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**Dialogues about Transcendence with Adults
with Above-Average Intelligence**

**Rozhovory o transcenci s dospělými
s nadprůměrně vysokou inteligencí**

Bachelor Thesis

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Hořovice 2023

Acknowledgement

I would like to thank my supervisor Mrs. Doc. Noemi Bravená for her support and professional leading of my work.

Proclamation

I proclaim that I made this Bachelor work named “Dialogues about Transcendence with Adults with Above-Average Intelligence” independently. Further I proclaim that all used references and literature was quoted regularly and the work was not used to obtain another or the same academic degree.

Hořovice July 15, 2023

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Annotation

The aim of the theoretical part is to discuss the concept of transcendence and reflect the meaning for dialogues with above-intelligent adults. The aim of the practical part is to do interviews with a selected sample of adults and to formulate recommendations for leading dialogues within the pastoral, missionary or educational activities of churches.

Keywords

Transcendence, transcending, above average intelligence, high IQ, dialogues, practical theology

Anotace

Cílem teoretické části je pojednat pojem transcendence a reflektovat význam pro rozhovory s nadprůměrně inteligentními dospělými lidmi. Cílem praktické části je navrhnout a realizovat rozhovory s vytipovaným vzorkem dospělých a dát doporučení pro vedení rozhovorů v rámci pastoračních, misijních nebo edukačních aktivit církví.

Klíčová slova

Transcendence, transcendování, nadprůměrná inteligence, vysoké IQ, rozhovory, praktická teologie

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Introduction

This work deals with research on possibilities of religious education of people with above-average intelligence using concept of the interview. For this purpose, eleven interviews about transcendent experience with above-average intelligent people were held. As “above-average intelligent people” we can imagine various kind of intelligence. For this purpose a sample of members of the Czech Mensa¹ was used. It is crucial information that explored people were Mensa members, because not all people who reached the score mentioned above became Mensa members. People have various reasons to be Mensa members, and the question why each individual respondent became into Mensa was asked. Conducting of dialogues was a first part of the research.

Further, suitable methods for evaluation of explorative data were searched. There are various branches that were included into this research. Because of the purpose of the research was to use obtained information for religious education, and in religious education we use knowledge of pastoral care, psychology, pedagogy, sociology...we also had to pay attention to the mentioned branches of knowledge.

There is also a need to discuss the term “transcendence”. Various branches of knowledge as theology, psychology, pedagogy, philosophy or religious art pay attention to this term. And each of these mentioned branches understands this term by its own way. For purpose of our research, we understand “transcendence” as crossing the boundary between sensory perceptible world and supersensory world that be experienced only by another way than using common senses. For such supersensible experience a man has to be gifted with an ability to observe an invisible, spiritual part of the universe. We intentionally do not use a term “religious” or “sacred”, because mentioned spiritual abilities need not be necessary related with religion. Also people that have no religious belief have transcendent experiences as we will see further, during analysis of dialogues. Explorative data was processed by qualitative research method grounded theory that is one of most spread methods for data evaluation in social sciences, and it is suitable for the purpose of our research.

The thesis contains three main parts; a theoretical introduction into terms “transcendence” and “above-average intelligence”, practical theology, and especially religious education of adults (Chapters 2, 3, 4). The second part is devoted to practical realisation of the theoretical design of the research (Chapter 5). The third part gives proposal of the concepts suitable for religious education of adults with above-average intelligence (Chapter 6) and tasks of the future research (Chapter 7).

The extent of the bachelor thesis does not enable us to elaborate this research deeply, regarding all circumstances. For that reason this work represents only introduction to the complex problematic of investigation of transcendent abilities and religious-educational possibilities of above-average intelligent people. Thus the research topic rests open for the feature research.

¹ Mensa is an international organization founded in Oxford in 1946 as an association associating people that reached the score within the upper 2% of general population on approved intelligence (IQ) test.

1. Goals of the Research

This work wants to open the new research theme that connects the following research problems:

- ❖ Adults' education – especially religious education
- ❖ Using concept of the interview in the religious education and pastoral care
- ❖ Opening and leading dialogues with people with above-average intelligence
- ❖ Religious education of adults with above-average intelligence (using concept of the interview)
- ❖ Measuring intelligence, terms “above-average intelligence” and “IQ”

The **final aim** of the research is **to design a suitable attitude to religious education of the people with above-average intelligence**. Results of the research should represent the base for **educational, pastoral** and **missionary** work with this special group of people. As it was mentioned above this needs to connect various fields of knowledge that are parts of the following branches of **practical theology**²:

- ❖ Religious education
- ❖ Pastoral care
- ❖ Missiology

Because of these disciplines are closely connect with other humanities as psychology, pedagogy, sociology, and psychoanalysis, we have to pay attention to the mentioned branches from the point of view their use in the mentioned theological disciplines. We have to do an introduction into meaning and research of the phenomenon of **above-average intelligence**, as well. First we have to turn to the bibliographic search. We will see in the following chapters that there are numerous literature and sources that deal with disciplines as pastoral care and measuring intelligence. However, **literature bringing information about problem of education, and especially religious education, of adults³ with above-average intelligence cannot be found**. This narrowly specialized task was not solved yet.

Another question is the **general problem of religious education of adult people** who could be religiously educated, but there is no way to attract them to the religious educational process. The program named **Alpha-courses**⁴ (these courses also exist in the

² Practical theology represents a large group of theological disciplines that are connected with practical use of theological knowledge in life. It further includes homiletics, liturgics, diaconal work, and ecclesiology.

³ Some attempts to develop specialized educational programs for gifted children exist, for example here: *Národní ústav pro vzdělávání* [online].[cit. 2023-12-12]. Dostupné z: <http://archiv-nuv.npi.cz> These activities are insufficient, but educational systém for gifted adults does not exist at all. And furthermore we are interested in religious education. Such specialized education does not exist nor for children.

⁴ *Alpha International* [online]. [cit. 2023-12-12]. Dostupné z: <https://alpha.org>

Czech Republic)⁵ tries to open religious education to everyone who is interested in it. These courses are spread around the world. Nevertheless this program, although contains possibility to discuss various themes (religious questions, personal problems etc.), courses are relatively narrowly aimed at a few themes as Bible, Jesus Christ, God, evil, Holy Spirit⁶. And, of course, such courses are aimed at the common population, not at the special group that is the subject of our research interest.

From the written above we can see that the chosen research problem is not a common research task, but rather a new challenge. The question *Why we decided to take such difficult task?* has arisen. Reasons for that decision from the point of view of general world problems are described in the paragraph 4.4. From the point of view of theology is important to find possibilities **how to attract adult people into the process of religious education**; in this special case we want to win above-average intelligent people for religious education and belief.

We know about the target group of our research that its members reached the score amongst upper 2% of population in the intelligence test⁷ and are known as people with above-average intelligence or with “high IQ”⁸. We do not know anything about their spiritual life, meaning of religious questions, attitudes to the church. And just to answer these questions is the crucial problem, the core of our research task. As it was mentioned above, literature, papers or research reports on this theme cannot be found. This means that this research theme has newly arisen and we have to search for the way to handle analysis and solve this research task.

We have to solve **three main tasks** that represent main steps of the research:

- 1) Searching for the suitable research design that enables to obtain desired information about spiritual life of above-average intelligent people
- 2) Proposal of the suitable method for the obtained data processing.
- 3) Proposal of the suitable concept for using obtained data for the purpose of religious education (possibly pastoral care)⁹ of above-average intelligent people

Step 1: The research design was proposed as **grounded theory**¹⁰. As the actual realization will be used interviews that will be led with each individual observed member of the Czech Mensa¹¹.

Step 2: As the method of the proposed research design (**grounded theory** by Step

⁵ *Kurzy Alfa* [online]. [cit. 2023-12-12]. Dostupné z: <https://www.kurzyalfa.cz>

⁶ Each course contains 11 lectures that are devoted to the given theme from the mentioned circle. (*Kurzy Alfa* [online]. [cit. 2023-12-12]. Dostupné z: <https://www.kurzyalfa.cz>)

⁷ For more information about measuring intelligence see Chapter 4.

⁸ The explanation of term „IQ“ is in the paragraph 4.1.

⁹ We will see in Chapter 5 that above-average intelligent adults need pastoral care more than it could be seemed.

¹⁰ Description of the grounded theory is in the paragraph 5.2.

¹¹ Altogether ten respondents accepted invitation to the interview.

1) the concept of the interview will be used. Collected data will be processed by the content analysis.

Step 3: The concept¹² for the purpose of religious education of above-average intelligent people will be proposed on the basis of obtained data analysis¹³.

Now we will concentrate on the concept of the proposal concept of the interview. We mentioned in the Step 1 that it will be realized by individual interviews. *But which content of the interviews we plan?* For the answer we must turn our attention to the principles of the observed phenomenon – transcendent abilities and religiousness of above-average intelligent people. For the purpose of the description these characteristics we need to introduce the term “**transcendence**”¹⁴. “Transcendence” and “transcending” are the key terms in research of human spiritual life generally. Especially in the case of above-average intelligent people, we will pay attention to coexistence of intellectual and transcendent abilities in the group of observed people (respondents). Although most of high intelligent people including owners of the confirmation of the high IQ are not members of Mensa, for the purpose of this research only Mensa members were asked to give an interview.¹⁵

Summarization of the Chapter

Determined goals of the research were described in this chapter. We will solve the question how to attract above-average intelligent people into religious educational process. For that we need to uncover their transcendent abilities, opinions and attitudes to religious questions and the church. It was found that any similar research had not been realized and thus we cannot use any data and information. We have to design a new concept for solving this research problem that includes:

- ❖ Collecting of data using concept of the interview
- ❖ Processing obtained data by the content analysis
- ❖ Formulate conclusions for theological approach to adult people with above-average intelligence in educational programmes, missionary activities etc.

This task includes using knowledge of other theological and humanistic sciences and also solving the question **in which way to lead an interview with above-average intelligent person to uncover his /her transcendent abilities and attitudes to church and religious questions**. Probably this final note of the paragraph is the key problem that can open the way leading to the solving the research problem.

¹² The proposed concept is in Chapter 6.

¹³ Analysis of the obtained data is in the paragraph 5.3.

¹⁴ Detailed description and explanation of the term „transcendence“ is in Chapter 2.

¹⁵ Reasons will be explain in Chapter 5.

2. The Term “Transcendence” and Its Using in Education

2.1 Introduction into the Term “Transcendence”

In this chapter we will bring an overview of the using the term “transcendence” from the point of view of various branches of knowledge.

Bravená brings an overview of various meanings of the terms “transcendence” and “transcending” from the point of view of philology, theology, philosophy, psychology and pedagogy (2015, p. 17 – 21).

She brings the following conclusions (p. 20 – 21):

Terms “transcendence”, “transcending” are used:

- ❖ from the linguistic point of view:
 - crossing humans’ limits
 - crossing the range (technical purposes)
 - in a special case in mathematics – “transcendent” number or equation
- ❖ in philosophy:
 - anthropologically: crossing personal humans’ limits
 - non anthropologically: crossing ages, social events, world etc
- ❖ in theology:
 - as an antimony word to “immanent”¹⁶
 - God or something that a man comprehends via belief, not via intellect
- ❖ in psychology: something that crosses a personal experience
- ❖ in pedagogy: not defined

Oxford Languages Dictionary¹⁷ brings this definition: “...*be or go beyond the range or limits of (a field of activity or conceptual sphere)*“ and further fills in the similar word „surpass“.

Institute for the Czech Language of the Academy of Sciences of the Czech Republic¹⁸ distinguishes terms “supersensible“ in philosophy and theology and „transcendent“ that is used only for mathematical functions or equations (special non algebraic functions and equations).

16 [www.google.com/search](https://www.google.com/search?q=immanent+meaning&client=opera&sxsrf=AB5stBil_) [online]. [cit. 2023-12-12]. Dostupné z: https://www.google.com/search?q=immanent+meaning&client=opera&sxsrf=AB5stBil_

17 [www.google.com/search](https://www.google.com/search?q=transcending+meaning&client=opera&hs=D4B&sxsrf=AB5stBhitOI4s) [online]. [cit. 2023-12-12]. Dostupné z: <https://www.google.com/search?q=transcending+meaning&client=opera&hs=D4B&sxsrf=AB5stBhitOI4s>

18 [Slovník spisovného jazyka českého](https://ssjc.ujc.cas.cz/search.php?heslo=transcendentn%25C3%25AD&hsubstr=no) [online]. [cit. 2023-12-12]. Dostupné z: <https://ssjc.ujc.cas.cz/search.php?heslo=transcendentn%25C3%25AD&hsubstr=no>

2.2 Using Transcendence in Education

The aim of this chapter is to bring an overview of various attitudes to the term and content of the word “transcendence” by authors that do research in different branches of knowledge as theology, philosophy, pedagogy, religious education.

By **Bravená** historically, transcendence was an integral part of education since antiquity. Later, during Christian period a new approach had arisen; it was God who learnt a man. Jesus Christ and his substitutional sacrifice for absolution for all people in the world was an example for all his Christian followers. Transcendence as crossing individual personality became a part of the Christian love (2015, p. 22 – 23).

Muchová mentions **three forms of transcendence**, which are important for religious education:

- ❖ **Extended “me”** – a man is not only biological, physiological, psychological and social system, but there is “something more” – a man always tries to reach higher level of his humanity, he still looks for greater and fuller life.
- ❖ **Experience “you”** – human’s life blossoms only via interaction with another people; if there are pairs: taking – giving, distance – closeness, limitations of oneself, submission to others – in such a case human’s life will develop itself and a man will raise oneself on the higher spiritual level.
- ❖ **God’s experience** – a man crosses his personal experience with reality and he learns large God’s love (1994, p. 47).

By **Muchová** this transcendent process must be an integral part of the educational process from the childhood, because it is necessary to “*open eyes for invisible things*” and to learn “*see by heart*” early. Without that the fulfil humanity could not be developed. This is also a part of the defence of religious education of children (1994, p. 47 – 48).

Michelle **Moran** says that her process of looking for God was rather process of discovering God in her heart. He was there, but she could not be able to see him. We can understand these words that everyone has ability of transcendence inside his heart, his mind, by other words it is a personal human feature that must be discovered. M. Moran tries to make evangelization by non forcible way and the assumption that everyone has God inside himself is a good and solid basis for starting of educational, evangelistic and missionary process. However, this process is not easy for various reasons. One reason is that many people try to suppress their transcendent capabilities, especially people with high intelligence (more about this phenomenon is in chapter 5) (2015, p. 8).

Poláková brings the complex overview of possibilities of transcendence. She distinguishes the following kinds of transcendence. For the reason of the complexity of explanations of each individual term and limited extent of this work only a brief overview has brought. For detail see the mentioned pages in Poláková (1994).

- ❖ Crossing the critical point which is brought by a limit situation in his life. (p. 39 – 41),
- ❖ Absolute, unlimited love (p. 42 – 45),
- ❖ Faith and its features and relationships; faith and its truth, relationship and its image, faith and world, faith and the Absolute, God and a man (p. 70 – 72),
- ❖ Anthropological preconditions of the faith (p. 73 – 79),
- ❖ Freedom and relationship – human's spiritual rise. Reflexion (p. 90 – 99), Integrity (p. 99 – 107),
- ❖ Mercy – crossing the border of human limits is possible only via relationship with “other side” (p. 108). We can imagine as this “other side” God. First we usually meet “God's silence” that helps us to overcome limits of faith.

In the book Ryšková, Mikulicová we can find papers dedicated to the topic “transcendence” in theology and art. **Svoboda** in Ryšková, Mikulicová defines *God's difference as transcendence*. He understands transcendence as God's difference from all other created things (2013, p. 71).

Brož in Ryšková, Mikulicová deduces that the difference of an individual man from all other people consists in his spiritual dimension. Further, the author gives notice that this *spiritual dimension of the man does not guarantee certainty that this man will reach and surpass the border of the supersensible world*. Possibility that a man will want to suppress his transcendent ability exists. Reasons can be different; the author of the paper considers mainly cultural and historical context (2013, p.124 – 125).

Lorman in Ryšková, Mikulicová considers transcendence from the point of view of ethics in theology. He brings an idea that *every human's doing represents crossing his personal border* (2013, p.180).

By **Bravená** in Ryšková, Mikulicová *transcendence is an integral part of every human being; it is a one of human's basic features*. For that reason should not be problem to observe and develop transcendent abilities since early childhood (2013, p. 200).

