

Investigating the Practical Function of Creativity and Innovation to Improve Learning Quality Using Spiritual Intelligence under the Influence of Faradarmani Consciousness Field

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ABSTRACT

Taheri Consciousness Fields (TCFs) were introduced by Mohammad Ali Taheri. These Fields are neither matter nor energy but it is possible to investigate their effects on objects with different controlled experiments. According to the importance of distinguishing between SQ and IQ, and regarding that the spiritual intelligence is a well-known source of creativity, innovation, entrepreneurship, self-esteem, intellectual independence, and managing negative emotions, the effect of Faradarmani CF on enabling the spiritual intelligence of 120 students every year at the educational institutions has been examined. This article is the result of a research project to enable spiritual intelligence under the influence of Faradarmani CF, which has been done at various educational institutions during the period 2008 to 2019. The methodology was to evaluate intrinsic intelligence under the influence of Faradarmani in the classroom followed by dynamic learning. Results showed that there was a significant increase in the level of creativity and spiritual intelligence for males and females of different ages with the variables defined in the test. Based on the statistical results, the group exposed to the Faradarmani CF showed 2.2 times higher levels of creativity and innovation in comparison with the control group.

Keywords: Taheri Consciousness Fields, Faradarmani, Psymentology, Borderline Disorder

INTRODUCTION

Howard Gardner developed the theory of multiple intelligences in the late 1970s and early 1980s, which posits individuals have eight or more relatively autonomous intelligences. People use these intelligences, individually and corporately, to solve problems and create products, which are related to the communities in which they live (Gardner, 1993, 2010, 2021).

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According to Gardner, there is a wide range of cognitive abilities. The weakness or strength in one ability is not necessarily related to other forms of intelligence. Gardner did not mention “leadership” in any of his multiple intelligence hypotheses. Thus, there is now a growing understanding that there are four types of intelligence that directly affect a person’s leadership abilities and methods to become a successful leader. A holistic approach to leadership needs knowledge, i.e. intelligence, in several areas including Intellectual (IQ), Physical (PQ), Spiritual (SQ), and Emotional (EQ). They are so interconnected that by increasing the intellectual level of individuals over time through normal life experiences, academic achievement and professional expertise in our selected fields are built on each other (McCuiston, 2017).

Having a high rational intelligence (IQ), as it was believed in the early twentieth century, would guarantee success in life. In the mid-90’s however, this theory was replaced with the notion that having a high emotional intelligence (EQ) would get you far in life. These are people who have the ability to better manage their

emotions. This was also debunked when a new form of intelligence called spiritual intelligence (SI), or SQ, became the spotlight for the peak of intelligence. Spiritual intelligence allows for the effective functioning of IQ and EQ, also empowering humans to be more creative, change the rules, and give the gift of discernment. It gives us an inner voice that enables us to identify the difference between right and wrong within any social framework or situation. By enabling and using SQ which is hard-wired in our brains, we can experience a higher quality of life, however, most prefer to keep it dormant. Examining the practical performance of SQ creativity is the most fundamental and central intelligence because it becomes a source of guidance for others, an integrated intelligence that connects our intellectual and emotional intelligence. A person with a high SQ not only responds correctly to a particular situation but also analyzes why he or she is in that situation and how he or she can improve that situation. High SQ enables one to act beyond boundaries. Spiritual intelligence is available to everyone, but only a few people benefit from it (Singh & Sinha, 2013).

Spirituality can help people expand their consciousness and increase their knowledge (Krishnakumar, 2002). According to a study, there is a direct and significant correlation between the creativity of employees and spiritual intelligence. Therefore, it has been suggested that creating conditions in organizations and accepting spiritual intelligence can increase the level of creativity (Ziyaaddini and Moghadam, 2013).

