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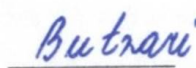
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THEORETICAL AND METHODOLOGICAL FRAMEWORK FOR THE DEVELOPMENT OF SPIRITUAL INTELLIGENCE IN ACADEMIC STAFF

ABSTRACT

Specialty 531.01 – General Theory of Education

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CONCEPTUAL REFERENCE POINTS OF RESEARCH

Topicality and importance of research. The reality of the contemporary school consists in adapting the instructive-educational approach to the requirements of an open society, manifested in designing the educational approach based on rethinking the patterns of communication and affective relationships. This desideratum determines the role of the academic staff, thus, highlighting their position as an education agent in relation to the student's training process geared towards the socio-professional insertion. Therefore, the teacher's didactic function is integrated into their specific mission towards those they train, being responsible for the axiological mechanism implementation in student activity (Butnari, Birnaz, 2020, p. 21). Following this assertion, we note that such an approach to training highlights the role of *spiritual intelligence*.

A perspective on the teacher's spiritual intelligence is proposed by Greenleaf Robert K. (2005), the founder of the modern conception of servant leadership (the 80s), a leader with a sense of profound values conscientiously served in the interaction with their followers, such as excellence, maximum exploitation of individual potential, achievements, service quality and commitment to the growth of people (adapted Butnari, 2016a). This teacher mobilizes, guides, supports, stimulates and promotes the students' constructive and harmonious development.

Furthermore, in the last decades, the studies on spirituality and its effects on human life have deepened, arguing that it as a phenomenon determined mainly by the lack of meaning crisis the current society is going through, including the education system. Thus, intelligence is studied from the perspective of the individuals' spiritual dimension. The relationship between spirituality and cognition has become a topic of current concern. Furthermore, several scholars, cited in this paper, came to the conclusion that QS is a process reflecting the human possibility to exist and function efficiently, in the present and in an indefinite future, a possibility called "sustainability". There are few pieces of research on QS in the national context and most of them reflect this topic quite abstractly. Therefore, there is an insufficiency of in-depth studies highlighting QS in the educational context, considerations that add to the imperative character of the present research.

The description of the situation in the field of research and the identification of research problems. Over time, multiple types of research have been carried out worldwide with regard to the concept of intelligence (Binet, Simon, 1916; Gardner, 2000; Voss, 2005; Moţ A. and Tudora, 2009; Ionescu, 2016, etc.) and on the various types/forms of intelligence: "objective" intelligence, "subjective" intelligence, practical intelligence and "literate" intelligence (Binet, Simon, 1916); analytical intelligence, creative intelligence and practical intelligence (Sternberg, 1997); emotional intelligence (Goleman, 1998; 2006; Cojocaru-Borozan, 2012 et.a.); spiritual intelligence - in recent decades, attention has been paid to *spiritual*

intelligence (Zohar, Marshall, 2000; Gardner, 2000; Emmons, 2000; Mayer, 2000; Vaughan, 2002; King, DeCicco, 2009; Hossein, 2010; Torralba, 2012; Sandner, 2015; Villagonzalo, 2016; Savca, 2016; Mihalache, 2017 ş.a.).

Therefore, Gardner H. (2000) argues that "spirituality should be considered "intelligence". Emmons R. A. (2000) states that "spirituality can qualify as intelligence in terms of the ability to deal with existential problems." When referring to spiritual intelligence, Wolman R. N. (2001) opines that it is "the human capacity to ask questions about the ultimate meaning of life and simultaneously experience the connection between us and the world we live in"; in turn, Savca L. (2016) adds that "spiritual intelligence implies the existence of a capacity for a deep understanding of existential questions and profound knowledge of multiple levels of conscience".

Although a number of studies on spiritual intelligence have been carried out, there is currently no scientific substantiation on the development of spiritual intelligence in academic staff, which points to the **research problem**.

In this context, **the object of study of the dissertation** is the process of developing spiritual intelligence in academic staff.

The aim of the research lies in the theoretical and methodological conceptualization of the psycho-pedagogical model for the development of spiritual intelligence in academic staff.

Research objectives:

1. Defining the concept of spiritual intelligence.

2. Analysing the epistemological approaches to spiritual intelligence.

3. Diagnosing the initial level of spiritual intelligence in academic staff.

4. Drafting the psycho-pedagogical model for the development of spiritual intelligence in academic staff.

5. Experimental validation of the psycho-pedagogical model for the development of spiritual intelligence in academic staff.

Research hypothesis. The process of developing spiritual intelligence in academic staff shall be effective provided that a psycho-pedagogical model focused on a complex system of epistemological benchmarks such as philosophical, psycho-pedagogical and neurobiological ones, specific to the development of the spiritual intelligence in academic staff will be implemented, consisting of a set of theories and principles appropriate to the development of spiritual intelligence.

Scientific research methodology relied on the following methods:

- *theoretical:* scientific documentation, generalization and systematization, theoretical analysis and synthesis;

- *empirical*: the questionnaire, Spiritual Intelligence Inquiry (Vaughan F., 2006) and Spiritual Intelligence Self-Report Inventory (King D. B., 2008); the psycho-pedagogical experiment.

- *statistical-mathematical:* descriptive statistics, Pearson's Correlation Coefficient, and the Paired Sample T-test.

Main scientific results achieved.

1. The system of theories and principles that substantiate the spiritual intelligence focused on epistemological approaches: *philosophical* (Existentialism, Dualism), *psycho-pedagogical* (Humanistic Theory of Personality, Existential Logotherapy, and Multiple Intelligence Theory), and *neurobiological* (Quantum Theory, Neural Theories).

2. The psycho-pedagogical model for the development of QS in academic staff is conceptualized on the basis of the system of theories and principles developed in the context of epistemological approaches, (philosophical, psycho-pedagogical, and neurobiological).

3. The value dimensions of spirituality deduced based on the theoretical reference points are integrity, involvement, self-awareness, alternative, networking, "context-independent" behaviour, holism, cognition, internalization, self-edification, servant leader, and establishing life goals.

4. A set of the academic staff's professional skills in designing and organizing the educational process of the future professionals' initial training through the prism of spiritual intelligence.

5. The training program for spiritual intelligence development based on the psycho-pedagogical model of developing the QS in academic staff.

The scientific novelty and originality consist in proposing the psycho-pedagogical model for the development of spiritual intelligence in academic staff. In this regard, the system of theories and principles that substantiate the spiritual intelligence through the prism of epistemological approaches comprising the philosophical, psycho-pedagogical and neurobiological ones; the academic staff's value dimensions and professional skills in the context of QS were determined.

The solved scientific problem targets the psycho-pedagogical model for the development of QS, which, in turn, contributed to the creation of a teacher-training program that ensures the development of spiritual intelligence in academic staff.

Theoretical importance of the research. The research adds to the conception of QS via a model to develop the spiritual intelligence in academic staff based on some epistemological approaches such as philosophical, psycho-pedagogical and neurobiological ones.

Applied value of research. The psycho-pedagogical model for the development of QS in academic staff led to the drafting of a QS development program for academic staff and its implementation in order to develop the spiritual intelligence of the academia at the Moldova State University. This model can be used in the development of training programmes for various actors in the field of education.

Approval and implementation of research results. The theoretical and practical findings of the research have been discussed and approved at the Department of Education Sciences, Moldova State University; they were further approved and validated via publications in international monographs, scientific journals, proceedings of conferences, and course materials; furthermore, they were disseminated at national and international scientific events in the field of education during 2016-2020. 14 scientific papers were published in total, including 3 Chapters in international monographs (co-authorship) and 10 presentations at national and international scientific conferences: The National Scientific Conference with International Participation "Integration through Research and Innovation", Chisinau (2016, 2017, 2018, 2019); The International Scientific Conference "Education from the Values Perspective", Alba-Iulia ((2018) and Chisinau (2016, 2017, 2019, 2020); and the International Conference "Education for Values - Continuity and Context", Iasi-Chisinau, 2018.

Summary and structure of the dissertation. The paper consists of an introduction, three chapters, general conclusions and recommendations, a bibliography of 249 sources, 9 appendices, 19 figures, and 31 tables. The dissertation thesis comprises 130 pages of basic text. The research results are reflected in 14 published scientific articles, of which 3 Chapters are in international monographs.

Keywords: intelligence, spiritual intelligence, critical existential thinking, personal meaning production, transcendental awareness, conscious state expansion, academic staff.

CONTENTS OF THE DISSERTATION

The INTRODUCTION reflects the theoretical and practical topicality of the research problem. Moreover, the situation in the research field is described and the object, purpose, objectives and hypothesis of the research are formulated; the scientific novelty and originality, the solved scientific problem, the theoretical and applicative importance of the research, as well as the method of approving the research results are argued.

In **Chapter 1. THEORETICAL REFERENCE POINTS ON SPIRITUAL INTELLIGENCE IN ACADEMIC STAFF,** generalities of the concept of intelligence and conceptual delimitations on spiritual intelligence are presented. Moreover, a complex set of epistemological approaches on spiritual intelligence is analysed.

Starting from the premise that intelligence does not coincide with thinking, the latter being only a tool of intelligence, we propose the current conception of intelligence, which reflects a person's ability to identify practical solutions to life problems and to create products that are recognized by at least one culture (Moț, Tudora, 2009). If the problems for which solutions are developed are from the same reference field as the products created, then one can speak of an intelligence of a certain type. Following this finding, we highlight the following *types/ forms of intelligence*: "objective" intelligence, "subjective" intelligence, practical intelligence and "literate" intelligence (Binet, Simon, 1916); linguistic intelligence, logical-mathematical intelligence, musical intelligence, bodily-kinesthetic intelligence, spatial intelligence, naturalistic intelligence, interpersonal intelligence and intrapersonal intelligence (Gardner, 1983); analytical intelligence, creative intelligence and practical intelligence (Sternberg, 1997); emotional intelligence (Goleman, 1998; Андреева, 2006; Cojocaru-Borozan, 2012 et.al.); spiritual intelligence - in recent decades, attention has been paid to *spiritual intelligence* (Zohar, Marshall, 2000; Gardner, 2000; Emmons, 2000; Mayer, 2000; Vaughan, 2002; King, DeCicco, 2009; Hossein, 2010; Torralba, 2012; Sandner, 2015; Villagonzalo, 2016; Savca, 2016; Mihalache, 2017 ş.a.).

