MINISTRY OF EDUCATION AND RESEARCH, ROMANIA

BABEŞ-BOLYAI UNIVERSITY, CLUJ-NAPOCA

DOCTORAL SCHOOL "EDUCATION, REFLECTION, DEVELOPMENT"

UNIVERSITY OF BUCHAREST

DOCTORAL SCHOOL OF PHILOSOPHY

ETHICAL-MORAL INTELLIGENCE. CONCEPTUAL MODEL, DEFINITION, COMPONENTS AND EDUCATIONAL APPLICATIONS

SUMMARY OF THE DOCTORAL THESIS

Scientific coordinators:

Prof. Univ. Dr. Abilitat Alina S. Rusu

Acad. Prof. Univ. Dr. Mircea Dumitru

Doctoral student:

Andrei-Gabriel Stupu

2025

DOCTORAL RESEARCH PROJECT STRUCTURE

I. THEORETICAL AND EMPIRICAL FOUNDATIONS

I.1. Introduction and general considerations regarding the research issue

Ethical-moral intelligence represents in this paper a conceptual proposal based on the analysis of information and definitions related to ethical intelligence, respectively moral intelligence, concepts that have been studied separately until now. The analysed literature covers fields from aesthetics to business, from medicine to pedagogy, educational sciences, psychology and philosophy.

I.2. Theoretical foundations of a new intelligence

Following the careful analysis of the specialized literature carried out within this doctoral thesis, it appears that there is no author studied so far who considers that moral/ethical intelligence is an aberration, that it is not necessary, or that it has no visible result.

I.3. The study of human intelligence

I.3.1. Current debates in the field of intelligence research. From intelligence to intelligences.

The first event that allowed us to investigate the validity of a new intelligence today is the pioneering work of Howard Gardner: "he decided to pluralize the word intelligence. Others had outlined various human abilities; but the invention of the word intelligences and the delimitation of a set of defining criteria were original contributions to the field of psychology" (Gardner et al., 2018, p. 117) [italics added by the author]. As inspiring and extremely useful as they are, the disparity in perceptions, definitions, and assessments of human intelligence is great.

I.3.2. Ethical implications of intelligence research

Many contemporary authors have their reasons for taking different positions on moral concerns, and there is a wide range of evidence for this concern, as research on cognitive intelligence brings with it a multitude of perspectives related to equity, political correctness, fair testing, and educational policies. A general conclusion about the study of intelligences of any kind is that it is

not the measurement of intelligence that is wrong, but the way in which it is measured produces discriminatory effects. An instrument is almost never bad in itself, but becomes bad or good depending on who is using it and the intentions with which it is used.

I.3.3. Theories of cognitive intelligence

The heuristic value of this research lies in determining such effects, by gathering competing opinions and inviting authors to provide constructive feedback. In the case of cognitive intelligence, because of the fact that the research is unitary and the contexts of the scientific dialogue are multiple, we can see that authors do not hide their disapproval of competing theories when they are presented. A notable initiative aimed at establishing a consensus for the definition of intelligence is exemplified by the work of Gottfredson (1997). Gottfredson's initiative is a model for the Delphi method that the author of this thesis proposes to obtain a unified vision among the different theorists of moral or ethical intelligence (see study III).

I.3.4. Theory of multiple intelligences

The Theory of Multiple Intelligences has found its applications and widest recognition in the field of educational sciences for its approach, closely related to what education is: the effort to uncover a certain inclination that someone might have towards something specific and to invest guidance so that the person follows the direction of the specific preference. Howard Gardner recognized the validity of measuring logical-mathematical and linguistic abilities and recognized these two components as the first two intelligences, continuing the line of thought established since Piaget (1928) developed his approaches, but he went even further, initially in 1983, adding five other intelligences: spatial intelligence, musical intelligence, bodily-kinaesthetic intelligence and the first people-oriented intelligences ever known, namely interpersonal intelligence and intrapersonal intelligence.

I.3.5. Theories of emotional intelligence

In 1990, John Mayer and Peter Salovey, together with David Caruso, defined emotional intelligence as a way of using the observation of the expression of emotions in one's environment to increase the ability to understand and relate to others: "Emotions refer to the way a person feels involved in a relationship. For example, if a person has a good relationship with someone else, that individual is happy; if the person feels threatened, he will be afraid. (...) When we refer to emotional intelligence, we can say that an individual reasons using emotions or that emotions assist his thinking. Therefore, emotional intelligence, as measured by the MSCEIT test, refers to the ability to reason, using emotions and emotional cues and the ability of emotions to enrich thinking" (Mayer, Salovey and Caruso, MSCEIT - Multi-Health Systems, 2001, p. 2).

I.3.6. Theories of personal intelligence

We can see the influence of intrapersonal intelligence and interpersonal intelligence proposed by Gardner on the development of emotional intelligence assessment scales. This intelligence is defined by a group of researchers as "the ability to reason about personality – both our own and others' – including motives and emotions, thoughts and knowledge, plans and styles of action, awareness and self-control". (Mayer et al., 2016, p. 7). Scott Barry Kaufman advocates for a change in the way we see intelligent behavior, and his approach emphasizes the idea that passion and consistent involvement with a field of knowledge can be decisive in the final result obtained by someone and in the evaluation of an individual's performance. Interest and dedication are key factors for S.B. Kaufman.

I.3.7. Triarchic theory of human intelligence

Sternberg (1984) raises the issue of assessing various intelligences through tests that are not understood by the general public. The author appeals for honesty and transparency and is interested in the practical value of intelligence research. He is so dedicated that he proposes a new intelligence that is named in accordance with the idea that reason without practice may not bring the expected success, so he proposes initially a Triarchic Theory of Human Intelligence (1985) and then a Success Intelligence (1997).

The components of the subtheory contain the stages of manifestation of practical intelligence as follows (Sternberg, 1984, p. 269):

1. learning how to do things.
2. planning the things you have to do and how to do them.
3. actually doing things.

I.3.8. Conceptualizations of spiritual intelligence

Danah Zohar and Ian Marshall (Zohar & Marshall, 2000) not only propose a new type of intelligence, but they even build an integrative model for those previously theorized (here we refer only to IQ and EQ), shown in figure 4. The positioning of spiritual intelligence is from the beginning superior to the others, this coming from the simple association with a much broader dimension of humanity and scientifically immeasurable through analytical psychometry: the spirit. In the same year, 2000, another theorization of spiritual intelligence appeared, formulated by Robert Emmons. The author supports the idea that Gardner's (1996) disagreement with such intelligence must be overcome, but not Gardner's criteria for elaborating an intelligence. Emmons' theory was further developed and amplified by Wolman (2001) or Vaughan (2002). However, David King's contributions are notable. He defines spiritual intelligence together with DeCicco as "a set of mental capacities that contribute to the awareness, integration, and adaptive application of the non-material and transcendental aspects of one's existence" (King & DeCicco, 2009, p. 69).

I.3.9. Theory of successful intelligence

Essentialized and augmented success intelligence is defined as "one's ability to set and achieve personally meaningful goals in one's life, taking into account the cultural context. A person with success intelligence accomplishes these goals by discovering one's strengths and weaknesses, then capitalizing on the strengths and correcting or compensating for the weaknesses. Strengths and weaknesses relate to four types of abilities: creative, analytical, practical, and wisdom-based." (Intelligence, online, 2024).

I.3.10. Adaptive intelligence theory

Although he co-authored an article with Hedlund in 2000 that asks the question "Too many intelligences?" (Hedlund & Sternberg, 2000) and states in the preface to his 2018 volume that the shape of the field seems to change every few months, Sternberg (2021b) did not stop at successful intelligence, and since 2019, his latest research has turned to a new concept: adaptive intelligence. He published in 2019 A Theory of Adaptive Intelligence and Its Relationship to General Intelligence (Sternberg, 2019a), then in November 2021, Adaptive Intelligence: Intelligence Is Not a Personal Trait, but Rather a Person x Task x Situation Interaction (Sternberg, 2021a), and, in December 2021, Adaptive Intelligence: Its Nature and Implications for Education (Sternberg, 2021b). Sternberg argues that we need adaptive intelligence to fight against maladaptive practices that are rapidly leading to an uninhabitable planet.

I.3.11. Conclusions about the current state of research in the field of human intelligence

Although interesting and appealing, additional theories of intelligence such as positive intelligence (Chamine, 2012a), aesthetic intelligence (P. Brown, 2019), erotic intelligence (Perel, 2007) and many others have not been exhaustively analyzed in this thesis because they are rather metaphors for intelligent functioning in a certain area or do not propose schemes that help us understand and further build the conceptualization of ethical-moral intelligence.

I.4. Moral development within moral psychology

The description of the current state of intelligence indicates that consensus is difficult to achieve and new theoretical proposals are made every few years. In the field of moral development, new works and books such as Moral Development. Theory and Applications. Second Edition by Elizabeth Vozzola and Amie Senland bring to our attention the fact that in this field too most researchers begin new research starting from fundamental theories and relying on famous pioneers without acknowledging the most recent developments.

I.4.1. Paradigms in the study of moral development

A valuable first idea about morality studied in the field of psychology is that it has four paradigms from which different directions and studies have developed. These paradigms, organized by Vozzola and Senland (2022), are:

1. Psychoanalytic, based on the works of Sigmund Freud (1923).
2. Behaviorist, based on Bandura (1999).
3. Cognitivist, based on Jean Piaget (1928) and later Lawrence Kohlberg (1981, 1984).
4. Evolutionist, a more biological, Darwinian view.

I.4.2. Piaget's theory of cognitive development

Piaget's theory is based on the idea that there are four stages of development, also called periods (Miller, 2016) or types of thinking (Vozzola & Senland, 2022):

1. Sensorimotor period.
2. Preoperational period.
3. Concrete operations period.
4. Formal operations period.

I.4.3. Piaget's theory of stages of moral development

Jean Piaget associated these stages of ontogenetic development with certain phases of moral understanding (Piaget, 1932; Vozzola & Senland, 2022):

1. Premoral (up to 3-4 years), the inability to understand social norms.
2. Moral realism (3-6 years), the tendency to see any moral dilemma inflexibly, in black and white.
3. Conformity (6 to 11 years), the importance of cooperation is recognized.
4. Moral relativism (after 11 years), understanding agreements and efforts to align different points of view and a better internalization of fairness.

I.4.4. Kohlberg's theory of the structural stages of moral development

For Lawrence Kohlberg, the main concept related to the development of morality is justice (1976). In the same incremental, level-phase-stage-period tradition, the theory is structured on three levels, each containing two stages (Kohlberg, 1976, 1981, 1984), as follows:

1. Level I, called Preconventional Morality.
2. Level II, called Conventional Morality.
3. Level III, called Postconventional Morality.

I.4.5. Schema theory formulated by James Rest

Rest's approach is based on a test containing 72 items, each presenting a type of moral approach to a specific situation. The test called The Defining Issues Test – DIT [Testul de Definire a Situațiilor - TDS], later updated (Rest et al., 1999) as DIT I, DIT II, respectively bDIT measures the moral maturity of a person. Rest had a social approach to morality, the relational aspect and behavioral manifestations of the moral individual being fundamental for the development of the four components:

1. Moral sensitivity.
2. Moral judgment.
3. Moral motivation.
4. Moral character.

I.4.6. Modern developments in the study of moral development

With the beginning of the 21st century, theories of morality are evolving in increasingly complex ways through the efforts of some researchers to augment new formulations with interdisciplinary information, fundamental being research on personality, developments in neuroscience and, not infrequently, applications in educational sciences.

