of economical life, of political, military, religious tensions, on national scale, and also on a global scale, by a very pronounced stratification of social classes, which can anytime give rise to interpersonal, inter-group, inter-corporate conflicts. All this is accompanied by a crisis of human consciousness, manifested quite intensely against the background of the mentioned upheavals. More than ever, people at any level are concerned to find solutions for their welfare, not material, but rather spiritual. Increasingly, more questions are raised and with these, it increases the human thirst for knowledge, for new and different experiences, for that “learning of the soul” that Abraham Maslow talked about, to increase its level of deification or enlightenment. People are in search of meanings, principles, values, everything related to the universal truth.

Abraham Maslow asked himself a series of questions that also incite us today, directing us to find new meanings in the evolution of personality. Here are some of these questions:

What is hope? Why do we imagine and design the idea of paradise, a good life, the better society? What does admiration mean? What does veneration mean? How about surprise? What is the study of inspiration? How can we inspire people to work harder?

How can we inspire them to set higher goals? Why does pleasure disappear faster than pain? Are there ways to revitalize pleasure, gratification and happiness? Can we learn to appreciate the good things in our lives, instead of considering them self-evident? (Maslow, Abraham, 2007, p. 337)

We notice the concern of psychologists belonging to various currents, such as behaviorism, psychoanalyze, humanistic psychology, the efficiency of human activity, for enrichment and embellishment of life, for optimizing human personality. For a personality to reach its optimum he must achieve that wonderful state of *peace, harmony, and balance* primarily with itself (internally), then with everyone else (through manifestation of these blessings in the external environment). The change comes from within and an positively changed interior brings substantial changes in the outside world.

All these questions, search for explanation and research led up to a *new form of intelligence*, one that aims to meet the wish of fulfillment of a deep human need – *the feeling that everything has a purpose*. *The new intelligence*, called *quantum intelligence*, is built along the following coordinates:

- *Integration* of different aspects from the surrounding reality;
- *Harmonizing* intrapsychic issues with the old knowledge of various collective mentalities;
- *Ensuring self consistency*.

A new way of thinking is reached accordingly to a new Universal Consciousness of Superior, Integrator and Harmonizing type.

Quantum intelligence is also known as *spiritual intelligence*, being considered *harmony, peace and balance intelligence*. Spiritual intelligence is the area of interest for transpersonal psychology, already existing many specialists interested in investigating it: Howard Gardner, psychologist and professor at Harvard University, USA., author of the Theory of Multiple Intelligences; Frances Vaughan, psychologist, teacher, author of books and articles on psychology and spirituality, USA.; Danah Zohar, physicist, philosopher, author of the book “SQ: Spiritual Intelligence”, together with Ian Marshall – USA.; Robert Emmons, psychologist, teacher at the University of California, editor-in-chief of the Journal of Positive Psychology – USA; David B. King, assistant professor at the University of British Columbia, Vancouver, Canada; William Frank Diedrich, expert in personal transformation and spiritual development – USA.

In the book „*Spiritual Intelligence*”, published in Romania, at the Vellant Publishing House, *Danah Zohar and Ian Marshall* say there is a „God zone” in the human brain, whose activity has a contribution regarding our spiritual experiences, as well as the creative myths and mind-opening associated with them. They open us towards preconsciousness and unconsciousness, as well as towards associations of ideas rich in meaning. In a deeply spiritual manner, the two chose the *lotus, as an expression of self that could be spiritually intelligent*. The choice is of philosophical inspiration. Thus, for Hindus, the lotus represents the ultimate symbol of spiritual fulfillment, self-reproducing journey from darkness to light, just as the lotus, having its roots in darkness and mud, flourishes in the sun, embracing both the Heaven and Earth. For Buddhists, the lotus is the symbol of the nature-Buddha, found in every human heart. The lotus represents purity and excellence, the essence of human accomplishment. For Taoists, it is the Tao of Man, situated between the Tao of Heaven and the Tao of Earth. The lotus has a center too – the bud, that oriental philosophies call “the jewel in the lotus heart” (*Om mani padme hum is*

the most famous mantra with the universal significance of: Glory for the diamond in the lotus).

