ABSTRACT
Emotional Intelligence for Pastoral Leadership:
An Evaluative Study of the Teaching Modules on Emotional Intelligence
for Pastoral Leaders at Seoul Theological Seminary in South Korea
by
Dong Hyun Nam

    Korean Christianity has been undergoing a gradual decline in number and reputation as well as dismal confusion concerning the church life of believers. A number of causes contribute to this saddening reality. This research presupposes that the regression of Korean Church is rooted in the dysfunction of the role of pastoral leaders in the ministry context. The discrepancy between classic pastoral leaders with authoritative and hierarchical mentality and congregants seeking humble and genuine leaders is caused by lack of self-skills and relational skills. Healthy relationship management is the most required quality of pastoral leaders in Korean Christianity. This project adopts the concept of emotional intelligence which embraces these two skills—self-skills and relational skills—in order to have a fresh look at pastoral leadership that is healthy and effective in leadership performance.

    This research project, therefore, seeks to design, implement, and evaluate teaching modules on emotional intelligence for pastoral leaders in the context of Seoul Theological Seminary in South Korea. The paper presents an evaluative analysis of the mixed data from the Pretest and Posttest of the validated assessment tool, ESCI (Emotional and Social Competency Inventory), which were collected before and after the eight-week of teaching module. These modules were designed to teach emotional intelligence and relevant themes such as biblical and theological foundations, emotional intelligence theories, emotional intelligence as it relates to pastoral leadership, and emotional intelligence in the Korean context. Using class reflections and focus group discussions as well as self-assessment surveys, the responses to the teachings on emotional intelligence were gathered for the analysis.

    The research project concluded with documentation of the research findings based on four research questions, identification of the score changes from the Pretest to the Posttest, discernment of significant elements in the teaching modules which affected the score changes, and determination of any other factors outside the teaching modules that influenced the changes in the scores. The concept of emotional intelligence was newly realized as a significant factor that enhanced healthy and effective pastoral leadership. The implication of the research project was that emotional intelligence can be an instrument for guiding pastoral leaders into new perspectives to see the dynamics of relationship in ministry context. The underlying theme was to embrace all the characteristics of emotional intelligence which was differentiated from the technical investigation of non-religious academia. The theme of love and compassion of God runs through Christian practice as the motivating factor with which emotional intelligence was interwoven.

DISSERTATION APPROVAL

This is to certify that the dissertation entitled

Emotional Intelligence for Leadership Enhancement:

An Evaluative Study of the Teaching Modules on Emotional Intelligence

for Pastoral Leaders at Seoul Theological Seminary in South Korea

presented by

Dong Hyun Nam

has been accepted towards fulfillment

of the requirements for the

DOCTOR OF MINISTRY degree at

Asbury Theological Seminary

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Director, Doctor of Ministry Program   Date

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Dean of the Beeson Center   Date

Emotional Intelligence for Pastoral Leadership:

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for Pastoral Leaders at Seoul Theological Seminary in South Korea

A Dissertation

Presented to the Faculty of

Asbury Theological Seminary

In Partial Fulfillment

Of the Requirements for the Degree

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by

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May 2019

TABLE OF CONTENTS

Page

APPENDIXES

LIST OF TABLES

LIST OF FIGURES

Page

ACKNOWLEDGEMENTS

Rachel Yerin Nam, Yoon Seo Nam, Yoon Hoo Nam; my lovely sister Jeong Mee Nam; my angelic younger brother and Eun Ah Yoo.

CHAPTER 1
Overview of the Chapter

This chapter provides the framework for the presupposition that the concept of Emotional Intelligence serves as a key factor for pastoral leaders who desire to be healthy and effective in their performance in Christian organizations. The researcher, having experienced several leaders in South Korea who seemed to possess little to no emotional intelligence, desired to explore whether teaching about emotional intelligence would actually be beneficial for pastoral leaders. Specifically, this chapter presents the statement of the problem, provides the purpose statement and research questions, describes who the participants for the research project are, and demonstrates how data was collected and analyzed. There will also be a brief discussion about the generalizability of the findings for the practical areas of pastoral leadership in Christian ministry in South Korea.

Personal Introduction

As an ordained pastor, I regularly think about my leadership. Being a good leader has always seemed a dauntingly complex task. Having spent about twenty-five years in ministry, I still sometimes struggle as a Christian leader due to my own shortcomings and weaknesses. It has been of great concern that I often lack the requirements of a Church leader presented in the epistles of apostle Peter and apostle Paul (1 Pet. 5:1-4; 1 Tim. 3:1-13; 2 Tim. 2:1-7; 2 Tim. 2:24-25; Tit. 1:6-9). Rather, as Paul himself confessed, I am confronted with a similar self-portrait as "the worst of sinners" (1 Tim. 1:15). As the godly characters in the Scripture undergo a path of discipline, I had to confront some undesirable qualities that produced reoccurring unpleasant consequences. Along my spiritual journey, I have had various opportunities to reflect on my life as a whole but varieties of uncanny questions still arise constantly that should be resolved.

My quest to understand the qualification of a leader first arose when I began my seminary education back in early 1990s. I went to a seminary at the simple suggestion from one of my friends while debating the direction of my career after the completion of my undergraduate degree. The length of preparation for the entrance exam was only two weeks. I had little time in which to prepare for various subjects such as the Bible, English, Essay writing, and so forth, not to mention the final interview. My hurried absorption, for the sole purpose of passing the entrance exam and achieving enrollment, prohibited me from any serious examination of my pursuit of pastoral ministry. I was not fully aware of what it meant to become a pastoral leader worthy of God's standards. By God's grace, I was admitted to Seoul Theological Seminary in excellent standing.

