

LIBERTY UNIVERSITY
LIBERTY THEOLOGICAL SEMINARY

A NON-EXPERIMENTAL QUANTITATIVE CORRELATIONAL STUDY OF EMOTIONAL
INTELLIGENCE AS AN EFFECTIVE TOOL FOR PASTORAL
LEADERSHIP

A Dissertation Presented in Partial Fulfillment

Of the Requirements for the Degree

Doctor of Education

by

Louis Brown

Liberty University, Lynchburg, VA

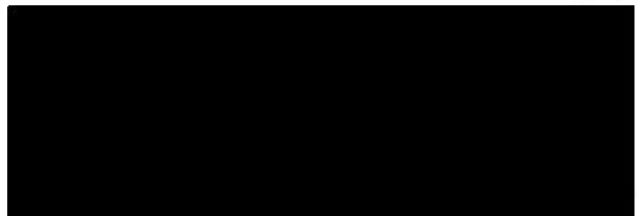
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APPROVED BY:



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ABSTRACT

Pastoral leadership must understand their obligation to provide and promote healthy relationships in their personal, professional, and church ministries by utilizing the effective tool of emotional intelligence (EI) to become more effective (Goleman et al., 2013; Hendron et al., 2014; Chavous et al., 2023). The concept and usage of EI have experienced continued growth within the secular and academic organizational fields. However, there is little research on EI among the Christian pastoral leadership, the church, its associated ministries, and its educational institutions (Hendron et al., 2014). As noted by scholars, this gap in the literature and the credibility crisis of pastors needed attention (Barna, 2022; Earls, 2022). Religious leaders involved in Christian leadership are disadvantaged in not recognizing critical information about interpersonal relationships (Oswald & Jacobson, 2015). The theory guiding this study was defined by Peter Salovey and John D. Mayer (1990), Daniel Goleman (1995; 1998; 1999; 2019), and The Institute for Health and Human Potential (2020), which defined EI as the ability to recognize, comprehend, and manage one's own emotions and to identify, understand and affect the emotions of others. The population of this research was the data collection and sampling of 200 pastors located within the metropolitan Richmond, Virginia area. The purpose of this non-experimental quantitative correlational study was to discover if a relationship existed between EI and the participants' emotional traits, demographic characteristics, and relationships with others.

Keywords: Emotional intelligence, pastors, pastoral leadership, Christian leaders

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Dedication

To God our Father, the Lord Jesus Christ, and the Holy Ghost, who has equipped me for this long and challenging dissertation journey. I am deeply grateful for your guidance, strength, and grace throughout this process.

To the wife of my youth, my bride Cassandra, I dedicate this dissertation to you for your integral role in this journey. Your lasting love, faithfulness, sacrifices, supplements, prayers, and encouragement have been the foundation of this work. You have walked beside me every step of the way. This dissertation would not have been possible without you.

To the Kingdom of Jesus Christ, I pray that this vision has been written and made plain, inspiring others to continue the journey. To God be the glory.

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I want to express my sincere gratitude to Dr. Ron Fisher of Fisher Statistics Consulting for his professional expertise and invaluable assistance in the statistical portions of this research study. His insights and teaching have significantly enhanced my understanding of statistics.

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List of Abbreviations

Amplified Bible (AMP)

Association of Religion Statisticians of American Religious Bodies (ASARB)

Demographic Inventory Questionnaire (DIQ)

Emotional Intelligence (EI)

Emotional Intelligence Approach (EIA)

Emotional Intelligence Inventory (EQ-I)

Emotional Quotient Inventory (EQI)

Emotional Quotient Inventory 2.0 Multi-Health Systems (MHSEQ-I 2.0)

Internal Review Board (IRB)

King James Version of the Bible (KJV)

Liberty University (LU)

Mayer-Salovey-Caruso Emotional Intelligence Test (MSCEIT)

Multi-Health Systems (MHS)

Profile of Emotional Competence (PEC)

The Association of Religion Data Archives, Lilly Endowment, Inc. (ARDA)

The Institute for Health and Human Potential (IHHP)

The Living Bible (TLB)

CHAPTER ONE: RESEARCH CONCERN

Introduction

The probability of having never heard of emotional intelligence (EI) is high. On the other hand, nearly everyone has heard of intelligence quotient (IQ), which refers to an individual's numbered measurement of reasoning abilities (Malphurs, 2018). Typically, intelligence is viewed as a mental capability identified by two dimensions of cognitive skillfulness, measured in mathematical and verbal constructs (Gardner, 1983). Gardner identified five other elements of intelligence: interpersonal, intrapersonal, visual, musical, and bodily. While discovering and developing these seven intelligences, he realized that intelligence was not set at a person's birth but could grow and evolve (Gardner, 1983). Goleman (1995) built on Gardner's elements of intelligence and made it popular, coining it EI. Goleman defined EI as the capability of one to "know their emotions, manage them, motivate oneself, recognize emotions in others, and manage relationships with others" (Goleman, 1995, pp. 37-38).

The most significant individual and professional instrument that a person can acquire and utilize is EI (Goleman, 1995). Over the past twenty-nine years, researchers have investigated the interchange of EI capabilities within numerous personal and executive arenas and their outcomes. The findings suggest that the application of EI competencies may result in favorable enhancements within the social, accomplished, and emotional experiences among teachers (Chan, 2004), improving job satisfaction (Law et al., 2008; Lopez et al., 2006); resolving burnout (Chan, 2006), and stress reduction (Matthews et al., 2006).

According to Soni and Dutta (2020), EI is the capability to recognize one's emotions and the emotions of others, understand the cues that emotions transmit concerning relationships, and manage one's own emotions and the emotions of others. The authors noted that emotions could

direct one's behavior as well as the behavior of others. They suggest that emotions are one of the primary elements of successful leadership (Soni & Dutta, 2020; West, 2016).

Soni and Dutta (2020) suggested that the ability to be intelligently adaptive to oneself and the emotions of others and having a sound awareness of situations can be influential tools for effective leadership. To put it another way, EI is the “act of knowing, understanding, and responding to emotions, overcoming stress in the moment, and being aware of how one’s words and actions affect others” (Soni & Dutta, 2020, p. 27). Regarding leadership, EI has five qualities: "self-awareness, self-management, empathy, relationship management, and effective communication” (Soni & Dutta, 2020, p. 27). Leadership is defined as an individual's capability to influence, inspire, and empower others to contribute to the benefit and success of the institution to accomplish a predetermined objective of the institution (Soni & Dutta, 2020).

The Institute for Health and Human Potential (2020) has defined EI as the ability to identify, comprehend, and manage one’s own emotions and to recognize, understand, and influence the emotions of others. Oswald and Jacobson (2015) expressed EI as a crucial factor of pastoral effectiveness. The authors suggested that the pastor’s ministry is specifically about relationships. They noted that a minister might be a superb theologian gifted at biblical interpretation and an excellent preacher. However, if they are not emotionally intelligent, their ministry as church leaders will be burdensome (Oswald & Jacobson, 2015). Oswald and Jacobson continued by saying that EI requires a set of abilities not taught in most Christian universities or seminaries but are crucial to Christian leadership effectiveness (Oswald & Jacobson, 2015; West, 2016).

Nevertheless, despite the increasing diversity of EI publications, Christian leaders who experience the requirements of conveying their vocations into occupations have been somewhat unnoticed by researchers, resulting in a distinctive and exciting profession continuing to be under-explored. Hendron et al. (2014) suggested that clergy would merit the exploration of the concept of EI to enhance their effectiveness in their personal, professional, and ministry relationships (Hendron et al., 2014).

This study sought to discover if there were relationships between EI and the emotional traits, demographic characteristics, and relationships of the pastors in the metropolitan Richmond, Virginia area. The presentation of Chapter One of this study is organized and follows the order: Introduction, Background to the Problem, Statement of the Problem, Purpose Statement, Research Questions, Assumptions and Delimitations (Research Assumptions and Delimitations of the Research Design), Definition of Terms, Significance of the Study, Summary of the Design.

Background to the Problem

The earliest pioneers, like Plato, discovered that emotions play a significant role in an individual's learning. Malphurs (2018) noted that Plato was reported as saying that "all learning has an emotional base" (Malphurs, 2018, p. 19). Other explorers, such as Charles Darwin in the 1870s and Abraham Maslow in the 1950s, have also discovered and written about the power of an individual's emotions on their thoughts and behavior. Abraham Maslow is said to be "the father of the human potential movement" (Malphurs, 2018, p. 19). These trailblazers' writings concerning the relationship in which emotions influenced thoughts and actions were in opposition to many scientists and academics of their times, who thought that emotions were indications of weakness that obstructed decision-making (Malphurs, 2018). Nevertheless,

emotions have been viewed as a “formal, scientific field of study” (Malphurs, 2018, p. 20) for more than 30 years.

Salovey and Mayer (1990) coined the term EI, which they defined as an individual’s capacity to recognize and manage their own emotions and those of others and effectively guide their thoughts and actions within their social context. They initiated a research project to develop reliable measures of EI and explore its significance. Their findings revealed that individuals with high EI scores demonstrated superior adaptability to environmental changes and the ability to foster positive social relationships (Salovey & Mayer, 1990).

Goleman (1995), a graduate of Harvard University, a psychologist, and a science writer, discovered Salovey and Mayer’s (1990) research, which led him to the publication of his best-selling book (Goleman, 1995). Goleman’s (1995) research illuminated the convergence of EI and successful living. His most profound contribution to the theory of EI was his deduction that outstanding achievement in business and leadership was not cognitive intelligence but EI, a change in thinking from existing views. He determined that emotionally intelligent individuals possess four traits (Goleman, 1995): First, they are adept at identifying and understanding their own emotions, whether positive or negative. This is known as self-awareness. Secondly, they are skilled at managing their emotions. This is known as self-management. Thirdly, they are empathetic and skilled at identifying and understanding the emotions of others. This is known as social awareness. Finally, they are skilled at assisting others in managing their emotions. This is known as social and relational skills. Goleman’s (1995) research was undertaken with a robust emphasis on leadership and the effect of emotional resonance (Goleman, 1995).

Bar-On (1997), a psychologist and researcher, was heavily involved in the research and implementation of EI and is considered a leading expert in the field. He created the emotional

quotient (EQ) phrase to explain his specific measuring of emotional competence. Bar-On called it the Bar-On Emotional Quotient Inventory (EQ-I) (Bar-On, 1997).

According to Packiam (2022), these are the current times when the challenges of being a pastor are arduous. The unsettling conditions of the religious and social environments of the last fifty years in America have drastically altered the public's perceptions of Christian leaders and Christians in general. Fifty years ago, ministers were often perceived as among the most prominent leaders of American society. They were the trusted authorities of wisdom across a wide range of concerns. However, their credibility, influence, and the public's appreciation have significantly declined since those times. Only one-fifth of American adults strongly believe that religious leaders are a credible source of wisdom regarding the country's most consequential matters (Kinnaman & Lyons, 2016). In addition, two out of five U.S. adults believe that when it comes to the critical issues in the country today, the clergy and Christians in general (42%) and religion (46%) are part of society's problem, rejecting the idea that they could be part of the solution (Kinnaman & Lyons, 2016; Packiam, 2022).

Moreover, eight of 10 practicing Christians affirm that religious freedom has become more restricted. They say that there are groups of individuals actively trying to move society from Christian values (Kinnaman & Lyons, 2016). Therefore, the public's view of Christianity and Christian leaders has worsened partly due to recent events such as a "global pandemic, racial and social unrest, political divisions, and digital worship" (Packiam, 2022, p. 11). These things have dramatically escalated the decline of church leadership credibility and "Christianity's influence" (Packiam, 2022, p. 24). Religious leaders are not considered to have much influence in their communities. They are considered service providers for marriages, burials, and a few baby dedications. Due to this credibility crisis, they are no longer regarded as relevant societal

leaders (Packiam, 2022).

Non-Christians have the most vital feedback against pastors; 29% say they are unreliable sources of wisdom. Packiam (2022) notes that the U.S. population does not want a religious leader to lead them. Ministers are not the leading voice of influence, even among some professed Christians. According to a Barna (2022) study, 28% of Americans view them in a “sort of” or “extremely” (p. 107) negative view. Only 24% of Americans view clergy in a “very positive way” (Barna, 2022, p. 107; Packiam, 2022).

Furthermore, according to Earls (2022), Christian leaders and churches face a historic lack of the public's trust. Americans are increasingly distrustful of ministers and the church. Clergy leadership's confidence, trust levels, and the church's have deteriorated to historic lows. Gallup's survey (2021) on America's organizational confidence and ethical ratings for professionals discovered that the church and its pastors are reaching their most unfavorable levels in the history of the surveys. Gallup (2021) reported that the church dropped five points in 2021 and suffered another six-point decline in 2022 (Gallup, 2021). Only 31% of U.S. adults affirmed confidence in religious leaders, the church, or any organized religion. Almost half (48%) of Americans give Christian leaders average marks, while (14%) affirm that they are viewed as having low or very low ethics and honesty (Earls, 2022).

Pizarro and Salovey (2002) hypothesized that religious institutions are naturally EI and that Christian leaders may be experts in emotional management due to the inherent nature of their roles (Pizarro & Salovey, 2022). Despite such claims, little evidence and research support Pizarro and Salovey's (2002) hypotheses concerning EI among Christian populations. Hendron et al. (2014) noted that Pizarro and Salovey's survey revealed that pastoral leaders had EI levels lower than anticipated and below those of other groups surveyed using the same instrument

(Hendron et al., 2014). Regardless of the relevance and the potential effectiveness of utilizing EI abilities within the clergy and church ministry, these findings are surprising and unsettling. Irrespective of the growing variety of EI literature, “those within religious vocations who encounter demands of translating these vocations into occupational roles appear to have slipped somewhat under the radar of Christian researchers, resulting in a unique and fascinating profession remaining immensely under-explored” (Hendron et al., 2014, pp. 470-471). Therefore, this reported gap in the research into the appropriateness of EI in church leadership and effective church ministry needs to be addressed. Malphurs (2018) has suggested that few researchers and scholars in the Christian leadership field are examining the significant benefits of effective leadership competencies afforded through EI. According to White and Kimmons (2019), pastors need masterful skills, particularly the ability to comprehend and connect with people and exercise self-awareness, sound theology, and discipleship. It is evident that in the development of religious leaders and “ministry-related research: EI has been ignored” (White & Kimmons, 2019, p. 370).

Goleman et al. (2013) emphasize the significance of obtaining EI in leadership. They see the need and power to be self-aware, empathetic, motivating, and collaborative. The authors argue that the principal duty of leaders is to prime good feelings in their followers. They call such occurrences *resonance*, which produces a pool of positivity that releases the best in the people around them. Therefore, the primal duty of leadership, at its root, is emotional (Goleman et al., 2014).

Due to the increasing dissenting attitudes of most of the American public's nonreligious population, the nation's culture is becoming increasingly secular. Kinnaman and Lyons (2016) argue that Christianity and other religions are becoming increasingly irrelevant due to this ever-

extensive growth of the nonreligious population. Some people view Christianity, pastors, and churches as nonessential in today's culture (Kinnaman & Lyons, 2016).

Hendron et al. (2014) argue that American culture's tendency toward apathy in its view of religion has helped to diminish the influence of Christian pastors and churches among the population. Adding to this credibility crisis of pastoral leadership is the need for more research in the Christian leadership field. Despite the potential effectiveness of EI on leadership development and effective church ministry, this literature gap is prevalent among the religious community (Hendron et al., 2014).

Leach (2021) noted that other symptoms of the pastoral crisis are “moral failures” (Leach, 2012, p.15) of pastors, which have been brought to the forefront recently at an astounding rate of speed. Unfortunately, these moral issues have to do with perpetrators and victims. The most troubling situation concerning these ethical issues is that the church defends the perpetrators while the world defends the victims (Leach, 2021). The author referenced an incident that occurred in a local church, where the leader had been accused of sexual abuse by several female members of his staff. The church leadership was quick to come to the defense of their shepherd and just as quickly condemned the victims. Incidents of moral failures have been made public over the internet with symbols like the *#Church Too Movement* (Leach, 2021).

Leach (2021) continues by saying that veils have been pulled back on the structures of power that are draped in toxic coverings. Due to such revelations of moral depravity behind closed doors, the world and the church have become increasingly distrustful of pastors. The glamour of lights, fog machines, and rapid growth may not be authentic signs of Christian pastoral leadership. However, Leach (2021) expresses hope for religious leaders, the church, and the world.

According to Mathis (2022), people in America live in a period that has become disturbingly skeptical about pastoral leadership. In this high-speed Internet age, people have a more significant amount and faster access to incidents of inferior leaders. Many people have been let down by some of the leaders with whom they had placed their trust. The pain and chaos are real, resulting in wounds that run very deep. Therefore, people have learned to become cynical, guarding themselves against future disappointments (Mathis, 2022).

America's generations need a more balanced understanding of leadership. Many seem to think leadership is a badge of status, attainment, and privilege. They desire to be the leaders, not to help others but to help themselves. Therefore, many people are reluctant to give anyone else authority over them (Mathis, 2022).

The crucial tool of EI is essential for effective pastoral leadership. It will significantly intensify, increase, and further improve the quality and value of contemporary leadership competencies and attempt to counter religious leaders' present credibility crisis. Even though EI is relatively new in the Christian community, it is crucial to success in clergy leadership (White & Kimmons, 2019; Malphurs, 2018). Leadership capabilities are considerably enhanced by EI (Puls et al., 2014; Batool, 2013). Empirical research reveals that EI is the "*sine qua non* of leadership" (Goleman, 2014, p. 9; Hemens, 2014, p. 14; Rao, 2006, p. 1). A biblical and theoretical aspect of EI skills and a biblical view of emotions pertinent to its influence on leadership and credibility are explored. Additionally, consideration of emotions and their connections to Christian leaders' decision-making and relationships are investigated (Van Kleef, 2016; Oswald & Jacobson, 2015; Salovey & Mayer, 1990). The credibility crisis facing modern religious leaders is communicated (Packiam, 2022; Harmon et al., 2018; Barna, 2017). This study argues that EI is crucial for effective pastoral leadership.

Scholars esteem EI as having the potential to be the most crucial personal and professional tool that a leader can possess and utilize (Goleman, 1995; Goleman, 2014; Hemens, 2014; Rao, 2006). Over the years, researchers, scholars, and executives have investigated the relationship between EI and competence within many personal and white-collar spheres. The results imply that EI competencies may generate significant enhancements in Christian leaders' social, emotional, and skilled capabilities (Hendron et al., 2014); EI amongst nurses (Heffernan et al., 2010); teachers (Chan, 2004); and enhancing job satisfaction (Law et al., 2008; Lopez et al., 2006). However, despite the exciting growth of numerous EI writings, many researchers and scholars have seemingly overlooked the Christian community, resulting in the remarkable and exciting field of Christian leadership and church ministry remaining seriously underexplored (Harmon et al., 2018). This disregard for research interest relating to EI is unusual due to clergy leaders' many social and emotional interactions encountered in their daily lives (Hendron et al., 2014; Law et al., 2008; Lopez et al., 2006).

Mathis (2022) suggests that pastors are flawed and regrettably sinful. He noted that some ministers had made dreadful mistakes, sinned severely, made merchandise of, and painfully wounded the very people they were called to protect. Such leadership failures fail to deliver the vision of a true Christian leader. "Faithful pastors are a gift from Christ to guide and keep His church today" (Mathis, 2022, p. 13). History is filled with potentially great people who have reached positions of leadership and power in almost every field of specialty. They have climbed to authority and power in the political, educational, athletic, religious, and many other disciplines. These leaders have acquired considerable influence and control over individuals' lives. Wealth, luxury, and affluence became their possessions, only to forfeit them all due to their unethical behaviors (Munroe, 2014). Unfortunately, in these dynamic times of the 21st century,

many leaders lack the ethical character of genuine greatness (Packiam, 2022).

Some pastoral leaders of these modern times seem to have fallen into the common mindset that the critical leadership characteristics needed to tackle the challenging and complex problems facing leadership are accessible elements commonly used. It appears that these leaders think that “great vision; academic and intellectual superiority; dynamic oratory and other communication skills that have the power to persuade; management expertise; and the ability to control others is enough” (Munroe, 2014, p. 10). However, history has shown that an authentic leader's moral strength of righteous and secure character is crucial. Numerous leaders across the U.S. have fallen from positions of great authority due to their unethical behaviors. Many of them have operated under the guise of morality that was in appearance only. They looked as though they were skilled and capable on the outside, but on the contrary, they were void of authentic integrity. They lacked the significant essentials of moral strength, which ultimately became obvious. Their followers did not realize who these leaders were until they became ensnared in their erroneous conduct. Unethical pastors have faced legal consequences for illegal business practices, sex scandals, and the like (Packiam, 2022; Munroe, 2014).

Clergy are generally trained in a multiplex of knowledge and abilities, such as biblical theology, teaching instructions, and leadership (Association for Biblical Higher Education, 2015). Nevertheless, they typically do not receive the complete instructions necessary for the leadership responsibilities required for their vocation as pastoral ministers (Wagner & Halliday, 2011). According to West (2016), training programs for ministers need more preparation skills, which are available through EI training (West, 2016). They may not be given the complete training needed for the parish duties necessary for their roles as vocational leaders. Most preachers' training programs need to be improved to develop them with the essential and crucial

skills of EI. However, Christian leaders who are taught and learn the competencies necessary to enhance their interpersonal efficacy will achieve a greater sense of professional effectiveness (West, 2016). Oswald and Jacobson (2015) suggested that EI is crucial to pastoral effectiveness and relative job satisfaction (Oswald & Jacobson, 2015). Therefore, EI is vital for effective church leadership (Packiam, 2022).

West (2016) noted that a literature review of EI suggests a strong relationship between it and effective leadership abilities. A crucial factor in effective organizational management is EI. The evidence that EI can be learned and enhanced through practical application holds much-needed hope for pastors and other church leaders who want to continue growing their personal and professional endeavors. Prosperous dividends await ministry leaders who pursue EI skills throughout their professional vocation (West, 2016).

The research problem under exploration in this study is the lack of influence and credibility among pastors among the American population. American adults are apprehensive about trusting ministers. Barna (2022) has been investigating and publishing on the American religious leaders' credibility and influence crisis for some time now. Barna (2022) published a report stating that in the American population, statistics reveal that less than 20% of adults believe Christian leaders have any influence in their communities. Packiam (2022) noted that these present times are the most challenging and complex for leadership in decades. These challenges come from recent events such as a "global pandemic, racial and social unrest, political divisions, and digital worship" (Packiam, 2022, p. 11). These challenges have dramatically escalated the obstacles to favorable influences of pastoral leaders, the church, and "Christianity's influence" (Packiam, 2022, p. 24).

Statement of the Problem

Christian pastors and churches face a historic lack of the public's trust. Americans are increasingly distrustful of ministers and the church. Christian leaders' confidence, trust levels, and the churches' have deteriorated to historic lows. Gallup's (2021) survey on America's organizational confidence and ethical ratings for professionals discovered that the church and its clergy are reaching their most unfavorable levels in the history of the surveys. Gallup (2021) reported that the church dropped five points in 2021 and suffered another six-point decline in 2022. Only 31% of U.S. adults affirm they have substantial confidence in preachers, the church, or any organized religion. Almost half (48%) of Americans give religious leaders average marks. In comparison (14%) affirm that reverends are viewed as having low or very low ethics and honesty (Gallup, 2021; Earls, 2022).

Only one-fifth of American adults strongly believed that Christian leaders are a credible source of wisdom regarding the country's most consequential matters (Kinnaman & Lyons, 2016). In addition, two out of five U.S. adults believe that when it comes to the critical issues in the country today, pastoral leaders and Christians in general (42%) and religion (46%) are part of society's problem, rejecting the idea that ministers, Christians, or religion of any type could be part of the solution (Kinnaman & Lyons, 2016).

According to Malphurs (2018), numerous Christian pastors and leaders have failed as leaders. Many were church planters and ministry team leaders who obviously did not realize the sanctity of their God-given calling and paid dearly from a credibility, influence, and emotional standpoint. Many Christian leaders have failed at their God-given pursuits and quietly faded away. Most of those leaders started with a bang but ended up with a whimper. Malphurs (2018) noted that the answer to these pastors' and leaders' failure is the lack of EI in their leadership. He

suggests that most religious leaders have not realized one's emotional significance in effective ministry and leadership. "It takes emotionally intelligent leadership to inspire the best in us, to arouse passion, and to keep us motivated to serve our Savior as leaders in Christ's church and beyond" (Malphurs, 2018, p. 10).