In its broadest sense, spiritual intelligence can be understood as the ability to identify adequate solutions to spiritual problems related to the existential meaning and the values behind human work and life (Hyde, 2004).

Furthermore, L. Savca argues that spiritual intelligence implies the existence of abilities for a deep understanding of existential questions and profound knowledge of the multiple levels of consciousness. Spiritual intelligence also implies the awareness of spirit as the ground of being or the creative life force of evolution, being more than an individual mental ability (2016, p. 98).

Analyzing the multitude of definitions for spiritual intelligence, we find that they can be classified into three groups: definitions of the adaptive function of QS for human life (Vaughan,

2002 et. al.); definitions of QS function of providing meaning for life (Zohar, Marshall, 2000; Buzan, 2001 et. al.); definitions of the two combined functions (adaptive and providing meaning for human life) of QS (King, DeCicco, 2009 et. al.).

King D. B. and DeCicco T. L. (2009) provide a definition comprising the two combined functions of spiritual intelligence as a "set of mental capacities that contribute to the awareness, integration and adaptive application of the nonmaterial and transcendent aspects of a person's existence, leading to such outcomes as deep existential reflection, enhancement of meaning, recognition of a transcendent self and the mastery of spiritual states."

In this context, the authors refer to four core components of spiritual intelligence (King, Decicco, 2009): *Critical Existential Thinking (CET), Personal Meaning Production (PMP), Transcendental Awareness (TA) and Conscious State Expansion (CSE),* which, in our opinion, present the system of epistemological foundations (Figure 1.1.), consisting of the following approaches: *philosophical* (Existentialism, Dualism), *psycho-pedagogical* (Humanistic Theory of Personality, Existential Logotherapy, Multiple Intelligence Theory) and *neurobiological* (Quantum Theory, Neural Theories).
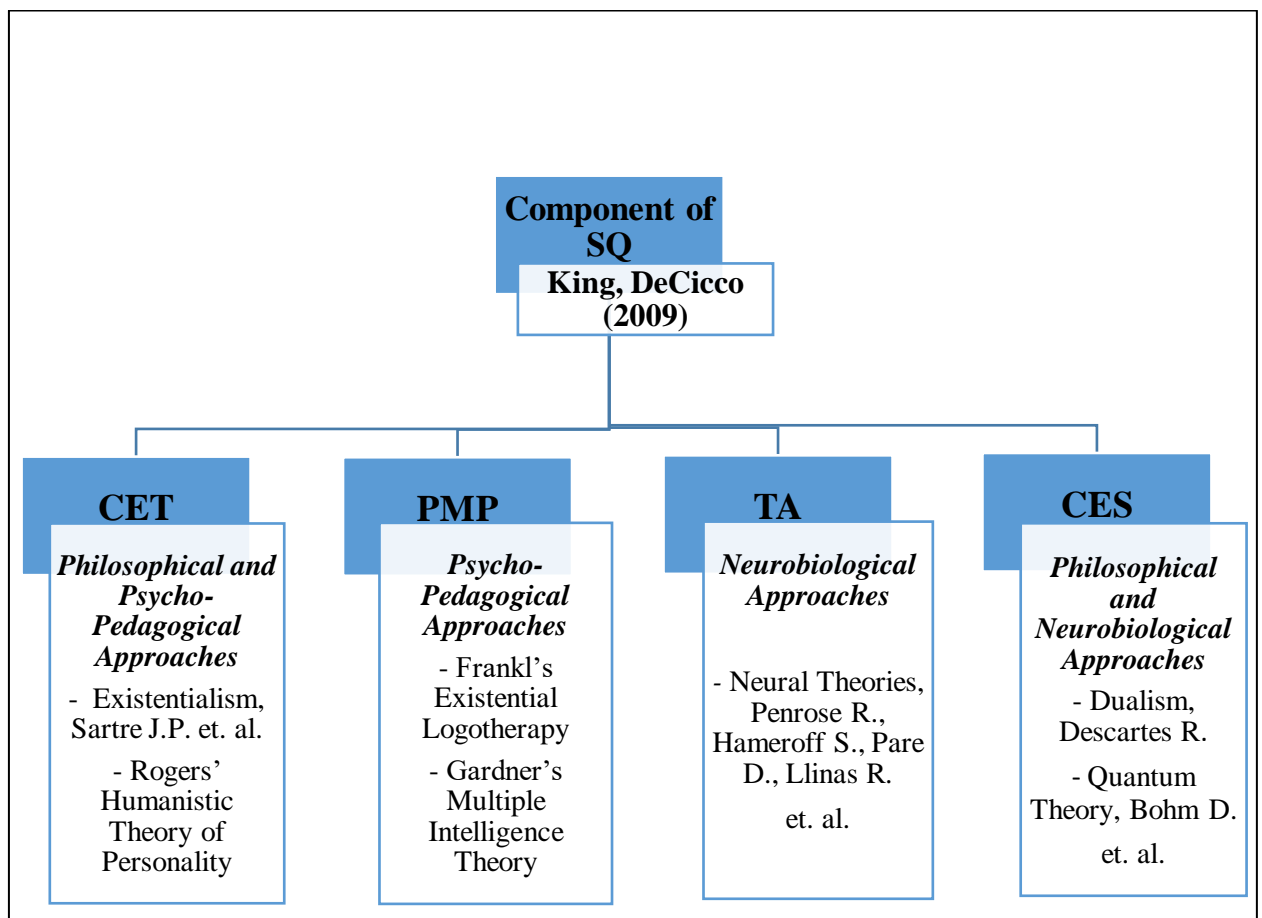

Figure 1.1. Epistemological Framework for the Development of SQ in Academic Staff (Butnari, Birnaz, 2017b)

In the framework of epistemological approaches to SQ, we compiled a set of *value dimensions of spirituality* comprising integrity, involvement, self-awareness, alternative, networking, "context-independent" behaviour, holism, cognition, internalization, self-edification, servant leader, establishing life goals and the academic staff's *professional skills* of designing and organising the educational process of the future professional's initial training:

- abilities of critical existential thinking: *promoting and developing the personality traits of honesty and fairness in students, as well as the skills related to exploring the field of study and the professional field, communicating and networking harmoniously with those around, their independent involvement in certain conventional social contexts by directing their becoming process, by capitalising on life experiences, by developing the individual potential, by stimulating self-reliance and by encouraging personal concepts and visions;*

- abilities of personal meaning production: *developing the skills of setting life goals and working towards creating a socially valued product;*

- abilities of transcendental awareness: *developing the integrated perception in students via establishing the connection between phenomena and objects, under the background of meditation, contemplation or other spiritual practices;*

- abilities of conscious state expansion: *developing the skill of interrelating various objects and (material and non-material) phenomena as well as the capacity to reflect and internalize significant life experiences.*

Chapter 2. THE CONCEPTUAL FRAMEWORK OF THE PSYCHO-PEDAGOGICAL MODEL FOR THE DEVELOPMENT OF SPIRITUAL INTELLIGENCE IN ACADEMIC STAFF presents the *methodological delimitations* on the development of QS in academic staff in light of:

- *critical existential thinking* as the capacity to contemplate the meaning of life critically and other existential/metaphysical issues, such as reality, the universe, space, and time;

- *personal meaning production*, the capacity to derive a life purpose and personal meaning from the physical and mental context (adapted Butnari, Bîrnaz, 2018, pp. 198-202);

- *transcendental awareness*, the ability to identify transcendent or external dimensions of the self, of the others, and of the physical world (for example, non-materialism and interconnection) during normal states of consciousness (adapted Butnari, 2017a, p. 156).

- *conscious state expansion,* the ability to enter higher states of consciousness (adapted Butnari, Bîrnaz, 2019, p. 33).

The psycho-pedagogical model for the development of spiritual intelligence in academic staff reflects a structural and functional construct based on an interconnected system of theories and principles, reflecting the four core components of spiritual intelligence (QS).

Therefore, the psycho-pedagogical model for the development of spiritual intelligence in academic staff includes two main components, namely, the theoretical and the methodological frameworks.

The theoretical framework of the model is based on a system of epistemological reference points, constituted by a set of theories, such as philosophical: *existentialism* developed by J. P. Sartre et. al. and *dualism* proposed by K. Popper, R. Descartes et. al.; psycho-pedagogical: C. Roger's *Humanistic Theory of Personality*, V. Frankl's *Existential Logotherapy* and *Multiple Intelligence Theory*, with an emphasis on the intra- and interpersonal one by H. Gardner H.; neurobiological: *quantum theory* by D. de Bohm, etc. and *neural theories* by R. de Penrose, S. Hameroff, D. Pare, R. Llinas, etc.

This system of theories generated a set of principles with strategic and operational value for the development of spiritual intelligence in academic staff via a training program. The proposed set comprises the principle of the powerlessness of the rational, the principle of self-actualization, the principle of engaging, the principle of focusing on the other (the servant principle), the principle of multi-aspectual approach to life situations, the principle of overcoming self through existence and work, the principle of intrinsic consciousness, the principle of internalization of experiences.

The methodological framework of the model targets the core components of the training process: objectives, content, training technologies and evaluation.

The objectives reflect the guidelines towards behavioural training in academics, highlighting the value dimensions of spiritual intelligence (QS).

Thus, *the critical existential thinking (CET)* component highlights the goals that reflect personal and professional value traits of the ethical person; *the personal meaning production (PMP)* proposes goals that establish a life purpose and contribute to meaning production in the personal and professional contexts; *the transcendental awareness (TA)* sets goals for the process of internalising life experiences and decision-making via contextual thinking; *the conscious state expansion (CSE)* identifies goals related to the reflective thinking in the process of cognition.

