

Jean 00:00

Hi, Cindy.

Cindy 00:01

Hi Jean.

Jean 00:04

Okay, I am more than thrilled to have with us Cindy Wigglesworth, MA masters arts founder and president of Deep Change, Incorporated. Now Cindy has a long list of credentials, which I tried my best to shorten, but I didn't want to shorten them too much. So, here we go. She originally founded her business conscious pursuits in 2000 to assist individuals and corporations to develop and use all four of the key intelligences. Some of you may have heard that there are multiple intelligences. Cindy specialized in it. So there's emotional intelligence, spiritual intelligence, physical intelligence,

Cindy 00:56

And augmented.

Jean 01:01

Say again?

Cindy 01:02

IQ, cognitive intelligence,

Jean 01:06

But her specialty is spirit spiritual intelligence. She created and validated a skills assessment of spiritual intelligence called the SQ-21. And she field tested it and has spread it all over the world and has coaches administering it, it's been translated in five foreign languages. It's in English, Spanish, German, Korean, and Turkish. Cindy is the author of two books. One is on the SQ 21 and the other is about adult children who won't grow up and all of us know some of those people. She's an experienced organizational consultant, keynote speaker, trainer, designer, executive coach. Her clients are Fortune 500 and Fortune 100 list. Cindy and I, along with Reverend Karen Tudor are co-program directors of Healing the Heart of America at our church, Unity of Houston. And I wanted people here to get the full benefit of who we have with us. So I am thank you for sitting with me through, Cindy.

Cindy 02:15

Thank you. That was a lovely introduction. I appreciate it.

Jean 02:19

Okay, so I am envisioning us talking through how you got to spiritual SQ 21. I also want you to talk about spiral dynamics, which we'll explain. You're going to be scheduled Cindy for the first blog post in the new year.

Cindy 02:40

That's exciting.

Jean 02:42

And I wanted to hear because I am particularly interested in how you see humankind evolving, and where we are at this point in history. Okay, in terms of where we're going, but before we get there, let's first find out more about you.

Cindy 02:59

Sure.

Jean 03:00

How you grew up and how, how you got to sit in all of this, and particularly why are you interested in race as a White woman? Okay, so tell us about your childhood.

Cindy 03:12

So my earliest memories of a place that I lived were in New York, in an all White neighborhood of very tiny houses. We're talking like two and three bedroom homes with one bathroom. But it was the first home my parents ever bought. And they were so proud of it. And they bought their very first, not very great, but doable car at that time. And they bought their very first piece of new furniture, which was a coffee table. And my mother to this day still talks about the pride she had on the day when she could buy a piece of new furniture.

Jean 03:51

Wow.

Cindy 03:52

Yeah. So that's my first memory of a home. And I had no understanding at that time of race. None. Everybody I went to school with look like me. And that's all I knew. So we grew up there for—I was there for a couple of years. And then they moved to Connecticut. And to a little bit larger home, three bedrooms, couple of bathrooms. And we lived there for a little while before we got assigned to India. And my dad was in the oil industry. So we were transferred to India when I was about six years old. And that was my first real experience of difference. Because I had been in one White neighborhood and then another White neighborhood and really had not seen people of color, or really many people other than this little tiny niche of kind of lower middle class or middle class at that time. So to my knowledge, that's what the world look like. We get on an airplane and we take off and by the time we land in India, it is a drastically different world. We have gone from being middle class to being upper class in the course of a jet flight.

Jean 05:04

Wow.

Cindy 05:05

Yes. And we're living in an expatriate condo tower, which is full of Americans and British expatriates. And there is really no choice but to have servants, that is the norm there. And my mother resisted it. But she was really told it was a horrible thing to do to not employ people in that country, that she needed to employ people. But not only did she need to employ people, she needed to have people that fit their caste job distinctions, which became a very interesting thing that we were just revisiting recently. She hired a nanny, because I had an infant brother, and then there was myself and my sister, and she was Roman Catholic. She was Indian, but she was Roman Catholic, so she did not ascribe to the Hindu caste system. The nanny did not, but most of the other members of the household staff, we had like a cook and a driver.

Cindy 06:00

And each person only did one job. And this is part of the mindset of the whole caste system. It's like there's a job and you do your job, nobody else's job. And we had an untouchable who worked periodically would come in to do the untouchable work. And the concept of an untouchable blew my mind as a child, it just felt so unfair. The

untouchable would come in to do the dirtiest work in the house, which included cleaning the toilets and mopping the floors. We were not allowed to make eye contact or in any way converse with this person. And the logic for it, as it was explained to me had to do with the belief in reincarnation, that if we tempted a person out of their station, and they behaved outside their station, we were potentially damning them to a worse reincarnation, that they needed to live within their caste committed job and family and duties and obligations and behavioral expectations, they needed to defer to the people they needed to defer to. And if they did that all well, their next life, they would go up a caste and then up a caste and then up a caste. So to get to the Brahmin caste, which was the top, you had to have had many, many incarnations as insects and animals, and God knows what to work your way up to being a Brahmin. And this was so profoundly embedded that my mother was kind of laughing at the memory of the day the laundry machine overflowed with water. And none of the men in the household would help mop it up because the untouchable was not there. And that was an untouchable's job. So the nanny who was Catholic and didn't care about the Hindu caste tradition, and my mother had to mop up the water overflow, because none of the others would break caste, because it had the spiritual religious reincarnation implications for them and their families. And it's just a wild, different set of realities.

Cindy 08:05

The other drastic change for me was seeing the poverty, I had never experienced much social difference of any kind. But to see that we lived in this nice condo tower and we go out anywhere, we were not allowed to drive ourselves. There had to be a driver. The driver would take us somewhere and my mother said it was an old Pontiac. It was not a fancy car, but it was a car and the car would be swarmed by beggars at every traffic signal. People asking for money, leprosy had not been cured. So many of these people were lepers, were missing hands or had horrible disfigurements. And so as a child, none of this made sense to me. Why there was such desperate poverty, why people couldn't get medical help. So I would say in a way that probably set a foundation for my social justice concerns without me having the language to explain any of that.

