Four Different Types of Intelligences and their Application in Strategic and Organisational Management and Leadership

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【**Abstract**】

This paper presents an overview of the concept of multiple intelligences by discussion of four types of intelligence: conative, cultural, emotional, and spiritual. The authors further discuss the important roles that an understanding of these types of intelligence can play in business contexts and how they can inform management and leadership decisions.

【**Keywords**】

multiple intelligences, leadership, conative intelligence, emotional intelligence, cultural intelligence, spiritual intelligence

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Introduction

The ability to adapt well to the environment is often known as intelligence (Sternberg & Detterman, 1986). According to Musek and Maravič (2004, p. 5), "Intelligence is the strongest predictor of our cognitive achievements, as well as our school and academic performance." The traditional concept of general intelligence (IQ) was closely tied to performance on an IQ test that measured mainly verbal, logical, and mathematical abilities and has been the subject of criticism due to its limited scope (Reitan & Wolfson, 1992). As an alternative to this construct, Howard Gardner (1983) proposed a construct of multiple intelligences which expanded the concept of intelligence to include eight broad types of intelligences: visual-spatial, linguistic-verbal, interpersonal, intrapersonal, logical-mathematical, musical, bodily-kinaesthetic, and naturalistic. Researchers have since built on Gardner's work and have expanded and refined some of the categories of multiple intelligences (Korazija, et al., 2016). Out of a variety of intelligence types, four, conative intelligence, cultural intelligence, emotional intelligence, and spiritual intelligence are the most significant types that can be useful in the workplace. These categories of intelligence can fit under Gardner's broader categories of interpersonal intelligence, the ability to interact well with other people, and intrapersonal intelligence, the ability to be aware of one's own emotional states (Gardner, 1999). These types of intelligence are growing in importance as globalisation has transformed the business environment into a more complex, dynamic, and competitive system, the ability to function effectively in different situations has never been more important for organisations. This has made these types of intelligence vital for strategic and organisational management and leadership.

For much of the twentieth century, companies have used intelligence tests in their selection procedures to predict who the best leaders are. The potential for intelligence to positively predict a leader's effectiveness has been attributed to research in cognitive, emotional and social intelligences. However, the role of an effective, intelligent leader has changed, as increasing demands are being placed on organisations, managers and employees alike. However, no longer are the brightest favoured to translate to guaranteed success. Current leadership requires a fresh outlook to meet the demands of a new world. Managers and leaders need to assess their effectiveness in this ever-changing world and lead intelligently.

Conative intelligence

Conation (from the Latin word *conatus*) refers to the intentional and personal motivation of behaviour (e.g., the proactive direction, energising, and persistence of behaviour). Allen & Kinsey (2013) defined conative intelligence as the mental faculty of purpose, desire, and volition, particularly the ability to discern which desires and intentions truly lead to one's own and others' wellbeing and how to then adopt them, while releasing desires and intentions that undermine one's own and others' wellbeing. Atman (1987) defined conation as "vectored energy: i.e., personal energy that has both direction and magnitude." Conation refers to "the ability to apply oneself diligently and productively" as well as being able "to marshal and focus [one's] intellectual energy … in order to deal successfully with complex problems that require some time to solve." (Reitan & Wolfson, 2000, p. 443). Conation differs from cognition, which has been

defined as the mental processes involved with thinking, learning, and memory in the process of gaining knowledge. Militello et al. (2006) defined conation as the aspect of mental processes or behaviour directed toward action or change and including impulse, desire, volition, and striving. Various terms used to represent some aspects of conation include intrinsic motivation, goal-orientation, volition, will, self-direction, and self-regulation. Conative Intelligence is an important factor of the human will and not the mind as some literature contends. Conation refers to the connection of knowledge and affection to behaviour and this is important to leadership.