Given the ministry's multifaceted secular and spiritual responsibilities, pastoral leadership is undeniably one of the most challenging vocations (Packiam, 2022). The unique challenges of ministry leadership often result in elevated levels of pastoral stress, burnout, and increased personal and family pressures. However, the application of EI could significantly alleviate these situations. Research has consistently shown that individual and group-level development of EI through intentional training programs can enhance personal growth and effectiveness. Yet, this potential solution remains untapped mainly in church settings and Christian research (Littrell, 2022).

Despite its inception nearly three decades ago, EI (EI) has been linked to improved workplace relations, career advancements, job satisfaction, and effective conflict management (Goleman & Boyatzis, 2017). Efforts to develop EI have been observed in corporate environments, classrooms, sports teams, and healthcare. However, the utilization of these competencies is notably lacking in Christian organizations and Christian leadership research, highlighting a significant gap that needs to be addressed (White & Kimmons; Hendron et al., 2014).

While EI has been expressed as an essential tool for pastoral and ministry success in interpersonal relationships, decision-making, and leadership development, it has yet to be exhaustively explored from the perspective of Christian pastoral and religious leadership.

Therefore, this study will address Christian pastors' and leaders' credibility and influence crisis and recommend EI for pastoral leadership effectiveness (Littrell, 2022).

Purpose Statement

The purpose of this non-experimental quantitative correlational study was to determine if a relationship existed between EI and the emotional traits, demographic characteristics, and relationships with others, for the pastors within the metro Richmond, Virginia area.

Research Questions

The following research questions guide this study:

RQ1. What is the relationship, if any, between EI and the pastors' emotional traits?

RQ2. What is the relationship, if any, between EI and the pastors' demographic characteristics?

RQ3. What is the relationship, if any, between EI and the pastors' relationships with others?

Assumptions and Delimitations

Research Assumptions

The principal assumptions associated with the study included a lack of knowledge and well-grounded awareness of EI as an effective, crucial tool for Christian pastors in the metro Richmond, Virginia area. While it was anticipated that clergy hold some degree of academic or formal seminary education, the assumption was that most have not yet acquired any formal training in EI. The study assumed that the size of the participant's church membership has no bearing on the religious leader's knowledge and utilization of EI. Likewise, it was assumed that the age and gender of the ministers had no bearing. This study assumed that all participants answered honestly concerning all aspects of their participation.

Delimitations of the Research Design

It was significant that this study was limited to pastors in the metro Richmond, Virginia, area. It was limited to pastors practicing their pastoral skills in their personal, professional, and church leadership roles. However, they may have some hearsay knowledge of EI.

Definition of Terms

1. *The Bible of Scripture* – Composed of Old and New Testaments. The Bible is the foundational religious text for Christian believers (Stump, 2017).
2. *Christian* – An individual who identifies with and trusts the content of the paper-numbered Bible, preserving traditional norms and beliefs stemming from a biblical worldview (Haugen, 2020).
3. *Church* – An organization with administrative systems in a spiritual community grounded in biblical instructions (Kim, 2019).
4. *Decision-making*- This is a concept involving how individuals choose between alternatives. It is composed of problem-solving (finding solutions when emotions are involved), reality testing (remaining objective in seeing things the way they appear), and impulse control (resisting or delaying impulses to act). Decision-making is one of the five EI factors contributing to EQ-I (MHS, 2011).
5. *EI (EI)*- “EI is the ability to monitor one's own and others’ feelings and emotions, to discriminate among them and to use this information to guide one's thinking and actions” (Mayer & Salovey, 1993, p. 433).
6. *Senior Pastor / Pastoral Leadership* - A leader or leaders in charge of a Christian Church responsible for attending to spiritual and administrative tasks of the church based on God's vision and values (Kim, 2019).
7. *Emotional Quotient Inventory (EQ-I)* - A popular EI assessment tool sold and distributed by Multi-Health Systems (2011), based on the early work of Bar-On (1997). The EQ-I is a self-reported inventory composed of five factors: self-perception, self-expression, interpersonal, stress management, and decision-making (MHS, 2011).
8. *Interpersonal*- A construct involved in how individuals interact with others; it is composed of interpersonal relationships (mutually satisfying relationships), empathy (understanding and appreciating how others feel), and social responsibility and helpfulness (MHS, 2011).

Definition of Terms

9. *Self-Expression* - A concept describing how individuals express themselves; composed of emotional expression (constructive expression of emotions), assertiveness (communicating feelings and beliefs through non-offensive communication), and independence (being self-directed and free from emotional dependency). Self-expression is one of the five EI factors contributing to EQ-I (MHS, 2011).

10. *Self-Perception* - An individual perspective involving how individuals view themselves; composed of self-regard (respecting oneself and demonstrating confidence), self-actualization (the pursuit of meaning in self-improvement), and emotional self-awareness (understanding one's own emotions). Self-perception is among the five EI factors contributing to EQ-I (MHS, 2011).

11. *Stress Management* - A concept describing how individuals deal with increasing workloads composed of flexibility (adapting to emotions, thoughts, and behaviors), stress tolerance (coping with stressful situations), and optimism (maintaining a positive attitude and outlook on life). Stress management is one of the five EI factors contributing to EQ-I (MHS, 2011).

Significance of the Study

The significance of the study contributes to the discipline of Christian leadership, the church, and church ministry to become more effective by utilizing the crucial and essential tool of EI (Goleman et al., 2013; Hendron et al., 2014). This study suggests that those involved in pastoral leadership and church ministry are disadvantaged in recognizing critical emotional information related to interpersonal relationships (Oswald & Jacobson, 2015). It is of utmost importance that the deterioration of the pastoral leaders and the public's perceptions of Christianity improve significantly. This study sought to play a part in rebuilding the credibility and influence of Christian preachers, leaders, and the church in the community (Earls, 2022). This was accomplished by introducing EI to the pastors in the metro region of Richmond, Virginia. Religious leaders and ministers are called to care for and serve all people (LaMothe, 2019). The Great Commission, given by Jesus, is for His disciples to "Go then and make disciples of all nations..." (AMP, Matthew 28: 19). This study was essential to bringing

awareness to the valuable potential benefits of EI in leadership development, church ministry, and effectiveness (Hendron et al., 2014).

Summary of the Design

This non-experimental quantitative correlational research design was to discover if EI is an appropriate crucial tool within the pastors' emotional traits, demographic characteristics, and relationships with others in the metro Richmond, Virginia area. This correlational research sought to uncover what, if any, relationship exists between EI as defined by The Institute for Health and Human Potential (2022) and the pastors (IHHP, 2022). The Institute for Health and Human Potential defines EI as the "ability to recognize, understand and manage our own emotions and recognize, understand and influence the emotions of others" (<https://www.ihhp.com/meaning-of-emotional-intelligence/> p.1).

This quantitative research utilized a descriptive-style survey method to answer the research questions. Chapter One provided an overview of the study's theme, including its background and the problem that necessitated the research. It also included a theological framework explaining its significance for pastors.

Chapter Two presents a review of the literature related to the research study. It provides theological, theoretical, and related literature sections, the rationale for the study, and the gap in the literature, closing with the profile of the current study.

CHAPTER TWO: LITERATURE REVIEW

Overview

This non-experimental quantitative correlational research study sought to discover if EI is an appropriate crucial measurement tool in the Richmond, Virginia, metro area to enhance the effectiveness of the pastoral leaders' personal, professional, and church leadership ministry effectiveness. This literature review aims to give the reader a comprehensive overview of appropriate works related to this researcher's study. This literature review will provide a history of EI and its benefits to leadership effectiveness within the context of theological and theoretical frameworks. This literature review argues with coherent rationality as the researcher seeks to identify the gap in the current literature base relative to his research topic. The literature review will conclude with the profile of the present study.

Theological Framework for the Study

A theological framework is significant for this study because it provides a biblical basis for learning about God and His most incredible creation, man. It is also a search for the truth about the world, humanity, and God, the Creator of all things. Specifically, this theological framework aims to discover if EI is an appropriate crucial measurement tool to enhance the effectiveness of pastors in the Richmond, Virginia metro area and what EI's impact is on their personal, professional, and church leadership roles. The argument is advanced concerning major theological topics. The inherent features regarding the image of God include its biblical origins, theological and doctrinal positions, and presence in both the Old and New Testaments. This section concludes with an EI framework of Jesus Christ.

The Definition of Theology

Theology is the study or investigation into the existence of God concerning civilization and the connection to the lives of human beings (McGrath, 2017). It is the Christian belief that God created all things. God blessed man and woman to live on the earth and to be fruitful, multiply, populate, and have dominion (King James Bible, 1999/2019; Genesis 1: 28; John 1: 1-3). The study of God can only be logically understood through the communication of the teachings of Christianity, which is principally founded in the Scriptures. Theology's dependable authority is Scripture, while secondary knowledge may be other truths concerning God. Theology aims to study and set forth the foundational principles of Christianity. It focuses on the knowledge of God and progresses into different categories only after the foundation of Scripture has been established (Estep et al., 2008; McGrath, 2017).

The term *theology* is derived from combining two Greek words: *Theo* (God) and *logos* (Word) (McGrath, 2017). Theology is a written or spoken communication about God, just as biology is the conversation about physical life. McGrath (2017) suggests that if it is true that there is only one God, and he is the God of the Christians, the essence and range of the subject of theology are well explained. Theology is a mirror image of the God whom Christians believe, reference, and worship (McGrath, 2017). However, the term theology does not appear in the Bible, but early Christian theologians have used it to refer to certain features of the Christian faith. Many contemporary theologians view the fundamental authority of Christian theology as the Holy Bible. Theology is the evidence of Christianity's ancient foundational history of God's people, the Israelites, and the life of Jesus Christ and His redemptive work in humanity (McGrath, 2017).

According to Erikson (2013), two appropriate definitions of theology exist. He suggests that one definition is the study of God, while the other is the science of God. Both definitions must be understood to reflect that the God of Christianity is a living being (Acts 14:15; 1 Timothy 4:10) who works in His relationship with humanity. Theology attempts to comprehend God's creation, especially humankind, their environment, and God's redemptive workings. It is the logical, consistent declaration of the doctrines of Christianity. Christianity has its basis in the Holy Bible, situated in society's general settings, expressed in a present-day style, and connected to the matters of life (Erikson, 2013).

The Inherent Features of Theology

As one undergoes the challenging undertaking of comprehending God's essence, one must first realize that it is impossible to understand God with our limited human minds. According to the Bible, man has nothing with which to measure God. How can any human being compare an all-powerful, all-mighty, eternal God? The prophet Isaiah asked the question, "To whom will ye liken God? or what likeness will you compare unto him?" (Isaiah 40:18). It is impossible to comprehend the eternal, almighty, all-powerful God as if one could measure him. However, through the prophet Jeremiah, God says that a man should boast "that he understands and knows me" (Jeremiah 9:23-24). Therefore, God declares that man can know him, not as some object or thing that man has made, but by God's sovereign will, allowing man to know him. The word *know* in the Scripture passage above is the Hebrew word *yada*, which represents having intimate relational knowledge of God. This Scripture also shows that God wants His people to have a close relationship with Him, experiencing His nature (Estep et al., 2008; Moody, 2014).

Moreover, while acknowledging that man cannot understand God through intellect alone, the Christian church reveals through Scripture that God makes known who He is and calls humanity into close relationship and worship. Therefore, one's investigation into who God is and His personality is directed by His desire that His people know him. Jesus Christ said in a prayer to God, concerning his followers, who had been given eternal life, "that they might know thee the only true God, and Jesus Christ whom thou has sent" (John 17:2-3). Here, Jesus explains that He has been empowered and sent to give eternal life. He further explains that the essence and the way to receive eternal life is through the knowledge of God's desire to give eternal life to as many as God the Father has given Him (Jesus). Eternal life is obtained through an intimate relationship with Jesus Christ, who is the way to know God and His redemptive plan for humanity (Henry, 2017).

Malphurs (2018) suggests that the vital truth of theology is that humanity has been created in the image of God (Genesis 1:26-27). The Godhead (Father, Son, Holy Spirit) experiences love, joy, anger, hope, and other emotions like humanity's. Therefore, all humans have an intellectual and emotional connection to God (Malphurs, 2018).

The Image of God. The doctrine of the image of God introduces the idea that humanity is in some way designed to resemble God's divine likeness. According to Elwell (2001), the Bible's awareness of God says humanity's purpose is to bear the *imago Dei* (image of God), a foundational biblical truth. This foundational biblical truth is intermingled with humanity's inherited characteristics and future (Elwell, 2001). Horst (1950) suggested that the concept of the *imago Dei* is reflected in the Bible to express and support the idea that this particular standard of man grants them a unique ranking over all created beings (Horst, 1950; Elwell, 2001). Lewis (2012) asserts:

The concept of the image of God implied or expressed underlines all revelation. Thus, it is not too much to maintain that a correct understanding of the image of God in man can hardly be over-emphasized. The position taken here determines every area of doctrinal declaration. Not only is theology involved, but reason, law, and civilization as a whole, whether it views regenerate or unsaved humanity from its origin to eternity. (Lewis, 2012, p. 13)

Biblical Aspects of the Image of God. The biblical aspects are recorded in both the Old and New Testaments as the biblical features of the principle of the image of God. These recordings in the Scripture are recognized in Christianity and not built on speculative philosophy. Kennedy (2018) argued that the elements of the New Testament are based on the theology of Hebrew subject matter and belief. Hebrew and Christian theology positions the doctrine of the *imago Dei* in the theory of God's creation and redemption. Cairns (1973) suggests that humanity's existence, though connected to the divine, is not necessarily divine but created, and therefore, has its dependency on God and is of a different order than God but akin to God (Cairns, 1973; Elwell, 2001).

Imago Dei In The Old Testament

There is little discussion of the doctrine of the image of God in the Old Testament. However, there is plain evidence in Old Testament Scripture for the concept found in the book of Genesis (Genesis 1:26-28; 5:1-3, and 9:6). The first chapter of Genesis reveals humanity's unique and remarkable creation. It should be noted that in Chapter One of Genesis, there is also the creation of animals (Genesis 1:21,24-25). Moreover, the most remarkable creation is humanity, in verses 26-27, the only creatures created in the image of God and after His likeness. Therefore, the creation of man was in a class of his own. "Let us make man in our image, after our likeness" (Genesis 1:26) and is said of no other created being (Hoekema, 1986). According to Thomas (1949), the creation of man validates man's interconnection with nature and elevates him higher than nature. He suggests that man is the capstone of God's creation on the earth. Man

was created to share God's dominion over all creatures of the earth, and man alone is fashioned in God's image, capable of fellowship with his creator (Thomas, 1949).

Imago Dei in the New Testament

New Testament Scripture alludes to the fact that man, even after the Fall, bears “the shattered image” of God (Closs, 1965, p. 232). The book of James declares that with the tongue, men praise God, and with the same tongue, men curse men. James says that out of the same mouth, men use their tongues in conjunction with their mouths and speak both blessings and cursings. He admonishes men that this is inappropriate because the men one curse are themselves made in the image of God (James 3:9-10; Hoekema, 1986; Kilner, 2010).

A New Testament Scripture also teaches that *imago Christi* (Jesus Christ) is the *imago Dei* (image of God) (Colossians 1:14). According to MacDonald (1995), the word *imago* carries the notion that Jesus Christ allows us to see what the nature of God is like. Even though God is invisible to human eyes, men can see the attributes of the invisible God in Jesus Christ. The other notion that the word *image* carries is the idea of a representative. Consequently, because Adam failed to represent God, God sent Jesus Christ into the world to represent who He is entirely. In Colossians 3:10, the Scriptures continue and even transfer the image of God to born-again Christians who have put on the *new man* and are *renewed* according to the image of God, who created him (MacDonald, 1995; Moody, 2014).

Scheib (2013) argued that pastoral leaders should proactively minister and model the image of God as the new man who provides a biblical and theological foundation for the spiritual formation of the people they lead. These ministers must integrate the doctrine of the image of God in shaping their followers' identities and relationships. The doctrine of the image of God

will facilitate a healthy and resilient environment among pastors themselves. It will unite all involved around “their common humanity and a shared biblical narrative” (Scheib, 2013, p. 24).

Emotional Intelligence of Jesus Christ. The purpose of this section of the theological review is to consider the EI of Jesus Christ to enhance understanding of Him through the lens of His character. This vantage point of the life of Jesus Christ will provide distinctive attributes that are principal to the Christian faith. These principles are demonstrated in the life and ministry of Jesus Christ, and therefore, they are not distant to pastoral leadership, the church, and discipleship training (Oswald & Jacobson, 2015).

The New Testament Scriptures, specifically the Gospels, provide evidence and insight into the EI of Jesus Christ. One can honestly determine Jesus Christ's attributes of excellence by the Gospels' expressed statements concerning His emotional characteristics. One can also legitimately make sound deductions from the words of Christ and His concepts. For instance, Jesus' concept of removing the beam from one's eye before trying to take the splinter out of one's neighbor's eye (Matthew 7:3-5) denotes that Jesus knew the necessity for self-awareness (Oswald & Jacobson, 2015).

Malphurs (2018) suggested that many Christians have been taught that they should have no confidence in their emotions. Such philosophy concerning the inadequacy of human feelings has been taught that they are foolish and misguided signs of weakness. Some have gone so far as to teach that God has no fervor. They have taught that one's passions cannot be trusted, are irrational, and dangerous. Malphurs (2018) said many educators and scholars do not possess a biblical and theological perspective on emotions (Malphurs, 2018; Elliott, 2006). Matthew Elliott states:

New Testament studies have often interpreted emotion not according to common sense but to a flawed noncognitive perspective. This has led to a consistent misinterpretation of texts about emotion and the role it is to play in the believer's life. (Elliot, 2006, p. 233)

Self-awareness is one of the primary concepts of EI defined by Goleman (1998a, 1999b; 2019) and re-categorized into twenty-five attributes (Chan, 2007). As demonstrated in the Gospel passage of Matthew 7:3-5, Jesus demonstrated the need for self-awareness. Furthermore, EI is defined by Salovey and Mayer (1990) as the skill to manage one's own emotions and those of others, to distinguish among them, and to facilitate one's reasoning and actions. Therefore, as Christians look to Jesus to observe and obey His words and do as He would, they will begin to live emotionally intelligent lives. Oswald and Jacobson (2015) argued that discipleship is not learned by reading about the theology of Jesus but by putting the living words of Jesus into one's way of living out their faith in Christ. The power of Jesus' words and actions is obtained through practicing Jesus' teachings in one's life (Oswald & Jacobson, 2015; Chavous et al., 2022).

The Scriptures encourage all not to be hearers of the Word of God only but doers of the Word: "But be doers of the word, and not hearers only" (James 1:22). MacDonald (1995) says that it is insufficient to hear the Word of God; Christians must put what they hear into obedient action in their lives. There is no righteousness in having a Bible and only reading it as a mere book. Righteousness requires an inward heart's desire to hear God's instruction and a prevailing willingness to practice whatever He instructs men to do according to the Scriptures (Macdonald, 1995). Pastoral leaders and Christians alike are to understand that the inspiration of God has given the Bible, which is beneficial for instruction in righteousness (2 Timothy 3:16); therefore, Christians are to do as Jesus says and not just hear what He says. Jesus says, "he that believeth on me, the works that I do shall he do also;" (John 14:12). Therefore, the EI that Jesus

demonstrates, His disciples can also present. Christians can live and practice the attributes of Jesus in their daily lives (MacDonald, 1995; Chavous et al., 2022).

Jesus Christ is the highest manifestation of EI. He is the connecting source of humanity's hearts. He is love in action. Jesus used his words, tone, gestures, movements, and self-control to win the hearts of the people he came in contact with and positively impact their lives (Chavous et al., 2022).

Becoming EI in Christ is the Holy Spirit within the Christian to help them discern and manage their emotions and conduct. This process is directed in such a way as to honor God by loving others, just as Jesus Christ loved others (Chavous et al., 2022). Jesus Christ is the most outstanding example of Christian leadership. The clergy, and all Christians in general, should emphasize and model the passions portrayed by Jesus Christ as he walked the earth as a man (John 13:15;14:12). Jesus Christ is the ultimate model of EI, being fully man and fully God. Jesus Christ is the bridge between man and God. The Living Bible brings this point out clearly. "That God is on one side and all the people on the other side, and Christ Jesus, himself man, is between them to bring them together, by giving his life for all mankind" (TLB, 1 Timothy 2:5,6). True transformation happens in Christians as they model Christ's behavior, thereby creating the same EI of Christ within themselves, empowered by the Holy Spirit (Chavous et al., 2022).

Oswald and Jacobson (2015) suggested that Jesus is the ultimate example of EI. Oswald said it is all about relationships between the pastor, staff, and congregation. He noted through his research that EI is the most powerful tool available to help church leaders improve their relational skills. Scripture gives evidence of these excellent attributes of Jesus Christ. One case in point is found in the Gospel of John; here, Jesus is illustrated as a quick thinker who can defuse a situation of imminent danger for Himself and a woman caught in adultery (John 8:3-11).

Oswald and Jacobson (2015) suggested that when the Scribes and Pharisees asked Jesus if the woman should be stoned according to Moses' law, Jesus stooped down, writing on the ground with His finger to give Him time to figure out how to manage this emotionally charged situation. Jesus answered the Scribes and the Pharisees in a manner that agreed with the Torah but freed the woman from sudden death. "The very definition of EI is the ability to control one's emotions and manage the emotions of others" (Oswald & Jacobson, 2015, p. 4; Goleman, 2019).

Paramount to pastoral leadership and church ministry is the EI of Jesus Christ as the epitome of servanthood (Chavous et al., 2022; Oswald & Jacobson, 2015). According to Oswald and Jacobson (2015), seeing Jesus through the perspective of EI will further one's comprehension of Jesus. The authors also said such understanding would reveal attributes not emphasized in the current literature on Christian leadership. The clergy will be able to preach the Gospel texts in a new light, dispensing a practical understanding of the newly revealed characteristics of Jesus Christ (Oswald & Jacobson, 2015). Pastoral leaders and Christians will begin to understand that EI is not just for the secular leadership arena but explicitly for church leadership and ministry, with Jesus as the exemplar.

One may question how anyone can know about the interpersonal and intrapersonal relations of Jesus Christ. The answer would, therefore, come from a close examination of Jesus in the Gospel texts. The Scriptures provide a microscopic look into the EI of Jesus Christ. For example, many New Testament passages exemplify Jesus' emotional positions of compassion. They indicate from Jesus' words and actions that they provide the perspectives He held (Oswald & Jacobson, 2015). Chavious et al. (2022) also noted that such questions concerning the EI of Jesus are answered by studying (2 Timothy 2:15) and becoming aware of Jesus and his nature.

The authors stated that “the definition of *nature* is referred to as understanding the particular characteristics of a person” (Chavous et al., 2022, p. 7).

The Gospel of Matthew 7:3-5 demonstrates that Jesus realized the necessity for self-awareness. Self-awareness is the first component of EI (Goleman, 1995; Connors, 2020; Oswald & Jacobson, 2015). According to Moody (2014), the Gospel passage above demonstrates Jesus speaking to His disciples concerning their motivations. Jesus is teaching His disciples about their relationships with other people. Jesus admonishes His disciples not to be judgmental (Matthew 7:1-2). Jesus teaches His disciples to be self-aware, recognize their imperfections first, and seek self-improvement before helping others. In Matthew 7:5, Jesus indicates that one is a hypocrite if one does not first seek self-improvement and utilize self-awareness before trying to help others. Therefore, these demonstrations of Jesus' emotional conditions reflect a keen interpretation of human nature that can be expressed in EI (Oswald & Jacobson, 2015).

The Gospels refer to many of Jesus's emotional states. They reveal the positive emotions of love, compassion, mercy, and sorrow. Also, Jesus demonstrates an astute ability to control His fears and worries. He rarely portrayed anger or hatred. However, there are instances, such as Jesus cursing a fig tree (Mark 11: 12-14) and casting people out of the Temple (Mark 11:15-18), often called expressions of Jesus' anger. Nevertheless, Oswald and Jacobson (2015) suggested that such references lack clarity regarding “Jesus' emotional state” (p. 11). The authors noted that there is only one instance when Jesus was reported to have been angry “and when he had looked on them with anger...” (Mark 3:5). Conversely, Jesus taught His disciples the art of controlling their anger, “but I say unto you, that whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, thou fool, shall be in danger of hell fire” (Matthew 5:22). In the

preceding Gospel passages Jesus is demonstrating and teaching the emotional competencies of self-awareness, self-management, social awareness, and relationship management (Goleman, 1995; Goleman & Boyatzis, 2012).

Jesus is also portrayed in the Gospels as not possessing fear. In Mark 4:37-40, a storm has arisen, and Jesus is in the boat with his disciples and asleep as the boat is being filled with water and tossed in the storm. The disciples awakened Jesus with great concern that they would be destroyed. Jesus rises and speaks to the storm, the wind, and the sea, and “there was a great calm” (v. 39). It is clear that Jesus again portrays the competencies of EI in “self-awareness, self-management, social awareness, and relationship management” (Oswald & Jacobson, 2015, p. 2; Chavous et al., 2022).