R.M. Doran, S.J. in Moore develops the theory that *crossing oneself is the top point of the Christian transformation way*. “A man is improving himself until does not to reach harmonization self understanding, mind and desire with God's knowledge and love; he will reach the moment of self-denial and self-humiliation, when he rejoices in the sharing the fate with the poor, hated and degraded God's Son in his mission to establish Gods' kingdom on the Earth” (1998, p. 65).

2.3 Summarization of the Chapter

In this chapter we described various attitudes to the term “transcendence” and related terms. For the purpose of our research we will use the terms “transcendence” and “transcending” for the ability to cross human's limits to understand invisible, spiritual world, “extended me” and “experience you” (by Muchová, 2015). Unlike her we need

not “God’s experience”, because also people without faith in God are able to experience crossing human limits given by limitations of human’s brain and common senses.

In accordance with **Bravená** in Ryšková, Mikulicová (2013) and **Muchová** (2015) we suppose that to develop ability of transcending since early childhood is necessary and that discovering of transcendent capability should be an integral part of the educational, missionary and evangelistic process. Further we will pay attention to discovering transcendent abilities and their integration into educational evangelistic process in teaching adults and especially selected group – adults with above-average intelligence.

3. Religious Education and Pastoral Care

3.1 Disciplines of Practical Theology

As it was mentioned in Chapter 1 religious education is closely connected with other theological disciplines, especially from the field of practical theology. Here we bring a brief introduction into mentioned disciplines.

3.1.1 Religious Education

Religious education includes religious education as well as teaching religion. Together with pastoral care and social work it is a part of missionary role of the ecclesia (Liguš a kol., 2005, p. 8).

Although various form of religious education has been known since period of the Old Testament, the question if religious education (especially in families) has a place in 21th century has arisen. The answer brings Muchová that says: *“Religion as reality that us immediately touches, is a part of our life process, is a central building block of our interpretational model and thus of our identity.”* She further develops the following ideas (1994, p.45):

- ❖ A man needs teaching and education to develop his personality (p. 46).
- ❖ A man has ability to transcend himself, which can be understood as a part of his personality (p. 46).¹⁹
- ❖ Religion is protected by the law (p. 48).

Muchová in her book from which was quoted above is aimed at religious education of children. Our interest is aimed at religious education of adults. Because of this problem represents the core of our research. It will be analysed in detail in next paragraphs.

3.1.2 Pastoral Care

Pastoral care in sense to worry about other people has been known since the period of the Old²⁰ and New Testament.²¹ The image of Jesus Christ as a “Good Shepherd” in the New Testament is well known.²² The ethymology of the term “pastoral care” came from Greek – word *poimen* = *shepherd*. From Latin has been known term *cura animarum* = *care about soul*. (Butta, 2017, p. 7).

We can see that “care” was not known only as physical care, but also as care about spiritual life of people.

Butta brings the following division of pastoral care:

- ❖ By the subject of the care:
 - Care about the whole parish²³

¹⁹ Forms of these abilities are described in the paragraph 2.2.

²⁰ Křivohlavý (2000, p. 8 – 9)

²¹ Butta (2017, p. 7) quotes apostle Paul (2K 11,28) that express worries about “all ecclesias“.

²² For example: John 10,11 or John 10,14.

²³ In Latin: *Cura animarum generalis*

- Care about individual members of the parish²⁴
- ❖ By the confession:
 - Catholic
 - Evangelic
 - Protestant
- ❖ By the content
 - Ecclesial activities that cover the whole field of ecclesial functions in the parish including worships, homiletics, education etc.
 - The narrow specialization as the spiritual care about individuals or specific groups of believers (2017, p. 9 – 11)

Pastoral care by Křivohlavý has the following specific characteristics:

- ❖ Pastoral care is related with Christian background – unlike for example hospital care.
- ❖ Pastoral employee is Christian, not atheist or religious impartial specialist as doctor or psychologist.
- ❖ Healing effect of Christian religious and Evangelion is included into healthy process.

Pastoral care tries to solve man's problems that can be merged into three groups:²⁵

- i) Man's problems with himself
- ii) Man's problems with other people
- iii) Man's problems with his faith and relationship to God (2000, p. 15)

Pastoral care uses **dialogical method** as a tool to understand of human's feelings, problems and opinions. Complex overview of possibilities of dialogical method with many examples brings Křivohlavý (1993).

3.1.3 Missiology and Evangelization

Missiology is closely connected with homiletics (par. 3.1.4) and diaconal work (par. 3.1.6). By Liguš a kol. the aim of missiology and evangelization is to bring gospel, especially God's salvation in Jesus Christ to people around the world. During missionary activities aboriginal culture in target countries should not be destroyed as it was usual earlier, but missionary work consists in incorporation of Christian religion into original cultural context. The term "inculturation" was introduced for this process²⁶ (2014, p. 32 – 33).

²⁴ In Latin: *Cura animarum specialis*

²⁵ Křivohlavý, 2000, p. 19

²⁶ Liguš a kol. (2014, p. 33)

Moran describes various possibilities of evangelization. She shows how to evangelize in the workplace, during friendly visits or in family. She points the problem with evangelization in the closest surrounding, even in own family: “*Own family could be during the evangelization the most difficult, the most exacting environment for the evidence about Christ.*” (p. 20), (2015, p. 18 – 27).

The theme of missiology and evangelization is also connected with the theme of our research; first both of themes need communication and dialogue to fulfil their mission. Second our effort to prepare design for religious education of above-average intelligent adults has also missionary character.

3.1.4 Homiletics

Homiletics represents to preach gospel (Liguš a kol., 2014, p. 15).

From the scientific point of view it is divided into three groups (Liguš a kol., 2014, p. 23 – 24):

- ❖ Fundamental – deals with the base, purpose and conditions of preach.
- ❖ Material – it is connected with the content of preaching.
- ❖ Formal – deals with procedures used for preparation of preaching.

Homiletics is connected with other theological disciplines – systematic theology, Biblical studies, exegesis and church history.²⁷ Homiletics is also connected with religious education – both disciplines work with gospel that they try to give to Christians and non Christians hearers. This process is a part of preparation for the rite of baptism or confirmation and it is included into religious education as well (Liguš a kol., 2014, p. 30).

3.1.5 Ecclesiology

Definition of ecclesiology by the New World Encyclopedia: “***Ecclesiology***, in Christian theology, is the study of doctrine pertaining to the Church itself as a community or organic entity, and of how the Church understands itself—that is, its role in salvation, its origin, its relationship to the historical Christ, its discipline, its destiny, and its leadership. Ecclesiology is, therefore, the study of the church as a thing in itself, and of the church's self-understanding of its mission and role.”²⁸

Ecclesiology has a fundamental meaning in the mutual dialog amongst ecclesiae of various confessions. An example of possibilities of such dialog between catholic and Lutheran ecclesia is described in the article Žák, Žáková (2017, p. 43 – 70).

For the purpose of our research ecclesiology could be useful to help to explain basis of ecclesia as institution and differences amongst various confessions. Attitudes of modern person, especially with above-average intelligence to ecclesiae are often complicated or openly negative (this phenomenon will be more described in Chapter 5). And thus

27 For more information see Liguš a kol. (2014, p. 25 – 27).

28 New World Encyclopedia(R) [online]. [cit. 2023-12-12]. Dostupné z: <https://www.newworldencyclopedia.org/entry/Ecclesiology>

knowledge of ecclesiology and dialogue amongst confessions could make this situation better.

3.1.6 Diaconia

Definition of diaconia is not unequivocal, many definitions exist. Šimr mentions thirteen definitions of the term “Diaconia”. Each individual formulation depends on its author that can be ecclesiastical or arbitrary confession, institution as a benevolent organisation, theologians (2018, p. 11).

Definition by Salajka is subservience deputed to ecclesia, serves to life and organizes social work (charity). Practically diaconal work represents services that help needy people. There are numerous diaconal organisations that have international²⁹ or national³⁰ character. Individual diaconal organisations are founded by individual churches and can differ by the confession of the founder³¹ (2000, p. 20).

3.1.7 Liturgics

By Liguš a kol. liturgics is science about worship that includes:

- ❖ Liturgy itself
- ❖ Singing
- ❖ Reading Gospel
- ❖ Preaching
- ❖ Eucharist

“Worship is always connected with specific symbolic acts that visibly proclaim certain God’s acts of salvation in Jesus Christ.” (p. 29), (2014, p. 29 – 30).

Knowledge of liturgics belongs to religious education and it could be a useful tool to explain function of the sacral ritual in religion to people that we want to religiously educate.

3.2 Methodology in Religious Education

In Liguš we can find the following overview of methods³² that are used in religious education (2005, pages below).

- ❖ Theology – systematic-theological basis of the educational process (p. 99)
- ❖ Pedagogy – methods (p. 102 – 104)

²⁹ ProDiaconiaChristi [online]. [cit. 2023-12-12]. Dostupné z: <http://diaconia-idc.org/about-us/regions/>

³⁰ DIACONIA [online]. [cit. 2023-12-12]. Dostupné z: <https://www.diaconia.org>

³¹ Diaconia of the Czech Evangelical Church: Diakonie Českobratrské církve evangelické [online]. [cit. 2023-12-12]. Dostupné z: <https://www.diakonie.cz>

³² There is only a brief overview of the methods. Detailed descriptions can be found in literature Liguš, 2013.

- Phenomenological
- Didactical
- Hermeneutical
- Empirical

- ❖ Sociology (p. 100 – 101)
 - Social research
 - Sociogram – sociometry

- ❖ Teaching methods (p. 105 – 106)
 - Memorization
 - Empathy
 - Practise

- ❖ Catechist methodology – methods (p. 106 – 116)
 - Inductive
 - Analytic
 - Deductive
 - Synthetic
 - Genetic
 - Dogmatic
 - Story telling
 - Dialogic
 - Repetition
 - Demonstrational
 - Other methods

3.3 Special Tasks in Religious Education of Adults

Historically, in the primordial Christian era adult people were religiously educated before their baptism. Later religious education was aimed usually at children. Almost two thousand years most of born children were baptised and religious education has started immediately after the child could be able to understand spoken speech. After the French Revolution in 1789 the secularization process in Europe had started and it has been continued to nowadays. According to this phenomenon the number of adults who had not been baptised permanently increased. Some of them later, during their maturity decided to join any church. And the task of education adult people in religion has appeared.

McKenzie, Harton distinguish the following problems that arise in religious education of adults:

- ❖ **Sources:** Education based on theological sources (Bible or ecclesiastical documents). Adults' education is connected with biblical and liturgical sciences and often is controlled by theology departments. Educational programs are lead by staff of theological faculties. The problem is that these specialists are not usually educated in pedagogy for adults; they do not understand special needs of this group of students. For that reason it is necessary to use the suitable way of

incorporation of theological sciences into adults' education regarding special needs of such kind of education (1984, p.3).

- ❖ **Preparation for teaching:** Education that prepares adults for teaching. The problem arises that only professional knowledge of the taught subject is demanded; no pedagogical abilities, no knowledge of psychology and other soft skills (1984, p.4).
- ❖ **Theology and religion:** The other problem is that educators try to make theologians or religionists from all adult students. By other words the education is too complex, too specialized, at too high professional level (1984, p.5).
- ❖ **Mundane concerns:** Usually religious education is aimed at themes that are explicitly sacred; for example reading the Bible. Themes useful for common life according to religious belief and religious doctrine are missing in religious education of adults (1984, p.6).
- ❖ **Religious development:** Usually it does not considered that personal religious development should be integrated into religious education of adults, because complex development including spirituality is desirable (1984, p.7).
- ❖ **Determination of educational needs and interests:** Educational programs are often designed for purposes of regional churches, for practical needs of specific bishopric or parish (1984, p.8).
- ❖ **Formation or critical inquiry?** Teaching is often leads authoritatively, there is no place to express doubts or pose questions. This can disempower that was told during educational process, because adults in the 21th century are used to take information through sieve of critical thinking. They do not want to be “defined by others” (1984, p.9).
- ❖ **Knowledge versus learning:** Importance of knowledge is pointed too much. This can cause that lectured content in educational courses does not correspond with life experience of adult students. This fact also can disempower the influence of religious education (1984, p. 10 – 11).
- ❖ **Empirical research:** In religious education it should be combined knowledge derived from basic and applied research. It is useful for education in regional churches. From the other side; educators in parishes often are not adequately theoretically prepared for religious education (1984, p. 12).

Čapek in his Diploma thesis that deals with religious education of adults detailed describes psychological analysis of an individual person. We can give a brief overview of main features that should be taken into account in adults' education (2008, p. 9 – 17):

- ❖ **Temperament** – implicates reaction of an individual person.
- ❖ **Character** – relates with a personal morality, determines a human behaviour to other people.

- ❖ **Abilities** – features that enable to learn special activities (verbal, numerical, spatial, memory, social, artistic, sportive and others). Because of this work is aimed at possibilities of religious education of people with above-average intelligence, we can remember above-average intelligence as a special ability.
- ❖ **Motivation** – feature that conditions activity and helps to reach personal aims (with abilities mentioned above).

Further Čapek brings an overview of phases of the human's life by Říčan, changes of man's roles in family and society, development of his professional career, discovery of new friends and hobbies, changes of intellectual and physiological capabilities (2008, p. 17 – 18).

Říčan describes in detail changes of individual human's features and abilities³³.

All these factors have influence on education of adults and should be taken into account in religious educational process of these groups of students (2006).

Čapek also underlines importance of regional religious communities, in which a man can find not only kindred spirits, but also responses to questions that arise during his life and help with solving his problems (2008, p. 40).

If we are interested in religiosity and transcendent abilities of people with above-average intelligence, we should solve the question how and in which extent these changes we can find in this special group. Tests for measuring of intelligence are the same for all groups of adults, but corrective coefficient for people over thirty years is used. (More information about measuring intelligence is in Chapter 4).

In this chapter we also should remember that a man has different motivations and aims in various periods of his life as it mentioned for example in Říčan (2004, p. 69 – 383).

3.4. Summarization of the Chapter

This chapter briefly describes methods of practical theology and their contribution to adult's education. Especially we pay attention to religious education, pastoral care and missiology, because these disciplines are closely connected with the interest of our research – possibilities of religious education of adult people, especially adults with above-average intelligence.³⁴ One paragraph is devoted to the specific task – religious education of adults. Knowledge mentioned in this chapter will be further used in the practical part of the work.

³³ For example he shows the curve of sheepishness development, p. 39.

³⁴ Phenomenon of high intelligence and intelligence measuring is described in Chapter 4.

4. Above-average Intelligence

4.1 IQ and Its Measuring

The abbreviation “IQ” means “Intelligence quotient”. This term was included into psychology by the psychologist **William Stern** in 1912. It relates with the German word *Intelligenzquotient*.

Mensa International (more about Mensa can be found in the next chapter) brings on its page the following definition of IQ: “*IQ is a type of standard score that indicates how far above, or how far below, his/her peer group an individual stands in mental ability. The peer group score is an IQ of 100; this is obtained by applying the same test to huge numbers of people from all socio-economic strata of society, and taking the average.*”³⁵

And further from the paragraph about history of measuring IQ: „*IQ was represented as a ratio of mental age to chronological age x 100. So, if an individual of 10 years of age had a mental age of 10, their IQ would be 100. However, if their mental age was greater than their chronological age, (e.g., 12 rather than 10), their IQ would be 120. Similarly, if their mental age was lower than their chronological age, their IQ would be lower than 100.*”³⁶

4.2 History of Measuring Intelligence

The previous paragraph brought classical definition of intelligence and its measuring that was used for U.S. army. Various scientists developed their own attitudes to the term and measuring of intelligence and IQ. A brief overview of their contributions is below.

Sir Francis Galton³⁷ (1822 – 1911) was the first scientist that designed a first intelligence test in 1884. The measuring was based on the reaction times to different stimuli.

James McKeen Cattell³⁸ (1860 – 1944) was the first professor of psychology in the U.S.A. He developed also used human reaction time for measuring intelligence. He designed a battery of ten tests that he used for testing of a group of students. He used the term “mental tests” for the first time. These tests included measurement of sensation and used weights to determine:

- ❖ Just-noticeable differences
- ❖ Reaction time
- ❖ Human memory span
- ❖ Rate of movement

Cattell used his tests for measuring intelligence, but later these tests were refused and replaced by more suitable and exact tests.