Importance of conative intelligence in organisational management and leadership

Conative intelligence contributes to individual competence in organisational leadership and management. Individual competence is a set of skills that an individual must possess in order to be capable of satisfactorily performing a specific job (Boyatzis, 1982; Schroder, 1989; Burgoyne, 1993). Competence is the underlying characteristic of a person that results in an effective or superior performance in the workplace (Ruth, 2006; Yang et al., 2006). There is not a single factor, but a range of factors that differentiate successful from less successful performance, including personal qualities, motives, experiences and behavioural characteristics (Boyatzis, 1982). Conation is a term that has been used in psychology to refer to the ability to apply intellectual energy to a task, as needed over time, to achieve a solution or completion (Reitman & Wolfson, 2000).

Table 1, adopted from Huitt and Cain (2005), considers different aspects of conation and self-regulation that contribute to leadership and management.

Table 1. Descriptors for Conation and Self-regulation

Conative Style	Fact Finder	Gathers data and probes for more information; "most oriented to activities that encompass defining, calculating, formalising, and researching"
	Follow Through	Seeks patterns for known information; "most oriented to such acts as arranging, coordinating, integrating, and implementing"
	Quick Start	Seeks to be creative and innovate; "most oriented to activities that involve brainstorming, intuiting, inventing, and risk taking"
	Implementer	Desires to demonstrate knowledge and skills: "most oriented to such acts as building, crafting, forming, and repairing"
Phases of Process	Directing	1. Defining one's purpose 2. Identifying human needs 3. Aspirations, visions, and dreams of one's possible futures 4. Making choices and setting goals 5. Developing an action plan
Phases of Process	Energising	1. Overcoming inertia 2. High self-esteem 3. Physical fitness, high physical energy 4. Focus attention 5. Positive self-talk 6. Ability to manage emotions (arouse and dampen) 7. Gets started, initiates task 8. Positive social interactions with family and friends
Phases of Process	Persevering	1. Engaging in daily self-renewal 2. Monitoring thoughts, emotions, and behaviour 3. Self-evaluation using data collected in the monitoring process 4. Reflection on progress 5. Completing tasks

Note. Adapted from Huit & Cain (2015).

Kolbe (1997) developed the Kolbe Index, which identifies four conative modes through which managers act, albeit with different intensity. The four conative Kolbe Action Modes can be determined with the Kolbe A Index:

- FF – Fact Finder (instincts to probe, refine and simplify),
- FT – Follow Through (instincts to organise, reform and adapt),
- QS – Quick Start (instincts to improvise, revise and stabilise),
- IM – Implementer (instincts to construct, renovate, and envision).

The decision to use the Kolbe™ instrument as a tool for measuring the conative component of competencies was made on the basis of the evidence presented in Kolbe (2003) claiming that this instrument is considered valid and reliable in predicting performance. The decision to use the Kolbe™ instrument was also made because it measures the above-mentioned and most-cited conative side of managerial antecedents, i.e., the conative component of competencies. Kolbe (1999) defines in the QS Kolbe Action Mode the following natural advantages: promoting appropriateness, improvising presentations, converting data, challenging the status quo, revising standards and changing priorities. An individual who scores highly (7 to 10) in the Quick Start Kolbe Action Mode® will most likely succeed at tasks which require an individual to invent, brainstorm, originate, devise, challenge, contrive, risk, play, reform, improvise, promote, and intuit. An individual who scores highly (7 to 10) in the Fact Finder Kolbe Action Mode will most likely succeed at tasks which require an individual to probe, research, formalise, allocate, deliberate, prioritise, define, prove, specify, calculate, inquire, and evaluate. On the other hand, an individual who scores highly (7 to 10) in the Follow Thru Kolbe Action Mode will most likely succeed at tasks which require an individual to structure, consolidate, translate, prepare, discipline, coordinate, arrange, integrate, schedule, plan, budget, and chart; and an individual who scores highly (7 to 10) in the Implementer Kolbe Action Mode will most likely succeed at tasks which require an individual to form, mould, demonstrate, craft, shape, put together, build, render, construct, fix, repair, and practice (for more details see Kolbe (2003, p. 4)).

