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**CULTURAL INTELLIGENCE, SPIRITUAL INTELLIGENCE AND
COUNSELING IN THE AGE OF ARTIFICIAL INTELLIGENCE**

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Abstract: Cultural Intelligence and Spiritual Intelligence have become valuable working tools in the context of global relations, creating both opportunities and challenges for individuals in the digital era. The development of communication technologies, global economic relations, network work, migration, population mobility, and labor mobility contribute to the creation of diverse spaces. These spaces require harmonious relationships between individuals. In the age of Artificial Intelligence and digital globalization, there is a need to cultivate relationships based on Cultural Intelligence and Spiritual Intelligence, both individually and institutionally.

To foster these forms of intelligence, I suggest using philosophical practices and counseling. This can help to harmonize them with human reality and its needs, valuing what is unique and authentic in each individual, especially in contexts marked by cultural diversity. Communication, success, and self-discovery are crucial ingredients in developing leadership qualities in contexts characterized by spiritual pluralism and multicultural relations.

Key words: Cultural Intelligence, Spiritual Intelligence, Artificial Intelligence, philosophical counseling, communication, leadership, cultural diversity.

1. Human Condition in the Age of the Development of Artificial Intelligence

If traditional religious societies were built upon technologies of the Self and community ritual techniques, the digital age is witnessing a technological development that aims to transform the world into a multitude of functional, ecological, and aesthetic objects. Additionally, new forms of daily ritualization specific to consumer society have emerged, facilitated by communication technologies. This is the new context in which individuals in the digital age reconfigure themselves and build their relational worlds amidst an inexhaustible diversity.

The development of communication technologies and the technological world related to Artificial Intelligence stimulates concerns about the human being and their situation in the world. Existential anxieties and a lack of control over the dynamics of new entity development are part of the new reality for individuals fascinated by advances in the field of Artificial Intelligence.

Simultaneously, fears about job loss, ethical ambiguity in relationships with new entities, and many other concerns are part of the new register of human experiences and reflections in digital society, characterized by unprecedented Artificial Intelligence development. Moreover, a range of concerns that were once associated with religion or spirituality, such as issues regarding human identity, authenticity, and developmental dynamics, are now part of a long list of topics for reflection in the new context of Artificial Intelligence as the pinnacle of human creativity. These latter concerns are just as significant as the former and pose a significant challenge for individuals in counseling offices, ranging from psychological counseling to ethical, philosophical, spiritual, or pastoral counseling.

I will situate myself in this context not by discussing Artificial Intelligence, but rather by providing a series of clarifications on Human Intelligence in an attempt to understand what we might refer to as the human condition in the digital age.

Even if we abandon religious frameworks in explaining the human condition, we can still resort to multiple ways of representing the human being. First, we can view the individual as a member of a political community. In this sense, an important dimension was revealed by Thomas Donaldson when he stated that, beyond the cultural differences between the West and the world outside the West, we can decant some attitudes “about what it means to be human. First, individuals must not treat others simply as tools; in other words, they must recognize a person’s value as a human being. Next, individuals and communities must

treat people in ways that respect people's basic rights. Finally, members of a community must work together to support and improve the institutions on which the community depends. I call those three values respect for human dignity, respect for basic rights, and good citizenship." (Donaldson 2016, 132)

Secondly, we can talk about man as a social being. One of the teachings that can bring an image of man that can be accepted by a great diversity of cultures is that designed by Confucius. He affirmed the need for reciprocity, especially in the field of moral action, when he formulated the exhortation to do to others only what we expect others to do to us. In the dialogue formula of *The Analects*: „Tse-kung asked, saying, “Is there one word which may serve as a rule of practice for all one's life?” The Master said, “Is not RECIPROCITY such a word? What you do not want done to yourself, do not do to others.”” (Confucius 2002, Book 15). In this figment of ancient philosophy, we can discover an entire philosophy of human dignity that we find from modern philosophy to the motivational philosophies of today's leadership practices. In support of the recovery of the social dimension as a relational reality, there are also philosophical reflections that emphasize how important it is „to mediate the encounter with the other in order to enable us to reveal ourselves, to remind us that the world is not merely the environment, and that life is not just the satisfaction of needs, but the longing for the other” (Groza, Groza 2021, 20).

