

Spiritual Intelligence Development Programme in Cyber Space Gym- An internet self-help programme for spiritual development and spiritual intelligence

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(The Project proposal is Only partial finished and Unfortunately the Founding of the Project has been declined by Templeton Foundation making thus impossible to continue it)

THE OVERALL OBJECTIVE OF THIS PROJECT IS TO BUILD AN INTERNET PROGRAM FOR DEVELOPMENT OF SPIRITUAL INTELLIGENCE FREE OF CHARGE AND AVAILABLE TO A LARGE AUDIENCE FROM SEVERAL LANGUAGE ZONES. THE INTERNET PROGRAM SHALL OFFER ON-LINE LIFE TESTING OF SPIRITUAL INTELLIGENCE AS WELL AS SEVERAL PERSONALITY AND HEALTH VARIABLES THAT SHALL CONSTITUTE A PSYCHOLOGICAL AND SPIRITUAL PROFILE FOR THE PARTICIPANT IN THE PROGRAM. PRIOR TO THE DEVELOPMENT OF THE PROGRAM AN INTEGRAL SPIRITUAL INTELLIGENCE QUESTIONNAIRE SHALL BE DEVELOPED AND VALIDATED. INTERNET SELF-DEVELOPMENT PROGRAMMES CAN IN THE FUTURE BE OFFERED AS PART OF A MORE HOLISTIC SCHOOL CURRICULUM WHICH SEEKS TO CREATE BETTER PEOPLE WITH A HIGH MORAL STANDARD WORKING IN HARMONY TOWARDS PLANETARY HOLISTIC PROJECTS, THAT SEEK TO SAVE THE PLANET AS WELL AS TO HELP HUMANITY TO DEVELOP AT HIGHER LEVELS OF CONSCIOUSNESS.

INTRODUCTION

THE 10 COMMANDMENTS ARE ONE OF THE FIRST SPIRITUAL INTELLIGENCE TRAINING PROGRAMS FOR HUMANITY WRITTEN AFTER A DIVINE REVELATION BY ONE OF THE FIRST PROPHETS OF HUMANITY WITH THE INTENTION TO GUIDE HUMANITY TOWARD HARMONY WITH EACH OTHER AND WITH THE UNIVERSE. THE 10 COMMANDMENTS ARE JUST ONE EXAMPLE FOR A SPIRITUAL PROGRAMME TO INCREASE THE SPIRITUAL AWARENESS AS WELL AS SPIRITUAL INTELLIGENCE THAT MAY SERVE THE FOLLOWERS TO LIVE A MORE HARMONIOUS AND FULFILLED LIFE.

THE RELIGIONS OF THE WORLD WERE THE FIRST TO TAKE CARE AND DEVELOP PEOPLES' SPIRITUAL INTELLIGENCE, SEEN AS THE MOST IMPORTANT INTELLIGENCE THAT THERE IS. DIFFERENT RELIGIONS HAVE COINED DIFFERENT SPIRITUAL PATHS FOR INCREASING THE SPIRITUAL QUOTIENT OF ITS FOLLOWERS AND OFTEN THERE HAVE BEEN DISPUTES ABOUT THE RIGHT WAY TO OBTAIN THE SPIRITUAL INTELLIGENCE NAMED BY MANY NAMES BY THE VARIOUS RELIGIONS OF THE WORLD. THE INTRANSIGENCE OF THE GREAT RELIGIONS TOWARDS OTHER RELIGIONS AND THEIRS PARTICULAR METHOD FOR SPIRITUAL DEVELOPMENT WHICH SEEK TO DEVELOP A SPIRITUAL INTELLIGENCE IN THEIRS FOLLOWERS, HAS OFTEN GIVE RISE TO DISPUTES AND EVEN RELIGIOUS WARS.

SEVERAL MODELS FOR SPIRITUAL DEVELOPMENT AND THE ACQUIREMENT OF SPIRITUAL INTELLIGENCE HAVE BEEN PROPOSED BY THE GREAT RELIGIONS AND OFTEN THESE MODELS HAVE DIFFERED FROM EACH OTHER, RISING THE

QUESTION OF THE UNIVERSALITY OF THE CONCEPT OF SPIRITUAL DEVELOPMENT AND SPIRITUAL INTELLIGENCE.

TAKING FOR EXAMPLE THE TWO SCHOOLS OF BUDDHISM KNOWN AS HINAYANA AND MAHAYANA WHICH ARE FOLLOWED BY SEVERAL COUNTRIES, EACH DISPUTING THE RIGHT WAY OF SPIRITUAL DEVELOPMENT AND THE DEVELOPMENT OF SPIRITUAL INTELLIGENCE. THE SPIRITUAL IDEAL OF THE HINAYANA SCHOOL IS CENTRED AROUND THE ARAHAT OR THE SAINT DEVELOPMENT IDEAL, WHICH SEEKS TO OBTAIN THE SUMMA BONNUM OF LIFE THAT IS ENLIGHTENMENT FOR HIS OR HER OWN SAKE. IN CONTRAST, THE MAHAYANA SCHOOL IS CENTRED AROUND THE BODHISATTVA IDEAL, THAT SEEKS TO ATTAIN ENLIGHTENMENT FOR THE SAKE OF OTHERS, SO THAT HE OR SHE MAY HELP OTHERS IN THEIR QUEST TOWARD ENLIGHTENMENT, OR THE SUMMA BONNUM OF LIFE.

THE MEETING OF THE EAST AND WEST HAS MADE AVAILABLE ALL THE RELIGIONS TO A LARGER PUBLIC THAT IS INTERESTED IN LEARNING FROM THEM ALL, BUT THE PERILS OF SYNCRETISM ARE LESS KNOWN TO THE LARGER PUBLIC AND HENCE THE TEMPTATION AND DANGER TO TAKE WHAT YOU LIKE AND TO IGNORE WHAT IT SEEMS DIFFICULT.

THE RISE OF THE POWER OF SCIENCE IN THE LAST COUPLE OF CENTURIES HAS TRIED TO IMPOSE A NEW RELIGION ON THE WORLD, THE RELIGION OF THE MATERIALISTIC PROOF, THAT SEEKS TO DISMISS EVERYTHING THAT IS BEYOND THE REACH OF THE HUMAN SENSES. SCIENCE HAS DEVELOPED ITS OWN MODEL OF THE SUMMA BONNUM OF LIFE THAT CAN BE FASTER ACHIEVED BY A DEVELOPED INTELLIGENCE, THUS MORE INTELLIGENT YOU ARE, THE BETTER YOU FAIR IN THE MATERIALISTIC WORLD OF SCIENCE. THUS SCIENCE HAS ENTHRONED THE KING OF REASON AS THE HIGHEST GOOD, A KINGDOM AVAILABLE TO ANYONE WHO MAY HAVE A HIGHER INTELLIGENCE OR IQ. THE KING OF INTELLIGENCE HAS BEEN UNCHALLENGED FOR NEAR A CENTURY UNTIL HOWARD GARDNER FOUND THAT THERE ARE OTHER INTELLIGENCES WHICH MAY MEAN MUCH TO THE QUALITY OF A HUMAN LIFE. DANIEL GOLEMAN DEVELOPED FURTHER THE CONCEPT OF INTELLIGENCE BY ADDING TO THE LIST THE MOST IMPORTANT RIVAL FOR THE KING OF ACADEMIC INTELLIGENCE, NAMELY THE QUEEN OF EMOTIONAL INTELLIGENCE. EMOTIONAL INTELLIGENCE HAS BEEN PROVEN TO BE A WORTHY RIVAL FOR THE THRONE OF THE KING OF INTELLIGENCE. IN 2000 ZOHAR AND MARSHALL, COINED A NEW INTELLIGENCE, NAMELY SPIRITUAL INTELLIGENCE OR SQ WHICH WAS SUPPOSED TO BE THE ULTIMATE INTELLIGENCE, THE FUNDAMENTAL INTELLIGENCE ON WHICH EVERYTHING WAS BASED. THE INTRODUCTION OF THIS NEW INTELLIGENCE WHICH WAS DEFINED AS THE MOST IMPORTANT OF ALL INTELLIGENCES ON THE SCIENTIFIC ARENA, WAS GREETED WITH CAUTION AND EVEN HOSTILITY. EVEN HOWARD GARDNER, THE AUTHOR OF THE BOOK "MULTIPLE INTELLIGENCES" WAS AGAINST IT AND EVEN WROTE AN ARTICLE AGAINST IT.

SPIRITUAL INTELLIGENCE DEFINITIONS AND MEASUREMENTS

INTUITION, A FACULTY THAT IS STILL BEYOND SCIENCE'S JURISDICTION SAYS THAT THERE MAY BE SUCH A THING AS A SPIRITUAL INTELLIGENCE AND THAT THIS IS AN IMPORTANT CONCEPT THAT REQUIRES AN OPEN MIND.

SEVERAL AUTHORS HAVE TRIED TO DEFINE THE CONCEPT OF SPIRITUAL INTELLIGENCE AND EVEN DEVELOPED SCALES TO MEASURE THIS CONSTRUCT. SO FAR, THERE IS NO AGREEMENT BETWEEN THE RESEARCHERS IN SPIRITUAL INTELLIGENCE ABOUT THE CONSTRUCT AND ITS DIMENSIONS GIVING RISE TO SEVERAL MODELS AND MEASUREMENT INSTRUMENTS FOR SQ.

SPIRITUAL INTELLIGENCE HAS BEEN DEFINED BY SEVERAL AUTHORS LIKE DANAH ZOHAR AND IAN MARSHALL (SPIRITUAL INTELLIGENCE- THE ULTIMATE INTELLIGENCE), PAVA MOSES (SPIRITUAL INTELLIGENCE AT WORK: MEANING, METAPHOR AND MORALS), HOWARD GARDNER (MULTIPLE INTELLIGENCES), EMMONS R. (THE PSYCHOLOGY OF ULTIMATE CONCERNS: MOTIVATION AND SPIRITUALITY IN PERSONALITY), TONY BUZAN (THE POWER OF SPIRITUAL INTELLIGENCE), FRANC MACHOVEC (SPIRITUAL INTELLIGENCE, THE BEHAVIORAL SCIENCES, AND THE HUMANITIES), MARC LEWIN (SPIRITUAL INTELLIGENCE: AWAKENING THE POWER OF YOUR SPIRITUALITY AND INTUITION), DAVID GOLEMAN (SPIRITUAL INTELLIGENCE: WHY IT CAN MATTER MORE THAN IQ), BOWELL R.A. (THE 7 STEPS OF SPIRITUAL INTELLIGENCE: THE PRACTICAL PURSUIT OF PURPOSE, SUCCESS AND HAPPINESS), FORBES K. (SPIRITUAL INTELLIGENCE, ADVANCED DEVELOPMENT) AND SEVERAL DOCTORAL DISSERTATION HAVE SPIRITUAL INTELLIGENCE AS THE MAIN THEME: DELANEY M. (THE EMERGENT CONSTRUCT OF SPIRITUAL INTELLIGENCE: THE SYNERGY OF SCIENCE AND RELIGION), COLALLILO KATES (AWAKENING CREATIVITY AND SPIRITUAL INTELLIGENCE: THE SOUL WORK OF HOLISTIC SCIENCE), NASEL D. (SPIRITUAL ORIENTATION IN RELATION TO SPIRITUAL INTELLIGENCE: A NEW CONSIDERATION, 2004), WIGGLESWORTH C. (SPIRITUAL INTELLIGENCE AND WHY IT MATTERS.), LISA M. BEARDSLEY (SPIRITUAL INTELLIGENCE AND THE BIBLE), JOSEPH Y. AMRAM (THE CONTRIBUTION OF EMOTIONAL AND SPIRITUAL INTELLIGENCES TO EFFECTIVE BUSINESS LEADERSHIP, 2009), JUDY NEAL (2004) AND DAVID BRIAN KING (RETHINKING CLAIMS OF SPIRITUAL INTELLIGENCE, 2008).