I.4.7. Darcia Narvaez's meta-theory of triune ethics

Narvaez's (2008) theory was developed in 2008, at a time when the triune brain theory was just beginning to be challenged and was accepted as the traditional approach to investigating the human brain. Regardless of whether the stages of human brain development are a solid basis for formulating a neurobiological theory of morality or not, Narvaez innovates by placing intuitive conceptions of ethics into a scientific canon, laying the foundations for a new direction with heuristic value. Even if modern research will challenge the way in which neuroscience can be related to moral psychology, it will not be able to dispute the fact that the two fields are deeply intertwined. The triune character of the meta-theory is revealed by the three evolutionary stages of moral development (Narvaez, 2008):

1. Ethics of Self-Defense.
2. Ethics of Involvement.
3. Ethics of Imagination.

I.4.8. Jonathan Haidt's theory of moral foundations

Haidt (2013) bases his theory on a conceptualization that focuses on moral intuition, not moral reasoning. Haidt sees morality as Sternberg (2019) eventually came to see intelligence, and as Piaget intuited a century ago that it happens with both. Both evolve in relation to the challenges of adapting to the environment in order to obtain the greatest chance of survival and prosperity. Haidt's 6 moral foundations are inspired by cultural studies and anthropology, and are very similar to the universal moral components listed by Richard Shweder (1991; Shweder et al., 1990). We will present below a comparative enumeration of the foundations / components, inspired by the consecutive expositions in Vozzola and Senland (2022):

1. Care / Aggression in Haidt vs. Protection of the Vulnerable, Altruism and Aggression in Shweder;
2. Justice / Cheating vs. Justice and Honesty in Shweder;
3. Freedom / Oppression vs. Reciprocity in Shweder;
4. Loyalty / Betrayal vs. Loyalty and Honoring Responsibilities in Shweder;
5. Authority / Subversiveness (has no correlative aspect with Shweder);

6. Sanctity / Degradation vs. Prohibitions against Crimes in Shweder.

I.5. Neurophilosophy and consciousness

In a 2021 article, *What is neurophilosophy: Do we need a non-reductive form?,* Philip Klar (2021) organizes the paradigms held to date regarding the overlaps, intersections, and parallels between neuroscience and philosophy. Starting from the fundamental distinction between the fields, namely that philosophy operates a priori and neuroscience experimentally, a posteriori, the author delineates three dominant orientations in interdisciplinary research:

1. Reductionist neurophilosophy.
2. Neuroscience-philosophy parallelism.
3. Non-reductionist neurophilosophy.

I.6. The study of wisdom and character

Wisdom is, par excellence, a philosophical term. We usually associate it with old age or a sum of defining life experiences. In Romanian, people "get wise" and "get wiser". A work that brings together all three terms is the article published by Robert J. Sternberg and Judith Gluck in the volume they also edited, The Cambridge Handbook of Wisdom (2019). Wisdom, morality and ethics presents the subsumption of morality and ethics in the dimension of wisdom. The authors are psychologists, therefore, complementary to Grayling, they state that studies in the field indicate a series of correlations between moral reasoning and wisdom, but it is known that moral reasoning is not sufficient to determine moral behavior. We can say that the stage of research is still at the beginning, that in order to obtain optimal measurements of wisdom, there is still data to be accumulated and new approaches to be developed.

I.7. Moral education

It is a profound mistake not to understand that the world has changed and that educational needs are different. To adapt to this world now, before it is too late, we should, according to authors Sternberg and Gluck (2022),:

1. Teach for wisdom.

2. If we have to give tests, let's test wisdom, not abstract analytical skills.

3. Let's choose wise leaders.

4. Let's consider the wisdom of social groups and systems.

5. Let's be wise in our own lives.

6. Let's develop wisdom in our children or students or apprentices.

I.7.1. Values-based education

A first educational philosophy, recognized globally, thanks to the efforts of its initiator is Values-based Education. Neil Hawkes (2013) is not only the founder of the International Values-based Education Foundation, but also one of the educational experts who proposed a definition for ethical intelligence. The author of the book The Inner Curriculum (Hawkes & Hawkes, 2018) even argues that the purpose of values-based education is to develop the child's ethical intelligence.

I.7.2. Service-Learning

The connections between values education and community-oriented learning (Service-Learning) have been made by authors such as Lovat (2009). Since, as we have seen, both the definitions of ethical and moral intelligence, but also the definitions of morality, wisdom and conscience, involve understanding multiple perspectives and achieving a greater, common good, it is essential to explore the pedagogy of Service-Learning, which indicates to us the main mechanisms through which we can contribute to our communities.

I.8. Objectives of doctoral research

During the doctoral research, the following objectives were achieved:

• FIRST STUDY: Integrative analysis of the literature on ethical and moral intelligences and the proposal of a conceptual model applicable in educational institutions.
• SECOND STUDY: Ideological analysis of ethical-moral intelligence. Syntheses of the conceptual intersections between ethics, morality and intelligence. Proposal of a historical

systematization of the stages of the concept's development, terminological unification, integrative map of components and psychosynthetic conceptual model.

• THIRD STUDY: Delphi study to calibrate definitions regarding ethical-moral intelligence through a panel of experts, authors of works in the field.

• FOURTH STUDY: Case study – Investigating the openness towards the use of values associated with ethical-moral intelligence by a community of experts in civic involvement in the university environment

• FIFTH STUDY: Qualitative study – Elaboration of educational recommendations regarding the importance of developing ethical-moral intelligence

II. RESEARCH METHODOLOGY

II.1. FIRST STUDY: Integrative analysis of the literature on ethical and moral intelligences and the proposal of a conceptual taxonomy.

II.1.1. Introduction

This study is based on the research methodology of integrative literature review. This research model allows for the critical analysis and synthesis of the literature produced on a given topic **to** propose new models and research directions.

The steps of the integrative literature review, including the filters (inclusion and exclusion criteria), are:

First filter: elimination of materials that address the topic of "ethical intelligence" with the meaning of ethical intelligence services. Studies on ethical dilemmas within programs that develop the concept of artificial intelligence and studies on the ethics of intelligence tests will be excluded.

Studies that are not fully accessible in English, Romanian and Portuguese will be excluded.

Articles that present experimental or semi-experimental, qualitative or quantitative research that does not propose new theoretical models or integrative visual schemes, that do not extend and validate previously proposed models, will be excluded.

The taxonomy of sources will include a conceptual model and a diachronic model, both represented by visual diagrams.

II.1.2. Methodology

To create a diachronic taxonomy regarding definitions of ethical/moral intelligence, the Google Books platform was used, with the advanced search option. In a first stage, the keywords "ethical intelligence" were introduced, and the search was filtered according to the following criteria: 1. 19th century; 2. 20th century; 3. 21st century. For each century, 10 relevant sources were chosen that contain the phrase in the content or in the chapter titles, not as official titles or subtitles of the works.

In the second stage, the keywords "moral intelligence" were introduced, and the search will be filtered according to the following criteria: 1. 19th century; 2. 20th century; 3. 21st century. For each century, 10 relevant sources were chosen that contain the phrase in the content or in the

chapter titles, not as official titles or subtitles of the works. As in the first stage, the Google Books platform was used to create a conceptual taxonomy.

The phrase "ethical intelligence" was introduced, and all works with it in the title or subtitle were selected for analysis. In the next step, the phrase "moral intelligence" was introduced, and all works with it in the title or subtitle were selected. To complete the conceptual taxonomy, the phrases "ethical intelligence" and "moral intelligence" were introduced one by one and doctoral theses, articles and publications that propose visual models and integrative schemes based on moral/ethical intelligence, critical analyses, conceptual extensions, validations/invalidations of existing sources will be selected.

II.1.3. Results

The following figures show the methods for searching, screening and including articles according to PRISMA (Preferred Reporting Items for Systematic Reviews and Meta-Analyses) 2020 (Page et al., 2021, Figure 6):
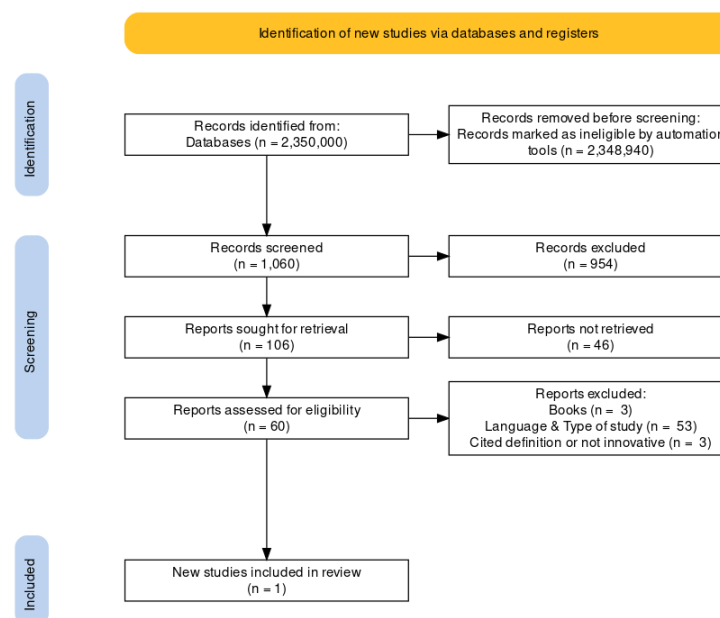
Figure 6. PRISMA-type diagram for conducting systematic literature review on "ethical intelligence" (source: http://www.prisma-statement.org/PRISMAStatement/FlowDiagram)
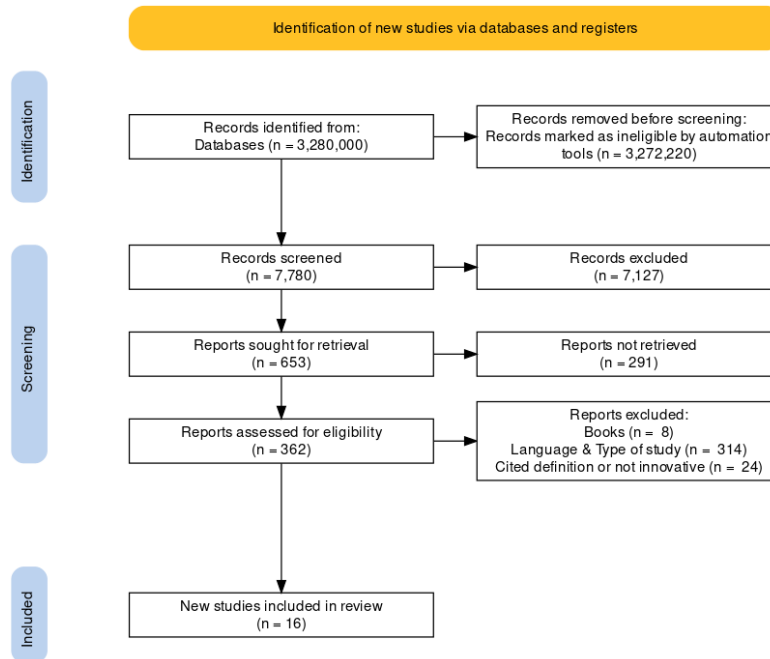
Figure 7. PRISMA-type diagram for conducting systematic literature review on "moral intelligence" (source: http://www.prisma-statement.org/PRISMAStatement/FlowDiagram)

II.1.3.1 Diachronic taxonomy of sources that define or mention ethical and moral intelligence

Based on the 60 sources analysed, covering 185 years, between 1836 and 2021, a diachronic taxonomy was developed, visually represented by 6 figures. This taxonomy contains exclusively works, publications, studies and articles that mention or define ethical intelligence, respectively moral intelligence, without being materials specifically intended to deepen these notions.

II.1.3.2. Diachronic taxonomy of sources specifically intended for the study of ethical and moral intelligence

In this stage of our research, books, articles, publications and scientific journals that have as their main theme the study of ethical/moral intelligence were analysed. Sources that mention the key terms in the title or subtitle were selected and only those that propose new/original definitions, theoretical models and visual schemes were included in the present analysis. The selected works are organized in 2 tables and are divided into subsections for moral intelligence and ethical intelligence, respectively. The critical analysis of the sources will be carried out in relation to the

sources specifically intended for the concepts. These sources were organized chronologically for books and articles, respectively.

II.1.3.3. Conceptual taxonomy

Two representative schemes were created for the conceptual taxonomy and illustrate the areas of interest in the application and research of ethical/moral intelligence.

II.1.4. Discussions and conclusions

The conceptual map created based on this literature synthesis determines the scientific framework for analysing the two concepts, "ethics" and "morality" as intelligences. The elements exposed in the visual model are related based on the following research questions:

Q1: Where does ethical/moral intelligence come from? Are its origins found in our genetic background and are conditioned by our brain functioning or is it a product of the environment in which we are born? If both are involved, what are the weights assigned to each?

Q2: Is ethical/moral intelligence improved through education? What are the methodologies proposed by educators? What are the ways of training adults with the aim of developing ethical/moral intelligence?