According to Oswald and Jacobson (2015), their analysis of Jesus' EI is founded predominantly in the synoptic gospels of Matthew, Mark, and Luke, which are considered “the most reliable sources of Jesus' teachings” (p. 12). The authors noted that it makes good sense to believe that if Jesus is emotionally intelligent, His followers who practice His teachings will also become emotionally intelligent. They stated, “Jesus did not call people to adopt a set of beliefs, but a set of practices” (Oswald & Jacobson, 2015, p. 22). Jesus' purpose for His disciples was that they would learn His principles and become practitioners of his way of living and ministering. Studying the nature and beliefs of Jesus Christ is not an end in itself and does not make one a disciple of Jesus, but living and modeling his character and beliefs in one's everyday way of living is discipleship (Oswald & Jacobson, 2015).

A close analysis of the life and teachings of Jesus, as portrayed in the Gospels, could potentially lead others to the understanding that the critical features of Jesus' ministry and effectiveness are found in His attributes of EI. Oswald and Jacobson (2015) believe that Jesus

would not have been able to understand the depths of the people's circumstances nor relate to them effectively if He had not been operating with the highest relational skills. Jesus had emotions like all human beings. The authors stated that “the portrait of Jesus, we found, is remarkably consistent: Jesus affirms, displays, and promotes positive emotions such as compassion, and He avoids and warns against negative emotions such as hatred, greed, and envy. Jesus counseled self-awareness (e.g., Matthew 7:3-5)” (Oswald & Jacobson, 2015, p. 23).

Self-awareness is the ability to recognize one’s thoughts, emotions, and circumstances in daily living to identify one’s behavior, both in the past and present. Self-awareness is the first component of EI competencies. “EI skills are central to the development of trust within a congregation. Effective ministry relies on trust, and trust is a necessary foundation for other gifts and abilities to be utilized” (Oswald & Jacobson, 2015, p. 119). It is all about character and how one effectively expresses oneself to others. Pastoral leaders must be trained in EI to enhance their personal, professional, and church leadership relationships and credibility.

In this section, the theological framework for this study is presented with discussions concerning the relevant topic of theology and its definitions to give the reader a brief understanding of its significance. Further explanations were given concerning the characteristics of the elements consistent with theology, such as the image of God and its biblical aspects. Finally, the discussion was presented about the EI of Jesus Christ, which this researcher aims to build as the foundation for this study to discover if it is a crucial, effective tool appropriate for pastoral leadership in their personal, professional, and church leadership roles. The next section of this literature review will explore the theory relevant to this study.

Theoretical Framework of the Study

In this literature review section, this researcher will identify and discuss this study of EI's relevance in the lives of 200 pastors in the metro Richmond, Virginia geographic region. According to Neisser et al. (1996), Gregory (2007), and Sternberg (2000) perspectives, the discussion will continue concerning the differences in intelligence and emotion relating to and contrasting the three prominent EI models and their founding scholars: Salovey and Mayer (1990); Goleman (1995) and Bar-On (1997) will be presented. Brief definitions of the three models of EI are given with their elements and functions, which will assist this researcher in exploring an appropriate and crucial tool to enhance the effectiveness of pastors in their personal, professional, and church leadership roles.

Emotional Intelligence

Since the early 2000s, EI has become a well-liked term among novices and professionals. One possible reason for this popularity is the high esteem for the idea of intelligence. Intelligence is a favorable quality connected with power, competence, and influence. The formation of the concept and quantification of intelligence has had a significant focus in psychology for over 100 years (Pellitteri, 2006).

Salovey and Mayer (1990) initially utilized the term EI in 1990. The authors defined it as one's ability to observe one's own and other people's emotions to differentiate between them and use this information to guide one's thoughts and actions (Salovey & Mayer, 1990). They improved their capability model by formulating the concept, which contains four abilities: recognizing emotions, utilizing, understanding, and managing them (Salovey & Mayer, 1990; Mayer & Salovey, 1997; Salovey et al., 2000).

Recognizing emotions uses talent to determine, communicate, and discern between precise and imprecise feelings. Effective leaders utilize their passions consistent with skill in channeling attention to actual events and producing attributes that enable successful decision-making by using contrasting feelings to stimulate diverse problem-solving solutions (Caruso et al., 2002). These leaders understand sentiments consistent with the capacity to grasp complicated passions, sources, and interrelationships, including their progression from one phase to another. Managing relationships is consistent with the ability to remain aware of an individual's positive and negative feelings to resolve emotionally loaded problems and regulate them. Therefore, it is reasonable to conclude that EI can supply new awareness of leadership competencies (Caruso et al., 2002; Chan, 2007).

Goleman (1995) built on the Salovey-Mayer (1990) ability model by including EI skills and other psychological features in the assembly. Initially, Goleman noted five elements: recognizing one's emotions, supervising them, inspiring oneself, identifying passions in others, and managing relationships. This indicates that the stability and supervision of feelings determine one's intelligent movements and effectiveness in life (Goleman, 1995). Later, Goldman (1998a; 1998b) brought in the concept of EI to include 25 abilities cataloged into the same five primary abilities of "self-awareness, self-regulation, motivation, empathy, and social skills" (Chan, 2007, p. 184). In the year 2000, Goleman re-cataloged the competencies into four crucial groups that have somewhat different tags:

Self-awareness (emotional self-awareness, accurate self-awareness, self-conflict); self-management (self-control, trustworthiness, conscientiousness, adaptability, achievement orientation initiative innovation); and social skills (visionary leadership, influence, developing others, communication, change catalysts, conflict management, building bonds, teamwork, and collaboration). (Chan, 2007, p. 184)

Within this structure, EI can be conceived as two groups of competencies: “personal (self-awareness, self-management) and social (social awareness and social skills), which both are critical for successful leadership” (Chan, 2007, p. 184), as the situations warrant. Researchers have observed other abilities and talents, including hands-on intelligence, for successful leadership (Caruso et al., 2002; Chan, 2007).

Goleman’s (2019) research and studies focused on the brain and behavioral sciences. His writings provide outstanding reports from the field of psychology and neuroscience. Such writings offer a new awareness of our rational and emotional minds, which helps to form one’s future. Goleman (1995) illustrates how self-awareness, self-management, and empathy contribute to a distinctive way of being intelligent. This intelligence, Goleman (1995) argues, is called EI, which leads to effective leadership. Moreover, it can be developed and strengthened during adulthood, bringing immediate benefits to one’s health, relationships, and employment (Goleman, 2019).

Goleman et al. (2013) emphasized the significance of obtaining EI in leadership. The authors suggested the need for and power of self-awareness, empathetic, motivation, and collaborative leadership. The authors argue that the principal duty of leaders is to prime good feelings in their followers. They call such occurrence resonance, which produces a pool of positivity that releases the best in the people around them. Therefore, the primal duty of leadership, at its root, is emotional (Goleman et al., 2013).

Goleman (2019) argued that his research and those of other recent studies showed that “EI is the *sine qua non* of leadership” (p. 5; Goleman, 2014). Goleman found that most influential leaders had one thing in common: a high degree of EI. His definition of EI is “the ability to manage one’s own and other’s relationships effectively- consists of four fundamental

capabilities: self-awareness, self-management, social awareness, and social skill” (Goleman, 2019, p. 181).

Connors (2020) argued that Christian pastors and leaders must know how to apply EI to adjust their leadership abilities to become more effective and maximize their self-reflection. He noted that ministers should grow and mature their passions to lead their organizations effectively. The self-reflection component of EI will intensify their awareness of their needs and the concerns of their followers. Training in emotional competencies will help religious leaders understand how and why emotions affect behavior, and as a result, such understanding will help them make better decisions (Connors, 2020).

The beginning component of EI is self-awareness. It is the skill of understanding oneself and using that information to discover, improve, and establish growth (Purushothaman, 2021). To find and realize the ability to influence and promote positive change, one must first discover their why, “why we do what we do” (Oswald & Jacobson, 2015, p. 15). The principal quality of self-awareness produces a greater feeling of self-confidence to elevate one to a higher potential (Purushothaman, 2021; Goleman, 2019).

According to Goleman (2019), EI mirrors the *Delphic Oracle* to “know thyself” (p.19). Self-awareness is about profoundly comprehending one's emotions, strong qualities, weaknesses, necessities, and emotions (Purushothaman, 2021). Self-aware leaders are honest, first, with themselves and with others. They are in tune with their inner cues, identifying how their emotions affect their personal and professional performance. They merge their guiding principles into their personal and professional lives. They can see the big picture while remaining genuine (Goleman, 2019; Connors, 2020).

On the other hand, Connors (2020) noted that self-awareness is the most onerous structure of EI because it is tough to know oneself and comprehend one's motivations genuinely. Most people are apt to point out the faults of others and recommend changes and improvements in their actions and manners. It is far harder to comprehend, plan, and direct one's ways, which will result in a transformative reinvention of oneself. The most significant leadership work requires looking inward at what needs improvement and welcoming feedback from those they trust and respect to communicate how their leadership affects their lives (Connors, 2020).

To get the needed results of outstanding leadership, leaders must develop a strategy driven by self-awareness, emphasizing virtues, desires, purpose, calling, and dreams. Connors (2020) suggested that intuition is one's spiritual guide that leads one forward. It is the voice that leaders should listen to above all the negative voices that contend for their attention. Self-awareness and intuition are distinct to effective pastoral leadership (Connors, 2020).

However, the Scripture instructs man to live by every Word of God. Jesus said, "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Matthew 4:4). Moreover, Jesus said to His disciples that the Father would send the Comforter who is the Holy Ghost to them, and He will teach them all things. "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things..." (John 14:26). Jesus also said the Spirit of Truth will guide His disciples into all truth. "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth:" (John 16:13). Christian leaders are to hear the voice of Jesus and follow Him. "My sheep hear my voice, and I know them, and they follow me:" (John 10:27). The voice of Jesus is the Word of God (John 1:1-4,10,14).

According to Oswald and Jacobson (2015), every model of EI starts with the competency of self-awareness. The authors discovered that many pastoral leaders and Christians were generally out of touch with their emotions. They noted that what people are not aware of, they cannot control. The very meaning of EI is the skill to manage one's emotions, not to depress them but to utilize them to effectively attain desired organizational objectives and build constructive, solid relationships (Oswald & Jacobson, 2015).

The Three Models of Emotional Intelligence

During the previous decade, more scientific advances in psychology have aimed to describe emotions under the category of EI (Ninivaggi, 2017). Researchers acknowledge that more research must be done on the nature of passions and the classification and discovery of emotional attributes. Even though EI variations exist, three prominent models are acknowledged. Those three models are deemed separate but have overlaps. "The three models first, the integrated ability model, second, the mixed model, and third, the trait model" (Ninivaggi, 2017, p. 27).

The integrative model originated and was set into motion by Salovey and Mayer (1990); these academics were professors at Yale University, considered the founders of EI's establishment, and postulated it to be a rational form of intelligence or cognitive capacity. They have explained it comprehensively with corrections and modifications. They have also designed testing procedures to measure this capability. Even though the model is educational and scientific and aims to hold to scientific accuracy, it has been administered in more practical ways for educational institutions to advance learning, conflict settlement, and school efficiency (Ninivaggi, 2017). Implications to leadership and social strategies have also taken place. Emotional processing proclaims through this model that EI utilizes skill groups to understand

and maximize the advantages of emotions individually and collectively. Initially, a four-element ranking was put into place, which is “(1) identifying emotions; (2) using, facilitating, and assimilating emotions into thought; (3) understanding emotions, and (4) managing emotions, or emotion regulation ability” (Ninivaggi, 2017, p. 28; Ivecevic & Brackett, 2014). Recognizing, integrating, and comprehending emotions are connected with mental perception abilities, and emotional regulation is associated with personality dimensions (Ninivaggi, 2017).

Emotional management skills are considered to produce the highest level of problem-solving skills. Therefore, this is compatible with the perspective that EI is a responsive cognitive skill instead of a standalone personality super attribute of the province of disposition. Cognitive knowledge processing is principal to this perspective (Ninivaggi, 2017). “The integrative ability model utilizes its own measurement test, the Mayer-Salovey-Caruso EI Test (MSCEIT), to determine EI profiles” (Ninivaggi, 2017, p. 29; Multi-Health Systems, 2002). The MSCEIT, specifically emotional comprehension, is moderately connected to hardened or learned skills and less associated with personality influence. Its most robust relationship is with emotional management and the personality aspect of agreeableness (Roberts et al., 2008).

The mixed model blends the ability concept with personality attributes and many other skills. This blend of a conception consists of motivation, social skills, self-confidence, impulse restraint, and other elements. The mixed model was launched and made popular by the literature of Daniel Goleman (1995; 1998; 2019; Goleman et al., 2001; 2005; 2011). His model speculates that EI is not a category of intelligence but a learned ability that becomes an ability through practice. It is not a strict academic compared to the integrative ability model; five crucial elements distinguish this model: “(1) self-awareness, (2) self-regulation, (3) social skills, (4) empathy, and (5) motivation” (Ninivaggi, 2017, p. 29) effective relationship conduct proceeds

from these elements. According to Goleman (1995), self-awareness is the means to EI. He explains that self-awareness is a mirror-like reflection, bringing introspective observation to a person's experience and inner being and connecting it to mindfulness. He puts a strong emphasis on emotional self-awareness. There are two measurements instruments built on Goleman's (1995) model, which are:

The Emotional and Social Competence Inventory (ESCI) and the EI Appraisal (EIA). Goleman's model stresses four groupings of emotional competence: (1) emotional self-awareness, (2) emotional self-management and self-control, (3) emotional and social awareness with empathy, and (4) emotional relationship management, including communication, conflict management, and teamwork. (Ninivaggi, 2017, p. 29)

Intelligence. People are different from each other in their capacity to comprehend compound ideas, adjust successfully to their surroundings, understand things from their experiences, take part in diverse types of reasoning, and overcome challenges in biological reasoning; different theories of intelligence attempt to describe and organize this compound position of phenomena. Intelligence is one of psychology's most significantly researched sectors; nevertheless, there is no unified perspective of its meaning and measurements (Neisser et al., 1996).

However, scholars agree on a couple of features that exist in intelligence. Intelligence relates to the ability to learn from observing facts or events and the skill to adjust to the environment. When laypersons were asked to explain intelligence and describe the behaviors characteristic of a person of intelligence, their answers were comparable to those of experts. The general perspective is that verbal skill and problem-solving are significant intelligence elements (Gregory, 2007). Conventional intelligence tests often indicate these skills or abilities and their measurements (Williams et al., 2010; Canivez & Watkins, 2010).

Challenging the traditional concept of intelligence, suggesting that it only had to do with the analytical side of intelligence, which may not be a good indicator of leadership performance, Sternberg (2002) included hands-on and innovative talent with analytical capabilities as the three arch elements in his concept of effective intelligence. His theory indicates that successful leadership might consist of a stable use of three capabilities (Sternberg, 1997; 2000). Sternberg (2003) defined successful intelligence as the capability to excel according to a person's standards and within their social and cultural influences. This is accomplished by taking advantage of one's strengths and allowing for their weaknesses. This requires adjusting to, forming, and choosing environments utilizing logical, imaginative, and practical skills (Chan, 2007).

Nevertheless, there are dissimilarities in the perspective of laypersons and experts on concepts of intelligence. Laypersons think that social ability is an essential characteristic of a person of intelligence compared to the expert's view on the practical aspects of intelligence. The definition of practical intelligence is the degree to which a person can decide how to accomplish goals and if that person demonstrates awareness of society and expressed interest in society. Social ability is more concerned with the relationship with others, how well they accept people for who they are, and how agreeable and honest they are about admitting their mistakes (Gregory, 2007). These two intelligence elements are usually not measured in intelligence analysis because it is difficult to make tests that measure these competencies. Also, test developers have welcomed the vague concepts of intelligence from past literature and followed suit, not realizing these two elements of intelligence (Gregory, 2007). New tests are being developed to evaluate practical intelligence and social ability connected to developing theories concerning EI (Hultin, 2011).

Emotions. Literature concerning the nature and definition of emotions dates to Greek philosophers Plato and Aristotle, who later set the origination of psychology as a scientific discipline of inquiry (James, 1884). Scholars, motivated by Darwin's (1872) book, *The Expression of the Emotions in Man and Animals*, have welcomed the idea that emotions are helpful because they assist people in adjusting to a constantly changing environment (Darwin, 1872). Authoritative theory and research have highlighted the individual position of the practicality of emotions (Frijda, 1986; Lazarus, 1991; Oakley & Jenkins, 1992). Emotions are bodily adjustments to environmental changes (Farb et al., 2013). It has been shown that anger affects blood flow to one's hands; in comparison, fear restricts the blood flow to the outer edges of the body (Levinson, 1992; Van, 2016).

It is not recorded in the literature who authored the term *emotion*, but scholars regularly used the term *passion* concerning emotional phenomena before the word emotion was introduced. The word passion comes from a Greek word, meaning "to suffer and therefore stress an individual experience. The word emotion comes from a Latin word, meaning to move out" (Van, 2016, p. 2). Therefore, the meaning of the word *emotion* suggests that emotions are concerned with conducting and displaying to others the inner condition of the individual and, as a result, emphasizing the social essence of the phenomenon. Emotions deliberately put things into motion. They move themselves, and they move other people (Van, 2016).

The term *emotional* has also become noticeable because emotions are fundamental and principal to interrelational performance, inspiration, well-being, and happiness. Emotions are the structure of relationships and are immersed in all relationships and communications between people. Emotions have been the concern of philosophical investigation for centuries, with many different views alternating on their significance and merit (Solomon, 1993). Possessing authority

and skill concerning such prominent human features as emotions is advantageous (Pellitteri, 2006).

Emotions describe the nature, scope, and meaning of the human state. They form communal relationships and permeate one's life with significance and purpose. A person's emotions affect how one makes sense of the world, their thoughts concerning the world, and how one interacts with them. What is not plainly understood is that one's emotions can significantly affect one's thinking and behaviors toward others. Also, other people's emotions can influence one's perception and actions (Solomon, 1993).

Related Literature

This section of the literature review aims to present the reader with an evaluative review of the subtopics related and relevant to the topic of this researcher's study. This part of this researcher's in-depth examination of the relevant portions of the study framed and informed the research. This portion of the literature review is divided into three sections: 1) Authentic Leadership, 2) Authentic Leadership Theory, and 3) Authentic Pastors and Ministry Effectiveness.

Authentic Leadership

The idea of individual authenticity is satisfactorily documented and can be discovered in Greek philosophy, as also referenced by Socrates. It can also be found in the subject matter of Jewish literature (Erickson, 1995; Hughes, 2005). Authenticity is an essential concept in ancient Christian texts (Klenke, 2005). Despite this historical background for individual authenticity, there is no single coherent amount of literature concerning authentic individual behavior, having no foundation of knowledge (Harter, 2002). However, personal authenticity has recently been emphasized in research and leadership, prompted by institutions' concern for sincere integrity in

leaders. Authentic leadership has become a focal point in leadership research within the last few decades and continues to increase (Clapp-Smith et al., 2009; George, 2003). Avolio and Gardner (2005) pointed out that a person knowing themselves is the most significant primary step for a leader. They further suggested that the links between positive psychological resources, positive vital outlook, leader self-awareness, leader self-regulation, relational openness, and positively personifying authentic behavior are all significant attributes of genuine leadership. Chan (2007) agrees by suggesting that Goleman's (1998a; 1998b) broadened concept of EI contains comparable essential ingredients, specifically self-awareness and self-regulation.

Authentic Leadership Theory

Authentic leadership theory has given rise to much debate given the business world's revived necessity for genuineness (Clapp-Smith et al., 2009; George, 2003). Authentic leadership is a standard on a continuous sequence in which every person has different degrees, which can mature and develop within all persons (Avolio et al., 2004; Chan et al., 2005). Four elements uphold authentic leadership: "self-awareness, internalized moral perspectives, balanced processing, and relational transparency" (Puls et al., 2014, p. 56). Authentic leadership encompasses intrapersonal and interpersonal elements (Northouse, 2010). The intrapersonal extent of authentic leadership reveals how an individual's self-awareness, philosophy of life, and equitable processing form one's ethical reasoning. The interpersonal realm focuses on how psychological resources of confidence, aspiration, hope, resilience, and EI are externally displayed, including the interchange of trust and openness among followers. Self-awareness and an inward virtuous perspective appear more intrapersonal, unlike equitable processing and relational transparency, which are inclined to undertake people interpersonally. However, there is mutual interaction in how all these components affect one another (Northouse, 2010).

An authentic leader's perspective directs their self-awareness in thinking, appreciating, and processing situations. "Self-awareness is having conscious knowledge of oneself, beliefs, assumptions, organizing principles, and structure of feelings... self-awareness is a prerequisite for self-authorship" (Puls et al., 2014, p. 56). Moral reasoning implies that a leader has an inward awareness and moral view founded on a solid worldview that inspires and prompts that individual's external character in general integrity. Authentic leaders are led by a concept of faith that is rooted and founded upon their concept of the world. A unified life is when a leader lives from their inner being, where individual values and faith propel and motivate them to serve where they are best fitted outwardly (Fryling, 2010; Rodin, 2010).

Most leaders experienced great advantage through self-awareness by finding a balanced and thoughtful process of how they will serve in each circumstance (Raclin, 2002; Rodin, 2010). On the other hand, if a leader is viewed as being guarded or hostile when hearing feedback from others or unsuccessfully reflects upon the input, that leader may misunderstand the feedback and, in turn, fail to organize their thought methods and do great harm to their ability to foster trust with other people. Since the 2000s, research on authentic leadership theory has evolved, and more investigations have been done and have persisted internationally (Caza et al., 2010; Leroy et al., 2013; Peterson et al., 2012). The foundational discussion concerning authentic leadership was concentrated on the business world. Nevertheless, authentic leadership research has expanded to include many organizations (Clapp-Smith et al., 2009; George, 2003).

Authentic Pastors. Since congregational leaders consider pastors to be their leaders, they rely on being able to sincerely depend on their pastor, acknowledging that their pastor is receptive to suggestions and feedback and is interested in the welfare of everybody involved. Carter (2009) noted that "in today's Christian community, pastors are responsible for spiritual

guidance and development, motivation, restoration, care, correction, protection, unity, and encouragement of parishioners[and] many are also responsible for the organizational development of the church” (Carter, 2009, p. 261). Current church ministry requires experts who are competent in several different fields of ministry and are skilled in their performances (Bloom, 2013). Therefore, righteous intellect with equitable processing is essential to authentic leadership. According to Puls et al. (2014), the congregates in the church hope that a pastor has learned this equitable process of attaining leadership by the time the pastor has left the seminary. When many questions and functions about complex tasks are placed before pastors, it is reasonable that they are aware of their strengths and weaknesses, not only by inner self-awareness but through the solid feedback of others, so that they may effectively learn to lead their institutions and congregations.

“Just as the interpersonal” (Puls et al., 2014, p. 57) components solidly form the inward part of an authentic leader, in like manner, the interpersonal components shape a leader's external character and actions. Authentic leaders hope to be sincerely warm and outwardly display integrity without covering up their imperfections or intentions (Ezell, 1995). These attributes are also most apparent to managers, coworkers, and followers. The four essential components of the interpersonal aspect of “authentic leadership are psychological capital, EI, trust, and transparency” (Puls et al., 2014, p. 57; Goldman, 2004; Luthans & Avolio, 2003).

Luthans and Avolio (2003) suggested that some proactive, positive attributes shape the profile of authentic leaders. Unlike Freudian psychology, which focuses on people's negative features or actions, they are brave, optimistic, and strong. In contrast, positive psychology does the reverse, focusing on what is just and resilient for people (Luthans & Avolio, 2003). Clapp-Smith et al. (2009) and Peterson et al. (2012) suggest that “psychological capital and trust in and

from the leader may mediate and improve the performance of followers” (as cited in Puls et al., 2014, p. 58).

Moreover, authentic leaders are likely to have higher levels of EI. Emotionally intelligent leaders are motivated by their enthusiasm, desire to look for challenges, enjoy learning, take satisfaction in doing a job well, and have the vitality to be innovative (Luthans et al., 2001). According to Klenke (2005), authentic leaders who practice EI interpret and regulate their emotions in certain circumstances and promote ease in their thinking toward others.