ZOHAR AND MARSHALL DESCRIBE IN THEIRS BOOK SIX PATHS TOWARD GREATER INTELLIGENCE: THE PATH OF DUTY, THE PATH OF NURTURING, THE PATH OF KNOWLEDGE, THE PATH OF PERSONAL TRANSFORMATION, THE PATH OF BROTHERHOOD AND THE PATH OF SERVANT LEADERSHIP.

ANOTHER AUTHOR, ROGER WALSH IN HIS BOOK “ESSENTIAL SPIRITUALITY” PROPOSED SEVEN PRACTICES FOR AWAKENING THE HEART AND MIND OR SPIRITUAL INTELLIGENCE: PRACTICE 1- TRANSFORM YOUR MOTIVATION: REDUCE CRAVING AND FIND YOUR SOUL’S DESIRE, PRACTICE 2- CULTIVATE EMOTIONAL WISDOM, PRACTICE 3- LIVE ETHICALLY: FEEL GOOD BY DOING GOOD, PRACTICE 4 – CONCENTRATE AND CALM YOUR MIND, PRACTICE 5- AWAKEN YOUR SPIRITUAL VISION, PRACTICE 6- CULTIVATE SPIRITUAL INTELLIGENCE, AND PRACTICE 7- EXPRESS SPIRIT IN ACTION: EMBRACE GENEROSITY AND THE JOY OF SERVICE.

SEVERAL INSTRUMENTS FOR MEASUREMENT OF SPIRITUAL INTELLIGENCE HAVE BEEN DEVELOPED FOR EXAMPLE:

SPIRITUAL INTELLIGENCE AT WORK SELF-ASSESSMENT BY JUDY NEAL (2004), THE SPIRITUAL INTELLIGENCE SELF-REPORT INVENTORY (SISRI-24) BY DAVID BRIAN KING (2008), THE INTEGRATED SPIRITUAL INTELLIGENCE SCALE (AMRAM, 2009).

NEAL'S SPIRITUAL INTELLIGENCE PROPOSE THREE DIMENSIONS, KING'S SCALE PROPOSE FOUR DIMENSIONS AND AMRAM'S SCALE PROPOSE SEVEN DIMENSIONS WITH SOME 22 SUBSCALES FOR MEASURING THESE DIMENSIONS. OUTSIDE THE ACADEMIC WORLD THERE ARE SEVERAL INTERNET VERSIONS FOR MEASURING ON-LINE SQ SOME WITH AS MUCH AS 193 ITEMS LONG QUESTIONNAIRES, WITH NO DATA ON RELIABILITY AND VALIDITY OF THESE QUESTIONNAIRES.

THE SPIRITUAL INTELLIGENCE CONCEPT IS STILL IN THE MAKING AND NO ONE RELIGIOUS TRADITION CAN CLAIM TO HAVE THE ANSWER, MUCH LESS THE SCIENCE THAT IS BEGINNING TO DISCOVER THIS IMPORTANT CONCEPT. TO DATE, THERE ISN'T ANY ALL ENCOMPASSING THEORY THAT CAN ACCOUNT FOR A THOROUGH DEFINITION OF THE CONCEPT OF SPIRITUAL INTELLIGENCE THAT CAN BE COMPARED WITH KEN WILBER'S INTEGRAL THEORY THAT IS A SYNTHESIS OF SOME 100 INDIVIDUAL THEORIES AND MODELS BOTH EAST AND WEST.

KEN WILBER'S INTEGRAL THEORY MAY BE THE BEST THEORY TO DATE THAT MIGHT DEFINE THOROUGHLY THE CONCEPT OF SPIRITUAL INTELLIGENCE AND TO PROVIDE A SOUND BASIS FOR DEVELOPING A TRUE MEASURE FOR THIS CONCEPT, AS WELL AS A TRAINING PROGRAM FOR DEVELOPING SQ.

INTEGRAL THEORY

INTEGRAL THEORY (IT) IS A VIGOROUS ATTEMPT TO CHANGE THE MEMETIC PERSPECTIVE (PRICE 1999) OF THE CURRENT WORLD VIEW PROPOSED BY KEN WILBER IN HIS MONUMENTAL WORK. INTEGRAL THEORY HAS BEEN CREATED IN ORDER TO CAN INTEGRATE THE EXISTING PSYCHOLOGICAL, BIOLOGICAL, SOCIAL, AND ENVIRONMENTAL THEORIES, FROM BOTH EAST AND WEST, INTO A MASTER THEORETICAL TEMPLATE THAT MAY SERVE AS A SOUND BASIS FOR EPISTEMOLOGY AND INTEGRAL RESEARCH IN THE NEW MILLENNIUM. THE IT THEORY HAS BEEN CREATED BY KEN WILBER, AN AMERICAN SEEN BY SOME AS THE EINSTEIN OF CONSCIOUSNESS (INGRAM, 1987), BECAUSE OF HIS INTEGRATION OF MORE THAN 100 PSYCHOLOGICAL MODELS, EAST AND WEST (WILBER, 2000A). WILBER IS THE ONLY PSYCHOLOGIST WHO HAS HIS COLLECTED WORKS PUBLISHED WHILE ALIVE. CURRENTLY HE IS LEADING HIS PRIVATE INTEGRAL INSTITUTE WITH MORE THAN 300 RESPECTED SCIENTISTS WORKING TOGETHER IN A NEW, INTEGRAL WAY OF DOING RESEARCH. INTEGRAL THERAPY IS BOTH A PERSPECTIVE FOR LOOKING AT CAUSES AND TREATMENTS OF MENTAL PROBLEMS AND A PARTICULAR THERAPY, WHICH TRIES TO ADDRESS "ALL QUADRANTS, ALL LEVELS, ALL LINES" (4 DIMENSIONS OF THE KOSMOS, 10 LEVELS OF DEVELOPMENT, AND 30 LINES OF DEVELOPMENT) OF THE PERSON. IT IS NOT AN ECLECTIC APPROACH EITHER IN THEORY OR IN PRACTICE, BUT IS IN ITS OWN RIGHT BOTH A THEORY AND A THERAPY THAT INTEGRATES ALL EXISTING THERAPIES, FOLLOWING A CAREFUL LOGIC BASED ON THE PERSPECTIVE OF TREATING THE WHOLE PERSON, "ALL QUADRANTS, ALL LEVELS, ALL LINES." IT CAN BE SEEN AS AN ECOLOGICAL PSYCHOLOGY, WHICH TAKES INTO CONSIDERATION THE PERSON-IN-CONTEXT, AS ITS PRIMARY UNIT OF ANALYSIS. THIS APPROACH CONTRASTS WITH COGNITIVE THERAPY, WHICH CONCENTRATES MOSTLY ON THE PSYCHOLOGICAL SIDE OF THE PERSON, WHILE CONSIDERING THE

IMPORTANCE OF BIOLOGICAL AND SOCIAL FACTORS. THE FOUR DIMENSIONS OF THE INDIVIDUAL THE HUMAN BEING IS SEEN IN INTEGRAL THERAPY AS A BIO-PSYCHO-SOCIAL SYSTEM THAT HAS AN INDIVIDUAL EXISTENCE; AND ALSO IS PART OF A COLLECTIVE EXISTENCE. ANY INDIVIDUAL HAS TWO DIMENSIONS: AN INTERIOR AND AN EXTERIOR EXISTENCE, OR BETTER SAID, A SUBJECTIVE LIFE OPEN TO INTROSPECTION AND PHENOMENOLOGICAL RESEARCH, AND AN OBJECTIVE LIFE OPEN TO SCIENTIFIC INVESTIGATION. THE COLLECTIVE ALSO HAS TWO DIMENSIONS: AN INTERIOR DOMAIN CREATED BY THE INTERSUBJECTIVE CONTACT BETWEEN INDIVIDUALS, AND AN EXTERIOR DOMAIN THAT CONSISTS OF THE INTEROBJECTIVE RELATIONS BETWEEN THE MATERIAL ENTITIES.

WILBER (1999) HAS NAMED THESE FOUR DIMENSIONS THAT DEFINE ANY PERSON THE FOUR DIMENSIONS OR QUADRANTS OF THE KOSMOS. KOSMOS CONTAINS THE PHYSICAL AND THE SPIRITUAL DIMENSION OF THE UNIVERSE. THE KOSMOS IS MADE BY HOLONS, WHICH ARE ORGANISED IN HIERARCHIES, SO THAT HIGHER HOLONS ENFOLD AND INCLUDE THE PREVIOUS ONES. ALL HOLONS HAVE A QUASIINDEPENDENT LIFE, LIVING THEIR OWN LIFE WHILE AT THE SAME TIME BEING AN INTEGRATED PART OF A HIGHER HOLON. FINALLY, EVERY HOLON HAS ITS OWN FOUR QUADRANTS THAT EVOLVE TOGETHER WITH IT. A SHORT DESCRIPTION OF THE FOUR QUADRANTS FOLLOWS. THE UPPER LEFT QUADRANT IS THE INDIVIDUAL'S INTERIOR DIMENSION, INVOLVING THE PSYCHIC DIMENSION, SOUL AND SPIRIT. THE RIGHT INVESTIGATION METHOD HERE IS A PHENOMENOLOGY THAT MAY DESCRIBE QUALITATIVELY THE SUBJECTIVE EXPERIENCES OF THE PERSON. THE UPPER RIGHT QUADRANT IS THE INDIVIDUAL'S EXTERIOR DIMENSION, COMPOSED BY THE BODY WITH ITS BRAIN. THE RIGHT INVESTIGATION METHOD HERE IS THE SCIENTIFIC METHOD, WHICH MAY DESCRIBE QUANTITATIVELY THE PHYSICAL CHANGES OF THE BODY AND BRAIN. BETWEEN THESE TWO DIMENSIONS THERE IS A CLOSE RELATIONSHIP, SO THAT ANY CHANGE IN ONE DIMENSION PRODUCES AN EFFECT ON THE OTHER, FOR EXAMPLE ANY THOUGHT INVOLVES AN ACCOMPANYING EMOTION AND A SPECIFIC BRAIN WAVE. THE LOWER LEFT QUADRANT IS THE COLLECTIVE INTERIOR DIMENSION; IT IS CHARACTERIZED BY INTERSUBJECTIVE RELATIONS BETWEEN PEOPLE AND NATIONS, AND IS THE PUBLIC DOMAIN OF CULTURE. THE LOWER RIGHT QUADRANT IS THE COLLECTIVE EXTERNAL DIMENSION; IT IS CHARACTERIZED BY INTEROBJECTIVE RELATIONS BETWEEN PHYSICAL OBJECTS, AND IS THE HOME OF NATURE AND THE ENVIRONMENT, WITH ITS POLITICAL STRUCTURES. ANY MODIFICATION IN ANY OF THE FOUR QUADRANTS GIVES A REACTION IN THE OTHER THREE, SO THE CAUSES OF PATHOLOGY AND THE TREATMENT MUST CONSIDER ALL THE QUADRANTS EQUALLY. ANY CHANGE IN ANY OF THE INDIVIDUAL, COLLECTIVE, BIOLOGICAL, PSYCHOLOGICAL, SOCIAL, OR ENVIRONMENTAL DIMENSIONS HAS A DIRECT INFLUENCE ON THE OTHER PARTS OF THE SYSTEM, SETTING THE COPING SKILLS OF THE PERSON TO TRIAL.