Jean 09:02

Well, I guess so. And I'm sitting here, the book is now very popular. And so you basically lived what's in the book.

Cindy 09:10

I did with a six year old's understanding of it, you know, which is just that this is not right. But I don't know how to fix it. And the numbers in India are overwhelming, you know, how do you fix a social justice system? First of all, where most of the people believe that the social justice system is the way it's meant to be because the gods have deemed it so. And secondly, just the sheer size of the problem, the poverty is so vast how on earth do you deal with that? So, yes, injustice in the world at the same time that I was being raised Roman Catholic and a belief in a loving God was just kind of messing with my head.

Jean 09:49

Well, you never said oh, well, this is the way it is and accepted it. It was always something's not right here.

Cindy 09:57

It always felt like something was not right here.

Jean 10:01

Wow. So how long did you live there?

Cindy 10:04

Just two years. It was a long, two years, but two years.

Jean 10:08

Okay. And then you came back...

Cindy 10:11

Came back to White America, White suburban America.

Jean 10:14

What was re-entry like,

Cindy 10:17

I was young enough that re-entry was not that difficult this time. Later on, we went overseas again. And we lived in Australia for awhile, which is a very Anglo culture, and in many ways, quite similar, but in many ways different. And I would say returning from Australia was harder because I was older. And that sort of disconnect of the third culture kids, kids who don't really fit at home in their home country, and they don't really fit wherever they've been expatriated. I had more of that experience at that time.

Jean 10:47

Did you see the status difference in Australia also, it wasn't as severe as India, but there were definitely some status differences.

Cindy 10:59

Australia at that time, had an explicit White Australian policy, and they called it that, which was appalling. And you know, again, you don't know what you don't know, you know, you land in a country where everybody talks funny. There's all these cultural norms that you're violating, without knowing that you're violating them. So you're just like you're a teenager, you're trying to figure it out. It's very confusing. It did not really occur to me that I wasn't seeing people different from me for quite a while. But after a while, you start hearing about the native Australians, the Aboriginal people, and how horrifically they were being treated just like we did to our native people in the United States. And then what really started—I started becoming a feminist, I started noticing sexism, and it was worse in Australia than it had been in the United States. So it was really it was in my mother's consciousness. It was my consciousness, all the ways in which I wasn't allowed to take advanced science and advanced economics at the same time, because I was supposed to be in needlepoint during one period. I am serious. I am serious. I was so furious. Like, what do I need to know needlepoint for? Excuse me. So that's a whole separate like sexism and Helen ready, and I am woman hear me roar was happening at the same time.

Cindy 12:24

But the American production of Hair came to Sydney. And it was fabulously popular in the United States, they had a two week engagement planned in Sydney; it sold out. It was just huge demand for tickets. And the show was to be extended for an additional two weeks to satisfy the demand. The Australian government refused to extend the visas for the Black cast members. So they said you can stay but the Black cast members can't stay, they have to go home. So they would not give a two week extension to the Black American cast members. That was the beginning of my awareness of what was really happening in Australia around race, and I became more interested in what is this White Australia policy? What's it about? I realized that had a lot to do with fear of Asian immigration, and the Vietnam War and the sort of feeling of they're gonna just invade from the north, and we're gonna be overcome in Australia. But it was extending, of course, to every other flavor of non European immigrant. So that was an awakening. And then we came back to the United States. When was this '73 or so? So the '60s civil rights

movement had been going on? We had heard about it, but I wasn't in it. Right. And then we come back. And it's in the news, the things that were happening, were in the news. And in my high school, there were a small number of African American students. So this was the first time I think I really had any significant number of African American students, but they wouldn't sit with the White kids. And now in hindsight, I know why.

Cindy 14:15

But back then, I just tried to make friends. I'm the new kid. The kids that would let me sit with them were the other Roman Catholic kids that I went to church with. So it's like, Okay, cool. You'll let me sit at your table. I'll sit at your table. I was insufficiently curious as to why there was no mixing of the groups. I just floated along to get through and graduated high school that year, so I wasn't there very long. And then I went off to college. And when I went to college, it was the same thing. There were minorities present. There was a Black student union and there were a significant number of Black students. But again, there wasn't much mixing. There were no Black students in my dorm. Nobody sat together in the cafeterias. It was, I really didn't get to know any Black people. And in hindsight, it's like, what a loss. What a tragedy.

Jean 15:07

If you're talking about the late '70s. The Black people I know, seriously, were not interested in mixing. We were too interested in self-discovery, and letting go of the oppression we had been under. And so, but there were some who could, the Whites who were determined could break through in my group, but there had to be a concerted effort.

Cindy 15:39

Yeah. And I didn't even know to make it or know how to make it. I wouldn't have known where to start. And I think I always had this feeling that I was not welcome or intruding. So the the overriding protocol of my upbringing was politeness.

Jean 15:58

Ah, yes, of course.

Cindy 15:59

And so when that politeness thing is there, then you don't force your way in, you wait to be invited. In hindsight, you think, well, how are you ever going to make progress in a society if you never get to know each other, but there seems to be at that time, no natural vehicle for it to occur?

Jean 16:17

Right.

Jean 16:18

So okay, so through college, and you entered, did you go straight into corporate America?