The objectives determine the selection of the **contents** that lead to the development of spiritual intelligence (QS) in academics.

Therefore, in *critical existential thinking (CET),* the objectives are geared toward selecting content on the teacher's personal and professional integrity, manifested through critical thinking.

In this regard, *the teacher's value dimensions* comprise integrity, involvement, self-consciousness, alternative, networking, "context-independent" behaviour, and self-edification. These dimensions guide the training of certain *professional skills in academic staff,* namely: promoting and developing the personality traits of honesty and fairness in students as well as the

skills related to exploring the field of study via an active involvement in training activities, especially through independent activities; building on the student's reflective mind, by involving them in activities of self-awareness, self-determination, and self-assessment in order to identify values and non-values values, providing opportunities for career guidance in accordance with the students' potential and wishes; developing communication skills and the harmonious networking with others, as well as the ability to act independently in certain conventional social contexts, by launching personal concepts and visions, directing the process of becoming students, by capitalising on life experiences that can develop an individual potential through stimulating self-reliance and fostering personal concepts and visions.

Within the framework of the *personal meaning production (PMP)* dimension, the objectives are geared toward selecting content on spiritual sustainability and commitment as a professional value.

Thus, *the teacher's value dimensions* reflect the servant leader and and establishing life goals. *The professional skills of the academic staff* developed under these values are put into practice via training students to develop skills of establishing life goals and to create products valued in a social context.

The essence of the *transcendental awareness (TA)* dimension lies in setting goals that guide the selection of content related to the internalization of significant life experiences and contextual thinking.

Moreover, *internalization* represents *the teacher's value dimension.*

This dimension contributes to *forming the professional skill* manifested in the development of altruistic, prosocial (as opposite to aggressive) behaviours through the prism of moral values (dedication, help, and benevolence).

The *conscious state expansion (CSE)* comprises the objectives targeted toward the selection of contents related to the teacher's reflective cognitive style

Thus, *the teacher's value dimensions* range holism and consciousness. These dimensions guide the training of certain *professional skills in academic staff,* namely developing the capacity of reflection on the connections between the separate elements of a system with a view to an integrated and multi-aspectual approach to objects, phenomena and processes.

The **training technology** proposes a set of forms, methods, techniques and procedures established according to the objectives-contents correlations, which contribute to:

- developing the ability to critically contemplate the meaning/significance of existential problems (CET). Such methods include the integrity tree, the moral dilemma, the debate, explanation, and persuasion techniques, etc.;

- developing the ability to establish a life purpose and build a personal meaning in the physical and mental contexts (PMP). The methods used in this regard are musical audition, visual rhetoric, shield technique, tree diagram, brain-writing, idea deduction, etc.;

- developing the capacity for self-awareness (awareness of one's own worldview, value system and self) and universal awareness (awareness of other people's views on life, time and space, and personal boundaries) (TA). The techniques used in this regard are the detective technique, the Gordian knot technique, the Bible cards technique, the puzzle technique, graffiti, etc.;

- developing the ability to enter higher states of consciousness (CSE). Such methods include the term assumption method, idea deduction, storytelling, the (self) Lotus blossom technique, etc.

The assessment process carried out during the training is of three steps: prognostic assessment, formative assessment and summative assessment.

During the *prognostic assessment*, we used two questionnaires to determine the spiritual intelligence level of academic staff: *The Spiritual Intelligence Inquiry,* developed by F. Vaughan (2006), which measures the overall level of spiritual intelligence and *The Spiritual Intelligence Self-Report Inventory,* developed by D. B. King (2008), which reflects the four dimensions of spiritual intelligence: critical existential thinking, personal meaning production, transcendental awareness, and conscious state expansion.

The process of *formative assessment* was conducted taking into account four aspects:

- *providing feedback and feed-forward* at the end of each training activity via debriefing;
- *self-assessment activities* via The Mirror Diary technique*,* carried out throughout the training process;
- *questioning* by using a Question sheet at the completion of the study of each QS dimension;
- *learning tasks* which involve the practical implementation of skills acquired during the training activities in the personal (the shield technique) and professional (the decision-making technique) contexts.

Within the *summative assessment* we repeatedly used the two questionnaires to determine the level of spiritual intelligence in academic staff.

Figure 2.1. schematically presents the psycho-pedagogical model for the development of QS in academic staff.
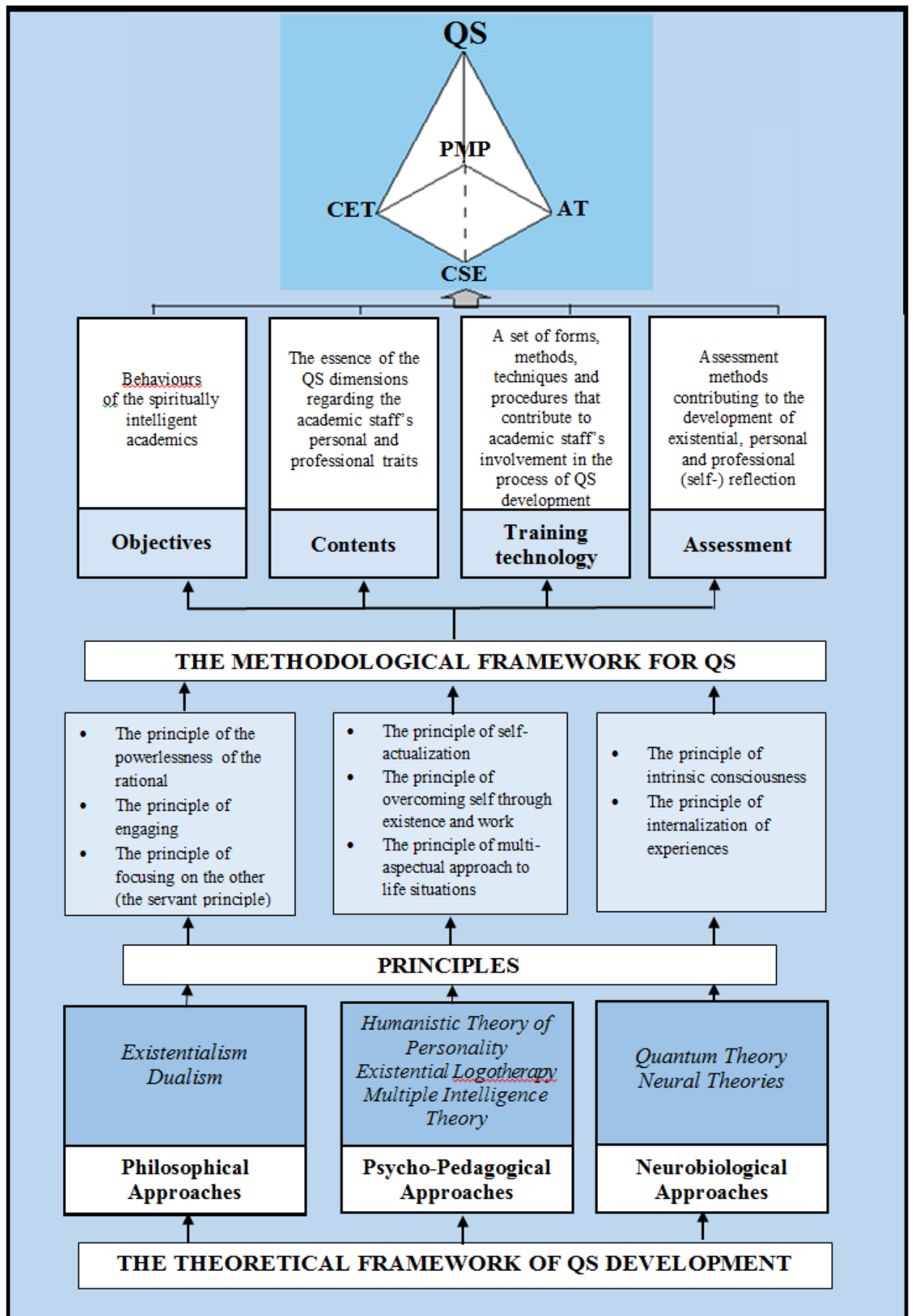
QS

PMP

CET — AT

CSE

Objectives	Contents	Training technology	Assessment
Behaviours of the spiritually intelligent academics	The essence of the QS dimensions regarding the academic staff's personal and professional traits	A set of forms, methods, techniques and procedures that contribute to academic staff's involvement in the process of QS development	Assessment methods contributing to the development of existential, personal and professional (self-) reflection

THE METHODOLOGICAL FRAMEWORK FOR QS

- The principle of the powerlessness of the rational
- The principle of engaging
- The principle of focusing on the other (the servant principle)

- The principle of self-actualization
- The principle of overcoming self through existence and work
- The principle of multi-aspectual approach to life situations

- The principle of intrinsic consciousness
- The principle of internalization of experiences

PRINCIPLES

Philosophical Approaches	Psycho-Pedagogical Approaches	Neurobiological Approaches
Existentialism Dualism	*Humanistic Theory of Personality Existential Logotherapy Multiple Intelligence Theory*	*Quantum Theory Neural Theories*

THE THEORETICAL FRAMEWORK OF QS DEVELOPMENT

Figure 2.1. The Psycho-Pedagogical Model for the Development of QS in Academic Staff

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In **Chapter 3. EXPERIMENTAL APPROACH TO THE DEVELOPMENT OF SPIRITUAL INTELLIGENCE IN ACADEMIC STAFF,** reference is made to the *psycho-pedagogical experiment*, in which we used the "*before-after*" unifactorial model on a single group/sample, with the main objective of assessing the effect of the training program on each participant, *before* and *after* the development (Popa, 2015).

The sample of the research experiment consisted of 150 academics from Moldova State University (general sample), of which 30 academics (as a part of the general sample) voluntarily participated in the training program.

The purpose of the experiment consisted in determining the level of spiritual intelligence in academic staff (Butnari, Bîrnaz, 2020, p. 23).