35 Source: Mensa International [online]. [cit. 2023-12-12]. Dostupné z: <https://www.mensa.org/iq/what-iq>

36 Source: Mensa International [online]. [cit. 2023-12-12]. Dostupné z: <https://www.mensa.org/iq/what-iq>

37 Francis Galton - Wikipedia [online]. [cit. 2023-12-12]. Dostupné z:

https://cs.wikipedia.org/wiki/Francis_Galton

38 James McKeen Cattell - Wikipedia [online]. [cit. 2023-12-12]. Dostupné z:

https://en.wikipedia.org/wiki/James_McKeen_Cattell

Alfred Binet³⁹ (1857 – 1911) was a French psychologist. He designed a first practical IQ test, known as Binet-Simon test. His research of intelligence was motivated by need to distinguish children with learning disabilities for those special classrooms were created.

In 1905 the Binet-Simon⁴⁰ test was introduced. It was designed for children from three to thirteen years. The test contains thirty tasks of increasing difficulty. The content of the test was combined from logical, verbal and numerical tasks. The mental age was used⁴¹. Disadvantages of these tests were the following:

- ❖ Authors did not take into account that the intellectual development progressed at variable rates.
- ❖ The influence of environment to the intellectual development of children was stressed.
- ❖ The fact that intelligence not based only on genetics was not taken into account.
- ❖ Tests give relevant results only in the case if measured children came from the comparable family and social backgrounds.
- ❖ Tests were designed for the special purpose of children of certain age range; not suitable for testing adults.

William Stern⁴² (1871 – 1938) was a German psychologist and philosopher. He used the term “IQ = Intelligence Quotient” for the first time. He was a founder of child’s and adolescent psychology. He changed the definition of the formula of intelligence that was based on comparison of mental and chronological age. His formula was based on dividing the mental age by the chronological age to obtain a single ratio. However, he believed that intelligence is too complex to be measured by the only simply test, because there are many variables that can influenced the result.

Lewis Terman (1877 – 1956) was an American psychologist and eugenicist. He published revision of the Binet-Simon test⁴³ for purpose to distinguish mentally retarded children. He adopted Stern’s idea to obtain “Intelligence quotient” (IQ) as a ratio of mental age to chronological age multiplied by 100. This test was spread and it is still used for measuring intelligence of children and adults, too. The first use of this intelligence test on a mass scale was realized during the World War I.⁴⁴

Terman had been interested especially in research of gifted (genial) children and he published the *Genetic Studies of Genius*⁴⁵.

39 Alfred Binet - Wikipedia [online]. [cit. 2023-12-12]. Dostupné z: https://cs.wikipedia.org/wiki/Alfred_Binet

40 Theodore Simon was a Binet’s student.

41 The mental age takes a certain level of abilities matching to the specific age. Deviations represent higher or lower intelligence that is average for the certain age.

42 William Stern (psychologist) - Wikipedia [online]. [cit. 2023-12-12]. Dostupné z: [https://en.wikipedia.org/wiki/William_Stern_\(psychologist\)](https://en.wikipedia.org/wiki/William_Stern_(psychologist))

43 TERMAN, Lewis Madison. The Stanford revision and extension of the Binet-Simon scale for measuring intelligence [online]. [cit. 2023-12-12]. Dostupné z: <https://archive.org/details/stanfordrevision00term/page/4/mode/2up>

44 1.7 milions soldiers of the U. S. army were tested to categorize army recruits.

45 Genetic Studies of Genius - Wikipedia [online]. [cit. 2023-12-12]. Dostupné z: https://en.wikipedia.org/wiki/Genetic_Studies_of_Genius

David Wechsler (1896 – 1981) was a Romanian-American psychologist that developed *Wechsler Adult Intelligence Scale (WAIS)*⁴⁶, *Wechsler Intelligence Scale for Children (WISC)*⁴⁷ and *Wechsler Preschool and Primary Scale of Intelligence (WPPSI)*⁴⁸.

Wechsler's tests were different from the older used test; they brought the following novelties:

They took into account also non-intellective factors.

The “quotient” obtained as a ratio of mental and chronological age was removed.

An arbitrary value of 100 was assigned to the mean intelligence, and for each **standard deviation** above or below the mean 15 points were added or subtracted.

The Wechsler's concept of determination of “IQ” used features of the normal distribution⁴⁹. The normal distribution of human intelligence we can see in the Figure 1.

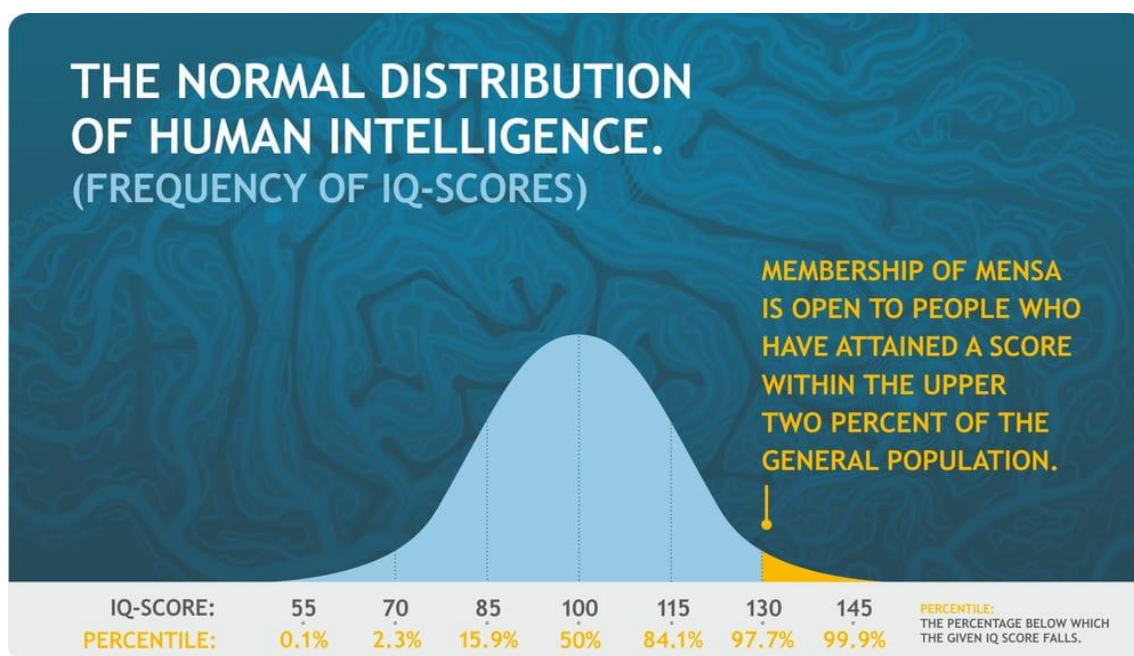


Fig. 1 – The Normal Distribution of Human Intelligence⁵⁰

Nowadays IQ tests are understood as “an indication of how well one performs on mental tests, compared to others”⁵¹. Discussions if IQ is the most important indicator of

46 Wechsler Adult Intelligence Scale - Wikipedia [online]. [cit. 2023-12-12]. Dostupné z: https://en.wikipedia.org/wiki/Wechsler_Adult_Intelligence_Scale

47 Wechsler Intelligence Scale for Children - Wikipedia [online]. [cit. 2023-12-12]. Dostupné z: https://en.wikipedia.org/wiki/Wechsler_Intelligence_Scale_for_Children

48 Wechsler Preschool and Primary Scale of Intelligence - Wikipedia [online]. [cit. 2023-12-12]. Dostupné z: https://en.wikipedia.org/wiki/Wechsler_Preschool_and_Primary_Scale_of_Intelligence

49 Normal distribution - Wikipedia [online]. [cit. 2023-12-12]. Dostupné z: https://en.wikipedia.org/wiki/Normal_distribution

50 Source: Mensa International [online]. [cit. 2023-12-12]. Dostupné z: <https://www.mensa.org/iq/what-iq>

51 Mensa International [online]. [cit. 2023-12-12]. Dostupné z: <https://www.mensa.org/iq/what-iq>

individuals' personal quality occurred. The new term "Emotional intelligence" (EI)⁵² has started to use. However, the "IQ" is phenomenon that is largely spread, intelligence tests are often used for the purpose of entrance process to the university or some personal agencies use them to check applicants for jobs. Last but not least high IQ represents a certain status and many owners of the certificates confirming that their IQ is above-average are very proud of this gift.

4.3. What is Mensa

4.3.1 Generally about Mensa

Mensa is an international organization that was founded in Oxford in 1946 as an association of people that reached score in approved IQ test in the upper two percents of the population. Also the term "percentile"⁵³ is used. Minimal percentile for entrance into Mensa is 98⁵⁴.

The term "Mensa" means "table" in Latin and it was chosen to emphasize the absolute equality of Mensa members, regardless nationality, race, religion, political opinions, age, sex, background, education or social status. Mensa is non political and non religious organization. Worldwide Mensa has approximately 145,000 members in 90 countries. Umbrella organization is Mensa International^{55,56} that resides in England and it is a different organization than national British Mensa.

The aim of Mensa founders was to join people with above-average intelligence, because it was already known that these people have often problems in communication with "normal" people with ordinary intelligence, they can feel lonely and misunderstood. That may cause problems with their socialization. And for that reason their intellectual potential cannot be used.

Another problem is education of children and people with high intelligence. In Kolářová is described the problem of education of adults with above-average intelligence in detail. The author led qualitative research in the field of further education of highly intelligent people using concept of the interview. She realized interviews with members of the Czech Mensa in which she posed questions aimed at their preferences for content, forms and methods of the further education (2021).

52 Emotional intelligence - Wikipedia [online]. [cit. 2023-12-12]. Dostupné z: https://en.wikipedia.org/wiki/Emotional_intelligence

53 Percentile - Wikipedia [online]. [cit. 2023-12-12]. Dostupné z: <https://en.wikipedia.org/wiki/Percentile>

54 For example percentil of the author of this thesis is 99, which means that 99% of population have at the most the same value of the IQ.

55 Mensa International [online]. [cit. 2023-12-12]. Dostupné z: <https://www.mensa.org/mensa/about-us>

56 Mensa International - Wikipedia [online]. [cit. 2023-12-12]. Dostupné z: https://en.wikipedia.org/wiki/Mensa_International

4.3.2 Czech Mensa, Its History and Differences from Other Mensa Organizations

Czech Mensa that recently changed its official name from Mensa of the Czech Republic to Mensa Czech⁵⁷ was founded in March 1990. The first attempt to establish Mensa in the Czechoslovak Republic was taken by psychologist Hana Drábková already in 1968. Unfortunately political situation in our country did not enable activities leading to establish an “elitist” organization. Although Dr. Drábková had contacts to members of Mensa International, first testing of IQ was realized only in 1988. Although approximately one thousand people took the official IQ test and some of them reached score sufficient for entrance into Mensa, foundation of Mensa was not possible yet. After Velvet revolution in 1989 political situation turned better and the effort of Dr. Drábková and her colleagues was successful.

Nowadays Czech Mensa associated 6,000 members including 1,500 children in the child Mensa.⁵⁸ Activities of the Czech Mensa members are similar to activities in other national Mensa; there are groups connecting people with the same hobbies as culture, sport, study of languages, solving of social problems etc.

The next chapter will bring information about their motivations to be Mensa members, their social attitudes, opinions and spiritual life that was obtained using a concept of the interview.

The other particularity of the Czech national Mensa that is important for our research is related to earlier ideological situation in our country. The Marxism-leninism materialistic doctrine was embedded even in the Czech Constitution and it was a part of the school educational system. Since a few generations of the Czech people were educated on the basis of materialistic doctrine and all attempts to open their minds to non rational things were suppressed, the most Czech population is still distrustful of all that cannot be proved by scientific methods.⁵⁹ It is especially important for Mensa members to keep from any “irrational” and “unscientific” things. For that reason the author of this research concerned about their willingness to discuss about such questions as their transcendent experiences.⁶⁰

4.4 Summarization of the Chapter

This chapter brought an introduction into the terminology and measuring intelligence, especial we paid attention to above-average intelligence. Although the phenomenon of high intelligence was discovered in the 19th century, it is still taken into account for various purposes. There are 2% people with above-average intelligence around the world and it represents 160 million people. This intellectual potential could be used to make our world a better place for life. Establishing of organisation Mensa was a first attempt to concentrate this intellectual potential in the group of people that can understand to each other and could collaborate on projects aimed at saving our planet.

⁵⁷ Mensa Česko [online]. [cit. 2023-12-12]. Dostupné z: <https://mensa.cz>

⁵⁸ Members of the child Mensa have to be tested for entrance to the adult Mensa if they reach maturity.

⁵⁹ Generally, there are also other reasons to refuse religion in the Czech population that relate with the nationally-historical development, but it is not a part of our research, because it is a countrywide problem and we are aimed at the special group of Mensa members.

⁶⁰ More about this phenomenon is in the paragraph 5.3.

In this work we try to discover transcendent abilities of adult above-average intelligent people for the purpose of religious education of this group. The combination of high intellectual and transcendent abilities would be a solid base for improving the saving nature and the possibility that the Earth will be a save place for life of happy people. Since this potential is only half uncovered and spiritual potential rests hidden, there is the reason to pursue this research theme.

5. Practical Realization of the Proposed Research

5.1 Data Collecting

The aim of the research is to design a suitable attitude to religious education of adults with above-average intelligence.

Research problems:

- ❑ Known literature does not bring information how to lead dialogues about belief and transcendent questions with above-average intelligent people.
- ❑ How to start a dialogue and which target aim at.
- ❑ Catechists, pastoral workers and priests have no information about the way of their thinking and subjects of communication.
- ❑ Quotations by scientists-Christians were chosen as a medium for opening the dialogue.

For this purpose it was used a concept of the interview. Practically eleven interviews with members of the Czech Mensa were realized. It was not easy to meet Mensa members face to face. For that reason most interviews were realized online via tool Google Meet. The big advantage was time and place flexibility, thus respondents could be from arbitrary place around the world and anyone did not need to travel. On the contrary a big disadvantage was the need of good Internet connection. In some cases it was happened that the connection was interrupted or the image transmission was not available⁶¹. In a few cases, especially if the respondent spoke in a low, the sound record was of a bad quality and sometimes was difficult to understand.

However, regardless some difficulties a solid package of research data was obtained. Further the design of interviews is described and we will show a statistical overview of the obtained data as well.

Design of the Interview

Interviews had the following structure:

- i. Finding of demographic data (see Table 1) and motivation to be tested and to come into Mensa.
- ii. The choice one of five given quotations by the respondent.⁶²
- iii. Discussion over the chosen quotation – asking for the motivation to choose the specific quotation, stimulation to try express the same idea by his /her own words. Respondent was not pressed to answer exactly, but had sufficient scope for expression his/ her opinions on the given theme.
- iv. Discussion over the theme of transcendent experiences, invisible things that cannot be recognize by common senses, formation of the universe, genesis of

⁶¹ It was not a big problem, because only sound records of interviews were needed.

⁶² Respondent did not know an author of the quotation.

life, reasons for occurrences in human's life, personal beliefs. **Respondent was not asked directly for his religiosity or faith in God.** This theme was opened only in the case if respondent started to talk about it.

- v. Respondent was asked for his guess about the author⁶³ of the quotation. After revelation of the author the discussion about his profession and activities was led. The question about connection of religious and profane activities was asked.
- vi. Respondent was stimulated to reflect and give an idea how would be possible to discover transcendent and spiritual abilities of a man. How to teach to use not only intellect, how to develop transcendent and spiritual abilities, especially in the case of adults that are bounded by their social status, field of activity, colleagues and friends, and particularly learned way of thinking. Special case of people with above-average intelligence was discussed, because these people are often proud of their intellectual abilities and are not willing to admit that something non recognizable by the intellect could exist.
- vii. The end of the interview was ended by the question about respondent's feelings during the interview, he/ she was asked if the interview was useful for him/ her.

Research questions were the following:

- 1) Motivation to undergo test of intelligence⁶⁴
- 2) Discussion over the quotation
- 3) Own transcendent experience including general discussion about invisible things
- 4) Discussion over the author of the quotation including question about relationship between science and thing that cannot be describe by scientific methods, relationship between science and belief
- 5) Recommendation to reveal transcendent abilities – how to teach looking for spiritual and transcendent abilities in own mind and heart

Respondents were chosen by the following criterions:

- ❖ Membership in Mensa – basic criterion
- ❖ Variability in education, occupation, location (domicile)
- ❖ Female and male respondents
- ❖ Variability in age

Item	Total number	Percentage
Realized interviews	11	100 [%]
Female respondents	7	63,6

⁶³ Authors that are chosen were occupied with both natural or social sciences and theology or religion.

⁶⁴ For coding see Table 3.