To be genuine, honest, and authentic is a familiar idea for ecclesiastical ministry. Throughout the ages, the early church fathers in the New Testament had a robust tradition of inspiring pastors to personify integrity individually “Pope Saint Gregory the Great, 540-604 A.D.” (Puls et al., 2014, p. 58) authored one of the most ancient writings concerning pastoral theory. He emphasized the constant authentic lives of pastoral leaders in his book, *Book of Pastoral Rule*. He wrote that the good seen in the pastor’s life must be cultivated through their speech (Gregory the Great, 1995). Furthermore, he advocated that “every preacher should give forth a sound more by his deeds than his words, and rather by good living imprint footsteps for men to follow than speaking, showing them the way to walk in” (Gregory the Great, 1995, p. 71).

According to Puls et al. (2014), their study precisely emphasized the authentic leadership of religious leaders in an attempt to identify if there is a correlation between “authentic leadership and their ministerial effectiveness in leading their congregations” (Puls et al., 2014, p. 58). Their research emphasized the authentic leadership of religious leaders and how authentic leadership could be positively connected with ministerial effectiveness. In contrast to authentic leadership, pastoral effectiveness has been studied, assessed, and examined for more than half a

century by researchers with different measuring instruments in varying units (Nauss, 1996). Ezell (1995) noted that ministerial effectiveness is decided by multiple factors, determined by how swiftly pastors and others respond to change, how prepared they are to confront risks, and how ready they are to dream. He did not utilize these points as the only measurement of effectiveness; the capability to change, risk, or dream is an outward element that others could see (Ezell, 1995).

Ministry Effectiveness. Ministerial effectiveness is explained and demonstrated by an individual's ethical and moral principles, integrity, or inward character; it is the inspiration and tendency of the pastor's heart and mind. These traits are evaluated differently; some scholars assess outward activities, while others assess psychological conditions and attributes (Nauss, 1996). Nauss also noted that a pastor's effectiveness is determined by job examination or may be evaluated by their outward activities of “preaching, teaching, leading worship, or administrating meetings” (Puls et al., 2014, p. 59). Nauss also suggested the importance of internal elements, which may affect a pastoral leader's effectiveness. Butler and Herman (1999) pointed out that one of the significant difficulties in any research on pastoral leadership is how to differentiate highly effective leaders from those who are not as practical so that seminary training can be designed to strengthen leadership competence (Butler & Herman, 1999). Jones and Armstrong (2006) state that they do not believe that pastoral leadership can be sufficiently addressed without the feedback of congregations. Generally, this type of feedback includes self-analysis and the analysis of subordinates (Jones & Armstrong, 2006).

The debate over whether pastors or congregations are appropriate judges of pastoral leadership effectiveness remains ongoing. As Carter (2009) assessed transformational and effective leadership in religious leaders, she suggested that pastoral spirituality, discovered through a leader's personality and actions, is essential in examining Christian leadership

effectiveness. Carter (2009) likewise evaluated religious leaders by using both self and subordinates' ratings, with each filling different assessment instruments regardless of the individuals who evaluate pastoral effectiveness, whether the preacher or the congregation. A critical factor in recognizing effective leaders will be their willingness to work together in a relationship with their followers. Authentic leaders who know themselves and are transparent will win the trust of their followers. Their capability to be constructive with their followers grows when a large amount of self-awareness is displayed (Puls et al., 2014; Goffee & James, 2006).

Healthy Team Dynamics in Ministry

The subject of teams and teamwork is enormous in business and leadership. Teams are crucial for harmonizing individuals' efforts to accomplish group objectives (Eguizabal & Lawson, 2009). Healthy team dynamics are vital to their internal relationships, performance, and efficiency. EI is a valuable and crucial tool to help develop healthy team dynamics in ministry (Momeny & Gourgues, 2020). Teams are universal; they are found in businesses, churches, and not-for-profit organizations. The discussion about teams often focuses on performance and effectiveness. Effective high-performance teams always consist of "healthy team dynamics" (Momeny & Gourgues, 2020, p. 283). Healthy team dynamics are essential because of the internal balance of the team. A team can have the most outstanding individual talent but will not be successful if their internal relationship is unstable (Momeny & Gourgues, 2020). Traditional social psychology studies directly correlate with comprehending team dynamics and their execution. Team dynamics refer to the interactions between the members of the team and the related events that follow. Therefore, team dynamics denotes the behavioral relationships between group individuals with connecting tasks. This considers the behavior of each team

member as they are affected by the team and the collaborative behavior of the team and its surroundings (Jonasson & Ingason, 2019).

Definitions of a Team

A team is considered to be several people who have closely joined themselves in a unique relationship with one another to cooperate and accomplish set goals. This collaborative arrangement may be continuous, with no preset time limit, and part of the daily operations of an organization. On the other hand, it may be connected with specific projects defined by tasks outside of regular operations. Simply having two or three people come together in work surroundings does not constitute that a team has been formed (MacMillian, 2001). A positioning of people working in the same environment but have no relationship between them and do not view themselves “collectively as a unit, is not a team” (MacMillian, 2001, p. 2). They would only be considered a team if everyone worked on the same assignment, recognized a shared goal, and was in close connection regularly. “A team is defined as a group of people with different skills and tasks that work together on a common endeavor and who mutually interact and support each other” (Jonasson & Ingason, 2019, p. 2). Larson and LaFasto (1989) stated that “a team has two or more people; it has a specific performance objective of a recognizable goal to be attained, and coordination of activity among the members of the team is required for the attainment of the team goal or objective” (Larson & LaFasto, 1989, p. 19). Comparably, Katzenbach and Smith (1993) explain that a team is “a small number of people with complementary skills who are committed to a common purpose, performance goals, and an approach for which they hold themselves accountable” (Katzenbach & Smith, 1993, p. 45; Eguizabal & Lawson, 2009). Moreover, a team needs to possess “EI norms” (Druskat & Wolff, 2001, p. 3), which are the

ways of thinking and acting that mature into habits that support conduct for establishing trust, team identity, and team success.

Christian Ministry Teams. Christian ministry teams are exclusive when compared to other teams and groups. One example of their exclusiveness is the propensity for ministry teams to experience unusual transcultural obstacles when attempting to meet “*Missio Dei*, or mission of God” (Momeny & Gourgues, 2020, p. 284). Despite the difficulties of a ministry team with a biblically grounded purpose, there is an enormous necessity to train members with the knowledge to authorize activities and successive team dynamics in support of *Missio Dei* (Momeny & Gourgues, 2020; Lingenfelter, 2008; Moreau et al., 2004). Whether the team is ministering to the needs of their community or engaging in global ministry in numerous nations, the goal must be centered around the “Great Commission” (Matthew 28:19, 20). To make disciples for the kingdom, there must be commissioned teams with healthy team identity and team perception with healthy team norms to accomplish more in the name of the Lord (Wolff, 2001). Ott (2004) stated, “A ministry team describes a particular way of patterning one’s life together to grow in faith, experience Christian fellowship, and accomplish a ministry vision” (p. 7).

The makeup of Christian ministry team members can be almost anyone, any age or culture. Still, hopefully, they meet the same healthy standards of Scripture. “Wherefore brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business” (Acts 6:3). Such members of the body of Christ can be placed into many levels of responsibility and involvement within the broader ministry endeavors. These faithful members must also possess the characteristics of what Lencioni (2016) called the “ideal team player,” who is “humble, hungry, and smart” (Lencioni, 2016, p. 161). These three

virtues of humble, hungry, and smart are critical in team ministry. Lencioni discusses and defines each of the three virtues. He begins with the virtue of *humble*, explaining that great team players do not possess unnecessary egos and are not concerned about status or position. Great team players are quick to identify the contribution of others and are measured in seeking attention for themselves (Lencioni, 2016).

Lencioni (2016) suggested that humility is the single significant and preeminent characteristic of a team player. Great team players share recognition and view success as a collective effort instead of an individual one. The author states that hungry people always look for more to do, learn, and seek more responsibility. Hungry people are self-motivated people. They are usually diligent people who never have to be pushed to do more or work harder (Lencioni, 2016). However, it is essential to understand that some types of hungry people are unsuitable for the team and can be very unhealthy. Lencioni (2016) explained that this next virtue needs the most explanation because the virtue of smart is easily misunderstood. It is not about academic intelligence. It relates to the team and refers to being intelligent or possessing common sense in social relations. Lencioni (2016) even referred to “smart as having EI” (Lencioni, 2016, p. 158; Momeny & Gourgues, 2019). This supports the concept that EI is a crucial and essential tool for healthy team dynamics in ministry.

Lencioni (2016) suggested that the most important characteristic a person should develop to be successful in business and life is to be a team player. Being a team player from a Christian perspective means promoting unity. A team is designed to function as one body with many members. The members are usually chosen to be part of the team. Team dynamics promote unity and discourage divisions (Lencioni, 2002). New Testament Scriptures provide an excellent example of team dynamics-the body of Christ:

For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. But now hath God set the members every one of them in the body, as it hath pleased him. That there should be no schism in the body; but that the members should have the same care one for another. And whether one member suffer, all the members suffer with it. (1 Corinthians 12: 12, 18, 25-26)

Specifically, ideal team members are “hungry to do God's work, humble in demeanor, and smart in Scripture” (Momeny & Gourgues, 2020, p. 286). Regardless of the ministry team member’s experience level, each has the potential to impact the team's achievements. The team member could be an initiator for positive direction of influence, as when one supplements and supports the team leader’s efforts. These team members will contribute to the ministry team’s shared effectiveness or demise in the managing and governing efforts of the church in ministry and salvation to others (Hartwig & Bird, 2015). These authors argued that their empirical evidence proves that there are teams that are “high-performance machines, models of the healthy body of Christ, and are places where team members find personal, spiritual, and professional fulfillment” (Hartwig & Bird, 2015, p. 84). The authors took empirical research directly from a broad base of hundreds of church leadership teams. Their study covered not only the United States but around the world. They suggest that it is wiser to build their advice and guidance based on the Christian perspectives of the church rather than corporate application and advice. Therefore, the authors present “The Five Disciplines of Teams That Thrive” (Hartwig & Bird, 2015, p. 85).

The Five Disciplines of Teams That Thrive. “Discipline 1: Focus on Purpose, the Invisible Leader of Your Team” (Hartwig & Bird, 2015, p.97). The success of any team depends on its purpose. A team leader’s responsibility is to ensure the team's purpose is clear to all team members. Hartwig and Bird (2015) suggest that purpose is, in fact, the invisible leader of high-performance teams. The team leader is encouraged to select their team members based on the

team's purpose. The authors propose five concepts concerning the establishment of purpose. A team's purpose should be "clear, compelling, challenging, calling-oriented, and consistently held" (Hartwig & Bird, 2015, p. 104).

"Discipline 2: Leverage Differences in Team Membership (Hartwig & Bird, 2015, p. 121). Leveraging differences in team membership means obtaining the right people. The authors highlight six characteristics of team members that thrive. They must be outstanding examples of Christian virtue, as described in 1 Timothy chapter 3 and Titus chapter 1:

For example, they should be temperate, gentle, patient, holy, and of good report among outsiders; they should have a great deal of variety in their skill sets and experiences; they should be proficient in problem-solving skills; they should be motivated leaders; they should be devoted to collaboration; they should be aligned with the mission and philosophy of the church, according to Matthew 6: 33. (Hartwig & Bird, 2015, pp. 127-129)

"Discipline 3: Rely on Inspiration More Than Control to Lead (Hartwig & Bird, 2015, p. 148). Thriving teams are based on the foundation of Scripture. They are firmly committed to the authority of the Word of God and allow it to guide them. They are transformational and highly motivated. They can cast vision, staying focused on the big picture. They are not lethargic or lazy. They do not have a hands-off attitude. They are not domineering or oppressive. They keep relationships in the proper priority. They esteem team members as persons made in the image of God (Hartwig & Bird, 2015).

"Discipline 4: Intentionally Structure Their Decision-Making Process." (Hartwig & Bird, 2015, p. 171). Thriving team leaders collaborate with members as they seek the voice of God and analyze the issue. They set goals that construct decision assessment criteria. They produce possible answers. They analyze the positive and negative features of the possibilities. They make decisions that best fit the objective.

“Discipline 5: Build a Culture of Continuous Collaboration” (Hartwig & Bird, 2015, p. 211). The authors put forth two pivotal strategies, advocating them as the most effective means for team members to foster continuous collaboration. The first strategy emphasizes the role of senior leadership in combating 'overwork and busyness' (Hartwig & Bird, 2015, p. 215). The second strategy underscores the importance of physical proximity, suggesting that office spaces should be designed to facilitate frequent interactions among team members (Hartwig & Bird, 2015, p. 215).

Hartwig and Bird (2015) recorded that one of the principal disciplines enclosed in a thriving ministry team is the proclivity toward inspiration rather than control when seeking to lead, a sort of arrangement to group efficacy. There is also a requirement that the ministry team not merely follow the team leader but center their focus on the collective joining purpose of the shared identity of the team, which is the invisible leader (Hardwick & Bird, 2015; Wolff, 2001). Hartwig and Bird (2015) observed a “positive correlation between higher team performance and the percentage of time team members adopted a churchwide perspective... rather than position-based” (Hartwig & Bird, 2015, p. 89).

Each team member represents the essential variable in the more excellent equation of the ministry team relationship. They must be recognized and given motivation, a sense of shared identity, and discipleship to fit into the more significant facets of ministry efforts (Lingenfelter, 2008; Wolf, 2001). Therefore, EI is a crucial and valuable tool that develops healthy team dynamics in ministry. It “enhances the quality of team interaction” (Momeny & Gourgues, 2020, p. 287), empowering each team member to contribute their unique skills and perspectives.

The Model of Team Leadership by Jesus Christ

Jesus is the sovereign example of team ministry leadership. His illustration of team ministry was displayed in His earthly ministry, as his disciples surrounded him, shared in His public ministry, and were instructed by Him in the art of ministering to others. Jesus established his team by choosing a team of twelve disciples to be close to Him and partake in some responsibilities. He begins the instruction of his team first by choosing disciples to be with Him and share His authority in the service of His kingdom. New Testament scriptures declare:

And he ordained twelve, that they should be with him, and that he might send them forth to preach, And to have power to heal sicknesses, and to cast out devils: And Simon he surnamed Peter; and James the son of Zebedee, and John the brother of James; and he surnamed them Boanerges, which is, The sons of Thunder: And Andrew, and Philip and Bartholomew, and Matthew, and Thomas, and James.... (Mark 3: 14-18)

Luke 9: 1-10 refers to how Jesus gave His disciples authority to cast out devils, heal the sick, and preach the Kingdom of God. He permitted the disciples to represent Him and commissioned them with His authority. According to Green (1997), “the same power and authority are now extended to the apostles, who will exercise them as participants in Jesus’ ministry, in a way that points forward to the apostolic mission in Acts 1: 18.” (Green, 1997, p. 358, as cited in Eguizabal & Lawson, 2009, p. 255).

Mutual Responsibility to a Higher Purpose

Furthermore, Jesus established mutual responsibility to a higher purpose among His disciples. As an example, He was obedient to God and taught them obedience to God. He kept all of them, including Himself, focused on the larger purpose. Jesus provides an example of this dynamic when returning with His three inner circle leaders, Peter, James, and John, as He discovered that His disciples could not heal the boy possessed by the devil. The Book of Matthew declares:

And I brought him to thy disciples, and they could not cure him. Then came the disciples to Jesus apart, and said, Why could not we cast him out? And Jesus said unto them, Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, you shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you. (Matthew 17: 14-21)

Jesus cast out the devil from the child and taught his disciples what restrained them from delivering the child from the demon. Jesus continually taught his disciples by example.

According to Beausay (1997), by doing so, Jesus reoriented his disciples and taught them that they were mutually accountable for faith as a higher standard they needed to reach.

Rationale for the Study and Gap in the Literature

The preceding paragraphs in this literature review are intended to give the reader an in-depth overview of this researcher's study. The following subsections further develop the research's rationale for the study and the gap in the literature. These subsections will begin the closing summary of this literature review.

Rationale for the Study

The rationale for the study is that it contributes to the discipline of pastoral leadership, personal relations, professionalism, the church, and church ministry to become more effective by utilizing the essential EI tool appropriately (Goleman et al., 2013; Hendron et al., 2014). This study suggests that those involved in pastoral leadership and church ministry are disadvantaged in not recognizing critical emotional information relating to interpersonal relationships (Oswald & Jacobson, 2015). It is of utmost importance that the deterioration of Christian pastoral leaders' credibility and society's perceptions of Christianity improve significantly (Earls, 2022). This will be done by introducing a model of EI, empowered by the Holy Spirit, who will transform Christian pastoral leaders, other church leaders, and believers in such a way that will be of great significance to all of humanity (Kinnaman & Lyons, 2016).

Gap in the Literature

Despite the potential effectiveness of EI in pastoral leadership, a literature gap is prevalent among the Christian community. Little research on EI is conducted among Christian organizations despite the growing evidence of the significance of the benefits of emotional competencies in the Christian leadership field. Little research on EI exists among Christian organizations despite the growing evidence of its importance in pastoral leadership and church ministry (Hendron et al., 2014). Therefore, this researcher is presenting a minimum of ten similar research studies to demonstrate that these studies create the space in the literature base for this study to fill a notable gap. The following studies point out the space created in the literature base. Thereby indicating the importance of this study.

Study 1). Montgomery's (2024) study titled, *Exploring How Church Leadership Strives for Effective Ministry by Developing a Viable Leadership Training Program at a small nondenominational church in Scranton, South Carolina*. The author's qualitative research study presents a narrative plan and process for developing a practical leadership training program. He briefly mentions EI in his study. Therefore, his study creates room in the literature base for this researcher's study to fill a notable gap, primarily concerning EI being crucial for effective pastoral leadership and church ministry. Montgomery (2024) stated that "Further research is needed to continue these on-going effects in addressing this gap between servant leadership and church leadership" (p. 135).

Study 2). Conrad's (2023) quantitative correlational research study titled, *Church Leadership Personalities: A Comparative Study of the Personality Components of Senior and Executive Pastors*. This study was a population sample of eleven Senior and Executive Pastors who served in Oklahoma Southern Baptist churches. The study aimed to understand if a

correlation existed between the personality traits of the pastors. The author's study profoundly creates the space in the literature base for this researcher's study to fill a notable gap in the EI competencies for pastoral leadership. Furthermore, this researcher's sample population included pastors of many different denominations. Conrad (2023) stated that there is a need for a study to be conducted "by including other church denominations" (p. 121).

Study 3). Chargualaf 's (2023) study is a dissertation titled, A Quantitative Examination of EI Among Primary and Secondary Principals in the Guam Department of Education. The author's study is a non-experimental quantitative correlational research design with a sample population of eighty-four school principals. He stated that one of his recommendations for future research is "a higher emphasis on leadership effectiveness in EI" (p. 3) is needed. Therefore, his study creates space in the literature base for this researcher's study to fill a significant gap, specifically in the leadership effectiveness of EI.

Study 4). Clark's (2023) study is a dissertation titled, A Quantitative Comparison of EI Scores for Generation X and Millennial School Leaders. The author's study was a non-experimental quantitative research design. The study aimed to distinguish between the EI of school principals of Generation X and the Millennial Generation. Her study creates space in the literature base for this researcher's study to fill a particular gap, specifically in how demographic factors correlate with EI among school principals. She stated, "More research is needed to examine the degree to which generational and demographic factors predict EI among school principals" (p. 3).

Study 5). Littrell's (2022) study is a dissertation titled, A Biblical Model of EI. The author's study is a qualitative case study with a population sample size of eleven pastors, as they supported the essential factors of EI and other biblical factors. The author's study creates room in

the literature base for this researcher's study to fill a noticeable gap in obtaining self-reported assessments of EI comparable to a secular study. She stated in the Recommendations for Future Research section that an "assessment should be self-report, similar to the secular version, and representative of empirically evaluated EI constructs along with biblical attributes" (p. 128).

Study 6). Fold's (2022) study is a dissertation titled *Experienced Pastoral Burnout and the Self-Reported Role of Emotional Intelligence During Burnout*. The author's study is a phenomenological qualitative research design. He explored factors that contributed to pastoral leadership burnout and the role EI played in 12 senior pastors of non-denominational churches in the Southeastern region of the U.S. However, this author's study creates space in the literature base for this researcher's study to fill a notable gap. Specifically, the critical gap to be filled is in determining the pastors' emotional traits, demographic characteristics, relationships with others, and whether they are correlated with EI.

Study 7). Hill's (2022) study is a dissertation titled, *A Predictive Correlational Study of the Emotional Intelligence of Higher Education Leadership Style and Gender*. The author's study is a quantitative correlational study that explored the relationship of EI in higher education leaders and their transformational leadership style to determine the correlation among them, if any. Her study creates space in the literature base for this researcher's study to fill a notable gap. Specifically, the notable gap to be filled is in the context of pastoral leadership credibility and influence crisis as it relates to EI benefits.

Study 8). Phipps' (2021) study is a qualitative case study titled, *Exploring the Effect of Leader Emotional Intelligence on Follower Self-Efficacy During Change Management*. The author explored the results of EI on the followers of the Department of Defense leaders during organizational change. He suggested that the specific problem to be addressed was the gap in the

literature on EI's effect on the leaders, thereby "resulting in a lack of understanding leaders have regarding the influence of their actions on follower self-efficacy" (p. 4). Nonetheless, there is clear space in the literature base for this researcher's study to fill a notable gap in the empirical literature, arguing that EI is an effective tool for all leaders in every field of endeavor to promote a successful understanding of their actions.

Study 9). Lancaster's (2020) study is a mixed-methods research design titled *Effective Church Leadership Through Emotional Intelligence*. The author sought to determine the causes and risks associated with "underdeveloped EI" (p. 3) and sought to suggest a model for fostering healthy church leadership through EI. He stated in his study's *Future Emotional Intelligence Research of Pastors* section that "more than a single denomination" should be a part of further research. Therefore, his study creates the space for this researcher's study to fill this significant gap by including different denominational pastors in the study and presenting EI as a crucial and effective tool for pastoral leadership effectiveness.

Study 10). Flanagan's (2021) dissertation study is a non-experimental quantitative research design exploring the relationship between millennials' EI competencies and Christian practices. The study comprised a sample of forty-five millennials in one Baptist church who worshipped in the metro Richmond, Virginia region. The author said that the literature review suggested that "millennials have difficulty with management of emotions" (p. 70). She also stated in the *Further Research* section of her study that "There should be demographic and geographic diversity" (Flanagan, 2021, p. 128) in future studies. Therefore, her study creates space in the literature base for this researcher's study to fill an essential gap in demographic diversity, emotional management, and leadership effectiveness.

Profile of the Current Study

As pastors who occupy and execute their personal, professional, and church leadership roles, do they possess the attributes and skills necessary for effectiveness within their relationships that garner trust, credibility, and influence? Do these abilities include a practical working knowledge of EI? The literature review by this researcher reveals a strong relationship between EI and effective skills in one's personal, professional, and church leadership relationships (Salovey & Mayer, 1990; 1997; Salovey et al., 2000; Goleman, 1995; 1998a; 1999b; Goleman, 2004; Goleman et al., 2001; 2005; 2011; Chan, 2007). The literature also indicated a strong relationship, in many various degrees and forms, between Christian pastoral practices and EI (Malphurs, 2018; Oswald & Jacobson, 2015; Hartwig & Bird, 2015; Northouse, 2010; Ninivaggi, 2017; Bloom, 2013). Therefore, this researcher provided theological and theoretical information.

This study explored the EI and Christian pastoral practices of a sample of 200 pastors in the metropolitan Richmond, Virginia, area. The goal was to determine the relationship, if any, between EI and the pastoral practices in the pastors' personal, professional, and church leadership roles. Three research questions guided the study.

This researcher will use a non-experimental quantitative correlational design to attain the research objectives. The pastors in the metro Richmond, Virginia area will be the population of interest. Survey instruments already validated will be utilized. Electronic surveys will be sent to a convenience sample. The questionnaires will (1) screen participants for the study, (2) collect demographic information, (3) evaluate their EI, and describe their emotional domains and competencies. Data will be collected from the participant's responses and statistically analyzed. Correlational statistics will determine if there is a relationship between EI and pastoral practices.

Inferential statistics will determine the statistical significance of results and reject all but null hypotheses. Chapter Three will provide the details of the research methodology for this study.

CHAPTER THREE: RESEARCH METHODOLOGY

This chapter describes the methodology employed to examine the current emotional traits of Christian pastors in their personal, professional, and church leadership capacities and whether EI is an applicable tool to effectively enhance their relationships. This study adopted a non-experimental quantitative correlational design to examine 1) if a relationship existed between EI and the emotional traits of the study participants, and 2) the extent and orientation of their relationships. Leedy and Ormrod (2016) pointed out that a “correlational study examines the extent to which differences in one characteristic or variable are associated with differences in one or more other characteristics or variables” (p. 137). In addition to specifying a correlation between variables, correlational statistics demonstrate the extent to which the variables are related and the direction of this relationship (i.e., positive or negative) (Leedy & Ormrod, 2016). This research sought to understand those relationships to clarify the research problem. Furthermore, this chapter presents discussions of the relevance of this non-experimental quantitative correlational design approach (Leedy & Ormrod, 2016).