College students’ spiritual intelligence and self-esteem correlate with ways to control and manage stress. (Pourfarokh, 2014). To see a higher truth or have sparkles of the novel, creative ideas, SQ is necessary. The quality of life and success of adolescents in the 21st century are greatly influenced by spiritual intelligence, which is crucial to be considered. It enables



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everyone to use their IQ and EQ better to express their blessings in the world. This will benefit not only us but also others and society, implying that it places our lives in a wider context. Through it, everyone can find meaning and purpose for living and can open up new possibilities (Mishra, 2014).

The nature of consciousness and its place in science has received much attention in the current century. Many philosophical and scientific theories have been proposed in this area. In the 1980s, Mohammad Ali Taheri introduced novel fields with a non-material/non-energetic nature named Taheri Consciousness Fields (TCFs). In this perspective, T-Consciousness is one of the three existing elements of the universe apart from matter and energy. According to this theory, there are various TCFs with different functions, which are the subcategories of a networked universal internet called the Cosmic Consciousness Network (CCN). The major difference between the theory of TCFs and other theoretical concepts about consciousness is related to the practical application of the TCFs. These fields can be applied to all living and non-living creatures, including plants, animals, microorganisms, materials, etc.

Mohammad Ali Taheri, the founder of Erfan Keyhani Halqeh, a school of thought, introduced a new science in 2020 as a branch of this school. He coined the term Sciencefact for this new science because it utilizes scientific investigations to prove the existence of T-Consciousness as an irrefutable phenomenon and a fact. Although science focuses solely on the study of matter and energy and Sciencefact, by contrast, explores the effects of the [non-material/non-energetic] TCFs, Sciencefact has provided a common ground between the two by conducting reproducible laboratory experiments in various scientific fields, and it has used the scientific approach in proving TCFs.

The influence of the TCFs begins with the

Connection between CCN as the Whole Taheri Consciousness of the universe and the subjects of study as a part. This Connection called "Ettesal" is established by a Faradarmangar's mind (a certified and trained individual who has been entrusted with the TCFs). The human mind has an intermediary role (Announcer) which plays a part by fleeting attention to the subject of study and then the main achievement obtained as a result of the effects of the TCFs. These fields cannot be directly measured by science, but it is possible to investigate their effects on various subjects through reproducible laboratory experiments (Taheri 2013).

The research methodology in the study of T-Consciousness has been founded on the process of Assumption, Argument, and Proof, in which the basic Assumption is: The Cosmos was formed by a third element called T-Consciousness that is different from matter and energy.

The Argument: The existence of TCFs can be demonstrated by their effects on matter and energy (e.g., humans, animals, plants, microorganisms, cells, materials, etc.)

The Proof is the scientific verification of the effects of TCFs on matter and energy (according to the Argument) through various reproducible scientific experiments.

Accordingly, to investigate and verify the existence, effects, and mechanisms of TCFs, the following five research phases (Phases 0 through 4), and the aims of each phase are outlined below.

Phase-0 studies aim to prove the existence of TCFs by observing their effects. The nature of T-Consciousness and what it is will not be addressed in this phase. Phase-1 explores the varied effects of different TCFs. Phase-2 examines the reason behind the varied effects of these fields. Phase-3 investigates the mechanism of TCFs effects on matter and energy. Finally, Phase-4 draws significant conclusions, particu-

larly with regard to the mind and memory of matter and their relation to the T-Consciousness, etc. (Taheri, 2019).

According to the Psymentology viewpoint, the dimensions of human existence are limitless and comprise numerous different software and hardware. All the hardware components are eventually managed by a software part. There is no hardware intervention in the healing process (the treatment does not physically perform medicinal/pharmaceutical treatment, surgical operation, physiotherapy, massage therapy, and any therapies that require hard devices). In fact, Psymentology is not technique-based. There is a precise difference between Psymentology, and other treatments performed in psychology and psychiatry today. Psymentology attempts to understand mankind, the software of his existence, and also to cure man's unknown mental maladies. This type of treatment is a complementary and/or alternative medicine. So the Cosmic Consciousness Network (CCN) finds the defects and improves the software disorders via the Psymentology process.

