

Review of Cindy Wigglesworth's book "SQ21: The Twenty-One Skills of Spiritual Intelligence"

Amira Abougazia 

University of Dundee, School of Business, Dundee, UK

a.abougazia@dundee.ac.uk

Review of Cindy
Wigglesworth's...

Received: 15/3/2024

Revised: 20/5/2024

Accepted: 10/6/2024

Abstract:

Cindy Wigglesworth's seminal work, "SQ21: The Twenty-One Skills of Spiritual Intelligence," introduces spiritual intelligence (SQ) as a measurable trait comparable to IQ and EQ. The review evaluates her transformative, inclusive framework for developing SQ through 21 skills applicable to personal growth and leadership roles. Wigglesworth's approach is inclusive and faith-friendly, appealing to atheists, religious individuals, and the spiritually inclined alike, which encourages shifting from ego-centric thinking to a more altruistic, peaceful self, fostering wisdom, compassion, and serenity in navigating life's complexities. The SQ21 model offers a practical tool with a self-assessment for tracking progress. Bridging spirituality and practicality, Wigglesworth's work is essential for individuals seeking personal development as well as empathetic, insightful leadership, making it an invaluable resource for personal and professional growth. "SQ21: The Twenty-One Skills of Spiritual Intelligence" offers a progressive approach to management development through emphasizing the importance of cultivating one's internal self. The book's clear organization and inclusion of summaries and key takeaways make it a treasured resource for leaders seeking to enhance their religious intelligence and management skills. Overall, the book is a valuable resource for leaders seeking to enhance their spiritual intelligence. It provides practical tools and techniques that can be readily implemented, and offers a unique perspective on leadership that resonates with readers. The book is highly recommended for anyone interested in developing their leadership skills through the lens of spiritual intelligence.

Keywords:

Spiritual Intelligence (SQ), Leadership Development, Personal Growth, Self-Awareness, Practical Tools



THE SCIENCE
PUBLISHING HOUSE

**International
Journal of
Strategy and
Organisational
Learning**

Vol.1 No.1



Balancing Spirituality and Leadership in the Workplace

When reading the title, the word "spiritual" could make you uncomfortable because it normally refers to religion, which is rarely discussed in the workplace because of its sensitive nature. "SQ21: The Twenty-One Skills of Spiritual Intelligence" by Cindy Wigglesworth is an insightful and well-written guide to developing spiritual intelligence in the context of leadership. The book provides a comprehensive overview of the topic with clear explanations of key concepts, practical tools, and techniques for developing spiritual intelligence. This book surprised me in a safe way: it struck a good balance between theory and practice. Cindy's story spoke to me: She holds a master's degree, spent two decades working in business in human resources management, and undoubtedly spent a significant amount of time self-learning during her life. She is obviously well-read and knowledgeable about her subject. A love-based, altruistic system of leadership spiritual intelligence is the focus of this book's discussion of how leaders might incorporate trust and confidence in the workplace. It presents several hypothesised relationships that explain how leadership spiritual intelligence positively impacts various desired employee engagements, including managerial and subordinate behaviour, job satisfaction, organizational commitment, and effective self-management and adaptation strategies. Guidelines for assessing spiritual intelligence and improving it will be helpful to readers.

This book covers a variety of subjects, not just the answer to the query, "What does the human spirit consist of? Is it feasible to measure spiritual development? Is it possible to develop one's spirit consciously? However, it also examined the development and evaluation of spiritual abilities. You may have just finished reading a book that outlines a daily, minute-by-minute spiritual journey. This is a path towards the development of human potential; there must be a chance that my own spiritual, evolutionary, and human advancement can benefit all humankind in some way. The triumph of love over hatred, or simply, the time it takes for humanity to reach the next turning point, may even be accelerated. Everyone who works in an organisation or needs to cooperate with others can benefit from the knowledge and opportunities for self-discovery presented in Cindy Wigglesworth's book, which would be all of us, would it not?

First, I did not think spirituality could be explained in terms of particular behaviours. However, as I learned more, I became more conscious of the fact that integrating the spiritual and scientific spheres requires exact distinction and measurement, which is

both possible and essential. In addition to bringing spiritual awareness and growth into the psychological sphere, this book reframes religious dogma that demands that a particular route must be followed to achieve spiritual progress (i.e., the principles of a certain religion). However, SQ21, a collection of 21 skills or abilities that Cindy refers to as "spiritual intelligence", is meant to support your development and help you live a more conscious, purposeful, wise, and compassionate life. They are meant to help you become fuller. This book addresses the traits of spiritually enlightened people from a variety of faiths, including how they think and perceive the world and how they interact with it, to achieve spiritual growth through a greater understanding of their practices.