Research Design Synopsis

The Problem

According to Barna (2022), pastors in America lack the credibility and influence among the adult population they had decades ago. Barna suggested that the statistics showed that fewer than 20% of American adults accept Christian pastors as holding any influence in the community and that they are apprehensive about trusting religious leaders. For decades, Barna has been researching and publishing reports on the credibility crisis among clergy (Barna, 2022). Moreover, Barna (2016) suggested that non-Christians hold the strongest opinions against pastors, with 29% proclaiming that pastoral leaders are unreliable sources of wisdom. This

perspective is supported by Packiam (2022), who argued that “Only 28% of Americans view pastors in a somewhat, or very negative light. Only 24% of Americans view pastors in a very positive way” (Packiam, 2022, p. 107).

This pastoral credibility crisis is believed to have resulted, at least in part, from the lack of research on EI in the Christian and religious community. According to Hendron et al. (2014), there is little investigation in the Christian leadership literature on EI among Christian institutions. They administered a survey that revealed pastoral leaders measured lower levels of EI than had been hypothesized and below the levels of other groups examined using the same instruments (Hendron et al., 2014; Francis et al., 2011). This supports some contributing factors to the lack of pastoral credibility and influence in the American population.

Therefore, this reported gap in the research of EI and Christian leadership concerning the appropriateness of EI in pastoral leadership and effective church ministry needs to be addressed. Malphurs (2018) has suggested that few researchers and scholars in the Christian leadership field have examined the significant benefits of effective leadership competencies afforded through EI. White and Kimmons (2019) noted that pastors need masterful skills in particular abilities, sound theology, and discipleship. It is evident that the development of Christian pastors and “ministry-related research: EI has been ignored” (White & Kimmons, 2019, p. 370).

Packiam (2022) states that the present times are especially complex and challenging for pastoral leaders. These difficult times are in light of events like a global pandemic, political dissension, societal unrest, virtual worship, and much more. These occurrences have considerably escalated hindrances to the gospel of the Kingdom of God. Pastoral leaders are considered service providers for marriage and burial services but are not considered influential notable leaders due to their current credibility crisis (Packiam, 2022). Therefore, in an effort to

help promote an effective response to this clergy leadership crisis, this study aimed to determine if EI is a crucial tool for effective leadership and influence.

Purpose Statement

The purpose of this non-experimental quantitative correlational study was to determine if a relationship existed between EI and the emotional traits, demographic characteristics, and relationships with others, for the pastors within the metro Richmond, Virginia area.

Research Questions and Hypotheses

Research Questions

The following research questions guided this study:

RQ1. What is the relationship, if any, between EI and the pastors' emotional traits?

RQ2. What is the relationship, if any, between EI and the pastors' demographic characteristics?

RQ3. What is the relationship, if any, between EI and the pastors' relationships with others?

Hypotheses

This non-experimental quantitative correlational study employed hypotheses to make inferences regarding the conclusion of the results of the population survey sample. Such inferences were for the purpose of making predictions about the population of pastors and whether a relationship or significant difference existed among them (Creswell & Creswell, 2018). These hypotheses directed the study and tested the research questions. Previous research has found that very little research has been conducted in the Christian leadership discipline regarding the benefits of EI in the pastors' emotional traits, demographic characteristics, and relationships with others (Packiam, 2022; Barna, 2022; White & Kimmons, 2019; Hendron et al., 2014). Therefore, this researcher hypothesized:

H₀1: There is no correlation between the pastors' emotional traits and EI.

H₀2: There is no correlation between the pastors' demographic characteristics and EI.

H₀3: There is no correlation between the pastors' relationship with others and EI.

Research Design and Methodology

This study utilized a non-experimental quantitative correlational design to examine the relationship between EI and the pastors' emotional traits, demographic characteristics, and relationships with others, if any, for the study population and the extent and orientation of those relationships. According to Leedy and Ormrod (2016), "A correlational study examines the extent to which differences in one characteristic or variable are associated with differences in one or more other characteristics or variables" (p. 137). This study sought to determine the correlation between the pastors' emotional traits, demographic characteristics, relationships with others, and EI, if any. This study utilized correlational statistics to establish the direction and the extent to which the variables are connected, just as other studies have done. For example, Flanagan (2021) used a non-experimental quantitative correlational study to "determine the relationship, if any, between emotional competence and Christian practices for persons in the millennial generation who worship in Virginia's Richmond metro region" (p. 73).

Comprehending those relationships in the current study clarified the research problem (Leedy & Ormrod, 2016; Flanagan, 2021).

Population

The population for this study was senior pastors, lead pastors, assistant pastors, associate pastors, youth pastors, and other such pastoral leaders of the metropolitan area churches in Richmond, Virginia. First, the most recent available survey by the *Association of Religion Statisticians of American Religious Bodies (ASARB)*, *The Association of Religion Data Archives*

(ARDA), *Lily Endowment, Inc.* (2010-2022) reported that the metropolitan (metro) population of Christian religious churches in Richmond, Virginia consisted of 1,314,434 people in 2020, with 1,381 churches and 711,882 followers (ASARB-ARDA, 2010-2022). Second, given this minimum of 1,381 churches, and assuming that each church would have at least one pastor, it can be inferred that there are likely to be at least 1,381 pastors in the Richmond, Virginia metro area. Third, this researcher obtained data from a data collection company of 1,728 data items listing the possible decision-makers of religious Christian churches and organizations in the population area, such as managers, directors, administrators, executive officers, religious leaders, and pastors. Fourth, this researcher refined and narrowed the population to only the listed as *religious leaders* and *pastors*, assuming that most of the items individuals listed as religious leaders would be pastors of the population, and thus meet the inclusion criteria. Inclusion criteria were senior pastors, lead pastors, assistant pastors, associate pastors, youth pastors, etc., depending on the specific churches' titling of their leaders. Fifth, the list of 1728 data items was refined and yielded 200 potentially qualified pastors to be sampled.

Sampling Procedures

For this study, the population was delimited to pastors, but within this delimited population, random sampling was used. The random sampling technique ensured that every pastor had an equal probability of being selected for participation in the study (Creswell & Creswell, 2018). This approach was logical because the study aimed to examine the presence, strength, and direction of any correlation between the pastors' emotional traits, demographic characteristics, relationship with others, and EI. With the utilization of random sampling within the pastor population, the selection process was unbiased and met the specific purpose of the study.

A numbered listing of the sample population was assigned, 1 through 200, in an Excel spreadsheet (Wrench et al., 2019). The study was stratified by the population of pastors, male or female, in the selected area (Leedy & Ormrod, 2016; Creswell & Creswell, 2018). Given the size of the population, a sample of 132 pastors was needed to attain a 95% confidence level with a 5.0 confidence interval (Calculator.net, 2023; SurveyMonkey.com, 2023). A yield of 132 completed surveys was needed, and an introductory invitation email was sent to the 200 pastors requesting their participation in the study. The email was titled *An Introductory Invitation Email* (Appendix B), developed and distributed via electronic email.

The sample pastors were surveyed using two questionnaire instruments. The first instrument was a three-item demographic inventory (DIQ) questionnaire (Appendix D). The questions in this instrument determined the respondent's sex, race or culture, and age group. The second instrument was an EI Approach model (EIA) (Appendix F) and a 25-item Profile of Emotional Competence (PEC) questionnaire modified with the approval of its original creator (Appendix E). The questions in the PEC helped determine the participant's current emotional traits, demographic characteristics, and relationships with others.

Limits of Generalization

This research focused on metro Richmond, Virginia, participants who were classified and identified as pastors. This study may not be generalizable to every city in the state of Virginia. While there is a good representation of Virginia cities and regions within the proposed research population, not all cities and areas were sampled. There may be people from many diverse cultural contexts in Virginia who would respond differently than the population sampled (Grusendorf, 2016).

This study was limited by the ability of several instruments to measure their intended focus correctly. Therefore, this study was limited by the ability of the PEC questionnaire to reveal the current EI levels in the pastors. This study was also intended to be limited by the ability of the EI Domains and Competencies approach to propose EI as an appropriate tool for pastors. Finally, this study was intended to be limited by the pastors' ability to answer personal, professional, and church leadership questions truthfully. This study assumed that each participant completing a survey instrument did so honestly and accurately (Grusendorf, 2016).

Ethical Considerations

Leedy and Ormrod (2016) noted that, generally, ethical considerations in research are concerned with four categories, which are “protection from harm, voluntary and informed participation, right to privacy, and honesty with professional colleagues” (p. 102). In reference to protection from harm, researchers are mandated not to subject research participants to nonessential bodily or psychological harm. The general guideline is that the risk required to participate in a study must not exceed the everyday risk of normal living. In other words, participants should not risk losing any physical parts of their body nor be subject to adverse “stress, embarrassment, or loss of self-esteem” (Leedy & Ormrod, 2016, p. 102). One crucial factor a researcher should consider is how participants might gain from participating in the study and contribute to advancements in humanity's shared knowledge concerning the world (Leedy & Ormrod, 2016; Flanagan, 2021).

Whenever people are recruited to participate in a research project, they must be informed of the nature of the study and given the option to participate or not participate in the study. Even when a person chooses to participate in the study, they must be informed that they have the right to withdraw from the study at any time. A customary practice in research with people requires an

informed consent form to be signed by the participant, granting permission to the researcher to collect data from the participant. The informed consent form must also explain the nature of the study and the participant's involvement (Leedy & Ormrod, 2016; Flanagan, 2021).

In any research project consisting of people, respect for the participant's right to privacy must be paramount. No research report should be presented to other people about how a specific participant responded or acted unless the participant has permitted such to occur in writing. A researcher must keep the nature and value of participants' representations confidential. Also, researchers must take precautions concerning digital security (Leedy & Ormrod, 2016). For example, computer hackers should not be able to access the participants' data.

Researchers must communicate their findings in detail and honestly without giving a false or misleading description. Moreover, a researcher should never falsify data to support a specific conclusion. Researchers must give appropriate credit to their professional colleagues or other people's "thoughts, ideas, or words; otherwise, it constitutes plagiarism. Full acknowledgment of all material belonging to another person is mandatory" (Leedy & Ormrod, 2016, p. 105; Flanagan, 2021).

In order to oversee, mandate, and inspect researchers, their studies, and research institutions, there is a body of regulators known as the Internal Review Board (IRB). This board comprises scholars and researchers from various disciplines who inspect research studies to ensure that the processes are not unnecessarily injurious to the participants. The IRB ensures that the correct procedures have been followed to acquire participants' informed consent, privacy, and anonymity (Leedy & Ormrod, 2016). In reference to ethical research requirements, this researcher completed the Collaborative Institutional Training Initiative (CITI) regarding Social and Behavioral Research (SBR) basic course on December 16, 2022, and certified through

December 16, 2025. The certificate is being held on file at Liberty University's IRB office (Leedy & Ormrod, 2016; Flanagan, 2021).

Instrumentation

Having identified the measurements needed for this study, this researcher presented the proposed instrumentation for gathering the information. This researcher utilized existing instruments published in similar studies. Minor adjustments were made to the instruments to ensure reliability and soundness (Harkiolakis, 2021). The instruments were two questionnaires: the DIQ (Appendix D) and a 25-item questionnaire, PEC (Appendix E).

This researcher collected quantitative data using an electronic data collection company, to prepare for the administration of the survey for this study. The survey was disseminated, and the response data was collected using the platform SurveyMonkey.com. The study aimed to determine the relationship between EI and the pastors' leadership practices. Participants were drawn from religious leaders in the chosen region. Opening introductory invitation emails were used to screen clergy for participation in the study (Appendix B). The instruments contained two parts with relevant information concerning the research questions: 1. Survey, Part 1: 3-item Demographic Inventory Questionnaire (DIQ); 2. Survey, Part 2: - A 25-item Questionnaire, Profile of Emotional Competence (PEC), Emotional Intelligence Approach (EIA) (Creswell & Creswell, 2018).

This researcher created the DIQ (Appendix D) on the Survey Monkey platform. The PEC (Appendix E) is the original design of Brasseur et al. (2013), and permission to use their design with adjustments was granted (Harkiolakis, 2021; Flanagan, 2021; Brasseur et al., 2013).

Validity

Wrench et al. (2019) defined “validity as the extent to which the instrument accurately measures what it is intended to measure” (p. 266). The instruments in this study were adopted with minor alterations from previously published studies, which adequately described the constructs, variables measured, and reliability and validity (Harkiolakis, 2021). The first instrument was the DIQ (Appendix D). The second instrument was PEC (Appendix E), which consisted of three pages containing 25 questions for the participants to answer. Each of the questions required the respondent to choose an option from a 5-point Likert scale ranging from “strongly disagree to strongly agree” (Brasseur et al., 2013, p. 3). This profile model of the 25 questions attempted to distinguish between interpersonal and intrapersonal dimensions of the Mayer et al. (2000) model of self-awareness and self-management (interpersonal) and social awareness and relationship management (intrapersonal). Brasseur et al. went a step further in constructing the questions in their profile by specifying five competencies they were surveying. They constructed five aspects of EI competencies, from which 5 to 10 questions were constructed. The five aspects are 1) identifying, 2) expressing, 3) understanding, 4) regulating, and 5) using. Brasseur et al. (2013) described each aspect as follows:

1. Identifying is the ability to perceive an emotion when it appears and identify it.
2. Expressing is the ability to express emotions in a socially acceptable manner.
3. Understanding is the ability to understand the causes and consequences of emotions and distinguish triggering factors from causes.
4. Regulating is the ability to regulate stress or emotions when they are not appropriate to the context.

5. Using is the ability to use emotions to improve reflection, decisions, and actions. (Brasseur et al., p. 2).

Reliability

Reliability is concerned with the accuracy and dependability of an instrument to obtain the same findings in repeated usage (Creswell & Creswell, 2018). Leedy and Ormrod (2016) noted that test-retest and internal consistency are two applicable forms of reliability. According to Creswell and Creswell (2018), internal consistency is the “most important form of reliability for multi-item instruments” (p. 154). Internal consistency contrasts an individual’s responses concerning the same instrument. Test-retest reliability assesses whether “the scale is reasonably stable over time with repeated administration” (Creswell & Creswell, 2028, p. 154; Leedy & Ormrod, 2016).

Brasseur et al. (2013) noted that the internal consistency of a scale is expressed and measured by Cronbach’s alpha. They reported that a reliability analysis was performed on several of their samples, which demonstrated “good internal consistency of the subscales (α from .60 to .83) and an excellent consistency of the two factors ($> .84$) and the total score ($> .88$)” (p. 4). The authors test and retest sample results and statistics of the PEC are stated in their study. Permission has been given for use in this study via an open-access article that permits such use (Brasseur et al., 2013, p. 1). Also, regarding the reliability of the profile of emotional competence, the model was used by Flanagan (2021), a published dissertation by Liberty University.

Research Procedures

This section of the study presents a general overview of the procedures taken to conduct the study. It consists of the “initial steps, approval, communications, and data collection”.

Afterward, the discussion concerning data analysis and statistical procedures is presented.

Initial Steps

The initial steps of the research procedures emphasized development, arrangement, and authorization. The study's survey combined questions designed by this researcher and statements and ideas of Brasseur et al. (2013). The authors have granted authorization of use via an open-access article (Brasseur et al., 2013, p. 1).

To delimit the population, this researcher explored the geographical metro area of Richmond, Virginia, and identified 200 potential pastors belonging to the pastoral leadership structure. Statistical expertise was obtained to support this researcher's competence toward the study's completion (Flanagan, 2021).

Approvals

An electronic survey approval was sought to distribute the survey via the Prospectus, as approved by Liberty University's Institutional Review Board (IRB) (Appendix A). This researcher designed the PEC instrument in conjunction with Brasseur et al.'s (2013) survey instrument. The authors granted authorization of use via an open-access article (Brasseur et al., 2013, p. 1). The use of the EIA chart (Appendix F) was requested (Appendix G) and approved (Appendix H).

Communications. This researcher approximated a sixty-day period during which the survey was conducted. Introductory email invitations were sent to the sample population of 200 pastors (Appendix B), requesting their responses within two weeks. The study sought to acquire 50% of the population sample size, expecting 132 respondents.

Further Detail. This researcher collected quantitative data using an electronic data collection company. The data was prepared for distribution and administration on the Survey Monkey platform. The delivery method for the survey distribution was utilized in an emailed online survey. The study sought to determine if a relationship existed between EI and the pastors' emotional traits, demographic characteristics, and relationships with others. Participants were drawn from pastors in the Richmond, Virginia area identifying 200 as a sample population. Opening introductory invitation emails were used to screen pastors for participation in the study (Appendix B). The instrument had two parts with the relevant information concerning the research questions: 1. Survey, Part 1: 3-item DIQ (Appendix D); 2. Survey, Part 2: - EIA (Appendix F) with a 25-item questionnaire, PEC (Appendix E) (Creswell & Creswell, 2018).

The EIA is the original work from Boyatzis and Goleman (2017) and consists of twelve elements: "Emotional intelligence has 12 elements. Which do you need to work on?" (Boyatzis & Goleman, 2017, p. 3); permission to use it in this researcher's study was requested and granted (Appendix G & H). The PEC (Appendix E) is the original design of Brasseur et al. (2013). Permission to use the design in this study was requested and granted per open access article (Harkiolakis, 2021; Brasseur et al., 2013).

Data Analysis and Statistical Procedures

Data Analysis

The data for the analysis of this study was collected by using a data collection agency to provide data on religious leaders/pastors in the selected area. The data was compiled in two Excel spreadsheets. One spreadsheet was the original raw data as collected. The next spreadsheet was the refined data taken, producing a sample of 200 pastors. The data provided by the pastors was used to answer the study's research questions. It sought to determine if there was a relationship

between EI and the pastors' emotional traits, demographic characteristics, and relationships with others, which are the research questions of the study. The data was analyzed by use of Partial Least Squares (PLS) software via SmartPLS version 3. A professional statistician was hired to assist in the data analysis and statistical procedures to ensure the highest level of accuracy.

Table 1 *Demographic Profile of Respondents (N = 30)*

Variable	Code	n	%
Age (Years)			
35 to 44	1	3	10.0
45 to 54	2	8	26.7
55 to 64	3	12	40.0
65 to 74	4	7	23.3
Gender			
Male	1	17	56.7
Female	2	17	43.3
Race/Ethnicity			
Black or African American	1	22	73.3
Other race/ethnicity (White, Multiracial, or Multiethnic)	2	8	26.7

Statistical Procedures

This study utilized descriptive statistics to describe the pastor's self-reported behaviors concerning EI attributes and participation in their current pastoral practices. This study employed correlational statistics to discover if there were relationships between variables and to what extent they existed (Creswell & Creswell, 2018). In this study, the researcher sought to study three variables. Therefore, these statistics were inferential. Inferential statistics determine if the researcher should reject or accept the null hypothesis, which is an expression of what the researcher expects should happen within this study population (Wrench et al., 2019). In other words, a null hypothesis would allow this researcher to ascertain the probability that the sample population's results would be consistent with the total population of pastors. This would allow this researcher's hypotheses to be evaluated.

The statistical test chosen for this research, the PLS software via SmartPLS version 3, was a unique and crucial aspect of our study. As Hair et al., (2010) point out, the advantage of using PLS is that it “is insensitive to sample size considerations. Its estimation approach handles both very small and very large data sets” (p. 776). This is particularly significant in our study, where we were able to generate accurate estimates even with a small sample size of 30 or less (Fisher, 2024).

SmartPLS software was used to address RQ1: What are the correlations, if any, between EI and the pastors’ emotional traits? The results of composite factor analysis and reliability using a screen copy of the graphics-user interface of SmartPLS software addressed RQ2: What are the correlations, if any, between EI and the pastors’ demographic characteristics? The results of composite factor analysis and reliability using a screen copy of the graphics-user interface of SmartPLS software addressed RQ3: What are the correlations, if any, between EI and the pastors’ relationships with other people? Three reliably measured emotional traits, negative personal traits, other personal traits, and quality of relationships with other people were validated using PLS.

The first stage of the analysis was to screen the survey data for missing values, such as blank cells in the Excel worksheet, caused by respondents not answering certain questions. The data were cleaned by excluding all respondents who did not complete the DIQ and PEC instruments. The second stage of the analysis was to describe the demographic characteristics of the respondents. The frequency distribution (counts and percentages) of the members of each age group, gender, and race/ethnicity were tabulated. The third stage of the analysis was to examine the structure of the PEC by factor analysis using the five-point scores by the 25 items self-reported by the respondents in the present study (not the 50 items proposed by Brasseur et al.,

2013). Factor analysis is an indeterminate method, implying that no definitive solution exists (Goretsko et al., 2021). Brasseur et al. (2013) and Nozaki et al. (2019) extracted five reliable measured factors from the PEC: identifying, expressing, understanding, regulating, and using. However, their factor solution does not unquestionably imply that the same five factors will be reliably measured in the present study using a different set of survey items collected from a different population, at a different time, and at different places. Therefore, factor analysis was conducted using new survey data.

Chapter Summary

This study contributes to the discipline of Christian leadership by advancing the comprehension of EI attributes appropriate for utilization among pastoral leadership and determining if there are relationships between the pastors' current emotional traits and EI attributes. The study sought to help fill some gaps in the literature concerning Christian leadership. It aimed to assist in minimizing the crisis in the credibility and influence of pastoral leaders by bringing awareness of EI as a crucial tool for effective pastoral leadership.

The predetermined population of interest was Christian pastors in the metro Richmond, Virginia area. The area provided a reachable population of pastors for the study's sampling framework. This non-experimental, quantitative correlational study utilized convenience sampling. Invitations to the sample population of 200 pastors were sent by electronic email, with an expected return of qualified participants responding with 132 completed surveys. The variables of this study were the pastors' emotional traits, demographic characteristics, relationships with others, and their relationship with EI attributes, if any. Correlational, descriptive, and inferential statistics were used to analyze and present the data of the research

findings. The findings sought to answer three research questions and the hypotheses in chapters four and five.

CHAPTER FOUR: FINDINGS

Overview

The purpose of this non-experimental quantitative correlational study was to discover if a relationship exists between EI and the pastors within the metropolitan Richmond, Virginia area in their personal emotional traits, demographic characteristics, and their relationships with others, and if it is an appropriate tool for effective pastoral leadership and to help fill the existing literature gap. The empirical literature has noted that EI is crucial to pastoral leadership because pastoring is primarily about relationships. Moreover, EI in Christian pastoral leadership is an under-explored field but is an essential element for healthy pastors (Hendron et al., 2014). This chapter restates the research elements shared in previous chapters. Afterward, it describes the protocol and statistics of this study's collection. The main emphasis of this chapter is the data analysis and results. The chapter concludes with an incessant of the research design.

Research Questions

RQ1. What is the relationship, if any, between EI and the pastors' emotional traits?

RQ2. What is the relationship, if any, between EI and the pastors' demographic characteristics?

RQ1. What is the relationship, if any, between EI and the pastors' relationships with others?

Hypotheses

H₀1: There is no statistical correlation between the pastors' emotional traits and EI.

H₀2: There is no statistical correlation between the pastors' demographic characteristics and EI.

H₀3: There is no statistical correlation between the pastors' relationships with others and EI.

Compilation Protocol and Measures

This section summarizes the statistical protocol and measures used to administer and analyze the data from this quantitative correlational research. Quantitative data was collected, organized, and manipulated to describe the study participants and interpret the relationships between the study variables. The nature of the collected data determined the type of statistics used.

Demographic and Sample Data

The data for the analysis of this study was collected by using a data collection agency to provide data on religious leaders/pastors in the metro Richmond, Virginia area. The data was collected and refined, producing a sample of 200 pastors as potential participants. The data of the pastors was used to answer the study's research questions. It sought to determine if there was a relationship between EI and the pastors' emotional traits, demographic characteristics, and relationships with others. Electronic email surveys were sent to the qualifying participants through the Survey Monkey platform. The qualified respondents yielded 35 qualified participants. This researcher employed a professional statistician to assist in this study's data analysis and statistical procedures.

Data Analysis and Findings

Data from the respondents were collected through the Survey Monkey platform and exported to an Excel spreadsheet. Afterward, the data was put into PLS software for manipulation. According to Hair et al. (2010), the advantage of using PLS is that "PLS is insensitive to sample size considerations. Its estimation approach handles both very small and very large data sets" (p. 776). PLS is particularly useful in generating estimates even with very small sample sizes, such as 30 or less (Hair et al., 2010; Fisher, 2024). Therefore, PLS was

implemented to construct a statistical model for this study. The following stages were imported by using SmartPLS version 3 software (Fisher, 2024).

