

A Nine-Domain Model of Human Intelligence Based on the Three Parts of the Soul: Toward a Personalized Integrative Framework for Emotional, Mental, and Intuitive Functioning

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ABSTRACT

The scientific study of intelligence has progressively expanded from a narrow psychometric focus on general cognitive ability toward broader models that include emotional, embodied, social, and creative dimensions. Nevertheless, a coherent anthropological framework capable of organizing these dimensions within a unified model of the human being remains lacking. This article proposes a conceptual model of nine domains of intelligence organized according to three parts of the soul: the animal soul, the human soul, and the guiding spirit. In this model, the soul is defined as the organized field of energy and information that gives life, order, adaptation, and intelligence to the human being. The psyche is not identical with the soul; rather, it is the functional mental-emotional expression generated when the information present in the soul interacts with the brain. The animal soul gives rise primarily to emotional intelligence and includes crystalline, spatial, and physical intelligence. The human soul gives rise primarily to mental intelligence and includes logical, semantic, and personal intelligence. The guiding spirit gives rise primarily to intuitive intelligence and includes liquid, creative, and interpersonal intelligence. The model further proposes that identifying a person's typological structure may help determine which form of intelligence is most naturally developed in that individual, thereby supporting personalized education, therapy, and life orientation based on strengths rather than deficits. The article integrates mainstream findings on emotional intelligence, interoception, social cognition, creativity, and self-related processing with the author's prior soul-based model of the psyche. The result is a theoretical and testable framework for research and practice in psychology, education, leadership, and integrative medicine.

Keywords

Intelligence, Soul, Psyche, Emotional intelligence, Interoception, Social cognition, Creativity, Intuition, Personalized assessment, Integrative psychology.

Introduction

For much of the twentieth century, intelligence research was dominated by psychometric models centered on general cognitive ability and decontextualized problem-solving performance. Although this approach generated important findings regarding academic prediction and cognitive efficiency, it did not fully account for essential dimensions of human functioning such as emotional regulation, embodied awareness, interpersonal sensitivity, creativity, and existential orientation [1,2]. Over time, broader theories emerged. Emotional intelligence was proposed as

a distinct ability involving the perception, use, understanding, and regulation of emotions [1-3], while other models challenged the reduction of human competence to a single cognitive factor [4].

Recent developments in interoception research have reinforced the view that emotional and cognitive life is deeply embodied [5,6]. Social cognition studies have further shown that empathy, theory of mind, and relational perception are central to adaptive human functioning [7,8]. Creativity research has likewise demonstrated that generative novelty is related to, but not reducible to, standard intelligence measures [9]. Taken together, these findings suggest that intelligence is more plural, layered, and person-dependent than classical IQ-based models imply.

The present article proposes an integrative conceptual framework

in which human intelligence is organized according to three parts of the soul: the animal soul, the human soul, and the guiding spirit. Within this framework, the soul is defined as the organized field of energy and information that gives life and intelligence to the human being. The psyche, in turn, is understood as the functional expression that emerges when the information present in the soul interacts with the brain. This formulation develops the author's earlier work, which described the soul as an energy-informational reality and the psyche as a product of soul-brain interaction [10].

Based on this foundation, the article proposes a nine-domain taxonomy of intelligence. It further argues that once a person's typological structure is identified, it becomes possible to infer which domain of intelligence is most naturally developed, thereby supporting personalized guidance that emphasizes existing strengths rather than forcing the individual into externally imposed models of competence.

Theoretical Background

From General Intelligence to Broader Human Competence

Classical intelligence research emphasized analytic reasoning, abstract problem-solving, and verbal-mathematical performance. While these domains remain important, they do not capture the full range of capacities involved in successful human adaptation. Mayer and colleagues argued that emotional intelligence should be treated as a legitimate mental ability, not merely a personality style [1,2]. Sternberg similarly criticized narrow conceptions of intelligence and proposed broader views that emphasize adaptation to real-life demands [11].

These developments do not invalidate psychometric approaches, but they reveal their limits. Human beings do not live by analysis alone. They feel, interpret, create, intuit, and relate. Any comprehensive account of intelligence must therefore include capacities that allow a person not only to solve problems, but also to navigate emotions, relationships, values, and identity.

Emotional Intelligence and Interoceptive Embodiment

Ability-based models of emotional intelligence define it as the capacity to perceive emotions accurately, use emotions to facilitate thought, understand emotional meaning, and regulate emotions adaptively [1-3]. Meta-analytic evidence suggests that emotional intelligence is associated with academic performance and psychosocial functioning, even if it is not a complete explanation of life outcomes [12].