The basic tools used in this regard were (Butnari, Bîrnaz, 2020, pp. 23-24): *The Spiritual Intelligence Inquiry,* developed by Vaughan F. (2006), which measures the overall level of spiritual intelligence and *The Spiritual Intelligence Self-Report Inventory,* by King King D. B. (2008), which reflects the four dimensions of spiritual intelligence.

These questionnaires were used to assess the spiritual intelligence of academics at both the finding (identification) and control stages.

The experimental part of the research included 3 stages (Butnari, Birnaz, 2020, p. 24): the *finding (identification) stage* - the pretest use of assessment tools; *the formative (training) stage* - the implementation of the QS development program for academic staff and *the control stage* - the posttest use of assessment tools and compiling of the comparative data, illustrated via Figures and Tables.

The results obtained from the questionning of the general sample at the **finding stage** are shown in Figures 3.1. and 3.2.
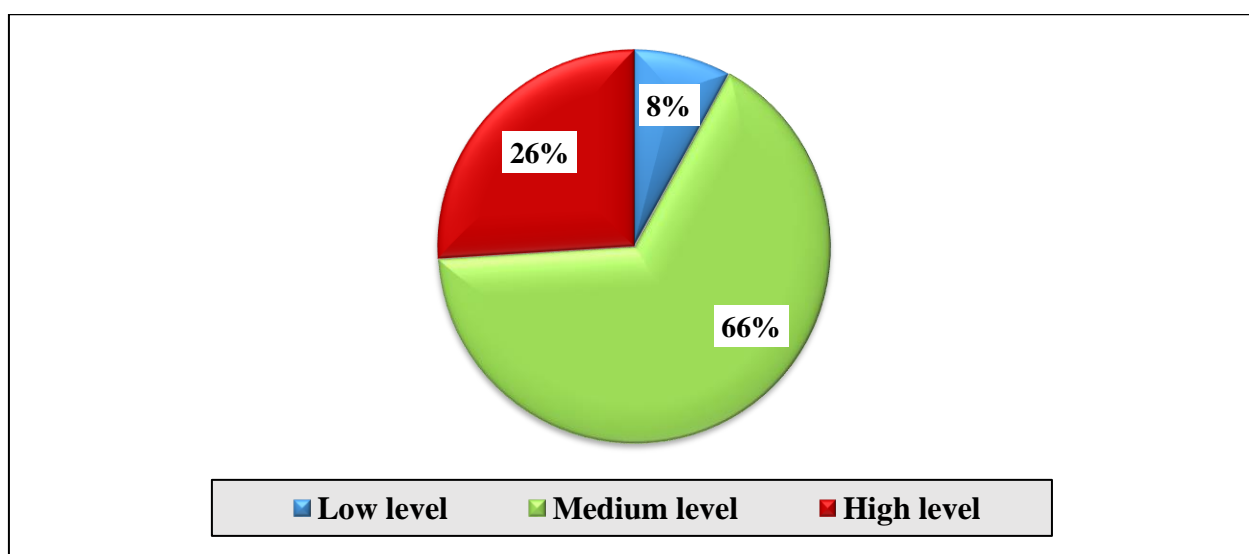

Figure 3.1. The QS Level (Vaughan F.) in Academic Staff at the Finding Stage

Data obtained from *The Spiritual Intelligence Inquiry* (Vaughan F.) reflect the general level of spiritual intelligence in academic staff (low, medium, and high). Therefore, we attest that the majority of respondents (66%) have a medium level of spiritual intelligence; 8% have a low level of spiritual intelligence, and 26% of respondents have a high level of spiritual intelligence (Butnari, Bîrnaz, 2020, p. 24).
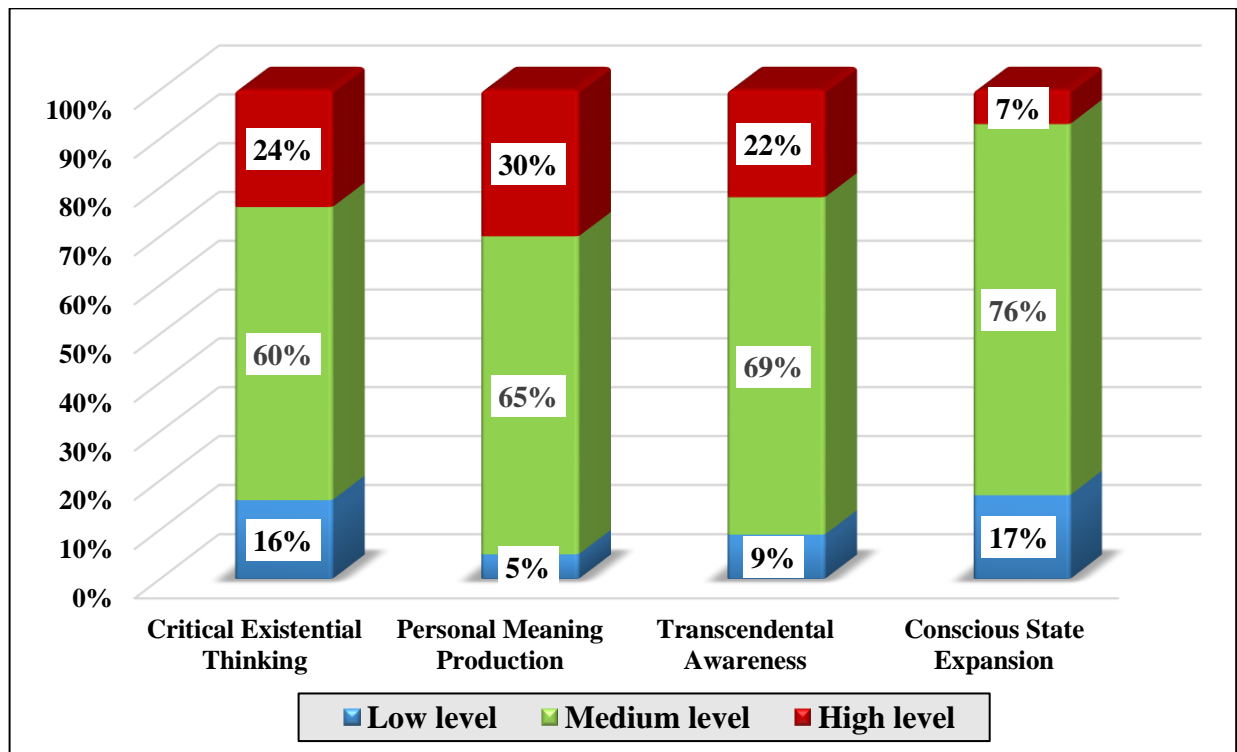

Figure 3.2. QS level (King D. B.) in academic staff at the finding stage

The results of *The Spiritual Intelligence Self-Report Inventory* (King D. B.) highlight the following (Butnari, Bîrnaz, 2020, p. 24):

- at the *Critical Existential Thinking* component, 16% of respondents prove a low level of spiritual intelligence; 60% - medium level and 24% - high level. Thus, we find that the majority of respondents (60%) have an average level of spiritual intelligence at this dimension;

- at the *Personal Meaning Production* component, 5% of respondents recorded a low level of spiritual intelligence; 65% - a medium level and 30% - a high level. Therefore, it can be stated that the majority of respondents (65%) have an average level of spiritual intelligence at this dimension;

- at the *Transcendental Awareness* component, 9% of respondents show a low level of spiritual intelligence; 69% - a medium level and 22% - a high level. We conclude that the majority of respondents (69%) have an average level of spiritual intelligence at this dimension;

- at the *Conscious State Expansion* component, 17% of respondents prove a low level of spiritual intelligence; 76% - a medium level and 7% - a high level. Therefore, we conclude that the majority of respondents (76%) record an average level of spiritual intelligence at this dimension;

Conclusions. The scores recorded at the four dimensions of spiritual intelligence indicate that the majority of the respondents have an average level of spiritual intelligence.

A further stage of the experiment was conducted on 30 academics, part of the general sample, voluntarily participating in the development program (experimental group). In this regard, the surveys were repeatedly used to assess the level of spiritual intelligence in order to identify the dynamics of spiritual intelligence at the control stage (Butnari, Bîrnaz, 2020, p. 24).

The empirical results were processed using the statistical-mathematical methods, with the help of the SPSS Statistics 20 Package (Howitt, Cramer, 2006): *descriptive statistics, Pearson's Correlation Coefficient, and the Paired Sample T-test.*

The resulting data of the surveys on the experimental group at the finding (identification) stage are shown in Figure 3.3 and in Table 3.1.
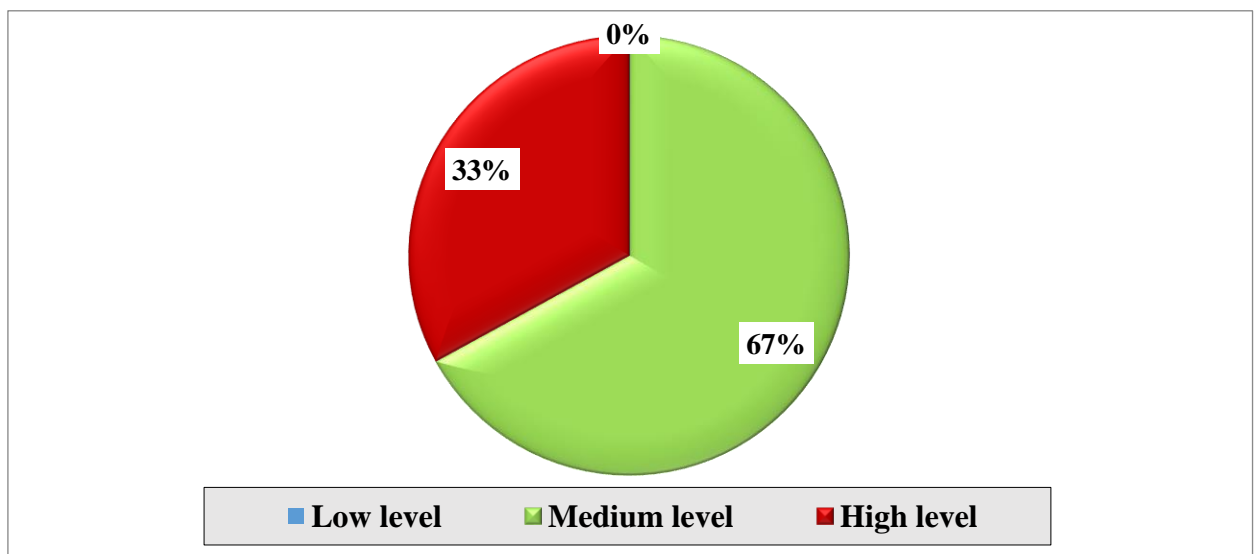

Figure 3.3. The Percentage Value of the Coefficient Determination of QS (Vaughan F.) in Academic Staff at the Finding (identification) Stage

Data obtained from *The Spiritual Intelligence Inquiry* (Vaughan F.) reflect the general level of spiritual intelligence in academic staff (low, medium, high). Thus, we find that the majority of respondents, 67% have an average level of spiritual intelligence; 33% of respondents show a high level of spiritual intelligence; no respondents with a low level of spiritual intelligence were identified (Butnari, Bîrnaz, 2020, p. 25).