However, I never imagined that something underhanded would happen in a sacred place of learning. The event occurred when I was taking an English test which was a mandatory course for graduation. I chose to take the test in my first semester so that I could continue to focus on my major theological studies. As the test was nearing completion, full of confidence, an ordained pastor who was so desperate to pass his final test for graduation abruptly demanded that I show him my answer sheet for the test. Even though I firmly rejected his appeal for devious assistance, he quickly grabbed my answer sheet and switched with his. I was stunned by the situation that the pastor so quickly erased my name on the answer sheet and changed it with his own name. The professor,

who was proctoring at the time, called us to attention right in the middle of this absurd moment. The case was handed over to disciplinary committee that sentenced both of us with the same penalty: I was suspended from my first semester and he could not graduate that year. I was totally perplexed with the unjust decision. Nevertheless, while this specific event was an act of injustice, it also became an opportunity to reflect on Christian leadership as well as my life as a whole. I returned to the school the next semester due to the petition made by the Seminary Student Council and promptly adapted to a new academic environment.

This grievous episode became a window through which I began to see the culture of seminary education and her recipients, as well as my own issues, which could keep me from becoming a healthy and competent leader for God's kingdom. I eventually decided to write my thesis on 'The Depression of Modern Pastors in South Korea' as a result of my constant internal conflicts as a leader as well as a human being. Since then, the pursuit of simply knowing and understanding myself has become one of my primary concerns in order to enhance my leadership role to serve others for the sake of God's kingdom. Knowing and understanding myself remains an ever-present struggle even today. The years have made me far more aware of the common nature of this problem as I have returned to my old seminary.

I am currently teaching English I and II at Seoul Theological Seminary. Teaching students has brought my attention to their personal and environmental culture within the seminary. This new teaching opportunity has often reminded me of my formative years as both a student and a pastor. I have observed that quite a few students appeared to be impassive or agonized in their hearts. This condition hinders the pattern of their service to God and His church. It impairs their ability to discern God's direction for their life and ministry. Having pondered upon the despondent climate of their learning environment, I came to the conclusion that a solution must be available to them through which they can cultivate their glorious journeys with confidence and strength.

Statement of the Problem

The ill-stricken Korean Church is in jeopardy. The lost church and lost leaders are the most intriguing issue in Korean Christianity. Pastoral leaders have been exposed as the core of the issue. Cries from Christians for wholesome pastoral leadership are heard in every corner of their churches. A movie titled, "A Disciple Han Eum Ok," a deceased and respected pastor, introduced a clip which contains a deep cry of the pastor as this: "The pastors are totally responsible for the overall crisis of Korean church" (Gu). Not only the misleading pastoral leaders but tarnished Christians in general are succumbing to more of the world's ridicule. The scandalous acts of pastoral leaders vary including such things as sexual and physical violence, embezzlement of church funds, hereditary pastoral leadership, etc. Hence, the question may arise whether the Korean churches expect pastors with impeccable character and high standard of morality. Not only the moral failures but the incompetence of the leadership performance might be another contentious issue in the life of pastoral leaders. The passion for the call to exercise pastoral leadership dwindles and their ministries are left impotent and lethargic. However, the process of their gradual regression is not well grasped. Not many pastoral leaders seem to envisage the saddening consequences in the early stage of their ministry for naïve

passion in their vision and their mission, not having a good level of emotional
intelligence to make a considerable impact on their leadership performance.

      Our seminaries may be at the root of the problem, not in a sense that the
theological institutions are the root cause of the symptoms, but malfunctions within their
systems that remain indifferent to drawing people to the fundamental issues of the
individuals that could feed on the unfavorable acts. Seminaries, which are known as a
seedbed for bringing up Christian leaders (predominantly prospective pastoral leaders in
local church context), seem to be aware of the state of Korean church leadership but are
not adequately addressing the issue. The seminary students, who are in the significant
process of learning to be pastoral leaders, are in a critical ministry environment where
they have to take the leadership role embracing the turbulent field condition.

      Sadly, the educational culture in the seminary has not fittingly met the ultimate
demand for healing the Korean Church as an instrument of God's glory to deliver many
to salvation. The current trend of theological education in Korea has been exposed as
being inattentive to the growing challenges of the emerging culture of the world and
overlooking the call to support Korean churches (J-S. Park). This failure of reaction to the
great demand of the fast-paced changing world must be strictly evaluated so that the
theological institutions could have a posture to be proactive in fulfilling their mission
called by God.

      Most of the students in the main Korean seminaries try to finish their Master of
Divinity Program in three years. Thus, they are heavily overloaded with academic
requirements and ministry responsibility for local churches alongside their own personal
struggles. However, the issue is not only the immense workload but also the culture of
seminary life that drains their passion and discourages their desire to fulfill the call of
God. Even though theological information acquired through hard-pressed intellectual
engagement will be useful for their ministry, the growth in their biblical or theological
knowledge alone does not satisfy their expectation to be healthy and effective in their
roles as pastoral leaders. It is also about how they view their relationship with themselves
and others. They strive to pursue a life of success but simply forget the pursuer's own
capacity to be clearly aware of themselves and of those they serve. The lack of discipline
in the area of emotional intelligence enables them to create an unhealthy environment of
relationship within the ministry context. Jesus affirms, "If the blind will lead the blind,
both will fall into a pit" (Matt. 15:14b, New International Version). Because of the
blindness of pastoral leaders, specifically those brought up in seminaries, the Korean
church has strayed away from God's call to feed the sheep (John 21:15-17). The healthy
and effective leaders are in great demand. The exodus of the Korean church from such a
state of devastation can be made possible by bringing up healthy and effective pastoral
leaders with a fair emotional intelligence to lead the Korean church to the righteous path
of God.

Purpose of the Project

      The purpose of this research was to evaluate the changes in self-awareness, self-
management, social-awareness, and relationship-management of the seminary students
attending English Class II at Seoul Theological Seminary, fall 2018, through an eight-
week teaching module on Emotional Intelligence for Pastoral Leaders.

Research Questions

Research Question #1

What were the scores of seminary students in their self-awareness, self-management, social-awareness, and relationship-management of the seminary students attending Seoul Theological Seminary prior to going through an eight-week teaching module on Emotional Intelligence for Pastoral Leaders?

Research Question #2

What changes occurred in their self-awareness, self-management, social-awareness, and social-management of the seminary students attending Seoul Theological Seminary after going through an eight-week teaching module on Emotional Intelligence for Pastoral Leaders?

Research Question #3

What elements of an eight-week teaching module on Emotional Intelligence for Pastoral Leaders had the most significant impact on the seminary students in their personal formation and ministry?