Taheri in his 2013 book presented his view that intelligence truly refers to wisdom or apparent intelligence (IQ), which is developed in each new generation. But spiritual intelligence (SQ) has retrograded from the beginning of humans' life. Spiritual intelligence (SQ) is developed via humans' taste, therefore, maintaining and increasing taste and avoiding depression is the first step in this direction. Moreover, the step of intelligence is higher than wisdom but is prior to wisdom. For presenting the appropriate views about developing creativity, man needs to define some concepts. We can call a purposeful and organized system such as an intellectual organization, an "intelligence" framework. Moreover, the ability to apply and enjoy each framework of logic is known as "wisdom". Thereby, memory refers to the capability of archiving and saving the data of the framework of

logic (Taheri, 2013).

Intelligence requires a penchant hence a person who innovates is known as a tasteful one. However, the penchant needs motivation in order to create and innovate. Therefore, there must be an inner motivation to appear spiritual intelligence (SQ). This intelligence is innate that requires a factor to be manifested. According to Taheri, Wisdom is the ability to reveal an individual's intelligence and the capability of applying skills and abilities such as:

A. The ability to use tools of data setup, for example: reasoning, statistics, analyzing, and calculation.

B. Skills of using the language of the physical body for expressing thoughts and emotions

C. Capability of applying: the ability of comprehension, distinction, influence others, memorize

D. The ability to identify: identifying space, time, color, line, and formation (Taheri, 2013).

Intelligence

In the Psymentology approach, spiritual intelligence is a capability of enhancing creativity, innovation, and producing new information. Intelligence creates humans' inspiration, the inspiration that can occur in wakefulness or sleep. The intelligence traits are as follows: spiritual intelligence is innate, common, hidden, and nonhereditary. It is equivalent to creativity, which is a qualitative ability. Spiritual intelligence is not programmable and learned. In other words, intelligence cannot be enhanced by training. Therefore, according to this approach, creativity as a qualitative issue is not measurable. It should not be ignored that developing all types of intelligence (with



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different and current definitions) plays a significant role in the ideal educational systems. Intelligence quotient (IQ) actually refers to wisdom ability. While, in the Psymetology approach, Intelligence Quotient (IQ) is actually the Wisdom Quotient (WQ). Thus, IQ tests are wisdom tests that can be called WQ tests. (Taheri, 2013).

Materials and Methods

Application of Faradarmani Consciousness Field

TCFs were applied to the samples according to the protocols regulated by the COSMOintel research center (www.COSMOintel.com). A request for Connection to the CCN to utilize TCFs can be placed through the COSMOintel website in the "Assign Announcement" section. This access is available for everyone at no cost. In order to study and experience this Connection, the researchers can register on the website at any time and order to report the experiment to the COSMOintel research center. Certain details of the experiment must be provided to the center; for example, the characteristics or number and name of samples and controls must be specified.

In this study, the students were under the influence of Faradarmani CF during class time. They received this treatment for 10 minutes at the beginning of the class, then taught by the teacher in a loop that leads to creativity. This paper explains a practical method that initiates creativity in the quality and quantity stages. Using Faradarmani CF is the quality stage, and the quantity stage is four steps.

During the Faradarmani CF treatment, some information is conveyed, and the defective and distressed parts of the body are revealed. T-Consciousness is neither visible nor measurable; therefore, we can only observe the manifestations of it in the person, and then study or report them. The individual remains only an

impartial observer throughout the connection and observes what the T-Consciousness is implementing on him.

Application of functional steps

These four foundations are similar to the legs of a table; creativity and innovation are placed on the legs. And the goals are like the chairs around this (Fig. 1). During the implementation of these four stages, the Faradarmani CF continues. The first stage is a new view to initiate amazement. Includes these activities, establishing the relationship between science, art, and technology as well as the relationship between scientific and life concepts and the creation of a divergent and boundless vision. Promoting a holistic vision with the relation of any science, technology, art, etc. with topics related to anthropology and ontology.

The second step is a new motivation to cause thinking. Holding a creative workshop, holding the thinking forum, and solving the problem in a creative way, are done at this stage.

