

SPIRITUAL INTELLIGENCE AND COMPASSION IN PUBLIC ADMINISTRATION

Aurel Mircea NIȚĂ*

ABSTRACT: *Intelligence emerges as a quality of all mental activities and as an expression of superior organization of all mental processes, including emotional – motivational process. As they form and develop, the mechanisms and operations of all other mental functions, we will meet a flexible and supple intelligence. Intelligence is "expresses" not only as cognitive and emotional processes but also as skills and abilities. It connects the personal with the transpersonal self, where self and spirit transcends conventional psychological development which we are accustomed. The superior court of intelligence can open the heart, enlighten the mind, inspire the soul, connecting thus the individual human psyche with the self's substrate. New intelligence called quantum intelligence or spiritual intelligence is built on the following coordinates: integrating different aspects from the surrounding reality; harmonize these aspects into the intrapsychic plan; ensure coherence of the Self. We arrive at a new way of thinking according to a new type of Universal Higher Consciousness, an Integrator and Harmonized one. Compassion and intuition, along with other characteristics underlying spiritual/ quantum intelligence development, through which human resource form public administration can provide high quality public services. This type of intelligence is oriented "to give" or "to share", where empathy is mandatory for any employee in the public services and not only.*

KEYWORDS: *Quantum intelligence; Spiritual intelligence skills; Compassion; Public Administration;*

JEL Classification: *H80*

1. INTRODUCTION

Emerging from the classic visions patterns of intelligence, seen as an ability to think logically, Howard Gardner developed in 1983 the „Theory of multiple intelligences”; in this respect, there are seven different kinds of intelligence that are independent of each other, each functioning as a separate system in the brain after its own rules (Nița, 2015).

Great business leaders and political leaders possess common qualities. These include the power to inspire and motivate others and also very important, they possess personal

* Professor Eng. PhD, Ec. PhD, National University of Political Studies and Public Administration, Faculty of Public Administration, Bucharest, ROMANIA.

intuition. In recent years, a new concept called "spiritual intelligence" was used to describe an additional appearance of human intelligence, an extra cognitive and emotional intelligence (Kriit Kadi, 2006). In Romania, spiritual intelligence (SI) is also known as quantum intelligence (QI).

Spiritual intelligence is an essential component of both personal and professional development. Cindy Wigglesworth (2012) explain in her book the fact that through the Spiritual Intelligence we access the voice of our noblest self - our higher self - and let it drive our lives. Personal and spiritual growth can no longer be viewed as a private journey we undertake in a different sphere of life than our professional endeavors. There is for sure a connection between the personal and the professional, as your personal development changes and contribute to your new personality and behaviour. These changes are also determining your leading style in an organization (Wigglesworth, 2012). Cindy Wigglesworth explain that authentic leadership requires that we *lead ourselves first* before we start to make a difference in the world. We build the multiple intelligences we need: cognitive or mental intelligence (IQ) and the related technical skills of our craft; emotional intelligence (EQ), or good interpersonal skills; physical intelligence (PQ), or good body management; and spiritual intelligence (SQ) (Wigglesworth, 2012).

2. COMPONENTS OF SPIRITUAL INTELLIGENCE

Spiritual Intelligence in Kabbalah literature, has several components, 10 to be specifically, which are called Sefirah or at plural Sefirot.

These are described in the figure below:

