

## **Intelligence, Emotional and Spiritual Quotient as Elements of Effective Leadership**

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### **ABSTRACT**

The key elements of effective leadership are intelligence, emotional intelligence and spiritual intelligence. The present paper traces the early conceptualization of intelligence as an analytical ability to effective leadership and the current proposal of models of leader's mind that combines traditional analytical ability with emotional intelligence and spiritual intelligence. There are a number of psychological theories and research which have tried to apply a combination of intelligence, emotional intelligence and spiritual intelligence to successful leadership. While going through the various research, it was found that integration of IQ, EQ, and SQ allows leaders to thrive on uncertainty, deals creatively with rapid change, and realizes the full potential of those who lead or work with them. The results suggest that we think with our intelligence, along with our emotions, as well as our bodies (EQ) and spirits, our values, our hopes, our unifying sense of meaning and values (SQ). Spiritual intelligence is about having a direction in life, and being able to heal ourselves of all the resentments. It is thinking of us as an expression of a higher reality.

*Keywords:* Leadership, intelligence, emotional intelligence, spiritual intelligence, analytical ability, and creativity

### **INTRODUCTION**

No subject in psychology has provoked more intense public controversy than the study of human intelligence. From its beginnings, research on how and why people differ in overall mental ability has fallen prey to political and social agendas that obscure or distort even the most well-

#### **ARTICLE INFO**

*Article history:*

Received: 24 October 2011

Accepted: 27 June 2012

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established scientific findings. As Sternberg (2000) is fond of saying, “looked at it one way, everyone knows what intelligence is; looked at it the other way, no one does.” For these and other reasons, public understanding of intelligence falls far short of public concern about it. Sternberg (1988) thought in threes when he posited a theory of the triarchic mind based on his definition of intelligence as a kind of mental self-management – the mental management of one’s life in a constructive, purposive way. According to Sternberg, intelligence as mental management consists of three basic elements: (1) *environmental adaptation*; (2) *environmental selection* which occurs when an environment is unsatisfactory or attempts at adaptation may be dysfunctional; and (3) *environmental shaping*. Sometimes neither adaptation nor selection is the preferred course of action. In these cases, Sternberg argues, one might consider environmental shaping which is called for when an individual’s attempts to adapt have failed or when it is impractical or undesirable to select a new environment. Whereas adaptation involves fitting oneself to the environment, and shaping involves fitting the environment to oneself.

What this means is that there is no single set of behaviours that is intelligent for everyone; people react to their environments in different ways. Nevertheless, what does appear to be common among successful people is the ability to capitalize on their strengths and compensate for their weaknesses. Successful leaders and followers are not only able to adapt well

to their environment but to also modify this environment in order to increase the fit between the setting they find themselves in and their adaptive skills (Sternberg, 1988). The practice of thinking in threes by offering a tripartite classification of the leader’s mind that builds on early conceptualizations of analytic intelligence extends the current debate over emotional intelligence manifested in the regulation of emotions, and includes additional non-analytic intelligences, namely spiritual intelligence. It is suggested that analytical intelligence (IQ), emotional intelligence (EQ), and spiritual intelligence (SQ) combine with cognitive and metacognitive constructs such as sense making, transformation and change to determine the leader’s effectiveness.

#### *Early Conceptualizations and Definitions of Intelligence*

Perhaps the most famous or infamous definition of intelligence, depending on one’s point of view, was proposed by Boring (1923) who suggested that intelligence is what intelligence tests measure. However, this operational definition was the end of the line for understanding intelligence. On the contrary, he saw it as “a narrow definition, but a point of departure for a rigorous discussion ... until further scientific discussion allows us to extend it”. Since then, the definitions of intelligence have captured convergent and divergent themes and several foci were prominent in the ensuing years. For example, the issue of one versus many – is intelligence one thing or is it manifold – is evident in discussions of a

general factor on which other intelligences such as practical or social intelligence converge as opposed to the existence of distinctive intelligences such as emotional intelligence. Some scholars have defined intelligence quite narrowly in terms of biological or cognitive elements, whereas others included a broader array of elements, including motivation and personality. The issue of breadth, like that of one versus many, in many ways remains unresolved (Sternberg, 2000).