The superiority of Wigglesworth's work is that she divides the subject of spiritual intelligence into twenty-one skill sets (each with five levels of development). Each book's twenty-one skills are briefly explained in chapters four through seven. In other words, this model proposes twenty-one sub-streams or tributaries under the notion of a separate stream of human intelligence known as spiritual intelligence. If different tributaries intersect or flow into one another (i.e., they do have an impact on one another), it is beneficial to understand that each one also has its own integrity.

The primary focus of the first part of the book is to explore the notion of spiritual intelligence together with Wigglesworth's evaluation methodology. Using psychological models to establish concepts that need to be assessed, precise item development, and statistical analysis of the evaluation, Wigglesworth created a reliable, consistent, and scientifically rigorous instrument. In Part 1, Wigglesworth briefly discusses the appeal to attain complete humanity. Furthermore, Cindy establishes a connection between SQ and other familiar intelligences, such as emotional intelligence, linguistic, mathematical, and kinaesthetic intelligence. SQ is the "master intelligence" because it improves physical intelligence (PQ), IQ, and EQ. She categorises each skill into four groups. The first category emphasises self-awareness, which includes discovering one's identity in the world. Questions such as "Am I driven by my ego or my higher self?" and "What are my principles?" are a part of self-awareness. Wigglesworth integrates the idea of building awareness between one's ego and the higher self in the first quadrant, followed by global awareness in the second quadrant, which describes increasing awareness across all cultures, the interdependence of life, the limits of human perception, and the consciousness of transcendence. Wigglesworth transitions from awareness to practical skills in the third and fourth quadrants, where self-mastery is the focus of the third quadrant and social comprehension, and spiritual presence are the themes of the fourth quadrant. The author discusses 21 skills, including maintaining one's religion, living according to one's purpose and values, and making compassionate decisions. If Wigglesworth ended, the first two sections of the book would have made valuable contributions to the literature.



Self-mystery is positioned after self-awareness in the SQ21 model, because we are incapable of dominating what we are unable to perceive. In the self-awareness section, the book discussed acquiring the ability to recognise one's ego and higher self, as well as clarifying one's personal mission and values. This third quadrant progresses from those proficiencies, instructing you on how to transfer the ego from the driver's seat to enabling your higher self to take charge. Since leadership is driven by values that function as important guides to the organisation, it trains you on how to exist according to the mission and values you have opted for and how to remain centred and serene, even during challenging times. When implementing these mastery abilities, you will discover that they reflect on your awareness abilities (quadrants 1 and 2), deepening your comprehension of who you are, your values, and the world around you.

Enhancing Spiritual Intelligence: Practical Steps for Development

The sustained enhancement of SQ is supported in Part 3, which proposes concepts for promoting spiritual intelligence. In the process of human development, individuals begin with ego. As ego is focused solely on survival and immediate gratification, returning to ego energy is uncomplicated. Nevertheless, it is feasible to surpass ego and link it with the superior self. The superior self is more concerned about survival. They are also concerned about others. Recognising when the ego is in control and striving to shift energy and consciousness toward the superior self are vital steps in the process of development. In the third section of SQ21, Cindy presents ideas for fostering spiritual intelligence. These ideas can help individuals develop spiritual intelligence and become effective leaders and contributors to society. The ideas are as follows:

1. **Cultivating Self-Awareness:** This involves developing an understanding of one's values, beliefs, and biases. Exercises for cultivating self-awareness may include journaling, introspection, and reflecting on past experiences. This awareness helps individuals better understand themselves and their places in the world. The SQ21 book also provides a self-assessment tool for individuals to identify their strengths and areas of growth in spiritual intelligence.
2. **Mindfulness** involves being fully present in the moment and observing thoughts, feelings, and sensations without judgement. This practice can help individuals to develop a greater sense of calmness and clarity. Exercises for practising mindfulness may include meditation, deep breathing exercises, and mindful movement practices, such as yoga or tai chi.
3. **Developing Compassion:** Compassion involves showing kindness, empathy, and understanding towards oneself and others. This practice can help individuals to develop deeper connections with others and a greater sense of purpose. Exercises for developing compassion may include practising loving-kindness meditation, cultivating gratitude, and engaging in acts of service or volunteering.