The results of *The Spiritual Intelligence Self-Report Inventory* (King D. B.) highlight the frequency and percentage value for each level (low, medium/average and high) of the spiritual

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intelligence dimensions (Butnari, Bîrnaz, 2020, pp. 25-26):

- at the *Critical Existential Thinking component,* 6.7% of respondents show a low level of spiritual intelligence; 46.7% - medium level and 46.7% - high level. Thus, we find that the majority of respondents (46.7%) have medium and high levels of spiritual intelligence at this dimension;

- at the *Personal Meaning Production* component, 0% of respondents record a low level of spiritual intelligence; 53.3% - medium level and 46.7% - high level. Therefore, it can be stated that the majority of respondents (53.3%) have an average level of spiritual intelligence at this dimension;

- at the *Transcendental Awareness* component, 6.7% of respondents show a low level of spiritual intelligence; 73.3% - medium level and 20% - high level. We conclude that the majority of respondents (73.3%) have an average level of spiritual intelligence at this dimension;

- at the *Conscious State Expansion* component, 16.7% of respondents prove a low level of spiritual intelligence; 73.3% - a medium level and 10% - a high level. Therefore, we conclude that the majority of respondents (73.3%) have an average level of spiritual intelligence at this dimension;

The scores recorded for the four dimensions of spiritual intelligence indicate that the majority of the respondents have an average level of spiritual intelligence (Table 3.1.).

Table 3.1. Frequency and Percentage Value of QS Dimensions (King D. B.) in Academic Staff at the Finding (identification) Stage

Dimensions	Low Level		Medium/Average Level		High Level	
	frequency	*%*	*frequency*	*%*	*frequency*	*%*
Critical Existential Thinking	2	*6,7%*	14	*46,7%*	14	*46,7%*
Personal Meaning Production	0	*0%*	16	*53,3%*	14	*46,7%*
Transcendental Awareness	2	*6,7%*	22	*73,3%*	6	*20%*
Conscious State Expansion	5	*16,7%*	22	*73,3%*	3	*10%*

In conclusion, we believe that the data obtained from both questionnaires: *The Spiritual Intelligence Inquiry* (Vaughan F.) and *The Spiritual Intelligence Self-Report Inventory* (King D. B.) on the experimental group highlight the average level of spiritual intelligence in most academics.

The Formative (training) Stage has been set up as a result of the QS development program of 30 academics (part of the general sample), who voluntarily participated in the

program, from **September to December 2019** (Butnari, Bîrnaz, 2020, p. 26):

- 28.09.2019 - 19.10.2019 - 15 academics (experimental group 1);
- 23.11.2019 - 14.12.2019 - 15 academics (experimental group 2);

The training program for the development of spiritual intelligence in academic staff has been drafted based on the psycho-pedagogical model focused on a complex system of epistemological benchmarks such as philosophical, psycho-pedagogical and neurobiological ones, specific to the development of the spiritual intelligence in academic staff and consisted of a set of theories and principles appropriate to the development of spiritual intelligence.

The program included 14 training sessions, of which: 12 training sessions reflected the contents of the four spiritual intelligence dimensions, namely, the critical existential thinking, the personal meaning production, the transcendental awareness and the conscious state expansion; the other 2 training sessions were made up of a *first training session*, where the initial assessment and introduction into the activity was carried out, and a *last training session*, where the final assessment of the spirituall intelligence level of the participating academics was carried out (Table 3.2.).

Table 3.2. The Training Program for the Development of QS in Academic Staff
(Butnari, Bîrnaz, 2020, pp. 26-27)

QS Dimension (component)	Objectives of the Training Session	Content Unit
INITIAL ASSESSMENT. INTRODUCTION	✓ Assessment of the learners' spiritual intelligence level at the finding (identification) stage. ✓ Greetings and (mutual) acquaintance of the trainer and trainees ✓ Identifying the significance of intelligence types: cognitive, emotional and spiritual. ✓ Analysing the concept of spiritual intelligence on the basis of the four-dimensional model by D. B. King. ✓ Argumenting one's own vision on spirituality.	1. Initiation session. Spirituality as a form of "intelligence"
CRITICAL EXISTENTIAL THINKING	✓ Identifying personal and professional traits (values) of Ego integrity ✓ Establishing the essence of personal and professional traits (values) of integrity. ✓ Defining the concept of integrity.	2. The teacher's personal and professional integrity
	✓ Establishing the elements	3-4. Critical thinking via

	reflecting the structure of an argument and the premise and conclusion logical indicators. ✓ Defining the concept of argumentation and counter-argumentation. ✓ Formulating an argument and a counterargument.	argumentation. Structure of an argument. Argumentation and counter-argumentation
PERSONAL MEANING PRODUCTION	✓ Establishing the responsibility of the creator of values. ✓ Exemplifying the stages of the process of personal meaning production in a didactic context. ✓ Analysing the relationship between meaning and purpose. ✓ Identifying the main sources of personal meaning.	5-6. Personal meaning production, spiritual sustainability
	✓ Arguing one's own vision on commitment. ✓ Defining the concept of commitment (engaging). ✓ Identifying the teacher's commitment types.	7. Commitment as a value in the context of personal meaning production
TRANSCENDENTAL AWARENESS	✓ Determining the role of the spirit of observation in the process of internalizing significant life experiences ✓ Identifying stages of the experiential learning cycle. ✓ Analysing the subconscious as an essential resource in internalizing and capitalizing on meaningful life experiences.	8-9. Internalization of significant life experiences as a condition of spiritual maturity
	✓ Determining the significance of context in decision making. ✓ Defining the concept of contextual thinking ✓ Identifying the stages of the decision-making process.	10. Contextual thinking
CONSCIOUS STATE EXPANSION	✓ Determining the role of the reflective mind in the process of cognition. ✓ Analysing the process of mental management as a component of metacognition in the problem-solving context. ✓ Establishing the main traits of the spiritually intelligent teacher.	11-13. The reflective cognitive style. Spiritually inteligent academic staff

FINAL ASSESSMENT	✓ Assessing the learners' spiritual intelligence level following the training activities.	14. Final session

The control stage comprised the post-test use of assessment tools, namely *The Spiritual Intelligence Inquiry*, developed by Vaughan F. (2006) and *The Spiritual Intelligence Self-Report Inventory*, by King D. B. (2008) aiming to asses the spiritual intelligence level in learners at the control stage and to compare the results with the data obtained during the finding (identifying) stage.

The data obtained from *The Spiritual Intelligence Inquiry* (Vaughan F.) and compared with the data from the finding stage are reflected in Figures 3.4. and 3.5., and interpreted below.
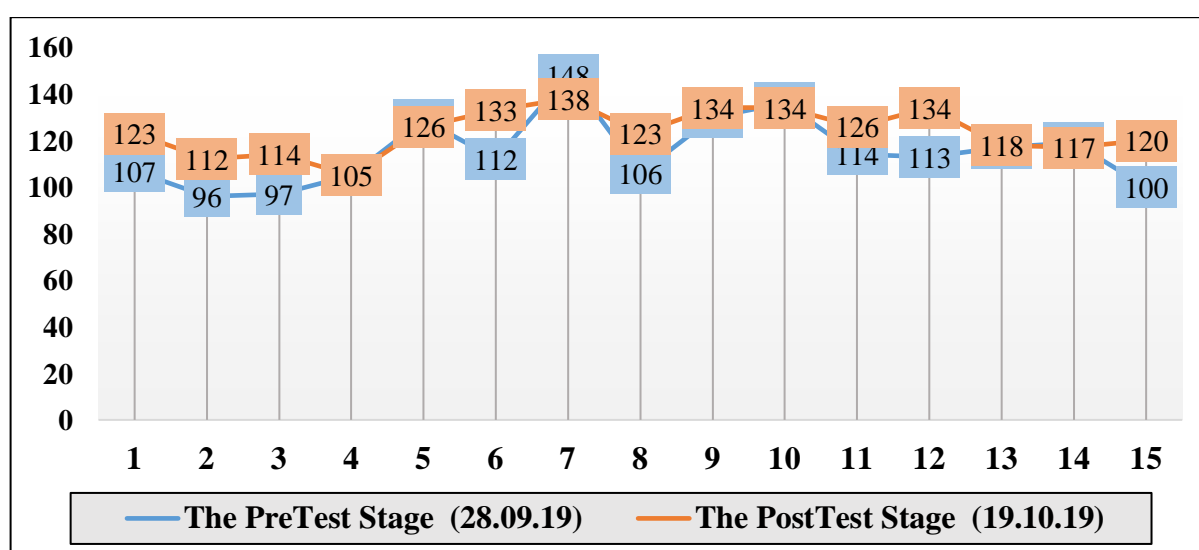