The conceptualization of intelligence as a single cognitive ability has had a long history that can be traced back to Sir Francis Galton's pioneering studies of historical creators, leaders and celebrities published in 1869 in *Hereditary Genius*. Fifty years later, Charles Spearman (1927) proposed the idea of a general intelligence or "g" factor as the single dimension of cognitive ability. Embedded in this work was the notion that a person's intellectual potential is a fixed, genetically determined trait which can be measured early in life and it determines an individual's success later in life. For many years, psychologists have devoted much effort to isolating 'g' from other aspects of cognitive ability, thereby revolutionizing research on general intelligence. It allows investigators to show that the predictive value of mental tests derived almost exclusively from this general factor rather than from the more specific aptitudes measured by intelligence tests. The evidence, summarized by Carroll (1993), puts g at the apex with more specific aptitudes arranged at successively lower

levels. These so-called group factors, such as verbal ability, mathematical reasoning, spatial visualization, and memory, are just below g; below these are the skills that are more dependent on knowledge and experience, such as the practices of a particular profession.

The main objective of these efforts was the development of a large number of standardized instruments, with which to assess inter individual differences in cognitive functioning. In the 20<sup>th</sup> century, the intelligence quotient (IQ) test eventually became the dominant determinant in decisions involving school admission or job selection. Although mental tests are often designed to measure specific domains of cognition such as verbal fluency, mathematical skills, spatial visualization or memory, people who do well on one kind of test tend to do well on the others. This overlap suggests that all such tests measure some global elements of intellectual ability as well as specific cognitive skills.

#### *IQ and Leadership*

Leadership researchers have long been interested in the relationship between intelligence commonly measured by IQ tests and various leadership outcomes such as follower satisfaction, group performance or leadership effectiveness. Reviews of the literature on the traits of effective leaders have reinforced the importance of intelligence to leadership (House & Aditya, 1997). Work on the relationship between IQ and leadership effectiveness or success has been conducted for over 100 years, with

much of the scientific research on the role of intelligence in leadership dated back to the 1920s and 1930s. This research suggested that intelligence does indeed contribute to leadership. For example, leaders were found to be more intelligent than their followers, and intelligence is consistently correlated with perceptions of leadership (see Bass, 1990).

By taking together, effective leadership requires a certain level of general intelligence; however, highly intelligent leaders are not necessarily more effective. In fact, this same body of studies also showed that large discrepancies between the intelligence of leaders and followers mitigated against the exercise of effective leadership. However, these early studies did not take into account that intelligent behaviour occurs in a social context that includes expectations, demands, and a history of prior experience (Glynn, 1996). Many intelligence experts (Kihlstrom & Cantor, 2000) have faith in that intelligence is context specific. Contextualists (e.g., Sternberg, 1988) indicate that in order to understand intelligence, we need to spot that human adaptation often takes the form of selecting or transforming the environment in which we live. This has resulted in more divergent approaches to intelligence beyond the cognitive or psychometric perspective, which characterized earlier conceptualizations found in IQ theory. Because intelligence is defined relative to a particular context, researchers have shifted the focus from the emphasis on individual traits to broader frameworks,

which acknowledge that intelligence is not only embedded in individuals but in organizational contexts as well.

Gardner's (1993) signifies a more sustainable conceptualization of human intelligence compared to definitions of intelligence as a single factor. Most leadership theorists agree that multiple intelligences play a part in leadership and organizational effectiveness. Bass (2002), for example, asserts that multiple intelligences contribute to transformational leadership. More specifically, the author suggested that cognitive intelligence is linked to the intellectual stimulation; one of the four is of transformational leadership.