The Kolbe B™ Index, meanwhile, measures an individual's job-related self-expectations and level of adaptation (Kolbe, 1997). When an individual tries to live up to false self-expectations, strain occurs. Strain is one of the measures of conative stress. Strain on the job is identified by comparing Kolbe A Index results with Kolbe B™ Index results. Conative strain occurs when there is a difference of four or more between Kolbe A™ Index and Kolbe B™ Index results in any mode. Conative stress can be measured through conflict, strain, and tension (Kolbe, 2004). Conflict occurs when two people with contradictory instincts interrupt each other's progress by insisting on their own paths to problem solving. Potential conflict is identified by comparing their Kolbe A™ Index results (the individual's cognitive reality). Kolbe claims that there will be stress between people working directly with one another if they have a difference of four or more in any mode (Kolbe, 1997). Strain on the job is identified by comparing Kolbe A™ Index results to Kolbe B™ Index results (an individual's job-related self-expectations). Tension occurs when external obstacles posed by people or circumstances force an individual to work against his instincts. Tension is identified by comparing the Kolbe A™ Index results to the Kolbe C™ Index results (job requirements as determined by someone else, usually a boss).

Cultural Intelligence

Cultural intelligence is one of the most significant types of intelligence that is important in the workplace. According to Ang and Van Dyne (2008), cultural intelligence is a measure of the capability of an individual to work and manage effectively in culturally diverse settings. This cultural intelligence, as a competitive and strategic tool, can also help a leader accomplish organisational goals (Cannon & Cannon, 2003).

Cultural Intelligence (CI) is related to four different factors: Cognitive CI, Metacognitive CI, Behavioural CI, and Motivational CI. The first, Cognitive CI, explains knowledge about cultures, their differences, and similarities. The second factor is Metacognitive CI that constitutes the mental skills to gain and understand cultural knowledge. Thirdly, Behavioural CI is the ability to flex behaviours in intercultural interactions. Finally, Motivational CQ manifests as interest and confidence in working effectively in intercultural situations (Van Dyne et al., 2016). Culturally intelligent leaders can easily adjust their behaviours and perspectives across cultures, while other leaders cannot (Van Dyne et al., 2010). Evidence of this tendency is the fact that the Navy SEALs, an elite US military unit, boasts a policy to "maintain a strong culture" to ensure success with goals (Cannon & Cannon, 2003, p. 43).

It is opined by Hester (2005), cultural intelligence helps a leader deal with new people with unique customs, who may come from different unique places. Furthermore, cross-culturally trained leaders can perform well for guiding multinational businesses (Box et al., 2015). Cultural intelligence also facilitates making effective cultural decisions and judgments (Mannor, 2008). It is also mentioned by Kim and Van Dyne (2012) that people with high levels of cultural intelligence invest more energy and time towards learning different cultural contexts and always pay more attention to intercultural situations. While always conscious about others' cultural preferences during interactions, they are also capable of adjusting their behaviours and facial expressions while working in multicultural teams.

Impact of Cultural Intelligence on strategic and organisational management

Cultural intelligence has become an increasingly important managerial skill as international practices of human resource management receive growing attention and globalisation gets more and more complex (Korzilius et al., 2017). Due to the impacts of globalisation, today's societies are becoming increasingly diverse. Business organisations, at the same time, are also adopting new hiring strategies that support diversity in businesses by adapting to the new arrivals of people coming from different societies and incorporating new communication strategies. This also enhances the need for the organisational leaders or managers to be interculturally trained so that they can be effective in the workplace and lead culturally diversified teams.

As this ability to manage in the context of cultural diversity is the core of cultural intelligence (CI), it can also play a vital role to ensure overall leadership success. Friedman (2007) explains that cultures that are able to "glocalize—that is, the more your culture easily absorbs foreign ideas and global best practices and melds those with its own traditions—the greater the advantage you will have in a flat world" (p. 422). Godin (2011) points out that "only wealthy organisms are able to culturally diversify, and as human

beings get richer and richer, our instinct is to get ever weirder" (p.23). It has been found that managers with high cultural intelligence can adapt and function well in unfamiliar environments, which makes this skill invaluable for strategic and organisational management (Caputo et al., 2019).