The first stage of the analysis was to screen the survey data for missing values, such as blank cells in the Excel worksheet, caused by respondents not answering specific questions. The data were cleaned by excluding all respondents who did not complete the DIQ and PEC instruments. The second stage of the analysis was to describe the demographic characteristics of the respondents. The frequency distribution (counts and percentages) of the members of each age group, gender, and race/ethnicity were tabulated. The third stage of the analysis was to examine the structure of the PEC by factor analysis using the five-point scores by the 25 items self-reported by the respondents in the present study (not the 50 items proposed by Brasseur et al., 2013). Brasseur et al. (2013) and Nozaki et al. (2019) extracted five reliable measured factors from the PEC: identifying, expressing, understanding, regulating, and using. However, their factor solution does not unquestionably imply that the same five factors were reliably measured in the present study using a different set of survey items collected from a different population, time, and place. Factor analysis is an indeterminate method, implying that no definitive solution exists (Goretsko et al., 2021). Therefore, factor analysis was conducted using new survey data.

Descriptive Measures

This study utilized descriptive measures to describe the respondents' self-reported behaviors concerning their emotional traits, demographic characteristics, and relationships with others. This study also employed correlational statistics to discover if there were relationships between the variables (Leedy & Ormrod, 2016; Creswell & Creswell, 2018). Measures of variability and association converted the data into information that precisely answered the research questions and hypotheses.

Correlation

Correlational statistics describe and measure the relations between variables using numbers. They describe whether or not there are associations between variables (Creswell & Creswell, 2018; Leedy & Ormrod, 2016). This research study utilized correlation by discovering if a relationship exists between the pastors' emotional traits, demographic characteristics, and relationships with others. The PLS method was employed to carry out the analysis of this aspect (Fisher, 2024).

Screening and Cleaning of Survey Data

The total number of eligible online respondents obtained by SurveyMonkey was 35; however, five respondents did not provide any answers to the 25 items in the PEC and were excluded. Among the remaining 30 respondents, three failed to answer one item in the PEC. The missing values for these three items were replaced by the mean scores estimated using the 29 existing values. Imputation of only three missing scores (out of a total of $30 \times 25 = 750$ scores in the data matrix) would not bias the results obtained using PLS (Kock, 2014; Fisher, 2024).

The achieved sample size ($N = 30$) was much lower than the total number of pastors required ($N = 132$) to achieve a confidence level of 95% and a margin of error of 5%. Consequently, the results and conclusions of this study are based on the analysis of cross-sectional survey data collected from a sample size of less than 132 pastors. Figure 1 shows the sample size needed, it does not have external validity. Lack of external validity implies that the results and conclusions cannot be generalized to the whole of the target population (Findlay et al., 2021). The results of this study only apply to the convenience sample of 30 pastors who provided answers to the 25 PEC items. Nevertheless, the small sample size was large enough to address the research questions using PLS because "PLS is particularly useful in generating

estimates even with very small sample sizes” (Hair et al., 2010, p. 776), as low as 30 observations or less (Fisher, 2024).

Figure 1. *Sample Size Calculator*

Sample Size Calculator

Find Out The Sample Size

This calculator computes the minimum number of necessary samples to meet the desired statistical constraints.

Result

Sample size: **132**

This means 132 or more measurements/surveys are needed to have a confidence level of 95% that the real value is within $\pm 5\%$ of the measured/surveyed value.

Confidence Level: ⓘ	95%	▼	
Margin of Error: ⓘ	5	%	
Population Proportion: ⓘ	50	%	Use 50% if not sure
Population Size: ⓘ	200		Leave blank if unlimited population size.
Calculate ▶		Clear	

Demographic Characteristics of Respondents. Figures 2, 3, and 4 outline the demographic profile of the 30 respondents. The pastors ranged in age from 35 to 74 years old. The smallest age group was 35 to 44 ($n = 3$, 10.0%). The largest age group was 55 to 64 ($n = 12$, 40.0%). Over half of the pastors were male ($n = 17$, 56.7%). The race/ethnicity of the majority of the respondents ($n = 22$, 73.3%) were Black or African American. The race/ethnicity of the remainder ($n = 8$, 26.7%) was White ($n = 6$, 20.0%) or Multiracial or Multiethnic ($n = 2$, 6.7%). The codes refer to the numbers that were used to classify the groups of age, gender, and race/ethnicity in the PLS structural equation model (Fisher, 2024).

Figure 2. *Q1. What is your age?* Answered: 35 Skipped: 0

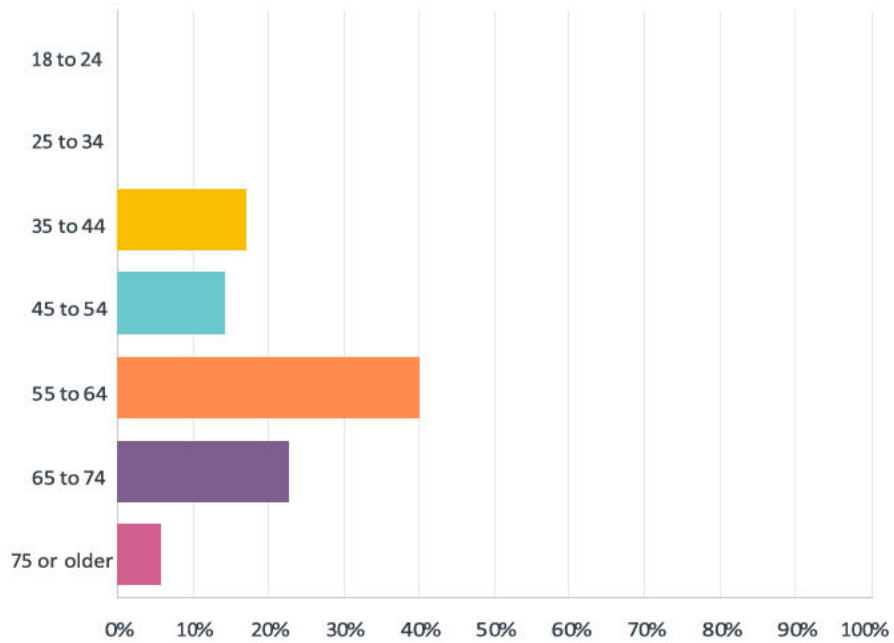
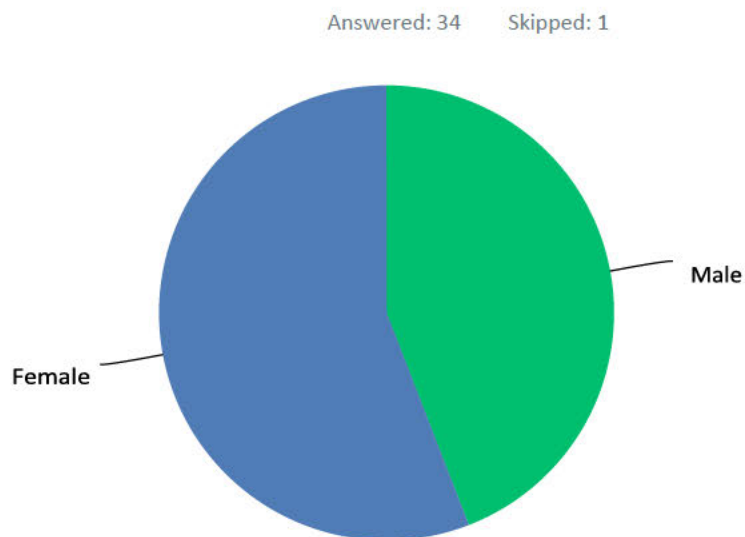


Figure 3. *Christian Leaders' / Pastors' Survey: Emotional Intelligence*

Q2 What is your sex?



ANSWER CHOICES	RESPONSES
Male	44.12% 15
Female	55.88% 19
TOTAL	34

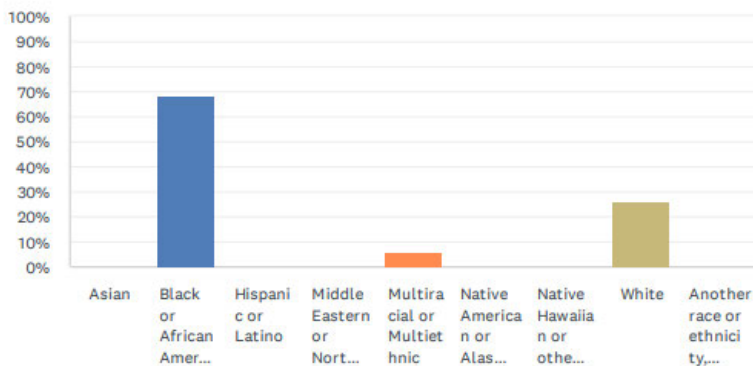
Figure 4.

Q3. What is your race or ethnicity?

Christian Leaders' / Pastors' Survey: Emotional Intelligence

Q3 What is your race or ethnicity?

Answered: 35 Skipped: 0



ANSWER CHOICES	RESPONSES
Asian	0.00% 0
Black or African American	68.57% 24
Hispanic or Latino	0.00% 0
Middle Eastern or North African	0.00% 0
Multiracial or Multiethnic	5.71% 2
Native American or Alaska Native	0.00% 0
Native Hawaiian or other Pacific Islander	0.00% 0
White	25.71% 9
Another race or ethnicity, please describe below	0.00% 0
TOTAL	35

The proposed structural equation model in Figure 5 using the PEC items listed in Table 2 is consistent with the intrapersonal and interpersonal dimensions of the Boyatzis and Goleman model of EI (Boyatzis et al., 2020). Negative Personal Traits and Other Personal Traits are assumed to be intrapersonal or intrinsic manifestations of emotional traits. In contrast, the Quality of Relationships with other people is assumed to be an interpersonal or extrinsic manifestation of emotional traits. This model is not consistent with the five-factor structure (specifically identifying, expressing, understanding, regulating, and using) extracted from the PEC items proposed by Brasseur et al. (2013) and Nozaki et al. (2019). This five-factor structure could not be validated using PLS (Fisher, 2024).

Figure 5. *Diagram of Proposed Structural Equation Model*

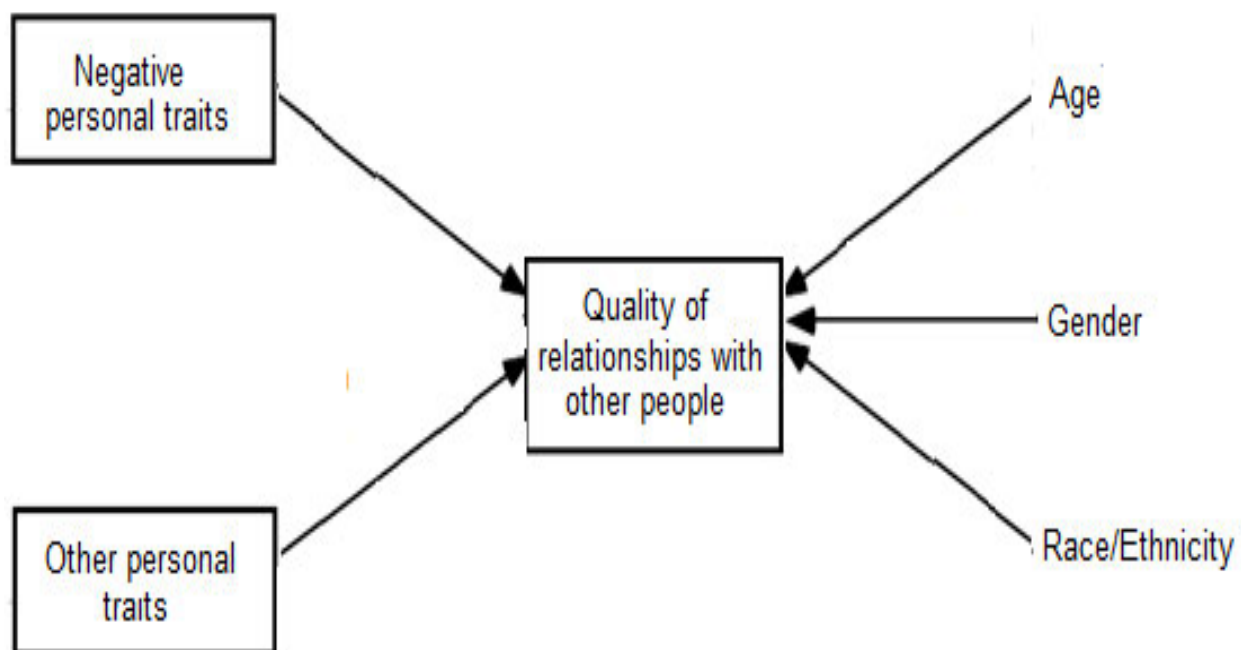


Table 2. *PEC Question Items Used to Identify Three Factors with PLS*

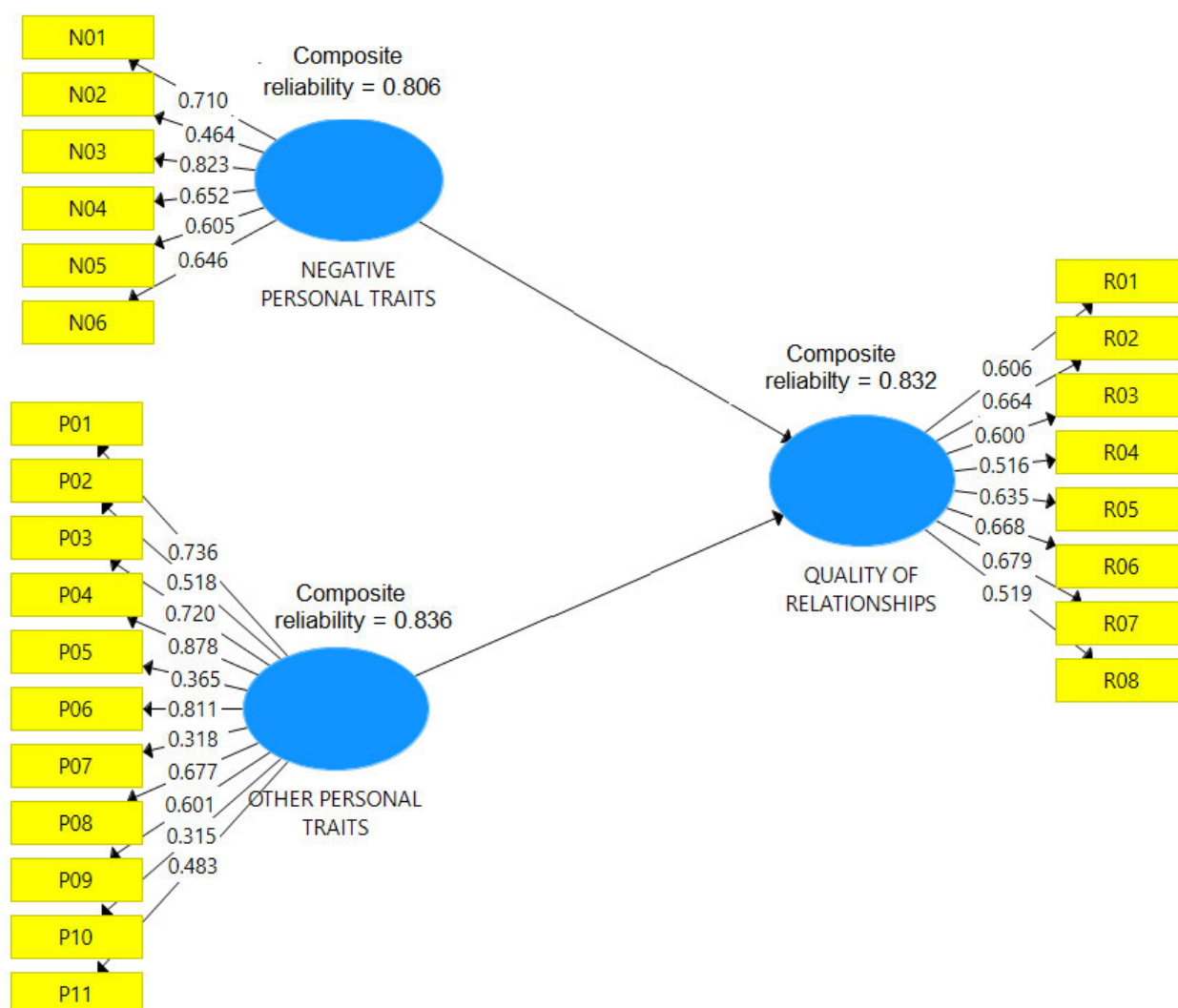
Factor	PEC Item
Negative Personal Traits	N01 As my emotions arise, I don't understand where they come from.
	N02 During an argument, I do not know whether I am angry or sad.
	N03 I am often at a loss to understand other people's emotional responses.
	N04 I do not understand why the people around me respond the way they do.
	N05 I don't always understand why I respond in the way I do.
	N06 I find it difficult to explain my feelings to others even if I want to.
Quality of Relationships (with Other People)	R01 I can easily explain the emotional responses of the people around me.
	R02 I can easily get what I want from others.
	R03 I can tell whether a person is angry, sad, or happy even if they don't talk to me.
	R04 I know what to do to win people over to my cause.
	R05 I tend to confide in others about personal issues.
	R06 If I wanted, I could easily influence other people's emotions to achieve what I want.
	R07 Most of the time I understand why people feel the way they do.
Other Personal Traits	P01 When I am touched by something, I immediately know what I feel.
	P02 I easily manage to calm myself down after a difficult experience.
	P03 I try to learn from difficult situations or emotions.
	P04 If I dislike something, I manage to say so in a calm manner.
	P05 When I am feeling low, I easily make a link between my feelings and a situation that affected me.
	P06 When I am sad, I find it easy to cheer myself up.
	P07 When I feel good, I can easily tell whether it is because I am proud of myself, happy, or relaxed.
	P08 I am good at describing my feelings.
	P09 I never base my personal life choices on my emotions.
	P10 I use my feelings to improve my choices in life.
	P11 My emotions inform me about changes I should make in my life.

Data Analysis Protocol Using PLS for the PEC Questionnaire Items. Step 1: The survey data collected from 30 respondents using the DIQ and PEC instruments was imported from an Excel worksheet into SmartPLS v. 3 software. The 5-point scores were automatically standardized by converting to Z-scores (mean = 0.0 and variance = 1.0). Standardization ensures

that all variables in the model are measured using precisely the same scale (Frost, 2024; Fisher, 2024).

Step 2: The path diagrams in Figures 5, 6, and 7 were initially constructed to represent an empirical model based on the variables in the research question and associated hypotheses based on the survey data collected from 30 pastors. The rectangle symbols represent the factors measured by weighted linear combinations of the 25 PEC scores in Table 2. The other variable, which was not symbolized by rectangles, described the demographic characteristics of the respondents (Fisher, 2024).

Figure 6 *Identification of Emotional Traits by Composite Factor Analysis*



The statistics in Figure 6 answered RQ1 and RQ3, which validated three factors: Negative Personal Traits, Other Personal Traits, and Quality of Relationships (with Other People). Therefore, the structural model was evaluated to address the research questions and examine the hypotheses (Fisher, 2024).

Figure 7 *Evaluation of the Structural Equation Model*

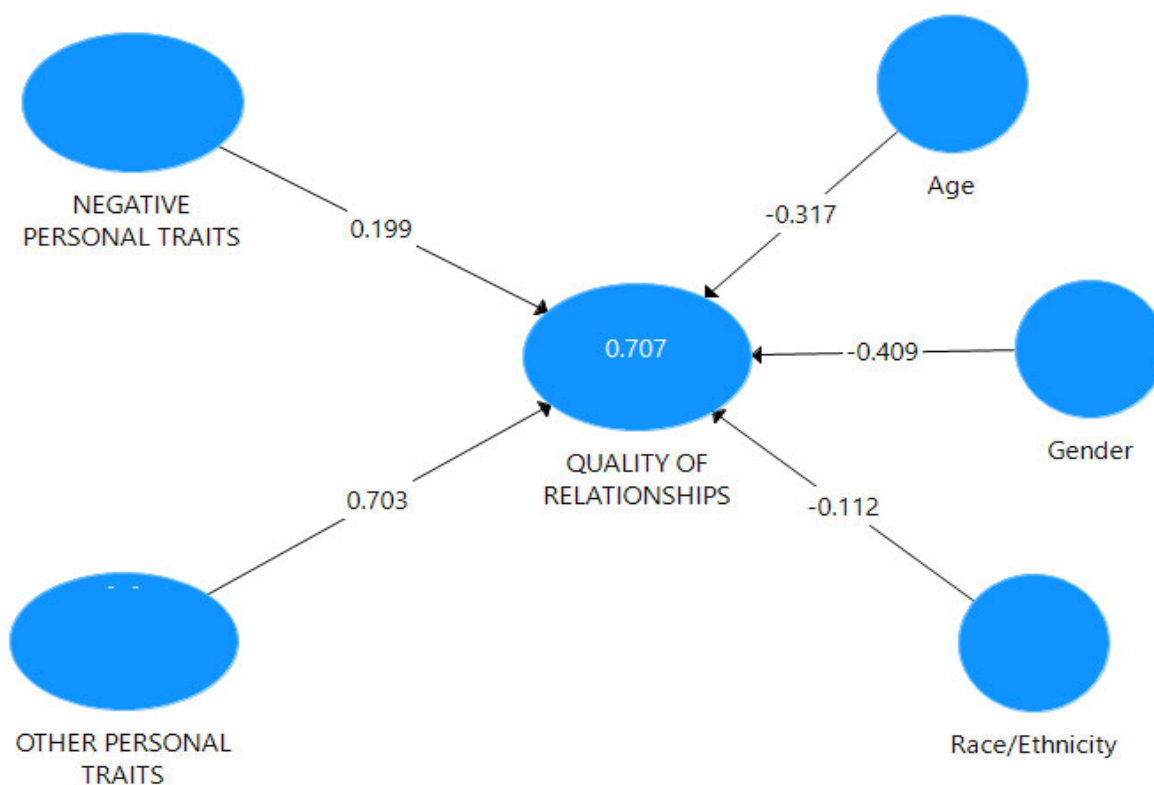


Figure 7 presents the answers to RQ2 and RQ3 using a screen copy of the output from the SmartPLS graphic user interface (Fisher, 2024). Using the threshold criteria proposed by Ferguson (2016, p. 305), the effect size of the structural equation model depicted in Figure 7 ($R^2 = .707$) was “strong” (because $R^2 > .64$). The effect size indicated that the model explained most (70.7%) of the variance in the Quality of Relationships. The remaining variance was explained by unknown factors not measured in this study (Fisher, 2024).

Step 3: The structural model was validated by composite factor analysis using the quality criteria defined by Hair et al. (2022). Construct validity was confirmed if the factor loading coefficients for each item (i.e., the correlations between the item scores and the factors) were consistently $> .3$ and preferably $> .5$. Weak items with loading coefficients $< .3$ were excluded to improve construct validity. The internal consistency reliabilities of the factors were determined to be adequate if the composite reliability coefficients were $> .8$ (Fisher, 2024).

Step 4: The research questions were addressed by interpreting the values of the standardized path coefficients (β) representing the partial correlations between each factor. Each path coefficient (symbolized by an arrow in Figure 2) could potentially range from -1 (perfect negative correlation) to $+1$ (perfect positive correlation). The β coefficients estimated the directions and strength of the partial correlations between two variables after the effects of all the other variables in the model had been controlled (i.e., held statistically constant). The path coefficients were, therefore, different from Pearson's correlation bivariate coefficients computed using the same survey data, which do not account for partial correlations (Fisher, 2024).

Step 5: The inferential statistics were computed by bootstrapping. A total of 5000 random sub-samples were drawn from the raw survey data using the Monte Carlo algorithm (i.e., the data were shuffled like a pack of cards between each sub-sample). The mean and 95% confidence interval (CI) of each path coefficient was estimated using the bootstrapped data. The β coefficients were evaluated using probability (p) values and CI. If $p < .05$ and the 95% CI of the coefficient did not capture zero, then it was assumed that, in 95 out of 100 samples, the mean value of the coefficient deviated from zero (Fisher, 2024).