## EMOTIONAL INTELLIGENCE

Emotional intelligence (EI) has been popularized by Golman's (1995) book *Emotional Intelligence*. EI refers to an individual's ability to understand and accurately interpret his or her own emotions as well as those of others. It is a relatively new construct intended to complement the traditional view of intelligence by emphasizing the emotional, personal, and social contributions to intelligent behaviour (Gardner, 1983; Mayer & Salovey, 1993). The key difference between analytical and emotional intelligence is that emotional intelligence involves the integration of emotion with thought, enabling one to understand what others are feeling, while analytical intelligence involves the integration, organization, and ordering of thoughts. The EI construct was first discussed by Salovey and Mayer (1990)

and had its roots in Gardner's concepts of intra- and interpersonal intelligences, and in Thorndike's concept of social intelligence.

Golman (1995) asserts that EI accounts for success at home, at school, and at work and goes on to say that EI will confer "an advantage in any domain in life, whether in romance and intimate relationships or picking up the unspoken rules that govern success in organizational politics" (Goleman, 1995).

This is a very tall order which is not quite congruent with the existing research base. For instance, Goleman (1995) referred to a study of Bell Laboratory engineers, in which the top performers were equivalent in IQ to other engineers. The key difference, the author claims, is that top performers are more emotionally intelligent than their peers. Unfortunately, the engineers were not tested for EI using one of the several measures used in EI research. Likewise, despite its popularity, many EI measures have received surprisingly little scientific support (Davies *et al.*, 1998). Critics point to a series of studies conducted by Davies *et al.* (1998) who administered emotional intelligence, personality and cognitive measures to students and military personnel. These authors found a high correlation between all three batteries of tests, suggesting that EI is an aspect of personality rather than a separate intelligence.

EI measures can distinguish between people who truly understand their emotions from those who get lost in them. Often great leaders move followers through emotions and establish a deep emotional connection with

those they lead. Their level of understanding of their own emotions allows them to create and nurture resonant relationships with their followers. Unfortunately, in much of the popular literature on EI, the significance of the claims is obscured by rhetoric (e.g., Hein, 1997), which encourages the emerging view that EI is more important than IQ.

Mayer and Salovey (1997) treat EI as "thinking with a heart". According to Mayer's four-branch model (Mayer *et al.*, 1999), EI is defined as the ability to perceive emotions, access and generate emotions so as to clarify thoughts, understand emotions and process emotional knowledge, and regulate emotions reflectively to promote emotional and intellectual growth.

The authors offered two EI models. The first model represents an *ability* approach to EI (Mayer *et al.*, 1999), which is conceived as the ability to solve emotional problems and focuses on the interplay of emotion and intelligence as traditionally defined. Mayer and his associates (2003) clarified the cognitive component in EI by stating that "emotional intelligence involves problem solving with and about emotions. The current research suggests that the mental ability models of EI can be described as a standard intelligence and empirically meet the criteria for a standard intelligence (Mayer *et al.*, 1999). More specifically, according to Sternberg (1985), three criteria are needed for an intelligence to exist, i.e. it should: (1) reflect behaviour in the real world, (2) be purposive or directed toward goals, and (3) involve either adaptation to the environment (fluid intelligence) or

the automation of high-level cognitive processes (crystallized intelligence). Based on this definition and what we know about the construct to date, EI fits to the definition of a traditional intelligence.

The second model, known as the *mixed model* (Bar-On, 1997; Goleman, 1995), defines EI as a mixture of abilities and other personality dispositions and traits. This model is substantially different from the ability model. As Mayer and Salovey (1993 & 1997) argue, although these personality characteristics may be important elements in EI, they are better addressed directly and as distinct from emotional intelligence. While emotions have gravitationally been thought of as disruptive to one's ability to solve problems, the model by Mayer *et al.* suggests that emotions can and do provide additional richness and clarity to problem solving and decision making processes. Thus, according to Mayer *et al.*, the mixed model incorporates a wide range of personality variables as opposed to Mayer and Salovey's earlier model, which offers a cognitive definition of EI.