Q3: What is the content of ethical/moral intelligence? Is it a specific characteristic of people who have defined a philosophy of life and who consciously practice a series of moral values or is it an impulse, a "moral feeling"?

Q4: Can ethical/moral intelligence be measured? If so, do we measure it through psychometry and by defining a coefficient or can it be measured only phenomenologically by observing the consequences of a person's ethical or unethical decisions?

Q5: What is the purpose/significance of developing ethical/moral intelligence? How does it help us in the process of personal development and in relationships with others? What are the acquisitions that the development of this intelligence guarantees?

In addition to the diachronic and conceptual taxonomies published in Educatia21, we will extensively analyse the theories proposed regarding ethical and moral intelligence, respectively, within a special study intended.

II.2. SECOND STUDY: Ideological analysis of ethical-moral intelligence. Syntheses of the conceptual intersections between ethics, morality and intelligence. Proposal of a historical systematization of the stages of development of the concept, terminological unification, integrative map of components and psychosynthetic conceptual model.

II.2.1. Introduction

This study explores key relationships between the concepts of moral/ethical intelligence and theoretical frameworks in the fields of human intelligence, moral psychology, and philosophy. Since there is currently no general theory of human intelligence (unanimously recognized by theorists), nor a general theory of moral development, this conceptual analysis neither advocates for nor contests the validity of a value-infused intelligence, but aims to review and analyze proposed conceptual models and contributes heuristically by providing (1) a unitary historical framework, (2) a convergent terminology, (3) an integrative schema of components including both trait-based and ability-based models, (4) a non-partisan schema that proposes possible further developments.

II.2.2. Methodology

Ideological analysis. The convergence of the two lines of research is essential for establishing a consistent and coherent body of knowledge. To this end, we propose a series of improvements: (1) a rigorous historical analysis of the evolution of the concepts; (2) a standardized terminology for future research; (3) a structured analysis of the proposed components; (4) suggestions for further theoretical development; and recognize the need for (5) an expert-drafted definition that integrates diverse perspectives; (6) providing a theoretical foundation to support the development of scientifically valid psychometric instruments.

II.2.3. Results

II.2.3.1. The history of ethical and moral intelligence

The development of this intelligence can be classified into four distinct stages:

1. Theological Stage: Rooted in religious and theological texts on morality.
2. Post-Darwinian Stage: Emerging from the impact of evolutionary theory on moral philosophy.
3. Humanistic Stage: Shaped by 20th-century humanistic perspectives, emphasizing individual moral development.
4. Differentiation Stage: A period marked by the diversification of research, including: Studies of human intelligence (connections to multiple intelligences, IQ, and psychometrics); Moral psychology (with connections to developmental psychology and organizational psychology); Philosophy (including ethics, moral philosophy, educational philosophy, and neurophilosophy).

II.2.3.2. Relations with the field of human intelligence

Judith Boss's (1994) seminal paper synthesized moral intelligence as a candidate for inclusion among multiple intelligences. Three decades after Boss's article was published, Gardner's position has not been renewed, and this analysis clarifies the framing of ethical-moral intelligence into three distinct disciplines and their potential interactions with ethical/moral intelligence. The current state of research on moral or ethical intelligence indicates that current paradigms of human intelligence largely exclude this construct. A brief overview is as follows:

1. Traditional / psychometric / disciplinary approach
2. Pluralist / broad / synthesizing approach
3. Systemic / successful / adaptive approach

Synthesizing and modelling this "new" concept (as modern intelligence, otherwise the connection of moral or ethical dimensions with the term intelligence precedes both IQ and MI) a lack of epistemological hospitality is noted (Phipps & Barnett, 2007; Spolon et al., 2015) in the frameworks mentioned above.

II.2.3.3. Relations with the field of moral psychology

Based on the delineation provided by Vozzola and Senland (2022), four primary paradigms in moral development can be identified. As with intelligence research, our goal is to explore potential integrations of ethical and moral intelligence within each framework, drawing parallels with the analyses of Boss (1994), Narvaez (2010), and Christen and Tanner (2014):

1. Psychoanalytic approach
2. Behaviourist approach
3. Cognitive development approach
4. Evolutionary approach

Ethical and moral intelligences are shaped by genetic and epigenetic factors as well as environmental influences and educational experiences. Discussions that address the impact of these components should focus on isolated methods for enhancing this form of intelligence. The metaphor of the generative spiral emphasizes the idea that Piaget and Binet considered adaptation as fundamental to development.

II.2.3.4. Relations with the field of philosophy

Many researchers (Boss, 1994; Narvaez, 2010b; Puka, 2005) refer to Aristotle's statement in the Nicomachean Ethics that simply acquiring knowledge about virtue is insufficient. The main goal of studying ethics is to cultivate good character, to be good, not just to think well. Sources from:

1. Classical philosophy;
2. Philosophy of education;
3. Environmental philosophy;
4. Neurophilosophy.

II.2.3.5. Synthesising a unitary name: Ethical-Moral Intelligence (EMI)

This study proposes two perspectives that advocate for the unification of these research trajectories by developing a new nomenclature:

1. Etymological perspective: As indicated in the introduction, "morals" and "ethics" come from Latin and Greek, respectively, and share the fundamental meaning of "custom." Although they are not absolute synonyms, they convey similar concepts and can be used interchangeably.

2. Conceptual distinction: Even though the interchangeable use of the terms is not entirely erroneous, there is a consensus that morality refers more to the instinct to adopt good behaviour, while ethics encompasses the knowledge necessary to achieve such behaviour.

What EMI is not?

IEM is not morality; it is not ethics. The main error in existing theories is that they fail to differentiate IEM from those concepts. EMI certainly encompasses the two in complicated ways, but if it is a synonym, then it is just a redundant metaphor and not a useful concept that helps us fully understand a separate dimension of our human experience.

II.2.3.7. The psychosynthetic model of ethical-moral intelligence

Ethical-moral intelligence, abbreviated as EMI, consists in understanding the dimension of collective consciousness, in recognizing each human being as part of the same cosmic material. According to the Comb Model, an analogy taken from Richard Barrett (2012, 2014), although only the teeth of the comb are visible, which appear to be separate, the comb is connected by a central column. The same happens with the perception of individuals, who, despite having autonomous consciousnesses, the ultimate goal is to overcome this threshold and become aware of the uniqueness of the collective consciousness.

II.2.3.8. Possible alternative paths to follow

This study proposes to unify ethical and moral intelligence under the term Ethical-Moral Intelligence (EMI). Future contributions could consist of:

1. Integration with existing theories: This approach involves identifying the most appropriate association within established theories to conceptualize moral or ethical intelligence as a subcomponent. The heuristic value of this method lies in its creativity, as it draws on existing, relevant information.

2. Developing expert consensus: This strategy involves building a framework based on previous models of moral or ethical intelligence and promoting expert consensus on its structure and application. The heuristic value here is significant, as it facilitates the establishment of a distinct area of research.

3. Invalidation and Critique: This approach involves reducing the concept to its fundamental components, demonstrating that it may be merely a metaphor or new designation for a pre-existing capacity or a broader aspect of the human condition, such as ethics, wisdom, conscience, goodness, peace, or harmony. The heuristic value of this method is that it eliminates a potentially redundant concept lacking empirical validity.

II.2.4. Discussions and conclusions

The absence of consensus on established theories of intelligence suggests that adopting a singular approach while disregarding others without prior in-depth justification would be a precarious endeavour. In the context of a growing literature on AI ethics, associations between IEM and AI have been pursued recently (Cunneen et al., 2019), but previous concerns have been expressed since 2006 (Pana, 2006).

II.3. THIRD STUDY: Delphi study to calibrate definitions regarding ethical-moral intelligence through a panel of experts, authors of works in the field.

II.3.1. Introduction

With the multiplication of types of human intelligences, which have broadened the scope and detached new theories from the psychometric approach, two twin intelligence types appear,

namely ethical intelligence and moral intelligence. This paper aims to investigate the consensus of experts in the field obtained using the Delphi method, structured in three rounds. A recent bibliometric analysis suggests that interest in research on moral intelligence is on the rise, but the authors (Bagchi et al., 2024) note a lack of a unified vision in this field. This paper is the first initiative in this regard, aiming at a consensus of experts on the definition, components and applicability of a unified intelligence, Ethical-Moral Intelligence.

II.3.2. Methodology

Delphi Method

The method that has proven to be most effective in obtaining expert consensus in a field characterized by varying opinions or disconnected perspectives is the Delphi method, as originally proposed by the RAND Corporation in the middle of the last century (Dalkey & Helmer, 1963). Paradoxically, there is no consensus on a consensus-building methodology such as Delphi, and the ways in which the method is implemented vary greatly. To ensure that the process is correct, we followed the six steps proposed by Belton et. al. (2019) and the nine indicators of adequacy suggested by Nasa et. al. (2021). The first methodological paper recommends:

A. The first step should ensure that the process is properly configured;
B. The second step ensures the clarity and coherence of the questions and answers;
C. Choosing the delivery tool;
D. Continuous communication with panel members;
E. Preventing dropout;
F. Presenting the data;

Based on the second methodological paper (Nasa et. al., 2021), we investigated all nine proposed quality criteria, however, for the last criterion, in their analysis only 2 out of 34 evaluated studies passed this aspect, as there is no stable definition of what constitutes "stability" of responses for a Delphi method. In conclusion, 8 out of 9 were successfully implemented:

1. Clear identification of an area of inconsistency within the domain.
2. Rigorous selection of panel members based on competence.

3. Complete anonymity of panel members.

4. Controlled feedback (and qualitative comments).

5. Three iterative rounds.

6. Clear consensus criteria.

7. Conducting consensus analysis.

8. Pre-announced and clear closure criteria.

9. Inconclusive: group stability.

II.3.2. Results

While experts expressed some agreement on 19 of the 22 statements, 7 statements obtained strong agreement and low variability of responses. All seven of these statements include a link between process (reasoning, thinking, self-regulation, skills, abilities) and outcome (making wise choices, behaving ethically, putting one's moral compass into action, resolving a dilemma, doing what is right, achieving moral goals, alignment between thinking, feeling, and behaving).

II.3.3. Discussions and conclusions

Of the 27 experts identified worldwide, 13 responded to the invitation and 9 participated in all three rounds. Seven of the 9 agreed to unify the terminological concept under the name Ethical-Moral Intelligence (abv.: EMI). This study is a pioneering initiative that aims to elicit expert opinions by consulting 9 authors on ethical/moral intelligence regarding its definitions, components and applications. The overall results are encouraging for the development of EMI, with consensus achieved on 15 out of 16 themes (issues) and with a high alignment regarding the definition. The 7 definition statements that achieved strong agreement are all related to the translation of ethical knowledge and moral contents into practical moral conduct and ethical behaviour, an outcome that would make Aristotle, the father of moral excellence, proud. After all, it's not just good to be good, it's also smart to be good.

II.4. FOURTH STUDY: Hypothesis testing study – Investigating openness to the use of values associated with ethical-moral intelligence by a community of civic engagement experts in the academic environment

II.4.1. Introduction

Starting from a study based on narrative analysis and content analysis that explores the relationships between community-oriented education (Service-Learning), the concept of academic hospitality (Phipps & Bennet) and the theory of fundamental human values (Schwartz, 2012) published in the journal Educația21 (Stupu, Baptista and Rusu, 2023) and reproduced according to the title page in Figure 27, we developed a hypothesis testing study through expert validation with a survey method within the "6th European Conference on Service-Learning in Higher Education", "Futures of Service-Learning: Digital Empowerment, Transformational Literacy, and Civic Engagement" conference organized between September 27 and 28, 2023 in Rome, Italy, in which the author of this paper participated as a trainer to validate the theoretical model of Service-Learning relationships - Basic Human Values Theory with global experts in the field of Service-Learning.

II.4.2. Methodology

Our goal is to validate the hypothesis that Service-Learning experts actively promote and emulate values from the Universalist-Benevolence spectrum and oppose or diminish the propagation of values from the Power-Self-Realization spectrum. To implement this method, we carried out the following activities:

1. Inviting Service-Learning experts and obtaining their consensus on the implementation of a questionnaire entitled "Connecting Service-Learning and The Theory of Basic Human Values". We ensured that the experts could challenge and argue the reasons why the hypothesis could be invalidated.

2. We offered the opportunity for the experts to debate and compare different perspectives in the workshop to stimulate their critical thinking process regarding the validity of the hypothesis.