THE COLLECTIVE ALSO HAS TWO DIMENSIONS: AN INTERIOR DOMAIN CREATED BY THE INTERSUBJECTIVE CONTACT BETWEEN INDIVIDUALS, AND AN EXTERIOR DOMAIN THAT CONSISTS OF THE INTEROBJECTIVE RELATIONS BETWEEN THE MATERIAL ENTITIES.

THE NOTION OF SELF IN INTEGRAL THERAPY

THE SELF CONCEPT IS A KEY ONE IN INTEGRAL PSYCHOLOGY, WHERE IT IS NOT SEEN AS A MONOLITHIC ENTITY BUT RATHER AS A COLLECTION OF LESSER SELVES, COMPOSED BY VARIOUS SUBPERSONALITIES AND DIFFERENT MODULES OF DEVELOPMENT— COGNITIVE, EMOTIONAL, SOCIAL, SPIRITUAL, MORAL, AND SO FORTH (ROWAN 1993).

A SUBPERSONALITY MAY DEVELOP WHEN, FOLLOWING A CHILDHOOD TRAUMA, A PART OF THE EXISTING SELF HAS DEFENSIVELY SPLIT OFF, WITH WHICH CONSCIOUSNESS REMAINS IDENTIFIED. THE SUBPERSONALITY ENDURES OVER TIME AND MAINTAINS ALL THE CHARACTERISTICS OF THE PERSONALITY AT THE MOMENT THE SPLIT OCCURRED, USUALLY CHARACTERIZED BY SPECIFIC AGE NEEDS, DESIRES AND IMPULSES. THE SUBPERSONALITY DOES NOT DEVELOP FURTHER AND LIVES ITS OWN LIFE, AT A CONSCIOUS, SUBCONSCIOUS, OR UNCONSCIOUS LEVEL OF AWARENESS. THE FEELING OF A UNIQUE SELF IS GIVEN BY THE INTEGRATIVE FUNCTION OF THE OVERALL SELF WHO TRIES TO UNITE ALL THE SUBPERSONALITIES AND DIFFERENT COGNITIVE MODULES IN A COHESIVE ENTITY. THE SELF IS SEEN TO ALSO HAVE SEVERAL OTHER FUNCTIONS, SUCH AS COGNITION, WILL, CARING FOR OTHERS, JUSTICE IN RELATIONSHIPS WITH OTHERS, AESTHETIC APPREHENSION, METABOLISM (METABOLIZING THE EXPERIENCE TO BUILD STRUCTURES), INTEGRATION (INTEGRATING THE FUNCTION, NEEDS, STATES, WAVES AND STREAMS OF CONSCIOUSNESS) (WILBER, 2000B).

THE SELF ALSO EVOLVES THROUGH IDENTIFICATION WITH HIGHER LEVELS OF THE KOSMOS, FOLLOWING A PIAGETIAN STAGE—LIKE DEVELOPMENT OF A CONSTANT PROCESS OF EMBEDDING IN THE PROXIMAL LEVEL AND THEN DISEMBEDDING, AND TRANSCENDING THAT LEVEL FOR FURTHER DEVELOPMENT. THE DEVELOPMENT OF SELF CAN BE STOPPED BY CHILDHOOD TRAUMA, SUCH AS DEPRESSION PRODUCED BY THE LOSS OF A LOVED ONE IN THE EARLY STAGES OF DEVELOPMENT, THE PRECONVENTIONAL STAGES, WHICH MAY CREATE A SPLIT IN THE SELF. THIS CREATES A SUBPERSONALITY THAT IS CHARACTERIZED BY PRECONVENTIONAL IMPULSES AND NEEDS, IMPULSIVITY, NARCISSISM, EGOCENTRICITY, MORAL STAGE ONE, AND AN ARCHAIC WORLDVIEW. WHILE THE SUBPERSONALITY STOPS ITS DEVELOPMENT AND ENDURES OVER TIME AS A DISTINCT ENTITY, THE MAIN PART OF THE SELF CONTINUES TO DEVELOP. THIS SPLIT IN DEVELOPMENT BETWEEN THE SUBPERSONALITY AND THE MAIN SELF CREATES TENSIONS IN THE INTEGRATIVE FUNCTION OF THE OVERALL SELF, WHICH MAY RESULT IN PSYCHOPATHOLOGY. THE PSYCHOPATHOLOGY OF THE SELF IS THEN THIS INTERNAL CONFLICT BETWEEN THE MAIN PART OF THE SELF-SYSTEM AND THE SUBPERSONALITIES, WHICH ARE AT DIFFERENT LEVELS OF DEVELOPMENT (EACH WITH ITS OWN NEEDS, WISHES, WORLDVIEWS, MORALS, AND SO FORTH). THE GOAL OF THERAPY OF THE SELF-SYSTEM IS TO END THESE INTERNAL CONFLICTS AND ACHIEVE A HORIZONTAL AS WELL AS VERTICAL INTEGRATION OF THE VARIOUS SELF STRUCTURES. IT ACKNOWLEDGES THE EXISTENCE OF DEFENSES OF THE SELF, AND FOR THERAPY IT IS IMPORTANT TO IDENTIFY THE LEVEL OF DEFENSES, SO THAT IF THESE ARE NOT ADEQUATE FOR THE PRESENT LEVEL OF DEVELOPMENT, THEY MAY BE CHANGED, ALLOWING THE SELF TO RELEASE THE INTERNAL TENSIONS CAUSED BY THE INCOMPATIBILITY OF THE LEVEL OF DEFENSES WITH THE LEVEL OF SELF-DEVELOPMENT (WILBER 2000A).

DEVELOPMENTAL LINES OR STREAMS OF THE SELF

PSYCHOLOGICAL DEVELOPMENT IS SEEN IN IT AS A PARALLEL DEVELOPMENT OF SEVERAL LINES, WHICH MAY DEVELOP INDEPENDENTLY BUT NEVERTHELESS ARE HELD TOGETHER BY THE INTEGRATIVE FUNCTION OF THE SELF. BECAUSE OF THE QUASI-INDEPENDENT CHARACTERISTICS OF THE DEVELOPMENTAL STREAMS, DISJUNCTIONS AND TENSIONS OCCUR, CAUSING POSSIBLE PSYCHOPATHOLOGY. WILBER (2000D) IDENTIFIED AROUND 30 LINES OF HUMAN DEVELOPMENT, THE MOST IMPORTANT BEING SENSE-IDENTITY, DEFENSE MECHANISMS, INTERPERSONAL DEVELOPMENT, AFFECTS/EMOTIONS, NEEDS, MORALS, AND WORLDVIEWS. DEVELOPMENTAL LINES INCLUDED IN THE UPPER LEFT QUADRANT (SUBJECTIVE COMPONENTS) ARE SELF-IDENTITY, AFFECTS/EMOTIONS, NEEDS (MASLOW'S HIERARCHY OF NEEDS), AND THE LIKE; THOSE IN THE LOWER LEFT QUADRANT (INTERSUBJECTIVE COMPONENTS) ARE WORLDVIEWS, LINGUISTICS, AESTHETICS; THOSE OF THE UPPER RIGHT QUADRANT (OBJECTIVE COMPONENTS) ARE EXTERIOR COGNITION AND SCIENTIFIC COGNITION; AND THOSE OF THE LOWER RIGHT QUADRANT (INTER-OBJECTIVE COMPONENTS) ARE SOCIOPOLITICAL AND ENVIRONMENTAL STRUCTURES. THE MOST IMPORTANT LINES OR STREAMS RESPONSIBLE FOR VULNERABILITY TO DEPRESSION MAY BE THE UNDEVELOPED OR ARRESTED LINES OF DEVELOPMENT IN THE UPPER LEFT QUADRANT, SUCH AS COGNITION, MORALS, SELF-IDENTITY, PSYCHOSEXUALITY, SELF-INTEGRATION, RELIGIOUS FAITH, AFFECTS/EMOTIONS, NEEDS, WORLDVIEWS, GENDER IDENTITY, AND DEFENSE MECHANISMS. SOME OF THE LOWER LEFT QUADRANT-ORIENTED DEVELOPMENTAL LINES OR STREAMS, SUCH AS SOCIOEMOTIONAL CAPACITY, COMMUNICATIVE COMPETENCE, INTERPERSONAL CAPACITY, ROLE TAKING, AND EMPATHY, IF THEY HAVE AN ARRESTED DEVELOPMENT, MAY BE RESPONSIBLE FOR VULNERABILITY TO DEPRESSION. THESE MODULES OR STREAMS TEND TO DEVELOP IN A RELATIVELY INDEPENDENT FASHION AND EACH NEEDS A CAREFUL DEVELOPMENT IF THE SELF IS TO FUNCTION TO ITS FULLEST CAPACITY AND TO AVOID THE ONSET OF PSYCHOPATHOLOGY. DIFFERENT SOCIETIES HAVE EMPHASISED DIFFERENT DEVELOPMENTAL LINES, AND WE MAY FIND A HUGE VARIATION EVEN WITHIN THE SAME SOCIETY, SO THAT WE MAY NOT YET HAVE A CLEAR CONSENSUS ABOUT WHICH ARE THE MOST IMPORTANT AND DESIRABLE LINES OF DEVELOPMENT. HOWARD GARDNER (1985) HAS DEMONSTRATED THE EXISTENCE OF MULTIPLE INTELLIGENCES, WHICH HAS ENDED THE MONOPOLY OF THE IQ AS THE ONLY MEASURE OF HUMAN INTELLIGENCE. FOR EXAMPLE, A PERSON MAY HAVE A HIGH IQ, BUT BE UNDERDEVELOPED EMOTIONALLY, MORALLY, SPIRITUALLY, AND INTERPERSONALLY. NONE OF THESE DEVELOPMENTAL STREAMS CAN FINALLY BE SEPARATED FROM THE OTHERS, BUT EACH TENDS TO BE ORIENTED TOWARD A PARTICULAR QUADRANT. COGNITIVE DEVELOPMENT OFTEN ASSOCIATED WITH INTELLECTUAL INTELLIGENCE (IQ) IS CONCENTRATED MOSTLY ON THE COGNITIVE MODULES FROM THE UPPER LEFT AND UPPER RIGHT QUADRANT, GIVING LITTLE IMPORTANCE TO THE AFFECTIVE, SOCIAL RELATIONSHIP, AND COMMUNICATION MODULES.