Davies *et al.* (1998), in their comprehensive review of EI measures that existed at the time, found that most EI instruments generally "exhibited low reliability and indicated a lack of convergent validity." Further, factor analyses demonstrated that nearly all of the self-report measures that had satisfactory reliabilities loaded on well-known personality factors (e.g., extraversion, agreeableness). Their final conclusion was that, after taking into account general intelligence and personality,

"little remains of emotional intelligence that is unique and psychometrically sound".

The ability and mixed models of EI have generated assessment devices that are based upon self-report; yield self-and other perceptions of EI attributes rather than an estimate of a person's actual emotional ability. The **Multi-factor Emotional Intelligence Scale** (MEIS) (Mayer *et al.*, 1999), for example, is a performance measure of EI (i.e., ability based) that demonstrated moderate correlations with one measure of general intelligence and small correlations with measures of the Big Five personality factors. However, serious problems with scoring, reliability, and validity have been reported. Roberts *et al.* (2001) in their assessment of the MEIS pointed out that even the modest validity coefficients found for EI may not be maintained if personality and ability are statistically controlled. One of their conclusions was that "it remains to be seen whether EI, like the canals of Mars, is the product of the tendency of even expert observers to see, in complex data, patterns that do not exist (Roberts *et al.*, 2001).

#### *Emotional Intelligence and Leadership*

A number of studies have reported positive relationships between EI and various measures of leadership (Sosik & Megerian, 1999; Gardner & Stough, 2002). Early research on emergent leaders suggests that they are skilled in taking in and understanding emotional information. This research revealed that emergent team leaders were socially perceptive and uniquely

able to identify and understand unstated team needs (Chowdhry & Newcomb, 1952). The popularity of EI would suggest that emotionally intelligent leaders bring important competencies to the leadership role that enhances their leadership effectiveness. And indeed, several studies have provided support for the relationship between EI and leadership outcomes. For example, Goleman *et al.* (2002) established the link between emotional intelligence and leadership and described this link between emotional intelligence and leadership as **primal** because: (1) leaders throughout history served as emotional guides, and (2) creating positive outcomes remains the most important responsibility of leaders. Resonant leaders (i.e., leaders with deep emotional connections to followers) generate positive feelings in followers that enhance collective performance, use leadership styles that are visionary, rely on coaching instead of coercion, build harmony and value input and participation.

Nevertheless, the claim that EI is the key to effective leadership continues to rest on somewhat shaky foundations. Some definitions of EI beg the question why EI cannot simply be seen as general intelligence directed at emotional phenomena. And, if it can, do we really need to treat it as a separate entity? A definite link between EI and leadership performance cannot be established since there is no consensus about the existence or definition of EI. Even more troubling is the fact that many of the primal leadership competencies identified by Goleman *et al.* (2002) seem to fall outside

of intelligence. Transparency or integrity is a character trait demonstrated through consistent behaviour, not a psychological ability as advocates claim. Moreover, the “everything but IQ” approach to emotionally intelligent leadership makes it nearly impossible to disprove the assertion that 80-90% of a leader’s success rests upon her or his emotional ability. If EI is everything but cognitive intelligence, then it seems logical to assume that EI skills and abilities beyond IQ contribute more to a leader’s success than mental ability. Self-confidence, integrity, inspirational leadership, persuasion, collaboration, and interpersonal communication all appear to be more important to leaders than cognitive ability alone.

These conceptual and logical difficulties do not mean that leadership scholars and practitioners should abandon EI. Emotional characteristics have long occupied a central place in leadership studies and are experiencing a revival in the current literature (Ashforth & Humphrey, 1995). Feelings play an important role in such leadership tasks as motivating followers, decision-making, developing interpersonal relationships and shaping culture (George, 2000). Some practitioners and researchers alike view organizations as emotional, not rational arenas. Some feminist organizations like The Body Shop make the expression and acknowledgment of emotion a central value (Martin, Knopoff & Beckman, 1996). These various strands attest to the important role emotions play in organizations and leadership.