3. We assessed by analysing the answers to the questions whether the model can be put into practice and whether the hypothesis can be used in structuring Service-Learning activities.

4. We ensured that the participating experts had a high level of experience in the field and that their perspective increased credibility in terms of further developing specific applications in S-L practice.

If we look at the responses related to individual values, taken separately, there is a greater degree of granularity regarding perceptions and some experts say that they would even encourage anxiety-based values, but the only values with a degree of consensus above 70% are also from the Benevolence and Universalism spectrums, namely: equality, social justice, responsibility and honesty, and meaning (purpose).

II.4.4. Discussions and conclusions

The hypothesis that "Service-Learning experts are mostly people who belong to the two quadrants of personal transcendence, namely Universalism and Benevolence, as an ethical orientation, and that, through emulation, but also through the active setting of principles within the activities they organize, they increase the manifestation of these values in the behaviour of the students involved" was validated during the training conducted.

II.5. FIFTH STUDY: Qualitative study – Elaboration of educational recommendations regarding the importance of developing ethical-moral intelligence

II.5.1. Introduction

In this study, we will develop a series of educational recommendations that will focus on the applications of ethical-moral intelligence in educational contexts, both pedagogy and andragogy. The recommendations are based on the results of the research presented in this doctoral thesis and complemented by the author's practical experience as a consultant for learning and development programs, an accredited trainer and a mindfulness teacher accredited by the Oxford Mindfulness Foundation, a program developed in partnership with the Department of Psychiatry at the University of Oxford.

II.5.2. Practices that lead to achieving a greater degree of inner harmony

In this section we will propose two practices that support the achievement of a greater degree of inner harmony, with a profound impact on moral behavior and, consequently, the manifestation of a higher degree of ethical-moral intelligence.

1. Practicing mindfulness.
2. Identifying and formulating a life mission.

II.5.3. Practices that lead to the amplification of personal contributions aimed at increasing the collective good

In this doctoral thesis, arguments were presented according to which the Service-Learning methodology can contribute to the development of ethical-moral intelligence by stimulating compassion, responsibility and integrity, at the same time, community-oriented learning activities support the sense of belonging and produce positive emotions by offering participants the opportunity to connect with those they help.

III. DISCUSSIONS AND CONCLUSIONS

III.1. Introductory considerations

The doctoral thesis had as its main objective the creation of the unitary concept of ethical-moral intelligence and argued why it is necessary for this intelligence to be considered an autonomous intelligence that can guide future educational approaches in which the global ratio is balanced between the elements of education focused on economic capabilities (producing employable citizens) and those of moral education (producing citizens with a moral character).

III.2. Theoretical and methodological contributions

The doctoral research on ethical-moral intelligence addressed a series of essential factors in the paradigmatic development of this new intelligence and focused on its theoretical development. This work collects, systematizes and explains ethical-moral intelligence in an exhaustive manner, being the first work of its kind globally. There are only two other works that have focused on such an approach, both from 2012, but one focused only on moral intelligence (Kruger, 2012) and the other only on ethical intelligence (Opincar, 2012). The fact that a group of experts validated the proposal to unify the two lines of research and that we obtained a unitary definition represents an extremely important step in the evolution of this new intelligence, both from a theoretical and practical perspective.

III.3. Empirical and practical contributions

In the doctoral thesis, the main practical contributions are related to the restructuring in the field of education through the promotion of ethical-moral intelligence of educational efforts focused so far largely on the promotion of cognitive intelligence. A unified theory of ethical-moral intelligence, agreed upon by experts in the field of human intelligence research, can constitute a valuable resource for ongoing research on the ethics of artificial intelligence systems, the ethics of the use of artificial intelligence by humans, or the ethics of hybrid relationships between forms of human and non-human intelligence. Finally, based on the results of previous studies, I formulated a series of educational recommendations to support the development of the two components of

ethical-moral intelligence and to expand the understanding of related notions, these being addressed both to people who wish to self-educate themselves, but also to experts in the field of formal and non-formal education who aim to facilitate the development of IEM in their communities.

III.4. Limitations of the studies

The doctoral thesis predominantly used qualitative research methods. Although these are the most appropriate for the paradigmatic transition that the paper proposes in terms of scientific progress, aspects such as subjectivity and confirmation bias are more difficult to moderate than in the case of research involving quantitative methods. At the same time, the degree of generalization for the hypotheses produced is limited, and research on larger samples from diverse contexts is necessary to validate the applications and distribution of ethical-moral intelligence.

III.5. Future research directions

Analysing the results obtained in the doctoral research and being aware of the limits determined either by the methodological options or by the stage of development of the research topic as a distinct subject within the disciplines of psychology and educational sciences, we can develop a series of future research directions:

- The main research direction that would contribute to scientific progress regarding this research topic is the formulation and experimental testing of a systemic theory of ethical-moral intelligence.
- The secondary research direction, after the formulation of a functional theory, would consist in the clear identification of the mechanisms by which this type of intelligence can be promoted through education and training activities.
- Another research direction that may prove extremely prolific and deeply current is that of creating ethical-moral intelligence parameters for artificial intelligence systems.

III.6. Final considerations

Observing the socio-political developments at the global level, we can say that the time has come for people in general and the scientific community in particular to give ethical-moral intelligence a chance. Ultimately, the problem of moral collapse in which we find ourselves cannot be solved by pragmatism and analytical capacity, just as problems of mathematical logic cannot be solved by moral intuitions. Humanity needs an education that promotes character and wisdom more than it promotes technical competence, social advantage and material well-being.

IV. BIBLIOGRAPHY

A quote by Johann Wolfgang von Goethe. (n.d.). Retrieved March 10, 2025, from https://www.goodreads.com/quotes/33242-if-you-treat-an-individual-as-he-is-he-will

Abdul-Rahman, H., & Keshavarzsaleh, A. (n.d.). *What Profession Expects and What Moral Behavior Tells: Ethical Intelligence as an Emerging Catalytic Converter*. Retrieved September 25, 2024, from https://socrd.org/wp-content/uploads/2017/12/Key-Note-Address.pdf

Albrecht, G. A. (2019). *Earth Emotions: New Words for a New World*. Cornell University Press.

Allen, D., Hubbard, S., Lim, W., Stanger, A., Wagman, S., Zalesne, K., & Omoakhalen, O. (2025). A roadmap for governing AI: Technology governance and power-sharing liberalism. *Ai and Ethics (Online)*. https://doi.org/10.1007/s43681-024-00635-y

Allen, D. S. (with Shelby, T.). (2016). *Education and equality*. The University of Chicago Press.

Anderson, W. S. (1969). *Art of the Aeneid: 2nd Edition*. Bolchazy-Carducci Publishers.

Andreski, L. (2019). *Ethical Intelligence*. Independently Published.

Ardelt, M. (2019). Wisdom and Well-Being. In *The Cambridge Handbook of Wisdom* (pp. 602–625). Cambridge University Press. https://doi.org/10.1017/9781108568272.028

Aristotle (with Barnes, J., & Barnes, J.). (1984). *The complete works of Aristotle: The revised Oxford translation*. Princeton University Press.

Asl, H. N. (2019). *A Literature Review on the Implications of Moral Intelligence and Educational Effectiveness in the Area of Educational Management; Are They Interrelated? 1*(3).

Assagioli, R. (2000). *Psychosynthesis: A Collection of Basic Writings*. Synthesis Center Incorporated (in cooperation with the Berkshire Center for Psychosynthesis).

Bagchi, D., Srivastava, A., & Tushir, B. (2024). Deciphering the global research trends and significance of moral intelligence via bibliometric analysis. *Frontiers in Psychology*, *15*. https://doi.org/10.3389/fpsyg.2024.1425341

Bahm, A. J. (2021). *Ethics: The Science of Oughtness*. BRILL.

Bandura, A. (1999). Moral Disengagement in the Perpetration of Inhumanities. In *Perspectives on Evil and Violence* (1st ed., pp. 193–209). Psychology Press. https://doi.org/10.4324/9781315799292-5

Bandura, A. (2002). Selective Moral Disengagement in the Exercise of Moral Agency. *Journal of Moral Education*, *31*(2), 101–119. https://doi.org/10.1080/0305724022014322

Bandura, A. (2011). Moral Disengagement. In D. J. Christie (Ed.), *The Encyclopedia of Peace Psychology* (1st ed.). Wiley. https://doi.org/10.1002/9780470672532.wbepp165

Bandura, A., Barbaranelli, C., Caprara, G. V., & Pastorelli, C. (1996). Mechanisms of moral disengagement in the exercise of moral agency. *Journal of Personality and Social Psychology*, *71*(2), 364.

Bar-On, R. (2004). The Bar-On Emotional Quotient Inventory (EQ-i): Rationale, description and summary of psychometric properties. In *Measuring emotional intelligence: Common ground and controversy* (pp. 115–145). Nova Science Publishers.

Bar-On, R., Maree, K., & Elias, M. J. (2007). *Educating people to be emotionally intelligent*. Praeger Publishers.

Barrett, R. (2012). *What My Soul Told Me*. Lulu.com.

Barrett, R. (2014). *Evolutionary Coaching: A Values-Based Approach to Unleashing Human Potential*. Lulu Publishing Services.

Bascom, J. (1895). *Social Theory, a Grouping of Social Facts and Principles, by John Bascom …* T.Y. Crowell.

Batchelor, S. (1997). *Buddhism Without Beliefs: A Contemporary Guide to Awakening*. Riverhead Books.

Beheshtifar, M., Esmaeli, Z., & Moghadam, M. N. (2011). Effect of moral intelligence on leadership. *European Journal of Economics, Finance and Administrative Sciences*, *43*(1), 6–11.

Belohlavek, P. (2008). *The Unicist Ontology of Evolution*. Blue Eagle Group.

Belton, I., MacDonald, A., Wright, G., & Hamlin, I. (2019). Improving the practical application of the Delphi method in group-based judgment: A six-step prescription for a well-founded and defensible process. *Technological Forecasting and Social Change*, *147*, 72–82. https://doi.org/10.1016/j.techfore.2019.07.002

Benjamin, E. (2018). *#mondaypersonal*. Lulu.com.

Bennett, M. (2023). *A Brief History of Intelligence: Why the Evolution of the Brain Holds the Key to the Future of AI*. HarperCollins Publishers Limited.

Bereczkei, T. (2018). Machiavellian intelligence hypothesis revisited: What evolved cognitive and social skills may underlie human manipulation. *Evolutionary Behavioral Sciences*, *12*(1), 32–51. https://doi.org/10.1037/ebs0000096

Berger, P. L. (1999). *The desecularization of the world: Resurgent religion and world politics*. Ethics and Public Policy Center ; W.B. Eerdmans Pub. Co.

Binet, A. (1975). *Modern Ideas about Children*. Suzanne Heisler.

Binet, A., & Simon, T. (1914). *Mentally defective children*. Longmans, Green. https://books.google.com/books?hl=en&lr=&id=nudbdwAGHDQC&oi=fnd&pg=PA1&dq=Alfred+Binet+Theodore+simon&ots=dOPYm9JgNH&sig=L4CsCEk3SCAUpgjlLu1asSbtmvk

Binet, A., & Simon, T. (1916). *The intelligence of the feeble-minded*. Williams & Wilkins. https://books.google.com/books?hl=en&lr=&id=RCnfq4r-_48C&oi=fnd&pg=PP17&dq=Alfred+Binet+Theodore+simon&ots=IaI7QsShI9&sig=p3lGmNku-UIvtRATR121tZfUoZU

Borba, M. (2002). *Building Moral Intelligence: The Seven Essential Virtues that Teach Kids to Do the Right Thing*. Wiley.

Boring, E. G. (1961). *Intelligence as the tests test it.* https://psycnet.apa.org/record/2006-10257-017

Boss, J. A. (1994). THE AUTONOMY OF MORAL INTELLIGENCE. *Educational Theory*, *44*(4), 399–416. https://doi.org/10.1111/j.1741-5446.1994.00399.x

Botton, A. de, & Life, T. S. of. (2020). *The School of Life: An Emotional Education*. Penguin Books.