Cindy 16:25

I did. And I got a Bachelor's and a Master's back to back. And then I went to work in the oil industry. I went to work in human resources, and initially was doing recruiting work, that was my first job, and had to learn rapidly, what were all the EEO and affirmative action requirements around the employment arena. So I was totally supportive of all of that, conceptually loved it, and was beginning to see some of the nuance and complexity of how hard this was going to be to try and like meet our targets. My second or third job, I think it was my third job, I was actually an affirmative action EEO officer for that little division. And I had to write the affirmative action plans, keep track

of all the numbers. So I had to make sure everybody was properly categorized, you know, are they Asian? Are they African American? Are they this that, you know, so we had everybody in the right buckets, and analyze all the statistical models that the government was providing that if you're hiring chemical engineers, this percentage of the chemical engineering student graduate population is African American. You should have that percentage represented in your workforce, what are you doing to make sure you're hiring at the appropriate levels? And so there was a lot of stats, you know, and I'm not naturally a stats person, but I believed in the cause. I have to figure it out and fix it. You know, let's figure out where we should be and if we're not there, how are we going to get there. And I worked at an engineering company, Exxon is very engineering oriented. And so you give them a problem, they're gonna put their engineering minds to it, you know, so how do we fix this problem? Well, we have to change the schools we recruit at, we have to maybe run more scholarship programs to help people who couldn't afford to get these degrees get in and get these degrees. We need to run programs in the high schools to encourage what we would now call STEM to encourage people getting into the sciences. So all of those things were happening. And we were doing affirmative action training programs. So I saw what I felt was a genuine commitment from the corporation, and progress. Not that we didn't have obstacles and occasional uncommitted people to deal with, who are not so sure that we were getting the best qualified candidates or whatever. And so it was at that time that I understood that what is the best qualified candidate in somebody's mind is someone who looks talks acts was educated like I was. So I was not yet at the level of understanding I am today. But I was beginning to get an understanding of how we have these cookie cutters in our mind that we're looking for that can lead to bias in the recruiting and selection process.

Cindy 16:29

Well, I was supported by a tremendous group of people in headquarters, human resources, who were doing the affirmative action training and EEO training and training the field people, I was one of the field people. And then I in turn, had to train people further into the field than I was, including people who were in gas stations and people who were truck drivers delivering gas to the gas stations. It was a blast. And, you know, there was a lot of sexism training that had to get folded into that too. Affirmative Action was also about women, women's access to employment. So I learned a lot and I believed in it and I believe that we were making progress. And what I realize now much later is that my belief in that progress was way overstated, and diluted me and left me vulnerable to the shockwave that hit me when this latest sort of awakening, for me occurred, starting with Trayvon Martin and all the other horrible stories all the way up to George Floyd, and beyond that we have seen.

Cindy 20:25

I thought that we were headed in a really good direction, it was just going to take a long time. It was going to take a long time to get high school students to the point where they could be interested in science careers, to get them into the science college programs, get them out of the science college programs, to get them into the corporations, to have them climb the corporate ladder. Same for women, you know, women had to get into the science and technology jobs and climb the corporate ladder. So I thought just give it a couple of generations, we have to wait for this to happen, we'll have to keep pushing it. But we have to just give it time, because it's going to take time for this pipeline to fill, and for people make it all the way up to CEO. And also, it's going to take time for the racism in the south. And in my mind, this was a southern problem; that the KKK and the people with whom I vehemently disagreed, who held white supremacist beliefs explicitly resided predominantly in Mississippi and Alabama and places like that. And I was a supporter of the Southern Poverty Law Center. So I sent them checks regularly, and they're suing the KKK. So it's like between the work of the Southern Poverty Law Center, and racists just getting old and dying off. And affirmative action and equal opportunity having time to work, just be patient. So I sort of put it in the just be patient bucket, and turn my attention number one raising family, but also to other issues, such as, after 9/11. The issue with discrimination against Muslims, for example. So I've always been

concerned about who's being discriminated against. It's just I took my focus off of African Americans and relocated it on to Muslims for a while, and on to religious discrimination.

Jean 22:25

Okay, so I have a question when you're an affirmative action officer, were you aware of tension in the affirmative action domain between White women and Black and Brown people period.

Cindy 22:44

No, and I was naively unaware of how Planned Parenthood was being viewed. And I've been a avid supporter of Planned Parenthood for my entire adult feminine life, you know, because I believe that a woman should have a right to contraception. I was thrilled when the birth control pill became legal for prescription, women getting control of their lives. How do you have a career if you can't have control your body? You know, it's like, to me those two went together. I really did not get how naive and unintentionally stupid White people, White women could be in all of these domains, because we did not understand the Black lived experience, particularly the lived experience of Black women.

Jean 23:34

Yeah. Okay. So we're in the 80s, affirmative action, where do we go next, we go to spiritual IQ, we go to spiral dynamics, where do we go?

Cindy 23:49

So I'll say that my own life experience was leading me into some therapy, which enabled me to develop a whole lot of emotional intelligence that I needed to develop. I was also courtesy of Exxon, I'm getting a lot of leadership development training, which was also helping with developing interpersonal skills and emotional intelligence skills. And I found Unity, I left the Catholic Church and I found Unity, was taking a ton of spiritual workshops, doing a lot of work on what I would call ego self to higher self work, like, how do I recognize the voice of my ego? How do I come from my best self? And as I'm working on what I now call spiritual intelligence, it was changing me and my leadership style, and I became a much more powerful leader as a result.

Jean 24:37

Okay, so we got to really have to tease this out because you just made a whole bunch of connections that a lot of people don't understand. So let's start with the connection between therapy and emotional intelligence. Why in the world would those two be connected?

Cindy 24:55

The field of emotional intelligence was not out there yet. The book had not been published by Daniel Goleman. And it wasn't in the literature of the leadership world, so I hadn't been exposed to it yet. But I had been through a marriage and a divorce at that point. And I was getting feedback at work fairly regularly. That sounded something like this: "Cindy, we know that you're working really hard. You're putting in long hours, and you're doing good work. You're kind of annoying to be around. Could you please work on that?" That's the summary.