Male respondents	4	36,4
<i>Education:</i> PhD.	2	18,2
MGR	5	45,5
BC	3	27,3
High school	1	9,1
<i>Location:</i> City	8	72,3
Middle town	2	18,2
Small town	1	9,1
<i>Occupation:</i> Employee	4	36,4
Trader	4	36,4
Student	2	18,2
Other	1	9,1
<i>Age:</i> 20 – 30 years	1	9,1
30 – 40	2	18,2
40 – 50	4	36,4
50 – 60	4	36,4

Table 1 – Demographic data

Item	Total number	Percentage [%]
Realized interviews	11	100
Personally	2 + 1 ⁶⁵	27,3
On line	8	72,3
Including image	10	90,9
Only sound available	1	9,1
Comprehensibility:		
Very good	5	45,5
Sufficient	4	36,4
Insufficient (some passages could not be used)	1	9,1
Length⁶⁶:		
(20 – 27) min	1	9,1
(30 ± 3) min	6	54,5
(33 – 40) min	1	9,1
over 40 min	3	27,3

Table 2 – Technical conditions during interview

Item	Total number	Percentage [%]
Realized interviews	11	100
Duration of the membership in Mensa		
Less than 5 years	2	18,2
5 – 10 years	3	27,3

⁶⁵ One interview was led by the author of the research with herself.

⁶⁶ Length of an interview was influenced by technical conditions and other circumstances. The average length of talking was thirty minutes.

More than 10 years	6	54,5
Motivation for testing ⁶⁷		
Effort for self-knowledge ⁶⁸	3	27,3
Prestige	2	18,2
Invitation by colleagues or friends	2	18,2
Mensa activities	3	27,3
Effort to increase self-confidence	1	9,1
Others	7 ⁶⁹	63,6
Own activities in Mensa		
YES	8	72,3
NO	3	27,3

Table 3 – Membership in Mensa

Quotation	Number of choices	Percentage [%]
Q1	2	18,2
Q2	2	18,2
Q3	3	27,3
Q4	3	27,3
Q5	1	9,1

Table 4 – Choice of the quotation

Respondent	Sex	Age	Education	Occupation	Location	Mensa member
R1	M	40	BC	Economist	Middle town	8
R2	F	23	BC	Student	Small town	1
R3	F	33	MGR	Psychologist	City	8
R4	M	49	MGR	Economist, Lawyer	City	More than 25
R5	F	60	High school	Trader	City	More than 30
R6	F	53	PhD	Official	City	1
R7	M	44	PhD	Trader	City	20
R8	F	32	BC	Journalist, student	City	12

⁶⁷ Number of motivation does not match to number of interviews, because respondents often specify more kinds of motivations.

⁶⁸ Effort for self-knowledge is a widely spread phenomenon in the Czech Mensa. There are Special Interest Groups (SIGs) that associated members with the same hobbies. The biggest number of members has SIG named „Self-development“ and activities as lectures, workshops etc. with this content are the most visited.

⁶⁹ Usual reasons were connected with the university study. More will be described in Chapter 6.

R9	F	55	MGR	Trader	City	28
R10	F	52	MGR	Doctor	Middle town	26
R11	M	49	MGR	Economist	City	8

Table 5 – Respondents and their demographic characteristic

Respondent	Sex	Age	Education	Occupation	Location	Mensa member
R1	M	40	BC	Economist	Middle town	8
R2	F	23	BC	Student	Small town	1
R3	F	33	MGR	Psychologist	City	8
R4	M	49	MGR	Economist, Lawyer	City	More than 25
R5	F	60	High school	Trader in psychoanalysis	City	More than 30
R6	F	53	PhD	Official, biologist	City	1
R7	M	44	PhD	Economist, trader	City	20
R8	F	32	BC	Student, journalist	City	12
R9	F	55	MGR	Technician, trader	City	28
R10	F	52	MGR	Doctor, trader	Middle town	26
R11	M	49	MGR	Economist	City	8

Table 6 – Respondents clustered into groups by demographic characteristics

5.2 Methods for Data Processing and Analysis

There are various attitudes to process data obtained from realized interviews. The basic division of methods in empirical research is the following⁷⁰:

- 6) **Quantitative** – processing of the empirical data is based on numerical values that are evaluated by methods of mathematical statistics, computer methods can be used. The advantage is unequivocal result that can be expressed by numbers. Results can be tabularized and imaged in graphs. Such results are unbiased, independent on the human factor. From the other frame of reference the lack of human contribution can cause “the cold attitude” without human contributions as empathy, deep analysis and understanding of the investigated phenomenon including relationships in the investigated group. This is a main disadvantage of the quantitative research.
- ❖ **Qualitative** – evaluation of the empirical data is based on the verbal description. It enables much broader view on the obtained data including wide spectrum of possible conclusions depending on an individual person of evaluator. Because of

⁷⁰ Detailed description of the research methods we can found in Literature as Gavora (2008) or Hendl (1997).

this method includes the human factor, results are closer to individual persons in the investigated group. This attitude is suitable if we want to understand deeply internal relationships in the community or personal motivations of individual members of the investigated group. The advantage is possibility to use human features as empathy, observational and cognitive abilities that computer cannot be able. From the other point of view it is as well the disadvantage, because the evaluation is depended on an individual evaluator. The output of the qualitative research is a **new theory or hypothesis**.⁷¹

We distinguish the following types of the qualitative research by the research design⁷²:

- ❖ Ethnography
- ❖ Biography
- ❖ Grounded theory
- ❖ Casual study
- ❖ Action research
- ❖ Evaluation theory
- ❖ Own ad hoc theory

The choice of the evaluation method depends on the aim of the research. *Quantitative evaluation* is suitable in the case if we want to obtain results that can be generalized on a certain group; for example students of the grammar school⁷³. *Qualitative method* is better for a specific group – in our case it is a group of people with above-average intelligence. Our research is further restricted to a group from the organization Mensa in the Czech Republic. Although we can generalize results on all people⁷⁴ with above-average intelligence, we are still limited by that this group is strictly limited by the number of above-average intelligent people in the population and cannot be extended in any case.

For the reasons mentioned above the qualitative method was chosen and especially we used the *grounded theory*.

Grounded theory by Šed'ová in Švaříček, Šed'ová a kol. has been widely spread in social sciences since the sixtieth of the 20th century. The aim of establishing this method was an effort to encourage students and young researchers in social sciences to create new theories.⁷⁵ “*Actual the grounded theory represents a package of systematic inductive procedures aimed to put a new theory.*”⁷⁶ This theory is closely related with the investigated phenomena. By Šed'ová in Švaříček, Šed'ová a kol. “*It is obvious that the term ‘grounded theory’ refers both to the defined methodological procedure and its product, thus to resulting theory.*”⁷⁷

⁷¹ Švaříček, Šed'ová a kol. (2007, p. 24) by Smékal (1983, p.56)

⁷² By Švaříček, Šed'ová a kol. (2007, p. 84)

⁷³ See Gavora (2008, p.35).

⁷⁴ We mentioned special conditions for existence of Mensa in the Czech Republic in the paragraph 4.3.2.

⁷⁵ More about founders of the grounded method is in Švaříček, Šed'ová a kol. (2007, p. 84).

⁷⁶ Šed'ová in Švaříček, Šed'ová a kol. (2007, p. 84)

⁷⁷ Švaříček, Šed'ová a kol. (2007, p. 84)

Later discoverers of the grounded theory further developed more detailed distinction of variations of this theory by the kind of coding.⁷⁸

Basic principles of the grounded theory by Šed'ová in Švaříček, Šed'ová a kol. (2007, p. 86 – 87):

- i. The aim is to generate a new theory that is deduced from the research data.
- ii. Creation a new, more abstract theory that consists of the two steps:
 - a. To establish new variables based on the obtained data.
 - b. To deduce a new theory based on relationships amongst these variables.
- iii. The bases of the new theory are social processes and their dynamic changes.
- iv. Literature is used by the different way than is usual in scientific research; authors of the new theory searched for examples of similar research *after* their own research. It can be told that they do not search for inspiration in other authors, but they want to confirm their results.
- v. Grounded theory uses analytical tools for data processing to reach harmonization between theory and observation, validity, generalizability, reproducibility, accuracy, criticality and verifiability.
- vi. Grounded theory procedures are based on the principle **constant comparison**. It represents the following procedure:
 - a. Extracts of the data are compared to each other.
 - b. Extracts of the data are compared with superordinate concepts.
 - c. Superordinate concepts are compared to each other.
 - d. The aim of the described procedure is to discover:
 - i. Common basis of the phenomena groups.
 - ii. Distinctions of the individual groups.

Procedures of the ground theory by Šed'ová in Švaříček, Šed'ová a kol. (2007, p. 87 – 93) are the following:

- ❖ **Data collecting** – the characteristic feature of the grounded method is that data collecting and data analysis are not strictly separated phases of the research. Collecting continues until data has been fed. (New information does not occur).
- ❖ **Coding** – represents the core of the grounded theory. It is composed of two elements named **indicators** and **concepts**. The first term data fragments – pieces of interviews, observed behaviour of respondents etc. The second are codes or names belonging to individual indicators. The distinction between *indicators* and *concept* consist in that **indicator represents the content of the data** and **concept is interpretation of the researcher**. Coding is an analytical tool that divides research data into

⁷⁸ For details see Švaříček, Šed'ová a kol. (2007, p. 85).

fragments – indicators that are further classified and assigned to the given concepts. The group of concepts represents **variable**.⁷⁹ The practical use of coding will be shown in Chapter 5.3.

❖ **Design** – proposition of the new theory that connects variables into relationships. **New theory is arising during the process of coding** by *meno-writing*. That means recording of analytical ideas and preliminary hypothesis. “*This process is considered to be a key technique of the grounded theory, because it leads the researcher to data and codes analysis already in early stages of the research process*”⁸⁰. To design a new theory is used the battery of notes made during the analytical process. The most important act is to find the *central category*⁸¹. This central category has the following features:

- It is well fed – included enough codes that included numerous indicators.
- It is able to encompass other categories.
- It is enough abstract to aim at the new general theory.
- Arising theory progresses if this category is processed in detail.
- There is evidence that many variations on its features and dimensions can cover.

5.3 Data Analysis; Sorting and Coding

In this chapter we will process and analysis the collected data. The structure of this process will be the following:

- I. Extraction maximum information from both numeric and verbal description
- II. Asking questions:
 - a. *What obtained information means?*
 - b. *How valid is this information?*
 - c. *How can be used in our research?*
- III. Coding and tabularizations information for other use

We will use data from Chapter 5.1 and answers from interviews that will be processed in this chapter concurrently with their processing (classification, coding and tabularization).

Circles of themes for further analysis are given by research questions (see Chapter 5.1) and demographic and statistics data obtained during interviews.

⁷⁹ Šed'ová in Švaříček, Šed'ová a kol. (2007, p. 91) shows this example: love is variable, individual kinds of love (romantic, platonic...) are concepts and these concepts are fed with data.

⁸⁰ Šed'ová in Švaříček, Šed'ová a kol., 2007, p. 92.

⁸¹ “Category” is another term for “Variable” (Šed'ová in Švaříček, Šed'ová a kol., 2007, p. 92). Further we will use this term.

Demographic data

In the previous chapter demographic and statistics data of respondents were tabularized and analysed from the point of view of the incident rate and percentage occurrence. This information gives a first glance at the structure of the investigated group. Characteristics of respondents shown in Table 5 and graphically divided via coloured cells into groups in Table 6 give the following information about typical member of the investigated group: it is a **women** with **magister** level **education**, of age **between forty and sixty** years, living in the **city**, being a Mensa member **more than twenty years**.

Answers to the questions above

- I. The woman of the middle age, living in the city, with magister level of education that are Mensa member many years was a typical respondent in our research.
- II. This result came from the specific situation and it is not fully in accordance with the situation in Mensa. We do not know exact data, but certainly it is not in accordance with reality that more than 60% Mensa members are women. There are other circumstances as willingness to take part in the research, choice of respondent by the author of this work – it can have the influence on the age and duration of membership in Mensa etc.
- III. Since we know this information about individual respondents, we can match obtained data from interview and characteristics of the actual respondent; for example if we will know that women from the age group over 40 years are more open to discuss about their transcendent experience, we can use this information to design special concept for education of this specific group. If any such connection will not be observed, we will know that we do not need to distinguish target group from this point of view. Thus information is worthful for further research.

Coding

From the point of view of demographic data we can use codes of respondents that were made in Chapter 5.1. Codes **R1, R2...R11** will be further used for mapping of data from interviews.

Choice of quotation

Since choice of quotation is numerically describable, it was processed in Chapter 5.1, see Table 4.

Answers

- I. This information represents popularity of themes of individual quotations by respondents.
- II. It is valid exact information, because respondents had to choose the only quotation.
- III. Further this data will be matched with individual respondents and used as characteristic for construction of a new theory. Because of this information is one of the most important, we also express the result graphically.

Quantitative Coding

Respondent	Q	R	Q
R1	3	R1	3
R2	2	R2	2
R3	3	R3	3
R4	4	R4	4
R5	3	R5	3
R6	4	R6	4
R7	1	R7	1
R8	1	R8	1
R9	5	R9	5
R10	4	R10	4
R11	2	R11	2

Table 7 – Choice of quotation

Membership in Mensa – motivation to undergo intelligence test and activities in Mensa

This data was processed in Chapter 5.1, see Table 3.

Answers

- I. Motivation for testing is information that is not simply numerically describable as previous. However, a certain scale for answers was used (see Table 3). This group of data shows why and by which way (active – passive) respondents are members of Mensa.
- II. This data is rather well distinguishable, even in the case of activities in Mensa binary scale is used. Of course, it is possible that respondents did not tell their actual motivations. However, such possibility exists always if human factor is present in research.

- III. Motivations and activities will be coded. Further this data will be matched with individual respondents and used as variables for construction of a new theory.

Quantitative Coding

Activities	Code
YES	1
NO	0

Table 8 – Coding of activities

Motivation	Code
Effort for self-knowledge	1
Prestige	2
Invitation by colleagues and friends or references	3
Effort to increase self-confidence	4
Mensa activities	5
Others	6

Table 9 – Coding of motivations

Respondent	Motivation	Activities
R1	1, 6 - find if IQ is sufficient for the university study	1
R2	1, 4, 5	1
R3	2, 5	1
R4	6 – try a new experience	1
R5	6 – try a new experience	1
R6	6 – from advertising	0
R7	6 - He passed test after graduated university, motivation was not specified	1
R8	6 – the IQ test was needed to study in Britain	0
R9	1, 2, 6 – find if IQ is sufficient for the university study	1
R10	3	1
R11	3, 5 curiosity	0

Table 10 – Membership in Mensa

Discussion over the chosen quotation

There are a few thematic circles that can be sorted as follow:

- ❖ Motivation to choose the certain quotation
- ❖ Why is the quotation attractive to the respondent
- ❖ Formulation the same idea by his/ her own words
- ❖ Any arbitrary ideas that the respondent associates with the quotation

Answers

- I. This theme uncovers for the first time during the interview if the respondent is able (and willing) to reflect deeply on abstract /philosophic themes and if is able (willing) to express these reflections.
- II. This data is valid if the respondent answers candidly. Since we do not know it, we have to use the obtained data that are available.
- III. For the purpose of the research that is the first attempt to open mind of members of the target group obtained data is useful. It will be tabularized, coded and used as variables for construction of a new theory.

Coding

Re spo nd ent	Motivation for the choice	Reasons for attractiveness of the chosen quotation	Free reflections	Coding of the qualitative data
R1	This quotation does not directly aim at belief, but at a man.	This quotation is less about belief than others.	There are more important things in the world than belief. There is necessary to doubt, without doubt belief is blind. It is possible to believe anything, for example some values – the most important is human’s value and equality all people. Other values in that we can believe: freedom, democracy, family...	RATIO NOT belief HUMA N orientati on DOUBT
R2	Doubt	Something that we investigated and do not understand it completely.	Infinity has been in people’s reflection since the beginning, they have still investigated it, but they cannot understand it. It can exist only as abstract term. Also “nothing” exists, it is similar. Infinity is connected with space and process that has started and is still continuing.	INTUITI ON Belief GOD orientati on DOUBT
R3	She reflects about equality of people.	She discusses that people cannot be able to consider things from different points of view. It aims at the core of humanity.	The author tries to say that equality of all people is the most important, even more important than existence of God.	RATIO Belief HUMA N orientati on
R4	He has the same attitude.	It is best way to God to leave in truth.	It is a question what “live in truth” means. Some people think that live in truth, but they harm to others. It is important to be moral.	RATIO Indiffere nt to belief HUMA N orient.
R5	The idea to love anyone as himself	The idea about equality of all people	First: to love the other ourselves – it is the key problem that many people do not love themselves. Second: there is no possibility that all people are equal, because people look different, have different talents, so it is not possible all people to be equal.	INTUITI ON Belief by a special way HUMA N or.