In the workplace, managers often need to interact with and analyse individuals coming from different cultural backgrounds. Robbins (2005) points out that "effective communication is difficult under the best of conditions. Cross-cultural factors clearly create the potential for increased communication problems" (p. 320).

According to Robbins (2005) there are four main language-related cultural barriers: semantics, word connotations, intonation and tone, and perceptions. While communicating, the managers often struggle with respect to language, communication, and different other barriers. This enhances the need for culturally intelligent managers who can work well in multicultural teams and adjust quickly to multiple cultures inside the organisation. Eventually, these managers can be a source of strategic and competitive advantage for the organisations (Jyoti & Kour, 2017).

As revealed by Bücker et al. (2014), cultural intelligence can positively influence both job satisfaction and communication effectiveness inside the organisations. In addition, it can play a vital role in reducing the anxiety of the organisational managers. Culturally intelligent managers can minimise the distance between their subordinates from different cultures and reduce the uncertainty during the interaction. This can certainly have a positive influence on strategic and organisational management. Robbins and Stuart-Kotze (1986) analogise organisational culture as a "personality" that is something that managers need to recognize and understand in order to do their jobs well. The organisational culture is a perception that "exists in the organisation and not the individual" (p. 65). That means that it is a descriptive term regarding how "members perceive the organisation, not whether they like it or not" (p.66). This is often a result of the internal structure of the organisation (Capon, 2004).

Capon (2004) points out that in order to appreciate differences in a global marketplace "an understanding of personal cultural provenance and national culture is important, as it allows managers to develop the cultural awareness that is needed in the world of work at the beginning of the twenty-first century" (p. 65). For long-term success, the corporate culture needs to be "grounded in socially approved values and ethical business principles" (Thompson et al., 2005, p. 382).

Cultural Intelligence and leadership

In the 21st century, fostering cultural awareness skills is important for developing charismatic leaders. From an organisational perspective, these skills can help the leaders manage employees from a variety of backgrounds in an effective manner. Box et al. (2015) tried to find out the correlation between the leadership qualities of managers at Fortune 500 companies in America and cultural intelligence. The researchers found that there was a statistically significant positive relationship between the leadership qualities and the CI of the managers. They also suggested that the leaders should try to strengthen their cultural intelligence skills through personal and educational pursuits and transform their workplace environment into inclusive and diverse. As stated by Porter (2008) cultural factors can affect the investment into some industries because of the prestige of different occupations and fields.

As popular culture is exported, the advantages that stem from the popularity of those cultural products can give advantages to the creator nation with Soft Power leading to a stronger marketability (American credit cards, for example) (Porter, 2008). This type of influence leads from the commercial to the national interest. The popularity of the culture also leads to what Nye (2004) calls Soft Power that led to was behind every major "American foreign policy objective(s)-victory in the Cold War" (p.49).

As argued by Kim and Van Dyne (2012), the success of leadership in the international context depends on cultural intelligence. At the same time, leaders with low CI often experience conflicts as they engage in stereotyping. This may result in leadership failure at the end. Furthermore, CI helps leaders overcome burnout, which is also important for leaders working in multinational organisations (Tay et al., 2008).

Leaders with high CI are socially adept across cultural settings and have the expertise to realise how cultures are similar and different, as well as to observe and interpret new cultural interactions.This also makes these leaders more suitable for international assignments and also for handling complex demands of international work (Kim & Van Dyne, 2012). In cross-border contexts, the leaders need to work with multiple cultures at the same time and balance local and global demands which can be contradictory. Cultural intelligence can help the leader immensely to solve these issues in an effective manner (Rockstuhl et al., 2011), particularly within being able to distinguish between high context culture (reliant on non-verbal and subtle cues) vs low context (reliant on words).

Emotional Intelligence

Emotional Intelligence (EI) is described as a set of abilities that refer to how effectively one deals with emotions both within oneself and others (Salovey & Mayer, 1990). EI also means the ability to use emotional information to guide thinking, behaviour and interpersonal relationships. It is how individuals manage behaviour, navigate social complexities and make personal decisions to achieve positive results.