Jean 25:29

Oh, it was their problem. Why wasn't it their problem?

Cindy 25:33

Well, you know, I was in many ways, and arrogant 20 something. I had gotten outstanding grades all the way through school and was convinced I was the smartest person in the room most of the time. And this is the limitation

of IQ, right? You think because you have smarts that it substitutes for experience, which it doesn't. And it substitutes for interpersonal skills, which it doesn't.

Jean 26:02

Perfect.

Cindy 26:03

Yeah. So, you know, I think they put up with me, in part because I was in a room full of men, and I was a cute woman. And so you get away with some stuff when you're the cute woman in the room. But truthfully, they were also annoyed that I was talking back and standing my ground. Long story short, when I got into therapy, I discovered as a Myers Briggs thinking style person, how impaired my emotional vocabulary was, and this is common for 20 somethings and extra common for Myers Briggs thinking style people.

Jean 26:41

Okay, wait. Cindy, hang on. Well, I wanted the decision to go into therapy. Right now all over the world, you see people saying, I can take care of my own problems. I don't want anybody telling me what to do. I'm not going into therapy. How come you as a smart, cute woman decided to go into therapy anyway, despite all of the stuff against it?

Cindy 27:07

I didn't feel the prejudice against it. And I was puzzled as to why I had married who I had married. And what appeared to be not a very good fit. He was not a bad person, but it was just not a good fit. And I really hated how I was feeling. I felt like a failure. And Roman Catholics don't get divorced. Right? So this is a big spiritual, no, no, to get a divorce. So I just didn't want to repeat of this experience. And I wanted to understand what went wrong. Now I'm approaching it very logically, right. And so I go into this therapeutic conversation with my left brain, not my heart, and the guy would say to me each week, tell me something that happened. And I would tell him something. And then he would say, Well, how do you feel about that? And I would say, "I think", right? And then he would smile, that therapist patient smile. And he would say, I didn't ask you what you thought about it. I asked you how you felt about it. And I would look at him like you landed from Mars. And I would say, I don't have any feelings about that. It's just what it is, you know, this happened that happened. That's how I think about that, you know? Well, and after a few weeks, I realized I was writing a check for this, right? And he's asking me the same question. And I'm not passing the quiz. Well, I will pass a quiz, if you have a purpose for me, I will figure out how to pass the quiz. So I went home, this is an honest to god true story. And I made a list of emotions words. Now, I was an English major, as well as a undergraduate in education and biology. So I made a list of words, every time I came across an emotions where I made a list and I alphabetize that list. And before I went into therapy, I would look at that list. And I would go in and I would say, I feel angry about that. 'A' word.

Jean 29:10

In our training sessions, we have a whole list of emotional words that we always append.

Cindy 29:17

And I do that now to in my coaching is one of the first things I do is find out where someone is in their emotional self awareness. Because if I don't know what I'm feeling, I cannot appropriately guess what you're feeling. And if I can't anticipate your emotions, what kind of a leader can I be? I'm not going to anticipate that if I do A) it's going to upset people or if I do B) it's going to lift morale. A leader needs to anticipate the emotional response of the people that they work with, and most especially the people they're responsible for, and responsible to.

Jean 29:51

Wait, wait, hang on, hang on, hang on. Why shouldn't I just expect them to be adults and grown people? Why do I have to worry about how they're feeling?

Cindy 30:06

You don't, you can demand compliance. And compliance is a form of leadership, command and control. And compliance is a form of leadership. It is appropriate in a narrow range of situations. When you don't have time to communicate, when the refinery is about to blow up, you don't commit a team meeting to discuss it, you have command and control and you have protocols and you execute your process. But if you want optimal performance out of a team, that's no way to go. Optimal performance requires the volitional component, the voluntary component to be added in, if all you get is compliance, you'll just get barely enough. But if you get the volitional, that's how companies out compete each other, that's how teams win. That's how teams thrive. And those are teams that people want to be on because they're seen as human beings, they're not seen as cogs in a manufacturing process. They're seen as a whole person. So that's why the emotions matter.

Jean 31:11

Okay, so I know I took us off there, but I want all these premises that you and I take for granted, I wanted those to be explicit.

Cindy 31:23

Brilliant questions, I very much appreciate it. Because when you work in the field, you tend to just gloss right over it. And so they're good questions. So I became more aware of my own emotions, I got to the point where I could name them rapidly at the time they were occurring, then I could start questioning what was triggering emotion, okay, I'm anxious, why am I anxious? What am I afraid of? And then you can ask the next question and the next question. As you ask deeper reflective questions, you can gain self mastery. So I don't have to knee jerk react in anger or I don't have to knee jerk react in fear to the stimulus in my environment, I can own that it is my reaction. And I actually have some control over my reaction if I'm willing to reflect on the assumptions, and challenge the assumptions and interpretations I have of a given situation. So my leadership improved. As I started taking ownership for my own reactions, recognizing them and owning them, managing myself better. Understanding other people have those same emotions and reactions and giving them some space when they needed some space to have them and let them calm down and come back around and be more creative and productive together. And then the spiritual work just tagged on very naturally to that, because anger and fear, which are very strong emotions, are often also tied to what we call in the spiritual world, the reaction of the ego versus the reaction of your spirit or your higher self. Because spirit or higher self is calmer and has a more eternal or long term perspective. Ego is much more competitive and needs to prove itself and is me, me, me, me, me. So as I started going to spiritual workshops, I would say it was like, EQ on steroids, emotional intelligence on steroids. So everything that I benefited from by doing the therapy and the emotional intelligence work was amplified as I started doing spiritual intelligence work. Didn't have that language for spiritual intelligence back then, we would have just called it spiritual work. But as I started looking at the Cindy who is identified with her ego, and the Cindy that has a nobler purpose and a bigger perspective and really is not tied up in fear and competition. Like both of these people are here, who's in charge at any given moment, can I put my higher self in charge at the right moment? Me. Can I put my higher self in charge at the right moment. And that's when I would say my leadership really improved noticeably. So I had a big improvement as a personal professional first line supervisor, all of that as I did the EQ work. And then as I did the SQ work, I was getting promoted also to higher and higher levels. So these things were amplifying, I had a big job with a global reach, and a whole lot of people I needed to interface with, with highly different perspectives. And being able to hear the truth of multiple perspectives without going into combat over it saved that job and that project that I was working on.