DEVELOPMENTAL LEVELS OR WAVES OF THE SELF

INTEGRAL PSYCHOLOGY, AN INTEGRATED PART OF THE INTEGRAL THEORY IS A WHOLE-SPECTRUM PSYCHOLOGY, WHICH UNITES FREUD'S DEPTH

PSYCHOLOGY OF THE UNCONSCIOUS WITH THE HEIGHT PSYCHOLOGY OF THE SUPERCONSCIOUS OF EASTERN PSYCHOLOGIES (WILBER, 1977). IT COVERS TEN LEVELS OF DEVELOPMENT, FROM THE MOST BASIC MATERIAL LEVEL TO THE HIGHEST SPIRITUAL LEVEL. HUMAN DEVELOPMENT IS SEEN AS A RISING OF CONSCIOUSNESS FROM THE UNCONSCIOUS TO CONSCIOUS AND FURTHER TO THE SUPERCONSCIOUS (ALEXANDER & LANGER, 1990). THIS DEVELOPMENT MAY ALSO BE CALLED THE DEVELOPMENT OF THE SELF, WHOSE GRAVITY CENTRE RISES ITS THROUGH TEN FULCRUMS OF DEVELOPMENT, TRYING TO BALANCE THE DIFFERENT LINES OR STREAMS OF DEVELOPMENT IN EACH LEVEL OR WAVE. WILBER FOLLOWS THE PIAGETIAN SCHEME OF COGNITIVE DEVELOPMENT, BUT IDENTIFIES HIGHER LEVELS, SUCH AS POST AND POST-POST FORMAL LEVELS OF DEVELOPMENT, CALLING THEM "SECOND AND THIRD TIER" (WILBER, 2000c). SELF-DEVELOPMENT IS SEEN MORE LIKE A SPIRAL THAN AS NEAT LEVELS ON A LADDER, BUT NEVERTHELESS, IN ORDER TO MOVE TO ONE DEVELOPMENTAL WAVE, THE PRECEDING LEVEL MUST HAVE BEEN CONQUERED. WILBER EMPHASISES THAT NO WAVE CAN BE SKIPPED IN FAVOUR OF A HIGHER ONE, AND EVERY WAVE HAS AN EQUAL IMPORTANCE FOR THE OVERALL SPIRAL. THE MAIN POINT IS THAT EACH WAVE IS EQUALLY IMPORTANT AND ANY JUMP IS DANGEROUS AND ULTIMATELY IMPOSSIBLE, SO THAT THE MISSION OF THE THERAPIST IS NOT TO HELP PEOPLE TO MOVE TO HIGHER WAVES, BUT TO HELP CLIENTS TO ACCOMMODATE AND INTEGRATE THE WAVES WHERE THEY ARE IN THE PRESENT MOMENT. THE SENSE OF SELF ("EGO") DEVELOPS FROM THE EGOCENTRIC LEVEL, WHEN IT IS DOMINATED BY ITS NARCISSISTIC NEEDS, MORAL STAGE 1, AND ANIMISTIC WORLDVIEW, TO THE SOCIOCENTRIC LEVEL, WHEN IT IDENTIFIES WITH ITS FAMILY NEEDS, MORAL STAGES 2 TO 3, AND MYTHIC WORLDVIEW. THEN THE SELF DEVELOPS TO THE WORLD-CENTRIC LEVEL, WHEN IT IDENTIFIES WITH NEEDS OF THE WHOLE WORLD, IS AT MORAL STAGES 4 TO 5, AND HOLDS A PLURALISTIC POSTCONVENTIONAL WORLDVIEW. FURTHER, DEVELOPMENT CAN STILL PROCEED TO THE TRANSPERSONAL LEVEL, WHEN THE EGO IS TRANSCENDED AND WHAT REMAINS IS A TOTAL IDENTIFICATION WITH THE KOSMOS, A POST-POST CONVENTIONAL WORLDVIEW, OR ONE TASTE, AND A MORAL STAGE DEFINED BY JESUS BY HIS COMMANDMENT: "LOVE YOUR NEIGHBOR LIKE YOURSELF!."

TABLE 1 SHOWS A GRAPHICAL REPRESENTATION OF ALL THE LEVELS OF DEVELOPMENT CORRELATED WITH MEMES, WORLDVIEWS, PSYCHOPATHOLOGIES AND TREATMENTS (WILBER, 2000A).

BASIC STRUCTURES	LEVELS	MEMES	WORLDVIEWS	DISORDERS	TREATMENTS
TRANSPERSONAL					
NONDUAL	SPIRIT	WHITE	TRANSPERSONAL/ POST-POSTCONVENTIONAL	PERFECT HEALTH	
CAUSAL				CAUSAL PATHOLOGY	FORMLESS MYSTICISM
SUBTLE	SOUL	CORAL		SUBTLE PATHOLOGY	DEITY MYSTICISM

PSYCHIC		TURQUOISE		PSYCHIC DISORDERS	NATURE MYSTICISM
PERSONAL					
VISION LOGIC	MIND	YELLOW	INTEGRAL; PLURALISTIC / POSTCONVENTIONAL (WORLDCENTRIC)	EXISTENTIAL PATHOLOGY	EXISTENTIAL THERAPY
FORMAL		GREEN		IDENTITY NEUROSES	INTROSPECTION
RULE/ROLE		ORANGE	FORMAL/CONVENTIONAL	SCRIPT PATHOLOGY	SCRIPT ANALYSIS
PREPERSONAL					
REP-MIND	BODY	BLUE	MYTHIC/CONVENTIONAL ETHNOCENTRIC	PSYCHO-NEUROSES	UNCOVERING TECHNIQUES
PHANTASMIC-EMOTIONAL		RED	MAGIC(ANIMISTIC)/PRECONVENTIONAL (EGOCENTRIC)	NARCISSTIC-BORDERLINE DISORDERS	STRUCTURE BUILDING TECHNIQUES
SENSORIMOTOR		PURPLE		PSYCHOSES	PHYSIOLOGICAL/PACIFICATION
UNDIFFERENTIATED /PRIMARY MATRIX	MATTER	BEIGE	UNCONSCIOUS	PERINATAL PATHOLOGY	INTENSE REGRESSIVE THERAPIES

THE PERSON IS SEEN IN IT AS A HOLON INTEGRATED INTO HIGHER HOLONS, EACH CHARACTERISED IN A QUADRUPLE PERSPECTIVE FORMING THE FOUR ASPECTS OR QUADRANTS OF THE KOSMOS. A PERSON IS SEEN AS A PHYSICAL ENTITY WITH A MATERIAL BRAIN IN THE UPPER RIGHT QUADRANT, WHILE THE PERSON'S THOUGHTS OR PSYCHOLOGICAL EXISTENCE ARE SEEN IN THE UPPER LEFT QUADRANT, AND INTERPERSONAL RELATIONS AND THEIR PART IN A SOCIAL CULTURE ARE SEEN IN THE LOWER RIGHT QUADRANT. ALL FOUR QUADRANTS DEFINE A PERSON AND HIS OR HER PLACE IN THE KOSMOS, AND EVERY DIMENSION OF THE KOSMOS DIRECTLY INFLUENCES THE PERSON, WHO MUST CONSTANTLY ADAPT TO ITS INTERNAL AND EXTERNAL CHANGES. FROM THIS QUADRUPLE PERSPECTIVE, THE INDIVIDUAL'S PSYCHOPATHOLOGY IS AN ALL-QUADRANT AFFAIR, AND RESPECTIVELY, RECOVERY IS ALSO AN ALL-QUADRANT ENDEAVOR. THE

SELF IS SEEN TO DEVELOP THROUGH A SERIES OF STAGES OR WAVES, SO ANY ARREST OR FAILURE AT A PARTICULAR STAGE WOULD MANIFEST AS A PARTICULAR TYPE OF PSYCHO-PATHOLOGY, RANGING FROM PSYCHOSES, BORDERLINE DISORDERS, AND PERSONALITY DISORDERS, TO EXISTENTIAL, PSYCHIC, SUBTLE, AND CAUSAL PATHOLOGY. THE TYPE OF PSYCHOPATHOLOGY DEPENDS UPON BOTH THE LEVEL OF CONSCIOUSNESS IN THE FULCRUM WHERE IT OCCURS AND THE PHASE WITHIN THE FULCRUM WHEN THE MISCARRIAGE OCCURS. EACH FULCRUM HAS THREE BASIC SUBPHASES, NAMELY: FUSION, TRANSCENDENCE, AND INTEGRATION. THESE GIVE US A TYPOLOGY OF 27 MAJOR SELF-PATHOLOGIES, WHICH RANGE FROM PSYCHOTIC THROUGH BORDERLINE, NEUROTIC, AND EXISTENTIAL, TO TRANSPERSONAL. UNDERSTANDING THE DEVELOPMENTAL NATURE OF HUMAN CONSCIOUSNESS (E.G., ITS STRUCTURES, WAVES, STREAMS, DYNAMICS) IS INDISPENSABLE TO BOTH MORAL DEVELOPMENT AS WELL AS PSYCHOLOGICAL TREATMENT (WILBER ET AL., 1986). WILBER IDENTIFIES A SELF-PATHOLOGY ORIGINATING IN THE PERSONALITY ORGANISATION AND EGO FUNCTIONING, WHICH MAY PRODUCE STRUCTURAL DEFICITS IN THE FUNCTION OF THE WHOLE SELF, OBJECT REPRESENTATIONS, AND LACK OF A COHESIVE, INTEGRATED SENSE OF SELF (WILBER, 2000A). HERE ARE SOME EXAMPLES OF ETIOLOGY AS MAY APPEAR IN THE DIFFERENT QUADRANTS. IN THE UPPER LEFT QUADRANT, FOR EXAMPLE THE ETIOLOGY OF MAJOR DEPRESSION DISORDER (MDD) CAN BE ANY FAILURE IN THE CAPACITY OF DIFFERENTIATION AND INTEGRATION OF THE SELF AT EACH STAGE OF DEVELOPMENT; IN THE UPPER RIGHT QUADRANT, IT CAN BE ANY IMBALANCE OF BRAIN PHYSIOLOGY, NEUROTRANSMITTER IMBALANCE, OR POOR DIET; IN THE LOWER LEFT QUADRANT, IT CAN BE ANY CULTURAL PATHOLOGIES, COMMUNICATION SNARLS, OR DOUBLE-MEANING COMMUNICATION; AND IN THE LOWER RIGHT QUADRANT, IT CAN BE ANY ECONOMIC STRESS, ENVIRONMENTAL TOXINS, OR SOCIAL OPPRESSION THAT MAY PUT PRESSURE ON THE PERSON'S COPING MECHANISMS CAUSING THEM TO BREAK DOWN. INTEGRAL THEORY IS ALSO CONCERNED WITH HIGHER DEVELOPMENTAL FULCRUMS, THE TRANSPERSONAL LEVELS CONSISTING IN SOUL AND SPIRIT. MDD CAN BE CAUSED BY TRANSPERSONAL CAUSES, AND IT IS IMPORTANT TO MENTION HERE THE KUNDALINI PHENOMENA (SHANNELLA, 1992; GREENWELL, 1990; WHITE, 1990; KRISHNA, 1989, 1993; YANG, 1992; SATYANANDA, 1993), THE DARK NIGHT OF THE SOUL (ST. JOHN OF THE CROSS, 1988; TWEEDIE, 1993; ROBERTS, 1993; SEGAL, 1996), AND SPIRITUAL EMERGENCIES (GROF & GROF, 1990; BRAGDON, 1990, 1993), WHICH ARE THE MOST COMMON CAUSES OF PSYCHOPATHOLOGY IN THE HIGHER FULCRUMS. KUNDALINI AWAKENINGS CAN CAUSE MDD AND THE INTEGRAL THERAPIST MUST CONSIDER THIS POSSIBILITY. THE INTEGRAL EVALUATION OF AN DEVELOPMENTAL ARREST OR ANY OTHER CONDITION OF THE SELF MAY BE SHOWN ON AN INTEGRAL PSYCHOGRAPH AS THE PSYCHOLOGICAL PROFILE OF THE CLIENT (WILBER, 2000A; 2000C). THE INTEGRAL PSYCHOGRAPH SHOWS LEVELS OF EACH DEVELOPMENTAL LINE, VERTICAL AND HORIZONTAL TYPE OF SELF DEVELOPMENT (EGO DEVELOPMENT) (DESCAMPS ET AL., 1990), LEVEL OF BASIC PATHOLOGY, PREDOMINANT NEEDS (MOTIVATIONS), MORAL STAGE, SPIRITUAL DEVELOPMENT, LEVEL OF OBJECT RELATIONS, AND SO FORTH. THIS PROFILE CAN BE INTERPRETED TO PREVENT AND DISCOVER PSYCHOPATHOLOGY AS WELL AS TO PROMOTE FURTHER DEVELOPMENT. IN ORDER TO FIND THE BEST THERAPY FOR EXAMPLE FOR A DEVELOPMENTAL