Figure 3.4. Comparative Data of QS Level in Academic Staff from Experimental Group 1 at the Pretest and the Posttest Stages (Vaughan F.)
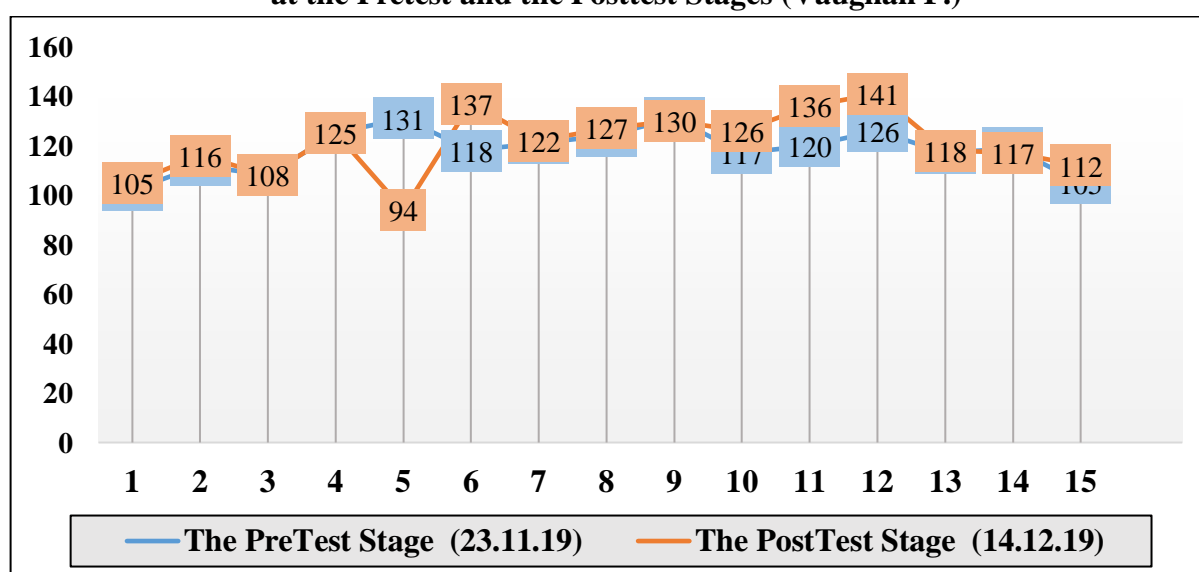

Figure 3.5. Comparative Data of QS Level in Academic Staff from Experimental Group 2 at the Pretest and the Posttest Stages (Vaughan F.)

Next, we will highlight by comparison, the results obtained before and after the development of spiritual intelligence in academic staff. In this regard, we used the Paired Sample T-test, to evaluate the statistical significance of the differences between the averages for two sets of scores, in our case, highlighting the differences and the statistical significance before and after the development of spiritual intelligence in academic staff (Butnari, Birnaz, 2020, p. 29).

The mean for the *coefficient of spiritual intelligence* variable by F. Vaughan before the training program (M=117.07, SD=12.21) and after the training program (M=123.50, SD=11.06) differs significantly (t= -2.89, DF=29, p=0.007). This means that an increased coefficient was achieved as a result of the development program (Figure 3.6.).
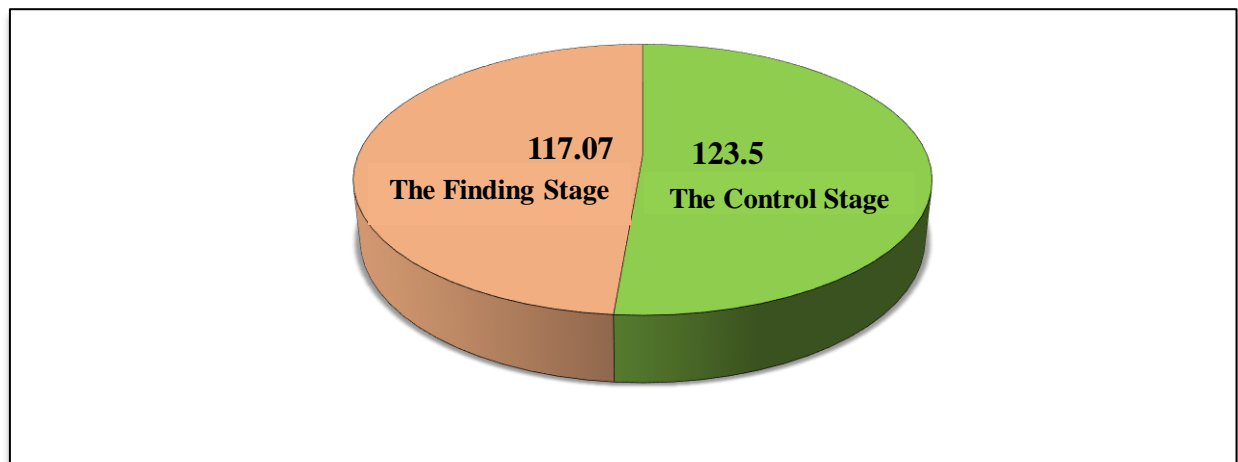

Figure 3.6. The Mean of the QS Coefficient (Vaughan F.) in Academic Staff at the Finding (identification) and the Control Stages

The results of *The Spiritual Intelligence Self-Report Inventory* (King D. B.) highlight the peculiarities of QS at the level of the four core dimensions (Table 3.3.).

Table 3.3. The Level of QS Dimensions at Academic Staff (experimental group)

Dimensions	Low Level		Medium/Average Level		High Level	
	frequency	*%*	*frequency*	*%*	*frequency*	*%*
Critical Existential Thinking	0	*0%*	11	*36,7%*	19	*63,3%*
Personal Meaning Production	0	*0%*	14	*46,7%*	16	*53,3%*
Transcendental Awareness	0	*0%*	16	*53,3%*	14	*46,7%*
Conscious State Expansion	1	*3,3%*	23	*76,7%*	6	*20%*

To show **the relationship between the investigated variables**, we used Pearson's Correlation Coefficient.

The correlation coefficient is a numerical measure or index of the association degree between two sets of scores. The values range from the maximum +1.00, through 0.00, up to -1.00. The "+" sign indicates a positive correlation, namely, that the scores of one variable increase along with an increase in scores of the other variable. The "-" sign indicates a negative correlation, namely, that while the scores of one variable increase, the scores for the other variable decrease.

By analyzing the results of statistical processing, we obtained the following correlations (Butnari, Birnaz, 2020b, pp. 28-29):

There is a significant positive relationship between the spiritual intelligence coefficient (by F. Vaughan) and the transcendental awareness (r= 0.697, DF=30, p=.000), as the coefficient of spiritual intelligence increases, the level of transcendental awareness also increases. We find, therefore, that with the increase of the QS coefficient, the state of the brain generating thought processes manifested by the internalization of one's external world improves, an aspect that generates an intentional, integrative behaviour to respond adequately to the needs of others.

- There is a significant positive relationship between the level of critical existential thinking and the level of personal meaning production (r= 0.591, DF=30, p=,001), with the increase in the level of critical existential thinking, the level of personal meaning production also increases. Thus, we note that with the development of integrity and self-awareness (reflexive consciousness) levels in academic staff, the capacity of leadership in the service of others (self-edification) and the academic staff's visionary thinking including the ability of goals design based on certain interests and professional needs improve.

- There is a significant positive relationship between the level of critical existential thinking and the level of transcendental awareness (r= 0.522, DF=30, p=.003), with the increase in the level of critical existential thinking, the level of transcendental awareness increases as well. Therefore, we note that with the development of integrity and self-awareness (reflexive consciousness) skills in academic staff, the state of the brain that generates thought processes manifested by the internalization of one's external world improves; an aspect that generates an intentional, integrative behaviour to respond adequately to the needs of others.

- There is a significant positive relationship between the level of critical existential thinking and the level of conscious state expansion (r= 0.632, DF=30, p=.000), with the increase in the level of critical existential thinking, the level of conscious state expansion also increases. Therefore, we find that with the development of integrity and self-awareness (reflexive consciousness) skills in academic staff, the academics' contextual thinking (holism) also

develops, manifested by the ability to see the connections between various things and phenomena in a professional context.

- There is a significant positive relationship between the level of personal meaning production and the level of transcendental awareness (r= 0.526, DF=30, p=.003), with the increase in the level of personal meaning production, the level of transcendental awareness also increases. Thus, we note that the development of the capacity of leadership in the service of others (self-edification) and the academic staff's visionary thinking determines the state of the brain that generates thought processes manifested by the internalization of one's external world, an aspect that generates an intentional, integrative behaviour to respond adequately to the needs of others.

- There is a significant positive relationship between personal meaning production and conscious state expansion levels (r= 0.575, DF=30, p=,000), with the increase in the level of personal meaning production, the level of conscious state expansion increases as well. Thus, we highlight that the development of the capacity of leadership in the service of others (self-edification) and the academic staff's visionary thinking generates the academics' contextual thinking (holism), manifested via the ability to see the interconnectedness of various things and phenomena in a professional context.

- There is a significant positive relationship between the level of transcendental awareness and the level of conscious state expansion (r= 0.453, DF=30, p=.012), with the increase in the level of transcendental awareness, the level of conscious state expansion also increases. We find that with the state of the brain that generates thought processes manifested by the internalization of one's external world, an aspect that generates an intentional, integrative behaviour to respond adequately to the needs of others, the academics' contextual thinking (holism) manifested via the ability to see the interconnectedness of various things and phenomena in a professional context develops as well.

Based on the peculiarities of level increase for each QS dimension manifested in trainees' behaviour, we further highlight the averages for each dimension (Butnari, Birnaz, 2020, pp. 29-30).

The mean for the *critical existential thinking* variable before the training program (M=19.47, SD=4.28) and after the training program (M=22.10, SD=3.45) differs significantly (t= -4.94, DF=29, p=0.000). In this context, we attest to a significant improvement.