Research Question #4

What miscellaneous factors in the seminary students' experiences other than the effect of the teaching modules on Emotional Intelligence for Pastoral Leaders made an impact on the changes in their scores of emotional intelligence?

Rationale for the Project

Henry J. M. Nouwen speaks of a motive to write his own book, "The Way of the Heart," with a question of wondering "what it means to be a minister" (Nouwen, *The Way of the Heart* 12). It is a serious question to the pastoral leader of what to bring to the severely broken and the pitch-dark state of this world. In order to fulfill the task of mending those broken-hearted congregants who are suffering pains and agonies due to the world's turmoil, Nouwen invites the readers to be in search of how the pastoral leaders could remain an inspiration to the numbed people. This project has the same position with his invitation to the search. Being aware of the condition of themselves and the world must be inevitable so that the pastoral leaders could fulfill the role as the healing agent among the Christian community of the believers. It was the purpose of the project to measure levels of emotional intelligence of the potential pastors. Speaking further, it was to know how efficient the teaching modules would be for those who had rarely been exposed to the concept and its educational contents. Hence, this section shows the fundamental reasons, which help glimpse the condition of emotional intelligence of the seminary students, as to why this project is needed that.

First and foremost, the result of this project serves as a theoretical hypothesis that would support one of the many causes for the problematic condition of the pastoral leaders today in South Korea. In recent ten years, some statistics reveal the problems occurring in Korean church. It is noteworthy that one of reasons the non-churchgoing Protestant Christians are away from church is largely related to the tainted images of the pastoral leaders, according to "A Summary of Analysis Report on Korean Christianity" (Ji). The rate for their inconsistent reputation rises from 6 percent in 2004 to 19.6 percent in 2012. It is the highest rate in 2012 among other reasons why they don't go to church

with the other reasons being: church is exclusive and selfish (17.7 percent), required of offerings (17.1 percent), Business (15.8 percent), and having their own worship service at home (9 percent) (Ji). The surprising fact is that business in their lifestyle turns out to be the weaker obstruction to the participation of church rather than the difficulty with the pastoral leaders. This specific statistic shows that there must be a growing struggle between the pastoral leaders with the laymen in Korean church.

Based on the study on these statistics, Dr. Joon Kwan Un, a Korean theological educator, uncovered the serious state of Korean church, quoting Dutch theologian, Hendrik Kraemer who accused American churches of being critical in their spiritual illiteracy and spiritual blindness (Un). He reasons that the pastoral leaders are mainly responsible for their terrifying inner crisis to threaten Korean church. Moreover, he argues that the clerical paradigm which describes the pastoral leaders as the typical core of exclusively being in charge of ministry abase the lay people to be an object of the ministry (Un). At the heart of the issue is the insensitivity or failure of the pastoral leaders to perceive themselves as a mere human being same as an ordinary people through taking a functional role as overseers of Christian communities. The project proposes that the process of how potential pastors perceive themselves should be taken seriously. The project wonders how much the level of perception of the potential pastor's emotional intelligence will affect their lives and ministry in the future. The premise is that emotional intelligence can be developed during the theological training at the seminary which has traditionally been focused on intellectual discipline.

This research begins with a convincing assumption based on the theory of correlation between emotional intelligence and leadership effectiveness. The principle Daniel Goleman encountered through his research was that the most effective leaders shared a very crucial characteristic in common, namely that they had a very high degree of Emotional Intelligence. Although IQ and technical skills are relevant, they served as entry-level requirements for executive positions; however, neither is considered as "threshold capabilities" whereas Emotional Intelligence is (Goleman, "What Makes A Leaders" 71). This research on the seminary students who will be potential pastoral leaders can be an invaluable exercise by simply testing their level of emotional intelligence through which they can better understand the current limitations of their capability to display effective leadership in their context.

The prior knowledge of their current stage drawn from the pre-test implies that the seminary students are less effective when demonstrating their leadership before understanding their potential capability. Moses' overconfidence in himself and the lack of discernment about God's divine timing and method drove him from his own comfort zone to let him deeply confront his real self and limitations. This research will guide the seminary students to a place of enlightenment regarding their own emotional intelligence. Through the results of this study, the researcher hopes to draw insights that could be useful for enhancing effectiveness in leadership performance. Consequently, the hope is that this research will eventually further contribute to the development of healthy Korean church leadership, where there is a prominent deficiency of Emotional Intelligence, by providing vital insight to the area of developing healthy leadership that will hopefully help revitalize the Korean church.

Definition of Key Terms

Emotional Intelligence (EI)

      Salovey and Mayer first introduced the term "emotional intelligence" in an academic arena and defines it as the subset of social intelligence which involves "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" (Salovey and Mayer). The widely known fact about IQ as the only type of intelligence, genetically formed and cannot to be altered, was challenged by the new concept of emotional intelligence which can be learned and developed (Goleman, "Emotional Intelligence: Why It Can Matter More than IQ"). A simple statement by Daniel Goleman made on emotional intelligence relates to the project: "Emotional intelligence is the *sine qua non* of leadership" (Harvard Business Review, "What Makes A Leader" 72)

Awareness: Self and Social

      Awareness is a term related to knowing and understanding of information detected from inside and outside of a person. This term is combined with two different prefixed words, "Self and Social." Daniel Goleman defines self-awareness as "having a deep understanding of one's emotion, strengths, weakness, needs and drives"(Goleman, "What Makes A Leader" 135). In the research, this specific term explains more than a general meaning of knowing oneself. It implies awareness of an emotive state of one's self to be foundational in personal growth. Social-awareness may be defined as an awareness of other's needs which may be understood as the ability to empathize with other's emotions (Goleman). Goleman states that "social awareness refers to managing one's internal states, impulses, and resources" (Goleman, *How Emotionally Intelligent Are You?*). This social-awareness, which is an integral element of effective leadership and includes self-awareness, functions to conduct the acts of leadership into a decent relationship with others.