Thirdly is a new discovery to motivate communication. The activities in this level are, brainstorming, and holding a creativity test. Step four is a new performance for putting a display. Holding conferences, and holding exhibitions, are done at this level. Creativity and innovation are placed on the four legs, and the goals are like the chairs around this table. The following objectives in carrying out the plan have been considered, promoting a broader world view, enhancing capabilities, increasing self-confidence and self-reliance, background incidence of dreams and talents, promoting teamwork abilities, promoting a sense of responsibility and free will, creating motivation, eagerness, and creativity, creating questions base for searching and thinking, enjoying pleasure when training.

The students were tested for one year before and after this project. In order to test the creativity and spiritual intelligence of the students, they were tested by “King SISRI-24” and “Torrance Tests of Creativity” before and after classes.

Statistical analysis Results

Our results showed that there was a significant increase in the level of creativity and spiritual intelligence for males and females of different ages with the variables defined in the test.

According to the results of this study, the number of parameters in the population under study the SQ test in females increased 30.2%, and in males was 30% (Figure .1). Also, the creativity test in females increased 23.8%, and for males, was 18.8% (Figure .2).

The methodology was to evaluate intrinsic intelligence by the influence of the Faradarmani CF in the classroom followed by dynamic learning (stimulating enthusiasm and amazement). Based on the outcomes of the present study, the group exposed to the Faradarmani CF showed a 2.2 times higher level of creativity and innovation in comparison with the control group (Table .3).

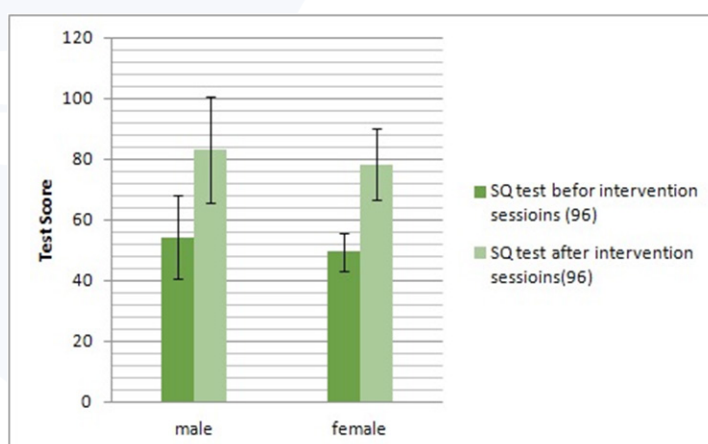


Figure 1. Average of males' and females' spiritual intelligence test before and after treatment sessions.

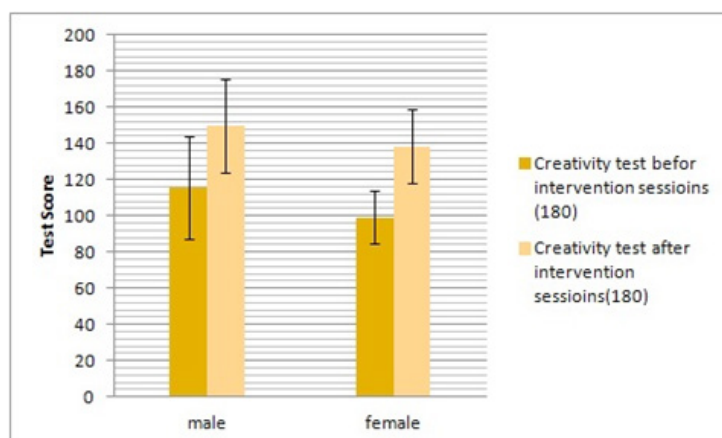


Figure 2. Average of males' and females' creativity test before and after treatment sessions.



Table 1. Average of males' creativity and SQ test with the control group.