The mean for the *personal meaning production* variable before the training program (M=16.10, SD=2.51) and after the training program (M=16.67, SD=2.32) does not differ significantly (t= -1.19, DF=29, p=0.241). There is no significant difference at this variable.

The mean for the *transcendental awareness* before the training program (M=16.67, SD=3.26) and after the training program (M=17.70, SD=2.68) does not differ significantly (t= -1.90, DF=29, p=0.066). There is no significant difference at this variable, as well.

The mean for the *conscious state expansion* variable before the training program (M=12.30, SD=3.96) and after the training program (M=14.23, SD=2.95) differs significantly (t= -3.48, DF=29, p=0.002). Therefore, we also attest to a significant improvement in this variable.

Following the results obtained, we highlight that there is a significant increase in two dimensions of spiritual intelligence, namely, the critical existential thinking and the conscious state expansion, and in the other two dimensions: the personal meaning production and the transcendental awareness, the increase is insignificant, an aspect explained by the fact that the time reserved (four sessions) for these dimensions was insufficient. To achieve a significant increase, it is necessary to further extend the activities for these dimensions with elements of *coaching* and *follow-up* (Figure 3.7.).
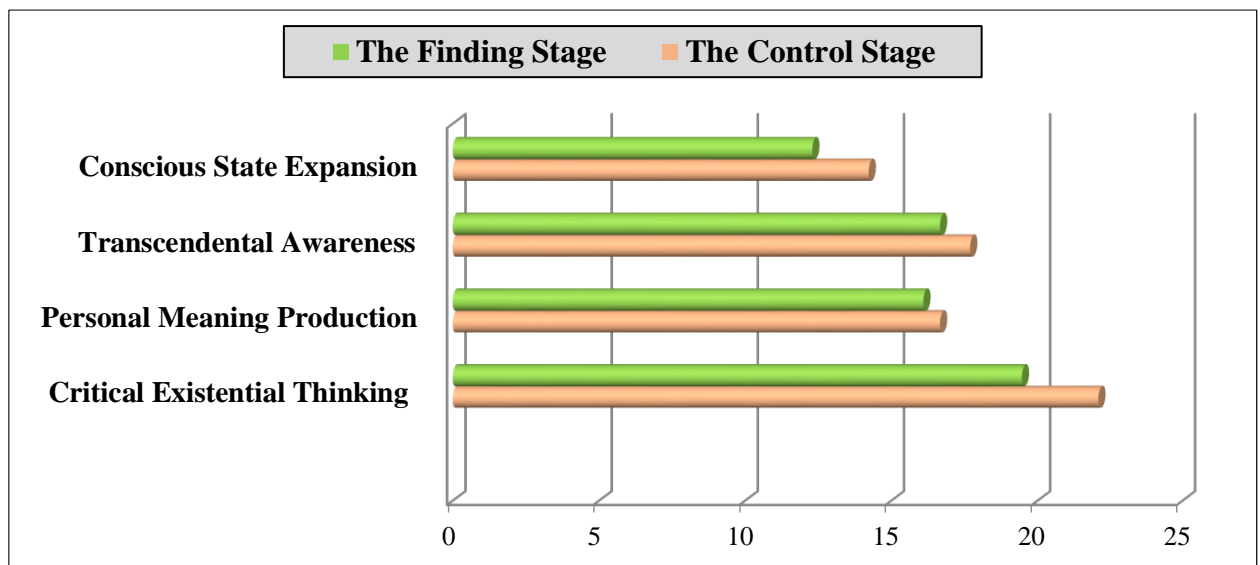

Figure 3.7. The Average of QS Dimensions (by King D. B.) in Academic Staff at the Finding and the Control Stages

The analysis of the results of the psycho-pedagogical experiment at the control stage, following the development program, reflects a significant improvement in the overall level of spiritual intelligence in academic staff. At the same time, we also find that there is a significant increase in two spiritual intelligence dimensions, namely, the critical existential thinking and conscious state expansion, while in the personal meaning production and transcendental awareness dimensions, the increase is insignificant. These results highlight, on the one hand, the efficiency of the development program, and on the other hand, the need to further extend the activities in the dimensions showing an insignificant increase with elements of *coaching* and *follow-up* (Butnari, Birnaz, 2020, P. 30).

The survey results reflecting a lower score at the control stage, compared to the finding stage, can be attributed to several factors:

- The training program touched upon some sensitive topics for the learners (integrity, commitment, life meaning, self-acceptance, transcendence, etc.) In such situations, various self-defence mechanisms are activated to prevent inner conflicts, for example, *repression*, which consists of *hiding upsetting psychic feelings from consciousness* or simply *ignoring them*, an aspect also reflected in the responses.

- Superficial knowledge or the presence of some vagueness regarding one's own value, which most likely stimulated the student's tendency to give a lower score.

- In the conditions of long-term training programs, as in the present case, there is the possibility of grace responses with an impact on the trainer-trainee relationship.

- Moreover, in the desire to confirm the Ego integrity, to which we tend, an assessment can be made based on necessity and less on reality.

- According to the main aim of the training, namely the development of spiritual intelligence, the contexts of self-awareness and self-determination, deep evaluation and reflection were encouraged; therefore, a reconsideration of initial visions and beliefs and the awareness of others took place.

GENERAL CONCLUSIONS AND RECOMMENDATIONS

By reporting the research results to the projected goal and objectives, **we find the following:**

1. Intelligence is a complex system, consisting of superior mental processes, namely cognitive, emotional, motivational and volitional ones, as well as of the manner and degree to which they converge and interact for the successful outcomes of the activities carried by the individual.

2. Spiritual intelligence is a set of mental capacities that contribute to the awareness, integration and adaptive application of the nonmaterial and transcendent aspects of a person's existence, leading to such outcomes as deep existential reflection, enhancement of meaning, recognition of a transcendent self and the mastery of spiritual states.

3. In this context, spiritual intelligence comprises four core dimensions: Critical Existential Thinking (CET), Personal Meaning Production (PMP), Transcendental Awareness (TA) and Conscious State Expansion (CSE).

4. Critical existential thinking as the capacity to contemplate the meaning of life critically and other existential/ metaphysical issues, such as reality, the universe, space, and time. Personal meaning production is the capacity to derive a life purpose and personal meaning from the physical and mental context. Transcendental awareness refers to the ability to identify transcendent or external dimensions of the self, of the others, and of the physical world (for example, non-materialism and interconnection) during normal states of consciousness. Conscious state expansion is the ability to enter higher states of consciousness.

5. The epistemological foundation for the development of spiritual intelligence is relevant due to the *philosophical* (Existentialism, Dualism), *psycho-pedagogical* (Humanistic Theory of Personality, Existential Logotherapy, Multiple Intelligence Theory) and *neurobiological* (Quantum Theory, Neural Theories) approaches. Building on these theories, we established a set of principles with strategic and operational value for the development of spiritual intelligence in academic staff: the principle of the powerlessness of the rational, the principle of self-actualization, the principle of engaging, the principle of focusing on the other (the servant principle), the principle of multi-aspectual approach to life situations, the principle of overcoming self through existence and work, the principle of intrinsic consciousness, the principle of internalization of experiences.

6. The system of theories and principles underpinned the conceptualization of the theoretical framework of the psycho-pedagogical model for the development of spiritual intelligence in academic staff. The theoretical framework of the model generated its methodological component, determined by the correlation: objectives – content - training

technologies – evaluation. Thus, the psycho-pedagogical model for the development of spiritual intelligence in academic staff includes two main components: theoretical and methodological ones.

7. The psycho-pedagogical model allowed for the implementation of The Training Program for the Development of QS in Academic Staff.

8. The results of the psycho-pedagogical experiment at the control stage, following the implementation of the programme, reflects a significant improvement in the overall level of spiritual intelligence in the academic staff and an increase in the QS level for each dimension, manifested through some behavioural aspects of the academic staff:

- aspects of critical existential thinking: *integrity* (an aspect representing academic staff qualities, manifested by beliefs concerning personal and professional value system) and *self-awareness* (this aspect covers the academic staff' reflective thinking, expressed in their ability to draw up arguments, counter-arguments and decisions in relation to certain professional contexts);

- aspects of personal meaning production: *servant leadership* (a characteristic of academics that embodies self-development, expressed in the ability to make a commitment to the institution, students and career continuum) and *establishing life goals* (a characteristic that encompasses the farsightedness of academics, manifested by the ability of goals design based on certain interests and professional needs improve);

- aspect of transcendental awareness, manifested by the state of the brain that generates thought processes manifested by *the internalization of one's external world* subiectului, an aspect that generates an intentional, integrative behaviour to respond adequately to the needs of others;

- aspect of conscious state expansion: *holism, which* denotes the academic staff's contextual thinking, manifested by the ability to see the connections between various things and phenomena in a professional context.

9. Thus, the research results confirm the research hypothesis and provide evidence for the solution of the scientific problem.

The results of the investigation, with the status of **recommendations,** could be further used in the following areas:

• The psycho-pedagogical model for the development of QS in academic staff could serve as the foundation development of curricula, course materials and methodological support for academic subjects.

• The implementation of the QS specific value dimensions by academics: *integrity, involvement, self-awareness, alternative, networking, "context-independent" behaviour, holism,*

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cognition, internalization, self-edification, servant leadership, and establishing life goals and the professional abilities, in the educational process carried out within all its organisational forms: courses, seminars, laboratories, internships, in order to develop students' skills and abilities in the context of QS:

- abilities of critical existential thinking: *promoting and developing the personality traits of honesty and fairness in students, as well as the skills related to exploring the field of study and the professional field, communicating and networking harmoniously with those around, their independent involvement in certain conventional social contexts by directing their becoming process, by capitalising on life experiences, by developing the individual potential, by stimulating self-reliance and by encouraging personal concepts and visions;*

- abilities of personal meaning production: *developing the skills of setting life goals and working towards creating a socially valued product;*

- abilities of transcendental awareness: *developing the integrated perception in students via establishing the connection between phenomena and objects, under the background of meditation, contemplation or other spiritual practices;*

- abilities of conscious state expansion: *developing the skill of interrelating various objects and (material and non-material) phenomena as well as the capacity to reflect and internalise significant life experiences.*

• The adoption/ adaptation of the curriculum developed within various formal and non-formal educational activities with the aim of developing spiritual intelligence.