Jean 34:44

Wow, you just spoke a mouthful here. So you're saying that, you recognize the emotions could recognize the emotions in yourself. You then identified your spiritual self. And as a higher nobler person, put that entity that part of you in charge, and as a result, your career took off.

Cindy 35:10

Yes. And the project I was working on took off, because my concern became more for the whole than for my career. My career benefited because I was less aggressively seeking to amplify my career. I was more interested in tending for the project and the nobler purpose than I was in climbing the rung and people can smell when all you care about is getting the next promotion.

Jean 35:42

Okay. So higher self—higher, spiritual self, self in charge. Go for the benefit of the whole, not the benefit of the one. Yes, people felt it. And the project took off and your career came along with it.

Cindy 36:02

Correct. Which led to my interest in spiritual intelligence, because I realized this was highly relevant for leadership development. And we were not teaching it in any of our leadership development classes at Exxon. And yet, I knew it mattered. And I knew also that religion was a no, no in terms of diversity. So how did you navigate this terrain of helping people be the best leaders they can be without stepping into the mess of all while you're advocating for a religious perspective? So I went looking, I figured somebody had to be doing work in this domain. And it was at about the same time that Daniel Goleman's book on emotional intelligence came out. And I loved the multiple intelligence approach. And I thought somebody has to be doing for spiritual intelligence what Goleman and Boyatzis had been doing for emotional intelligence. I couldn't find it. And it wouldn't let me sleep for five years, that thing just stayed on my mind and wouldn't let me go. I just knew in my heart of hearts, that was my next career. So eventually, it became my next career.

Jean 37:15

Okay, so summarize what spiritual intelligence is, how you define it, what it is, and if you have a graphic, that would be great. But if not, that's fine, too.

Cindy 37:26

I do. And I can find us one in a little bit. But I can answer the question really simply, spiritual intelligence is the ability to behave with love. That's it, and then I can elaborate from there. But that's the essence. That's what I began with. So when I began I was really looking for—I looked towards the exemplars. So one of the things they say in the world of multiple intelligences is if you have an intelligence, like musical intelligence, one of the first things you have to be able to do is to point to the people who are exemplary in that intelligence, and they become the models from which you do your research. So if I were to say who were the exemplars of spiritual intelligence, I would need to say they have to have more than just EQ more than just IQ. So more than emotional intelligence more than cognitive intelligence, what's next? And people will come up in your mind like Gandhi and Jesus and Nelson Mandela and Martin Luther King and Mother Teresa and the Dalai Lama and Buddha and Muhammad and you start listing the kinds of people you can also think of, sometimes people you've known personally, an aunt or an uncle who just demonstrated tremendous love. But as you think about those people, you then say, what do they have in common? What characteristics set this group apart and then you look beyond those characteristics to say, what skills did they have that enabled them to show up that way? You just don't pop out of the womb as Gandhi doing nonviolent peace marches. In India, something shaped him. So he, my hypothesis was that spiritual intelligence would be learnable. But it would not be something you had to have at birth, that it would be something

that over time, if you worked at it, you could develop. And that had been my experience, at least that I could get better at it. I might never be Gandhi, but I could get better at it. And I would love to have a roadmap that I can use to keep working on it. So great. Now, where do I go? So it's long kind of story about looking at the four quadrants of emotional intelligence, I postulated that there would be four quadrants of spiritual intelligence that would stack right on top of the four quadrants of emotional intelligence. I labeled those I started filling in what I thought would be the skills that would be if you took those exemplars as a group, what skills did they have around ego, self-awareness? What skills did they have that allowed them to show up as love in the world, and then describe them.

Cindy 40:54

So this is the four quadrants of the Daniel Goleman, Richard Boyatzis emotional intelligence model that I got trained in. And I loved, it just made so much sense to me. So in the upper left quadrant, you have self and awareness, you see on the far left, awareness covers the top two quadrants, and then self covers the left two quadrants, so the upper left is self-awareness. This includes the ability to name your emotion, and to understand what triggered it, which is self-awareness includes that. You then see the yellow arrow goes to the right and goes to social awareness. This means I am aware of others. And this includes being aware of other people's emotions, accurately reading faces, accurately guessing, if I do A, you're going to be angry, if I say B, you're going to laugh, if I do this, you might be fearful. So that is social awareness. And the yellow arrows also go from self-awareness to self-management. And this was a really important aha moment, for me understanding that if I didn't understand myself, I couldn't manage myself appropriately. And I couldn't understand other people. So taking the time for deep reflective work was really important. And then the outcome quadrant is the relationship skills quadrant, which they also call social skills. And this is the list of skills that populate those four quadrants, back from 2002, when I was first working with it. The three that are in yellow are absolutely non-negotiable skills, got to have them if you want to get good social skills. So you have to have emotional self-awareness, empathy, and emotional self-control. And from those become possible a lot of other things like inspirational leadership, influencing other people, handling conflict well, and so on, in the lower right.

Jean 43:03

Okay, let's go back to empathy. People have different definitions of empathy. And I'm wondering which way you go with it. Some people say empathy is, I can feel what you feel. And others say empathy is, I can imagine how I would feel in your shoes.