ARREST WITH CONSEQUENCES ON MORAL AND ETHICAL DEVELOPMENT, THE INTEGRAL THERAPIST NEEDS TO IDENTIFY ITS POSSIBLE CAUSES FROM EACH OF THE FOUR QUADRANTS USING A BATTERY OF PSYCHOLOGICAL TESTS: INTEGRAL SPIRITUAL INTELLIGENCE QUESTIONNAIRE (ISIQ), PSYCHOLOGICAL MAP, FORM A, THE VALUES TEST (THE FIRST TWO TESTS HAVE BEEN DEVELOPED BY SPIRAL DYNAMICS), DIMENSIONS OF SELF CONCEPT, DEFENSE MECHANISMS INVENTORY [REVISED], BESSELL MEASUREMENT OF EMOTIONAL MATURITY SCALES, SOCIAL ADJUSTMENT SCALE, SOCIAL-EMOTIONAL DIMENSION SCALE, QUALITY OF LIFE QUESTIONNAIRE, AND KUNDALINI EXPERIENCES INVENTORY. BASED ON THE INTEGRAL PSYCHOGRAPH AN INTEGRAL THERAPY FOR ARRESTED DEVELOPMENT SHOULD BE SUGGESTED. FOR INTERVENTIONS IN THE UPPER LEFT QUADRANT, THE INTEGRAL THERAPIST CAN CHOOSE FROM A NUMBER OF SELFPSYCHOTHERAPIES, SUCH AS PSYCHODYNAMIC, COGNITIVE, HUMANISTIC, OR TRANSPERSONAL. IN THE UPPER RIGHT QUADRANT, HE OR SHE CAN CHOOSE BETWEEN VARIOUS DRUGS, CTS, ECT, VAGUS NERVE STIMULATION, OR ACUPUNCTURE (ALLEN ET AL., 1998). IN THE LOWER LEFT QUADRANT, THE THERAPIST MAY CHOOSE DIFFERENT THERAPIES, SUCH AS TRANSACTIONAL ANALYSIS (BERNE, 1975), RELATIONAL THERAPY (MAGNAVITA, 2000), AND VOLUNTEER COMMUNITY WORK THERAPY. IN THE LOWER RIGHT QUADRANT, HE OR SHE CAN ASSESS THE SOCIOECONOMIC AND ENVIRONMENTAL FACTORS THAT MAY BE A PATHOGENIC SOURCE. THE REMEDIES HERE MAY BE POLITICAL, ECONOMIC, AND ENVIRONMENTAL SUPPORT, EDUCATION, AND SKILLS TRAINING (NEZU ET AL., 2000). THE MAIN POINT OF IT IS THAT IT IS AN "ALL-QUADRANT, ALL-LEVEL, ALL-LINES" THERAPY, ENGAGING THE INTENTIONAL (UPPER LEFT), BEHAVIOURAL (UPPER RIGHT), CULTURAL (LOWER LEFT) AND SOCIAL (LOWER RIGHT) IN ALL RELEVANT DIMENSIONS. WILBER SAYS, "HUMAN BEINGS HAVE DIFFERENT LEVELS: BODY, MIND, SOUL AND SPIRIT, AND EACH OF THESE LEVELS HAS FOUR ASPECTS: INTENTIONAL, BEHAVIOURAL, CULTURAL AND SOCIAL." SO FAR WE HAVE DISCUSSED TREATMENT FOR AN ARRESTED MORAL AND ETHICAL DEVELOPMENT IN THE FIRST FIVE FULCRUMS, BUT THERE ARE ALSO HIGHER LEVELS OF CONSCIOUSNESS DEVELOPMENT, AND NOW WE SHALL INTRODUCE THERAPIES THAT ARE CONCERNED WITH THESE HIGHER FULCRUMS. THESE ARE THE TRANSPERSONAL THERAPIES WHICH ADDRESS THE LEVELS OF SOUL AND SPIRIT. IT ACKNOWLEDGES ALL TRANSPERSONAL THERAPIES, ADDING THE "ALL-QUADRANTS, ALL-LEVELS, ALL-STREAMS" HEALING PERSPECTIVE THAT MAY BE PURSUED BY THE TRANSPERSONAL THERAPIST. UNTIL THE PUBLICATION OF WILBER'S BOOK "SEX, ECOLOGY AND SPIRITUALITY," TRANSPERSONAL THERAPISTS WERE NOT CONSIDERING THE INTEGRAL PERSPECTIVE, BEING MOSTLY CONCERNED WITH ONLY ONE OR TWO QUADRANTS. THE FOUR QUADRANTS ARE PRESENT UNTIL THE LAST FULCRUM, WHEN THE KOSMOS BECOMES "ONE TASTE" AND DIVISION LOSES ALL MEANING, BUT UNTIL THE LAST FULCRUM IT IS IMPORTANT TO PRACTICE TRANSPERSONAL THERAPY FROM AN INTEGRAL PERSPECTIVE. TODAY, THERE ARE VERY FEW EVALUATED TRANSPERSONAL THERAPIES, SO THERE MUST BE CAUTION IN RECOMMENDING AND USING SUCH APPROACHES. MANY WESTERN TRANSPERSONAL THEORISTS HAVE PROPOSED DIFFERENT THERAPIES FOR DIFFERENT FULCRUMS, BASED ON THEIR PRIVATE EXPERIENCE WITH CLIENTS, BUT THERE IS NO AGREEMENT AMONG THEM, AND THEIR PROPOSALS ARE OF AN EXPLORATORY NATURE (BOORSTEIN, 1991, 1997; SCOTTON ET AL., 1996; ROWAN, 1993; BOGGIO

GILLOT, 1995, 1996; WEIL, 1988; WILBER ET AL., 1987; DESCAMPS ET AL., 1990; LELOUP & DE SMEDT, 1986; CLAXTON, 1996). THERAPIES THAT CAN SUCCESSFULLY ADDRESS FOR SIXTH FULCRUM MORAL ARREST MAY BE MENTIONED: JUNGIAN THERAPY (JUNG, 1957; SINGER, 1995), PSYCHOSYNTHESIS (ASSAGIOLI, 1993; FERRUCCI, 1995), GESTALT THERAPY (PERLS, 1994), AND LOGOTHERAPY (FRANKL, 1985; FABRY, 1981). THE TRADITIONAL TRANSPERSONAL THERAPIES THAT CAN SUCCESSFULLY ADDRESS THIS PROBLEM GENERATED BY A TRANSPERSONAL CAUSE AT THE SEVENTH FULCRUM ARE MAINLY FROM THE EAST AND INCLUDE KUNDALINI YOGA (SWAMI SATYANANDA, 1993A, 1993B; SWAMI SIVANANDA, 1985), YOGA (SWAMI RAMA, BALLENTINE & SWAMI AJAYA, 1993), AND CHI KUNG (CHIA & CHIA, 1993; YANG, 1992; LU, 1991). THE FEW WESTERN TRANSPERSONAL THERAPIES THAT ADDRESS THIS LEVEL ARE: HARA THERAPY (DÜRCKHEIM, 1988), BIOGENETICS (KATCHMER, 1993), NEO-REICHIAN THERAPY (REICH, 1993) AND THE HOLOTROPIC BREATHWORK OF STANISLAV GROF (GROF, 1985; GROF & BENNETT, 1993). THE EIGHTH-FULCRUM THERAPIES THAT CAN ADDRESS AN EIGHTH-FULCRUM MORAL ARREST ARE MOSTLY FOUND IN THE TRADITIONAL MYSTICAL TRADITIONS OF BOTH EAST AND WEST, SUCH AS CHRISTIANITY (ST. NIKODIMOS & ST. MAKARIOS, 1981; ST. TERESA OF AVILA, 1988), THERAVADA BUDDHISM (BUDDHAGHOSA, 1975; NARADA, 1975; SURANGAMA SUTRA, 1978), AND TIBETAN BUDDHISM (COZORT, 1986). THE LAST FULCRUM THAT MAY CAUSE A MORAL ARREST IS THE NINTH, WHICH IS THE DOMAIN OF SPIRIT AND CAUSAL REALITY. AT THIS LEVEL THERE ARE FEW TRADITIONAL THERAPIES: MAHAMUDRA (NAMGYAL, 1986), DZOGCHEN (CLEMENTE, 1996), ADVAITA VEDANTA (GODMAN, 1985), AND ZEN (BUSWELL, 1992; KAPLEAU, 1989; HIRAI, 1989). RECENTLY, A NEW GENERATION OF ENLIGHTENED WESTERNERS HAS ARISEN WHO MAY HAVE SOMETHING OF VALUE TO OFFER (TOLLE, 1999; KORNFIELD, 1993; SEGAL, 1996; PACKER, 1999; ARDAUGH, 1999; PARSONS, 2000; LUMIERE & LUMIERE-WINS, 2000; PARKER, 2000). REACHING THE END OF HUMAN DEVELOPMENT, THE FEAR OF DEATH OR ANNIHILATION MAY GIVE RISE TO A MORAL ARREST PROBLEM, AND HERE SOME BIBLIOTHERAPY MAY EASE THE ANGUISH (SOGYAL RIMPOCHE, 1992; DA AVABHASA, 1991; BLACKMAN, 1997).