Emotional intelligence is also defined as the ability to perceive and express emotions, to understand and use them, and to manage them to foster personal growth along four dimensions: perceiving emotion, using emotion to facilitate thought, understanding emotion, managing emotion (Salovey et al., 2003). This suggests that EI managers may have the ability to understand the emotional make-up of their staff and more effectively manage by providing the support, feedback, or guidance required (Lucas et al., 2008).

Seminal research on emotional intelligence defined EI as an ability which focuses on the perception and expression of emotion accurately and adaptively; along with the ability to understand emotional knowledge, use feelings to facilitate thought, and to regulate emotions, in not only oneself, but also others (Salovey et al., 2003). It has been linked to various positive outcomes such as work attitudes (Carmeli, 2003), team cohesiveness and performance (Slaski & Cartwright, 2002; Wong & Law, 2002). Some believe EI contributes to cultural adjustment in global assignments and some think that it should be incorporated in the training for international experiences (Ornstein & Nelson, 2006). Without Emotional Intelligence, a person can come off as arrogant, rigid or selfish. These traits can slow or halt productivity and creativity in any organisation.

Impacts of Emotional Intelligence on strategic and organisational management

Emotional intelligence is an increasingly popular consulting tool. According to popular opinion and work-place testimonials, emotional intelligence increases performance and productivity. As measured by the Multifactor Emotional Intelligence Scale (MEIS), overall emotional intelligence is a composite of the three distinct emotional reasoning abilities: perceiving, understanding, and regulating emotions (Mayer et al., 1999). EI plays an important role among organisational practitioners whereby accurate self-assessment and conflict management are just some significant influences of emotional intelligence within organisations that would increase organisational effectiveness. Emotional Intelligence in the context of organisational performance was traditionally plagued by negligence, avoidance, irrationality and negation (Fineman, 2004), plagued by negligence (Salkind, 2004), avoidance (Turnbull Committee, 1999), irrationality and negation (Fineman, 1993), weakness and inability to control oneself have been viewed in emotional themes within organisational life. Recently, the role of emotions in the workplace has started to exert a positive influence on research by organisational scholars (Fineman, 2004).

Excellent organisations are places where feelings are managed, matured or removed. Feelings are perceived as irrelevant to job activity, but emotions get in the way of effective performance (Fineman, 1997). Many researches that have concentrated on emotion in the workplaces have asserted that organisations are "emotional places" (Armstrong & Taylor, 2014), "incubators of emotions" (Muchinsky, 2000) or "emotional arenas" and it always stimulates doubt and commotion (Fineman, 2004). That is to say, few researches have concentrated on how emotions are experimented in the workplace, comprising organisational psychic pressure and stress (Fineman, 2004). Since emotions and feelings are at the core of the human experiment (Muchinsky, 2000), the very nature of the "organisation" of work pertains to what individuals do with their sensations (Fineman, 2004). One important aspect of work performance is work effect (Kafetsios & Zampetakis, 2008). Muchinsky (2000) claimed that emotions have many differences which cover from pleasurable experiments of our existence which are positive experiences to the negative ones that are the most noxious. An individual's job-related behaviour is reflected from affective or emotional experiences in the workplace that generate cognition (Muchinsky, 2000). Brief and Weiss (2002) proposed that while firms can impact on one's feelings, thoughts and actions, individual's feelings, thoughts and actions likewise can impress the enterprise.

There is a need to examine the influence of cultural exposure on emotional intelligence and cultural intelligence. Because of the importance of international experience in organisations, and the ease of travel, understanding the impact of exposure to other cultures is critical to improving work attitudes (Carmeli, 2003), as well as team cohesiveness and performance (Rapisarda, 2002). The organisational culture influences the way people interact, the context within which knowledge is created, the resistance they will have towards certain changes, and ultimately the way they share knowledge. Organisational culture represents the collective values, beliefs, and principles of organisational members. It is a product of factors such as history, product, market, technology, strategy, type of employees, management style, and national culture. Emotional intelligence helps manage organisational culture, which involves the non-cognitive skills, capabilities and competencies which help individuals to control and manage their emotional response to different events and pressures.