Cindy 43:25

They're both true. And one is called affective empathy. And the other is called cognitive empathy. Affective empathy is the literal, I get it in my body, I walk up to you and I go, What is going on? I just feel this heavy sadness come over me as soon as I come close to you. What is going on? Or I might feel that you're agitated or worried or distracted. It's like a visceral thing. The cognitive empathy is where I can run my scenario in my head, and using my own self-knowledge, say, well, gosh, she just got some bad news about her division, they might be having layoffs, if I were in her shoes, I'd be worried about my job.

Jean 44:08

So I want to break down the cognitive empathy even further than, okay. I can imagine how I would feel in your shoes. Or I can imagine how you feel in your shoes, given your background.

Cindy 44:29

I would say the first step is the way I described it, which is I use myself as the reference point, because that's really all I have knowledge of. And then as I keep doing work, and I get better and better and better at it, I can imagine

in a much more nuanced and elaborate way that my life conditions are different than your life conditions. And so I can't imagine what it feels like to be pulled over by a police officer as a White woman. If you are a Black woman, how would you experience that? I have to really learn some stuff to be able to do that reversal.

Jean 45:06

Right. That's what I was asking. Okay, cool. And I've hear people say, Well, I wouldn't have done that. I don't know why she did that. Because I wouldn't have done that.

Cindy 45:18

And, yeah, so I would say you start bridging into spiritual intelligence, when you get to that level of being able to see more broadly and from multiple perspectives. If you want I'll jump down a little bit to spiritual intelligence.

Cindy 45:34

A couple of crucial definitions. Spirituality is innate in my worldview, my understanding is all humans are spiritual. We have an innate human need to be connected to something larger than ourselves, something that we consider to be sacred or noble or divine. And I am generous with synonyms, like so whatever word you like. This is an innate human need thing is a link to Maslow, who I love and whose final book on the higher reaches of human nature. A lot of people ask me, everybody's spiritual, you can't teach spiritual intelligence, everybody spiritual. I believe spirituality is innate, spiritual intelligence is the set of skills that can be learned. And so that's an important distinction.

Jean 46:20

Hang on, hang on, go back, please. This is an assumption. What's the evidence that it's innate?

Cindy 46:37

It's an assumption.

Jean 46:40

It is an assumption. Okay, keep going. I'm done.

Cindy 46:42

Then I also explain what I mean by religion, because this is always the elephant in the room is are you coming in here to convert me to your religion? So I say I believe that there's an innate human nature, about this need to be connected to something larger. Religion is a way that we help meet our own spiritual needs. But it is a human construct. And it's a structure that is a separate question from spirituality. I don't believe that every person lives into their innate spiritual nature. And I think there are things that can get in the way of our living our innate spiritual nature, but religion, in its best form, in its best form, is intended to help us meet our spiritual needs. Religion in its toxic form can do the exact opposite.

Jean 47:30

Okay, there's something I did not read in your introduction, I skipped over it, but I'm going to say it now. Her approach is faith neutral, faith friendly, and sinus friendly. I love that when I saw that, so that's what you're talking about now?

Cindy 47:47

Yes. So my intention when I started this is I need to be able to speak to atheists, agnostics, people of any faith tradition, people who consider themselves to be spiritual, but not religious, which is a growing category, at least in

the United States, the spiritual but not religious community. So I define my terms carefully, and then I move into what do I mean by spiritual intelligence. Now, the short form is love, behaving with love. I went looking for a good definition of love. Definitions of love are so long, you know, you get all these Greek or Latin words and these long explanations. And then I found this beautiful little saying from the eastern traditions, this parable that's so old, I can't find a source for it. That says love is a bird with two wings. One wing is wisdom. The other wing is compassion. If either wing is broken, the bird cannot fly. And it gave me goosebumps then, it gives me goosebumps now. It is the best of the mind, wisdom and the best of the heart, compassion brought together two hands there into loving action. And the birds of the wings, the bird with two wings, so you must have the best of the head and the best of the heart come together. Compassion alone can do harm. Wisdom alone can do harm, you must have both.

Jean 49:12

Okay, the best of the head wisdom. And I've been reading stuff about how wisdom is what happens as you grow older. The wisdom, the word you the way you're talking about wisdom is not that.

Cindy 49:27

You know, wisdom is so hard to define. I have tried, and I don't have a ready snappy definition for wisdom. I will say it's a part of a hierarchy that goes from data to information to knowledge to wisdom. And there's something ineffable about the wisdom, the wisdom makes connections, that knowledge does not make, it sees things and I think it sees things because it is connected to compassion, I think it's actually no longer really separated. At the top, I don't know how you can be really wise, if you don't have your heart also in touch with that. So I think the metaphor breaks down a little bit.

Jean 50:08

Okay, but that's good. I get it. Okay, that's fine. You know, I can go into theory for days. So let's just keep going.

Cindy 50:15

Let's keep going. So here's my definition that I finally arrived in. Spiritual intelligence, as apart from spirituality, spiritual intelligence is the ability to behave with wisdom and compassion, which is love, while maintaining inner and outer peace, regardless of the situation.

Jean 50:32

Whoa, that's a heavy duty thing. I think when you told me this, the first time I said the same thing. That's a lot of expectation.

Cindy 50:43

This is saintly level stuff. And it should be you know, if we're trying to say, Mother Teresa, Martin Luther King, Gandhi, Jesus, Mohammed, the Buddha, people like that the Dalai Lama embody something different, something beyond EQ, what do they embody? It's this and this is what I would like my life to be about. This is who I would like to be more of, not that I can do this 100% of the time. But as much of each day as I can, this is who I would like to be. And from that, I built my own four quadrants. And here, you see, they echo the emotional intelligence quadrants with self-awareness being in the upper left again, but this time, it's higher self-ego, self-awareness is the first quadrant with capital S, self, being our higher self or spiritual self. And then ego self is small, s self. And being aware of these two aspects of myself is the upper left quadrant. And building increasing awareness of my higher self. And then universal awareness on the upper right replaces other awareness. And then on the lower left, ego self, higher self-mastery replaces emotional self-management. And in the lower right, social skills is replaced by social mastery and spiritual presence.