Bouchard, T. J. (2018). Hereditary Ability: G Is Driven by Experience-Producing Drives. In *The Nature of Human Intelligence* (pp. 15–29). Cambridge University Press. https://doi.org/10.1017/9781316817049.003

Bradshaw, J. (n.d.). Reclaiming Virtue: How We Can Develop the Moral Intelligence to Do the Right Thing at the Right Time for the Right Reason (New York: Bantam, 2009). *Reflective Practice: Formation and Supervision in Ministry*. Retrieved September 25, 2024, from https://journals.sfu.ca/rpfs/index.php/rpfs/article/download/137/136

Bray, C. (1863). *The Philosophy of Necessity: Or, Natural Law as Applicable to Moral, Mental, and Social Science*. Longman, Green, Longman & Roberts.

Bringle, R. G., Hatcher, J. A., & Clayton, P. H. (2023). *Research on Service Learning: Conceptual Frameworks and Assessments: Volume 2A: Students and Faculty*. Taylor & Francis.

Brooks, C., & Church, M. (2020). *The Honorable Self*. Xlibris Corporation.

Brooks, D. (2019). *The second mountain: The quest for a moral life* (First edition.). Random House.

Brown, B. (2021). *Atlas of the Heart: Mapping Meaningful Connection and the Language of Human Experience*. Random House Publishing Group.

Brown, P. (2019). *Aesthetic Intelligence: How to Boost It and Use It in Business and Beyond*. HarperCollins.

Butler, N. M., Graves, F. P., & Nelson, C. A. (1895). *Educational Review*. H. Holt.

Carroll, J. B. (1993). *Human cognitive abilities: A survey of factor-analytic studies*. Cambridge University Press.

Cesario, J., Johnson, D. J., & Eisthen, H. L. (2020). Your Brain Is Not an Onion With a Tiny Reptile Inside. *Current Directions in Psychological Science*, *29*(3), 255–260. https://doi.org/10.1177/0963721420917687

Chamine, S. (2012a). *Positive Intelligence: Why Only 20% of Teams and Individuals Achieve Their True Potential and how You Can Achieve Yours*. Greenleaf Book Group.

Chamine, S. (2012b). *Positive Intelligence: Why Only 20% of Teams and Individuals Achieve Their True Potential and how You Can Achieve Yours*. Greenleaf Book Group.

Cheltenham.), J. G. (of the N. C. (1858). *Introductory Text-book to School Management ...*

Christen, M., & Müller, S. (2014). Effects of Brain Lesions on Moral Agency: Ethical Dilemmas in Investigating Moral Behavior. In G. Lee, J. Illes, & F. Ohl (Eds.), *Ethical Issues in Behavioral Neuroscience* (Vol. 19, pp. 159–188). Springer Berlin Heidelberg. https://doi.org/10.1007/7854_2014_342

Christen, M., Schaik, C. van, Fischer, J., Huppenbauer, M., & Tanner, C. (2013). *Empirically Informed Ethics: Morality between Facts and Norms*. Springer Science & Business Media.

Churchland, P. (2019). *Conscience: The Origins of Moral Intuition*. W. W. Norton & Company.

Churchland, P. S. (1989). *Neurophilosophy: Toward a Unified Science of the Mind-brain*. MIT Press.

Clarken, R. H. (2009). *Moral Intelligence in the Schools*. http://eric.ed.gov/ERICWebPortal/detail?accno=ED508485

Clarken, R. H. (2010). Considering Moral Intelligence as Part of a Holistic Education. *Online Submission*. https://eric.ed.gov/?id=ED509643

Colby, A., & Kohlberg, L. (2011). *The Measurement of Moral Judgment*. Cambridge University Press.

Coles, R. (1998). *The Moral Intelligence of Children: How to Raise a Moral Child*. Penguin.

Comte-Sponville, A. (2002). *A Small Treatise on the Great Virtues: The Uses of Philosophy in Everyday Life*. Macmillan.

Conway, A. R. A., & Kovacs, K. (2018). The Nature of the General Factor of Intelligence. In *The Nature of Human Intelligence* (pp. 49–63). Cambridge University Press. https://doi.org/10.1017/9781316817049.005

Copaci, I. A., & Rusu, A. S. (2016). *Trends in Higher Education Service-Learning Courses for Pre-Service Teachers: A Systematic Review. 18*, 1–11. https://doi.org/10.15405/epsbs.2016.12.1

Cope, E. D. (1889). *The Descent of Man*. New Ideal Publishing Company.

Cunneen, M., Mullins, M., & Murphy, F. (2019). Autonomous Vehicles and Embedded Artificial Intelligence: The Challenges of Framing Machine Driving Decisions. *Applied Artificial Intelligence*, *33*(8), 706–731. https://doi.org/10.1080/08839514.2019.1600301

Daisley, B. (2023). *Fortitude: The myth of resilience, and the secrets of inner strength*. Penguin Books.

Dalkey, N., & Helmer, O. (1963). An Experimental Application of the Delphi Method to the Use of Experts. *Management Science*, *9*(3), 458–467.

Damon, W., Menon, J., & Cotton Bronk, K. (2003). The Development of Purpose During Adolescence. *Applied Developmental Science*, *7*(3), 119–128. https://doi.org/10.1207/S1532480XADS0703_2

Davidson, S., & Thomas, D. (2019). *Problemata Mundi: The Book of Job Exegetically and Practically Considered: Containing Ninety-one H*. Creative Media Partners, LLC.

Deary, I. J., & Ritchie, S. J. (2018). Intelligence in Edinburgh, Scotland: Bringing Intelligence to Life. In *The Nature of Human Intelligence* (pp. 64–84). Cambridge University Press. https://doi.org/10.1017/9781316817049.006

Definition of WOKE. (2025, February 28). https://www.merriam-webster.com/dictionary/woke

Deroche, M.-H., Kuyken, W., Uwatoko, T., Imoto, Y., & Kusumoto, R. (2025). The Mindful Way From Information to Knowledge, to Wisdom, and to Life: Perspectives on Mindfulness (-Based Cognitive Therapy) for Higher Education. *Mindfulness*. https://doi.org/10.1007/s12671-025-02528-5

Dewey, J. (1981). *The Later Works, 1925-1953*. SIU Press.

Dewey, J. (2004). *Democracy and Education*. Courier Corporation.

Dexonline. (n.d.-a). Retrieved March 10, 2025, from https://dexonline.ro/definitie/etica

Dexonline. (n.d.-b). Retrieved March 10, 2025, from https://dexonline.ro/definitie/moral%C4%83

di Norcia, V. (2009). Darwin on moral intelligence. In *Philosophy now (Ipswich, England)* (Issue 71, pp. 9–12).

Dobrin, A. (2008). *Ethics for everyone: How to increase your moral intelligence*. Turner Publishing Company. https://books.google.com/books?hl=en&lr=&id=GnvuEAAAQBAJ&oi=fnd&pg=PT6&dq=Arthur+Dobrin+moral+intelligence&ots=lz38PeJcwU&sig=DN0lFzeoMRH_--a_xgbYEPMDp7g

Dolan, S. L. (2020). *The Secret of Coaching and Leading by Values: How to Ensure Alignment and Proper Realignment*. Routledge.

Dorling, D., & Tomlinson, S. (2016). The Creation of Inequality: Myths of Potential and Ability. *Journal for Critical Education Policy Studies (JCEPS)*, *14*(3), 56–79.

Dorner, I. A. (2016). *A System of Christian Doctrine, Volume 3*. Wipf and Stock Publishers.

Dorsey, J. (2021). *Zconomy: Como a geração Z vai mudar o futuro dos negócios - e o que fazer diante disso*. Agir.

Dortaj, F., Daneshpayeh, M., & Ferrari, M. (2021). Explaining Wisdom based on Moral intelligence. *Iranian Journal of Learning and Memory*, *4*(14), 7–24. https://doi.org/10.22034/iepa.2021.142426

Du, W., Yu, H., Liu, X., & Zhou, X. (2023). Mindfulness training reduces slippery slope effects in moral decision-making and moral judgment. *Scientific Reports*, *13*(1), 2967. https://doi.org/10.1038/s41598-023-29614-9

Duckworth, A. (2016). *Grit: The Power of Passion and Perseverance*. Simon and Schuster.

Duckworth, A. L., Peterson, C., Matthews, M. D., & Kelly, D. R. (2007). Grit: Perseverance and Passion for Long-Term Goals. *Journal of Personality and Social Psychology*, *92*(6), 1087–1101. https://doi.org/10.1037/0022-3514.92.6.1087

Durbin, P. T. (2012). *Broad and Narrow Interpretations of Philosophy of Technology: Broad and Narrow Interpretations*. Springer Science & Business Media.

Dweck, C. S. (2007). *Mindset: The New Psychology of Success*. Random House Publishing Group.

Elgin, C. Z. (2012). Begging to Differ. *The Philosophers' Magazine*, *59*, 77–82.

Emmons, R. A. (2000). Is Spirituality an Intelligence? Motivation, Cognition, and the Psychology of Ultimate Concern. *The International Journal for the Psychology of Religion*, *10*(1), 3–26. https://doi.org/10.1207/S15327582IJPR1001_2

Feruglio, S., Panasiti, M. S., Crescentini, C., Aglioti, S. M., & Ponsi, G. (2022). The impact of mindfulness meditation on social and moral behavior: Does mindfulness enhance other-oriented motivation or decrease monetary reward salience? *Frontiers in Integrative Neuroscience*, *16*, 963422. https://doi.org/10.3389/fnint.2022.963422

Fink-Hafner, D., Dagen, T., Doušak, M., Novak, M., & Hafner-Fink, M. (2019). Delphi method: Strengths and weaknesses. *Metodološki Zvezki (Spletna Izd.)*, *16*(2), 1–19. https://doi.org/10.51936/fcfm6982

Flynn, J. R. (2018). Intelligence, Society, and Human Autonomy. In *The Nature of Human Intelligence* (pp. 101–115). Cambridge University Press. https://doi.org/10.1017/9781316817049.008

Fowler, J. W. (1981). *Stages of faith: The psychology of human development and the quest for meaning* (1st ed.). Harper & Row.

Francis, R. (2020). *Equality in Theory and Practice: A Moral Argument for Ethical Improvements*. Springer Nature.

Frank, F. H. R. (1886). *System of the Christian Certainty*. T. & T. Clark.

Frankl, V. E. (with ProQuest). (2006). *Man's search for meaning*. Beacon Press.

Freire, P. (1970). *Pedagogy of the Oppressed*. Seabury Press.

FREUD S. (1923). The Ego and the Id. *S. E*, *19*, 1–66.

Galton, F. (1869). *Hereditary Genius: An Inquiry Into Its Laws and Consequences*. Macmillan.

Gardner, H. (n.d.). *Perspective ale minţii: Teoria inteligenţelor multiple*. Curtea Veche Publishing.

Gardner, H. (1983). *Frames of mind: The theory of multiple intelligences*. Basic Books.

Gardner, H. (1987). The Theory of Multiple Intelligences. *Annals of Dyslexia*, *37*, 19-.

Gardner, H. (2006). *The Development and Education of the Mind: The Selected Works of Howard Gardner*. Routledge. https://doi.org/10.4324/9780203019689

Gardner, H. (2022). *A Synthesizing Mind: A Memoir from the Creator of Multiple Intelligences Theory*. MIT Press.

Gardner, H. E. (2000). *Intelligence Reframed: Multiple Intelligences for the 21st Century*. Basic Books.

Gardner, H., Kornhaber, M., & Chen, J.-Q. (2018). The Theory of Multiple Intelligences: Psychological and Educational Perspectives. In *The Nature of Human Intelligence* (pp. 116–129). Cambridge University Press. https://doi.org/10.1017/9781316817049.009

Gavrilets, S., & Vose, A. (2006). The dynamics of Machiavellian intelligence. *Proceedings of the National Academy of Sciences of the United States of America*, *103*(45), 16823–16828. https://doi.org/10.1073/pnas.0601428103

Gillborn, D. (2016). Softly, softly: Genetics, intelligence and the hidden racism of the new geneism. *Journal of Education Policy*, *31*(4), 365–388. https://doi.org/10.1080/02680939.2016.1139189

Gilligan, C. (1993). *In a different voice: Psychological theory and women's development*. Harvard university press. https://books.google.com/books?hl=en&lr=&id=XItMnL7ho2gC&oi=fnd&pg=PR9&dq=gilligan+in+a+different+voice&ots=6XfHLQMhV_&sig=EPQc7dSy2ymGUzQ1Ny6zqXn_CvY

Gilligan, C., & Attanucci, J. (1988). Two moral orientations: Gender differences and similarities. *Merrill-Palmer Quarterly (1982-)*, 223–237.