4. Embracing Creativity: Creativity involves using imagination and intuition to generate new ideas and solutions. This practice can help individuals to develop a greater sense of purpose and meaning in their lives. Exercises to embrace creativity include free writing or drawing, brainstorming sessions, and engaging in creative hobbies or projects.
5. Connecting with Nature: Nature provides a sense of awe and wonder that can help individuals feel more connected to the world around them and develop a greater sense of spirituality. Exercises for connecting with nature may include spending time in natural environments, practising outdoor meditation, and engaging in nature-based activities such as hiking or camping.

The 21 Spiritual Intelligence Skills

<p>Higher Self/Ego self Awareness Awareness of own worldview Awareness of life purpose (mission) Awareness of values hierarchy Complexity of inner thought Awareness of Ego self / Higher Self</p>	<p>Higher Self/Ego self Mastery Commitment to spiritual growth Keeping Higher Self in charge Living your purpose and values Sustaining your faith Seeking guidance from Spirit</p>
<p>Universal Awareness Awareness of interconnectedness of all life Awareness of worldviews of others Breadth of time / space perception Awareness of limitations/power of human perception Awareness of Spiritual laws Experience of transcendent oneness</p>	<p>Social Mastery / Spiritual Presence A wise and effective spiritual teacher/mentor A wise and effective change agent Makes compassionate and wise decisions A calming, healing presence Being aligned with the ebb and flow of life</p>

Figure 1, The 21 Spiritual Intelligence Skills

Figure 1 illustrates the four quadrants of the SQ21 Model, each representing a distinct set of twenty-one skills. Each quadrant comprised a group of related skills based on these categories. The quadrant on the top left denotes self-knowledge, whereas the quadrant on the top right indicates the awareness of others. The lower left quadrant (3) represents self-control and is mirrored by the lower right quadrant (4), which signifies comprehension of social or spiritual contexts.

Wigglesworth developed classifications based on Richard Boyatzis and Daniel Goleman's groundwork in emotional intelligence. The quadrants organise correlated skills in a beneficial manner and exhibit an optimal sequence for engaging with them. The initial focus was on Quadrants 1 and 2 (self-awareness and others' awareness). The individual then moved on to Quadrant 3 (self-control), followed by Quadrant 4



(comprehension of social dynamics and spiritual presence). This aligns with the Integral Learning Cycle, which encourages involvement in exercises that enhance awareness, integrates this newfound knowledge through analysis and interactions, and ultimately leads to modified social behaviour.

From my perspective, the sequence of inquiries (Q 1+2->Q 3->Q 4) is highly advantageous. The flow followed a wise approach. Initially, an individual gains awareness and comprehends oneself and others better, which may not always be effortless, but liberating. Afterwards, the person incorporates skills from Quadrant 3: Self-Mastery. These skills, including #16, "Consulting the Higher Self for Guidance", and #15, "Maintaining Confidence in Tough Times", laid the foundation for resources. It is not necessary for the individual to shift immediately from developing new awareness skills (Quadrants 1 and 2) to the social leadership setting (Quadrant 4) to fully utilise newly acquired awareness skills. Quadrant three serves as a bridge between awareness and action. In more conventional theological terms, "resource development", "empowerment", or "grace-filled" are used to describe this process. The individual receives grace first (empowerment and resource development) and then ventures into the world to live a new reality and contribute positively. Recognising that comprehending a broader perspective does not require expertise in any domain is crucial. Wigglesworth asserted that, while contemplating these four intelligences and engaging in personal development, it is crucial to bear in mind that there is no obligatory or conclusive level of intelligence. To fulfil your requirements and strive for growth, you must attain the requisite stages of advancement in your physical, cognitive, emotional, and spiritual intelligence.