Management: Self and Relationship

      The term management is not used as a single concept, but accompanies the words "Self and Relationship." Self-management is the ability to control adverse effects, to practice emotional restraint, and to begin developing and utilizing one's self-awareness. Daniel Goleman defines self-management as self-regulation, that it is, "like an ongoing inner conversation, the component of emotional intelligence that frees us from being prisoners of our feelings" (Goleman, "What Makes A Leader" 209). In another article, "Primal Leadership," he clarifies the meaning of emotional intelligence as "the ability to control your emotions and to act with honesty and integrity in a reliable and adaptable way" (Goleman, "Primal Leadership" 543). Relationship management is the act developing how to use social-awareness and the effectiveness of our relationship skills which rely on our ability to adjust ourselves to or influence the emotions of another person. Goleman defines relationship management as "the abilities to communicate clearly and convincingly, disarm conflicts and build strong personal bonds" ("Primal Leadership" 553). These terms denote the practical application of self-awareness and social-awareness.

Pastoral Leaders

Merriam-Webster Dictionary defines "pastoral" as "of, relating to, or composed of shepherds or herdsmen" (Merriam-Webster). When it comes up with the definition of the term pastoral, it does not take the literal meaning, rather its metaphorical meaning as "of or relating to spiritual care or guidance especially of a congregation" (Merriam-Webster). Pastoral leaders are the leaders with the pastoral heart after God's. Pastoral leaders in this project, nonetheless, does not only mean the pastoral staff who are directly involved in pastoral ministries in a local church context but also various kinds of leaders who posit themselves to lead people, groups, or organizations. Resane asserts, "the ecclesiastical leadership demands the full understanding of shepherd-leadership with three major functions of caring, courage, and guiding the church in the most effective way" (Resane 6). Pastoral leaders may be identified as those with a heart of care, courage, and leading to look after the needs of the followers, not confined in implementing their religious duties but having a pastoral heart. The project aims to offer an opportunity to examine the emotional intelligence of the potential pastoral leaders who are in the process of equipping for Christian ministries and catalyze the aspiration for higher emotional intelligence.

Effectiveness in Leadership Performance

Effectiveness in leadership performance implies a phenomenon that leaders show evident progress in their performance as leaders. As the effectiveness in leadership performance is termed, it does not necessarily expect that a fundamental transformation in leader's wholeness has to occur but just a simple advancement in reaching a specific goal in leadership. Even though the expression "effectiveness" may draw the readers' attention to the success of leaders in the first place, it does not unveil all the components of the leadership. Especially in regard to emotional intelligence, it means the competencies of the leaders which denotes their capabilities to handle diverse emotional conditions that could bring them into troublesome situations. Effectiveness in leadership performance, therefore, can be determined by how much the leaders can reach to the set goals.

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Delimitations

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The structural limitations when conducting a research investigation are inevitable. The sample size of the research represents only a small representation of the seminary students in South Korea. The researcher chose to study seminary students who were enrolled in the English class of Seoul Theological Seminary, Bucheon, South Korea in the fall semester 2018. This population was chosen due to availability and accessibility since the researcher operates the class. Koreans are the population the research studies both ethnically, linguistically, and socio-culturally. There was little opportunity to have foreign students in the class. Those whose first language is not Korean will be present; however, these students were not required to participate in the study as such. The study did not count the entirety of theological positions, denominational backgrounds, and geographical culture of the seminary students. Thus, this study does not represent all the seminary students in South Korea. The results of this study, therefore, may not be applicable to every potential pastoral leader in South Korea.

The study is limited to measuring the levels of emotional and social competency of the participants who are potential pastoral leaders. The project does not deal with the causal factor of having the participants marked on certain levels of emotional intelligence, putting an emphasis on the concept of emotional intelligence for leadership effectiveness. The small scale of the population limits to cover all the potential pastoral leaders.

Review of Relevant Literature

This project referred to biblical, theological, psychological, and leadership literature to gather critical acumen into the advancement of leadership effectiveness of the pastoral leaders. In addition, the literature includes various kinds of materials such as one-on-one interviews or video clips as such that would give insights into the major concern of emotional intelligence. The project had to take the peculiar Korean cultural context into serious consideration to discriminate between the western environment and the unique Korean historical, cultural, and social context.

Literature Review is comprised of five major themes: Biblical Foundation, Theological Foundation, Emotional Intelligence Theories, Emotional Intelligence and Pastoral Leadership, and Emotional Intelligence in Korean Context. First, Biblical Foundation presents important biblical testimonies that supports the theory of emotional intelligence. God is depicted as a Shepherd leader who would lead human beings with a heart of love. Two characters from Bible are introduced to represent the love of God for people; David in Old Testament and Jesus in New Testament. Second, Theological Foundation verifies the need of emotional intelligence in the pastoral leaders with a theological lens. Three main theological concepts are introduced; God the Trinity, Imago Dei, and the Incarnational Ministry. Third, the major theories of emotional intelligence are informed with the introduction to where the concept came from; Ability Model, Personality Model, and Mixed Model. Fourth, the interrelations between emotional intelligence theory and pastoral leadership demonstrate that emotional intelligence has a significant role in the performance of effective pastoral leadership. Sixth, emotional intelligence in Korean ministry context is examined to know how the theory can be uniquely applied in the Korean culture. And lastly, the literature review ends with Adult Learning, Research Design Literature, and Summary of Literature.

Literatures mainly used in the research were from some single books, academic journals, magazine journals, and diverse online sources such as writings of websites and even personal blogs in order to better understand the subject of emotional intelligence and other surrounding subjects. The academic disciplines the research consulted were majorly psychology, business, leadership, adult learning, and statistics. In studying emotional intelligence, I was introduced the most prominent figure in the area, Daniel Goleman, who wrote a monumental book called, "Emotional Intelligence" with other important scholars such as Peter Salovey, John Mayer, and Richard Boyatzis. Peter Scazzero challenged Christianity to look at emotional health, leaders, spirituality, and church. The other figures are Roy M. Oswald and Arland Jacobson who wrote a book called, "The Emotional Intelligence of Jesus: The Relational Smart for Religious Leaders."