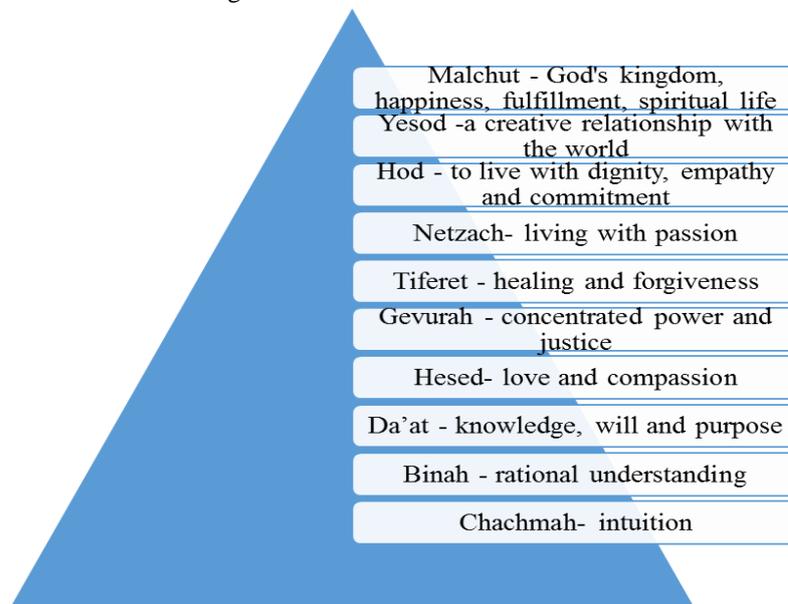


Fig.no 1 - Components of spiritual intelligence

In literature, the largest achievements in measuring SQ, were recorded for artists, performers and athletes, because their work requires high concentration and self-control of the body. These are indications of the presence of brain overall.

Viktor Frankl (1963) says about human spiritual intelligence, that the meaning of life cannot be invented, but can be found. Austrian neurologist and psychiatrist who survived the Holocaust, Frankl forward the idea that the main concern of human being is self-realization and self-actualization, satisfying their instincts remain fleeting pleasures. After three years suffering in concentration camps, it concluded that even the most unpleasant and painful situations make sense, including suffering.

The meaning of life is to meet our own objectives. Criticism of the Maslow's theory tells us that there is actually no hierarchical relationship need; however the needs must be met to some extent simultaneously. Maslow (1943) agreed with the need to work for self-actualization, condemning those who have criticized the theory. If you stop at a certain level, following Maslow's theory, that means you have not met sense, not strive for self-actualization.

3. ACQUISITION OF SPIRITUAL INTELLIGENCE

As defined in Webster's Dictionary (Mish, 1993), intelligence includes the ability to understand, to apply knowledge, to use reasonable skill and manipulate one's environment.

It is believed that intelligence encompasses many different skills and is supported by current trends in neurology and cognitive psychology.

Richard Bowell In his book, "The 7 Steps of Spiritual Intelligence: The Practical Pursuit of Purpose, Success and Happiness" speaks about seven steps for acquiring spiritual intelligence. They are: awareness, meanings, evaluation, to be centered, to have vision and mission, as seen in the figure below. The result obtained by putting into practice all the steps mentioned above, it is an individual endowed with spiritual intelligence.

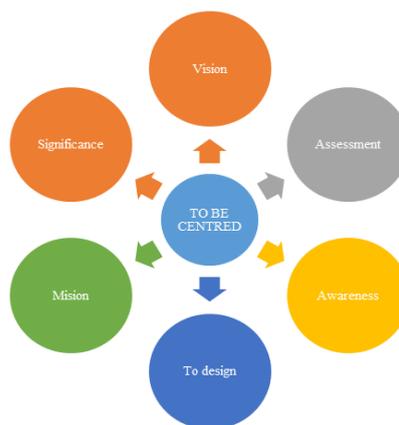


Fig. no 2 - The seven steps towards acquiring spiritual intelligence

4. SPIRITUAL INTELLIGENCE (SQ) SKILLS

According to Cindy Wigglesworth (2011) in the article *Spiritual Intelligence and Why It Matters*, she defines Spiritual Intelligence as “the ability to behave with Compassion and Wisdom while maintaining inner and outer peace (equanimity) regardless of the circumstances.” Based on this definition, she created a list of skills that she believes represent the skills of Spiritual Intelligence. These skills are analyzed in the figure below.

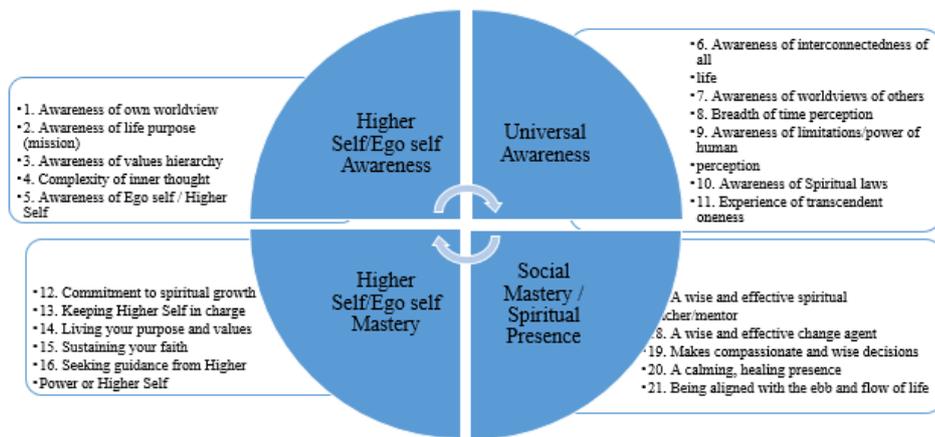


Fig. no 3 – Spiritual intelligence skills, Wigglesworth (2011)