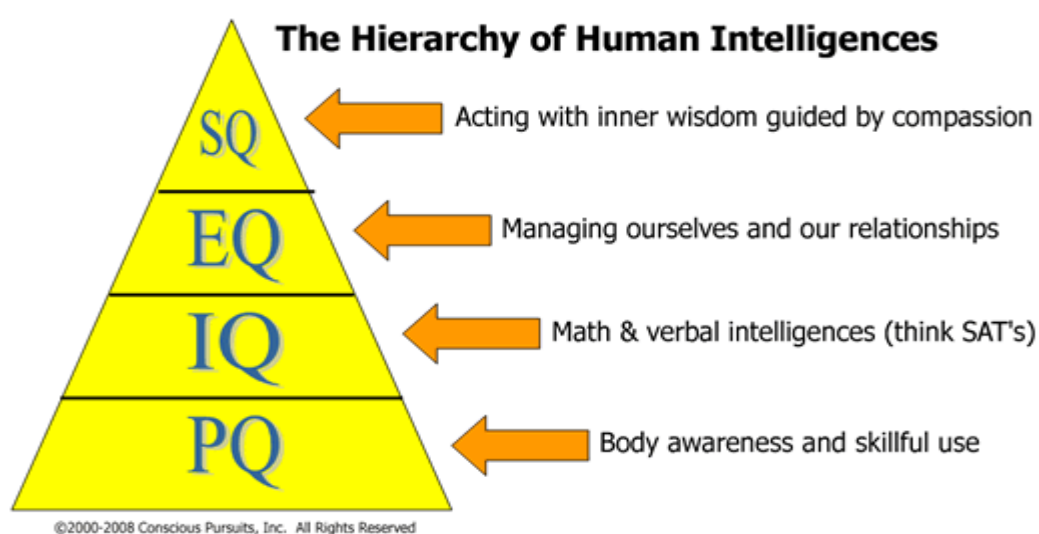


Figure 2

Tracking Spiritual Growth: The SQ21 Inventory and Its Impact

**Review of Cindy
Wigglesworth's**

....

Wigglesworth devised an inventory to monitor an individual's progress in the twenty-one talents. The guidance I received from her emphasises the concept of spiritual intelligence as well as how to interpret the data from the inventory and effectively use this tool in the context of spiritual counselling or guidance. Appendix 1 in the book explains the statistical methodology that supports the validity and verifiability of the inventory. Essentially, it is a potent instrument. As Wigglesworth puts it, " is an examination designed to initiate a discussion and learning journey. It is not without flaws. However, it serves as an excellent launching pad for one of the most productive conversations you could have with a coach or with yourself" (p. 194). An inventory rather than a book enables one to put ideas into practice. This book provides a useful overview of the topic. In my experience using the inventory, both personally and with others, I have focused on Wigglesworth's approach. It is not perfect but provides an excellent starting point for insightful conversations and is effective in outlining a path for spiritual development. The ratings for each skill range from 0 to 5. Achieving a score of five does not mean that an individual has mastered that talent. According to this model, it simply indicates a certain level of development was achieved. Regardless of the circumstances, there is always room for improvement in terms of wisdom, compassion, and internal and external harmony. No one becomes a saint, like Teresa of Avila, the moment they reach the fifth level in any skill. This brings me to the point I wish to make, which is to contextualise the book and its argument rather than criticise it (as I understand it). What is this state of consciousness?

Wigglesworth delineated various aspects of an integral map using integral theory. These include:

1. The growth lines (or streams) with a particular focus on spiritual intelligence
2. Quadrants.
3. Development levels (or structures)

The SQ21 Model also encompasses states of consciousness, which are crucial components of integral maps. For example, Skill 11 deals with a feeling of profound unity. As we move up the skill ladder, other capabilities exhibit enhanced abilities for the spiritual state (e.g., 16: Seeking Guidance from the Higher Self; 20: Being a Calming, Healing Presence; and 6: Awareness of the Interconnectedness of Life). The model does not exhibit any partiality towards any specific religion, but it does not delve into the finer details of the various elevated states of consciousness and enlightenment. The text does not provide any maps of gross, subtle, causal, or non-dual experience. Instead, it offers a general overview of these truths and a basic assessment of the associated competencies, encouraging readers to explore their religious traditions and contemporary spiritual teachers. The model emphasises the distinction between the ego



and the higher self, which is commonly referred to as the soul (refer to Afterwards for more information). A significant number of the twenty-one skills in the book highlight this distinction, such as Knowledge of the Ego and Higher Self (5), Keeping the Higher Self in Control (13), Being a Smart and Effective Leader or Change Agent (18), and Making Compassionate and Intelligent Choices (19). In the third section of the book, various techniques are discussed to transform habitual egoic reactions into responses that align with the Higher Self's wisdom and compassion while still acknowledging and valuing the ego from the Higher Self's greater compassionate wisdom.