## **SPIRITUAL INTELLIGENCE**

Covey (1994) talks about the spiritual renaissance in the business world, the World Bank launched the Spiritual Unfoldment Society, Zohar and Marshall (2000) created the concept of spiritual intelligence, Vail (1998) sees spirituality as a requisite of visionary leadership and Hawley (1993) stated that spirituality is at the very core and base of leadership.

As a result, tapping the human soul at work has become a flourishing business. The burgeoning interest in spirituality is reflected in a flood of books, foundation of journals, and the proliferation of conferences, workshops and seminars on the topic. Business periodicals are filled with articles heralding both a renewed interest in religion and the growing emphasis on spirituality in the workplace. Religious radio stations have quadrupled over the past 25 years, while religious television shows have increased fourfold in the 1980s (Cash & Gray, 2000). Conlin (1999) concluded "a spiritual revival is sweeping across corporate America as executives of all stripes are mixing mysticism into their management, importing into office corridors the lessons usually doled out in churches, temples, and mosques". Leadership researchers, practitioners, and educators are participating in the dialogue and bring a diversity of approaches and viewpoints to the discussion. Thus, spirituality is beginning to be recognized as being important in the overall development of a leader since spiritually anchored leadership can add value to the organization by helping workers and managers to align

personal and organizational values around their understanding of spirituality.

Recently, Zohar and Marshall (2000) proposed that in addition to IQ and EQ, there is another type of intelligence the authors called spiritual intelligence measured as SQ. The authors define SQ as the intelligence, with which we address and solve problems of meaning and argue it is the transformative power of SQ that sets it apart from EQ. Like Goleman, Zohar and Marshall also made some interesting claims. For example, they asserted that SQ is the intelligence with which we heal ourselves and with which we make ourselves whole. Further, these authors propose that IQ and EQ are subsidiary to and supported by SQ and that SQ is the highest intelligence. Other scholars have formulated conceptualizations of SQ as well. Spiritual intelligence refers to one's ability to ask ultimate questions about God, the meaning of life, and to experience the connections about individuals on earth, and the relationships between individuals and the world. Emmons defines spiritual intelligence (SI) as the degree to which a person has the mental and emotional properties that lead to see an overall, guiding purpose, see mid- and short-term tasks which are sub-goals that are connected to a higher purpose, and sustain behaviours in order to serve them (cited in Wolman, 2001).

Three prominent frameworks of SI have recently been proposed (see Zohar & Marshall, 2000; Wolman, 2001). According to these authors, SI becomes a form of "hyper thinking giving rise to "meaning-giving, contextualizing, and transformative

intelligence (Zohar & Marshall, 2000). Within the Zohar and Marshall's framework, SI is a "way of knowing, a way of being, that utterly transforms our understanding and our lives, offering a "foundation for effective functioning of both IQ [mental] and EQ [emotional]". Zohar and Marshall's framework consists of distinct categories of human activity, each providing a path to increased SI: duty, nurturing, knowledge, personal transformation, brotherhood, and servant leadership.

Working more in the tradition of research on analytic intelligence and the work of Mayer, Salovey and their associates, Emmons postulated that there are at least five core abilities that define spiritual intelligence, which are conceptualized in adaptive, cognitive motivational terms, and, as such, may underlie a variety of problem solving skills relevant to everyday life situations. These core abilities are:

1. The capacity to transcend the physical and material; themes of transcendence figure prominently in definitions of spirituality (e.g., Piedmont, 1999).
2. The ability to enter into heightened states of consciousness.
3. The ability to invest in everyday activities, events, and relationships, with a sense of the sacred; i.e. the ability to sanctify everyday experience. For example, when work is seen as a calling or parenting as a sacred responsibility, it is likely to be approached differently than when viewed in purely secular terms.
4. The ability to utilize spiritual resources to solve problems in living.
5. The capacity to engage in virtuous behaviour or be virtuous (to show forgiveness, express gratitude, be humble, and display compassion).