FINALLY, THERE ARE YET UNTESTED INTEGRAL APPROACHES TO TREAT PSYCHOLOGICAL PROBLEMS SUCH AS DEVELOPMENTAL ARRESTS AND PSYCHOPATHOLOGY FROM THIS PERSPECTIVE, BUT THE BEST WE CAN OFFER IS KEN WILBER'S RECOMMENDATIONS FOR TREATMENT IN A CASE WITH EXISTENTIAL DEPRESSION AND IN ONE WITH A LIFE-GOAL APATHY AND DEPRESSION: "A CLIENT WITH EXISTENTIAL DEPRESSION, POSTCONVENTIONAL MORALITY, SUPPRESSION AND SUBLIMATION DEFENCE MECHANISMS, SELF-ACTUALIZATION NEEDS AND A CENTAURIC SELF-SENSE, MIGHT BE GIVEN: EXISTENTIAL ANALYSIS, DREAM THERAPY, A TEAM SPORT (E.G., VOLLEYBALL, BASKETBALL), BIBLIOTHERAPY, T'AI CHI CHUAN (OR PRANA CIRCULATING THERAPY), COMMUNITY SERVICE AND KUNDALINI YOGA....A CLIENT WHO HAS BEEN PRACTICING ZEN MEDITATION FOR SEVERAL YEARS, BUT SUFFERS LIFE GOAL APATHY AND DEPRESSION, DEADENING OF AFFECT, POSTCONVENTIONAL MORALITY, POSTFORMAL COGNITION, SELF-TRANSCENDENCE NEEDS, AND PSYCHIC SELF-SENSE, MIGHT BE GIVEN: UNCOVERING THERAPY, COMBINATION WEIGHT TRAINING AND JOGGING, TANTRIC DEITY YOGA (VISUALIZATION MEDITATION), TONGLÉN

(COMPASSION TRAINING), AND COMMUNITY SERVICE”. (WILBER, 1998, P. 252).

FINALLY, IT IS AN “ALL-QUADRANT, ALL-LEVELS, ALL-LINES” THERAPY, WHICH ADDRESSES EQUALLY THE INTRAPSYCHIC (UPPER LEFT QUADRANT), BEHAVIOURAL (UPPER RIGHT), CULTURAL (LOWER LEFT) AND SOCIAL (LOWER RIGHT) IN ALL THEIR DIMENSIONS. THE INTEGRAL TRANSFORMATIVE PRACTICE THAT MAY

BE GIVEN TO A CLIENT IN ORDER TO PREVENT FUTURE ARRESTS IN THE DEVELOPMENTAL LINES MAY PROVE DIFFICULT, NEEDING TO COVER 31 STREAMS OF CONSCIOUSNESS AT 17 LEVELS IN 4 QUADRANTS, HENCE 2108 CONSCIOUSNESS VARIABLES TO DEVELOP (DE QUINCEY, 2000). IT HAS ALREADY GOT CRITICS WHO COMPLAIN ABOUT WILBER’S LIMITED DESCRIPTION OF UPPER RIGHT (COMBS, 2001) OR LOWER LEFT QUADRANT (DE QUINCEY, 2000) BUT THE MOST IMPORTANT QUALIFICATION MUST BE SPIRITUAL AWAKENING, IF THE INTEGRAL THERAPIST IS TO COUNSEL CLIENTS ON TRANSPERSONAL LEVELS. ENLIGHTENMENT MUST COME FIRST IN ANY IT CURRICULUM, AND ONLY THEN CAN THE DEVELOPMENT OF THE STREAMS AND WAVES BE ENGAGED IN A GRADUAL MANNER, FROM AN AWAKENED PERSPECTIVE ON THE KOSMOS, FOLLOWING THE RECOMMENDATIONS OF ZEN MASTER CHINUL (BUSWELL, 1992). ONCE, I ASKED KEN WILBER (2000E) HOW CAN THE SELF BE DEVELOPED AFTER ENLIGHTENMENT. IT IS BELIEVED THAT AFTER ENLIGHTENMENT THERE IS NOBODY LEFT TO IDENTIFY WITH THE BODY, AND NO SELF TO DO ANY INTEGRAL PRACTICE. HERE IS WILBER’S ANSWER:

“ HOW TO FUNCTION WITH THE UNBORN IS INDEED THE QUESTION. YET HOW SIMPLE THAT ULTIMATELY IS, FOR NOTICE: RIGHT NOW, YOU ARE SPONTANEOUSLY AND EFFORTLESSLY AWARE OF THE CLOUDS FLOATING BY IN THE SKY, FEELINGS FLOATING BY IN THE BODY, THOUGHTS FLOATING BY IN THE MIND. THERE IS A CONSCIOUSNESS THAT IS ALREADY NOTICING ALL THAT, AND IS SPONTANEOUSLY AND EFFORTLESSLY PRESENT. ALL OF THOSE THINGS—CLOUDS, FEELINGS, THOUGHTS—ALL DRIFT BY IN YOUR OWN VAST CONSCIOUSNESS, RIGHT HERE, RIGHT NOW. BUT WHAT ABOUT THAT CONSCIOUSNESS ITSELF? WHAT COLOR IS THAT? WHERE IS IT LOCATED? WHERE IS YOUR MIND RIGHT NOW? DOES IT HAVE A SHAPE OR SIZE OR COLOR? IN FACT, YOUR OWN CONSCIOUSNESS RIGHT NOW IS WITHOUT SHAPE OR FORM, BUT IT BEHOLDS ALL THE SHAPES AND FORMS FLOATING BY. YOUR OWN CONSCIOUSNESS RIGHT NOW IS WITHOUT COLOR, YET IT BEHOLDS ALL THE GLORIOUS COLORS PASSING BY. IT IS WITHOUT TASTE, YET CAN TASTE ALL THE FLAVORS THAT ARISE MOMENT TO MOMENT. YOUR OWN CONSCIOUSNESS, IN OTHER WORDS, IS WITHOUT TASTE OR COLOR OR SHAPE OR FORM. YOUR OWN CONSCIOUSNESS—RIGHT NOW AT THIS VERY MOMENT, AND JUST AS IT ALREADY IS—IS IN FACT THE GREAT FORMLESS UNBORN. EVEN YOUR OWN BODY AND FEELINGS AND THOUGHTS AND MIND ARISE IN THE VAST OPENNESS OF YOUR OWN EVER-PRESENT AWARENESS, AND THAT PRESENT AWARENESS IS NONE OTHER THAN SPIRIT ITSELF. IN SHORT, YOU ARE AWARE OF YOURSELF EXISTING NOW. THAT OF WHICH YOU ARE AWARE IS YOUR INDIVIDUAL SELF; THAT WHICH IS AWARE OF YOUR INDIVIDUAL SELF, RIGHT NOW, IS GOD.

AND YOU, AS PURE WITNESS, ARE THAT GOD, THAT GODDESS. YOU, AS PURE WITNESS, ARE THE DIVINE ITSELF, RIGHT HERE AND RIGHT NOW; WHEREAS YOU, AS AN OBJECT OF THAT SELF, ARE THE MORTAL, FINITE, LIMITED THING YOU ARE USED TO CALLING YOURSELF (“DINU” OR “TOM” OR “KEN” OR

“AMY”). IT IS NOT IMPOSSIBLE, OR EVEN HARD, TO REST AS THE GREAT EMPTY WITNESS, THE GREAT UNBORN, AND SIMULTANEOUSLY EXERCISE ANY OBJECT THAT ARISES IN THIS GREAT OPEN AWARENESS—SUCH AS YOUR BODY, YOUR EGO, YOUR PSYCHE, OR ANYTHING ELSE THAT ARISES. THE INTEGRAL VIEW, THEN, EMBRACES BOTH ABSOLUTE (UNBORN AND EMPTY CONSCIOUSNESS) AND RELATIVE (ANY AND ALL FORMS THAT ARISE IN THAT VAST INFINITE SPACE THAT YOU ARE). MAY THIS INFINITE GREAT UNBORN, WHICH YOU ALWAYS ALREADY ARE, TACITLY ANNOUNCE ITSELF TO YOU WHEN YOU AREN’T LOOKING, AND SLOWLY BEGIN TO REORGANIZE YOUR ENTIRE BEING ALONG LINES THAT CAN NEVER BE WHISPERED.” (WILBER, 2000E)

WE NEED A NEW DEVELOPMENTAL THERAPY FOR THE NEW MILLENNIUM, AND THE IT MAY PROVE TO BE THE QUANTUM LEAP THEORY, HELPING THE MANKIND TO MAKE THE SHIFT, FROM THE PRESENT DAY MEME (WILBER, 2002) TO THE SECOND TIER AND BY THIS TO SAVE THE PLANET AND THE HUMAN RACE.

INTERNET AS A POTENT MEDIUM TO DELIVER INTELLIGENCE PROMOTION PROGRAMS

INTERNET EDUCATIONAL PROGRAMS HAVE A LARGE POTENTIAL FOR REACHING PEOPLE. FOR EXAMPLE IN NORWAY ON AN AVERAGE DAY 68% OF THE AGE-GROUP OF 16-24 YEARS OF AGE HAS USED THE INTERNET AND THERE ARE NO SIGNIFICANT DIFFERENCES BASED ON GEOGRAPHY. SELF HELP PROGRAMMES HAVE BEEN DEVELOPING FOR SEVERAL YEARS NOW HELPING PEOPLE TO IMPROVE CERTAIN ASPECTS OF THEMSELVES, AS WELL AS TO TREAT THEMSELVES FOR A SERIES OF PSYCHOLOGICAL PROBLEMS. WITH THE SPREADING OF THE INTERNET ALL OVER THE WORLD, THESE PROGRAMMES HAVE BECOME AVAILABLE TO A HUGE AUDIENCE AND SOME OF THEM ARE FREE OF CHARGE FOR THE BENEFIT OF ALL INTERESTED AND IN NEED. THE NATIONAL UNIVERSITY OF AUSTRALIA HAS DEVELOPED SEVERAL PROGRAMMES FOR ON-LINE TREATMENT FOR VARIOUS DISORDERS: MOOD GYM FOR ON-LINE TREATMENT OF DEPRESSION AND ANXIETY ([HTTP://MOODGYM.ANU.EDU.AU/WELCOME](http://MOODGYM.ANU.EDU.AU/WELCOME)), E-COUCH FOR ON-LINE TREATMENT DEPRESSION, GENERALISED ANXIETY DISORDER, AND SOCIAL ANXIETY DISORDER ([HTTP://ECOUCH.ANU.EDU.AU/WELCOME](http://ECOUCH.ANU.EDU.AU/WELCOME)), AS WELL AS BLUE PAGES FOR COMPREHENSIVE INFORMATION ABOUT DEPRESSION, ANXIETY ([HTTP://BLUEPAGES.ANU.EDU.AU/](http://BLUEPAGES.ANU.EDU.AU/)). THESE FREE OF CHARGE TREATMENT PROGRAMMES HAS BEEN TRANSLATED INTO NORWEGIAN AND ARE PLANNED TO BE TRANSLATED INTO OTHER LANGUAGES (I AM CURRENTLY APPLYING FOR FOUNDING A TRANSLATION INTO ROMANIAN LANGUAGE), SO THAT MORE AND MORE PEOPLE SHALL HAVE FREE ACCESS TO TREATMENT FREE OF CHARGES FOR COMMON PSYCHOLOGICAL PROBLEMS. JUST IN SOME YEARS THE MOOD GYM PROGRAMME HAS BEEN USED BY SOME 200 000 PEOPLE IN NEED FOR FREE HELP AND THIS IS A HUGE ACHIEVEMENT TAKEN IN ACCOUNT THAT A TREATMENT FACILITY OF MEDIUM SIZE NEEDS 100 YEARS TO TREAT THIS NUMBER OF PATIENTS. THERE ARE SEVERAL OTHER WEB SITES THAT PROVIDE ON-LINE TREATMENT FOR SEVERAL OTHER PSYCHOLOGICAL PROBLEMS AND MANY MORE ARE CURRENTLY DEVELOPED BY RESEARCHERS FROM SEVERAL COUNTRIES WHO HAVE A COMMON GOAL, TO PROVIDE A FREE OF CHARGE THERAPY TO A LARGE NUMBER OF PEOPLE WHICH ARE