In her book "SQ 21: The Twenty-One Skills of Spiritual Intelligence," Cindy compares the process of developing spiritual intelligence to weightlifting, where the weightlifting analogy provides a useful framework for understanding the process of developing spiritual intelligence and the importance of consistent effort and perseverance in this journey. She proposed phases for transforming the ego self, which is driven by fear, to the superior self, which is more enlightened. Just as lifting weights can strengthen and tone our muscles, cultivating spiritual intelligence can strengthen and tone our inner resources such as self-awareness, compassion, and creativity. The more we engage in spiritual practices such as mindfulness, gratitude, and connection with nature, the more we can develop these skills and integrate them into our daily lives. Wigglesworth notes that like weightlifting, the process of developing spiritual intelligence may be challenging and requires discipline and consistency. However, these benefits can be profound, leading to greater emotional resilience, a deeper sense of purpose, and improved relationships. The weightlifting analogy emphasises the importance of incremental progress and persistence. Just as we cannot expect to lift heavy weights immediately without building them gradually, we cannot expect to develop spiritual intelligence overnight. Instead, consistent efforts and practices are needed to achieve significant growth and transformation.

SQ 21: The Twenty-One Skills of spiritual intelligence are unique additions to the leadership literature. The book breaks down difficult ideas into manageable pieces so that they can be applied, and it is packed with examples to clarify its concepts to the reader. This is easily understood by all and strikingly apparent, making it simpler to understand why and how partnerships can be enhanced and more productive as a result. Furthermore, Wigglesworth considered the psychology of intelligence's emergence as a model for her approach, noting that emotional intelligence, while more complex than cognitive intelligence, stems from the study of cognitive intelligence. Although spiritual intelligence is more intricate than emotional intelligence, it can provide a framework for assessing transcendent abilities.

Wigglesworth acknowledges that other books can help readers understand and grow spiritually. While it is not, it has taken bold moves to create a vocabulary of spiritual

talent, evaluate these skills, and provide suggestions on how to develop them. SQ 21 will be a tremendously engaging book for anyone interested in spiritual growth. This book provides an in-depth examination of spiritual intelligence, which will allow readers to think and open their eyes. The route and goal of spiritual intelligence are well covered by Cindy. In addition, it emphasises the theoretical foundations of spiritual development and its how-to parts.

Review of Cindy Wigglesworth's

....

What then is spiritual intelligence? Cindy has stated that “My definition of spiritual intelligence, which I carefully thought out, is: “spiritual intelligence is the ability to behave with wisdom and compassion while maintaining inner and outer peace, regardless of the situation.” (p.27). Cindy described "spiritual intelligence" as an individual's innate understanding of themselves, other people, circumstances, and strategies for achieving specific goals. Therefore, the soul of all intelligence can be said to exist within it. By reshaping people's hearts so that their ambitions and aspirations are aligned in a single direction, spiritual intelligence can increase their ability to inspire others. Reason and intellect have no power over the soul. In fact, this is a source of intellect and thought. Since the soul is a small representation of the universe, one who understands the soul also understands the cosmos. According to the author, SQ possesses the most fundamental intellect, and is found only in humans. SQ helps us grow in terms of capacity, desire, and the ability to see, envision, and appreciate things. Therefore, we can aspire to dream. It serves as the foundation for the ideas we hold dear, as well as the significance of our values and beliefs in guiding our behaviour and defining our way of life. This book demonstrates how brain changes occur over the course of a person's life in response to intellectual stimulation, physical activity, exposure to diverse cultural contexts, learning opportunities, and obstacles. The book also describes the continuum between the body and soul and offers doable strategies for moving past the physical body and into the realms of the senses, mind, and intellect.

In contrast to spirituality and religion, spiritual intelligence refers to a set of abilities that we hone over time via practice. It can grow both within and outside of a particular belief or tradition. It is important to note that this needs to be developed. I really believe that while we are all born spiritual, we are not all born spiritually intelligent. Working and developing spiritual intelligence is a process. Similarly, a youngster may have natural musical talent, but unless she learns how to play an instrument and continuously develops her craft, she will not become an adult brilliant musician.