The authors show that SQ illuminates our path to what the mystics called “*heart’s eye*” – *intuition*. SQ is seen as a “deep form of spontaneity, an answer to the deepest point of the self and to the core of the being where that self lies. When I am extremely spontaneous, I am naturally connected with my own self, with all the others who are part of that self too, with all the universal reality which is part of that self.” (Zohar, Danah, Marshall, Ian, 2011, p. 259-260) Spontaneity is closely linked with discipline and compassion. It can be achieved by strengthening the center. Man learns to control frivolous whims and desires using methods of discipline, like meditation or prayer, through the constant practice of ability or his art, through his deep reflection and constant awareness. Self-discipline takes place through compassion, through the suffering that we endure to learn what compassion is.

Danah Zohar and Ian Marshall identify six paths to a higher spiritual intelligence: the path of duty, the path of love patronizing, the path of knowledge, the path of personal transformation, the path of brotherhood, the path of the leader in service of others.

I will analyze the *concept of leadership in service to others*, considered by authors the highest spiritual path. Through the gifts their lives and personalities are endowed with, these people have the opportunity to serve, heal and enlighten those they lead, but ultimately this path ensures great integrity. The leader in service of others must be able to obey to the greatest imaginable forces. For entrepreneurial personality types who master power and are governing people, this waiver is not available. The mere possibility that it takes place is a gift. The central energy that motivates this type of personality is the power. Correct or incorrect use and abuses of power determine how an individual goes this way in an intelligent or not intelligent spiritual way. The dark shape of the concept of leadership in service of others is represented by the tyrant, who diverts power to serve his ends or malefic purposes. Basically, it is clear and proven that the leader in service of others is ideal for a public administration employee from anywhere, from any culture or country of origin. But is there such intelligence taught in faculties with this profile?

The *seven practical steps towards a better SQ*, highlighted by Danah Zohar and Ian Marshall are:

- To become aware of where we are now;
- To feel a strong desire to change ourselves;
- To reflect which is our center and which are our deepest motivations;
- To discover and dissolve obstacles;
- To explore more possibilities to move forward;
- To devote ourselves to a particular path;
- To remain aware that there are several other paths.

To refer to several aspects of spirituality seen from the perspective of Orthodox Christianity, I chose for illustration Mircea *Vulcănescu*’ study dedicated to spirituality, which presented the meaning of this term on three existent coordinates:

1. Inner life;
2. Culture;
3. Spiritual life (according to Crainic, Nichifor, 2010, p. 157-158).

In terms of the inner life, spirituality means experiencing intense moments, regardless of the quality value of the lived spiritual content, namely: excitement, enthusiasm, passion, lyricism, pathos, tragedy and for that: sincerity and ceaseless aspiration to fully overcome. In this sense, *spiritual is the living, new and authentic man, that is a constant seeker of a new knowledge through personal experience.*

In terms of culture, spirituality means living with a purpose, living for an ideal, for a value. It's oriented to living axiological, the spiritual character being due to the dependence of the spiritual experiences of the ideal world values. In this sense, *spiritual is the man of genius, the creator and the maker of values and motives, which is also a seeker of knowledge.*

In terms of spiritual life, spirituality is eternal life, living in absolute universality, in the Holy Spirit, means ascetic and mystical life. In this case, *only the holy man is spiritual*, who lives in communion with God and who leads the unseen war against the evil in the world, meaning he correctly uses the results of the knowledge seeker. It is nothing more than the equivalent of the virtuous action of Hinduism or Buddhism.

Remaining in the spirituality area on the coordinate of spiritual life, I am convinced that for us, Romanians, one of the key factors in the transformation process of personality is rooted in our ancient faith in Zamolxis, present nowadays in Orthodox Christianity. Based on the recognized fundamental virtues – *faith, love, hope* – the Orthodox Christianity is the true source of life for Romanians, both at each individual level and also at the Romanian nation. In Christianity we can easily find the necessary levers to progress, in order to become spiritually elevated. If we look at the writings of the great Fathers of the Romanian people or of the Christian-Orthodox peoples, we shall be surprised to see how current they are, how many solutions we can find there for our souls, for the activity we are involved in, for the relationships with our peers. We should not forget that there are local Saints, national Saints and universal Saints, that are great thinkers and great practitioners of deification or enlightenment on Christ's' Path. We will certainly find a clear thinking, an overview of life, as well as those absolute spiritual values by which, if we would lay to the foundation of our lives, we would acquire peace, harmony, and balance, we should become people of integrity, we should gain the courage to express and act freely. We would build our future exclusively on good principles, truth, justice, beauty and we would leave behind the passions, namely we would increase our virtues and relieve all suffering.