Interoception research has strengthened this perspective by showing that the perception of internal bodily states contributes to emotional awareness, self-regulation, and mental health [5,6]. Emotions are not merely thoughts about feeling; they are embodied processes. This insight supports a more integrated understanding in which bodily awareness, emotional functioning, and intelligent adaptation are inseparable.

Social Cognition, Creativity, and Intuitive Processing

Human adaptation also depends on relational and generative

capacities. Social cognition includes empathy, theory of mind, affective resonance, and the ability to interpret the intentions and emotions of others [7,8]. These abilities are not peripheral; they are central to clinical, educational, and social functioning.

Creativity, similarly, has emerged as a major dimension of human intelligence. It involves originality, flexible association, symbolic recombination, and the generation of novel and valuable solutions or forms [9]. Although creativity overlaps with intelligence, it is not identical with it. This distinction makes room for broader theories in which intuitive and creative capacities are seen as essential aspects of the human person.

Definition of Soul and Psyche

A central contribution of this article is the clarification of the concept of soul.

In the present model, the soul is defined as the organized field of energy and information that gives life and intelligence to the human being. Energy refers to the animating and organizing force that sustains vitality, movement, sensation, adaptation, and responsiveness. Information refers to the structured content that guides order, differentiation, identity, memory, meaning, and intelligent orientation. Together, energy and information constitute the living principle that makes the human being not merely biologically active, but ordered, responsive, and capable of development [10].

This definition moves beyond vague or purely metaphorical uses of the term soul. The soul is not here a poetic synonym for inner life, nor merely a religious placeholder. It is proposed as the integrative principle by which life becomes organized and intelligence becomes possible. Without energy there is no animation; without information there is no structure, meaning, or direction. The soul is therefore the union of vitality and intelligibility.

The psyche, by contrast, is not identical with the soul. The psyche is the functional mental-emotional expression produced when the information present in the soul interacts with the brain. The brain may therefore be understood as the organ that processes, translates, and expresses the soul's information into thought, feeling, memory, imagination, symbolic language, and behavior. The soul is the underlying energy-informational essence; the psyche is its functional psychological manifestation through brain interaction [10].

This distinction is crucial. If psyche is reduced entirely to the brain, human experience is flattened into neurophysiology alone. If psyche is equated directly with soul, the mediating role of neural processing is overlooked. The present model therefore distinguishes three levels: body as the material substrate, soul as the energy-informational principle of life and intelligence, and psyche as the emergent functional expression generated through soul-brain interaction.

The Three Parts of the Soul

According to the author's previous model, the soul is structured

into three functional dimensions: the animal soul, the human soul, and the guiding spirit [10].

The Animal Soul

The animal soul is the embodied, instinctive, and affective dimension of the soul. It is primarily related to vitality, sensation, pleasure, pain, instinct, attachment, emotional activation, and immediate adaptation. It sustains the survival-oriented and emotionally reactive aspect of human life [10].

The Human Soul

The human soul is the reflective, self-aware, and meaning-seeking dimension. It is related to consciousness, identity, language, reason, interpretation, and the search for truth and purpose. Through this dimension, human beings do not merely react to life but attempt to understand it [10].

The Guiding Spirit

The guiding spirit is the intuitive, ethical, and transpersonal dimension. It is related to inspiration, values, creativity, deep interpersonal resonance, conscience, and higher direction. It is the source of intuitive intelligence and the capacity to orient beyond instinct and discursive reasoning [10].

These three parts are not separate substances, but interdependent dimensions of one human whole. Together they form the structural basis for the differentiated expression of intelligence.

A Nine-Domain Taxonomy of Intelligence

The central proposal of this article is that each of the three parts of the soul expresses itself through three corresponding intelligences, giving rise to nine domains.

The Animal Soul and Emotional Intelligence

The animal soul corresponds primarily to emotional intelligence, understood in an embodied and adaptive sense.

Crystalline Intelligence

In mainstream psychology, crystallized intelligence refers to acquired knowledge and experience-based competence. In the present framework, crystalline intelligence is interpreted more specifically as the emotionally sedimented intelligence of lived experience. It includes the emotional lessons, affective memory patterns, and adaptive interpretations accumulated over time. This intelligence allows the person to read present life through emotionally integrated past learning.

Spatial Intelligence

Spatial intelligence is understood here not only as visual-spatial or geometric capacity, but also as affective orientation in space. It includes sensing boundaries, distance, containment, environmental safety, atmosphere, and relational positioning. At the level of the animal soul, space is felt before it is abstractly mapped.