Thirdly, we can look at man as a person who manifests as a presence in his own life. This entails bringing into question all dimensions of existence that can account for what is significant in understanding the human way of being in the world. Existential perspectives are relevant in this sense (Deurzen 2021, May 2013). Based on my experience, I have identified six dimensions that are essential for understanding human authenticity. These dimensions are defining elements of the human condition and include: the physical dimension, the social dimension, the personal dimension, the spiritual dimension, the religious dimension, and the virtual dimension. While the spiritual and religious dimensions can be viewed generically as one, in my practice of philosophical counseling, I have found it necessary to distinguish between them. Religion, as a cultural phenomenon, can be integrated into spirituality, but when religion is seen as a way of transcending in the relationship with a Transcendence that is conceived in terms of interpersonal relationships, it is distinct from spirituality. These two dimensions are both convergent and distinct, as proposed in the differentiation between Cultural Intelligence and Spiritual Intelligence presented in this text.

2. Faces of Human Intelligence

In terms of a general perspective on intelligence, it can be understood as an individual's capacity for comprehension, correct reasoning, working with abstract concepts, and problem-solving across all fundamental dimensions of existence. In this text, my focus is specifically on problem-solving in contexts that are characterized by cultural diversity. Such contexts may arise within one's own culture or in encounters between different cultures. Within this framework, it is useful to remember that P. Christopher Earley and Soon Ang forge a recent concept, that of Cultural Intelligence (CQ), connecting its meaning with the individual's ability to assume, adequately evaluate, to act effectively and cope with contexts characterized by cultural diversity (Earley, Ang 2003). Applying this concept to interactions between individuals, we find that there are individuals with a high level of effectiveness in interacting with cultural otherness, just as there are individuals who have a low level of Cultural intelligence (CQ).

In order to comprehend the specifics of Cultural Intelligence (CQ), it is important to examine both its theoretical underpinnings and practical applications. CQ differs from Intelligence Quotient (IQ), Emotional Intelligence, or Social Intelligence and is not meant to be ranked against them. Instead, these types of intelligence are interdependent and interconnected. Although they may overlap in certain areas, each serves distinct and complementary needs. Cultural Intelligence (CQ) is unique in that it focuses on the individual's ability to navigate cultural differences and interact with individuals from diverse cultural backgrounds. This personal dimension supports the development of relational skills and facilitates cross-cultural dialogue. Through counseling aimed at cultivating Cultural Intelligence, individuals can overcome cultural boundaries and gain familiarity with cultural diversity. This, in turn, leads to numerous benefits.

Research shows that the development of Cultural Intelligence (CQ) is not merely a matter of acquiring cultural competences. To differentiate it from other types of approaches, David Livermore states that Cultural Intelligence (CQ) differentiates itself by: „1) CQ is an evidence-based meta-model for diversity and international work; 2) CQ is a form of intelligence; 3) CQ is more than just knowledge; 4) CQ emphasizes learned capabilities more than personality traits; 5. CQ is not specific to a particular culture” (Livermore 2011, 32).

Testing a new model of social intelligence, emotional intelligence, and cultural intelligence, Kerri Anne Crowne concludes that research data supports that social intelligence, emotional intelligence, and cultural intelligence are distinct but interrelated, without assuming any hierarchical relationships (Crowne 2013, 105-114). At the same time, studies

show that although Cultural Intelligence (CQ) is related to the person, only modest correlations can be established between personal intelligence IQ and CQ. Therefore, we have no guarantee that a highly developed intelligence will also have a very good level of Cultural Intelligence. But we must keep in mind that Cultural Intelligence can be measured and learned. We are not born with it. (Stenberg et al. 2022).