Table 11a - Reflection over the quotation

Respondent	Motivation for the choice	Reasons for attractiveness of the chosen quotation	Free reflections	Coding answers
R6			It is necessary to develop empathy to other people and to himself, as well. It means to be moral to ourselves, to the nature, to the space. In such a case I will live in truth and I will be on the God's way. It is better to do it knowingly. A man is always on the right way and it is better to know it.	EMOTION Belief GOD orientation on AGAINST SYS.
R7		Some people belief in God, some people belief in science	Science and belief answer different questions, science uses the certain system, but this system is not based on facts, but on belief in the system. And scientific system is too complicated and thus results can be nonsense.	RATIO NOT belief AGAINST SYSTEM
R8		Question of the way to God	A man is God's image, if we know better understand ourselves, we find the way to God.	INTUITION Belief GOD or. AGAINST SYSTEM
R9	It asks question about relationship between science and belief.	There is expressed that the author has no problem to join his interest about physics and theology. It contains freedom to do what we want, for that we talented.	People are educated that we can belief only to that can be measured and to prove empirically. People forget that our modern science had arisen from antique philosophy. It is necessary to refuse questions if science and belief match. We have no time to solve such questions. We should to do what is need.	INTUITION Belief GOD orientation AGAINST SYSTEM

Table 11b– Reflection over the quotation

Respondent	Motivation for the choice	Reasons for attractiveness of the chosen quotation	Free reflections	Coding answers
R10	She has hold during her life moral principles as basic life's value.	It is the base to hold morality in society.	It is necessary to impress moral principle on people minds.	RATIO Belief HUMAN orientation
R11	Because does not understand it, does not like it.	length, play with words	Infinity is not any number, it does not to him any sense, too simplified, conclusion is manipulative.	RATIO NOT belief

Table 11c– Reflection over the quotation

Transcendent experiences

This question supposed various different stories about transcendent and supersensible experiences.

Answers

- I. Obtained information brings a deep view into supersensible experiences of respondents and can uncover their spiritual life that is usually hidden.
- II. This data is valid if respondents are able and willing to open their minds and hearts and to present experiences that commonly do not share with anyone. In this case is bigger probability that respondents answer frankly than in the previous case, because: first there are no reasons to hide truth as in the case of motivation, which could be unbecoming to present, second if someone accepted invitation to interview about transcendent and supersensible things, he/ she is probably ready to open his/ her hidden internal world.
- III. Although some possibility that we have found out only a (small) part of an internal spiritual hidden life of respondents exists, this information is very worthful, because it is key information for our research. It will be processed and coded for the further use.

Coding

Respondent	Described experience	Believer YES - NO	Sorting and coding experience
R1	Experience during meditation, already in pubescent age. Meditation by the book. He climbed up from his body and observed himself from the top.	NO	MEDITATION OTHER PERSPECTIVE
R2	Sometimes during the prayer. God's love that is infinity. Nature that we can never fully understand. Connection with something higher, with God.	YES, a member of the church	MEDITATION
R3	She made her own rituals. For example as a child she had to go through bed of the brook four times per year. She has a psychedelic experience after use a medicinal drug.	YES, a member of the church	RITUALS
R4	Dreaming during vigil. He has the problem to discuss these experiences. He worries about misunderstanding.	Indifferent	DREAM
R5	She describes also horizontal transcendent experience. She often practises meditation and she realized some reality that helps her to solve some problems; for example: she had a conflict with a relative and during meditation she learnt that the problem is not in his attitude to her, but in his personal setup. So what he does, it is not a deliberate action.	YES, not a member of the church	MEDITATION
R6	There are things that cannot be described scientifically as for example experience with telepathy.	YES, not a member of the church	TELEPATHY

Table 12a – Transcendent experience

Respondent	Described experience	Special experience with belief / believer YES - NO	Sorting and coding experiences
R7	-	NO	NO EXPERIENCE
R8	She posed questions herself about human's essence, because she had the feeling to be put down by her surroundings. She wanted to break free from the family origin that was not so intellectual how she needed for her personal development. She finds this effort to be a transcendent experience. Dreams in that she posed herself questions about sense of life etc., but she did not obtain any answer.	YES, not a member of the church	REFLECTION DREAM
R9	No such experience. Practice of yoga helped her to concentrate to study. The only experience was that she once saw herself from other perspective. She experienced special feeling after passed 100 km run. It includes feeling of atmosphere of nature. She feels present created force in mountains.	YES, a member of the church	OTHER PERSPECTIVE FEELING IN THE NATURE
R10	There are things between sky and earth. She has experience with a man that can be able to influence things by his mind. ⁸² She has this experience: She and her husband had made a picture. Then they had sent the idea of their picture telepathically and he told them exactly what they drawn.	YES, not a member of the church	TELEPATHY
R11	He does not know, rather does not have, he does not believe to people about therapy.	He does not know to describe God / NO	NO EXPERIENCE

Table 12b – Transcendent experience

⁸² For example: to bend a fork by his mind.

Discussion over the author of the quotation and general questions about life and space and relationship between science and belief

This problematic can be divided into the following groups of answers:

- ❖ Disclosure of the author⁸³ of quotation
- ❖ Discussion over the author (presentation of the author if he was unknown for the respondent)
- ❖ General discussion over theme of the relationship between science and belief, between rational, measurable world and supersensible, transcendent things. If it is possible to connect these seemingly antithetic worlds.
- ❖ Discussion over general questions about the origin of the world and space, why things happen just by the actual way etc.

Answers

- I. The first part of the battery of questions will show what the field of interest of the respondent is, how large is his/ her knowledge of various branches and personalities. Further will be uncovered respondents' opinions to things about everyone sometimes reflect, but there is rare opportunity to tell about themes as origin of the universe.
- II. As in the previous cases validity of the data depends on that if respondents answer candidly. There is the same assumption as in the previous case that obtained data will be valid; we supposed that respondent that is willing to take part in the such kind of research, will be prepared to discuss about related questions. We suppose obtained information rather valid for the purpose of the given research.
- III. Since respondents' opinions to questions as origin of the universe and life on Earth belonging to the group of central problems of our research, every obtained information is very worthwhile and useful. Obtained data will be processed and coded for the further use.

⁸³ In the only special case the author was known before the interview, but it was not a big problem. For details see the paragraph 6.2.

Coding

Respondent	Knowledge of the author and his work; guess circumstances of author (specialization, period)	Relationship between science and belief	Origin of the life and the universe, reflections about space etc.	Sorting and coding answers
R1	Guess: philosopher (da Vinci, Socrates, Platón), anyone from antiquity He knows the author ⁸⁴ only by the name.		He reflected these questions, but he has no any idea. Rather he likes read books about this theme.	INTERESTED NO OPINION
R2	Guess: mathematician, 19 th century, she knows the author ⁸⁵ as physicist	There is a natural connection through a man, especially in natural sciences. If someone does research in biology, it occurred to him how principles in biology function.	It is interesting that the universe has an actual shape and it is infinity, as well. She believes that space is God's work. God creates world by the way of creation organisms that develop themselves.	GOD's WORK CONNECTION BETWEEN (NATURAL) SCIENCES AND BELIEF

Table 13a – Questions about science, belief, universe, life on Earth

⁸⁴ Bernard Bolzano (1781 – 1848) – for more information see the paragraph 6.2.

⁸⁵ Blaise Pascal (1623 – 1662) – for more information see the paragraph 6.2.

Respondent	Knowledge of the author and his work; guess circumstances of author	Relationship between science and belief	Origin of the life and the universe, reflections about space etc.	Sorting and coding answers
R3	Guess: Mistr Jan Hus. She knows the author ⁸⁶ as mathematician and she knows that he was a priest.	A man is a being composed from biological and spiritual components. Humanist sciences are closely connected with religion and many scientists from her branch are believers. Many things in science are incomplete. People search for contradictions that do not need exist in reality.	She reflected these questions, she believes in the highest Good that is equal to God. The aim of our existence should be to increase the good.	GOD's WORK CONNECTION BETWEEN NATURE AND BELIEF (body and spirit)
R4	Guess: does not understand He does not know the author ⁸⁷	A man does not understand how things function in reality. We cannot see deeply into principles of things. It depends on an individual man. There are preconceptions about individual professions.	There are ⁸⁸ various opinions as mutation of quantum movement, discussion about UFO.	UNCLEAR OPINION DEPENDING ON AN INDIVIDUAL

Table 13b – Questions about science, belief, universe, life on Earth

⁸⁶ Bernard Bolzano (1781 – 1848) – for more information see the paragraph 6.2.

⁸⁷ Jan Hanák (1974) - for more information see the paragraph 6.2.

⁸⁸ Record is of a bad quality, many words were difficult to understand.

Respondent	Knowledge of the author and his work; guess an author	Relationship between science and belief	Origin of the life and the universe, reflections about space etc.	Sorting and coding answers
R5	Guess a philosopher, 19. or 20 th century Maybe German, She knows the author ⁸⁹ as mathematician	There is no conflict between science and belief. A man has to make synthesis of these both worlds. She cited Wolfgang Pauli ⁹⁰ that it is necessary to distinguish external world and internal world that we have as private in our heart. It is not possible to combine both these worlds; there are different techniques to investigate them.	We have to help ourselves, because God is in our hearts. World is the body of the Egyptian goddess that sets up our life way in the form of a star on sky. We must follow our way and do not try to deflect our star from its given way.	GOD's WORK NO CONFLICT BETWEEN SCIENCE AND BELIEF
R6	Guess: Jan Hus cause mentioned truth. She does not know the author. ⁹¹	There is no conflict between these worlds. Does not matter what a man does.	There is a higher power over a man on Earth. Universe is ideally designed and we do not understand it at all. Our senses are not able to understand the higher principle of the space.	GOD's WORK NO CONFLICT BETWEEN NATURE AND THEOLOGY

Table 13c – Questions about science, belief, universe, life on Earth

⁸⁹ Bernard Bolzano (1781 – 1848) – for more information see the paragraph 6.2.

⁹⁰ Wolfgang Pauli - Wikipedia [online]. [cit. 2023-12-12]. Dostupné z: https://en.wikipedia.org/wiki/Wolfgang_Pauli

⁹¹ Jan Hanák (1974) - for more information see the paragraph 6.2.

Respondent	Knowledge of the author and his work; guess circumstances of author (specialization, period)	Relationship between science and belief	Origin of the life and the universe, reflections about space etc.	Sorting and coding answers
R7	Guess:: 19. or 20 th century Author ⁹²	He knows Dr. Grygar and other natural scientist that are believers; he does not see any contradiction between science and belief, because science and belief answer different questions.	He is a practitioner, he is curious, but he does not need such information for his life, so he has not any conclusion, he believes scientists up to Big-bang, not to was before, he is interested in sci-fi.	INTERESTED DO NOT KNOW ANSWER NO CONFLICT BETWEEN SCIENCE AND THEOLOGY
R8	Guesses: Period about Descartes She does not know the author ⁹³	Empiric science often excludes other attitudes that is not right. Science and belief need each other. Belief urges us to other investigation, needs us to do not give up. Belief is an engine of knowledge.	She has posed these questions since childhood; she is interested in philosophy, has education in this subject. She likes an idea that all is open, that more origins of the universe are possible.	INTERESTED MORE POSSIBILITIES OF ORIGIN, OPEN QUESTION CONNECTION BETWEEN NATURE (science) AND THEOLOGY

Table 13d – Questions about science, belief, universe, life on Earth

⁹² Georges Edouard Lamaitre (1894 – 1966) – for more information see the paragraph 6.2.

⁹³ Georges Edouard Lamaitre (1894 – 1966) – for more information see the paragraph 6.2.

Respondent	Knowledge of the author and his work; guess circumstances of author (specialization, period)	Relationship between science and belief	Origin of the life and the universe, reflections about space etc.	Sorting and coding answers
R9	She knows the author ⁹⁴ .	There is no contradiction between science and belief. People tend to refuse theology, because it deals with things that are invisible. They forget that many natural sciences as theoretic physics or mathematics deals with also things that cannot be seen and observed by apparatus. There are theories about models of cosmos that cannot be imagined by human's senses.	There is such absolute order of things in the nature that it must be the work of the higher power.	GOD's WORK NO CONFLICT, CONNECTION BETWEEN SCIENCE AND BELIEF
R10	Guesses an author ⁹⁵ as theologian, philosopher from antiquity or someone from nowadays.	It is a question of education, parents, social area, and friends. Religion has an important role in the society.	She supposes the sense of her life in spreading and sustentation moral patterns in the society.	MISSION IN THE SOCIETY CONNECTION BETWEEN RELIGION AND SOCIETY (moral view)

Table 13e – Questions about science, belief, universe, life on Earth

⁹⁴ Jozef Murgaš (1864 – 1929) – for more information see the paragraph 6.2.

⁹⁵ Jan Hanák (1974) – for more information see the paragraph 6.2.

Respondent	Knowledge of the author and his work; guess circumstances of author (specialization, period)	Relationship between science and belief	Origin of the life and the universe, reflections about space etc.	Sorting and coding answers
R11	<p>Guesses: mathematician, 19th century,</p> <p>He knows author⁹⁶ only as physicist, not as theologian and philosopher, and monk.</p>	<p>We know very little, we do not know any about human brain; we do not to explain range things. People who tried to look deeply into origin of things had problems.</p>	<p>He imagines universe if cannot asleep, Big bang – it is only theory, more interesting is what was before Big-bang, maybe a chance, talks about society (more violence) – reasons (economy, war, cosmic radiance...)</p>	<p>INTERESTED, HAS NOT ANSWER</p> <p>CONNECTION WITH SOCIETY</p>

Table 13f – Questions about science, belief, universe, life on Earth

⁹⁶ Blaise Pascal (1623 – 1662), more about author in the paragraph 6.2.

Recommendations for teaching

In the final part of the interview was the respondent asked to give recommendations for teaching and educational system how to uncover hidden transcendent and spiritual abilities, especially in the case of above-average intelligent people. It was discussed the situation in the Czech Republic that are known as the most atheistic country in the world. Furthermore, it is needed to take into account that above-average intelligent people⁹⁷ pride themselves on his intellectual capabilities and often are not willing to admit that things or natural events that cannot be recognized and understood by human brain can exist.

Answers

- I. The respondents' answer brings information how he/ she see possibilities to teach people (in particular above-average intelligent people) to uncover their spiritual abilities regarding to the social situation, especially in the Czech Republic.
- II. There is an assumption that respondents answer frankly without hidden thoughts, because in this case they need not to open their own inner feelings and mind. Thus this information is considered as very well valid.
- IV. Since the aim of this research is to design an educational program suited above-intelligent people, and we obtain their own recommendations how to do it, this data is one of most worthful from the whole research. Obtained data will be processed and coded for the further use.

⁹⁷ We considere members of Mensa. Reasons to distinguish Mensa members from other above-average intelligent people will be described in the paragraph 6.2.

Coding

Respondent	Recommendations for teaching	Sorting and coding experience
R1	Not discussed	-
R2	Art and dramatic education, connection with art. Teach to be empathic. Search for ourselves.	ART CREATIVITY DEVELOPMENT EMPATHY
R3	There is need of spontaneity. Schools should have a spiritual consultant that can be able to answer children's and youth's questions. It is necessary to lead persons to spirituality via discussion without any pressure. The key to success is the spontaneity.	DISCUSSION
R4	It depends on a form of education, for example in boy scout. ⁹⁸	INTEREST GROUP
R5	For the beginning – to practise intuition in real situations – try to anticipate actual events in our lives. For example if we are waiting on the tram stop, try to imagine which line will come as first.	SPIRITUAL TRAINING
R6	The base is empathy. It is necessary to teach people since childhood to have empathy. Empathy must be returned into society, into home. It is necessary to remove the mask of only rational being without emotions, empathy.	EMPATHY

Table 14a – Recommendations for teaching

⁹⁸ Many words are not understandable.