Spiritual Intelligence, according to Zohar and Marshall (1994) refers to the development of desires and the ability to understand, our vision and value that facilitates dialogue between reason and emotion, between mind and body and that allow us to integrate the interpersonal and intrapersonal, to differentiate the difference between self and others. Wigglesworth (2012) conceptualized on one's spiritual intelligence as the ability to behave with compassion and wisdom while maintaining inner peace and outer regardless of circumstance. Spiritual intelligence is, therefore, a necessary personal equipment. Therefore, it may help in conflict management and peaceful coexistence in society. Vaughan (2002) proposed a slightly different structure, characterizing it as a power in deep understanding of existing questions and perceptions about different levels of awareness. Its implication is to represent the relationship between the individual awareness, earth and all life forms.

For this reason, Vaughan's model is identified in explaining the 3 components of spiritual intelligence:

(a) the power to give a meaning that is rooted in a deep knowledge of existential questions;

(b) reacting in the use of multiple levels of consciousness, properly designed to address the problems;

(c) attention regarding each individual interconnection and transcendence.

Spiritual Intelligence, as defined by Nasel (2004) is the ability to exercise the gifts and spiritual resources for recognition of the continue search for existential meaning in certain

aspects, spiritual and practical. These resources, no matter if we talk about prayer, intuition or transcendence, must be correlated to simplify the ability to search the meaning of one's existence, to facilitate problem solving and decision making for adaptation.

Robert Emmons (2000) defines spiritual intelligence as "the use of spiritual information to facilitate everyday problems, while Wigglesworth (2011) defines spiritual intelligence as "the ability to act with wisdom and compassion, while maintaining inner and outer peace, regardless of circumstances".

Noble (2000) said that spiritual intelligence integrates emotional qualities of flexibility and resistance (which can occur in spiritual experiences), qualities that play a role in psychological health and behavior. Piedmont (2007) defines spirituality as an individual ready to create a broader meaning for the final moment and for death. Zohar and Mashall believes that spiritual intelligence must be developed through training.

This can be learned again, and can be modified. Some current definitions of spirituality can be summarized as follows:

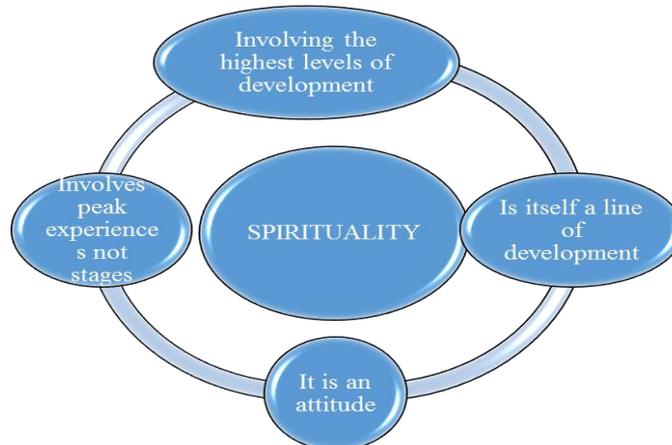


Fig. no. 4 - Characteristics of spirituality

A full perspective would probably include all these different points of view, and also others (Nita, 2015). Dincer (2007) noted that spiritual intelligence gives a personal sense of wholeness, purpose and direction. He pointed out that educators, with a high level of spiritual intelligence are able to shape the teachers and students of all ages to experience a healthy life consistent with self-esteem.

Zohar has defined 12 principles underlying spiritual intelligence:

- 1 -Self-Awareness: know your worth and what motivates you deeply.
- 2-Spontaneity: to live the moment and to be responsible for this moment.
- 3- Vision for the future: having deep principles and beliefs
- 4-Holism
- 5-Compassion: having deep empathy
- 6- The celebration of diversity: appreciation of other people for their diversity
- 7-Independence: being permanently against the crowd, to have their own beliefs
- 8 -Humility
- 9 -Fundamental tendency to question "why?" : the need to understand things
- 10 -The ability to change: the ability to step back and see the big picture

11 -Positive use of adversity: the ability to learn from mistakes, failures and suffering

12- The meaning of vocation.