A significant area for the development of Cultural Intelligence is the educational sector. Studies on the development of Cultural Intelligence through academic exchange among students have shown that, beyond previous travel experiences or other forms of cultural competence development, student exchange leads to the development of Cultural Intelligence and is beneficial for the development of work skills in the context of global relations (Mckay at all 2022, 56-69; Shevchenko et al 2022, 472 – 496; Dima, Grabara, Vlăduțescu 2014, 7-18). The positive effect of studying abroad was also emphasized in the research carried out by Marie Chedru and Mariia Ostapchuk (Chedru, Ostapchuk 2023). Brent R. MacNab and Reginald Worthley find that individual characteristics related to general self-efficacy, international travel experience, management and work experience are important factors that can contribute to the development of cultural intelligence. These are general characteristics that make it possible to predict the successful development of Cultural Intelligence capabilities (MacNab, Worthley 2012, 62-71).

The significance of Cultural Intelligence extends not only to students but also to teachers. For instance, a study conducted by Efeoğlu and Ulum investigated the correlations between the Cultural Intelligence of Turkish public school English teachers and their professional well-being. The results revealed significant and positive correlations, highlighting the benefits of cultivating Cultural Intelligence for educators. Considering that Cultural Intelligence is described in terms of a person's ability to adapt and behave appropriately in different cultural environments, the authors consider it auspicious to implement elements of Cultural Intelligence in the curriculum (Efeoğlu, Ulum 2017, 228-239).

3. The challenges brought by Artificial Intelligence

The development of Artificial Intelligence has also opened the possibility of prophetic predictions regarding the dimensions, rhythm, and level of excellence it can reach in relatively short historical intervals. There are also prophetic projections that make the new entities possible actors of a future religion or spirituality.

“Can an intelligence create another intelligence more intelligent than itself?” asks Ray Kurzweil, after which he offers us a possible answer in his book *The Age of Spiritual Machines* (Kurzweil 1999, 40). The question of the possibility of humans creating an intelligence more intelligent than

the human being who created it seems a similar concern to the argumentative approach regarding the possibility of God creating a stone so heavy that he could not lift it himself. This problem appears to be a sophistry.

One persuasive perspective on human intelligence, which emerges from reflections on the boundaries of science, is the notion of an evolutionary dynamic that underlies its development. This perspective views intelligence as instrumental for technological progress, and as capable of overcoming certain limitations that are inherent in human intelligence. However, the scientific imagination also suggests that a significant challenge arises when Artificial Intelligence attempts to emulate human intelligence and potentially replace it. As AI becomes increasingly self-aware, the distinction between human and machine becomes increasingly blurred, raising the possibility that humans could be gradually supplanted by machines.

Within such a prophecy formulated by Ray Kurzweil, I would like to recall two ways of understanding intelligence: on the one hand, intelligence understood as an ability to use limited resources in order to achieve some goals, whether they are clearly formulated or practical, whether they are located in the sphere of imagination or in that of abstractions; and on the other hand, intelligence understood as a faculty of mind that makes it possible to exercise order and control, that makes it possible to perceive order in a context previously characterized by disorder, under the sign of a transformation of chaos into the cosmos (Kurzweil 1999, 61). Thus, the world is no longer taken over by mechanisms of symbolic, magico-religious thinking, as was the case in traditional societies. The man of the digital age develops an operational rationality based on efficiency criteria. He projects himself into his own technological creation. In relation to which, in the end, he may find himself overtaken by new types of Artificial Intelligence. One of the mechanisms by which the human being avoids his transformation into a robot and the fulfillment of the prophecies related to the overcoming of man by robots is that which involves the development of Cultural Intelligence.

Within this framework, Soon Ang and Linn Van Dyne are looking for answers to solve the problem: “why some people thrive in culturally diverse settings, but others do not” (Ang, Van Dyne 2008, 3). They find that „CQ is conceptualized as a specific form of intelligence focused on an individual’s ability to grasp and reason correctly in situations characterized by cultural diversity. Just as emotional intelligence (EQ) complements cognitive intelligence (IQ), ... we suggest that CQ is another complementary form of cultural settings. Since the norms for social interaction vary from culture to culture, it is unlikely that cognitive intelligence, EQ, or social intelligence will translate automatically into effective cross-cultural adjustment and interaction” (Ang, Van Dyne 2008, 4). Cultural Intelligence and Spiritual Intelligence are a response that – in

the name of authenticity, uniqueness and diversity – the human being formulates in the context of the challenges brought by the increasingly significant presence of Artificial Intelligence.