• The addition of optional subjects oriented towards the development of spiritual intelligence to the syllabus.

• The expansion of the fields of research on spiritual intelligence imperative to the current context: the educational field, the entrepreneurial field, the organisational field, the field of special pedagogy, with a view to the rehabilitation and reintegration of offenders.

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ADNOTARE

Butnari Nadejda. Repere teoretice şi metodologice de dezvoltare a inteligenţei spirituale la cadrele didactice universitare. Teză de doctor în ştiinţe ale educaţiei, Chişinău, 2022

Structura tezei. Lucrarea se constituie din introducere, trei capitole, concluzii generale şi recomandări, bibliografie cu 249 de surse, 9 anexe, 19 figuri şi 31 de tabele. Volumul tezei este de 130 pagini text de bază. Rezultatele cercetării sunt reflectate în 14 articole ştiinţifice publicate, dintre care 3 capitole în monografii internaţionale.

Cuvinte-cheie: inteligenţă, inteligenţă spirituală, gândire critică existenţială, producere de sens personal, conştiinţă transcendentală, expansiune a stării de conştiinţă, cadre didactice universitare.

Domeniul de studiu. Teoria generală a educaţiei.

Obiectul cercetării îl constituie procesul de dezvoltare a inteligenţei spirituale la cadrele didactice universitare.

Scopul cercetării rezidă în conceptualizarea teoretică şi metodologică a modelului psihopedagogic de dezvoltare a inteligenţei spirituale la cadrele didactice universitare.

Obiectivele cercetării:

1. Definirea conceptului de inteligenţă spirituală.
2. Analiza abordărilor epistemologice referitoare la inteligenţa spirituală.
3. Diagnosticarea nivelului iniţial de inteligenţă spirituală la cadrele didactice universitare.
4. Elaborarea modelului psihopedagogic de dezvoltare a inteligenţei spirituale la cadrele didactice universitare.
5. Validarea experimentală a modelului psihopedagogic de dezvoltare a inteligenţei spirituale la cadrele didactice universitare.

Noutatea şi originalitatea ştiinţifică rezidă în elaborarea unui model psihopedagogic de dezvoltare a inteligenţei spirituale la cadrele didactice universitare. În acest sens, au fost determinate:

– sistemul de teorii şi principii care fundamentează conţinutul inteligenţei spirituale prin prisma abordărilor epistemologice: filozofice, psihopedagogice şi neurobiologice;
– dimensiuni valorice şi abilităţi profesionale ale cadrului didactic universitar în contextul SQ.

Problema ştiinţifică soluţionată se referă la elaborarea modelului psihopedagogic de dezvoltare a SQ, care a contribuit la crearea unui program de formare ce asigură dezvoltarea inteligenţei spirituale la cadrele didactice universitare.

Importanţa teoretică a lucrării. Prin cercetare se completează concepţia privind SQ, printr-un model psihopedagogic de dezvoltare a inteligenţei spirituale la cadrele didactice universitare, în baza abordărilor epistemologice: filozofice, psihopedagogice şi neurobiologice.

Valoarea aplicativă a lucrării. Modelul psihopedagogic de dezvoltare a SQ la cadrele didactice universitare a condus la elaborarea şi aplicarea unui program de dezvoltare a inteligenţei spirituale la cadrele didactice universitare. Acest model poate fi utilizat în elaborarea programelor de formare pentru diferiţi actori din domeniul educaţional.

Implementarea rezultatelor ştiinţifice. Rezultatele teoretice şi practice ale cercetării au fost discutate şi aprobate la Departamentul Ştiinţe ale Educaţiei din cadrul Universităţii de Stat din Moldova; aprobate şi validate prin publicarea în monografii internaţionale, reviste ştiinţifice, culegeri ale materialelor conferinţelor, suporturi de curs; diseminate în cadrul unor manifestări ştiinţifice din domeniul educaţional la nivel naţional şi internaţional în perioada 2016-2020.

ANNOTATION

Butnari Nadejda. Theoretical and Methodological Framework for the Development of Spiritual Intelligence in Academic Staff. Doctoral dissertation in Educational Sciences, Chisinau, 2022

Structure of the dissertation. The paper consists of an introduction, three chapters, general conclusions and recommendations, a bibliography of 249 sources, 9 appendices, 19 figures, and 31 tables. The dissertation thesis comprises 130 pages of basic text. The research results are reflected in 14 published scientific articles, of which 3 Chapters are in international monographs.

Keywords: intelligence, spiritual intelligence, critical existential thinking, personal meaning production, transcendental awareness, conscious state expansion, academic staff.

Field of study. General Theory of Education.

The object of study of the dissertation is the process of developing spiritual intelligence in academic staff.

The aim of the research lies in the theoretical and methodological conceptualization of the psycho-pedagogical model for the development of spiritual intelligence in academic staff.

Research objectives:

1. Defining the concept of spiritual intelligence.

2. Analysing the epistemological approaches to spiritual intelligence.

3. Diagnosing the initial level of spiritual intelligence in academic staff.

4. Drafting the psycho-pedagogical model for the development of spiritual intelligence in academic staff.

5. Experimental validation of the psycho-pedagogical model for the development of spiritual intelligence in academic staff.

The scientific novelty and originality consist in proposing the psycho-pedagogical model for the development of spiritual intelligence in academic staff. In this regard, we determined:

- the system of theories and principles that substantiate the content of spiritual intelligence through epistemological approaches: philosophical, psycho-pedagogical and neurobiological;

- the academic staff's value dimensions and professional skills in the context of QS.

The solved scientific problem targets the psycho-pedagogical model for the development of QS, which, in turn, contributed to the creation of a teacher-training program that ensures the development of spiritual intelligence in academic staff.

Theoretical importance of the research. The research adds to the conception of QS via a psycho-pedagogical model to develop the spiritual intelligence in academic staff based on some epistemological approaches such as philosophical, psycho-pedagogical and neurobiological ones.

Applied value of research. The psycho-pedagogical model for the development of QS in academic staff led to the creation and the implementation of The Training Program for the Development of QS in Academic Staff. This model can be used in the development of training programmes for various actors in the field of education.

Implementation of scientific results. The theoretical and practical findings of the research have been discussed and approved at the Department of Education Sciences, Moldova State University; they were further approved and validated via publications in international monographs, scientific journals, proceedings of conferences, and course materials; furthermore, they were disseminated at national and international scientific events in the field of education during 2016-2020.

АННОТАЦИЯ

Бутнарь Надежда. Теоретические и методологические основы развития духовного интеллекта у преподавателей вузов. Диссертация на соискание ученой степени доктора педагогических наук, Кишинев, 2022

Структура работы. Работа состоит из введения, трех глав, общих выводов и рекомендаций, библиографии (249 иточника), 9 приложений, включает 19 рисунков и 31 таблицу. Содержание диссертации изложено на 130 страницах основного текста. Результаты исследования опубликованы в 14 научных работах, включая 3 главы в международных коллективных монографиях.

Ключевые слова: интеллект, духовный интеллект, экзестенциальное критическое мышление, обоснование личного смысла, трансцендентальное сознание, расширение сознания, преподаватели вуза.

Область исследования. Общая теория образования.

Объектом исследования является процесс развития духовного интеллекта у преподавателей вузов.

Цель исследования заключается в теоретико-методологическом обосновании психолого-педагогической модели развития духовного интеллекта у преподавателей вузов.

Задачи исследования:

1. Определение понятия «духовный интеллект».
2. Анализ эпистемологических подходов исследования духовного интеллекта.
3. Исследование начального уровня развития духовного интеллекта у преподавателей вузов.
4. Разработка психолого-педагогической модели развития духовного интеллекта у преподавателей вузов.
5. Экспериментальное обоснование психолого-педагогической модели развития духовного интеллекта у преподавателей вузов.

Научная новизна и оригинальность исследования заключается в разработке психолого-педагогической модели развития духовного интеллекта у преподавателей вузов. В связи с этим были определены:

- система теорий и принципов, обосновывающих содержание духовного интеллекта с точки зрения гносеологических подходов: философского, психолого-педагогического и нейробиологического;
- ценностные измерения и профессиональные качества преподавателя вуза в контексте духовного интеллекта.

Решенная научная задача относится к разработке психолого-педагогической модели развития духовного интеллекта, что способствовало созданию программы обучения, обеспечивающей развитие духовного интеллекта у преподавателей вузов.

Теоретическая значимость исследования. Проведенное исследование и разработанная психолого-педагогическая модель развития духовного интеллекта преподавателей вузов, основанная на эпистемологических подходах: философском, психолого-педагогическом и нейробиологическом дополняют научные знания о духовном интеллекте.

Прикладное значение исследования. Разработанная психолого-педагогическая модель развития духовного интеллекта у преподавателей вузов способствовала разработке и внедрению программы развития духовного интеллекта преподавателей университета. Разработанная модель развития духовного интеллекта может быть положена в основу программ подготовки специалистов в сфере образования.

Внедрение результатов. Теоретические и практические результаты исследования докладывались и обсуждались на методических семинарах Департамента Педагогических наук Молдавского Государственного Университета, различные аспекты были опубликованы в международных коллективных монографиях, научных журналах, в учебных пособиях, а также были представлены на национальных и международных научных конференциях в сфере воспитания и образования в период 2016-2020 года.

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THEORETICAL AND METHODOLOGICAL FRAMEWORK FOR THE DEVELOPMENT OF SPIRITUAL INTELLIGENCE IN ACADEMIC STAFF

Abstract of doctoral thesis in educational sciences

Specialty: 531.01 – General theory of education