Role of Emotional Intelligence in leadership

Emotional intelligence has become increasingly popular as a measure for identifying potentially effective leaders, and as a tool for developing effective leadership skills (Palmer et al., 2001; Megerian & Sosik, 1999). It has been proposed that in leadership, dealing effectively with emotions may contribute to how one handles the needs of individuals, how one effectively motivates employees, and makes them "feel" at work (Goleman, 1998b). Effective leadership skills have been described to depend somehow on the understanding of emotions and the abilities associated with EI (Cooper & Sawaf, 1997; Goleman, 1998a; Ryback, 1998). The importance of taking emotion into account in leadership has been noted by leaders and thinkers throughout history. The motivational writer Dale Carnegie (n.d.) advises,

> When dealing with people, let us remember we are not dealing with creatures of logic. We are dealing with creatures of emotion, creatures bristling with prejudices and motivated by pride and vanity. (dalecargegie.com)

While Aristotle notes that

> Anyone can become angry—that is easy, but to be angry with the right person and to the right degree and at the right time and for the right purpose, and in the right way- that is not within everybody's power, and is not easy (as cited in Forbes Quotes, n.d.)

Since trust is crucial for a leader, being perceived incorrectly can damage relationships and trust. If those working with their leader lack trust in them, the motivation to work and implement new ideas or strategies fizzles. This can affect retention and employee satisfaction. If the employees believe they cannot approach their leader because the leader appears volatile or rigid, the expression of ideas and an organisation's improvement will be negatively affected. Emotional Intelligence is a soft skill important for leadership development because a large part of any person's job is dealing with people. Whether those people are co-workers or clients, the ability to communicate is a key to success. Improving listening skills, decreasing conflict, and controlling impulsive reactions are key developments that lead to professional achievement and development.

Being a leader is more than strategy, it involves a true understanding of the person's emotions and of those around. Without this, bad communication, misunderstandings and mistakes can be made. It is important for leaders to understand that the follower's feelings are just as important as knowing their own. When a manager is aware of own personal reactions and expressions toward others' issues, ideas or complaints now this is the first step to developing Emotional Intelligence. In many organisations, interacting with superiors and peers is a part of everyday life. Emotional Intelligence is the ability to manage these interactions to improve relationships, build trust and create a teamwork culture. A leader must have the skills to handle barriers and interpersonal issues. Where leaders were once seen to control, plan and inspect the overall running of an organisation, in today's more service-oriented industries, leadership roles are also to motivate and inspire others, to foster positive attitudes at work, and to create a sense of contribution and importance with and among employees (Hogan et al., 1994). As a result, research has been exploring the underlying attributes

and behaviours of leaders who successfully perform these contemporary leadership roles in order to identify leadership selection and training criteria for the recruitment and development of effective leaders (Sternberg, 1997). During the last decade interpersonal skills have become more integral to effective leadership in the workplace (Goleman,1998a).

Spiritual Intelligence

The world has experienced four waves of revolutionary civilization: first, the agrarian revolution, second, the industrial revolution, third, the information and technology revolution, and, finally, the fourth will be based on spiritual inclination (Toffler, 1980). During an economic downturn, people get demotivated and start looking beyond conventional materialism. They start looking for meaning and purpose of life. In today's highly competitive world, the importance of spirituality at the workplace is increasing. Every organisation is looking for differentiating factors in order to sustain competitive advantage. Merely rational and emotional intelligence is not sufficient. Today's complexities can be resolved with a stronger orientation towards meaningful existence and purpose. Leaders of organisations have started to recognize the importance of the value of a person as a whole rather than just skills for the job. Business schools are now introducing spirituality for study and research, people want to be aware of the meaning of their life and want to make a difference in the life of others and thus workplaces are becoming more humane (Tapas & Anand, 2016).