4. Cultural Intelligence and Spiritual Intelligence

The globalization of communication, population movements across vast regions, transcultural dynamics, and the influence of economic actors at the international level are among the factors that have brought Spiritual Intelligence and Cultural Intelligence to the forefront of contemporary debates. These two types of intelligence represent distinct ways of engaging with the world, each one responding to the human need for diversity and uniqueness in the construction of our relational universe. As such, they have become essential components of our ability to navigate and thrive in an increasingly interconnected and complex global landscape.

Soon Ang and Linn Van Dyne consecrated the understanding of Cultural Intelligence (CQ) as “the ability to function effectively across national, ethnic, and organizational cultures” (Ang, Van Dyne 2008, 3). It reveals itself, equally, as a way of thinking, as a way of action and always has in the background a pluralistic perspective on the situation of the individual towards himself and towards others. Therefore, it is not characteristic of a culture, but can be learned, assumed, and practiced in any multicultural or intercultural environment.

Economic globalization is the most visible factor that orients us towards the need to develop Cultural Intelligence. In this context, a series of challenges appear both for formal leadership at the level of managerial functions in organizations, and at the level of informal leadership. Today, economic activity can no longer be abstracted from the differences regarding the specific behavior of people belonging to different cultures and who must work together in a common organizational activity. It is difficult in such a context not to take into account how people belonging to different cultures perceive themselves and others. How spirituality, knowledge, ethics, and worldviews come into play in group work is significant for how work outcomes are valued. They affect, at the same time, the different types of motivations that individuals who act in a cross-cultural context bring with them.

In order to give an image of the importance that Cultural Intelligence has as a reporting tool to the diversity of life situations that have to face in the professional interactions of the man of the global society, we can recall the observation of David A. Livermore according to which “Today's professional may easily encounter fifteen different cultural contexts in a single day” (Livermore 2010, 13). We thus understand the degree of

involvement that each individual must have, but also the responsibility that people who occupy leadership positions in organizations have.

Both personal experiences and organizational life claim this central role of Cultural Intelligence, to the same extent that we are captivated by the spectacular discussions of new achievements in the field of creation related to Artificial Intelligence. While we are increasingly engrossed in our relationship with technology and how its development affects our lives, it is an opportune time to remember our own human condition, which stands equally under the sign of unity, uniqueness, and diversity. In the era of the development of Artificial Intelligence we must remember, from time to time, that we need as much philosophy in our lives as we make room for the presence of technologies. “We Need as Much Philosophy, as Technology” (Frunză 2021, 11; Frunză 2021a, 39-54) is not a slogan, but a way of life that must be assumed from the perspective of a philosophy of life that must include ourselves and other people. It is a suitable foundation to bring efficiency and well-being on a personal level and to act efficiently and performantly on an organizational level.

Cultivating Cultural Intelligence is part of such a program to recover our own humanity by constantly striving to enter into dialogue and create a platform for harmonious coexistence with those who, although so similar to us, appear to us as different. We can accept that new technologies put us in front of very intelligent creations, which we might perceive not only as an otherness of a very special kind, but also as a threat. However, the great challenges that we must face in the professional environment are, further, those of interactions with human beings who bring their own experiences in the context of work relationships and in everyday interactions. That is why we must give greater importance to cultural differences, from the perspective of each individual employee, but especially from the perspective of assuming Cultural Intelligence (CQ) by the formal and informal leaders of the organizations. Those who acquire such positions must be aware that „The most pressing reasons leaders need cultural intelligence is to understand a diversifying customer base, to manage diverse and cross-border teams, to recruit and develop cross-cultural talent, to adapt their leadership style, and to demonstrate genuine respect for all kinds of people” (Livermore 2010, 14).