Research Methodology

Type of Research

This project applied mixed-methods of quantitative and qualitative research. A pre-test and a post-test were taken to collect data on the degrees of Emotional Intelligence. In between the pre and post tests, eight sessions of teaching modules on Emotional Intelligence for Pastoral Leaders were presented to the students to see the changes in their levels of emotional intelligence as pastoral leaders. The pre-test assessed the student's current state of emotional and social competency as pastoral leaders prior to the teaching series, while the posttest evaluated any difference they experienced as a result of the teaching modules on emotional intelligence for pastoral leaders.

In addition to this quantitative focus, three qualitative research methods were utilized: an essay on leadership before implementing the teaching modules, two class reflections, and two focus group discussions after the teaching modules. The essay on leadership gave students time to express their opinions on the significant traits pastoral leaders should have to be effective in their ministry. The essay on leadership was to determine what they value the most in effective pastoral leadership. The two class reflections indicated the process of how they acquired the content and the effect of the teaching modules on Emotional Intelligence for Pastoral Leaders. Two focus group discussions with volunteers among the students after the post-test served as the assessment of the quality and effect of the teaching modules as well as the evaluation of the significance of emotional intelligence as the subject for Christian leadership. The qualitative data collected from two class reflections submitted by the whole class and a focused group complemented and assisted the findings from the quantitative data. Interactive analysis of the findings from the mixed methods of both quantitative and qualitative enhanced the quality of the research objectives.

Participants

The participants for the research project were the seminary students who enrolled in the English class of Seoul Theological Seminary in the fall semester 2018. The participants, therefore, subsequently participated in the research as a part of the English class sessions that were designed for English proficiency of the seminary students. The age and gender vary in scope that covers a variety of participants. Most of them serve as part-time Christian pastors at local churches and many others are or will be serving in some capacity as pastoral leaders in their own ministry context. Due to the contents of the teaching modules on Emotional Intelligence of Pastoral Leaders, the selection of the object of the research fits rightly to the purpose of the research.

Instrumentation

Some qualitative instruments were designed by the researcher for supplementary examination of the participant's change after the teaching modules and were paired with a validated quantitative emotional intelligence assessment tool for group survey. The following instruments were used:

1. ESCI (Emotional Intelligence and Social Competency Inventory), a validated tool for evaluating the degree of Emotional Intelligence, was used for organizing the basic format of teaching modules on Emotional Intelligence for Pastoral Leaders. ESCI, the latest

research-based 360 feedback tool of Hay Group, partnering with Daniel Goleman and Richard Boyatzis, describes twelve competencies of outstanding leadership that differentiates from average leaders. However, this research chose not to utilize 360 feedback tools but restricted to self-report research.

2. An essay on leadership before implementing the teaching modules was the data used to reveal the perspective of the participants for the three critical elements in pastoral leadership that matter most.

3. The questions used for two class reflections during the teaching modules assigned to the participants served to discern how the material and instruction of the teaching modules of Emotional Intelligence for Pastoral Leaders made an impact on their quality of lives and ministry effectiveness.

4. The researcher-conducted two semi-structured focus group discussions to discover insights into how the participants reflected on and learned from the teaching modules of Emotional Intelligence for Pastoral Leaders and provided profound understanding on the influence the teaching modules on Emotional Intelligence for Pastoral Leaders had on the participants.

Data Collection

All information in the data collection process was announced in the first teaching session before the pre-test was taken. These were the elements of the first session of the teaching modules on Emotional Intelligence for Pastoral Leaders: how an essay on leadership would be written, how the pre-test and post-test would be taken, how two class reflections would be submitted, and how focus groups would be conducted. First, the participants wrote an essay on leadership to be submitted as pre-data even before the orientation for the teaching module on Emotional Intelligence for Pastoral Leaders began. After this collection of the data, the Emotional Intelligence for Pastoral Leaders assessment survey for the pre-test and the post-test were used to collect quantitative data.

The pre-test was offered and the data was collected before the orientation session of the teaching modules on Emotional Intelligence for Pastoral Leaders. For the other quantitative data, the post-test was given to the participants on the final session of the teaching modules on Emotional Intelligence for Pastoral Leaders and the data was collected after the post-test. For qualitative data, two class reflections on the teaching modules on Emotional Intelligence for Pastoral Leaders were required and submitted by all students. The first class reflection was assigned to the students after the first half of the teaching sessions (first through fourth sessions) and was submitted at the beginning of the fifth session. The second class reflection after the second half of the four sessions (fifth through eighth sessions) and was submitted the following week after completing the teaching modules on Emotional Intelligence for Pastoral Leaders. Two focus groups, which were both randomly selected and made up of volunteers from among the students, were conducted to collect data which gave a closer look at the changes occurring in the lives and ministries of the participants.

Data Analysis

The collected data first was summarized to identify the relationship between variables: seminary students' responses, dependent variables, the teaching modules on Emotional Intelligence for Pastoral Leaders, and the independent variables. The data that

denoted how the students responded to the teaching modules on Emotional Intelligence for Pastoral Leaders, drawn from the pre-test and post-test surveys, class reflections, and two focus groups, was analyzed to seek any particular results that were statistically significant concerning the changes in their level of self-awareness, self-management, social-awareness, and relationship management created by the teaching modules on Emotional Intelligence for Pastoral Leaders. The most noteworthy factors that impacted them were addressed for further examination. In addition to this, the last comparison between the opinions of the participants in the first essay on leadership before the teaching modules on Emotional Intelligence for Pastoral Leaders and the data will be analyzed to show how the teaching modules impacted the changes on their perspective on leadership.

Generalizability

Comprised of an eight-week teaching module on Emotional Intelligence for Pastoral Leaders, this research focused on the seminary students in the English Class of Seoul Theological Seminary to see if they were able to alter their attitude in their self-awareness, self-management, social-awareness, and relationship management toward themselves and others which indicated a progress in leadership potentiality. The teaching modules presented to the seminary students for this research purpose were derived from validated resources of renowned scholars with strong expertise. Those results determined to be used for application were then diversified and applied to the development of Christian leaders in any Korean cultural context ranging from the typical local church to an ever-widening variety of ministerial options. Even though there have been a variety of research and practice on emotional intelligence done in the business, psychology, education, leadership, and other fields, this field of pastoral leaders has not been seriously dealt with in the theological seminaries in South Korea where emotional challenges are immense; this experiment could be insightful in the area of leadership development in theological education.