Respondent	Recommendations for teaching	Sorting and coding experience
R7	<p>Many people think that pragmatic (rational) thinking is better. However, results are better if we combine rational and supersensible thinking. What is important: the different opinion is not bad. The social system presses us to the actual way and the different is often forbidden, its followers are haunted. The aim is to use the whole brain, all its parts. It is not a good way to suppress alternative ways (for example in medicine placebo effect).</p> <p>He finds terrible the big belief in science.</p>	<p>FREEDOM IN THINKING</p>
R8	<p>It is necessary to open dialog with children about abstract things, about origin their lives, to try to understand children's perspective. It should be open humanist subjects for students of technical branches, to open dialog between faculties, branches.</p>	<p>DISCUSSION</p> <p>DIALOG BETWEEN NATURE SCIENCES AND HUMANITIES</p>
R9	<p>This task is the most difficult, because the generation that educates new generation has preconceptions to religion. There is an idea that transcendent world could be open to people via art. Because of artwork is not a product of rational thinking. There is a question from where the artistic inspiration and talent come. Children should be led to develop their personality in various branches. There is a big problem in very narrow specializations. There is an idea that a man has been since industrial revolution a component of the gear of industry, of society. There is no place to develop individual personality. We must remember that an artist can be also top runner or programmer can play in the orchestra. People have been to press since childhood to social roles given by their sex, family origin, age etc. These preconceptions must be removed from our minds. It can be also a way to use intellectual potential of above-average intelligent people.</p>	<p>ART</p> <p>CREATIVITY DEVELOPMENT</p> <p>FREEDOM OF ACT</p>

Table 14b – Recommendations for teaching

Respondent	Recommendations for teaching	Sorting and coding experience
R10	It is need to change the society, because it has influence at individuals. It should be offered contributions of supersensible things to the society. It is necessary to start at the society, because people has been influenced by public meaning and social attitudes since childhood.	CHANGING THE SOCIETY CONTRIBUTIONS OF SPIRITUAL, SUPERSENSIBLE THINGS
R11	People and children are the same as 100 years ago, children are often very bad, and nowadays have more, more information. People did not know social network, they had time to observe sky, to reflect and discuss about such things. People are the same, surrounding and circumstances has changed. Evolution relates to the way how to take knowledge; our children would be able to take information from electronic media better than our generation. About education: Everyone searches for his own way to knowledge.	SOCIAL CHANGES FREEDOM OF THINKING DISCUSSION

Table 14c – Recommendations for teaching

Belief in God	Number of choices	Percentage [%]
Yes, a member of the church	3	27,3
Yes, not a member of any church	4	36,4
No belief	3	27,3
Indifferent attitude	1	9,1

Table 15 – Belief in God

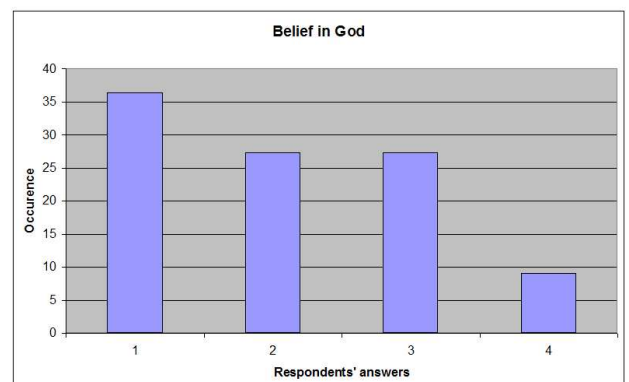


Fig. 2 – Belief in God

Legend:

- 1 – Yes, not a member of any church
- 2 – Yes, a member of the church
- 3 – No belief
- 4 – Indifferent attitude to belief

	Ratio	Intuition	Emotion	God orient	Human orient.	Belief	No belief	Against system	Doubt
Ratio	X	X	X		*** *	**	***	*	*
Intuition	X	X	X	** *	*	** **		**	*
Emotion	X	X	X	*		*		*	
God orientation		/	/	X	X	** **		** *	*
Human orientation	/	/	/	X	X	** *	*		*
Belief	/	/	/	/	/	X	X	** *	*
No belief	/	/			/	X	X	*	*
Against system	/	/	/	/	/	/	/	X	
Doubt	/	/	/	/	/	/	/	/	X

Fig. 3 – Reflections on quotations

	Ratio	Intuition	Emotion	God orient	Human orient.	Belief	No belief	Against system	Doubt
Ratio	X	X	X		*** *	**	** *	*	*
Intuition	X	X	X	** *	*	***		**	*
Emotion	X	X	X	*		*		*	
God orientation				X	X	** *		**	*
Human orientation				X	X	* *	*		*
Belief						X	X	**	*
No belief						X	X	*	*
Against system								X	
Doubt									X

Fig. 4 – Reflections on quotations for individual respondents

Respondent	Type of the stare
R1	*
R2	*
R3	*
R4	*
R5	*
R6	*
R7	*
R8	*
R9	*

Respondent	Type of the stare
R10	*
R11	*

Table 16 – Legend to the Figure 4

Believer	Transcendent experiences							
	Meditation	Dream	Telepathy	Other perspective	Feeling in nature	Rituals	Deep reflection	No exp.
Yes, member of the church	●			●	●	●		
Yes, not member of any church	●	●	● ●				●	
No believer	●			●				● ●
Indifferent to belief		●						

Fig. 5 – Transcendent experiences

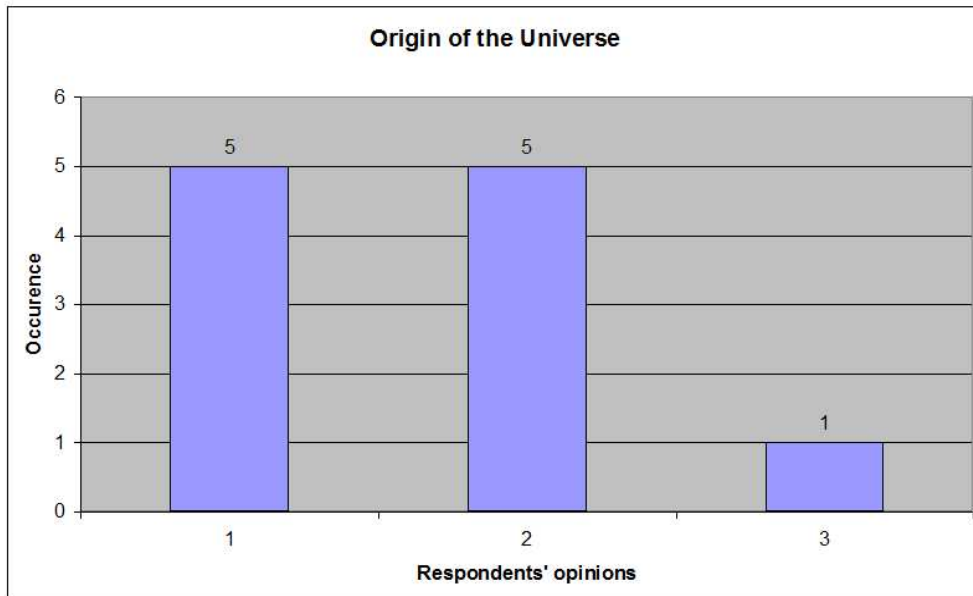


Fig. 6 – Origin of the universe

Legend

- 1 – God's work
- 2 – No opinion
- 3 – More possibilities

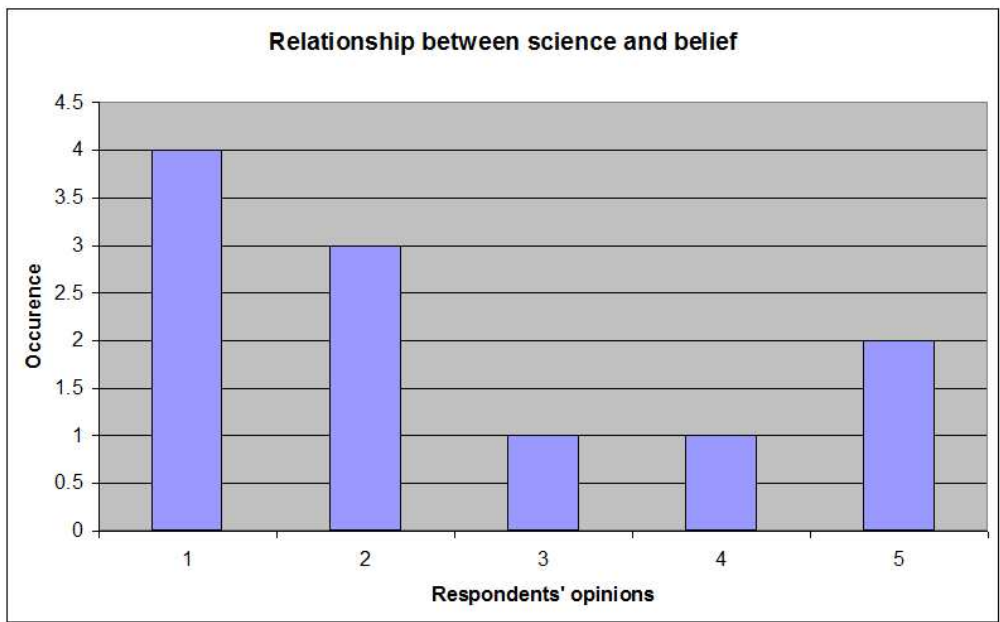


Fig. 7a – Relationship between science and belief

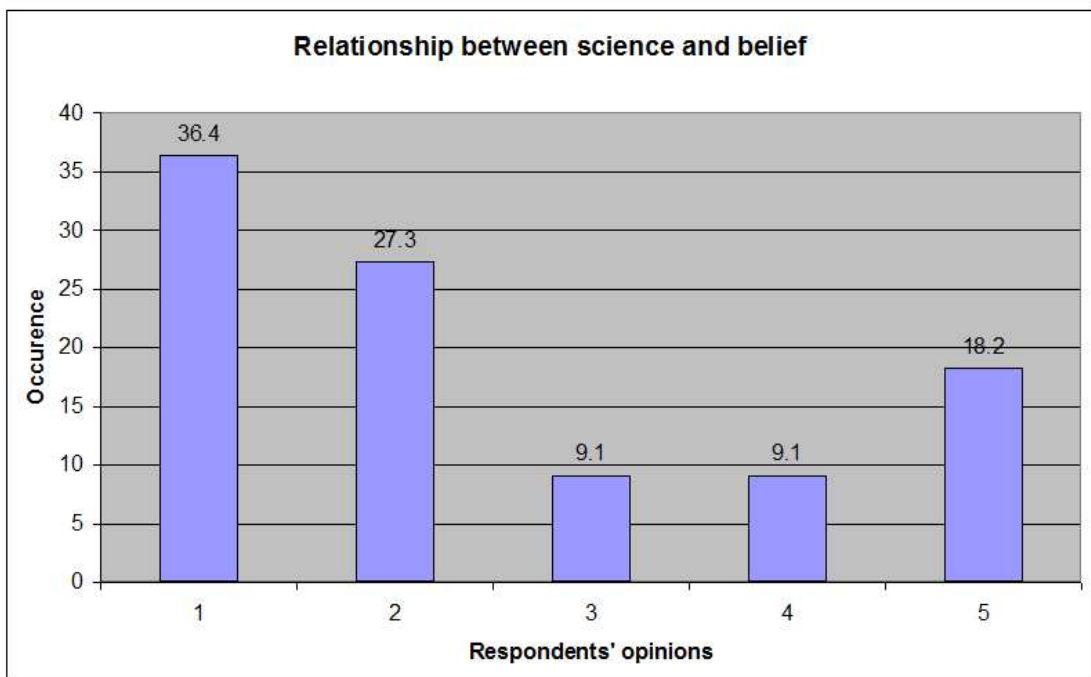


Fig. 7b – Relationship between science and belief

Legend

- 1 – No conflict
- 2 – Connection between sciences (natural) and belief
- 3 – No opinion
- 4 – Depending on an individual
- 5 – Connection between belief and society

	Art, creative development	Empathy	Discussion	Interest groups	Spiritual training	Freedom of thinking	Freedom of act	Dialog between natural and humanistic sciences	Changing the society,	Social changes	Contribution of spiritual things
R1 ⁹⁹											
R2	●	●									
R3			●								
R4				●							
R5					●						
R6		●									
R7						●					
R8			●					●			
R9	●						●				
R10									●		●
R11			●			●				●	

Fig. 8 – Recommendations for teaching

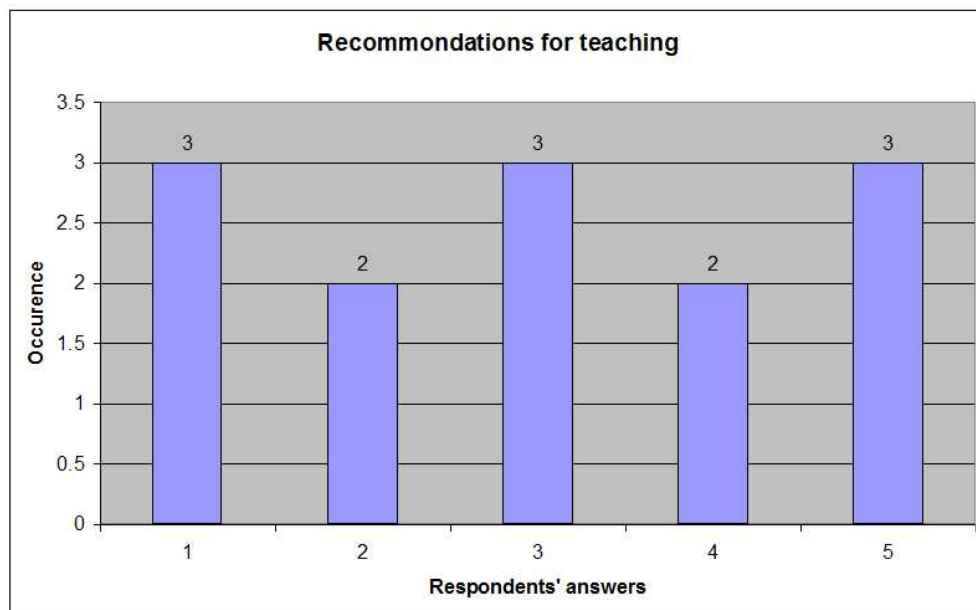


Fig. 9 – Number of recommendations for teaching after grouping similar ideas

Legend

- 1 – art + creative development + interest groups
- 2 – empathy
- 3 - discussion
- 4 – spiritual training + contribution of spiritual things
- 5 – dialog between sciences + changing the society

⁹⁹ The theme was not discussed in the interview.

5. 4 Summarization of the Chapter

- ❖ This chapter brought an overview of contents of interviews. Obtained data was sorted, coded and depicted in tables and graphs to obtain maximum information. Results will be discussed and used to formulate conclusions for theological approach to adult people with above-average intelligence in educational programmes, missionary activities etc.

6. Proposal of the Concept of Religious Education of Adults with Above-average Intelligence

6.1 The State of Art and Preconditions

As we mentioned in Chapter 1 the given research represents the first attempt to design educational concept for religious education of a special group – adult people with above-average intelligence. There are numerous literature devoted to religious education as one of disciplines of practical theology¹⁰⁰. Also specialized literature aimed at using human's transcendent abilities in religious education exists.¹⁰¹ Specialized literature devoted to religious education of adults exists as well.¹⁰² As it was stated in Chapter 1, no references about religious education of the special group as are adults with above-average intelligence were found. For that reason to propose a new theory on which basis could be developed educational program for religious education of above-average intelligent adults is necessary.

At the beginning of the practical part of the research own professional experiences¹⁰³ with education of children and adults in various educational institutions, of different age and different intelligence level were collected and summarized to use during the process of creation a new educational program.

The following observations were obtained from more than thirty years long presence in education:

Teaching children and youth has these advantages:

- ❖ Children and young people are use to study.
- ❖ Their minds are open for new information.
- ❖ They have not fixed opinions yet and so it is possible to form their thinking.
- ❖ Younger children respect teachers and other authorities¹⁰⁴

There are also some disadvantages:

- ❖ The influence of parents' rising has been still strong and can make the educational process difficult. Sometimes it was happened that children or youth are pressed to learn some things or visit interest groups by the choice of their parents, although they are not interested in those activities. Such children are inattentive, bored and disturb during lessons.

¹⁰⁰ See Chapter 3, par. 3.1 and 3.2.

¹⁰¹ See the paragraph 2.1.

¹⁰² See the paragraph 3.3.

¹⁰³ Experiences with education had started in 1992 when she worked as a leader of interests groups in the houses of children and youth. Later it has continued as specialized teacher of computing technique at the secondary school, and a teacher of computing technique at the university. Since 2000 education of adults (including adults with above-average intelligence) has been realized. Since 2014 the author of this research has been a leader of the special interest group in Mensa and she has many other experiences with collaboration and meetings with this kind of people.