The concept of culture is used here in a very broad sense. It includes both religion as a cultural system and ideology as a cultural system, but also culture as a spiritual system. Conceived as a spiritual creation, culture does not exclude, but rather proves to be inclusive in relation to the materializations of value systems in the personal life and daily activity of every human being. It aims at the relational dimension intrinsic to our humanity. Culture and spirituality become practical tools for transforming reality by assuming Spiritual Intelligence and Cultural Intelligence. Although we can think of them as a single type of intelligence, targeting the same relational sphere, counseling practices and those in the concrete

lives of individuals reveal the importance of discussing them as two distinct forms of intelligence.

If we accept with Howard E. Gardner that there are multiple types of intelligence (Gardner 2000), then any configuration of intelligence types should also include Spiritual Intelligence (SQ). A possible definition of it can be found in Danah Zohar and Ian Marshall: “By SQ I mean the intelligence with which we address and solve problems of meaning and value, the intelligence with which we can place our actions and our lives in a wider, richer, meaning-giving context, the intelligence with which we can assess that one course of action or one life-path is more meaningful than another” (Zohar, Marshall 2012, 11). The authors believe that this type of intelligence is unique and specifically human, and at the same time is fundamental in the understanding and construction of other types of intelligence.

Gary E. Roberts shows that, generally, Spiritual Intelligence is approached from a perspective of spiritual and religious pluralism or even from a pantheistic or polytheistic perspective. That is why he claimed the need to promote a Christian Servant Leadership Spiritual Intelligence (CSLSI) vision. Such an approach is considered to be important both from the point of view of understanding Spiritual Intelligence, and from the perspective of the transformations it can produce in the lives of individuals, organizations, including in the plan of global relations (Roberts 2016, 30). The author helps us to understand that it is a special ability to make a journey with the divinity. Both along the way and at the end of such an approach, personal existence is transfigured by following the Christ logos. What results is the understanding and acquisition of Spiritual Intelligence. This is not a dogmatic encapsulation because, as Gilmore Crosby points out, „Dogma is an emotional attachment to something and an emotional rejection of everything else. Dogma is *not* an emotionally intelligent path to follow” (Crosby 2021, xx). On the contrary, Crosby argues that this may be a way in which, by looking at Emotional Intelligence from the perspective of spirituality, we can arrive at a better clarification of what we can encompass in Spiritual Intelligence. Moreover, it could become a way for harmony, compassion, gratitude to create a spiritual way of being, with beneficial effects both at the personally and at the community level, as a result of leadership action and personal development.

In the age of Artificial Intelligence, the question comes almost naturally: only the personal development of human beings has the Spiritual Intelligence tool at hand, or is it also accessible to entities created by man, in an imitative manner, according to his way of thinking and to be? In his trans-humanist prophecies, Kurzweil foresaw the possibility of building forms of spirituality in which machines could also participate. He was convinced that „Just being – experiencing, being conscious – is spiritual, and reflects the essence of spirituality. Machines, derived from

human thinking and surpassing humans in their capacity for experience, will claim to be conscious, and thus to be spiritual. They will believe that they are conscious. They will believe that they have spiritual experiences. They will be convinced that these experiences are meaningful. And given the historical inclination of the human race to anthropomorphize the phenomena we encounter, and the persuasiveness of the machines, we're likely to believe them when they tell us this. Twenty-first-century machines – based on the design of human thinking – will do as their human progenitors have done – going to real and virtual houses of worship, meditating, praying, and transcending – to connect with their spiritual dimension” (Kurzweil 1999, 110).

Beyond such a form of prophecy, we must remember that in our spiritual practices we also attach an ethical dimension to religion and/or spirituality. Reflections on the ethics of technology show us that entities such as algorithms, machine learning, robots, etc., although they can distinguish between good and bad choices in a moral context, they cannot understand the abstract ethical principles that underlie the ethical decision. The entities created by man, which we connect with Artificial Intelligence, are not accessible to live the moral, religious, spiritual experience. The current stage of philosophical and ideological projections reveals that man is the only being capable of developing Spiritual Intelligence and being its bearer. Spiritual Intelligence involves forms of transcendence and self-transcendence that machines cannot achieve. The human being, the creator of Artificial Intelligence, keeps spiritual experiences only for himself.