Even though this research was initially designed for the seminary students, the use of the methods with the teaching modules could be applied to anyone who struggles with leadership identity and performance in Christian organizations. The teaching modules were especially premeditated for those who expect to be pastoral leaders regardless of the socio-cultural context or denominational backgrounds. Since the emotional intelligence could be integral to relationship development, it can also be critical in the leadership performance in organizations. The relationship between emotional and social competency and leadership effectiveness as seen through this research provided inspiration and guidelines for organizational revitalization.

Project Overview

Korean Christianity has been facing various challenges for the last few decades such as leadership failure with many scandalous acts involving sex, money, and power. In addition to this, the population of church members has been gradually decreasing and the numbers of de-churched, nominal Christians are increasing. The researcher is convinced that these disastrous phenomena are deeply rooted in the area of leadership. This means that their central role has gone astray, their reputation has been marred, and

their emotional health has been neglected because they act with impunity due to cultural traditions. During this critical time for Korean Christianity, this research proposes that the significance of emotional intelligence is a pivotal factor for Korean Christian leaders in order to transform them into wholesome and competent leaders for both their personal life and ministry.

The researcher realizes that the current norms inherent in the life of a seminary student are overly concerned with the accumulation of theological and theoretical information concerning pastoral ministry and less concerned with the development of the individual on an emotional level. It is believed that this oversight has left a void in the development of Korean pastoral leaders that have been filled with cultural anachronisms. This research has been designed to identify the major fundamental lack in pastoral leadership by studying Korean pastors through the lens of emotional intelligence which has been recognized as a critical factor for highly competent leadership. The research includes teaching modules on Emotional Intelligence for Pastoral Leaders (EIPL) before which a pre-test will be given, a post-test will follow the teaching modules for quantitative data along with focus group discussions and class reflections for qualitative data. The data collected will be analyzed to determine the efficacy of the teaching modules on EIPL to seminary students with a hope that heightened emotional intelligence will help them grow in their leadership competency. This study will provide the possibility of adopting the teaching modules for EIPL for the enhancement of the seminary education to bring up the seminary students as prospective Christian leaders for wholesome leadership and to heal the broken Christianity of Korea.

CHAPTER 2
LITERATURE REVIEW FOR THE PROJECT

Overview of the Chapter

A pastoral leader's level of emotional intelligence can be a critical factor for competency in leadership. This chapter builds a theoretical and theological ground on which emotional intelligence could be proposed as an essential component for equipping seminarians as potential pastors. The subsequent literature review is comprised of five main research themes: Biblical Foundation, Theological Foundation, Emotional Intelligence Theories, Emotional Intelligence and Pastoral Leadership, and Emotional Intelligence in the Context of Korean Ministry. The purpose of this literature review is to lay the foundations and theoretical configuration for the research project that will follow.

Biblical Foundation

The purpose of EI development is the maturation in a person's relationship with others as well as himself or herself for the sake of the utmost competency of their leadership. The Bible is comprised of the collection of stories mainly telling both how God interacted emotionally with humans and human leaders relating with their followers. A careful study of the major biblical accounts in the Scripture exposes the heartfelt emotions of God streaming down in the persistent interaction between God and the people of Israel. Mostly, his emotions are aroused as reactions to people's actions. The divine acts of God revealed in the Bible were not only caused by his sovereign plan, but also displayed as his own faithful correspondence to the people of God based on the covenant relationship with them. Overall, the Bible illustrates the development of leadership via emotional intelligence.

God as Shepherd Leader

The Metaphor of Shepherd-Leadership. One of the key metaphors of a biblical leader portrayed in the Bible must be "shepherding." The metaphoric motif of shepherding in regard to God first appears in Jacob's declaration of who God is when he blessed his son Joseph: "The God who has been my shepherd all my life to this day" (Gen. 48:15). Biblical heroes such as Moses and David were represented as shepherds of the Israelites in the Old Testament (Ps. 77:20; 78:50-54, 70-72; 80:1; 95:7) as well as Jesus identifying himself as a good shepherd (John 10:11-18). David's best-known psalm (Ps. 23) begins with a great testimonial statement: "The Lord is my shepherd" (v.1a). Shepherd imagery is only applied in the context of a flock of animals like sheep. The general role of a shepherd is to keep the sheep. The Hebrew word for shepherding, "רָעָה" means feeding (Brown et al.). In this respect, many leaders in the Bible, as well as God himself, exhibit their heart of care for people's good. Since people as individuals are "vulnerable and unfulfilled," they look for the flock and follow after a good shepherd (Roof 2). If a shepherd abdicates the servant role, the flock gets easily entangled with troubles because of their inability to take care of themselves. Thus, the shepherd must be aware of the sheep and their constant need to be restored (McCormick and Davenport 3). The following statement in Psalm 23 shows the result of having the shepherd—"I shall

not be in want" (v.1b) —which alludes to the satisfaction of the needs being met. The Bible testifies to the characteristics of the sheep as unreliable in their choices. God is represented as the One who shepherds which includes "feeding, nurturing, leading and guiding, calling to follow, knowing by name, modeling and leading in hope" for the well-being of the sheep (Petersen 204).

Dysfunction of a Shepherd and Its Effects. A shepherd, in the interest of bringing gratification to the sheep's need, plays a servant role caring for the flock. Two metaphors of shepherd and servant are interconnected in nature of being attentive to the needs of others (Roof 2). Servanthood of a shepherd-leader is well shown in the description of Moses who was prepared to lead the Israelites thusly: "Now Moses was a very humble man, more so than anyone else on the face of the earth" (Num. 12:3). The reason for his election as a shepherd for Israelite people, according to the Midrash (Exod. Rabbah 2:2-3), was because of his heart of a servant, showing great compassion and tenderness (Lynch and Friedman 90). Moses is a beneficiary of God's special favor in his call to reveal God's heart toward the Israelites and to make God's name great among the nations. His sacrificial service to God and his people turned out to be productive in God's perspective. Shepherd leadership is not a one-sided deal but a mutually beneficial relationship (McCormick and Davenport 2).