SQ21: The Twenty-One Skills of Spiritual Intelligence make spiritual intelligence a crucial and previously largely underappreciated aspect of becoming fully human. The main claim of the book is that, in accordance with Howard Gardner's theory of multiple intelligences, spiritual intelligence is one of many legitimate streams of human intelligence and that it is possible to identify and develop the abilities or skills that fall



under this stream of spiritual intelligence. In other words, learning to act with greater wisdom and compassion while preserving inner and outer serenity regardless of the scenario can help someone determine the abilities they would like to develop. The SQ21 paradigm is characterised by Wigglesworth as inclusive of all faiths and non-religiosity. In other words, this methodology can still be advantageous for someone who follows a traditional religious system (this is faith-friendly). That believer would provide the many questions and concepts, including "higher self", his or her own interpretation based on their respective traditions. A person who describes themselves as "spiritual but not religious", an atheist, or an agnostic will, on the other hand, discovers that the terminology in the skill sets does not necessitate adherence to any particular religious tradition (this is the faith-neutral part). Wigglesworth is aware that the latter is crucial in the corporate world. Since it is not a Trojan Horse for any one particular religious belief system, while still enabling people to truly investigate their higher purpose and growth, this model has the ability to penetrate business, health care and education, economics, and other environments in a non-threatening manner.

There are several streams of human intelligence in addition to spiritual intelligence. SQ is connected to emotional intelligence (EQ), cognitive intelligence (IQ), and PQ, as Wigglesworth explains in this article (and elaborated in Chapter 2 of the book) (physical intelligence). SQ is referred to as a "capstone intellect" by the author because it depends on, builds upon, and supports other intelligences. When the four intelligences work together, "deep change occurs", as Wigglesworth referred to.

Considerations for the twenty-one competencies of spiritual intelligence

The Wigglesworth chart is a reconstruction of an original collection. Through significant research on this subject, she provides a broad overview. However, the scope and practicality of any implementation must be balanced. Although additional skills may have been integrated into the SQ21 system, this may have reduced its effectiveness. While there may be countless abilities to develop in a profound and vast field such as spiritual intelligence, their usefulness may be limited at present. Those who completed the SQ21 skills inventory were more likely to experience the same. The self-evaluation validity determined the results of the survey. However, other factors may also be at play, such as misinterpreting questions or having a challenging day. Inventory captures only one moment in time. As someone who has completed the SQ leadership coaching program, I appreciate Wigglesworth's emphasis on using evaluation morality when collaborating with individuals. She emphasised that evaluation is just a starting point for discussion. Every piece of information must be verified by the participant, and they should seek honest feedback from their trusted friends. However, the results were not definitive or clear. The assessment examined 21 abilities related to spiritual intelligence in real-time. This provided a fair assessment of a person's skill set.

However, it is up to the individual to find resources that will guide them in the right direction and to engage in activities that support the development of the competencies they want to acquire. It is apparent that understanding the model and taking the inventory will not increase spiritual intelligence. It only establishes a baseline and provides feedback.

**Review of Cindy
Wigglesworth's
....**

Final Thoughts: The Higher Self

The fundamental principle of spiritual intelligence is straightforward: it involves transitioning from the ego to the higher self, despite the complex and multifaceted nature of the process (SQ21, p. 125). The degree to which one understands this transition has a significant effect on spiritual growth. The spiritual journey can be best understood as a movement from the ego to the unconscious spirit and then from the spirit to the higher self, which intervenes in our daily lives. However, I believe that SQ21 places too much emphasis on the ego and higher self, as stated previously. Although Wigglesworth advocates for enlightenment and the inclusion of paradigms, allowing the ego to have relative truth value rather than suppressing or eliminating it, I do not think it is appropriate to focus solely on moving from the ego to a higher self. To comprehend the Absolute Realm, we must first descend into it, where we recognize that everything, including the ego, is a manifestation of the One Spirit. This is the spiritual path, the path of gratitude, selfless love, and appreciation. The true meaning of having an open mind involves exploring whether our higher selves are distinct, genuine, or a combination of both, only after realizing the unity of all beings. This point has some nuances. I do not suggest that Wigglesworth's techniques for transitioning from the ego to the higher self are ineffective. However, placing too much emphasis on this transition can oversimplify the notion of unconditionality. Maintaining faith, skill number 15, involves questioning one's belief in a transcendent being or an intelligent, compassionate environment (i.e., God or the Supreme Reality). Keeping an open mind means recognizing that all beings, including God, share a common characteristic or essence. However, realizing this unity is not merely a matter of trust or belief; it is a journey towards enlightenment. Realizing this unity is what enlightenment implies. Therefore, I would argue that each of us appears as a light from that sun (i.e., a higher self from a higher power or a soul from God) because of that unity.