Jean 52:11

Love that.

Cindy 52:13

And then the skills beneath that were my attempt to describe what made these exemplary individuals so exemplary. And each of these skills is described in it five levels of skill attainment. So this is a very detailed model. If you look, for example, at skill five in the upper left quadrant, it's awareness of my ego self and higher self. Okay, that sounds nice. What does that mean? Well, here's what it means. From level one, which is novice to level five, which is expert in this skill. All 21 skills are described at this in this level of detail.

Jean 53:01

Yeah. So a lot into this.

Cindy 53:04

Yes, there was a lot of work. I had focus group helped me with the first pass descriptions and then multiple groups after that helped me and experts in creating the questionnaire helped me with that and multiple levels of validation. But my intention was, I want to get good at this. I can't get good at something I can't understand or describe. And so if I want to get good at it, I need to know what does it mean to be, you know, a white belt, you know, karate belts, you go all the way up to black belts, like what does it mean to though? The white belts, the yellow belts, the red belt or however that works? What's level 1,2,3,4, and 5?

Jean 53:43

Let's go back to the previous slide. Let's the bottom right quadrant. Talk about what that means. Do you have an example of how you've applied this, observe somebody apply this, make that come alive for us so they see it in action.

Cindy 54:06

So for example, number 20, being a calming and healing presence, I have seen nurses who I've worked with a lot, be truly amazing at being a calming and healing presence. And one lady, I got to know quite well, deeply spiritual came at this from the right depth. So oftentimes, nurses are trained to be calm on the outside, but they are turned up on the inside, and that will lead to burnout. The right depth right is such a judgmental word, let me correct myself, the more sustainable place to come from here is where you're not triggered. So you're not suppressing anger, while you're trying to be calm on the outside. So your inner and outer peace from that definition earlier of spiritual intelligence, inner peace leads to outer peace that is much more sustainable. A woman I knew who worked at one of the major hospitals here in Houston, as a patient advocate, was explaining to me one of her most favorite patients, and I had asked her, somehow, we gotten into this discussion. And I asked her who her favorite patients were. And she said, The really angry ones or something like that. And I said, Well, now you got to tell me a story, because I don't understand what you're talking about here. Well, there was this guy, who was in the hospital, he was being examined for some probably for cancer or something very serious. And he was waiting overnight for his morning to be taken to the lab for some kind of major test. So they withheld food the night before, because it was required for the test. And morning comes and they don't come get him and they don't come get him and he keeps calling the nurses and the nurse keeps saying they'll come soon. And by noon, they figured out that they forgot to schedule him. So not only is he worrying about his health, he's starting. And he's angry, because he should have had more information and results to know about his next course of treatment. So of course, he yells at the nurses, he yells at the nurse manager, he yells at anybody else who's in reach, they finally call the patient advocate. And she comes in, and I said, Well, what did you do? And she relayed to me the story of what she did, and she basically sat down on a chair next to his bed, and listened. And her part of the conversation

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was, uh huh. Wow, really? Oh, my goodness. So those were empathic responses, not debating with him. Everyone else had tried to say I'm sorry, we'll fix it. Whatever. She just listened and listened and listened with her heart open with understanding that he had every right to be furious. And eventually, he leaned over and slapped her hand and said, Honey, you got other things to do today than to sit here and listen to me bitch. At which point she said something very kind back that, you know, I'm happy to sit here. What can I do for you? She got him a piece of pie. He felt better. But mostly he felt seen, you know. And I think that's what a calming healing presence can do is like my soul sees your soul and my embodied human experience is here with your embodied human experience. And so it's not an either or it's not about spiritual bypassing and floating above it. It's about being in the pain and being with someone in the pain and also being calm and loving and present and not distracted. And in that can come a lot of healing.

Jean 58:01

Okay, so you're contrasting to spiritual intelligence with spiritual bypassing. Make spiritual bypassing vivid so we can really see the difference. We have the patient advocate in mind, at least I do. I can see her sitting by this angry man going, oh my goodness, I can see that. What's the spiritual bypass person?

Cindy 58:30

So when people are new to the spiritual journey, I find this occurs the most often early in the journey, which is you tend to either over trust in like some little pithy, biblical, or God kind of saying, or to overstate some positive aphorism that you've been taught. So it's all in God's hands, it's all going to be fine, it's not listening. It's papering over to placate and shut up the person. Similarly, some of the more positive thinking aspects of spirituality of which, you know, I've been part of a positive perspective, spirituality for a long time. And I totally believe that there is tremendous power to thought and to having positive thoughts. But there's also this need to be present to suffering that we can want paper over. And people are trying to share their fear, I am so scared, I need to be seen, I need to have that test so that we know whether or not to start the chemotherapy, you know, and a person who is too addicted to positivity can't be present to the pain. And we'll want to go, I know that God has only good things in charge for you, only good things are going to happen for you. And we're just need to focus on that. So we're going to sit here together, I'm not going to listen to your sadness, I'm not going to listen to your worry, I'm going to bypass that and tell you how you should be thinking right now. And you should be thinking positive thoughts. Because if you don't think positive thoughts, you're going to give yourself cancer and you're going to make yourself die. So you are really to blame, probably for getting this cancer in the first place. Because you didn't have positive thoughts. But certainly, you're not going to get out of here, if you keep having these negative thoughts. So shame on you for having the negative thoughts. Let's just bypass and go right into positive thinking. To me, there's a cruelty to that. And I don't think it's intentional, I think it can be done with great care, like intending to be good. But if I'm sad, and I'm crying, I want you to hold me and let me cry first, then you can tell me let's focus on something positive, what is there that we can control? What can we focus on? So I think, you know, you can do a couple of different forms of well intentioned, but unskillful, spiritual care. And I would say they're the opposite of the calming and healing presence.