Resane points out the dysfunctions of the shepherds from the metaphorical language of Ezekiel 34:2-6 about shepherd-sheep relationship quoting from Wright's book, "The Message of Ezekiel": "Basically they serve themselves at the expense of their people, rather than serving the people at any cost to themselves" (Resane 2). These shepherd leaders fail to live faithfully to God's call for them to be attentive to the needs of the flock and deserved God's judgment. Lynch and Friedman stress the importance of the key role of a shepherd to lead people to the path of righteousness, quoting Psalm 23:3b: "He leads me on the path of *tzedek* (righteous and justice) for His name's sake," which shows what the ultimate goal is beyond just caring for the flock (Lynch and Friedman 94).

The Ideal Leadership: Shepherd's Servitude. Kinnison introduces the critique that congregants supposing modern leaders are expected to be capable to answer, as expert and professional leaders, the ongoing questions the church faces *de*skills the church. It creates isolation by the nature of the pastor's role resulting in the loneliness of the leaders because they are unable to resolve all the issues that the social changes demand (Kinnison 60). Therefore, the main skill the shepherd leader might need is not focusing on providing solutions to people's questions, but rather leading himself or herself toward the *tzedek* of God's name's sake. A Jewish scholar, Aranoff, argues that, despite its lowly reputation, the work of a shepherd was a fitting lifestyle for the religious individual because shepherding is spoken of by biblical commentators as a task leading to solitude and contemplation (Aranoff 36). The high calling for the shepherd can only be actualized in the lifestyle that keeps examining the self in the demand of God, the Caller. In order to properly meet the right needs of the people, shepherd leaders called of God are required to be sound and wholesome as God is. McCormick and Davenport, in their book, "Shepherd Leadership," state: "Shepherd leadership is the whole person leadership...it is a fully integrated life – a matter of head and hand and being" (McCormick and Davenport 5). The constant pursuit of being like God through an

intimate connection with God and his heart is indispensable to the shepherd-leaders who are entrusted with God's people.

      Shepherd Leader's Character. Both Moses' humble and emphatic character toward the unpredictable people of God and David's mature reactions to various detrimental occasions represent certain characteristics developed through their unique life experiences. Moses petitioned God to forgive his people, showing a willingness to lay down his own life. His strong urge to identify with his people even when they made serious mistakes shows the heart of a true servant (Exod. 32:32) (Lynch and Friedman 91). The way Moses acts on behalf of his reckless followers foreshadows what Jesus mentions of himself as a good shepherd for the flock: "I am the good shepherd. The good shepherd lays down his life for the sheep" (John 10:11) When David faced dilemmas with King Saul and with his son Absalom, he demonstrated his faultless impulse with good control of himself (Hayles and Mellado). David's remarkable character is well portrayed in the Bible through these: his ability to relieve the insanity of the king Saul by playing his instrument (1 Sam. 16:14-23), his fearless stance against the horrifying terror of a heathen giant Goliath (1 Sam. 17), his serenity neither to be aroused in anger nor to avenge in return against the unjust treatment of the king Saul (1 Sam. 18:10-16), and so on. In addition, his quick and humble manner of facing the truth about his fatal error and its consequence have the readers of his stories rise to questions about the source of his strength. J. M. P. Smith, a British biblical scholar, mentions how the negative side of David's character as a liar, deceiver, and traitor could be overlooked by the later traditions to present him as a great figure (Smith 11). The character of a shepherd leader manifests its strength and weakness in emotionally repressed situations.

David: A Man after His Own Heart

      David's Heart. David had a great label tagged to him in the Old Testament and it was recited in New Testament (1 Sam. 13:14, Acts 13:22). When it comes to the meaning of the phrase, "A man after his own heart" (1 Sam 13:14), it is too controversial and ambiguous to come to a fixed interpretation. Whereas scholars traditionally understand this as something to do with David's heart, a new reading was suggested in the commentary on 1 Samuel by P. Kyle McCarter, Jr., arguing that the phrase must be read as a man of God's own choice (Johnson 455). Nevertheless, Benjamin J. M. Johnson, in his article, "The Heart of YHWH's Chosen One in 1 Samuel," reasons that in spite of David's glaring errors and faults, some significant qualities made him worthy in God's eyes to be a candidate for Yahweh's chosen one (466). Mark K. George's approach to the meaning of the phrase in the context of 1Samuel 16-3 is convincing. These seventeen chapters of the overlapping stories contrast Saul and David primarily in the quality of their hearts. He argues that the narrative, with interchangeable stories between Saul and David, reveals itself so naturally that the original readers and listeners could easily perceive the meaning of the phrase, "a man after his own heart" (George 446). George draws out the meaning with a sharp contrast between Saul and David with respect to seeking God's counsel and declaring reliance on him. David's recurring inquiries signify his heart, continually seeking God's counsel and guidance before he acts after which he declares his complete trust in YHWH (453).

      David's Emotions. The exposure of David's name throughout the Bible's metanarrative sheds great light on the understanding of leadership, especially with

emotional intelligence, even though the accounts on his life are mixed with a "complex and contradictory personality" (Smith 1). Many accounts beginning from the childhood of David show his leadership in dealing with his own emotional challenges. Called to lead the Israelites, the mystical introduction of a boy David excluded from the candidates for the anointing connotes a probable disregard on David's life (Gottlieb Israel 27-30). However, the inquiry into David's young life as a shepherd paralleled with the identity of Jesus as the shepherd seems to offer insights on God's call over him as a shepherd leader (1 Sam. 16:1-13). Moor argues that David represents Christ as a type in four points: as a Shepherd, as a Deliverer of God's people, as a King of Israel, and as a Prophet (Moor). He explicates how David typifies Christ as a shepherd from the early story of David's life. The seeming disregard of David for keeping Jesse's sheep reveals David's identity as a shepherd so much as Jesus' identity to His Father's shepherd (Moor). The choice of God demonstrations that David's heart outweighs his outward appearance, for God sees "something far more significant than the cheerful good looks" (Borgman 40)