4. APPLICATIONS OF EMOTIONAL AND SPIRITUAL INTELLIGENCE IN PUBLIC ADMINISTRATION

4.1. The emotional intelligence test

The emotional intelligence test is adapted by Mihaela Roco, professor at the Psychology and Education Sciences Faculty at the University of Bucharest, after tests of emotional intelligence belonging to Reuven Bar-On and Daniel Goleman and was applied on a target-group of 52 graduate of the Public Administration National School within NSPPAS – National School of Political and Public Administrative Studies in Bucharest. The results are empirical and not probabilistic.

Test objectives:

The test measures both their personal and social characteristics on the emotional intelligence. The questions concern: the ability to be aware of personal emotions, to know the situation from the affective point of view and to respond appropriately to unusual challenges; our own intrinsic motivation, the ability to devise a strategy to overcome obstacles, the ability to pursue a goal, the level of optimism and the hope in reaching goals; the attitude opened to diversity, the ability to change prejudices, the capability to adopt a democratic way of networking, the capacity for empathy and of self-control; the ability to communicate effectively, to properly manage the situations characterized by tension, aggression, anger; the level of stress tolerance, the ability to create an unobstructed communication environment, the ability to overcome fear and to engage in new activities, perseverance in achieving some superior performances.

Description of the test:

The test consists of 10 closed questions, with multiple choice answers. Each question presents a situation in which a person can be. Completing the test supposes the transposition of the subject in the respective situation, to the possible extent, and the choice of one of its responses. The subject must tick the answer considered the most adequate by relation to his own beliefs.

*Interpretation of results of the emotional intelligence test**Summary data:*

Ques-tion	1	2	3	4	5	6	7	8	9	10
High EI	100%	77%	27%	44%	17%	21%	4%	8%	69%	12%
Average EI	0%	0%	0%	0%	0%	27%	0%	0%	12%	0%
Low EI	0%	23%	73%	56%	83%	52%	96%	92%	19%	88%

Score interpretation:

100 and fewer points: score below average;



100 – 124 points: average score;

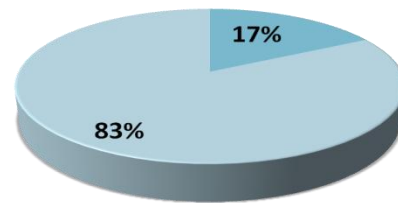
125 – 174 points: score above average;

175-200 points: exceptional

The graphic presentation of emotional intelligence quotient for the target group:

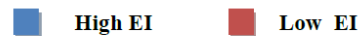
■ Average EI ■ EI below average

Emotional intelligence quotient - EI	Number of subjects
Exceptional	0
Above average	0
Average	9 
Below average	43 



As we can see from the summary table and the graphical representation, out of a total of 52 tested subjects, 9 were placed in average level, and the remaining 43 fell below average. In the diagram, 17% have an average IE quotient, and 83% have below average.

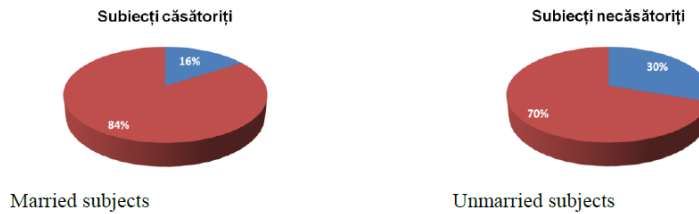
We proceeded further to the graphical representation of the emotional intelligence quotient on the coordinates: *sex, marital status, age categories*, considering them to extract meaningful conclusions in the study. We found that the male subjects had a higher emotional intelligence quotient (33% of the total of male subjects, compared to 23 % of female subjects). Also, unmarried subjects present an emotional intelligence quotient higher than the married ones (30 % of unmarried subjects, compared to only 16% in the case of married subjects). It can be noticed the same representation of the IE quotient for the subjects aged between 31 and 40 and those aged between 41 and 50 years old. Note that the percentages are calculated by reference to the total responses for each analyzed category (male/female, married/unmarried, ages between 21-30 years/31-40 years/41-50 years). In the diagrams presented, we used the color blue for the high EI quotient and red for the low EI quotient.