Jean 1:01:04

That's beautiful, Cindy. That distinction is so useful. I remember reading years ago, that some high person in the government, this is a former administration, some high person who was in charge over food stamps, she was in the Health and Human Services Department at the federal level. She said, Well, if we give food to the poor, we're keeping them from realizing their spiritual destiny, because they are poor for a reason. And it's not for us to interfere with that.

Cindy 1:01:43

Wow.

Jean 1:01:45

Now, would you call that a form of spiritual bypassing?

Cindy 1:01:49

Yes, I would call it you know, some uglier words occurred to me initially.

Jean 1:01:59

The ugly words, I promise you came to my mind.

Cindy 1:02:04

So I'm looking at this awareness of ego self and higher self. And I'm trying to imagine where would I be if I said those words, it's an exercise I'd like to put myself through, I could do anything, I could be that horrible person saying that horrible thing. So where would I be in my awareness of my ego, I think I'd be really kind of trapped. Maybe even at level zero, we do have a zero and a skill of not understanding that my ego is operating at this point. So to me, the ego of this person is operating in its self-righteousness and superiority. And they're not even seeing that their ego has hijacked them. And then in the need to be superior, they have pushed the other person down.

Jean 1:02:54

That's so true. That is so true. She was operating at the level of ego. I understand. And I have food, so therefore, I'm superior. And I get what's going on. When I told this to someone, their response was, maybe she doesn't know that she was put here to learn compassion, and she's going to be stuck till she gets it.

Cindy 1:03:24

Yeah, you know, and I'm pretty sure Jesus fed the poor.

Jean 1:03:28

Yes. Exactly.

Cindy 1:03:30

So since I hold Jesus up as one of my primary spiritual teachers, Jesus did not withhold food out of some need to teach the poor a lesson about self-sufficiency. So that's my thought about that.

Jean 1:03:47

Okay. Well, this has been wonderful.

Cindy 1:03:55

I always love talking with you.

Jean 1:03:59

I want to know what—I'm gonna ask a very grandiose question. And I'm stumbling around here because it's a super duper grandiose question. Okay. How has spiritual IQ improved, helped the world? I don't want you to be modest here. Cindy, I want you to honestly tell me, this has been one of your life's work, you now have more. But this is an important phase, what contribution has it made? It's been translated in five foreign languages plus English. So it's had impact what have you seen?

Cindy 1:04:40

So the book is out there in multiple languages, the assessments available in even more languages, because we allow the coaches who get trained to help us with translation for their local culture. My belief is that for the people it's touched and the corporations that it's touched, it has created a faith neutral language that did not exist before. Having words matters. When you have bad words, wrong words, not any words, you don't know how to describe the thing. When I go into a corporate setting, or any setting where people are really skittish about this religion, spirituality stuff, I always talk about the four intelligences: IQ, emotional intelligence, physical intelligence and spiritual intelligence. And I start with emotional intelligence as their next developmental step, because I just assumed, that's what they need. But then I'll throw it out there. And I'll say, look, there's this whole other field of spiritual intelligence, you're not ready here at this company yet to do that. But if you ever decide you are, you know, I've got this tool, and we're available to you so let me know, never fails. somebody comes up to me afterwards and says, I want to know about that spiritual intelligence thing, what I've trained 400 plus people, certified 400-500 people around the world at this point in this tool, and what they tell me is that when the SQ conversation is needed, nothing else will substitute for it. So it's a tool that adds to a toolkit in a place where there wasn't a tool. So it's like, you never had a screwdriver before. Now you get the screwdriver, you know, it's like, great, you have a hammer. Now you have a screwdriver, you can just keep adding tools to the toolkit.

Jean 1:06:28

So I'm going to speculate as to why that is, I probably going to get it wrong. I want you to correct me. Okay. You started off saying that people have a hunger and an innate drive to connect to something larger to themselves. Spiritual intelligence is a tool to help people do that. So it satisfies a deep longing in the soul.

Cindy 1:06:54

Yes.

Jean 1:06:55

Would you say? That's right?

Cindy 1:06:56

I would say that's absolutely true. It is not the only means by which someone can get there. But it is a means that is very helpful in a world where we are so logical, and we like to be like, not scared by religion anymore. Like, is there another way to get to be this person that I know I can be, without having to maybe go to a church where I feel like I don't have enough freedom to think or to limit myself to a faith where I think there may be discriminating against other faiths or telling other faiths they're going to hell or whatever. So I just wanted something that was a bigger tool, larger.

Jean 1:07:42

Okay, I have one more question. That is another one that I'm gonna stumble around with the ask. Is there an implication that you should not feel angry or you should not feel hurt? Or you should not feel those things? Or you should rise above those things? Or is that spiritual bypassing? Do you understand what I'm trying to ask?

Cindy 1:08:06

I do understand. And I do think it's spiritual bypassing. I think while we are embodied, we're asked to hold two things as simultaneously true, I am human, and I am divine. And if I ignore either half of that, I will be miserable. If I

stay solely in the human and I do not look at my spiritual self or my higher self, I will feel like I chased money or I've been chasing this or that and I've just not had a fulfilling life. If I only focus on Oh I'm so spiritual, I'm not going to be in my body. The body is a temptation. The body's evil, emotions are bad, relationships are bad. I don't think that's what we're called to be. I think we're called to find a way to be the connection between the divine and the physical. Hold the two together.

Jean 1:08:56

Perfect. Okay, thank you, Cindy. We're going to end this segment this will be one blog post. And next week, friends, we will continue with Cindy where she will talk about her the next evolution of her development and another theory base to think about, another framework of life to think about. So thank you.

Cindy 1:09:20

Thank you, Jean. This was fun.