Conclusion

The concept of spiritual intelligence as a distinct path of personal development was redefined in Wigglesworth's book. Her work has set a new standard by providing a practical diagnostic tool that enables individuals to determine the most effective way to work independently toward spiritual growth. The book strikes a delicate balance, addressing the Western spiritual scene's overemphasis on higher-state technologies, while underscoring the importance of discipline and ethics. In the absence of an



objective evaluation, individuals may rely on their own limited experience or the opinions of other spiritual teachers, whose assessments may be biased by their traditions' emphasis on different state perceptions. However, SQ21 offers a fresh approach to spiritual growth that is accessible to individuals who may not be inclined towards intense spiritual practices. The skill sets outlined in the book may also benefit experienced spiritual workers by enabling them to focus on aspects of their practice that they may have overlooked. The diagnostic tool is well designed and offers an inspiring vision of the positive effects of developing spiritual intelligence on all aspects of human growth.

The book's writing style is a notable strength as it is both clear and concise. Wigglesworth employs accessible language that can be easily understood by a broad audience, avoiding technical terms and jargon, whenever possible. She also included a multitude of examples and anecdotes to illustrate key concepts, making the book both interesting and comprehensible. The book's innovative approach to leadership development is another strength. Wigglesworth draws on the emerging field of spiritual intelligence to offer a distinct perspective on leadership, emphasizing the importance of cultivating one's inner self to be an effective leader. This approach is particularly relevant in today's complex and rapidly evolving business climate, in which traditional leadership models may be less effective. Furthermore, the book is well-organized, with clear sections and chapter headings that facilitate easy navigation and information retrieval. Wigglesworth includes chapter summaries and key-takeaways, enabling readers to retain and apply the information presented. Overall, "SQ21: The Twenty-One Skills of Spiritual Intelligence are a valuable resource for leaders seeking to enhance their spiritual intelligence. The book provides practical tools and techniques that can be readily implemented and offers a unique perspective on leadership that resonates with readers. This is highly recommended for anyone interested in developing leadership skills.

References

- Emmons, R. A. (2000). Is spirituality an intelligence? Motivation, cognition, and the psychology of ultimate concern. *International Journal for the Psychology of Religion*, 10(1), 3–26. https://doi.org/10.1207/S15327582IJPR1001_2
- Hunsaker, W. D. (2016). Spiritual leadership and organizational citizenship behavior: relationship with Confucian values. *Journal of Management, Spirituality & Religion*, 13(3), 206–225. <https://doi.org/10.1080/14766086.2016.1159974>
- King, D. B., & DeCicco, T. L. (2009). A viable model and self-report measure of spiritual intelligence. *International Journal of Transpersonal Studies*, 28(1), 68–85.
- Kovacs, K., & Conway, A. R. A. (2019). A unified cognitive/differential approach to human intelligence: Implications for IQ Testing. *Journal of Applied Research in Memory and Cognition*, 8(3), 255–272. <https://doi.org/10.1016/j.jarmac.2019.05.003>
- Leider, R. J. (2015). *The Power of Purpose: Find Meaning, Live Longer, Better*. Berrett-Koehler Publishers.
- Rupčić, N. (2024). True Learning Organization – Organization of People Dedicated to Spirituality. *Systemic Practice and Action Research*, 37, 207–228. <https://doi.org/10.1007/s11213-023-09656-w>
- [Vasconcelos, A.F.](#) (2020), "Spiritual intelligence: a theoretical synthesis and work-life potential linkages", *International Journal of Organizational Analysis*, Vol. 28 No. 1, pp. 109-134. <https://doi.org/10.1108/IJOA-04-2019-1733>
- Vaughan, F. (2002). What is spiritual intelligence?. *Journal of Humanistic Psychology*, 42(2), 16-33.
- Wolman, R., 2001. *Thinking with your soul: Spiritual intelligence and why it matters*. Richard N. Wolman, PhD.
- Zohar, D., & Marshall, I. (2000). *Spiritual Intelligence: The Ultimate Intelligence*. Bloomsbury Publishing.