King (2008) defines spiritual intelligence as a set of mental abilities to adapt based on non-material and transcendent aspects of reality, especially on the ones that: "... raise awareness, integration and adaptation aspects and nonmaterial transcendence of one's existence, leading to results such as deep existential reflection, recognizing a transcendent self and spiritual dominion status ". King also proposes four basic skills or spiritual intelligence capabilities:

1. Existential critical thinking: the ability to critically contemplate existential nature, reality, universe, space, time and other existential problems / metaphysical; Also, the ability to contemplate the existential issues regarding one's existence (for example, from a livelihoods perspective).

2. Meaning of personal development: the ability to find your own sense in life, and shape the character because of all the physical and mental experiences, including the ability to create and master a life purpose.

3. Transcendental Awareness: The ability to identify transcendent dimensions / models of self (for example: the transpersonal ego or self-transcendent ego) and of the physical world (for example: non materialism) during normal state of consciousness, accompanied by the ability to identify their relationship with themselves and their physique.

4. The ability to enter and exit in and out of states of higher consciousness (as pure consciousness, cosmic consciousness).

4. COMPASSION IN PUBLIC ADMINISTRATION

Compassion shows both mental benefits but at the same time contributes to good physical health. We all have an innate self-centeredness that inhibits our love for others. When we want true happiness it is determined only by a calm mind and a compassionate attitude. To develop compassion we must use all our experiences or events in everyday life to transform our thoughts and behavior.

First it has to be clarified the notion of compassion because it is often confused with feelings of desire and attachment. "True compassion is not just an emotional response but a firm commitment founded on reason. Therefore, a truly compassionate attitude towards others does not change even if they behave negatively" (Dalai Lama).

"When we recognize that all beings are equal in their desire for happiness and their right to achieve happiness, automatically we feel empathy and closeness for them. Accustoming your mind to this sense of universal altruism, you develop a sense of responsibility for others: the wish to help them overcome their problems. Also, this wish is applied equally to all "(Dalai Lama). Compassion is the main value that makes us human.

Dalai Lama consider human affection and compassion is an universal religion. "Even if there is a faithful man or a disbeliever, everyone needs human affection and compassion because it gives us inner strength, hope and peace of mind. Thus, it is essential for all "(Grey, 1998).

The Merriam-Webster Dictionary, defines compassion as "sympathetic consciousness of others' distress together with a desire to alleviate it" (<http://www.merriam-webster.com/>).

Clark C (2007), identifies three components of compassion: noticing, feeling and responding to another person's suffering.

How can we cultivate compassion? The process should start by eliminating the biggest obstacles to perfection compassion: anger and hatred. As we all know, these are extremely powerful emotions and they can overwhelm our entire mind. Even in this case they can be controlled. So we should carefully examine our mental state. The strongest antidotes to anger are: reason, patience, compassion. Unfortunately, many people misjudge these qualities, interpreting them as signs of weakness. Dalai Lama considers them as true signs of inner strength. Compassion is by nature gentle, peaceful and soft, but very powerful.

Compassion as expanded sense of self means, that I cannot ignore the suffering caused directly or indirectly for any living thing. This means you cannot ignore long-term consequences of my actions sequences of elections.

Spiritual Intelligence can be generally associated with psychological health, although some forms of spirituality can be dysfunctional or pathogenic (Deikman, 1990). For example, when a leader exerts control over people through manipulation inducing feelings of fear and guilt, the community can present the characteristics of a dysfunctional family.

A person can belong to a group, but the development of spiritual intelligence circle of empathic identification extends to all the people and the welfare of the whole group. When we recognize our interconnectedness and interdependence, it is possible to see the world from multiple perspectives.

The development of spiritual intelligence includes transcends of personal development. It begins with the cultivation of authenticity and develops self-awareness and concern for all beings practice.

In organization empathy, ethics, morals, wellbeing of a group are all values transmitted and supported by the leader or the manager of that organization. Those values are a reflection of the leader's image within organization and also an image of the organization in the social, political, economic environment.

Compassion in organization is a dynamic process, and is perceived mostly at the relational level between members of the organization. As a specific trait of spiritual intelligence, compassion is associated with positive feelings, attitudes and behaviors.

5. CONCLUSIONS

Once a leader in public administration acknowledges the importance of spiritual intelligence into daily practice, he includes intuitive compassion and intelligence to be among its main management tools. Such spiritual intelligence enables them to understand the underlying principles of unity and his own place in the world. The aim to be a leader seems to be a purely selfish aim, rather, he should see his role as a service to mankind through his unique abilities.