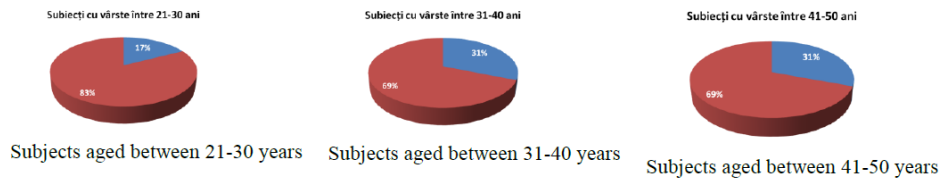
Presentation of the emotional intelligence quotient according to gender:



Presentation of the emotional intelligence quotient according to marital status:



Presentation of the emotional intelligence quotient according to age:



4.2. Spiritual intelligence test

The spiritual intelligence test was taken over from Thayer White, the author of the book "Be Your Own Therapist", a specialist in child and family therapy, transpersonal psychologist advisor and applied it on the same target group of 52 students of NSPPAS.

Test objectives:

The test marks out the understanding of the differentiation spirituality and religion, self-awareness, extrasensory perception, experience of the consciousness separated from the body, meaning of life, beliefs and conceptions of reality, the lesson of life, the meaning of suffering, the ability to see things from different perspectives, holistic vision, freedom in thinking, respect for other human beings, accepting differences, self-control, inner peace, the power to forgive, judgement, integrity (leading life according to spiritual values, being consistent in their compliance), self-fulfillment, happiness.

Description of the test:

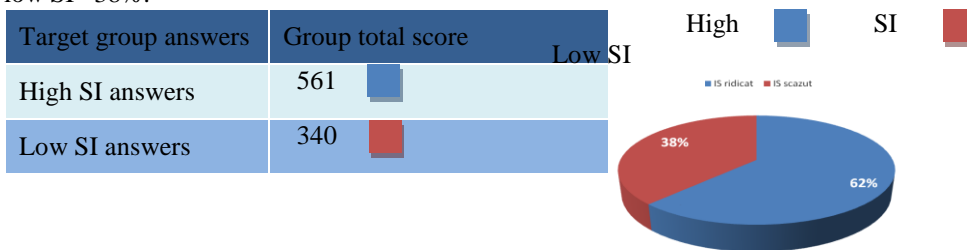
The test contains 17 statements, the subject having to determine their truth value, depending on his own beliefs, marking with A the answers he deems true and which show a high SI quotient and with F those considered false, indicating a low SI quotient.

Interpretation of the results of the spiritual intelligence test
Summary data:

Question	1	2	3	4	5	6	7	8	9
High SI	66%	74%	57%	60%	79%	98%	75%	55%	66%
Low SI	34%	26%	43%	40%	21%	2%	25%	45%	34%

Question	10	11	12	13	14	15	16	17
High SI	26%	38%	25%	68%	51%	64%	70%	87%
Low SI	74%	62%	75%	32%	49%	36%	30%	13%

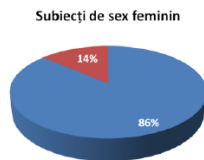
There is a prevalence of responses related to a high spiritual intelligence quotient, the diagram below reflecting the group SI quotient, expressed as percentage: high SI– 62%, low SI– 38%.



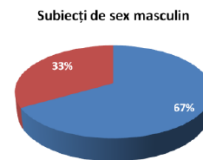
Further information will be graphically presented from the research on the three coordinates: *gender, marital status, age category*. It is noted that female subjects showed a SI quotient higher than male subjects (86% of all female subjects, compared to only 67% in male subjects). Unmarried subjects have a higher SI quotient than that of the married ones (88% of all unmarried subjects, compared to only 75% in married subjects). Percentages are high for the SI quotient for all age categories (92% for the subjects aged between 21 and 30 years, 67% for the subjects aged between 31 and 40 years and 86% for those aged between 41 and 50 years). Here is the graphical representation of these data (the high SI being marked with blue, the low SI marked with red):

■ High SI ■ Low SI

Presentation of the emotional spiritual intelligence quotient according to gender:



Female subjects

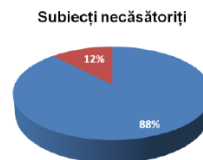


Male subjects

Presentation of the emotional spiritual intelligence quotient according to marital status:



Married subjects



Unmarried subjects

Presentation of the spiritual intelligence quotient according to age:



Subjects aged between 21-30 y



Subjects aged between 31-40 y



Subjects aged between 41-50 y

5. CONCLUSIONS

Although the results of our research cannot be generalized because the tests were not applied on a representative sample of the population, being limited only to the group studied, it can be concluded that it is necessary now more than ever to develop a sense of importance in our lives of these types of intelligence - emotional intelligence and spiritual intelligence.