LIVING IN ISOLATED REGIONS IN THE WORLD THAT HAVE NO ADEQUATE ACCESS TO PSYCHOLOGISTS AND PSYCHIATRISTS AS WELL AS THE MEANS TO BUY SUCH SERVICES. TO CAN OFFER SUCH PROGRAMMES FREE OF CHARGE TRANSLATED INTO AS MANY LANGUAGES AS POSSIBLE, FOR A LARGE AUDIENCE CAN BE A VISIONARY INVESTMENT INTO THE FUTURE MENTAL HEALTH OF HUMANITY.

SPIRITUALITY DEVELOPMENT AND SPIRITUAL INTELLIGENCE ARE CONSIDERED FOR MANY AS PART OF THEIR LIVES AND MANY ARE SEEKING DIFFERENT CONCEPTS OF DEVELOPING SPIRITUALLY AND SPIRITUAL INTELLIGENCE THAT EXIST ON THE MARKET SUCH AS THE PROGRAMMES OF MICHAEL MURPHY AND KEN WILBER. NONE OF THESE PROGRAMMES ARE FREE AND INTERNET BASED AND BY THIS THEY ARE AVAILABLE TO ONLY A LITTLE MAJORITY OF THE WEALTHY POPULATION THAT MAY HAVE THE MEANS. IF THE PLANET SHOULD BE SAVED FROM THE GREED OF THE UNENLIGHTENED MIND, IN THE FORM OF POLLUTION, DEFORESTATION, OVERPOPULATION AND CONSUMERISM THEN THERE IS AN URGENT NEED FOR A SPIRITUAL AWAKENING AND INCREASE IN SPIRITUAL INTELLIGENCE THAT ARE THE ONLY MEANS THAT CAN SAVE THE PLANET. IN ORDER TO SUCCEED, THERE IS A NEED OF A BROADER, EASY TO ACCESS SPIRITUAL INTELLIGENCE DEVELOPMENT PROGRAMME (SIDP) THAT FINDS ACCEPTANCE TO A LARGE NUMBER OF THE EARTH INHABITANTS AND AS SUCH MUST BE GLOBAL, UNIVERSAL AND PERENNIAL. WE HAVE TODAY THE MEANS TO DELIVER MESSAGES TO LARGE NUMBER OF PEOPLE THROUGH THE INTERNET AND IT SEEMS THAT THIS MODERN COMMUNICATION METHOD IS THE BEST WAY TO SPREAD OUT THE MESSAGE AND TO GIVE AN OPPORTUNITY FOR SPIRITUAL DEVELOPMENT TO ANY PERSON INTERESTED IN SAVING HIM OR HER SELF AS WELL AS THE PLANET. THE USE OF THE INTERNET AS A CHANNEL FOR COMMUNICATION AND LEARNING MUST BE USE FOR IMPROVING PEOPLES SPIRITUAL INTELLIGENCE THAT MAY LEAD TO A SPIRITUAL AWAKENING AND AN ENLIGHTENED MIND. ONLY A HIGH DEVELOPED SPIRITUALLY HUMANITY CAN SAVE THE PLANET FROM THE GREED OF THE UNENLIGHTENED MIND THAT ITS EFFECTS ARE SEEN EVERYWHERE FROM THE POLLUTION OF THE EARTH ATMOSPHERE TO THE OVERPOPULATION AND OVEREXPLOITATION OF THE EARTH'S RESOURCES. NOW IS THE TIME TO TRY SOMETHING NEW AND TO PUT TO USE ALL THE AVAILABLE RESOURCES AND EXPERTISE IN ORDER TO HELP THE DEVELOPMENT OF SPIRITUAL INTELLIGENCE IN LARGE NUMBER OF PEOPLE FROM DIVERSE CULTURES AND RELIGIONS, SO THAT THEY MAY MOVE BEYOND THEIR INDIVIDUAL BACKGROUND AND DISCOVER THEIR HUMANNESS AND THEIR COLLECTIVE DESTINY FOR SAVING THEMSELVES AS WELL AS THE PLANET FOR GENERATIONS TO COME FOR INHABITING A HEALTHY PLANET WITH A HIGH SPIRITUAL INTELLIGENCE. THIS EFFORT MAY BRING US TOGETHER IN A GLOBAL SPIRITUALITY BASED ON THE LOGIC OF SCIENCE AND ON THE TRUE SPIRITUAL QUALITIES OF AN ENLIGHTENED MIND.

SPIRITUAL INTELLIGENCE DEVELOPMENT PROGRAMME (SIDP) MAY LEARN FROM THE FREE ON-LINE TREATMENT PROGRAMMES SUCH AS MOOD GYM AND E-COUCH, SO THAT LARGE NUMBERS OF PEOPLE MAY IMPROVE THEIRS SPIRITUAL INTELLIGENCE AT THEIR OWN PACE, ANY WHERE IN THE WORLD, EASY TO ACCESS, FREE OF CHARGE AND WITH FREE FEEDBACK ON THEIR OWN PROGRESS TOWARD A HIGHER SPIRITUAL INTELLIGENCE.

AIMS OF THE CURRENT PROJECT

THE PROJECT IS BASED ON THE EXPERIENCE FROM A SELF-HELP THERAPY PROGRAMS FOR PREVENTING DEPRESSION AND ANXIETY AND IMPROVING DEPRESSIVE AND ANXIETY SYMPTOMS CREATED BY THE NATIONAL UNIVERSITY OF AUSTRALIA. THE OVERALL AIM IS TO CREATE A SELF-HELP PROGRAM FOR DEVELOPING AN INTEGRAL SPIRITUAL INTELLIGENCE THAT MAY SERVE BOTH THE INDIVIDUAL AND THE SOCIETY. THE SECONDARY AIM IS TO DEVELOP AN INTEGRAL SPIRITUAL QUESTIONNAIRE THAT MAY HELP MEASURE THE SQ CONSTRUCT FOLLOWING ALL THE RULES OF RELIABILITY AND VALIDATION OF THIS INSTRUMENT. A FUTURE PROJECT MAY SEEK TO EVALUATE THE EFFICACY OF THE PROGRAM IN INCREASING THE INTEGRAL SPIRITUAL INTELLIGENCE BY THE MEANS OF A SURVEY. IF THE RESULTS OF THE SURVEY INDICATE THAT THE PROGRAM IS EFFICIENT IN INCREASING PEOPLES' SPIRITUAL INTELLIGENCE, THAN A TRANSLATION OF THE PROGRAM IN SEVERAL OTHER LANGUAGES MAY BE DONE FOLLOWED BY RIGOROUS TESTING AND VALIDATION OF THE TRANSLATION IN THE NEW LANGUAGES.

METHODS

DESIGN AND PROCEDURES

THE CONSTRUCTION OF THE INTEGRAL SPIRITUAL INTELLIGENCE QUESTIONNAIRE (ISIQ)

AN INTERNATIONAL TEAM OF SCIENTISTS AS WELL AS CREATIVE-INTUITIVE PERSONS QUALIFIED IN THE FIELD OF SPIRITUALITY, PSYCHOLOGY AND INTEGRAL THEORY SHALL WORK TOGETHER TO GENERATE SOME 100 ITEMS FOR THE QUESTIONNAIRE (ISIQ) BASED ON THE INTEGRAL THEORY OF KEN WILBER, THAT SHALL BE GIVEN AS AN ON-LINE SURVEY TO A POPULATION OF MARTIAL ARTS PRACTITIONERS OF CA. 500 PERSONS FROM ROMANIA. THE SURVEY SHALL CONTAIN SEVERAL OTHERS QUESTIONNAIRES USED AS A CRITERION VALIDITY FOR THE NEW INSTRUMENT. AFTER THE STATISTICAL CALCULATIONS THERE SHALL BE AN ELIMINATION OF ITEMS, SO THAT ONLY ITEMS WITH A HIGH RELIABILITY SHALL BE KEPT FOR THE ISIQ THAT MAY CONTAIN IN THE END SOME 40-50 ITEMS DIVIDED ON 5 DIMENSIONS WITH 10 SUBSCALES. THE ISIQ SHALL BE CONSTRUCTED IN THE SAME MANNER AS SIDES, A CLINICAL INTERVIEW FOR ASSESSING DESNOS DIAGNOSIS. THE ISIQ SHALL BE THEN VALIDATED IN AN ON-LIINE SURVEY IN A LARGER ROMANIAN POPULATION. THE ON-LINE SURVEY PROGRAM SHALL BE BUILD SPECIFIC FOR THIS PROJECT AND AT THE COMPLETION OF THE TASK SHALL BE MADE AVAILABLE FOR THE PUBLIC TO CAN TEST THEMSELVES ON-LINE, FREE OF CHARGE AND RECEIVE A AUTOMATICALLY GENERATED PROFILE FOR THEIR SQ. THIS SERVICE SHALL BE IN USE DURING THE PERIOD OF BUILDING THE PROGRAM FOR DEVELOPMENT OF THE INTEGRAL SPIRITUAL INTELLIGENCE CYBER GYM.

THE CONSTRUCTION OF THE INTEGRAL SPIRITUAL INTELLIGENCE CYBER GYM (ISIG).

A RESEARCH GROUP SHALL BE CONSTITUTED FOR WORKING WITH THE BUILDING OF THE INTERNET PROGRAM FOR SPIRITUAL DEVELOPMENT AND SPIRITUAL INTELLIGENCE IN THE SAME FASHION AS THE EXISTING SELF-HELP THERAPY PROGRAMMES OF MOODGYM AND E-COUCH DEVELOPED BY THE NATIONAL UNIVERSITY OF AUSTRALIA (SEE THE WEB SITES AT: [HTTP://WWW.MOODGYM.ANU.EDU.AU/](http://www.moodgym.anu.edu.au/)).