Step 6: The values of the β coefficients were interpreted to estimate the relative strengths of the correlations between the variables, where $\beta = .2, .5,$ and $.8$ were assumed to represent

weak, moderate, and strong correlations, respectively (Ferguson, 2016). However, a statistically significant path coefficient (indicated by $p < .05$ and 95% CI not capturing zero) did not necessarily imply that this coefficient was more important, real, accurate, or effective than a path coefficient that was not statistically significant (indicated by $p > .05$ and 95% CI capturing zero). This interpretation of the results of PLS complied with the policy of the American Statistical Association, specifically: “a label of statistical significance does not mean or imply that an association or effect is highly probable, real, true, or important” (Wasserstein et al., 2019, p.6). Moreover, Amrhein et al. (2019) argued that “we should never conclude that there is no difference or no association just because a p-value is larger than a threshold such as 0.05... These errors waste research efforts and misinform policy decisions” (p. 306); furthermore, Kafi and Ansari-Lari (2022) noted that “A statistically non-significant relationship or effect does not mean or imply that a relationship or effect is really absent, false, or unimportant” (p. 300). These are not extreme views. Over 100 articles have been published in peer-reviewed journals in the last five years asserting that statistical significance is a pointless and obsolete concept. Over 800 scientists in over 100 countries have agreed that “It’s time for statistical significance to go” (Amrhein et al., 2019, p. 307; Fisher, 2024).

Step 7: The coefficient of determination (R^2) was interpreted to indicate the effect size of the model in the context of research in social science, specifically: $R^2 = .05$ to $.24$ is small effect; $R^2 = .25$ to $.63$ is moderate effect, and $R^2 \geq .64$ is a strong effect (Ferguson, 2016; Fisher, 2024).

Step 8: The PLS statistics were interpreted to address the research questions. The results presented in the next chapter indicated that (1) three traits of emotions were identified by factor analysis of the PEC items score; (2) the levels of emotional traits of the pastors varied concerning their demographic characteristics; and (3) the negative and other personal emotional

traits of the pastors were correlated with the quality of the pastors' relationships with other people (Fisher, 2024).

Research Question One

The results of the comprehensive and rigorous composite factor analysis and reliability analysis, using a screen copy of the graphics-user interface of SmartPLS software to address RQ1, are presented in Figures 5, 6, and 7. The indicators (i.e., the 5-point item scores collected using the PEC instrument) are represented by rectangular symbols. The PEC instrument questionnaire is located in Table 2. The three factors are represented by the oval symbols. All three factors displayed excellent construct validity because their loading coefficients (i.e., the numbers located next to the arrows between the indicators and the factors, which could range from 0 to 1) were consistently $> .3$, and no weaker indicators had to be excluded. All but five of the indicators had strong loading coefficients $> .5$. The internal consistency reliability of the three factors was also excellent, indicated by composite reliability coefficients consistently $> .8$. Cronbach's alpha is not reported because the analysis violated its assumptions (i.e., that the loading coefficients for a factor must equal) (Fisher, 2024).

Evidence is provided to address RQ1: What are the correlations between EI and the pastors' emotional traits? Three reliably measured emotional traits, Negative Personal Traits, Other Personal Traits, and Quality of Relationships (with other people), were validated using PLS. The null hypothesis predicted no correlation between EI and the pastors' emotional traits. Therefore, the null hypothesis is accepted (Fisher, 2024).

Research Question Two

The results of our composite factor analysis and reliability using a screen copy of the graphics-user interface of SmartPLS software to address RQ2 are presented in Figure 3. What

are the correlations, if any, between EI and the pastors' demographic characteristics? The answer is that if the pastor was female, the model predicted she would experience a poorer quality of interpersonal relationships than if the pastor was male. This finding has significant implications for understanding and addressing gender disparities in pastoral roles. However, the effects of age and race/ethnicity on the quality of the pastors' relationships with other people were inconclusive. The null hypothesis predicted no correlation between EI and the pastors' demographic characteristics. Therefore, the null hypothesis is accepted (Fisher, 2024).

Research Question Three

The results of composite factor analysis and reliability using a screen copy of the graphics-user interface of SmartPLS software to address RQ3 are presented in Figure 3. What are the correlations, if any, between EI and the pastors' relationships with other people? The answer is that if the pastor had a high level of mainly positive emotional traits, then he would experience a good quality of interpersonal relationships. However, the analysis of the effects of Negative Personal Traits on the quality of interpersonal relations was inconclusive. The null hypothesis predicted no correlation between EI and the pastors' relationships with others. Therefore, the null hypothesis is accepted (Fisher, 2024).

Evaluation of the Research Design

This non-experimental quantitative correlational research design sought to describe and measure the relationship between four variables: (a) emotional traits, (b) demographic characteristics, (c) relationships with others, and (d) EI. This research compared three variables in relation to the independent variable of EI (Creswell, 2012). This design is found in structural equation modeling and has several different variables in consideration, establishing its credibility

and statistical use and analysis of the PLS modeling process. PLS modeling includes causal paths and the recognition of the collective power of many variables (Creswell & Creswell, 2018).

The strongest positive correlation was between Other Personal Traits and Quality of Relationships ($\beta = 0.719$), with the bootstrapped 95% CI (0.216, 0.998) not capturing zero, reflecting statistical significance. Based on the consistently positive correlation, the conclusion was that if a pastor achieved a high score for Other Personal Traits, then they concomitantly experienced a good Quality of Relationships. Conversely, if a pastor achieved a low score for Other Personal Traits, then they would consequently experience poor Quality of Relationships (Fisher, 2024).

The strength of the correlation between Negative Personal Traits and Quality of Relationships was weak ($\beta = 0.199$). The bootstrapped 95% CI (-0.607, 0.434) capturing zero reflected no statistical significance. The wide CI indicated that in 95 out of 100 samples, some pastors with a high level of Negative Personal Traits experienced a good Quality of Relationships; in contrast, other pastors experienced a poor Quality of Relationships. Therefore, the effects of Negative Personal Traits on the Quality of Relationships were inconclusive (Fisher, 2024).

The strongest negative correlation was between Gender and Quality of Relationships ($\beta = -0.409$). The bootstrapped 95% CI (-0.637, - 0.046), which did not capture zero, reflected statistical significance. The conclusion based on the consistent negative correlation was that if the pastor was female (coded by 2), she experienced a poorer Quality of Relationships than if the pastor was male (coded by 1) (Fisher, 2024).

The weak negative correlation between Age and Quality of Relationships ($\beta = -0.317$) with bootstrapped 95% CI (-0.481, 0. 106) capturing zero reflected no statistical significance.

The wide CI indicated that in 95 out of 100 samples, the Quality of Relationships did not depend on the pastors' ages. Some pastors, irrespective of their age, experienced a poor Quality of Relationships, whereas others experienced a good Quality of Relationships. Therefore, The analysis of the effects of Age on the Quality of Relationships was inconclusive (Fisher, 2024).

The negative correlation between Race/Ethnicity and Quality of Relationships ($\beta = -0.112$) was very weak. The bootstrapped 95% CI (-0.385, 0.166) captured zero, reflecting no statistical significance. The wide CI indicated that in 95 out of 100 samples, the Quality of Relationships did not depend on the pastors' Race/Ethnicity. Some pastors, irrespective of their race/ethnicity, experienced a poor Quality of Relationships, whereas others experienced a good Quality of Relationships. The analysis of the effects of Race/Ethnicity on the Quality of Relationships was therefore inconclusive (Fisher, 2024). (See Figures 5, 6, & 7).

This research design could be revised or improved by incorporating a mixed-methods methodology by adding a qualitative portion to a quantitative design. The quantitative portion could still be in the form of a nonexperimental correlational statistic to explain and measure the extent of an association between variables or a pair of scores (Creswell, 2012). The qualitative portion could be a narrative design about the lives of the participants in connection to the research questions in context to their life stories (Clandinin & Connelly, 2000). It would also be better to obtain a larger sample size and use an additional statistical instrument, such as the SPSS Graduate pack, to compare the results to the PLS model.

CHAPTER FIVE: CONCLUSIONS

Overview

This chapter presents an overview of the research study, emphasizing salient research conclusions drawn from its data analysis and results. The researcher discusses applications, implications, research conclusions, and research limitations. The chapter concludes with discussions concerning further research, summary, and closing thoughts.

Research Purpose

The purpose of this non-experimental quantitative correlational study was to determine if a relationship existed between EI and the emotional traits, demographic characteristics, and relationships with others, for the pastors within the metro Richmond, Virginia area.

Empirical and Theoretical Literature

Theory

Since the early 2000s, EI has become a widely used term among novices and professionals alike. One cause for this popularity is a high esteem for the idea of intelligence. Intelligence is a favorable quality connected with power, competence, and influence. The formation of the concept and quantification of intelligence has been a significant focus in psychology for over 100 years (Pellitteri, 2006).

Salovey and Mayer (1990) were the pioneers in introducing the term EI, a concept that can potentially transform a person's understanding of human emotions. They defined EI as the ability to not just observe one's own and other people's emotions, but to differentiate between them and use this information to guide one's thoughts and actions (Salovey & Mayer, 1990). They further enhanced their theory by further developing the concept of EI, which comprises

four key abilities: recognizing emotions, utilizing emotions, comprehending emotions, and managing emotions (Salovey & Mayer, 1990; Mayer & Salovey, 1997; Salovey et al., 2000).

Goleman (1995) built on Salovey-Mayer's ability model by including EI skills and other psychological features in the assembly. Initially, Goldman noted five elements: recognizing one's emotions, supervising emotions, inspiring oneself, identifying emotions in others, and managing relationships. This indicated that the stability and supervision of emotions determine one's intelligent movement and, eventually, effectiveness in life (Goleman, 1995).

Recognizing emotions uses talent to determine, communicate, and discern between precise and imprecise feelings. Emotionally intelligent leaders utilize emotions that enable effective decision-making by using contrasting emotions to stimulate diverse problem-solving solutions (Caruso et al., 2002). These leaders understand emotions consistent with the capacity to grasp complicated emotions, their sources, and their interrelationships, including the progression of emotions from one phase to another. Managing emotions is consistent with the ability to remain aware of an individual's positive and negative emotions to resolve emotionally loaded problems and regulate those emotions. Therefore, it is reasonable to conclude that EI can supply new awareness of leadership competencies (Caruso et al., 2002; Chan, 2007).

The Institute for Health and Human Potential defined EI as the ability to identify, understand, and control one's own emotions and to identify, comprehend, and affect the emotions of other people. This means being aware that one's emotions can direct one's behavior, negatively or positively impacting other people. The goal is to learn how one's emotions impact oneself and others positively (IHHP, 2019).

Salovey and Mayer (1990) first coined EI, and it was popularized by Goleman (1995). It is noted as a scientific reality that emotions come before thought. When they are high, they alter

the course of brain functions, which can decrease our cognitive skills, decision-making abilities, and interpersonal competence. However, understanding and managing one's emotions and the emotions of others can help one to become more successful and improve relationships with others (IHHP, 2019).

White and Kimmons (2019) presented an article in the *Christian Education Journal: Research on Educational Ministry*, providing a study on the importance of EI in Kentucky. The article was about a United Methodist Church exploring its usage and benefits for pastors in their denomination. The authors noted that it is significant to consider in the body of Christ how crucial it is for pastors and leaders to have positive relationships with others. They suggested that it may be an enormous understatement to say that pastoral leaders need the skills to comprehend and relate to others, as well as being able to operate with “healthy self-awareness if they desire to be faithful and effective in ministry” (p. 370). They also stated that “EI matters in pastoral leadership because ministry is all about relationships and because EI is not static, it is of vital importance to anyone who seeks to train and equip pastoral leaders” (White & Kimmons, 2019, p. 371; Kimmons, 2020).

The data from the research study of a United Methodist Church Annual Conference in Kentucky provided a significant contribution to the understanding of pastoral leadership. The survey of 112 pastors revealed some intriguing findings. It reported that, on average, the highest subcategories for pastors consisted of social responsibility, self-actualization, impulse control, and emotional expression. Social responsibility, the highest overall mean, signifies acting in responsible manners, even in situations that are of no personal benefit for oneself but for the benefit of other people, and at the same time making every effort to maintain one's personal ethics and “social conscientiousness” (White & Kimmons, 2019, p. 373; Kimmons, 2020).

Research Question One. This section answers RQ1: What is the relationship, if any, between EI and the pastors' emotional traits? The results illustrated in Figures 5 and 6 indicate that the pastors' emotional traits are composed of other personal traits and negative emotional traits. The purpose of identifying the pastors' emotional traits was to familiarize them with the awareness of their emotional traits and the possible connections they may have to EI. The indicators of the 5-point Likert scores collected using the PEC instrument are represented by rectangular symbols. The negative personal traits and other personal traits represent the PEC questions asked of the pastors in the self-reporting instrument. Negative personal traits and other personal traits are assumed to be intrapersonal, meaning the emotions are those belonging to one's own emotions. On the other hand, interpersonal emotions are emotions belonging to others.

Other Studies. The PEC attempted to distinguish between interpersonal and intrapersonal dimensions of the Boyatzis and Goleman model of self-awareness and self-management (interpersonal) and social awareness and relationship management (intrapersonal). Brasseur et al. (2013) further identified five EI components: identifying, expressing, understanding, regulating, and using. Expressing is the ability to express emotions in a socially accepted manner. Understanding is the ability to understand the causes and the consequences of emotions and distinguish triggering factors from causes. Regulating is the ability to regulate stress or emotions when they are not appropriate to the context. Using is the ability to use emotions to improve reflection, decisions, and actions (Brasseur et al., 2013).

All three types of emotional traits, negative traits, other personal traits, and the quality of relationships with others were validated using SmartPLS software. This study not only confirms and corroborates previous research but also significantly advances the literature in the field of Christian leadership. It does so by shedding further light on the pastors' emotional traits and EI as

a pivotal tool for effective pastoral leadership, thereby making a unique and valuable contribution to the existing literature.

Research Question Two

This section answers RQ2: What is the relationship, if any, between EI and the pastors' demographic characteristics? This study explored whether there was a correlation between EI and the pastors' demographic characteristics. The ages of the pastors in the study ranged from 35 to 75 years or older. There were 17.14% (6) between the ages of 35 to 44. There were 14.29% (5) between the ages of 45 to 54. Most pastors were in the 55 to 64 age group, 40.00% (14). There were 22.86% (8) in the 65 to 74 age group. There were also 5.71% (2) in the 75 or older group. In terms of distribution by sex, 44.12% were male and 55.88% female. Concerning the pastors' race or ethnicity, 68.57% (24) were black or African American, 25.71% (9) were white, and 5.71% (2) were multiracial or multiethnic. The results revealed no correlation between EI and the pastors' demographic characteristics. However, this study corroborates previous research literature and extends the research on EI in the Christian education and leadership field.

Other Studies

A study by Carr et al. (2018) sought to explore the demographic characteristics of junior doctors, their academic performance, and whether their demographic characteristics had any relationship to EI. The authors said the study consisted of 302 medical students, with 237 participating. The mean age of the participants was 23 years, taken from a range of 20–37-year-olds “with 29% older than 23 years and 71% 23 years or younger” (Carr et al., 2018, p. 1177). The gender or sex of the participants represented that 54% were females, 104 (52%) identified as white, 66 (33%) as Asian, and 15% did not identify with any ethnic group. The results of their

study revealed that there was no significant relationship between EI and the demographic characteristics of the participants.

Ghanimat et al. (2013) conducted a study that analyzed EI and its relationship between the demographic characteristics of age, sex, household income, and educational levels of female students of “Islamic Azad University of Tabriz (Iran)” (p. 5). The study was a correlational study utilizing a sample size of 400 randomly selected individuals. The data collection was carried out using questionnaires, interviews, and observations designed by the researchers. Their study results revealed no correlation between EI and the demographic characteristics of female students. The analysis showed that among the female students, “29.3% were in the age group of 20-22 years old, 34% were from 22 to 24 years old, 26.5% were 24-26 years old, and 9.8% were older than 26 years of age” (Ghanimat et al., 2013, p. 12).

The authors noted that “EI is defined as applying emotions and feelings to guide behavior, thoughts, effective communication with coworkers, supervisors, customers use of time and how to improve results (Ghanimat et al., 2013). John Mayer and Peter Salovey (1990) defined EI as the ability to comprehend emotions and access and produce excitement, which helps thinking and understanding excitement and meaning of emotions in a way that adjusts excitement thoughtfully, causes development, and improves both emotions and thinking.

Ghanimat et al. (2013) used the understanding of emotions as measured by the Mayer-Salovey-Caruso EI Test (MSCEIT), which predicted the performance of communication skills. Emotional management skills are considered to produce the highest level of problem-solving skills. Therefore, this is compatible with the perspective that EI is a responsive cognitive skill instead of a standalone personality super attribute of the dimension of disposition. Cognitive knowledge processing is principal to this perspective (Ninivaggi, 2017). “The integrative ability

model utilizes its own measurement test, the Mayer-Salovey-Caruso EI Test (MSCEIT), to determine EI profiles” (Nivivaggi, 2017, p. 29; Multi-Health Systems, 2002). The MSCEIT, specifically emotional comprehension, is moderately connected to hardened or learned skills and less associated with personality influence. Its most robust relationship is with emotional management and the personality aspect of agreeableness (Roberts et al., 2008). The author's findings aligned with the literature concerning understanding emotions (Arora et al., 2010).

Research Question Three. This section will answer RQ3: What is the relationship, if any, between EI and the pastors’ relationships with others? This variable explored whether there is or is not a relationship between EI and pastors’ relationships with other people. The study revealed no significant correlation between EI and the pastors’ relationships with others. The study confirms previous studies and extends the research on EI in Christian leadership and education.

However, an unexpected conclusion was found in this study concerning the negative correlation of the female pastor. It suggested that the female pastor experienced a poorer Quality of Relationship than the male pastor. The strongest negative correlation was between Gender and Quality of Relationships ($\beta = -0.409$). The bootstrapped 95% CI (-0.637, - 0.046), which did not capture zero, reflected statistical significance. The conclusion based on the consistent negative correlation was that if the pastor was female (coded by 2), then she experienced a poorer Quality of Relationships than if the pastor was male (coded by 1) (Fisher, 2024).

Conversely, a study conducted by Komlosi (2014) of 725 residents of a Hungarian town concluded a difference in the gender of the population. The author found that the women scored significantly higher than the men, in emotionality, which indicated that females have higher levels of empathy than males. He suggested that females are more skillful in communicating

because they tend to see the other person's point of view. Furthermore, women probably scored higher because of their natural role in life, which is to maintain emotional bonds with family and close friends. Komlosi stated that "women are more precise and clear about emotional perception and in communicating their feelings to others (emotional expressions)" (p. 1984).

Other Studies. A study was conducted by West (2016) of 20 Canadian pastors who were interviewed to determine if EI was appropriate to contribute to the enhancement of leadership effectiveness. The study employed a phenomenological design to examine the lived experiences of pastors in the vocational role of ministry. The author suggested that EI seems to have a strong association with successful ministry skills, which could lead to improvements in religious leaders' efficacy and job satisfaction. Moreover, Oswald and Jacobson (2015) went a step further by stating that "Pastoral ministry is all about relationships. You may be a brilliant theologian, excellent at biblical exegesis, an outstanding preacher, a great pastoral care provider... but if you are not emotionally intelligent, your ministry as a parish pastor will be difficult" (p. 119). Lee (2010) agreed by saying that the more encouraging relationships pastors have in their church, the fewer levels of burnout they experience in ministry. Adiprasetya (2018) said that the soul of ministry is the shepherd who cares for and watches over the souls of the flock. In a similar manner, the flock and the shepherd should have and model strong relationships daily. To be a good shepherd/pastor, one must have good relationships with others.

Brackett et al. (2004), explored whether there was a correlation between EI and a person's relationships with others as one of the variables of the study. They sought information pertaining to personality traits and interpersonal relationships. Their study was conducted with a sample of 330 college students. The results showed that female students scored higher in EI scores than male students. The authors noted that the lower EI in the male students was mainly

due to their inability to recognize emotions and use them to facilitate thought. Male students with lower EI displayed negative results such as illegal drug or alcohol use, unacceptable behaviors, and poor relationships with others, including their peers and family. However, it was not the same for female students. Furthermore, high EI was associated with positive behaviors and greater interpersonal relationships. The authors said that their findings suggest that EI skills could protect male students from involvement in harmful conduct such as illegal drug use and abnormal social behavior (Brackett et al., 2004).

Literature

Trust is an essential element of good relationships with others. “Relating to people is important, they have to see you as a real person, and you have to speak to them in their real world” (Young & Firmin, 2014, p. 5). The empirical research literature reveals that EI has a very strong connection and relationship to successful leadership skills (West, 2016). Hayes (2020) suggested that ministry necessitates having good working relationships with other people to enhance the effectiveness of ministry. “It cannot be a one-man show” (p. 37).

According to Soni and Dutta (2020), EI is the capability to recognize one’s emotions and the emotions of others, understand the cues that emotions transmit concerning relationships, and manage one’s own emotions and the emotions of others. They noted that emotions could direct one’s behavior as well as the behavior of others. EI is the “act of knowing, understanding, and responding to emotions, overcoming stress in the moment, and being aware of how one’s words and actions affect others” (p. 27). Emotions are one of the primary elements of effective leadership (Soni & Dutta, 2020, p.27; West, 2016).

Feldman (1999) said that leadership is concerned with an individual having the power to influence others. The author suggests that two kinds of power are especially important. The

power that comes from an assigned position is formal power. The power that comes out of the relationship with another person is personal power. Such power that comes out of a relationship is an essential factor in successful leadership. Most important is the leader's personal power, which is the power freely given to the leader by their followers. Effective leaders focus on their personal power and relationship power more than their positional power (Feldman, 1999).

The ability to facilitate and enhance reasoning regarding emotions is EI. It involves the skill to recognize and correctly communicate emotions, use them to promote thought and manage emotions for effective emotional maturity (Mayer & Salovey, 1997). Brackett et al. said that the results of their study findings point to the fact that EI could protect males from involvement in harmful conduct such as illegal drug use and social abnormal behavior (Brackett et al., 2004).

Research Questions

RQ1. What is the relationship, if any, between EI and the pastors' emotional traits?

RQ2. What is the relationship, if any, between EI and the pastors' demographic characteristics?

RQ3. What is the relationship, if any, between EI and the pastors' relationships with others?

Research Conclusions, Implications, and Applications

The purpose of this non-experimental quantitative correlational study was to determine the relationship, if any, between EI and the pastors in the metro Richmond, Virginia area regarding their emotional traits, demographic characteristics, and relationships with others, whether EI was an appropriate tool for effective pastoral leadership, and to help fill the existing literature gap. A modified version of Brasseur et al. (2013) Profile of Emotional Competence was utilized to design a survey to capture the pastors' self-reported responses to emotional

situations, gauging their emotional traits. The concept calls attention to how one interacts with interpersonal or intrapersonal emotional situations. Moreover, it is how an individual recognizes, expresses, comprehends, manages, and uses their emotions or the emotions of others (Brasseur et al., 2013). As presented in RQ1, emotional traits have to do with the tendency to act in a definite manner in emotional circumstances. The emphasis is not on what an individual knows or can do but on their typical responses.

Research Conclusions

This section presents the conclusions of the research study. It is organized according to the three RQs that guided the study.

RQ1. This researcher concluded from the two phases of this non-experimental quantitative study that the 30 participants self-reported their behaviors in proposed situations via the PEC questionnaire concerning their emotional traits. This RQ sought to determine if there was a relationship between the pastors' emotional traits and EI attributes. The findings revealed that the emotional traits, which were measured and classified by the SmartPLS software, were Negative Personal Traits and Other Personal Traits that existed under the umbrella of emotional traits.

According to Zuckerman et al. (1999), negative personal traits may include "carefree, anxious, depressed, aggressive, hostile or cold" (p. 488). Other personal traits are likely to include "extraversion, neuroticism, constraint, or sociability" (p. 488). However, this study did not specifically identify any particular negative or other personal traits. The study results only indicated traits in the general sense of applications. Therefore, the researcher concluded that there was no correlation between EI and the pastors' emotional traits. This data can be found in Figures 5, 6, 7, and Table 2.

RQ2. This RQ sought to determine if there was a correlation between EI and the pastors' demographic characteristics. The ages of the pastors in the study ranged from 35 to 75 years or older. There were 17.14% (6) between the ages of 35 to 44. There were 14.29% (5) between the ages of 45 to 54. Most pastors were in the 55 to 64 age group, 40.00% (14). There were 22.86% (8) in the 65 to 74 age group. There were also 5.71% (2) in the 75 or older group. In terms of distribution by sex, 44.12% were male and 55.88% female. Concerning the pastors' race or ethnicity, 68.57% (24) were black or African American, 25.71% (9) were white, and 5.71% (2) were multiracial or multiethnic. Therefore, the researcher concluded that there was no correlation between EI and the pastors' demographic characteristics. This data can be found in Figures 2, 3, 4, 7, and Appendix F.