The challenges of the world we live in, the complexity of human personality, the increasingly wider spiritual opening, the insistent concern to find explanations beyond what all the sciences taken together can offer at the moment, however require a review of the beliefs and perceptions of reality, accessing new levels of knowledge, enabling the incredible resources existing in man. The aim is the fulfillment of the human being in all his parts, this being the best way towards the progress of humanity, and the solution is the networking of collective mentality shift by developing a critical mass of change. Let us imagine opening the human being, becoming and developing on each side of the exposed

inspired by Frances Vaughan, that is on the defining features of a spiritual intelligence, namely: 1. intuition; 2. opening to contemplative knowledge; 3. ability to see things from different perspectives or perception refining; 4. freedom of thought, review of beliefs and perceptions regarding the reality; 5. spiritual search and practice; 6. discernment; 7. holistic vision; 8. respect for all beings, accepting differences; 9. ability to love – to receive and give love; 10. ability to put oneself in the service of others in a disinterested manner, kindness, generosity; 11. compassion; 12. power to forgive; 13. aesthetic sensitivity and appreciation of beauty; 14. humility (sometimes humble); 15. integrity, leading one's life according to spiritual values and being consistent in their compliance; 16. wisdom; 17. cultivating authenticity and self-consciousness; 18. courage; 19. inner peace; 20. self-control.

Note that all these features are found in the hesychasm Orthodox, being as so many steps in the perfection of the self, in the ascent towards the state of human perfection:

PERFECT MAN = DEIFIED MAN = FUTURE MAN

The study helped us to understand that, by developing emotional and spiritual intelligence in the workplace, especially in the public administration, an employee may become more balanced, seeking to reach inner equilibrium and self consistency, which can help preventing or minimizing the following: stress, handling communication, imago logy with vibration-energetic-informational approach to the mass-media, physical aggressions between people, groups and individuals, within a family, between groups (for example, between racist groups), between individuals, groups and communities, between nations, peoples and religions, between nations and trans-state alliances – see the economic interests of various interest groups – for example, multinational companies, other trading companies, where economic interests determine physical and verbal aggressions, handling etc.

Other positive effects of emotional and spiritual intelligence development are: conflicts can be easier managed and do not reach crisis, individual health, group, organizational, national, global health state is improving, it is easier to provide energetic balance and the inner stability of an organization without the high costs of coaching.

The question arises whether in terms of the economic behavior of the capitalist or consumer society, of the economic interest groups etc. is it more advantageous for the mental adversities, physical aggressions and dissatisfactions, stress etc. to be maintained by inducing negative emotions and feelings (see commercial mass-media)? Could the use of intrapersonal, inter group and intercommunity conflicts become a source of economic gain in the consumer society? Will the need to use the generalized model of Western democracy as a desideratum or objective to produce changes in certain markets holding material and energetic resources become a means of influencing a new collective mentality? Does the negative persuasive drafting of the news by the mass-media inhibit the potential of individual growth of the spiritual intelligence? Gregg Braden's researches "Awakening to point 0" say YES, the fear-based emotions are destructive for the individuals unless we are aware of them, but sometimes they can help and favor a positive change of the same individual or even of a collective mentality!

One management solution would be to develop networks of emotionally and spiritually intelligent individuals until the training until critical mass (see researches in the field), and *as practical advice for a good mental health of an employee from a public organization and beyond such, would be: outdoor walks; daily practice of the Prayer of*

the Heart; meditation; listening (listening to music in an unknown language – music therapy); viewing exhibitions of painting, sculpture with a positive emotional impact etc. (or use of certain chromatic sequences – cromatotherapy); drawing, sculpture, but also the simple graphical representation goals; laugh heartily; regular changes of one's own appearance, but also of employment, home etc.; viewing of the solution sought with the mind and heart's eye etc.

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