The spiritual intelligence knowledge calls for more ways to integrate the inner feelings with the outside world, the mind and the spirit. It can be cultivated through research and practice.

Spiritual intelligence opens the heart, enlighten the mind and inspire the soul, connecting the individual human psyche to his existence and mission on Earth. Spiritual intelligence can be developed through practice and can help a person to distinguish reality from illusion. This can be expressed in any culture as love, wisdom, and service. We rely

on spiritual intelligence when exploring the meaning of the questions "Who am I ?," "Why am I here?" "And" "What really matters?" (Nita, 2012).

As a specific trait of spiritual intelligence, compassion is associated with positive feelings, attitudes and behaviors. Studying compassion is one way to understand the behavior within an organization and its effectiveness. Medical studies have shown the critical importance of compassion in organizations like hospitals or care centers for children or elders, but we should be aware that in an interdisciplinary or even transdisciplinary perspective, such values applies in any kind of organization, public institution or private companies.

REFERENCES

- Bowell, Richard (2004) *The 7 Steps of Spiritual Intelligence: The Practical Pursuit of Purpose, Success and Happiness*, Nicholas Brealey Publishing, 2004, ISBN: 1857883446,
- Clark, C. (2007). *Misery and company: Sympathy in everyday life*. University of Chicago Press.
- Compassion and the Dalai Lama, <http://www.dalailama.com/messages/compassion>
- Deikman, A. J. (1996). 'I' = awareness. *Journal of Consciousness Studies*, 3, 350-356.
- Emmons, R. A. (2000). Spirituality and intelligence: Problems and prospects. *The International Journal for the Psychology of Religion*, 10 (1), 57-64.
- Frankl, V. E. (1963). *Ein psychologia erlebt das Konzentrationslager*. Beacon Press (MA).
- Gray, D. B. (2007). *Compassionate Violence? On the Ethical Implications of Tantric Buddhist ritual*. *Journal of Buddhist Ethics*, 14, 238-271.
- Kadi Kriit (2006) *The real power of a leader*. Spiritual intelligence, *Baltic Journal of Management*, 21 April 2006
- Ker-Dincer, M. (2007). *Educators role as spiritually intelligent leaders in educational Institutions*. *International Journal of Human Sciences*, 4 (1).
- King, D. B. (2008). *Rethinking claims bonus of spiritual intelligence: A definition, model, and measure*. ProQuest.
- Maslow, A. H. (1943). *A theory of human motivation*. *Psychological Review*, 50 (4), 370.
- Naselle, D. (2004). *Spiritual Orientation in Relation to Spiritual Intelligence Consideration of Traditional Christianity and New Ageindividualistic Spirituality* (Doctoral dissertation).
- Niță, A. M. (2015) - *Carnap's paradox. Applications for Mediation*, *Revue européenne du droit social*, additional number 2014
- Niță, A.M. (2012) *Think it through or managerial communication and knowledge about human-limits transdisciplinary approaches*, PRINTECH Publishing, 2012, ISBN 978-606-521-813-0;
- Niță, A.M. (2015) *Development of quantum intelligence in e-learning with application in negotiation*, *The 11th International Scientific Conference eLearning and Software for Education*, Bucharest, April 23-24, 2015 10.12753 / 2066-026X-15-000
- Noble, D. K. (2000). *Spiritual intelligence: A new frame of mind*. *Advanced Development* 9: 1-29.
- Piedmont, R. L. (2007). *Cross-cultural generalizability of the Spiritual Transcendence Scale to the Philippines: Spirituality as a human universal*. *Mental Health, Religion &*

-
- Culture, 10 (2), 89-107.
- The Merriam-Webster Dictionary, <http://www.merriam-webster.com/>
- The Webster's Dictionary (Mish, 1993)
- Vaughan, F. (2002). What is spiritual intelligence ?. *Journal of Humanistic Psychology*, 42 (2), 16-33.
- Wigglesworth, Cindy (2011) in the article *Spiritual Intelligence and Why It Matters*, at: <http://www.deepchange.com/SpiritualIntelligenceEmotionalIntelligence2011.pdf>
- Wigglesworth, Cindy (2012), Author of SQ21, Leadership Coach and Corporate Consultant, available at http://www.huffingtonpost.com/cindy-wigglesworth/spiritual-intelligence_b_1752145.html
- Zohar, D., & Marshall, I. (1994). *The quantum society: Mind, physics and a new social vision*. New York: Morrow.
-
-
-