THE INTERNET PROGRAM SHALL BE BUILD USING THE THEORETICAL CONSTRUCTS FROM THE ISIG AND EXPANDED IN 10 MODULES, ONE FOR EACH OF THE 10 SUBSCALES OF ISIG. THE ISIG PROGRAM SHALL BE DESIGNED TO BE COMPLETED IN 10 MONTHS, ONE MONTH FOR EACH MODULE. (10 WEEKS?!.....).

AFTER THE THEORETICAL CONSTRUCTION OF THE ISIG AN INTERNET VERSION SHALL BE BUILD USING A GOOD PROFESSIONAL FIRM FOR THIS PURPOSE. AFTER THE COMPLETION OF THE WEB SITE A PILOT TESTING SHALL BE UNDERTAKEN FOR EVALUATING THE EFFICACY OF THE ISIG AND IF THE RESULTS ARE GOOD, A LARGER SURVEY SHALL BE CONDUCTED IN ROMANIA. THE LANGUAGE OF THE ISIG SHALL BE ROMANIAN AND LATER VERSIONS SHALL BE TRANSLATED INTO SEVERAL OTHER LANGUAGES SUCH AS: NORWEGIAN, ENGLISH, FRENCH, SPANISH ETC.

VALIDATIONS OF THE ISIQ SHALL BE UNDERTAKEN IN NORWAY AND USA FOLLOWED BY THE EVALUATIONS OF THE ISIG USING SURVEYS METHODS. IT IS EXPECTED THAT THE REALISATION OF THE ISIQ AND ISIG IN THE ROMANIAN LANGUAGE SHALL TAKE 4-5 YEARS FOLLOWED BY OTHER 3-4 YEARS FOR THE TRANSLATIONS AND EVALUATIONS OF THE ISIQ AND ISIG IN NORWAY AND USA.

MEASURES

FOR THE CONSTRUCTION OF BOTH ISIQ AND ISIG THERE SHALL BE USE SEVERAL VALIDATED INSTRUMENTS THAT MAY SERVE AS CRITERION VALIDATION FOR THE NEW SCALE AS WELL AS FOR THE AUTOMATIC PROFILE GENERATION FROM ISIG.

THE FOLLOWING LIST OF SCALES AND QUESTIONNAIRES ARE ONLY INFORMATIVE AND THE FINAL SELECTION SHALL BE DONE AT A LATER STAGE. THE FOLLOWING LIST IS JUST FOR ORIENTATION:

SCREENING MEASURES

1. HOWARD SYMPTOM CHECK LIST-25 (HSCL-25).

2. THE ROSENBERG SELF ESTEEM SCALE (SES)

3. SENSE OF COHERENCE SCALE (FORMERLY THE ORIENTATION TO LIFE QUESTIONNAIRE)

, 1987. OBTAINED FROM DR. AVISHAI ANTONOVSKY. ORIGINAL REFERENCE: ANTONOVSKY, A. (1987). UNRAVELLING THE MYSTERY OF HEALTH. SAN FRANCISCO: JOSSEY-BASS. PERMISSION MUST BE OBTAINED BEFORE USE FROM DR. AVISHAI ANTONOVSKY, DEPT. OF PSYCHOLOGY, THE OPEN UNIVERSITY, P.O. BOX 808, RAANANA 43107, ISRAEL.

4. SATISFACTION WITH LIFE SCALE (SWLS) 1985. OBTAINED FROM PROF. ED DIENER. DIENER, E., EMMONS, R.A., LARSEN, R.J. & GRIFFIN, S. (1985). THE SATISFACTION WITH LIFE SCALE. *JOURNAL OF PERSONALITY ASSESSMENT*, 49, 71-75.

5. SELF-REGARD QUESTIONNAIRE, 1996. OBTAINED FROM PROF. MARDI HOROWITZ. COPYRIGHT © PROF. MARDI HOROWITZ. HOROWITZ, M. ET AL. (1996). SELF REGARD: A NEW MEASURE. *AMERICAN JOURNAL OF PSYCHIATRY*, 153, 382-385. THE SCALE IS FREE TO USE FOR NON-COMMERCIAL SCIENTIFIC PURPOSES. TO USE FOR COMMERCIAL PURPOSES, EACH INSTANCE SHOULD INVOLVE CONSULTATION AND PERMISSION FROM PROF. HOROWITZ, WHICH MAY OR MAY NOT BE GIVEN. PLEASE SEE WWW.MARDIHOROWITZ.COM FOR MORE INFORMATION.

6. SHORT INDEX OF SELF-ACTUALIZATION SCALE, 1986. OBTAINED FROM DR. RICK CRANDALL. COPYRIGHT © RICK CRANDALL FROM THE *HANDBOOK OF SELF-ACTUALIZATION*: JONES, A. & CRANDALL, R. (EDS.) (1991). *HANDBOOK OF SELF-ACTUALIZATION [SPECIAL ISSUE]. JOURNAL OF SOCIAL BEHAVIOR AND PERSONALITY*, 6(5). PERMISSION MUST BE OBTAINED BEFORE USE FROM DR. CRANDALL AT RPCRANDALL@AOL.COM.

7. SOCIAL RELATIONSHIP SCALE, 1981. OBTAINED FROM DR. ALLAN H. MCFARLANE. COPYRIGHT © DR. MCFARLANE. AUTHORS (MCFARLANE *ET AL*) MUST BE RECOGNISED IF THE SCALE IS USED. ORIGINAL REFERENCE: MCFARLANE, A.H., NEALE, K.A., NORMAN, G.R., ROY, R.G. & STREINER, D.L. (1981). METHODOLOGICAL ISSUES IN DEVELOPING A SCALE TO MEASURE SOCIAL SUPPORT. *SCHIZOPHRENIA BULLETIN*, 7(1), 90-100

8. SOURCES OF MEANING PROFILE – REVISED (SOMP-R), 1996. OBTAINED FROM PROF. GARY REKER. COPYRIGHT © GARY T. REKER, PH.D. THIS COPY IS FOR INFORMATION PURPOSES ONLY, PERMISSION MUST BE OBTAINED BEFORE USE FROM PROF. REKER AT GREKER@TRENTU.CA.

9. SPIRITUAL MEANING SCALE (SMS), 2004. OBTAINED FROM DR. NATHAN MASCARO. PLEASE CONTACT DR. MASCARO FOR A COPY AT NMASCARO@TAMU.EDU, OR EMORY UNIVERSITY SCHOOL OF MEDICINE, DEPARTMENT OF PSYCHIATRY AND BEHAVIORAL SCIENCES, GRADY HEALTH SYSTEM – 13TH FLOOR, 80 JESSE HILL JR. DRIVE, ATLANTA, GEORGIA 30303, USA

10. SPIRITUAL WELL-BEING SCALE (SWB), 1982. OBTAINED FROM DR. RAYMOND F. PALOUTZIAN. COPYRIGHT © 1982 BY CRAIG W. ELLISON AND RAYMOND F. PALOUTZIAN. ALL RIGHTS RESERVED. MAY NOT BE COPIED IN ANY FORM OR STORED IN ANY MEDIUM WITHOUT EXPRESSED WRITTEN PERMISSION FROM THE COPYRIGHT HOLDERS OR LIFE ADVANCE, 81 FRONT STREET, NYACK, NY 10960, USA. SEE WWW.LIFEADVANCE.COM.

11. SUBJECTIVE HAPPINESS SCALE (SHS), 1999. OBTAINED FROM PROF. SONJA LYUBOMIRSKY: SONJA.LYUBOMIRSKY@UCR.EDU. ORIGINAL REFERENCE: LYUBOMIRSKY, S. & LEPPER, H.S. (1999). A MEASURE OF SUBJECTIVE HAPPINESS: PRELIMINARY RELIABILITY AND CONSTRUCT VALIDATION. *SOCIAL INDICATORS RESEARCH*, 46, 137-155.

12. TRAIT EMOTIONAL INTELLIGENCE QUESTIONNAIRE – SHORT FORM (TEIQUÉ-SF), 2006. OBTAINED FROM DR. K.V. PETRIDES. [HTTP://WWW.IOE.AC.UK/SCHOOLS/PHD/KPETRIDES/TRAIT_EI.HTM](http://www.ioe.ac.uk/schools/phd/kpetrides/trait_ei.htm).

13. INTEGRAL SPIRITUAL INTELLIGENCE QUESTIONNAIRE

14. USE OF INTERNET (INVENTORY)

15. SOCIODEMOGRAPHIC VARIABLES

ETHICAL CONSIDERATIONS

ETHICAL APPLICATIONS SHALL BE SEND BY EACH COLLABORATING ORGANISATION TO ITS ETHICAL COMMITTEE.

RESEARCH ENVIRONMENT AND COLLABORATIONS

THE PROJECT IS AN INTERNATIONAL COLLABORATION BETWEEN SEVERAL ORGANIZATIONS AS WELL AS PRIVATE INDIVIDUALS, EACH CONTRIBUTING TO THE PROJECT IN A SYNERGETIC WAY. THE PROJECT LEADERSHIP AND COORDINATION IS THE RESPONSIBILITY OF THE DIN-CENTER FOR SPIRITUALITY, PEACE AND HEALTH, FROM NORWAY.

SO FAR THE FOLLOWING ORGANISATIONS ARE PART OF THE INTERNATIONAL COLLABORATION:

- 1. INSTITUTE OF PSYCHOLOGY FROM THE “SPIRU HARET” UNIVERSITY FROM ROMANIA REPRESENTED BY DECANUS PROF. CORNELIA TATU, GABRIELA DIMA PH.D. CHAIR OF THE PSYCHOLOGICAL TESTING DEPARTMENT, CIPRIAN RAULEA PH.D., CHAIR OF THE DEPARTMENT OF STATISTICS,**
- 2. ROMANIAN FEDERATION OF QUAN-KI-DO, REPRESENTED BY SORIN NICOLESCU M.A.**

THE FOLLOWING PRIVATE INDIVIDUALS ARE PART OF THE INTERNATIONAL COLLABORATION:

- 1. IOANA LOWE BA.A. TEXAS-USA**
- 2. ØYSTEIN AARSTAD MA.A. TRONSØ –NORWAY**
- 3. ARNE IMERSLUND MA.A. SPECIALIST IN CLINICAL PSYCHOLOGY, RAUFOSS-NORWAY**
- 4. IULIAN CATALUI MA.A. JURIST, BRASOV-ROMANIA**
- 5. ILEANA PARVULESCU INTUITIVE-CREATIVE, PLOIESTI-ROMANIA**
- 6. MIHAI-DORIN TEODORESCU INTUITIVE-CREATIVE, BRASOV-ROMANIA**

7. DANIEL TEODORESCU INTUITIVE-CREATIVE, BRASOV-ROMANIA
8. WIGDIS REVHAUG LIC.AC., NORWAY
9. GHEORGHE DRAGUT INTUITIVE-CREATIVE, ROMANIA

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