SQ-Male	t-Test Paired Two Samples for Mean	
	Variable 1	Variable 2
Mean	54.27272727	83.27272727
Variance	187.2181818	38.81818182
Observations	11	11
Pearson Correlation	0.695818905	
Hypothesized Mean	0	
df	10	
t stat	-9.280945017	
P(T<=t) one-tail	1.56809E-06	
T Critical one tail	1.812461102	
P(T<=t) two-tail	3.13619E-06	
T Critical Two-tail	2.228138842	

Table 2. Average of females' creativity and SQ test with the control group.

SQ-Female	t-Test Paired Two Sample for Mean	
	Variable 1	Variable 2
Mean	49.41667	78.30556
Variance	304.0786	136.8468
Observations	36	36
Pearson Correlation	0.469408	
Hypothesized Mean	0	
df	35	
t stat	-10.9754	
P(T<=t) one-tail	3.51E-13	
T Critical one tail	1.689572	
P(T<=t) two-tail	7.03E-13	
T Critical Two-tail	2.030108	

Table 3. Average of males and females' creativity and SQ test with the control group.

	Male	Female
Case No.	120	155
Age Range/Years Old	5-56	8-60
Ave. C.T. test C.G	115.64±28.12	95.26±25.42
Ave. C.T. test C.F	149.73 ±14.72	138.26 ± 20.58
Ave, SQ test C.G	54.27±13.68	49.42 ±17.44
Ave. SQ test C.F	83.27± 6.23	78.31±1170