5. Communication, Counseling and Leadership

To meet the fast-paced and increasingly complex demands of operating in a culturally diverse context, leaders require continuous development of their approaches and strategic thinking skills. This can be achieved through ongoing engagement with philosophical counseling. Such engagement involves, among other things, designing programs that facilitate cultural harmony in relational constructions and foster dialogues with oneself and otherness.

It is worth emphasizing the significant value of Cultural Intelligence. It is a personal capacity that anyone can acquire, regardless of their position in the organizational hierarchy or their personal or group values. Cultural Intelligence is developed by each individual, and it plays a crucial role in their ability to navigate cultural diversity successfully.

The advantage of resorting to philosophical counseling is given by the fact that it acts effectively both in terms of organizational and leadership counseling in general (Hațegan 2021), as well as in particular problems raised by communication and organizational action. It can

capitalize (on both a reflexive and a practical basis) the interdisciplinary openings of the sciences concerned with the question of intelligence. In this very special way, the development of CQ lends itself to approaches specific to philosophical practices because, as Livermore showed, „Cultural intelligence is the only approach to cross-cultural leadership explicitly rooted in contemporary theories of intelligence. The four-dimensional model of CQ is directly connected to the four aspects of intelligence (motivational, cognitive, metacognitive, and behavioral) that have been broadly researched and applied around the world.” (Livermore 2010, 23).

It is obvious that for the development of Cultural Intelligence significant results can be obtained in trainings intended for professional groups in organizations, considering that it aims at the ability to coexist, make decisions and act effectively in various cultural contexts, beyond the national, racial, ethnic, religious specificity or elements related to the cultural traditions of a community or uniform organizational culture. But Cultural Intelligence lends itself rather to counseling, it implies a way of thinking, the cultivation of attitudes and a strategic thinking that each individual can develop as a valuable investment for himself and for the professional and multicultural community of which he is a part.

5.1 A new managerial philosophy

Cultural intelligence (CQ) is very important from a communication perspective. It involves the creation of a climate of organizational communication in which the particular cultural values of individuals are functional from the general perspective of the organizational culture.

The dialogic approach proposed by Priscilla S. Rogers reveals the constant concerns of researchers to find solutions that help individuals to communicate more effectively in professional contexts characterized by cultural diversity. It is especially about cultivating skills to adapt verbal and non-verbal communication both within one's own culture that offers opportunities to encounter cultural diversity, and in terms of dialogue and relationships between different cultures (Rogers 2008, 243). To this are often added forms of symbolic thought or symbolic behavior that each can bring from their own tradition to the encounter with other cultural or spiritual traditions. They can be more or less internalized or more or less externalized. But they turn out to be especially present when a bone of contention appears related to the possession or communication of symbolic goods, understood as spiritual goods.

Not by chance, communicating respect is one of the motivations for building Cultural Intelligence. Along with recruiting talent, managing personnel, adapting leadership style, understanding customers, Livermore places it among “the most consistent reasons identified by leading

executives across the world” (Livermore 2010, 18). Respect for a person's cultural, religious, or spiritual values is a very good starting point for intercultural communication and dialogue. It is one of the most visible aspects of the meeting between Cultural Intelligence and Spiritual Intelligence. Against this background, through the appeal to philosophical counseling, the elements for the construction of a new managerial philosophy can be strengthened. It targets the action frames of leaders who acquire a high level of Cultural Intelligence.

However, each of the two types of intelligence can play an important and specific role when it comes to managing intercultural conflicts, cultivating a balance between the rigor of rules and their contextual fluidity in managerial decisions, practicing a managerial style that incorporates leadership values. But also, regarding the management of communication based on the development of trust and respect in relation to the cultural values of others or in the awareness of open opportunities for dialogue and collaboration between people who belong to different religious, spiritual, and cultural traditions. A managerial philosophy in which Cultural Intelligence and Spiritual Intelligence are incorporated will always be oriented towards the development of knowledge capacities and the skills to appreciate and recognize the human dignity of the other – always, but especially in situations where the other belongs to a vulnerable category.