Physical Intelligence

Physical intelligence is the bodily expression of emotional

adaptation. It includes somatic awareness, coordination, timing, posture, movement, and the ability to translate feeling into appropriate bodily response. Because emotional states are embodied processes, physical intelligence is an essential component of adaptive emotional functioning [5,6].

Together, crystalline, spatial, and physical intelligence form the triad of emotional intelligence grounded in the animal soul.

The Human Soul and Mental Intelligence

The human soul corresponds primarily to mental intelligence, understood as reflective, symbolic, and self-aware cognition.

Logical Intelligence

Logical intelligence refers to reasoning, inference, categorization, comparison, and coherent problem-solving. It remains central to science, mathematics, medicine, and structured analytic thought [1,11].

Semantic Intelligence

Semantic intelligence is the capacity to work with meaning. It includes conceptual nuance, verbal precision, symbolic interpretation, and the ability to grasp the significance of ideas, words, and experiences. If logical intelligence asks whether something is correct, semantic intelligence asks what it means.

Personal Intelligence

Personal intelligence refers to self-knowledge, metacognition, autobiographical understanding, insight into motives, and reflective awareness of one's strengths and limitations. It overlaps with intrapersonal intelligence, but is grounded here in the human soul as the locus of identity and conscious development [4].

Together, logical, semantic, and personal intelligence form the triad of mental intelligence grounded in the human soul.

The Guiding Spirit and Intuitive Intelligence

The guiding spirit corresponds primarily to intuitive intelligence, understood as direct, integrative, and meaning-sensitive knowing.

Liquid Intelligence

Liquid intelligence refers here to flexible, pattern-sensitive, uncertainty-tolerant knowing. It partially overlaps with fluid intelligence in psychology, but with a broader emphasis on receptivity, intuitive synthesis, and orientation before linear analysis is complete. The term liquid emphasizes flow, adaptability, and non-rigid cognition.

Creative Intelligence

Creative intelligence is the capacity to generate novelty that is both original and meaningful. It includes imagination, synthesis, innovation, symbolic recombination, and the transformation of difficulty into new form. Creativity research supports the view that this domain is related to but distinct from standard intelligence [9].

Interpersonal Intelligence

Interpersonal intelligence is the capacity to perceive and respond deeply to others. It includes empathy, affective resonance, moral sensitivity, social intuition, and the understanding of relational dynamics [7,8]. At the level of the guiding spirit, interpersonal intelligence matures into compassionate presence rather than mere social skill.

Together, liquid, creative, and interpersonal intelligence form the triad of intuitive intelligence grounded in the guiding spirit.

Integrative Structure of the Model

The nine-domain model may be summarized as follows:

Animal soul → emotional intelligence

1. Crystalline intelligence
2. Spatial intelligence
3. Physical intelligence

Human soul → mental intelligence

4. Logical intelligence
5. Semantic intelligence
6. Personal intelligence

Guiding spirit → intuitive intelligence

7. Liquid intelligence
8. Creative intelligence
9. Interpersonal intelligence

The value of this model lies not in rejecting mainstream psychology, but in organizing established findings within a deeper anthropological structure. Emotional intelligence and interoception illuminate the first triad [1-3,5,6], cognitive and self-reflective processes illuminate the second [1,4,11], and social cognition and creativity illuminate the third [7-9]. The soul model provides the unifying principle that explains why these different intelligences belong to one integrated human system [10].

To provide a clear and operational overview of the proposed framework, the nine domains of intelligence are summarized in (Table 1).

Illustrative Functional Expressions of the Nine Intelligences

To enhance the practical applicability of the proposed model, it is useful to provide illustrative examples of how each intelligence domain may manifest in real-life functioning and professional orientation. These examples are not intended as deterministic classifications, but rather as tendencies or domains in which a given intelligence may confer adaptive advantage.

Crystalline intelligence (animal soul) is expressed through the integration of past emotional experience into present decision-making. Individuals with strong development in this domain often show stability in judgment derived from lived experience. This form of intelligence may be particularly relevant in professions that require experiential wisdom and pattern recognition over

Table 1: Proposed classification of the nine intelligences according to soul level, core function, characteristic strengths, and illustrative professional fields.