Glück, J. (2019). The Development of Wisdom during Adulthood. In *The Cambridge Handbook of Wisdom* (pp. 323–346). Cambridge University Press. https://doi.org/10.1017/9781108568272.016

Goleman, D. (2006a). *Emotional Intelligence*. Bantam Books.

Goleman, D. (2006b). *Social intelligence: The new science of human relationships*. Bantam Books.

Gottfredson, L. S. (2018). g Theory: How Recurring Variation in Human Intelligence and the Complexity of Everyday Tasks Create Social Structure and the Democratic Dilemma. In *The Nature of Human Intelligence* (pp. 130–151). Cambridge University Press. https://doi.org/10.1017/9781316817049.010

Gould, S. J. (2013). The Mismeasure of Man. In *Arguing About Science* (1st ed., pp. 59–73). Routledge. https://doi.org/10.4324/9780203718087-5

Grayling, A. C. (2019). *The history of philosophy*. Penguin Press.

Grayling, A. C. (2023). *Philosophy and Life: Exploring the Great Questions of How to Live*. Random House.

Gregorová, A., Matulayova, T., Rusu, A., Tkadlčíková, L., Vodsedalek, V., Carmen, C., Pausits, A., Reisky, F., Culum, B., Sporer, T., Husterer, I., Murray Svidroňová, M., Kubealaková, M., Bariaková, Z., Šolcová, J., Nemcová, L., & Rovňanová, L. (2020). *Service-Learning for Teachers in Higher Education Institutions*.

Griffith, T. (1862). *The Fatherhood of God*. Hatchard & Company.

Grigorenko, E. L. (2018). Puzzled Intelligence: Looking for Missing Pieces. In *The Nature of Human Intelligence* (pp. 152–166). Cambridge University Press. https://doi.org/10.1017/9781316817049.011

Grubgeld, E. (1994). *George Moore and the Autogenous Self: The Autobiography and Fiction*. Syracuse University Press.

H, W. (1956). The Origin of Intelligence in the Child: By Jean Piaget. (London: Routledge and Kegan Paul, 1953. Pp. 425. 25 s.). *International Journal of Psychoanalysis*, *37*, 498–498.

Hadot, P. (1995). *Philosophy as a Way of Life: Spiritual Exercises from Socrates to Foucault*. Wiley.

Haidt, J. (2013). *The Righteous Mind: Why Good People Are Divided by Politics and Religion*. Knopf Doubleday Publishing Group.

Haier, R. J. (2016). The Neuroscience of Intelligence. In *The Neuroscience of Intelligence* (pp. iii–iii).

Haier, R. J. (2018). A View from the Brain. In *The Nature of Human Intelligence* (pp. 167–182). Cambridge University Press. https://doi.org/10.1017/9781316817049.012

Haier, R. J., Colom, R., & Hunt, E. (2023). *The Science of Human Intelligence*. Cambridge University Press.

Hannaford, R. V. (1993). *Moral Anatomy and Moral Reasoning*. University Press of Kansas.

Hass, A. (1998). *Doing the Right Thing: Cultivating Your Moral Intelligence*. Pocket Books.

Hawkes, D. N. (2013). *From My Heart: Transforming Lives Through Values*. Crown House Publishing.

Hawkes, J., & Hawkes, N. (2018). *The Inner Curriculum: How to develop Wellbeing, Resilience & Self-leadership*. Hodder Education.

Hedlund, J., & Sternberg, R. (2000). *Too many intelligences? Integrating social, emotional, and practical intelligence.* https://www.semanticscholar.org/paper/Too-many-intelligences-Integrating-social%2C-and-Hedlund-Sternberg/39d85e703708ebd3bb00b9f8aa46d5835ca6893c

Herman, B. (2008). *Moral Literacy*. Harvard University Press.

Hill, P. L., Burrow, A. L., & Bronk, K. C. (2016). Persevering with Positivity and Purpose: An Examination of Purpose Commitment and Positive Affect as Predictors of Grit. *Journal of Happiness Studies*, *17*(1), 257–269. https://doi.org/10.1007/s10902-014-9593-5

Hoffmann, D. W. (2017). *Gödel's Incompleteness Theorems: A Guided Tour Through Kurt Gödel's Historic Proof* (First edition.). Springer.

Holland, J. L. (1966). A psychological classification scheme for vocations and major fields. *Journal of Counseling Psychology*, *13*(3), 278–288. https://doi.org/10.1037/h0023725

Home. (2025, February 28). Oxford Mindfulness. https://oxfordmindfulness.org/

Horsman, J. H. (2018). *Servant-Leaders in Training: Foundations of the Philosophy of Servant-Leadership*. Springer.

Howells, W. D. (1910). *My Mark Twain: Reminiscences and Criticisms*. Harper & Brothers.

Hunt, T. (1928). The measurement of social intelligence. *Journal of Applied Psychology*, *12*(3), 317–334. https://doi.org/10.1037/h0075832

Hussain, M. (2012). *Seven Steps to Moral Intelligence*. Kube Publishing Ltd.

Intelligence. (n.d.). Robert J. Sternberg. Retrieved March 5, 2025, from http://www.robertjsternberg.com/successful-intelligence

Jacoby, B. (2014). *Service-Learning Essentials: Questions, Answers, and Lessons Learned*. John Wiley & Sons.

Jensen, A. R. (1998). *The g factor: The science of mental ability*. Praeger.

Jensen, L. A. (Ed.). (2015). *Moral Development in a Global World: Research from a Cultural-Developmental Perspective*. Cambridge University Press. https://doi.org/10.1017/CBO9781139583787

Jeste, D. V., Ardelt, M., Blazer, D., Kraemer, H. C., Vaillant, G., & Meeks, T. W. (2010). Expert Consensus on Characteristics of Wisdom: A Delphi Method Study. *The Gerontologist*, *50*(5), 668–680. https://doi.org/10.1093/geront/gnq022

Johannessen, J.-A. (2021). *Robot Ethics and the Innovation Economy*. Routledge.

John D Mayer, David R Caruso, & Peter Salovey. (2016). The Ability Model of Emotional Intelligence: Principles and Updates. *Emotion Review*, *8*(4), 290–300. https://doi.org/10.1177/1754073916639667

John R Platt. (1964). Strong Inference. *Science*, *146*(3642), 347–353. https://doi.org/10.1126/science.146.3642.347

Jones, W. E., & Vice, S. (2011). *Ethics at the Cinema*. Oxford University Press.

Joyce, R. (2006). *The evolution of morality* (1st ed.). MIT Press. https://doi.org/10.7551/mitpress/2880.001.0001

Kabat-Zinn, J. (2016). *Wherever You Go, There You Are: Mindfulness meditation for everyday life*. Little, Brown Book Group.

Katehakis, A. (2010). *Erotic Intelligence: Igniting Hot, Healthy Sex While in Recovery from Sex Addiction*. Health Communications, Inc.

Kaufman, A. S. (2018). Many Pathways, One Destination: IQ Tests, Intelligent Testing, and the Continual Push for More Equitable Assessments. In *The Nature of Human Intelligence* (pp. 197–214). Cambridge University Press. https://doi.org/10.1017/9781316817049.014

Kaufman, S. B. (2018). My Quest to Understand Human Intelligence. In *The Nature of Human Intelligence* (pp. 215–229). Cambridge University Press. https://doi.org/10.1017/9781316817049.015

Khajavi, Z., Vaezzadeh, N., Mousavinasab, S. N., & Azimi Lolaty, H. (2020). Relationship between Ethical Intelligence and Professional Behavior in Nurses. *Journal of Mazandaran University of Medical Sciences*, *30*(185), 86–95.

King, D. B., & DeCicco, T. L. (2009). A Viable Model and Self-Report Measure of Spiritual Intelligence. *International Journal of Transpersonal Studies*, *28*(1), 68–85. https://doi.org/10.24972/ijts.2009.28.1.68

Klar, P. (2021). What is neurophilosophy: Do we need a non-reductive form? *Synthese (Dordrecht)*, *199*(1/2), 2701–2725. https://doi.org/10.1007/s11229-020-02907-6

Knight, B. (2022). *On the Subject of Values... and the Value of Subjects: New Thinking to Guide Schools Through the Curriculum*. John Catt.

KOHLBERG L. (1976). Moral Stages and Moralization: The Cognitive-Development Approach. *Moral Development and Behavior : Theory Research and Social Issues*, 31–53.

Kohlberg, L. (1981). *The Philosophy of Moral Development: Moral Stages and the Idea of Justice*. Harper & Row.

Kohlberg, L. (1984). *The Psychology of Moral Development: The Nature and Validity of Moral Stages*. Harper & Row.

Kross, E. (2022). *Chatter: The Voice in Our Head and How to Harness It*. Penguin Random House.

Kruger, T. (2012). *Moral Intelligence: The construct and key correlates*. University of Johannesburg (South Africa). https://search.proquest.com/openview/f701c503a47e247ae2f49eef65bfcbd3/1?pq-origsite=gscholar&cbl=2026366&diss=y

Kuhn, T. S. (1996). *The Structure of Scientific Revolutions*. University of Chicago Press.

Kuyken, W., Ball, S., Crane, C., Ganguli, P., Jones, B., Montero-Marin, J., Nuthall, E., Raja, A., Taylor, L., Tudor, K., Viner, R. M., Allwood, M., Aukland, L., Dunning, D., Casey, T., Dalrymple, N., De Wilde, K., Farley, E.-R., Harper, J., … Williams, J. M. G. (2022). Effectiveness of universal school-based mindfulness training compared with normal school provision on teacher mental health and school climate: Results of the MYRIAD cluster randomised controlled trial. *Evidence Based Mental Health*, *25*(3), 125–134. https://doi.org/10.1136/ebmental-2022-300424

Lada Kaliská. (2014). Moral Intelligence in the Context of Its Questionnaire Psychometric Properties Verification and of Chosen Demographic Variables in the Slovak Environment. *Psychologie a její kontexty*, *5*(1), 15–28.

Lapsley, D. K. (2005). Moral Stage Theory. In *Handbook of Moral Development*. Psychology Press.

Lapsley, D. K., & Narv ez, D. (2004). Moral Functioning: Moral Understanding and Personality. In *Moral Development, Self, and Identity* (pp. 347–360). Psychology Press. https://doi.org/10.4324/9781410610256-18

Lennick, D. (with Kiel, F.). (2005). *Moral intelligence: Enhancing business performance and leadership success*. Wharton School Pub.

Lennick, D. (with Kiel, F., & Jordan, K.). (2011). *Moral intelligence 2.0:enhancing business performance and leadership success in turbulent times* (1st ed.). Prentice Hall.

Lewes, G. H. (1874). *Problems of Life and Mind. First Series*. Trubner.

Linda S Gottfredson. (1997). Mainstream science on intelligence: An editorial with 52 signatories, history, and bibliography. *Intelligence*, *24*(1), 13–23. https://doi.org/10.1016/s0160-2896(97)90011-8

Lovat, T., Toomey, R., & Clement, N. (2010). *International Research Handbook on Values Education and Student Wellbeing*. Springer Science & Business Media.

Lovat, T., Toomey, R., Clement, N., & Dally, K. (2023). *Second International Research Handbook on Values Education and Student Wellbeing*. Springer Nature.

Lubinski, D. (2018). Individual Differences at the Top: Mapping the Outer Envelope of Intelligence. In *The Nature of Human Intelligence* (pp. 230–255). Cambridge University Press. https://doi.org/10.1017/9781316817049.016

Lynn, R. (2018). The Intelligence of Nations. In *The Nature of Human Intelligence* (pp. 256–269). Cambridge University Press. https://doi.org/10.1017/9781316817049.017

MacGilchrist, B., Reed, J., & Myers, K. (2004). *The Intelligent School*. SAGE.

MacLean, P. D. (1990). *The Triune Brain in Evolution: Role in Paleocerebral Functions*. Springer Science & Business Media.

MacNiven, D. (1993). *Creative Morality*. Routledge.

Malin, H. (with ProQuest). (2018). *Teaching for purpose: Preparing students for lives of meaning*. Harvard Education Press.