Spiritual Intelligence can be defined as "the ability to create meaning, based on deep understanding of existential questions, awareness and the ability to use multiple levels of consciousness in problem solving" (Vaughan, 2002). To date there are no validated measures of SI (Halama & Strizenec, 2004), but spirituality measures have been validated and results indicate that measures of spirituality correlate to the improved health and well-being of an organisation (Veach & Chappel, 1992). A few studies, also, suggest that spirituality contributes to effective leadership (Jacobsen et al., 1994).

Emmons (2000) took it a step further in presenting the evidence that spirituality meets the criteria for intelligence. He identified five components of spiritual intelligence: the capacity for transcendence; the ability to enter into heightened spiritual states of consciousness; the ability to invest everyday activities, events, and relationships with a sense of the sacred; the ability to utilise spiritual resources to solve problems in living; and the capacity to engage in virtuous behaviour (such as to show forgiveness, to express gratitude, to be humble, and to display compassion). Indicators of spiritual intelligence manifest as kindness, generosity, humility, integrity, precision and openness. With a high level of spiritual intelligence, people can use their spirituality to bring meaning, importance, and general enrichment to our lives. This helps them achieve personal integrity, determine the purpose of their lives, and stay on the right path (Zohar & Marshall, 2000). Because of spiritual intelligence, they are integrated rationally, emotionally, and spiritually (Zohar & Marshall, 2000).

Wolman (2001) defined spiritual intelligence as "the human capacity to ask ultimate questions about the meaning of life and to experience simultaneously the seamless connection between each of us and the world in which we live". Wolman (2001) identified seven factors that make up human spiritual experience and behaviour: divinity, mindfulness, intellectuality, community, extrasensory perception, childhood spirituality, and trauma.

A clear and widely accepted definition suggested by Vaughan (2002) described spiritual intelligence as "a capacity for a deep understanding of existential questions and insight into multiple levels of consciousness" (p. 19). King (2009) proposed four core components to comprise spiritual intelligence: critical existential thinking, personal meaning production, transcendental awareness, and conscious state expansion. Wolman (2001) propagated the idea, asserting that spiritual intelligence is a key capability that connects us to something bigger than ourselves and is reflected not only in the values, but also in the motivation, intentions, emotions, and personality structure of an individual. He described spiritual intelligence as the ability to understand, emote, evaluate, create and administrate. He understood spiritual intelligence to be an ability that goes beyond the desires and motives of individuals; it is not present to serve their selfish interests, but to lead them toward spiritual meaning.

Spiritual Intelligence and organisational management

Spiritual intelligence not only allows us to have deeper feelings in certain moments, but also helps us in our everyday personal and work life. It is very important, because we are not different at our workplaces and away from outside of our workplaces. We are the same both in our personal and our work-life situations, with a certain perspective, consciousness, self-knowledge, approach to difficult situations, solving problems or building relationships with people. Thus, what we think and do is expressed not only in our personal life but also in our workplaces. One of the concepts of spiritual intelligence includes critical thinking about existence that is related to thinking about the spirit, the world, and the existence; personal meaning production related to seeking a sense of meaning and purpose in the experiences of one's life; the expansion of conscious state related to control of getting in the higher states of awareness; transcendental consciousness related to recognizing the ways of attending transcendence.

Emotional and spiritual intelligence supports organisational principles, ethical values and all organisational decisions. However, there are only a few studies that have shown the need for all leaders to have emotional intelligence with spiritual strength and lead with more meaningful behaviour, or the importance of the relationship between emotional and spiritual intelligence, and the efficiency of leaders (Kurniawan & Syakur, 2017). The studies showed that emotional intelligence and spiritual intelligence are interrelated and strengthen each other (Anwar et al., 2020). Spirituality growth enhances emotional awareness. This, in turn, impacts the competence of managing and controlling emotions, which further reinforces spiritual development. Thus, emotional intelligence level affects one's use of spiritual intelligence. Spiritual knowledge facilitates understanding reason and emotion. Many elements of both emotional and spiritual intelligence are common. Spirituality develops the intrapersonal and interpersonal competencies that are the components of emotional intelligence (Levin, 2000). Spirituality is needed for organisational managers to grow their own sense of identity, to find the purpose of their own work, and to support follower's values with a strong sense of meaning. Spirituality can also be a competitive advantage when it comes to organisational effectiveness and performance (Latham, 2014).