¹⁰⁴ It is the experience from the 90th years of 20th century.

- ❖ Children and young people are usually under the influence of their schoolmates, friends and media (films, TV programs, journals etc) as well. A new phenomenon is the influence of social networks that constantly rises.
- ❖ Special group represent pubescent that must have “a different opinion” in any case and must rebel against authorities.

Education of adults has some particularities¹⁰⁵. These people usually decided to study voluntarily, in their leisure time. They have other duties, their professions, families, other interests. In religious educational process of adults we have to pay attention to mentioned particularities and we should ask the following questions before starting the educational process:

- ❖ Why age group our students represent? There are young people, middle age, seniors or mixed?
- ❖ From which background they came? Which professions and education they have?
- ❖ **What is their motivation for study? And what is their motivation for religious study?** It is an important question, because adults that voluntarily started to learn religious teaching (we do not mean to study theology at the university, but rather accession to the church), have often some serious problems in their lives¹⁰⁶. Such people also need pastoral care that is another discipline of practical theology.¹⁰⁷
- ❖ Some adults became into the church after mystical enlightenment or transcendent /super sensible experience¹⁰⁸. The aim of this research is to discovery such experiences at adults, highly intelligent people and acquired knowledge for the use in religious education of the special group – adults with above-average intelligence.¹⁰⁹

Further in this research we will use experience with above-average intelligent people – members of the Czech Mensa. This will be discussed during analysis contents of interviews.¹¹⁰

¹⁰⁵ Special tasks in religious education of adults that are described in literature are seen in the paragraph 3.3 (McKENZIE, Leon, HARTON, R. Michael. *The Religious Education of Adults*. Georgia: Smyth & Helwys, 2002. ISBN 1-57312-379-X)..

¹⁰⁶ The author of the study has known a woman that was left by her husband and has stayed alone with the handicapped son. She had started to study in a biblical school and entered into a new small church.

¹⁰⁷ See Chapter 3.

¹⁰⁸ One of well known examples is the case of Blaise Pascal (*Blaise Pascal - Wikipedia* [online]. [cit. 2023-12-12]. Dostupné z: https://en.wikipedia.org/wiki/Blaise_Pascal that has an important role in our research (see par. 6.2.).

¹⁰⁹ Above-average intelligence is described in Chapter 4.

¹¹⁰ See the paragraph 6.2.

6.2. Analysis of the Content of the Obtained Data

6.2.1 Used Method

In the previous chapter obtained data was analysis from the point of view verbal description – we sorted and coded data on the basis of similarity their verbal meanings. In some cases it was needed to mine information from the given talk. However, it was still “technical” analysis. This chapter contains analysis of the obtained information from the point of view of its internal content. We will try to gain maximum information about mutual connections of analysis made in the previous chapter.

For the purpose of this work a grounded theory was chosen. Interviews were used for collecting of the data. Various sources describe interviews with adults in education¹¹¹. Our case is different, because first, we are aimed at religious education and second: our dialogues were led with individual persons, whereas methods used in pedagogy are usually aimed at the group of students. Special case of dialogues with above-average intelligent people was not found in literature at all. It is target of this work to start a new research to understand better this special group of people. We talk about religious education, because the aim of the research of possibilities in leading dialogues with above-average intelligent people is to show the way for catechists, lectors and church workers how to approach problem to open religious questions for this target group. In the chapter¹¹² devoted to above-average intelligence was shown history of research of intelligence. However, that research was aimed at discovering the value of intelligence (respectively intelligent quotient), not at communication with highly intelligent people.

If it was found a suitable method how to communicate with above-average intelligent people, it was being useful not only for religious education, but also for above-average intelligent people themselves. (And thus for all society).¹¹³

The actual used method was based on interviews with individual persons without presence other people. In Chapter 5.1 it was mentioned briefly by which way respondents for interviews were chosen and technical conditions of interviews. Now we will describe these processes more deeply. Since the author passed many years in practise where she led hundreds interviews in branch of market research, she knows that it is not easy to attract people to interview. Since she has known social atmosphere and people in Mensa more than twenty years, it was clear that she had to choose a suitable tactic to:

- ❖ Win respondents
- ❖ Obtain desirable information

The first task – acquisition of respondents was realized via three ways:

- ❖ Invitation participants of the lecture about possibilities of brain that are members of Mensa
- ❖ Invitation colleagues from Mensa via a bulk e-mail

¹¹¹ For example Hronek (2010, p. 41) or Pecháčková (2008) whose diploma thesis represents detailed overview of concept of interview for various purposes.

¹¹² Chapter 4

¹¹³ See the paragraph 4.4.

- ❖ Invitation colleagues from Mensa via an individual e-mail or call

The first way gave two respondents. The second zero respondents, the most successful was the third way – eight respondents were gained. The eleventh respondent was an author of the research herself. Obtained information is valid, because she is a member of Mensa and thus fulfils condition to take part in the research. The only difference from other respondents consists in that she has known authors of quotations before interview. However, it was not a big problem, because this information was uncovered to each participant of the research during the interview. The author chose the quotation by the content regardless the author. Obtained information from this interview with her is worthful, because the author has been a Mensa member for many years, and from the interview followed that she belongs to one of typical group of questioned respondents.

The second task depended on individual circumstances. Table 2 in Chapter 5.1 shows technical conditions during interviews. However, not only good sound was always enough to obtain sufficient record. For example during the both live interviews some noise disturbed discussion. Another question is that although the schedule of questions was prepared, no in each individual case was possible to gain answers to all questions. Reasons usually consist in that the respondent talked continuously for a long time about one question. It was not suitable to interrupt respondents' talk; because we wanted to gain maximum information, and the time for interview was limited, as well. There are time limitations on the side of respondents that had the certain reserved time to interviews, but also each interview was limited with the request for approximately the same duration of all interviews to obtain comparable data. Sometimes respondents did not know how to answer or answered by that way that the answer did not suit the asked question.

The other problem is in respondents themselves, because we do not know if they answered maximally openly. Some of respondents admitted that it is not easy to talk about their internal world that they were not used to share with anyone. For that reason it was easier to discuss with well known colleagues and friends.

The next paragraph contains analysis of obtained data and the proposal of the method for leading dialogues and religious education of adults with above-average intelligence.

6.2.2 Design of the New Method Based on Analysed Data

The paragraph 5.1 contains tables and figures that represent the obtained data. We can see information about composition of respondents from the point of view demographic parameters (Table 1), technical conditions during interviews (Table 2), membership in Mensa (Table 3). Further are shown choices of quotations (Table 4) and respondents' demographic data tabular sorted in Table 5 and Table 6. This information will be used as follow:

- ❖ Demographic data will be taken into account in the final part of the proposal educated concept. Also membership in Mensa will be used on this stage of research as an auxiliary parameter.
- ❖ Technical information will be useful in the case the future research to compare obtained data regarding different circumstances.

- ❖ Choice of quotation is one of important parameters.

In the paragraph 5.3. we find responses to research questions that were formulated in the paragraph 5.1.

Table 7 contains the choice of quotation by individual respondents. This will be used at the final part of the design. Answers to research questions are coded by the following way; we searched for such characteristics in each answer that are enough general to be used for a certain class of human characteristics or behaviour. Example: we distinguish if the respondent is oriented rather to people than to God, or if he/ she is rather rational or emotional by disposition. In some cases respondents themselves talked about their disposition: *"I'm a very rational man..."*, but more often such information was hidden in the answer and had to be discovered. Of course, there is not 100% certainty that the content was analysed best. Some information could be obtained from non verbal communication, but the author is not a psychologist and she had to rely on her experience in communication with people¹¹⁴ and above-average intelligence that gives gifted people good analytical abilities.

Extracted **codes** from Tables 11, 12, 13 and 14 were demonstrated graphically and give us the following information about investigated problems. (Here we will bring an overview of results that will be discussed at the final part of the work).

Belief (Table 15 and Fig. 2)

34,6% of respondents have a some kind of belief, 27,3% openly talked about their belief in God. That represents almost **62% believers in higher power**. This variable mostly directly came from discussion; since respondents usually spoke spontaneously about their opinion of God and belief (they mentioned various special kinds of belief). In some cases they expressed their belief indirectly – for example during answering the question about origin of the universe or life etc.

Important note: **Respondents in any case were not asked about their belief in God**. In spite of it some of them had feeling that they had pressed to talk about belief, religion...one respondent told that *"quotations are manipulative."*¹¹⁵

Personal orientation (Fig. 3 and 4)

This item mostly depends on the researcher; because it was rare case that respondent told directly if he/ she had for example rational setup. These characteristics were usually deduced from opinions and kind of expression. Example: one respondent constantly during the whole interview gave emphasis on **empathy**. It was deduced that that person has **emotional** disposition.

In Fig. 3 combinations of personal dispositions and attitudes are presented. We can see that **maximal correlations** have the following couples:

Ratio – Human orientation

Intuition – Belief

God orientation – Belief

¹¹⁴ The author has more than 30 years pedagogic practise and 7 years practise in marketing research.

¹¹⁵ Texts of quotations will be present during analysis.

High correlation

Intuition – God orientation

Ratio – No belief

Human orientation – Belief

God orientation – Against system

Belief – Against system

Fig. 4 shows, (combining with Table 16) personal characteristics and opinions of individual respondents. The different number of frequency of occurrence points belonging to different respondents is given by that respondents answered by different way and some of them did not answer all questions.

Transcendent experiences

Fig. 5 shows various transcendent experiences that were described by respondents. There are couples that search for connection between belief and transcendent experience. Due to many various kinds of experience correlations in couples are not as noticeable as in the previous case, but some correlations are seen:

The **highest number** of transcendent experiences has **Believers that are not members of the church**. It is obvious that their transcendent experience are (except meditation) **quite different** than experiences of **Believers belonging to the church**. Although research group was small (11 respondents), this information is enough important and will be later discussed. It is not surprising that the **only No believers have no any** transcendent experience.

Origin of the Universe

This item contains answers to the set of questions including origin of life on Earth, reasons for occurrences, reasons for our existence (any actual individual), infinity of cosmos, what is a fate etc. Answers were different, but results can be rather clear – if we eliminate one different answer (that was rather unclear), we can see in Fig. 6 that **one half** of respondents have **no opinion** and the **second half** supposes that it was **God** (including variants as Egyptian goddess or higher power) who by respondents **made the Universe**, Earth, life... There was not anyone in the research group who told that never reflected about these things. One respondent said that *“is aimed practically and do not need this information for his life”*, but he did not against such discussion.

Relationship between science and belief

This question belongs to one of most discussed amongst specialists from various branches as well as in public. We can see results in Figure 7a and 7b. The second shows percentage that implicates the following: **63,7%** of respondents do not see any conflict between belief and sciences or consider that some connection between belief and (natural) sciences exists. Other **27,3%** consider that there is connection between society or individual people and belief.

Recommendations for teaching

The last circle of questions was aimed at the central question of our research – respondents were asked for recommendations for teaching people (regardless age and intelligence) to open their minds for supersensible things, to use and do not press their transcendent abilities, to try cross the boundary of common knowledge that is recognizable by common senses. There is variety of ideas that were proposed by respondents (see Fig. 8). These propositions were merged into five groups that are shown in Fig. 9.

Quotations

Now we will return at the beginning of the interview where the respondent was asked to choose one from five prepared quotations. Some quotations are long and complicated; some are simple so that everyone could choose.

Quotations were connected by that way: their authors were interested in science, art or another profane field and in theology and religion as well. At the beginning of the interview respondents do not know authors to not to be influenced by their personalities and their choices were based only on the contents of quotations.¹¹⁶ Quotations were the following:

Q1: *I was interested in truth from the point of view of salvation just as much as in truth from the point of view of scientific certainty. It appeared to me that there were two paths to truth, and I decided to follow both of them.*¹¹⁷

Author: Georges Edouard **Lamaitre**¹¹⁸ (1894 – 1966) was a Swiss mathematician, astronomer, known as father of the Big Bang theory, and Roman Catholic priest.

Q2: *We know that there is infinity, but we do not know its substance; because we know that is not right that numbers are finite, thus it is true that there is infinity in the number, but we do not know what is it. It is not right that it is even, it is not true that it is odd, because if we add one, the substance of the number does not change, but still it is the number and every number is even or odd (it is true that is thought about every finite number). And so we know recognize well that it is one God, although we do not know what is it.*

Author: Blaise **Pascal**¹¹⁹ (1623 – 1662) was a French mathematician, physicist, novelist, theologian, monk in Jansenist monastery.

Q3: *Better doubt about existence of God on the sky than you would doubt, for a second, about substantial equality of all people and about for ages, unchangeable duty that implies from that: to love everyone as himself.*

¹¹⁶ The only exception was in the case of the author of this work that also took part in research as a participant. That is discussed in detail in the paragraph 6.2.1.

¹¹⁷ This quotation was in English, all other quotations were in Czech.

¹¹⁸ Georges Lemaître - Wikipedia [online]. [cit. 2023-12-12]. Dostupné z: https://en.wikipedia.org/wiki/Georges_Lemaître

¹¹⁹ Blaise Pascal - Wikipedia [online]. [cit. 2023-12-12]. Dostupné z: https://en.wikipedia.org/wiki/Blaise_Pascal

Author: Bernard **Bolzano**¹²⁰ (1781 – 1848) was a Czech mathematician of Italian-German origin, philosopher, Roman Catholic priest and professor of theology.

Q4: *If I will be a moral man and I will live in truth, it is the way to God regardless it is conscious process or not.*

Author: Jan **Hanák**¹²¹ (1974) is a Czech journalist, pedagogue, actor, director, scenarios and Roman Catholic priest.

Q5: *Nothing against God if I investigate his laws.*

Author: Jozef **Murgaš**¹²² (1864 – 1929) was a Slovak Roman Catholic priest, painter, inventor (holder of 12 American patents), politician and collector of products of nature.

Table 7 shows choices of all respondents. We can see that most popular were quotations Q3 and Q4. It would be interesting to compare these respondents' choices with their personal characteristics. However, for the purpose of our research is most important correlation between popularity of quotations and characteristics and opinions of the whole investigated group. Thus number and percentage of choices of quotation in Table 4 is sufficient and we can see that **Q3** and **Q4** were chosen by **27,4%** of respondents, together **54,6%**, thus more than half of all participants of research.