Intelligence	Soul Level	Core Function	Typical Strengths	Example Fields
Crystalline Intelligence	Animal soul	Uses accumulated lived and emotional experience to interpret present situations	experiential wisdom, emotional memory, practical judgment, pattern recognition from life experience, stability in decision-making	clinical medicine, psychotherapy, mentoring, counseling, leadership, conflict mediation
Spatial Intelligence	Animal soul	Perceives structure, position, boundaries, and orientation in physical and relational space	spatial awareness, environmental sensitivity, structural visualization, contextual positioning, sense of distance and proportion	architecture, surgery, radiology, engineering, design, urban planning, navigation
Physical Intelligence	Animal soul	Translates internal states into coordinated bodily action and adaptive movement	body awareness, motor coordination, somatic sensitivity, timing, posture, embodied response, manual skill	sports, dance, physiotherapy, manual therapies, martial arts, surgery, rehabilitation
Logical Intelligence	Human soul	Analyzes, compares, infers, and solves problems through structured reasoning	analytic thinking, inference, categorization, precision, coherence, rule-based problem solving	mathematics, physics, engineering, computer science, diagnostics, statistics, law
Semantic Intelligence	Human soul	Understands and constructs meaning through language, symbols, and interpretation	verbal precision, conceptual clarity, symbolic understanding, narrative organization, interpretive depth	teaching, writing, philosophy, law, linguistics, theology, psychotherapy
Personal Intelligence	Human soul	Reflects on the self, motives, identity, and inner processes	self-awareness, metacognition, introspection, self-regulation, autobiographical insight, reflective judgment	psychology, psychiatry, coaching, leadership, philosophy, education, spiritual counseling
Liquid Intelligence	Guiding spirit	Adapts fluidly to novelty, uncertainty, and emerging patterns	flexible thinking, intuitive synthesis, pattern sensitivity, rapid adaptation, openness to the unknown	research, entrepreneurship, strategy, innovation management, crisis response, exploratory science
Creative Intelligence	Guiding spirit	Generates novel, meaningful, and original ideas, forms, or solutions	imagination, innovation, symbolic recombination, originality, artistic and conceptual creation	arts, design, invention, scientific discovery, advertising, product development, creative direction
Interpersonal Intelligence	Guiding spirit	Understands others deeply and responds with empathy, resonance, and relational wisdom	empathy, social intuition, affective resonance, moral sensitivity, communication, relational attunement	medicine, psychotherapy, education, diplomacy, leadership, social work, negotiation

time, such as clinical medicine, psychotherapy, mentorship, and leadership roles grounded in life experience.

Spatial intelligence (animal soul) includes the ability to perceive and interpret environmental and relational space. Individuals strong in this domain may show heightened sensitivity to structure, orientation, and contextual positioning. This intelligence may support performance in fields such as architecture, surgery, design, engineering, and navigation-based professions.

Physical intelligence (animal soul) refers to embodied awareness and the capacity to translate internal states into coordinated action. It may be particularly developed in individuals engaged in sports, dance, manual therapies, physiotherapy, martial arts, and professions requiring refined motor coordination and somatic sensitivity.

Logical intelligence (human soul) is expressed through analytic reasoning, structured problem-solving, and inferential thinking. It is central to disciplines such as mathematics, physics, engineering, computer science, and evidence-based medical reasoning.

Semantic intelligence (human soul) involves the understanding and construction of meaning through language and symbols. It is particularly relevant in professions such as teaching, philosophy, law, writing, linguistics, and psychotherapy, where interpretation and communication of meaning are essential.

Personal intelligence (human soul) refers to reflective self-awareness and insight into one's internal processes. It may be especially developed in psychologists, psychiatrists, coaches, philosophers, and individuals engaged in self-inquiry, personal development, and leadership roles requiring self-regulation.

Liquid intelligence (guiding spirit) reflects adaptive, flexible, and pattern-sensitive thinking in novel or uncertain situations. It may support innovation in research, entrepreneurship, strategic decision-making, and complex problem-solving in dynamic environments.

Creative intelligence (guiding spirit) is expressed through the generation of novel and meaningful ideas, forms, or solutions. It is typically associated with artistic professions, design, innovation-driven industries, scientific discovery, and any field requiring original thinking.

Interpersonal intelligence (guiding spirit) involves deep relational awareness, empathy, and intuitive understanding of others. It is particularly relevant in professions such as medicine, psychotherapy, leadership, diplomacy, education, and social work. Importantly, individuals rarely express only one domain of intelligence. Rather, each person presents a unique profile in which one or more intelligences may be dominant. Recognizing this profile may help guide individuals toward roles that align with their intrinsic strengths, thereby enhancing both performance and personal fulfillment.

Typological Orientation and Dominant Intelligence

One of the most important implications of this model is its personalized application. If the typological structure of the person reflects the relative predominance of one of the three parts of the soul and its corresponding triad of intelligence, then identifying a person's type may help determine which form of intelligence is most naturally developed in that individual.