These virtues are included under the rubric of SQ because of the salience of these concepts in virtually all major religious traditions. For example, gratefulness is a highly prized disposition in Jewish, Christian, Muslim, Buddhist, and Hindu thought (Paloutzin *et al.*, 2003). SI is what allows people to be sensitive to transcendent realities and perceive sacredness in everyday objects, places, relationships, and roles. It is the flexible use of spiritual information applied to solving real-life problems and thus has relevance for understanding manifestations of spirituality in workplace settings.

It has been known for quite some time that individual prone to epileptic seizures in the temporal lobes of the brain report a much greater than usual tendency to have profound spiritual experiences. Likewise, in controlled laboratory settings, 'spiritual experiences' (reported as having a sense of light, forms of elation or high degree of being) have been created by artificially stimulating the temporal lobes. Similarly, the alteration of religious-mystical experiences in certain brain disorders has been cited as additional evidence for the existence of spiritual capabilities (Saver & Rabin, 1997).

As noted earlier, according to Mayer (2000), three stringent criteria must be met

for a candidate intelligence to be judged a true intelligence. First, intelligence must reflect mental performance rather than just preferred ways of behaving. Presently, we cannot judge SQ on this criterion since we only have one measure of spiritual abilities. Additional measures are needed to establish convergent and divergent validities of the SI construct. Second, the intelligence should define a set of abilities that are moderately inter-correlated with one another. Third, the intelligence develops with age and experience, from childhood to adulthood. In support of the second and third criteria, it has been argued that spiritual capacities are highly interdependent and the development of one fosters the other and that spiritual capacities are age-related (Weibust & Thomas, 1994). In order to validate this criterion, longitudinal studies of SI that trace its development over the lifespan are needed.

Mayer (2000) expressed his concern with the possible conflation of spirituality (or spiritual consciousness) with spiritual intelligence and for good reason. If spiritual intelligence were nothing more than spirituality, then nothing would be gained by invoking the language of intelligence. Emmons defines spiritual intelligence as the adaptive use of spiritual information to facilitate everyday problem solving and goal attainment. Spirituality, on the other hand, is a broader, more encompassing construct that has as its focus a search for the sacred. Spiritual intelligence is a largely positive, adaptive construct whereas spirituality may be positive or negative depending on how it is expressed in particular contexts.

Finally, Mayer (2000) questioned the spiritual abilities Emmons conceptualized as virtues – to show forgiveness, express gratitude, be humble, display compassion. According to Mayer, they belong in a domain of personality and are fundamentally different from cognitive competencies and abilities. The virtues can be practiced; they are skill-like competencies or capacities that can be strengthened and cultivated. They are spiritual in that they are viewed as highly prized possessions in all of the major religions of the world. Retaining them in a model of spiritual intelligence results in what Mayer *et al.* (1999) have characterized as a mixed model of intelligence, where mental abilities, dispositions and traits are included in a compound collection of ingredients.

Cowan (2005) suggested that emerging frameworks of SI provide substantive leverage points for developing legitimate connections to organizational effectiveness and leadership development. Although none of these authors grounds their frameworks in a leadership and organizational context, Emmons' framework (1999) is arguably the most inclusive of dimensions that imply linkages to leadership. While Emmons defines core components of SI, it remains the task of organizational scholars to translate these ideas into organizational contexts and leadership competencies. The works of Zohar and Marshall (2000) and Wolman (2001) offer useful insights for enriching and refining leadership connections, but neither provides a full array of leadership-relevant dimensions as does Emmons'.

The discussions so far point to the fact that each one of quotients, IQ, EQ, and SQ, is essential for leadership. In order to be a leader, an individual will probably need to develop all three quotients as shown in Fig.1 below.

A leader may require appropriate quotient at different stages because the assigned task may require a higher level of IQ. As the leader moves up the ladder, emotional skills become critical as success at the middle levels calls for cross-functional coordination and getting the cooperation and support of people who are not under the direct control. The senior level positions will require more of SQ in addition to having high levels of IQ and EQ, as the job requires creative insights (vision) and concerns for ethical, environmental and larger issues.