C.G: Control Group

C.F: Under the influence of Faradarmani Consciousness Field

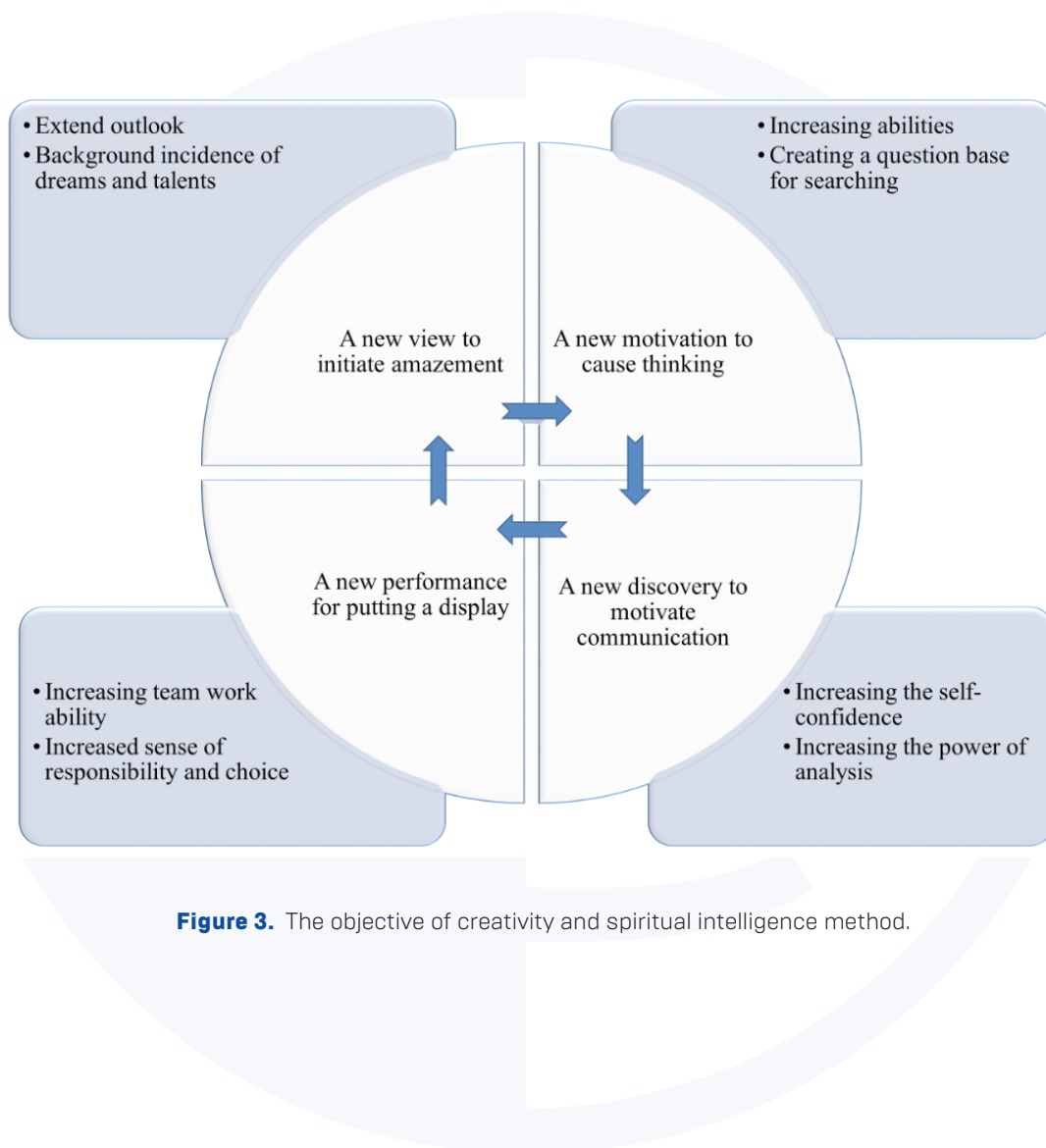


Figure 3. The objective of creativity and spiritual intelligence method.



Discussion and Conclusion

Creativity is a very important element in every successful educational system throughout the world. Today's educational programmers are considerably interested in developing and enhancing creativity faculties. Today, new educational methods have replaced traditional education to increase the efficiency of education and creativity. Among these modern teaching methods, we can mention: The Montessori method, Spaced Learning, Collaborative Learning, Flipped Classroom, VAK Teaching, Self-Learning, and Crossover Learning. However, traditional methods of teaching are still followed in most schools. Nevertheless,

educational systems consider a limited part of this creativity faculty. Creativity has a broader meaning which is beyond the capabilities of apparent intelligence and memory. However, society and its educational system emphasize developing apparent intelligence and memory but not creativity. Spiritual intelligence (SQ) is the main factor in developing creativity. Therefore, human beings' step toward the path of perfection.

According to the results of this research, one of the effective ways to increase creativity is awakening spiritual intelligence. Because of the relationship between spiritual intelligence and creativity, one of the most effective

tive methods to enhance students' creativity is the use of Faradarmani CF as a qualitative treatment to awaken spiritual intelligence. The method and manner of implementing all four consecutive steps of the executive can be gained by a trained teacher in the field of Faradarmani CF or CosmoIntel website. For example, there are different ways for different ages to create amazement and ask motivational questions, etc. This design depends on the creativity of the teacher. Moreover, the arrangement of the four stages and the successive relationship between these stages, in different classes and for different ages, depends on the teacher's creativity and the level of awakening of his/her spiritual intelligence. So, a teacher who is familiar with the TCFs can manage this awakening context of spiritual intelligence and creativity in a creative way under the influence of TCF. The effectiveness of Faradarmani CF to activate spiritual intelligence in order to improve learning quality is the evidence of the sciencefact that can be used in the classroom to change the way to

achieve creativity in this new branch of science. In previous research on the effects of the TCFs on MCF7 cancer cell line (Taheri et al., 2020a), in vivo and in vitro models of Alzheimer's disease (Taheri et al., 2021b), spatial memory and avoidance behavior of a rat model of Alzheimer's disease (Taheri et al., 2021c), wheat plant (Torabi et al., 2020), bacterial population growth (Taheri et al., 2021d), viral growth (Taheri et al., 2021a), and the electrical activity of the brain during Faradarmani in the Faradarmangars population (Taheri et al., 2020b) have been investigated. More investigation is still needed to determine the effects of TCFs on the level of creativity in students. We suggest that other researchers investigate the effect of the TCFs on the level of creativity of students.

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