Mamede, C., Ribeiro, N., & Gomes, D. (2010). Tradução e validação do Moral Competency Inventory para avaliação do grau de Inteligência Moral de líderes. *Livro de Atas Da Conferência Em Investigação e Intervenção Em Recursos Humanos*. http://www.iirh10.esce.ips.pt/artigos/64.pdf

Mamede, C., Ribeiro, N., Gomes, D., & Rego, A. (2014). *Leader's moral intelligence and employees' affective commitment: The mediating role of transformational leadership*. https://iconline.ipleiria.pt/handle/10400.8/3678

Martin, D. E., & Austin, B. (2010). Validation of the moral competency inventory measurement instrument Content, construct, convergent and discriminant approaches. *Management Research News*, *33*(5), 437–451. https://doi.org/10.1108/01409171011041884

Maslow, A. H. (2021). *Religions Values and Peak-Experiences*. Rare Treasure Editions.

May, L., Friedman, M., & Clark, A. (1996). *Mind and Morals: Essays on Cognitive Science and Ethics*. MIT Press.

Mayer, J. D. (2018). Intelligences about Things and Intelligences about People. In R. J. Sternberg (Ed.), *The Nature of Human Intelligence* (1st ed., pp. 270–286). Cambridge University Press. https://doi.org/10.1017/9781316817049.018

Mayer, J., Salovey, P., & Caruso, D. (2002). Mayer-Salovey-Caruso Emotional Intelligence Test (MSCEIT) Users Manual. *UNH Personality Lab*. https://scholars.unh.edu/personality_lab/27

McAdams, D. P. (2009). The Moral Personality. In *Personality, Identity, and Character* (pp. 11–29). Cambridge University Press. https://doi.org/10.1017/CBO9780511627125.002

McKeon, R. (2009). *The basic works of Aristotle*. Modern Library. https://books.google.com/books?hl=en&lr=&id=EwT0yTR0y1MC&oi=fnd&pg=PT10&dq=aristotle+nico machean+ethics+Richard+mckeon&ots=LAQ7gno5FU&sig=7ueoZgLziTfBfjzrz-9IX3WID1Y

McNemar, Q. (1964). Lost: Our intelligence? Why? *American Psychologist*, *19*(12), 871–882. https://doi.org/10.1037/h0042008

Meisenberg, G., & Woodley, M. A. (2013). Global behavioral variation: A test of differential-K. *Personality and Individual Differences*, *55*(3), 273–278. https://doi.org/10.1016/j.paid.2012.04.016

Miller, A. B. (2009). *Raising Thinking Children and Teens: Guiding Mental and Moral Development*. Bloomsbury Academic.

Miller, E. M. (1913). *Kant's doctrine of freedom*. Рипол Классик.

Miller, P. H. (2002). *Theories of Developmental Psychology*. Macmillan.

Miller, P. H. (2016). *Theories of Developmental Psychology*. Macmillan Higher Education.

Minister.), W. M. (Swedenborgian. (1856). *Forty moral lectures for the young ... By a Christian Minister [i.e. W. Mason]*. James S. Hodson.

Molnar, T. (2021). *God and the Knowledge of Reality*. Routledge.

MSCEIT™—Multi-Health Systems. (n.d.). Retrieved March 5, 2025, from https://storefront.mhs.com/collections/msceit

Murdoch, S. (2007). *IQ: A smart history of a failed idea*. J. Wiley and Sons.

Nadkarni, M. V. (2011). *Ethics for our Times: Essays in Gandhian Perspective: Second Edition*. Oxford University Press.

Nagler, U. K., Reiter, K. J., Furtner, M. R., & Rauthmann, J. F. (2014). Is there a "dark intelligence"? Emotional intelligence is used by dark personalities to emotionally manipulate others. *Personality and Individual Differences*, *65*, 47–52. https://doi.org/10.1016/j.paid.2014.01.025

Narvaez, D. (2008). Triune ethics: The neurobiological roots of our multiple moralities. *New Ideas in Psychology*, *26*(1), 95–119.

Narvaez, D. (2010a). Building a Sustaining Classroom Climate for Purposeful Ethical Citizenship. In T. Lovat, R. Toomey, & N. Clement (Eds.), *International Research Handbook on Values Education and Student Wellbeing* (pp. 659–673). Springer Netherlands. https://doi.org/10.1007/978-90-481-8675-4_38

Narvaez, D. (2010b). The emotional foundations of high moral intelligence. *New Directions for Child and Adolescent Development*, *2010*(129), 77–94. https://doi.org/10.1002/cd.276

Narvaez, D. (2016). *Embodied Morality: Protectionism, Engagement and Imagination*. Springer.

Nasa, P., Jain, R., & Juneja, D. (2021). Delphi methodology in healthcare research: How to decide its appropriateness. *World Journal of Methodology*, *11*(4), 116–129. https://doi.org/10.5662/wjm.v11.i4.116

Nixon, M. M. (2014). Aaron Feuerstein: A case study in moral intelligence. *ASBBS Proceedings*, *21*(1), 478.

Noddings, N. (1984). *Caring: A Feminine Approach to Ethics and Moral Education*. University of California Press.

Noddings, N. (2005). *Educating Citizens for Global Awareness*. Teachers College Press.

Nuraini, D. A., & Uyun, M. (2023). Investigating Between Social Intelligence and Moral Intelligence to Academic Achievement in Psychology Students. *Psychosophia: Journal of Psychology, Religion, and Humanity*, *5*(1), Article 1. https://doi.org/10.32923/psc.v5i1.3203

O'Donohue, W., & Wickham, M. (2010). The role of ethical intelligence and organizational infrastructure in organizational decision-making. *Proceedings of the 2010 British Academy of Management Conference, United Kingdom*. https://core.ac.uk/download/pdf/143851961.pdf

Olsen, S. H. (1978). *The Structure of Literary Understanding*. CUP Archive.

Opincar, J. (2016). *Ethical Intelligence: How to Get It Right in Your Life and in Any Organization: the Foundation of Leadership: the Foundation of Leadership: the Foundation of Leadership*. Boardroom Partners, Incorporated.

Opincar, J. T. (2012). *Exploring ethical intelligence through ancient wisdom and the lived experiences of senior business leaders* [ProQuest Dissertations & Theses]. https://www.proquest.com/publiccontent/docview/1170797273/abstract/?pq-origsite=primo

ÖZTÜRK, H., ŞAYLIGİL, Ö., & Yildiz, Z. (2019). New concept in clinical care: Proposal of a moral intelligence scale. *Acta Bioethica*, *25*(2). https://avesis.ogu.edu.tr/yayin/00c8e4f8-be07-4291-ba33-8b62e2b8d32f/new-concept-in-clinical-care-proposal-of-a-moral-intelligence-scale

Page, M. J., McKenzie, J. E., Bossuyt, P. M., Boutron, I., Hoffmann, T. C., Mulrow, C. D., Shamseer, L., Tetzlaff, J. M., Akl, E. A., Brennan, S. E., Chou, R., Glanville, J., Grimshaw, J. M., Hrobjartsson, A., Lalu, M. M., Li, T., Loder, E. W., Mayo-Wilson, E., McDonald, S., … Moher, D. (2021). The PRISMA 2020 statement: An updated guideline for reporting systematic reviews. *BMJ (Online)*, *372*. https://doi.org/10.1136/bmj.n71

Pana, L. (2006). Artificial Intelligence and Moral intelligence. *tripleC: Communication, Capitalism & Critique. Open Access Journal for a Global Sustainable Information Society*, *4*(2), 254–264. https://doi.org/10.31269/triplec.v4i2.43

Pandey, V. C. (2005). *Intelligence And Motivation*. Gyan Publishing House.

Pasupathi, M., Staudinger, U. M., & Baltes, P. B. (2001). Seeds of wisdom: Adolescents' knowledge and judgment about difficult life problems. *Developmental Psychology*, *37*(3), 351–361. https://doi.org/10.1037/0012-1649.37.3.351

Perel, E. (2007). *Mating in Captivity: Unlocking Erotic Intelligence*. Harper Collins.

Persson, I., & Savulescu, J. (2012). *Unfit for the Future: The Need for Moral Enhancement*. OUP Oxford.

Ph.D, J. M. i M. (n.d.). *THE MORAL INTELLIGENCE COURSE: (A collection of reflections from the perspective of the thought process designated as Zen, the mind is a causal process without ipseity)*. Jordi Mas i Manjon.

Phipps, A., & Barnett, R. (2007). Academic Hospitality. *Arts and Humanities in Higher Education*, *6*(3), 237–254. https://doi.org/10.1177/1474022207080829

Piaget, J. (1928). *Judgment and Reasoning in the Child*. K. Paul, Trench, Trubner & Company Limited.

Piaget, J. (1932). The Moral Judgment of the Child: The Rules Of The Game 1. In *The Moral Judgment Of The Child* (1st ed., pp. 1–103). Routledge. https://doi.org/10.4324/9781315009681-1

Piaget, J. (1950). *The Psychology of Intelligence*. Routledge & Paul.

Piaget, J. (1960). The General Problems of the Psychobiological Development of the Child 1. In *Discussions On Child Development* (1st ed., Vol. 4, pp. 3–27). Routledge. https://doi.org/10.4324/9781315013381-2

Piaget, J. (1997a). *The Moral Judgement of the Child*. Simon and Schuster.

Piaget, J. (1997b). *The Principles of Genetic Epistemology*. Psychology Press.

Pizarro, D. A., & Bloom, P. (2003). The Intelligence of the Moral Intuitions: Comment on Haidt (2001). *Psychological Review*, *110*(1), 193–196. https://doi.org/10.1037/0033-295X.110.1.193

Pope, K. S., & Vasquez, M. J. T. (2016). *Ethics in Psychotherapy and Counseling: A Practical Guide*. John Wiley & Sons.

Privateer, P. M. (2008). *Inventing Intelligence: A Social History of Smart*. John Wiley & Sons.

Prozesky, M. (2007). *Conscience: Ethical Intelligence for Global Well-being*. University of KwaZulu-Natal Press.

Puka, B. (1994). *Moral Development: Fundamental research in moral development*. Taylor & Francis.

Rashdall, H. (1907). *The Theory of Good and Evil, by Hastings Rashdall, Vol. 1*. Oxford/clarendon Press.

Rassool, G. H. (2021). *Islamic Psychology: Human Behaviour and Experience from an Islamic Perspective*. Routledge.

Rest, J. R. (1986). *Moral Development: Advances in Research and Theory*. Bloomsbury Academic.

Rest, J. R. (1988). Why Does College Promote Development in Moral Judgement? *Journal of Moral Education*, *17*(3), 183–194. https://doi.org/10.1080/0305724880170303

Rest, J. R., Narv ez, D., Thoma, S. J., Bebeau, M. J., & Bebeau, M. J. (1999). *Postconventional Moral Thinking: A Neo-kohlbergian Approach*. Psychology Press. https://doi.org/10.4324/9781410603913

Richez, Y. (2018). *Corporate Talent Detection and Development*. John Wiley & Sons.

Rouse, N. (1861). *Man contemplated in his primeval, fallen, redeemed, and millennial condition*. Hamilton, Adams.

Rowe, G., & Wright, G. (2001). Expert Opinions in Forecasting: The Role of the Delphi Technique. In J. S. Armstrong (Ed.), *Principles of Forecasting: A Handbook for Researchers and Practitioners* (pp. 125–144). Springer US. https://doi.org/10.1007/978-0-306-47630-3_7

Rusu, A. (2021). *Educaţia bazată pe compasiune şi învăţarea spre comunitate (Service- Learning)*. Presa Universitară Clujeană.

Rutherford, A. (2022). *Control: The Dark History and Troubling Present of Eugenics*. Orion Publishing Group, Limited.

Ryder, J. (2022). *Philosophy of education: Thinking and learning through history and practice*. Rowman & Littlefield.

Salovey, P., Brackett, M. A., & Mayer, J. D. (2004). *Emotional Intelligence: Key Readings on the Mayer and Salovey Model*. National Professional Resources Inc./Dude Publishing.

Sandel, M. J. (2020). *The tyranny of merit: What's become of the common good?* (First edition.). Farrar, Straus and Giroux.

Schaler, J. A., & Gardner, H. (2006). *Howard Gardner under fire: The rebel psychologist faces his critics*. Open Court.