5.2. A new philosophy of success

The development of Cultural Intelligence (CQ) is seen today as a way to achieve success in professional life, as a new way of approaching themes regarding cultural experiences, racism, sensitive aspects related to cultural identity, cultural stereotypes and those concerning various subcultures, but and as a way to cultivate harmonious relationships with colleagues, neighbors, friends or collaborators that we have located in different places in the global economic and cultural space (Livermore 2011). Man is a relational being. He is instinctively inclined towards dialogue. The experience of cultural communities, however, highlights both the propensity for conflict when members of a community face otherness, especially when it comes to radically different cultural forms, but also the natural propensity for knowing and harmonizing differences in contexts where common interests intertwine, or on the ground of the cultivation of common values related to the representations regarding the ideal of common participation in humanity. Most often, such attitudes belong to the mentalities that communities sediment and are assimilated by individuals as personal attitudes. From the perspective of philosophical counseling, the development of Cultural Intelligence implies a personal commitment to the effective capacities of adaptation and action in cultural contexts marked by differences such as religious, racial, ethnic,

generational, or simply related to the culture of an organization that acts in the areas extended cultural, or globally. Often, tense situations in contexts characterized by cultural diversity are born against the background of experiencing, more or less consciously, a feeling of threat to personal identities and own values. A process of mental self-shaping by participating in a philosophical counseling program is beneficial.

It is already widely accepted that to achieve success it is not enough to have a high level of IQ. Cultivating Emotional Intelligence and Social Intelligence are absolutely necessary to achieve performance, including excellence in business. Daniel Goleman, and other authors, have made convincing arguments in this regard (Goleman 2005; Goleman 2006). And promoters of organizational development and personal development have largely assimilated this ideal of training for success, excellence, and profit. However, in the context of global relations, labor migration and the dynamics of human resources, this approach is proving increasingly insufficient. The global village (McLuhan, Fiore 1968) forces us to coexist in our personal, social, and professional environment with cultural differences that we have to manage. The development of Cultural Intelligence becomes part of the strategy of harmonizing personal culture with institutional culture, personal culture with the cultural differences brought by other participants to the common space of interpersonal, organizational, and social communication. Counseling practices, including philosophical practice or spiritual or pastoral counseling practices, must face this new challenge to which the human being is subjected in the digital age.

Cultural Intelligence (CQ) is always enhanced by the presence of Spiritual Intelligence (SQ). Often it is implicit, other times it is manifest in the ways in which various opinions, beliefs, behaviors, which belong to the tradition of a community, are shaped by its religion or spirituality.

6. Instead of conclusions: On the ground of cultural diversity

Developing Cultural Intelligence (CQ) is not limited to a good introduction to the sphere of culture and cultural differences. Therefore, „CQ is another complementary form of intelligence that explains adaptability to diversity and cross-cultural interactions. In sum, CQ differs from other types of intelligence, such as IQ and EQ, because it focuses specifically on settings and interactions characterized by cultural diversity” (Van Dyne, Ang, Koh. 2008, 16).

To understand how important Cultural Intelligence research has become, we can mention one of its concerns. It aims to provide insight into possible answers to the question: why do some people develop harmoniously and achieve prosperity in culturally diverse environments, but others do not? An answer to this question can be formulated by each

individual by resorting to philosophical counseling in programs of cultural and spiritual harmonization of the Self.

Cultural Intelligence presupposes a multiperspective context of approach and action. That is precisely why it must be in the main trend of human concerns of the digital society. More than ever, intercultural connections, economic globalization, communication and especially communication technologies, the development of Artificial Intelligence with its increasingly rapid advances, the efficiency of work and the communication of research data are some elements that make the current world exposed to different types of experiences. Intercultural, inter-religious, and inter-ideological dialogue, as well as conflicts related to culture, religion, and ideology, are indispensable in this context. Added to these are other types of tensions, conflicts, or war situations. The recourse to Cultural Intelligence and Spiritual Intelligence can raise awareness of the need for interpersonal and institutional dialogue and communication, on the beneficial ground of cultural diversity.

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