The three (IQ, EQ, and SQ) core competencies which spell out the knowledge abilities desired for leadership and make a difference in various dimensions of

the operating environment are defined, identified and developed by the Singapore Armed Forces-Officer Cadet School (SAF-OCS). By using a progressive and structured approach towards leadership development, SAF- OCS has achieved a proven track record in producing capable and resilient officers. SAF-OCS leadership development framework (Chan & Lew, 2005) displays the systematic and process-driven approach. Hence, it becomes very important for a leader to integrate IQ, EQ, and SQ competencies (Yurdakul *et al.*, 2008), which create a ripple effect and improve our society at large. Effective leadership certainly requires IQ, but it also requires EQ and the spiritual dimension of life and work (SQ) (Gill, 2004). The key idea behind is that people need to have meaning and value in their life and work, such as doing something that makes a positive difference to other people's well-being. Meaning and value depend very much on the beliefs and values that

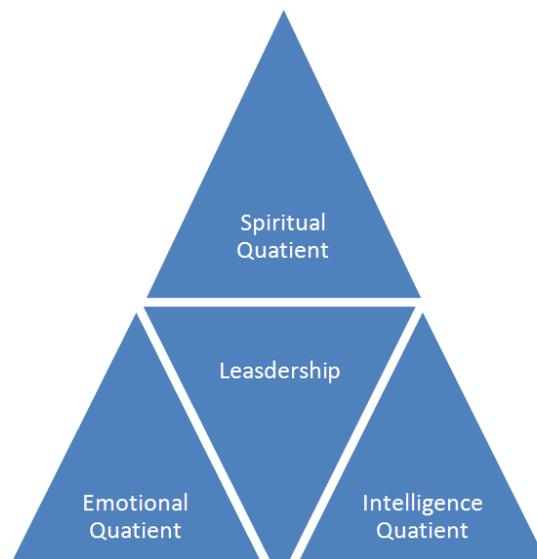


Fig.1: Integrative Framework

underlie our motives, which in turn drive our behaviour (Gill, 2004). Thus, a leader should always attempt a holistic approach where his/her body, mind and soul should be involved in the task.

## CONCLUSION

Although research on integration of IQ, EQ and SQ for leadership remains vibrant and diverse, the relationship of these constructs to leadership effectiveness remains an important agenda for leadership research. Scholars have continued to divide and subdivide intelligence in many ways and attempt to reduce EQ and SQ to a set of cognitive abilities and capacities. In the mind of the public, some of these concepts (particularly EQ) have become popularized and marketed over the past few years so that they barely resemble the original formulation. Nevertheless, these have resulted in the current groundswell of interest in predicting leadership outcomes from measures of EQ and spirituality. Since in the model (SAF-OCS framework, 2005) EQ and SQ discussed here, cognition, affect, motivation, personality, and morality mix the interrelationships between these constructs remain a contested terrain. While some cognition (and therefore intelligence) is present in all mental life, research on multimodal intelligences may be better served by a search for a different super ordinate construct. As individuals create mental models of their reality that integrate spirituality, emotions, cognitions and the meaning they ascribe to these constructs that transcend immediate experiences, they

search for a more integrative, synthetic understanding of themselves as leaders and followers.

The leaders whose mission is to train their followers mentally, emotionally, and spiritually have to particularly learn to integrate their IQ, EQ, and SQ in the first place. From this perspective, primarily leaders should train themselves in these three intelligence types as much as possible and use them all effectively in conjunction with each other. This process should be strategically planned, managed and evaluated in order to accomplish this; in fact, it is a prerequisite to supply the needed training courses to leaders, not only on analytical skills but also on EQ and SQ literacy. All the three types of intelligence need to be cultivated and mastered in an overall leadership context. Leadership that exhibits a balance of IQ, EQ and SQ is qualitatively different from one that gets by based on IQ alone.

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