Schmid, R. (1882). *The Theories of Darwin and Their Relation to Philosophy, Religion, and Morality*. Jansen, McClurg.

Schneider, W. J., & McGrew, K. S. (2012). The Cattell-Horn-Carroll model of intelligence. In *Contemporary intellectual assessment: Theories, tests, and issues, 3rd ed* (pp. 99–144). The Guilford Press.

Schurman, J. G. (1887). *The Ethical Import of Darwinism*. Scribner.

Schwartz, S. H. (2012). An Overview of the Schwartz Theory of Basic Values. *Online Readings in Psychology and Culture*, *2*(1), 2307--. https://doi.org/10.9707/2307-0919.1116

Seligman, M. (2011). *Flourish*. Nicholas Brealey Publishing.

Seth, J. (1894). *A Study of Ethical Principles by James Seth, M.A. Professor of Philosophy in Brown University, U.S.A.* William Blackwood and Sons.

Shabanloo, K. S., & Behroozi, N. (2019). Comparing the moral intelligence from Imam Ali's viewpoint with theory of Borba. *Opción: Revista de Ciencias Humanas y Sociales*, *19*, 1084–1109.

Sharpe, M., & Ure, M. (2021). *Philosophy as a Way of Life: History, Dimensions, Directions*. Bloomsbury Publishing.

Shirey, M. R. (2007). Moral Intelligence for the Leader and Entrepreneur. *Clinical Nurse Specialist*, *21*(2), 71.

Shor, I. (1986). *Culture Wars: School and Society in the Conservative Restoration, 1969-1984*. Routledge & K. Paul.

Shweder, R. A. (1991). *Thinking Through Cultures: Expeditions in Cultural Psychology*. Harvard University Press.

Shweder, R. A., Mahapatra, M., & Miller, J. G. (1990). Culture and moral development. In *Cultural Psychology* (pp. 130–204). Cambridge University Press. https://doi.org/10.1017/CBO9781139173728.005

Siegler, R. S. (1992). The Other Alfred Binet. *Developmental Psychology*, *28*(2), 179–190. https://doi.org/10.1037/0012-1649.28.2.179

Singer, P. (1994). *Ethics*. Oxford University Press.

Smetana, J. G., Jambon, M., & Ball, C. (2014). The Social Domain Approach to Children's Moral and Social Judgments. In *Handbook of Moral Development* (2nd ed., pp. 23–45). Psychology Press. https://doi.org/10.4324/9780203581957-3

SPEARMAN C. (1904). General intelligence, objectively determined and measured. *American Journal of Psychology*, *15*, 201–293.

Spolon, A. P. G., Netto, A. P., & Baptista, I. (2015). Interaction in research and the importance of exercising hospitality within the academic environment. *Research in Hospitality Management*, *5*(1), 65–76. https://doi.org/10.1080/22243534.2015.11828329

Stanovich, K. (2011). What Intelligence Test Miss: The Psychology of Rational Thought. *Inquiry (Upper Montclair, N.J.)*, *26*(2), 20–20. https://doi.org/10.5840/inquiryctnews201126216

Steffen, P. R., Hedges, D., & Matheson, R. (2022). The brain is adaptive not triune: How the brain responds to threat, challenge, and change. *Frontiers in Psychiatry*, *13*, 802606.

Steiner, J. M. (2000). The role margin as the site for moral and social intelligence: The case of Germany and National Socialism. *Crime, Law, and Social Change*, *34*(1), 61–75. https://doi.org/10.1023/A:1008347109559

Sternberg, R. J. (1983). Components of human intelligence. *Cognition*, *15*(1), 1–48. https://doi.org/10.1016/0010-0277(83)90032-X

Sternberg, R. J. (1984). Toward a triarchic theory of human intelligence. *The Behavioral and Brain Sciences*, *7*(2), 269–287. https://doi.org/10.1017/S0140525X00044629

Sternberg, R. J. (1985). *Beyond IQ: A Triarchic Theory of Human Intelligence*. CUP Archive.

Sternberg, R. J. (1997a). Managerial intelligence: Why IQ isn't enough. *Journal of Management*, *23*(3), 475–493. https://doi.org/10.1016/S0149-2063(97)90038-6

Sternberg, R. J. (1997b). *Successful Intelligence: How Practical and Creative Intelligence Determine Success in Life*. Plume.

Sternberg, R. J. (1998). A Balance Theory of Wisdom. *Review of General Psychology*, *2*(4), 347–365. https://doi.org/10.1037/1089-2680.2.4.347

Sternberg, R. J. (1999). Successful intelligence: Finding a balance. *Trends in Cognitive Sciences*, *3*(11), 436–442. https://doi.org/10.1016/S1364-6613(99)01391-1

Sternberg, R. J. (2000). *Practical Intelligence in Everyday Life*. Cambridge University Press.

Sternberg, R. J. (2004). Culture and Intelligence. *The American Psychologist*, *59*(5), 325–338. https://doi.org/10.1037/0003-066X.59.5.325

Sternberg, R. J. (2005). Creativity or creativities? *International Journal of Human-Computer Studies*, *63*(4), 370–382. https://doi.org/10.1016/j.ijhcs.2005.04.003

Sternberg, R. J. (2009a). Wisdom, Intelligence & Creativity Synthesized. In *School Administrator* (Vol. 66, Issue 2). American Association of School Administrators.

Sternberg, R. J. (2009b). Wisdom, Intelligence & Creativity Synthesized. In *School Administrator* (Vol. 66, Issue 2). American Association of School Administrators.

Sternberg, R. J. (2010). Teaching for Ethical Reasoning in Liberal Education. *Liberal Education*, *96*(3), 32-.

Sternberg, R. J. (2018a). Successful Intelligence in Theory, Research, and Practice. In *The Nature of Human Intelligence* (pp. 308–322). Cambridge University Press. https://doi.org/10.1017/9781316817049.020

Sternberg, R. J. (2018b). *The Nature of Human Intelligence*. Cambridge University Press.

Sternberg, R. J. (2019a). A Theory of Adaptive Intelligence and Its Relation to General Intelligence. *Journal of Intelligence*, *7*(4), 23-. https://doi.org/10.3390/jintelligence7040023

Sternberg, R. J. (2019b). Why People Often Prefer Wise Guys to Guys Who Are Wise: An Augmented Balance Theory of the Production and Reception of Wisdom. In *The Cambridge Handbook of Wisdom* (pp. 162–181). Cambridge University Press. https://doi.org/10.1017/9781108568272.009

Sternberg, R. J. (2021a). Adaptive intelligence: Intelligence is not a personal trait but rather a person × task × situation interaction. *Journal of Intelligence*, *9*(4), 1–19. https://doi.org/10.3390/jintelligence9040058

Sternberg, R. J. (2021b). Adaptive Intelligence: Its Nature and Implications for Education. *Education Sciences*, *11*(12), 823-. https://doi.org/10.3390/educsci11120823

Sternberg, R. J. (2021c). *Adaptive Intelligence: Surviving and Thriving in Times of Uncertainty*. Cambridge University Press.

Sternberg, R. J. (2024). Dark intelligence: When the possibility of 1984 becomes reality. *Possibility Studies & Society (Online)*. https://doi.org/10.1177/27538699241267189

Sternberg, R. J., & Glück, J. (2019). *The Cambridge Handbook of Wisdom*. Cambridge University Press.

Sternberg, R. J., & Glück, J. (2021). *Wisdom*. Cambridge University Press.

Sternberg, R. J., Landy, J., & Long, J. (2024). Measuring Adaptive Intelligence of the Gifted Through Critical Problem Analysis. *Roeper Review*, *46*(3), 217–232. https://doi.org/10.1080/02783193.2024.2357543

Stoltz, P. G. (1997). *Adversity quotient: Turning obstacles into opportunities*. Wiley.

Stone, B., & Ukleja, M. (2009). *The Ethics Challenge: Strengthening Your Integrity in a Greedy World*. Wordclay.

Storr, G. C. (1836). *An Elementary Course of Biblical Theology*. Gould and Newman.

Stupu, A. G., Baptista, I., & Rusu, A. S. (2023). Connecting Academic Hospitality, Service-Learning and Basic Human Values Theory—A Case of Narrative Analysis. *Educatia 21*, *25*, 239–247. https://doi.org/10.24193/ed21.2023.25.26

Tanner, C., & Christen, M. (2014). Moral Intelligence – A Framework for Understanding Moral Competences. In M. Christen, C. Van Schaik, J. Fischer, M. Huppenbauer, & C. Tanner (Eds.), *Empirically Informed Ethics: Morality between Facts and Norms* (Vol. 32, pp. 119–136). Springer International Publishing. https://doi.org/10.1007/978-3-319-01369-5_7

Taylor, T. J. (1851). *Essay on Slavery: As Connected with the Moral and Providential Government of God; and as an Element of Church Organization. With Miscellaneous Reflections on the Subject of Slavery*. For the author.

Tennant, F. R. (1935). *Philosophical Theology*. The University Press.

Tharu, S. J. (1998). *Subject to change: Teaching literature in the nineties*. Orient Longman.

The Conservator. (1893). H.L. Traubel.

The dark history of IQ tests—Stefan C. Dombrowski. (n.d.). Settings. Retrieved March 10, 2025, from https://ed.ted.com/lessons/the-dark-history-of-iq-tests-stefan-c-dombrowski

Tigner, R. B., & Tigner, S. S. (2000). Triarchic Theories Of Intelligence: Aristotle and Sternberg. *History of Psychology*, *3*(2), 168–176. https://doi.org/10.1037/1093-4510.3.2.168

Toomey, R., & Lovat, T. (2009). Values Education, Quality Teaching, and Service Learning: The Harmony of a New Pedagogy? *Beliefs and Values*, *1*(2), 220–229. https://doi.org/10.1891/1942-0617.1.2.220

Torraco, R. J. (2016). Writing Integrative Literature Reviews: Using the Past and Present to Explore the Future. *Human Resource Development Review*, *15*(4), 404–428. https://doi.org/10.1177/1534484316671606

Varela. (1996). Neurophenomenology: A methodological remedy for the hard problem. *Journal of Consciousness Studies*, *3*(4), 330–349.

Vaughan, F. (2002). What is Spiritual Intelligence? *The Journal of Humanistic Psychology*, *42*(2), 16–33. https://doi.org/10.1177/0022167802422003

Vaughan, R., & Allon, H. (2019). *The British Quarterly Review; Volume 25*. Creative Media Partners, LLC.

Voracek, M. (2007). State IQ and Suicide Rates in the United States. *Perceptual and Motor Skills*, *105*(1), 102–106. https://doi.org/10.2466/pms.105.1.102-106

Vozzola, E. C., & Senland, A. K. (2022). *Moral Development: Theory and Applications*. Routledge.

Vygotsky, L. S. (2012). *Mind in Society: Development of Higher Psychological Processes*. Harvard University Press.

Waller, N. G., Yonce, L. J., Grove, W. M., Faust, D., & Lenzenweger, M. F. (2006). The Power of Quantitative Thinking. In *A Paul Meehl Reader* (1st ed., pp. 433–444). Routledge. https://doi.org/10.4324/9780203759554-23

Watts, A. (2017). *Psychotherapy East & West*. New World Library.

Weinstein, B. (2011). *Ethical intelligence: Five principles for untangling your toughest problems at work and beyond*. New World Library. https://books.google.com/books?hl=en&lr=&id=y4orB3orHUkC&oi=fnd&pg=PP2&dq=bruce+weinstein+ethics&ots=46_LzPM7PH&sig=7r9xUB0N3Psn_u1dPdGou3ROvQg

Wickham, M., & O'Donohue, W. (2012). Developing an ethical organization: Exploring the role of ethical intelligence. *Organization Development Journal*, *30*(2), 9.

Wise, I. M. (1880). *History of the Hebrews' Second Commonwealth: With Special Reference to Its Literature, Culture, and the Origin of Rabbinism and Christianity*. Bloch & Company.

Wolman, R. (2001). *Thinking with your soul: Spiritual intelligence and why it matters* (1st ed.). Harmony Books.

ZINN, J. K. (2017). *MINDFULNESS FOR BEGINNERS*. Jaico Publishing House.

Zohar, D. (with Marshall, I. N.). (2000). *SQ: Spiritual intelligence : the ultimate intelligence*. Bloomsbury.