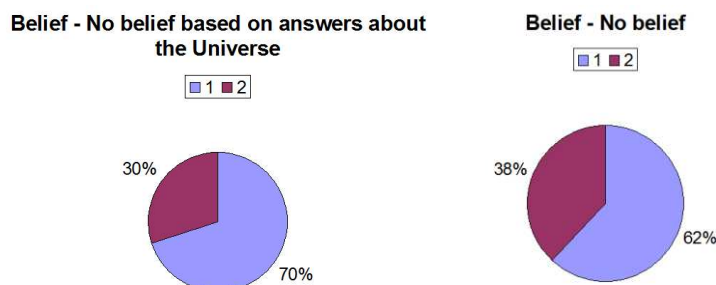
Characteristics of quotations:

- Q1, Q5relationship between science and belief
- Q2philosophy
- Q3, Q4human orientation

Further will be doing these final steps:

- 1) Synoptic image of data in graphs
- 2) Summarization of conclusions
- 3) Design of a new theory for communication, spiritual development and religious education of people with above-average intelligence

Figure 10 – Belief and no belief
1 – Belief, 2 – No belief

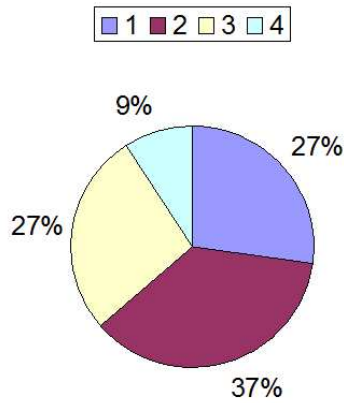


¹²⁰ Bernard Bolzano - Wikipedia [online]. [cit. 2023-12-12]. Dostupné z: https://en.wikipedia.org/wiki/Bernard_Bolzano

¹²¹ Jan Hanák - Wikipedia [online]. [cit. 2023-12-12]. Dostupné z: https://cs.wikipedia.org/wiki/Jan_Hanák

¹²² Jozef Murgaš - Wikipedia [online]. [cit. 2023-12-12]. Dostupné z: https://en.wikipedia.org/wiki/Jozef_Murgaš

Belief including membership in the church



- 1 – Believer, a member of the church
- 2 – Believer, not a member of any church
- 3 – No believer
- 4 – Indifferent attitude

Fig. 11 – Belief including membership in the church

Personal orientation

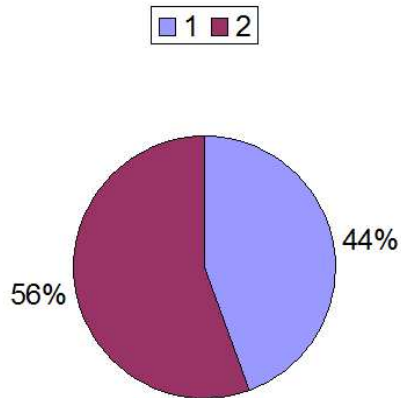


Fig. 12 – Personal orientation
1 – God orientation, 2 – Human orientation

Personal characteristics

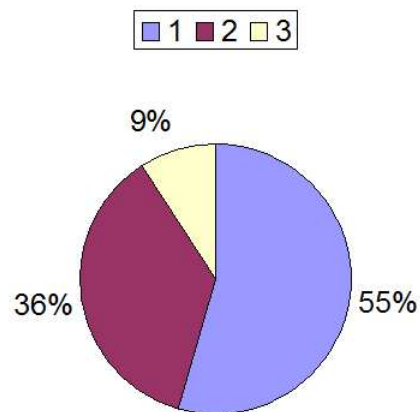


Fig. 13 – Personal characteristics
1 – Ratio, 2 – Intuition, 3 – Emotion

Against system - Doubt

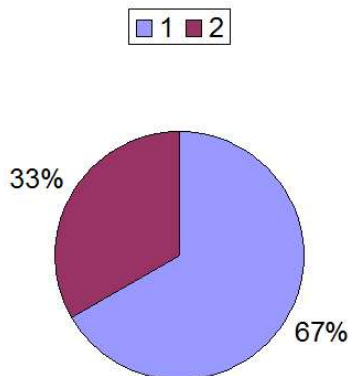


Fig. 14 – Against system – Doubt
1 – Against system, 2 – Doubt

Origin of the Universe

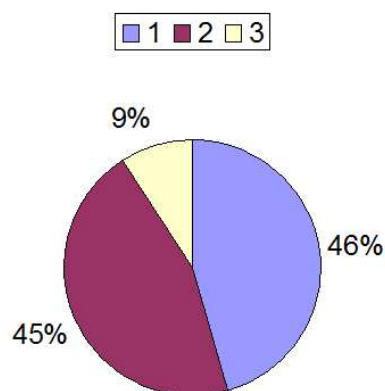


Fig. 15 – Origin of the Universe
1 – God’s work. 2 – No opinion, 3 – More possibilities

Relationship between science and belief

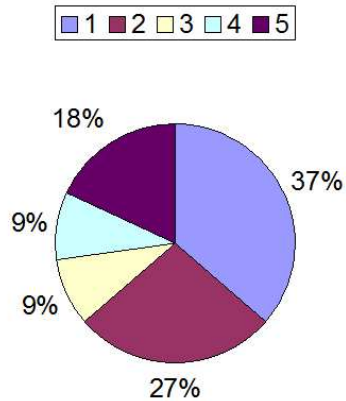


Fig. 16 – Relationship between science and belief
 1 – No conflict, 2 – Connection between science and belief, 3 – No opinion, 4 – Depending on an individual, 5 – Connection between science and society

Choice of quotation

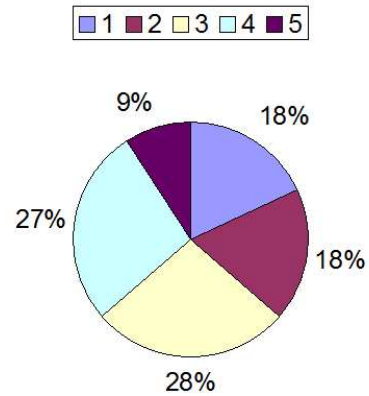
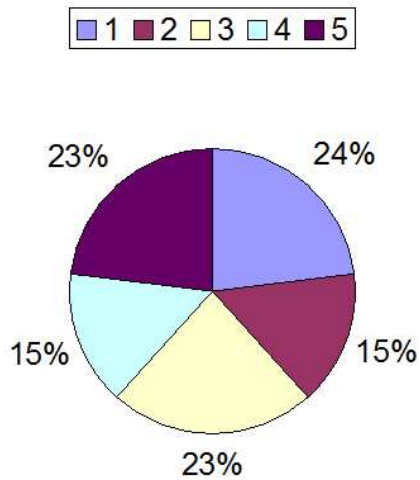


Fig. 17 – Choice of the quotation
 1 – Q1, 2 – Q2, 3 – Q3, 4 – Q4, 5 – Q5

Recommendations for teaching



- 1 – Art, creative development, interest groups
- 2 – Empathy
- 3 – Discussion
- 4 – Spiritual training, contribution of spiritual things
- 5 – Dialog between natural and humanists sciences, changing the society

Fig. 18 – Recommendations for teaching

The following Tables 17a, b, and c show summarization of all results.

Characteristic	Results – respondents' answers and their meanings
Belief	62% believe in God or other higher power, 27% has no belief, 9% does not an answer; if they reflect about things as the origin of the Universe, origin of the life on Earth, fate of an individual man, occurrences in own life, percentage of believers (in various high powers) increases up to 70%. This correlates with the answer of relationship between science and belief – in that case 37% do not see any conflict between science and belief, 27% consider connection between science and belief, 18% consider connection between belief and the society. This is 82% completely. This result includes no believers. Both these answers show that there are not noticeable atheistic or anticlerical attitudes in the investigated group.
Membership in the church	27% are members of the church. This indicator has these features: all members are in Christian churches different from the Roman Catholic church, all members are women. It exactly correlates with that all no believers in the research group are men.
Personal orientation	56% show human orientation, 44% show God orientation. This indicator was deduced from all answers and expressed attitudes during the interview. There are significant correlations (shown in Fig. 3 and 4) between human orientation with rational disposition (see below) and God orientation with intuitive disposition. This is in accordance with the assumption that intuitive disposition correlates with transcendent abilities, opening to supernatural and spiritual things, ability and also willingness to try cross borders of natural world understandable by common senses. All no believers and some believers show the human orientation.
Personal characteristic /disposition	59% show rational disposition, 36% intuitive disp., 9% emotional disp. These characteristics were also deduced from answering and behaviour during interview. It is obvious from previous results that also believers show rational disposition. But still correlation between intuitive disposition and belief is noticeable. Correlation between rational disposition and human orientation is not surprising. A man needs any embedding, orientation to some values ¹²³ , and if he/ she is not oriented at God, there are other possibilities as family, society, own person, career, money etc. We see in the previous cell of the table that most respondents show human orientation.

Table 17a – Summarization of results

¹²³ These values are changing during human's life, but they are steel there (for example Řičan, 2006).

Characteristic	Results – respondents’ answers and their meanings
<p align="center">Personal characteristic /disposition Against system - doubt</p>	<p>There is in the analysis a special couple of features: Against system – Doubt. What that means; some respondents markedly express disagreement or even faith against social system (in science, education, society). We can see in Fig. 4 correlation between this disposition and belief and God orientation. Structure of this group: 3 women – believers (1 is a member of the church), 1 man no believer that has been known as a rebel against many social conventions, including official health care. The other group – these that express doubts, uncertainty consists of 1 man (no believer) and 1 woman (believer, member of the church). Their joint feature is they are youngest members of the group. Their opinions were unclear; they did not have solid attitudes. (The woman admitted psychological problems). The other group (of age from 40 and 50) express clear opinions, solid attitudes, did not problem to criticise the whole social systems or important persons as presidents. All members of this group also present their attitudes in public (articles, blogs, Internet discussions etc.)</p>
<p align="center">Transcendent experiences</p>	<p>This question is very individual, thus various information we obtained. However, we can see some joint features. All believers have some transcendent experience. Only no believers are without such experience. In the first group we can observe that members and non members of the church have different transcendent experiences. We can further see that non members have experiences with dreams or telepathy that are close to esoteric teachings. Experiences as feelings in the nature, rituals (in this case stay in the nature with special circumstances) are rather close to religious experience that a man feels God power and infinity, often in the nature.</p>
<p align="center">Origin of the Universe</p>	<p>This question has a rather clear answer; one half thinks that all in the Universe, including life on Earth was made by God or any higher power, the second half has no opinion to that. (One other opinion was rather unclear). We must underline that all members of the group admit that they reflect these questions.</p>
<p align="center">Relationship between science and belief</p>	<p>As was already mentioned in Table 17a, 37% do not see any conflict between science and belief, 27% consider connection between science and belief (thought natural sciences), 18% consider connection between belief and the society. The rest of answers were without clear attitudes. This result is important for recommendations for teaching – see above in Table 17c.</p>

Table 17b – Summarization of results

Characteristic	Results – respondents’ answers and their meanings
Choice of quotation	<p>This indicator is very good expressible by the number, thus we can see that more than half of respondents choose quotation Q3 and Q4. These quotations have most human oriented content. Q1 and Q2 were chosen by 36% together. These quotations have rather philosophical content and they written by more difficult language – the first one was shown to respondents in English original, the second is written rather in difficult philosophical and mathematic terms (infinity, even and odd numbers). The last one quotation Q5 was probably for most respondents too simple. It describes relationship between science and belief by the only sentence. The author of this work can uncover that she choose this quotation. Since she is an engineer, just the simplicity, clarity and pure logic was attractive for her.</p>
Recommendations for teaching	<p>This question is crucial in our research. Many various recommendations were obtained. They were merged into larger groups and we obtained this conclusions: Respondents recommend for teaching and development of spiritual and transcendent abilities the following:</p> <ul style="list-style-type: none"> ❖ Development of creativity, using art as an example of things that are not part of common world, develop hobbies in interest groups ❖ Opening discussion about invisible things that cannot be recognize by the intellect, stimulate people to express their spiritual life ❖ Opening dialog between various branches (natural sciences, theology, philosophy...), changing social attitude to spiritual things, show contribution of spiritual things, opening lectures of humanities for students technical and natural sciences ❖ Spiritual training, development of intuition and spiritual abilities ❖ Emphasis on empathy, to break social barriers that defend to express emotion, return people to themselves, because since industrial revolution people have been considered as particles of industrial gear. Remove dictators and psychopaths from control positions around the world.

Table 17c– Summarization of results

- ❖ The aim of this thesis was to design a suitable concept for formulation conclusions for theological approach to adult people with above-average intelligence in educational programmes, missionary activities etc.

Since we made detailed analysis of opinions of people from the target group, we will try to sketch some possibilities. For the reason of extent and time limitations of this study it will be only a general introduction into problematic of religious education of members of the target group.

On the basis of obtained information we propose the following concepts for religious education of adults with above-average intelligence:

- (1) Based on the human and society orientation
- (2) Based on natural or obtained belief
- (3) Based on development of personality

How to realize these proposed concepts?

- 1) It includes discussion – parishes will open public centres including café, library, and discussion clubs. Churches worker will try to public in media (not only religious that are red by the narrow circle of believers). Church will propagate humanistic orientation, equality of people. To leave historical social dogmas is necessary. It is good that dialog amongst churches was open. But it is necessary to open dialogue with other institutions and organisations that have influence on public sphere. People with above-average intelligence recommend in particular dialog between various different branches and social groups. Further this concept contains school education – in the case of adults – university education.
- 2) We can use that most members from the target group have a certain kind of belief. It is not possible to establish religion interest group in Mensa, because it is non political and non religious organization¹²⁴, but we can try to attract above-average intelligent people to our religion community. If open discussion club mentioned above existed, we could invite above-average intelligent people there. If we do not know any such people personally, we can try to contact them during various events that are organised by Mensa.¹²⁵
- 3) As was mentioned in recommendations, it is desirable to develop spiritual, transcendent and creative abilities since childhood. Our West society is based on the narrow brain oriented thinking that is useful for industry but not for life and relationships in the society. We need to learn that it is necessary to develop personality as a complex of intellectual, emotional, intuitive, and practical abilities. Above-average intelligent people most of them see this disproportion and are open to take information from various branches. One possible way for church and parishes is to open interest groups aimed at various artistic and creative branches. These groups will be open for anyone and it is a big probability that above-average intelligent

¹²⁴ See Chapter 4.

¹²⁵ Mensa events are often open for public – see page of the Czech Mensa *Mensa Česko* [online]. [cit. 2023-12-12]. Dostupné z: <https://mensa.cz> or Mensa International *Mensa International* - *Wikipedia* [online]. [cit. 2023-12-12]. Dostupné z: https://en.wikipedia.org/wiki/Mensa_International

people will come, because these people are very interested in their personal development.

At the end of this final discussion we will try to answer question that was a part of the research: *How to communicate with above-average adults?* This research based on interviews shown that above-average intelligent people can communicate as well as the other people.

Difference that was observed consists mainly in that they are interested in knowledge. They often far cross border their branches. They try to find internal connections. They usually see under the cover of things and often want to change things that are not all right. During interviews was observed that although some respondents had not used to talk about their internal feelings and opinions, the form of individual interview helped them to cross their internal barrier. Final question of the interview was about their feelings during interview. All of them responded that it was useful for them, because they were stimulated to reflect about unusual things or it helped them to express reflections and feelings for that usually is not an opportunity. Some of them expressed thanks for these research activities and also some of them are interested in results of our research.

In any case it was found out that above-average intelligent people are communicative and open to new information and challenges. More respondents told about necessity of natural way to spiritual development and transcendence without any pressure. Above-average intelligent people like freedom in their thinking, expressions, and acts. The way to their internal world leads through free, open social atmosphere without preconceptions.

The mentioned obtained information can be used in disciplines of practical theology as religious education, pastoral care and missiology applied at above-average intelligent people. During leading interviews it was find out that this special group of people is communicative, reflective, curious and open to discuss. To pose suitable questions and to let enough scope for deep reflection could be the way to open mind of these people. And that can enable to improve work of pastoral workers, catechist and priests with above-average intelligent people.

6.3. Summarization of the Chapter

The chapter brought a detailed analysis of collected data that is sorted and coded in the previous chapter. Summarization of observations obtained during research interviews were analysed from the point of view codes that represents features of the investigated group. This analysis was used to sketch possibilities in religious education of above-average intelligent people. At the end of the paragraph 6.2 were described impresses and observations of the investigated group consisted from members of the Czech Mensa.

7. Conclusions

The work deals with observations of a special research group – above-average intelligent adults. It was restricted by the extent of the research group, by the extent of this work, time limitations and by that participants of the research were only members of the Czech Mensa. Thus we cannot say that conclusions are valid generally, because there are in the world approximately 160.000.000 people with above-average intelligence and only a small part of them represents Mensa members.

Although research sample was relatively small (11 participants in the research), results brought interesting information. Whereas first four chapters were dedicated to theoretical background, Chapter 5 and 6 were aimed at analysis and discussion outputs of the research. We can summarize that investigated sample shown the following features: the investigated group is equally divided into main larger groups as: believers – no believers, human – God orientation, rational – intuitive disposition. Unclear attitudes are marginal with one exception – approximately half of respondents have no opinion to origin of the Universe and life on Earth.

Other observations show that Mensa members are curious and interested in knowledge of various branches. Many of them would like to open their minds for supersensible and transcendent experiences, but although they have experiences, they would need know-how in these things. Contrary to assumption that above-average intelligent people are proud of their intellectual abilities and are not willing to admit that invisible things exist, most of asked respondents expressed some kind of belief and did not see any conflict between belief and science. It is important information for the church and its effort to gain above-average intelligent people into religious educational process.

Of course, results are probably influenced by the fact that asked people accepted invitation to the research that be presented as investigation of transcendent abilities. There is an assumption that other Mensa members have different attitudes. However, the obtained information is worthwhile.

On the basis of obtained data three concepts for possibilities of religious education of the target group were sketched. They are based on: 1) human orientation, 2) personal belief, 3) personal development. Proposed designs are general and their actual realizations will be a subject of the future research. It is needed to remark that it is the church, church and parish workers who must start mentioned activities. There are some individual attempts in some parishes, but there is a lack of an umbrella concept for religious education for all groups, not only for adults, even with above-average intelligence. If someone in the parish would want to establish interest group, many circumstances influence at such effort. The other question is that it is needed to open church. Especially in our confession it is often seen closed community for a few participants. With that relates need to do not worry to speak to official establishment with demand to include religious and related education into state educational system.

We hope that this study will be useful for better understanding between population with above-average intelligent people and common “normal” population. And that it will be found the way to educate in religion all population; especially in the case of above-average intelligent people it would bring actual progress to improve life on Earth.

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