Impacts of Spiritual Intelligence on leadership

Spiritual intelligence (SQ) is crucial for leaders, in order to create spirituality in the workplace for followers. In a dynamic business environment, leaders have to seek inner peace. Spiritual leadership is based on the essential needs of people in order to gain a harmony of vision and value among individual employees and whole groups, which can increase organisational results. Many studies have indicated that spiritual leadership is necessary for spirituality at all levels of work: the individual, team, and organisation (Samul, 2020). It affects life and job satisfaction (Hunsaker, 2016), motivation and commitment (van Saane, 2019), organisational efficiency, productivity and performance excellence and the flexibility and creativity of the organisation. Spiritual intelligence might be considered as a driving power for a leader (Jeon, 2011).

A framework that integrates transformational, servant, and spiritual leadership theories is needed to create a future for cogent leadership theories. Latham (2014) argued that effective leadership must operate free of context, include measurable variables, and present predictable relationships. Latham pointed out that human beings are not predictable and do not always obey the immutable natural laws of science. Spirituality could be a competitive advantage when it comes to organisational effectiveness and performance (Latham, 2014). Researchers confirmed a relationship between spiritual values, spiritual practice, and efficacious leadership (Rahal & Rimsr, 2016).

Past researchers have also examined how the spiritually intelligent leader improves leadership effectiveness. Hyson (2013) looked at how leaders use their spiritual intelligence skill set to stay focused, motivate others, and produce more productive results. Borrowing from Wigglesworth's (2012) research on the skills associated with spiritual intelligence, Hyson composed the four cornerstones of spiritually intelligent leaders (SQLs). The first attribute is the awareness of time and space. SQLs know how to take time out, refresh, and return refocused on the situation at hand. The second attribute is a tolerance for imperfection. The SQL knows that no one is perfect, and mistakes sometimes happen. Fostering an atmosphere of learning helps others feel more comfortable to takes risks and be vulnerable. The third attribute is servant leadership. SQLs make a special effort to help others. The fourth attribute is radiating peace. The SQL has inner peace and can maintain it under pressure, and what makes SQLs special is that they live with these attributes every day (Hyson, 2013).

Spiritually intelligent leaders represent more than just a new kind of ideal leadership; they represent a shift in the paradigm of leadership. This shift affects employees and managers as they transform their standards of success. No matter what kind of work we perform, it can always be done with heart and soul (Fairholm & Fairholm, 2000). The new paradigm of spiritual leadership focuses on vision, empowerment, risk, creativity, harmony, trust, honesty, and compassion. The terms that accompany this new paradigm are spiritual leadership (Wolf, 2004), moral conduct (Thompson, 2004), authentic leadership (Beagrie, 2005), and ethical conduct (Marques, 2006).

Conclusion and Recommendations

In the 21st century workplace, the importance of having employees and managers who can work effectively in diverse contexts has been greatly enhanced due to globalisation. This also increases the value of motivating the organisations so that they can come forward to develop leaders who are not just cognitively intelligent, but also culturally, emotionally, spiritually, and conatively intelligent. For organisational success, leadership plays the central role, and hence all the necessary steps should be taken by organisations to boost all of these different types of intelligence skills in their leaders.

Ideally, the basic human intelligences, including conative, emotional, and spiritual, in conjunction with cultural, work together and support each other, but each can operate independently in a certain area. The diversity of workplaces and organisations in the 21st century calls upon leaders to develop their intelligence in each of the four dimensions discussed in this article. Leaders with a strong sense of self-control and awareness are able to create more influence and inspire their followers towards attaining mutual goals.

There should be a well-organised system of leadership development in all organisations, achievable through training, mentorship and coaching. Future studies could explore the role of mentorship in developing the different types of intelligence in organisational leaders. These would also serve as a call for business schools globally to focus on developing leaders well-versed in various dimensions of intelligence as well as the art of critical thinking.

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