RQ3. This RQ explored whether there was a relationship between EI and pastors' relationships with other people. The study revealed no significant correlation between EI and the pastors' relationships with others. However, an unexpected conclusion was found concerning the negative correlation of the female pastor. It suggested that the female pastor experienced a poorer Quality of Relationship than the male pastor. The strongest negative correlation was between Gender and Quality of Relationships ($\beta = -0.409$). The bootstrapped 95% CI (-0.637, -0.046), which did not capture zero, reflected statistical significance. The researcher concluded that if the pastor was female (coded by 2), she experienced a poorer Quality of Relationships than if the pastor was male (coded by 1) based on the consistent negative correlation. This data can be found in Figure 7. The findings of this research are limited due to the lack of returned survey data, specifically race/ethnicity and gender. This section has concentrated on the conclusions of the research in connection to RQ1, RQ2, and RQ3. The following section will emphasize the research implications and applications.

Research Implications

The guiding motivation for this research study was a concern regarding the credibility and influence crisis in contemporary pastoral leadership in America (Barna, 2017; 2022; Harmon et al., 2018; Earls, 2022; Packiam, 2022). The study was also concerned with the lack of research on EI in the Christian and religious communities (Kimmons, 2020; Hendron et al., 2014; White & Kimmons, 2019). Moreover, previous studies have shown that some clergy leaders examined had lower levels of EI than expected and below the levels of other groups tested using the same instruments (Kimmons, 2020; Hendron et al., 2014; Francis et al., 2011; Malphurs, 2018; White & Kimmons, 2019). A study conducted by Kimmons (2020) reported that 19% of the United Methodist clergy at a Kentucky Annual Conference in 2018 scored lower levels of EI than expected and said that the lack of research was noticeable in the Methodist denomination. This study is significant as it helps to fill the existing gap concerning the lack of research in the field of Christian literature and foster awareness of EI competencies.

The study focused on the three RQs with emotions as a crucial element of leadership, which could direct one's behavior as well as the behavior of others. Several scholars have suggested that emotions are essential to successful leadership (West, 2016; Soni & Dutta, 2020). Soni and Dutta (2020) noted that the ability to be emotionally intelligent to oneself and the emotions of others and having a sound awareness of situations could be influential tools for effective leadership. The authors also said that leadership is defined as an individual's capability to influence, inspire, and empower others to contribute to the benefit and success of their institutions.

The theory which guided this study was defined by Salovey & Mayer (1990), Goleman (1995; 1998; 1999; 2019), and The Institute of Health and Human Potential (2020), who defined

EI as the ability to recognize, comprehend, and manage one's own emotions and to identify, understand, and affect the emotions of others. However, this study found no correlation between EI and the pastor's emotional, demographic, and relationship with others. The study aimed to bring awareness of the necessities and benefits of EI as an effective tool for pastoral leadership.

Research Applications

The research applications of this researcher's study could provide an array of beneficial effectiveness in the personal and professional lives of the thirty pastors. The findings of this study suggest that the application of EI competencies may result in favorable enhancements within the social, accomplished, and emotional experiences among pastors (Chan, 2004), improving job satisfaction (Law et al., 2008; Lopez et al., 2006); resolving burnout (Chan, 2006), and stress reduction (Matthews et al., 2006).

The study illuminates the evidence that EI can be learned and enhanced through practical applications, providing hope for pastors and other church leaders who desire to continue growing effectively in their personal and professional endeavors. Clergy will become more successful, particularly in acquiring the ability to comprehend and connect with people and exercise self-awareness, sound theology, and discipleship (White & Kimmons, 2019). The application of EI will significantly intensify, increase, and further improve the quality and value of contemporary leadership competencies. It will help to counter religious leaders' present credibility and influence crisis. EI is beneficial for the training and development of Christian leaders. These applications will ultimately enhance spiritual leaders' ability to fulfill the Great Commission to go and make disciples of all nations (Matthew 28:19, 20).

Research Limitations

External validity is one of the research limitations of this study. To begin with, the population and sample size were smaller than anticipated. This was due in part to the population area being unfamiliar to this researcher in reference to building relationships with pastors in this area, being a new resident. Therefore, this researcher determined that the best means of obtaining qualified and completed surveys would be via online email invitation surveys to the sample population.

However, the process of sending email invitations to participants proved to be problematic due to the reality of junk mail. It is said that a large portion of emails sent are considered by most people to be unwanted. Statista (2018) reported that over 50% of all emails sent in the latter part of 2017 were spam. Consequently, researchers using online platforms have become victims of the spam crisis. It is also noted that many unscrupulous individuals have camouflaged themselves as researchers and attempted to collect data about people to sell things or cheat them. Such behavior has led the general public into a state of “mistrusting any invitations they receive to participate in online surveys” (Evans & Mathur, 2018, p. 858). This researcher now has a better understanding of why 125 invitations sent to prospective pastors remained unopened or ignored.

The ability to design clear instructions for participants to answer the research questionnaires was also a limitation of this study. It took an enormous amount of time to design, re-design, and test the questions of the questionnaire instrument to obtain the appropriate clarity for all participants to answer without much difficulty. This researcher also discovered that the length of the survey was crucial to the response rates. The amount of content (word count), color

of the font, background color design, and color of the headings were additional factors having a bearing on the issue.

Such concerns pertaining to the threats of external validity were related to the questionnaire instruments used, which were initially designed by Brasseur et al. (2013) and modified for use in this study's email survey platform. "Validity is the extent to which the instrument accurately measures what it is intended to measure" (Wrench et al., 2019, p. 266). Nozaki et al. (2019) used confirmatory factor analysis and Bayesian structural equation modeling of cross-sectional survey data collected with the PEC questionnaire to validate the same five factors defined by Brasseur et al. (2013).

Internal consistency is the "most important form of reliability for multi-item instruments" (Creswell & Creswell, 2018, p. 154). Brasseur et al. (2013) estimated the internal consistency reliability of the PEC using Cronbach's alpha. They reported that the PEC demonstrated good internal consistency of the subscales (Cronbach's alpha = .60 to .84) and the total score (Cronbach's alpha > .88). However, this does not axiomatically imply that the same values of Cronbach's alpha were estimated in the present study using a different set of survey data collected from a different population at a different time and a different place. Better statistics have been developed in the last ten years, providing more accurate internal consistency estimates (Sijtsma & Pfadt, 2021; Hayes & Coutts, 2020; Ravinder & Saraswathi, 2020; Fisher, 2024).

Further Research

1. The study should be repeated with a larger population and sample size of the geographic area to be sampled. Instead of only conducting an online email survey, the survey should include a face-to-face representation of the sample size of participants who completed it.

Since EI is all about relationships, the researcher should be in a relationship with the pastors of the survey to build the needed trust.

2. Therefore, this researcher recommends the following dissertation study as a case in point and suggested title; A Mixed-Methods Study Evaluating The Impact Of Church Staff Who Have Experienced Low Emotionally Intelligent Leaders. As a reference, this study by Lancaster (2020) is titled Effective Church Leadership Through Emotional Intelligence. The author's population sample was 58 Southern Baptist senior or lead pastors located in Tennessee. He utilized a mixed-methods research design composed of case studies, interviews, and surveys. The purpose of his study was to detail the presence of EI in church leadership, evaluate the risks of leaders with low EI, and introduce a framework for combatting unhealthy relationships among church staff.

Reference

Lancaster, J. T. (2020). *Effective church leadership through emotional intelligence*. Doctoral Dissertations and Projects.2691. <https://digitalcommons.liberty.edu/doctoral/2691>.

3. To improve the survey's response rate, the researcher should consider obtaining the pastors' home addresses and sending them a personal letter concerning the importance of their participation to them, the Christian community, society, and the Christian leadership discipline.
4. The study of EI requires additional research to raise awareness, particularly among pastors and all Christian leaders, to become more effective in their personal, professional, and church leadership ministry. EI is a skill learned through daily practice and not just by reading about the subject. The following is a suggested area of EI to further the research in and the daily practice on: Recognizing emotions uses talent to determine,

communicate, and discern between precise and imprecise feelings. Emotional intelligent leaders utilize emotions consistent with skill in channeling attention to actual events to stimulate diverse problem-solving solutions (Caruso et al., 2002). These leaders understand emotions consistent with the capacity to grasp complicated emotions, their sources, and their interrelationships, including the progression of emotions from one phase to another. Managing emotions is consistent with the ability to remain aware of an individual's positive and negative emotions to resolve emotionally loaded problems and regulate those emotions. Therefore, it is reasonable to conclude that EI can supply new awareness of leadership competencies (Caruso et al., 2002; Chan, 2007).

5. Goldman's (1998a; 1998b) model of EI is recommended because it expanded the cataloged abilities of the Salovey-Mayer ability model. In 2000, Goldman expanded the concept of EI to include 25 abilities cataloged into five primary abilities: "self-awareness, self-regulation, motivation, empathy, and social skills" (Chan, 2007, p. 184).
 1. Self-awareness (emotional self-awareness, accurate self-awareness, self-conflict).
 2. Self-management (self-control, trustworthiness, conscientiousness, adaptability, achievement orientation, initiative innovation).
 3. Social skills (visionary leadership, influence, developing others, communication, change catalysts, conflict management, building bonds, teamwork, and collaboration).

Within this structure, EI can be conceived as two groups of competencies: "personal (self-awareness, self-management) and social (social awareness and social skills), which both are critical for successful leadership" (Chan, 2007, p. 184), as the situations call for. Researchers

have observed other abilities and talents, including hands-on intelligence, for successful leadership (Caruso et al., 2002; Chan, 2007).

Goleman et al. (2013) emphasized the significance of obtaining EI in leadership. They suggested the need for and power of self-awareness, empathetic, motivating, and collaborative leadership. The authors argue that the principal duty of leaders is to prime good feelings in their followers. They call such occurrence resonance, which produces a pool of positivity that releases the best in the people around them. Therefore, the primal duty of leadership, at its root, is emotional (Goleman et al., 2013).

Connors (2020) argues that Christian pastors and leaders must know how to apply EI to adjust their leadership abilities to become more effective and maximize their self-reflection. He notes that pastors should grow and mature their EI to lead their organizations effectively. The self-reflection component of EI will intensify their awareness of their needs and the needs of their followers. EI training will help pastoral leaders understand how and why emotions affect behavior, and as a result, such understanding will help them make better decisions (Connors, 2020).

6. Further research is recommended concerning the EI of Jesus Christ to enhance understanding of Him through the lens of His character and earthly walk. This vantage point of the life of Jesus Christ will provide distinctive attributes that are principal to the Christian faith. These principles are demonstrated in the life and ministry of Jesus Christ, and therefore, they are paramount to pastoral leadership, the church, and discipleship training (Oswald & Jacobson, 2015).

The New Testament Scriptures, specifically the Gospels, provide evidence and insight into the EI of Jesus Christ. One can honestly determine Jesus Christ's attributes of excellence by

the Gospels' expressed statements concerning His emotional characteristics. One can also legitimately make sound deductions from the words of Christ and His concepts. For instance, Jesus' concept of removing the beam from one's eye before trying to take the splinter out of one's neighbor's eye (Matthew 7:3-5) denotes that Jesus knew the necessity for self-awareness, which is the first element of EI (Oswald & Jacobson, 2015).

Summary

The study found the strongest positive correlation between Other Personal Traits and the Quality of Relationships. Based on this consistently positive correlation, the conclusion was that if a pastor achieved a high score for Other Personal Traits, then they concomitantly experienced a good Quality of Relations with others. Conversely, if a pastor achieved a low score for Other Personal Traits, then they consequently experienced a poor Quality of Relationships with others.

The strength of the correlation between Negative Personal Traits and the Quality of Relationships was weak. The wide confidence level indicated that in 95 out of 100 samples, some pastors with a high level of Negative Personal Traits experienced a good Quality of Relationships, whereas other pastors experienced a poor Quality of Relationships. The effects of Negative Personal Traits on the Quality of Relationships were, therefore, inconclusive.

The strongest negative correlation was between Gender and the Quality of Relationships. Based on the consistent negative correlation, the conclusion was that if the pastor was female, she experienced a poorer Quality of Relationships than if the pastor was male.

The weak negative correlation between age and the Quality of Relationships reflected no statistical significance. The broad confidence level indicated that in 95 out of 100 samples, the Quality of Relationships did not depend on the pastors' ages. Some pastors, irrespective of their age, experienced a poor Quality of Relationships, whereas others experienced a good Quality of

Relationships. The analysis of the effects of age on the Quality of Relationships was therefore inconclusive.

The negative correlation between Race/Ethnicity and the Quality of Relationships was very weak, reflecting no statistical significance. The broad confidence level indicated that in 95 out of 100 samples, the Quality of Relationships did not depend on the pastors' Race/Ethnicity. Some pastors, irrespective of their race/ethnicity, experienced a poor Quality of Relationships, whereas others experienced a good Quality of Relationships. The analysis of the effects of Race/Ethnicity on the Quality of Relationships was, therefore, inconclusive.

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(Appendix A)

LIBERTY UNIVERSITY

INSTITUTIONAL REVIEW BOARD

January 30, 2024

Louis Brown
Michael Grayston

Re: IRB Exemption - IRB-FY23-24-1098 EMOTIONAL INTELLIGENCE: A
CRUCIAL TOOL FOR EFFECTIVE PASTORAL LEADERSHIP

Dear Louis Brown, Michael Grayston,

The Liberty University Institutional Review Board (IRB) has reviewed your application in accordance with the Office for Human Research Protections (OHRP) and Food and Drug Administration (FDA) regulations and finds your study to be exempt from further IRB review. This means you may begin your research with the data safeguarding methods mentioned in your approved application, and no further IRB oversight is required.

Your study falls under the following exemption category, which identifies specific situations in which human participants research is exempt from the policy set forth in 45 CFR46:104(d)

Category 2. (i). Research that only includes interactions involving educational tests (cognitive, diagnostic, aptitude, achievement), survey procedures, interview procedures, or observation of public behavior (including visual or auditory recording) if at least one of the following criteria is met:

The information obtained is recorded by the investigator in such a manner that the identity of the human subjects cannot readily be ascertained, directly or through identifiers linked to the subjects.

Please note that this exemption only applies to your current research application, and any modifications to your protocol must be reported to the Liberty University IRB for verification of continued exemption status. You may report these changes by completing a modification submission through your Cayuse IRB account.

If you have any questions about this exemption or need assistance in determining whether possible modifications to your protocol would change your exemption status, please email us at

██████████
Sincerely,

G. Michele Baker, PhD, CIP
Administrative Chair
Research Ethics Office

(Appendix B)

Recruitment Email


Dear Religious Leader/Pastor,

As a doctoral candidate in the John W. Rawlings School of Divinity at Liberty University, I am conducting research to understand better the issues of pastoral credibility and influence crisis among pastoral leadership in the church and society. My research aims to discover if a relationship exists between emotional intelligence and the pastors within the metropolitan Richmond, Virginia, area as they exercise their abilities in their personal, professional, and church leadership roles and if emotional intelligence is an appropriate tool for effective pastoral leadership. I am writing to invite you to join my study.

Participants must be at least 18 years or older and currently active in a pastoral capacity of senior, lead, assistant, associate, youth, worship pastor, etc. within the metropolitan Richmond, Virginia, area. If you are not at least 18 years old or older and not currently active in a pastoral capacity, **you do not qualify** to participate in this study. If so, **please exit this email and close your browser.**

However, by continuing, you acknowledge that you qualify as a participant according to the first sentence in the above paragraph. Participants will be asked to take an online survey. The survey questionnaire will consist of two parts. It will take an approximate total time of 10 minutes or less to complete Part 1, a 3-question demographic questionnaire about your age, sex, race, or ethnicity, and Part 2, a 25-question profile of emotional competence questionnaire about how you would respond emotionally in situations.

An information sheet begins the survey and contains additional information about my research. Please proceed by clicking the **Begin Survey** button.

Thank You!
Louis Brown
Doctoral Candidate


(Appendix C)**Consent Form (page 1 of 3)**

Title of the Project: Emotional Intelligence: A Crucial Tool For Effective Pastoral Leadership

Principal Investigator: Louis Brown, Doctoral Candidate, John W. Rawlings School of Divinity, Liberty University

Invitation to be Part of a Research Study
--

You are invited to participate in a research study. To participate, you must be 18 years of age or older and currently active in a pastoral capacity of senior, lead, assistant, associate, youth, worship pastor, etc. Participants will be asked to take an online survey. It should take an approximate total of 10 minutes to complete a 3-question demographic questionnaire about your age, sex, race, or ethnicity and a 25-question profile of emotional competence questionnaire about how you would respond emotionally in situations. Taking part in this research project is voluntary.

Please take time to read this entire form and ask questions before deciding whether to take part in this research.

What is the study about and why is it being done?
--

The purpose of the study is to discover if a relationship exists between emotional intelligence and the pastors within the metropolitan Richmond, Virginia, area as they exercise their abilities in their personal, professional, and church leadership roles and if emotional intelligence is an appropriate tool for effective pastoral leadership.

What will happen if you take part in this study?

If you agree to be in this study, I will ask you to do the following:

1. Complete a 3-question demographic questionnaire about your age, sex, race, or ethnicity.
2. Complete a 25-question profile of emotional competence questionnaire about how you would respond emotionally in situations. The approximate total time to complete both questionnaires should be 10 minutes.

How could you or others benefit from this study?

There are no direct benefits that participants should expect to receive from taking part in this study.

Benefits to society include increased credibility and influence concerning Christian pastors and Christianity in general. This will bring better awareness to society that Christian pastors care for

(page 2 of 3)

the success of all humanity, inside and outside the church. This will also help to further the fulfillment of the Great Commission to all nations.

The benefits of the Christian leadership discipline include the awareness of emotional intelligence, an important and suitable tool for successful leadership in the Christian community and institutions.

Benefits to Christian literature include the awareness of emotional intelligence, which will help to fill the gap concerning the research and writings of Christian material.

What risks might you experience from being in this study?

The expected risks from participating in this study are minimal, which means they are equal to the risks you would encounter in everyday life.

How will personal information be protected?

The records of this study will be kept private. Research records will be stored securely, and only the researcher will have access to the records. Participant responses will be anonymous. Data will be stored on a password-locked computer. All electronic records will be deleted after three years.

Is study participation voluntary?

Participation in this study is voluntary. Your decision whether to participate will not affect your current or future relations with Liberty University. If you decide to participate, you are free to not answer any question or withdraw at any time prior to submitting the survey.

What should you do if you decide to withdraw from the study?

If you choose to withdraw from the study, please exit the survey and close your internet browser. Your responses will not be recorded or included in the study.

Whom do you contact if you have questions or concerns about the study?

The researcher conducting this study is Louis Brown. You may ask any questions you have now. If you have questions later, **you are encouraged** to contact him at [REDACTED] and/or [REDACTED]. You may also contact the researcher's faculty sponsor, Dr. Michael Grayston, [REDACTED].

(page 3 of 3)

Whom do you contact if you have questions about your rights as a research participant?

If you have any questions or concerns regarding this study and would like to talk to someone other than the researcher, **you are encouraged** to contact the IRB. Our physical address is Institutional Review Board, [REDACTED]
[REDACTED]

Disclaimer: The Institutional Review Board (IRB) is tasked with ensuring that human subjects research will be conducted in an ethical manner as defined and required by federal regulations. The topics covered and viewpoints expressed or alluded to by student and faculty researchers are those of the researchers and do not necessarily reflect the official policies or positions of Liberty University.

(Appendix D)

Part 1: 3-Item Demographic Inventory Questionnaire (DIQ)

1. What is your age range, sex, race or ethnicity?

- 24 years to 34 years
- 35 years to 44 years
- 45 years to 54 years
- 55 years to 64 years

2. What is your sex?

- Male
- Female

3. What is your race or ethnicity?

- Black or African American
- Asian
- White
- Hispanic or Latino
- Multiracial or Multiethnic

(Appendix E)**The Profile of Emotional Competence (PEC)****(1 of 2 Pages)****Instructions for Participates**

All questions below are presented in random order. The questions below are designed to provide a better understanding of how you deal with your emotions in daily life. Please answer each question spontaneously, considering how you would normally respond. There are no right or wrong answers, as we are all different on this level. For each question, you will have to give a score on a scale from 1 to 5, with 1 meaning that the statement does not describe you at all or you never respond like this, and 5 meaning that the statement describes you very well or that you experienced this particular response very often (Brasseur et al., 2013, para. 1).

	1	2	3	4	5
1. As my emotions arise, I don't understand where they come from.					
2. I don't always understand why I respond in the way I do.					
3. If I wanted, I could easily influence other people's emotions to achieve what I want.					
4. I know what to do to win people over to my cause.					
5. I am often at a loss to understand other people's emotional responses.					
6. When I feel good, I can easily tell whether it is because I am proud of myself, happy, or relaxed.					
7. I can tell whether a person is angry, sad, or happy even if they don't talk to me.					
8. I am good at describing my feelings.					
9. I never base my personal life choices on my emotions.					
10. When I am feeling low, I easily make a link between my feelings and a situation that affected me.					
11. I can easily get what I want from others.					

12. I easily manage to calm myself down after a difficult experience.					
13. I can easily explain the emotional responses of the people around me.					
14. Most of the time, I understand why people feel the way they do.					
15. When I am sad, I find it easy to cheer myself up.					
16. When I am touched by something, I immediately know what I feel.	1	2	3	4	5
17. If I dislike something, I manage to say so in a calm manner.					
18. I do not understand why the people around me respond the way they do.					
19. When I see someone who is stressed or anxious, I can easily calm them down.					
20. During an argument, I do not know whether I am angry or sad.					
21. I use my feelings to improve my choices in life.					
22. I try to learn from difficult situations or emotions.					
23. Other people tend to confide in me about personal issues.					
24. My emotions inform me about changes I should make in my life.					
25. I find it difficult to explain my feelings to others even if I want to.					

(Brasseur, et al., 2013). [REDACTED]

[REDACTED]

(Appendix F)**Part 2: Emotional Intelligence Approach (EIA)**

Emotional Intelligence is the ability to manage oneself and one's relationships successfully. The theoretical model is The Boyatzis-Goleman Model, which contains four domains and 12 competencies.

Emotional Intelligence Domains and Competencies

Self-Awareness	Self-Management	Social Awareness	Relationship Management
Emotional Self-Awareness	Emotional self-control	Empathy	Influence
	Adaptability	Organizational Awareness	Coach and Mentor
	Achievement Orientation		Conflict Management
	Positive Outlook		Teamwork
			Inspirational Leadership

SOURCE MORE THAN SOUND, LLC, 2017

Source: (HBR, 2017, p. 3); Was adopted with requested permissions from (*Emotional Intelligence Has 12 Elements. Which do You Need to Work On?* Richard E. Boyatzis and Daniel Goleman. February 6, 2017, hbr.org).

(Appendix G)

Request to Use - Emotional Intelligence Domains And Competence Chart (EIAC)

Dear Mr. Tim Cannon,

My name is Louis Brown. I am a doctoral candidate in the John W. Rawlings School of Divinity at Liberty University. I am conducting a research study and writing a dissertation concerning emotional intelligence as a partial requirement for the Doctor of Education in Christian Leadership degree. I have obtained an article published by the Harvard Business Review titled *Emotional Intelligence Has 12 Elements. Which Do You Need?* By Daniel Goleman and Richard E. Boyatzis. This article contains a significant chart I would like to use in my research study and published dissertation. This chart is titled Emotional Intelligence Domains and Competencies, Source: More Than Sound, LLC, 2017. Mr. Cannon, I request permission to reproduce and use the chart in my research study and published dissertation. I will properly cite and credit the source. Thank you so much!

Louis Brown

Doctoral Candidate

John W. Rawlings School of Divinity I Liberty University

[External] CLEARED: HBP Permission To Use 12 Elements chart in Liberty University dissertation

Tim Cannon (Harvard Business Publishing - Permissions Team)

[REDACTED]
Sun 12/17/2023 8:12 PM

To: Brown, Louis [REDACTED]

You don't often get emails from permissions [REDACTED] [learn why](#) this is important

[EXTERNAL EMAIL: Do not click any links or open attachments unless you know the sender and trust the content.]

(Appendix H)

Approval to Use - Emotional Intelligence Approach (EIAA)

Dear Louis Brown,

Thank you for your email and we appreciate your checking with us. Please note that as long as the requested HBR article chart is only being used to fulfill the class assignment dissertation in the pursuit of your Liberty University degree, HBP permission is granted at no charge provided the copyrighted material is fully cited (see following),

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Good luck with your upcoming research study and published dissertation.

Regards,

Tim Cannon

Permissions Coordinator

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[Redacted contact information]

Your request (1862653) has been updated. To add additional comments, reply to this email.

Conversation CCs (if any):

Visit our FAQ: [Redacted URL]

This email is a service from Harvard Business Publishing. Delivered by [Zendesk](#) On December 16, 2023, at 1:39:30AM UTC, Brown, Louis [Redacted] wrote.