This has major practical implications. The aim is not to force the individual into a universal and abstract ideal of intelligence, but to recognize the mode through which the person's soul most readily expresses itself. Some individuals may be naturally organized around the embodied and affective triad; they understand life primarily through feeling, bodily awareness, and direct experience. Others may be centered more strongly in the mental triad, showing natural strengths in logic, meaning, language, and reflective self-understanding. Others may be more strongly aligned with the intuitive triad, expressing themselves through creativity, vision, moral sensitivity, and deep relational insight.

From this perspective, the essential question is not only "How intelligent is this person?" but also "In what way is this person intelligent?" This shift is decisive. It redirects attention away from deficits and toward dominant capacities. A person is no longer measured primarily by what they lack in comparison with a standardized norm, but by the form of intelligence through which their identity, motivation, and path are most authentically expressed.

Such an approach may help the person find their path more effectively. In education, it allows the teacher to cultivate the student's strongest mode of learning instead of imposing one cognitive style on all. In therapy, it helps identify the channel through which change is most likely to occur. In life orientation, it may support vocational clarity, self-acceptance, and the discovery of purpose.

Toward a New Method of Assessing Intelligence

If intelligence is structurally plural and typologically organized, then conventional assessment methods are incomplete. Standard instruments tend to privilege abstract cognition and do not adequately capture the full architecture of embodied, emotional, intuitive, and person-specific intelligence.

The present model therefore suggests the need for a different method of assessing intelligence: one capable not only of yielding a general score, but of identifying the dominant qualitative profile of the individual. Such an assessment would not ask merely how much intelligence a person has, but which intelligence is strongest, most spontaneous, and most developmentally central.

A more adequate method would aim to determine:

1. which of the three higher-order domains is most expressed;
2. which triad of intelligence is dominant;
3. which specific intelligence within that triad functions as the person's strongest adaptive resource;
4. how that dominant intelligence can be used to support learning, healing, decision-making, creativity, and life direction.

This would represent a shift from quantitative evaluation to qualitative and personalized assessment. Instead of measuring the person against uniform criteria alone, it would allow recognition of the person's own mode of intelligent functioning. Such an approach may prove especially useful in education, counseling, psychotherapy, coaching, and integrative medicine.

Implications for Practice

Education

Educational systems often privilege logical-linguistic performance while underestimating emotional, embodied, interpersonal, and intuitive capacities. The present model suggests that education should identify and strengthen the student's dominant intelligence rather than treating deviation from a narrow standard as failure.

Psychotherapy and Integrative Medicine

In psychotherapy, the distinction between animal soul, human soul, and guiding spirit may help clarify whether a person's main difficulty is primarily affective and embodied, cognitive and narrative, or existential and intuitive. In integrative medicine, the model provides a way to connect vitality, self-regulation, meaning, and consciousness within one framework [10].

Leadership and Human Development

Leadership requires more than technical reasoning. Emotional stability, somatic presence, self-knowledge, creativity, relational sensitivity, and ethical orientation all influence decision quality and human impact. A typology-informed intelligence model may therefore support more nuanced leadership development.

Limitations

This article is conceptual and theoretical. The nine proposed intelligences are not yet presented as psychometrically validated latent factors. Terms such as soul and spirit may also be resisted in secular academic contexts unless they are clearly defined as anthropological and functional constructs. For these reasons, the present model should be treated as a testable theoretical architecture rather than a settled empirical taxonomy.

Future studies should develop operational definitions, construct assessment instruments, examine factor structure, test predictive validity, and compare this framework with existing models of intelligence, personality, and self-related functioning.

Conclusion

This article proposes that the soul is the organized field of energy and information that gives life, order, adaptation, and intelligence to the human being. The psyche is the functional expression that emerges when the information present in the soul interacts with the brain. Within this general definition, the soul is structured into three parts: the animal soul, the human soul, and the guiding spirit. Each of these gives rise to a corresponding triad of intelligence, producing a nine-domain model: crystalline, spatial, and physical

intelligence; logical, semantic, and personal intelligence; and liquid, creative, and interpersonal intelligence.

The model further proposes that identifying a person's typological structure may help determine which intelligence is most naturally developed in that individual. This makes it possible to guide the person through what is already strongest and most authentic in them, rather than focusing primarily on what does not belong to their natural mode of functioning. As a result, the model points toward a new method of intelligence assessment: one that is qualitative, personalized, and oriented toward vocation, growth, and fulfillment.

In this sense, the goal of the model is not merely to classify intelligence, but to illuminate the form of intelligence through which each person may best understand themselves, find their path, and contribute meaningfully to the world.

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