Psalm 78:70-72 depicts not only how David was chosen by using a shepherd metaphor, but explains the explicit purpose and reason why God chose David. Obviously, the selection of David reflects first on those whom he leads and then the competency of his leadership. The whole psalm has a warning against a repetitive course of acts the former generations engaged, which was waywardness of Israel in contrast to God's love and faithfulness (Bryant and Brunson). The truth that God chose David as his servant and took him from the sheep pen has an implication of David as eligible and suitable for shepherding and leading Israel (Purcell). David learned to be a shepherd for the flock of sheep and understood their characters in his shepherding experience. It is expected that the shepherd as a leader exercises his authority with a heart of care to accomplish his task leading the people of Israel. The basis of a shepherd's authority did not lay in his office but in his competency to engage in acute empathy since the sheep cannot communicate with the shepherd (Tidball). For the vulnerability of the sheep, the initiation of the shepherd's role to communicate in order to lead the flock into green pastures and quiet waters (Psalm 23:2) for their good required the shepherd to be capable of following the good heart of God. The depiction of David as a shepherd, "Integrity of his heart; with skillful hands" (v. 72) conveys God's ideas about the basic features of shepherd leaders. Bryan and Brunson expound the description as God's appointment of someone who reflects Himself as being tender, compassionate, and gentle (Bryant and Brunson). God purposed to choose David as a shepherd of Israel because of his virtues to lead the people of God in the way of God's heart.

David's Emotions: Self-awareness. The biblical literature portrays David's heart communicating with his emotions to God, himself, and others. The awareness of his heart condition in the presence of God is well displayed in his own Psalm 51. David realizes his desperate need for God's grace to discard the fear of losing the Holy Spirit and banishment from God's presence (Ps. 51:11). The heart to heart interaction between God and David through this incident reveals a significant aspect of the formation of David's leadership. Showing a deep awareness of his sin to hurt others and ultimately his sin against God and his heartfelt confession that exhibits the enormity of his emotions of guilt and shame, David perceives a profound conviction on the vital issue of the relationship between God and himself (Maré 96). His deep experience of God's forgiveness for his fall granted a greater awareness of his mercy and further demonstrates

God's heart to others. This single psalm contains the intense emotional reactions coming out of a keen awareness of his feeling against his deeds in the past and the resolved posture toward his relationship with others.

David's whole life cannot always be viewed as righteous and perfect in all his ways even though the king David is introduced as the archetype of the coming Messiah, the righteous king. The critical readings of the biblical narratives that exposes David's emotions either in the apparent story such as the one of the relationships with Bathsheba or others gives profound insights on the fame the name David carries. The occurrences around David and Bathsheba's relationship portray David's character. His response to the prophet Nathan's confrontation against his wickedness is an example of his humble posture in such an emotional challenge. David's instant reaction "I have sinned against the Lord" to Samuel's unexpected and harsh confrontation, "you're the man," (being seemingly aware of his hideous acts), appears to call for the immediacy of God's forgiveness, "The Lord has put away your sins," yet the consequences coming close and remote are not "put away by the forgiveness of his sins" (Campbell 118). Campbell comments on the doomed destiny of David after his rightful confession that the grace of his sins being forgiven does not stop from inviting any negative effect thereafter, such as the death of his innocent child and Tamar raped by Amnon who would soon be murdered by Absalom who also died (118). This story tells of the heart of God who cares for his servant David by chastisement not by abandonment or by canceling the declared punishment (Goldingay 146). It is certain that David's awareness made it possible for him to have a swift and honest reaction which, therefore, did not lead into a bigger separation between God and himself that would bring about even greater tragedy.

David's Emotions against Objections. David's footsteps to his throne severely interfered with the violence of King Saul. The contrast between Saul and David is displayed by the juxtaposition of Saul's wrongdoings and David's multiple anointings. The key features of the continuing distinction between them are "their respective management of fear and differing use of sword and spear" (Borgman 7). The unequivocal interplay of their emotion of fear for each other in given circumstances obviously contrasts their reactions against the unpleasant trials. Saul's fear-based defensive mechanism with regards to the Prophet's declaration of God's judgment and his persistent attacks and challenges differs from David's seemingly serene approach with some qualities worthy of God's eyes (54). Both his boldness and serenity when faced with petrifying confrontations in his life actualize the purpose of God for choosing David as an anointed one who possessed some qualities that made him worthy of God's own eyes and heart (Johnson).

King David's stance against the outrageous rebellion of his own son Absalom, which must be one of the greatest emotional challenges in David's life, was not to fight. Similarly, he chose against fighting in the unforeseen attack of King Saul, which appears to completely differ from his posture to fight against the Philistine giant Goliath. David's lenient attitudes toward his objections seem not only to imply the paternal love for his own son but to imply his compassion over the other human being's rudimentary struggles and agonies. In addition to the dire circumstances with King Saul and his son Absalom, there are serious incidents revealing how David distinctively countered the opponents when David was overly despised and humiliated. However, it is surprising that he does not tend to retaliate against those who attack him but rather he leaves the matters to the

hands of God (1 Sam. 24:12). As a leader of his own family, David was not always efficacious in facing the conflicting situation, especially on the occasion with his son Absalom. David's yearning for seeing his son made Absalom return to him. The growing awkward estrangement out of mutual emotional discomfort needed to be broken, but David remained inactive in expressing his emotions appropriately. His emotions of longing to see his son was not congruent with his action and his failure to confront Absalom in person, resulting in a catastrophic event of fiery rebellion that could not be quenched. The immense chasm between how David feels and what David does between "his yearning for Absalom and his shunning for Absalom," is easily noticed by the readers of the narrative (Peterson).

David's uncommon and generous reactions against abrupt and harsh oppositions do not go unquestioned. When David was severely cursed and humiliated by people such as Shimei, David remained serene at the maddening verbal assaults (2 Sam. 16:5-14). David's poised reaction to Shemei's emotional challenge shows his perception of God's sovereignty over the undesirable occasion as such. Whatever the emotional provocation occurs to David, he is likely to turn to God as the caller, not to the call itself.

David's Emotions and His Followers. David's followers either before or after his enthronement were impacted by his noble character which was aligned with God's own heart. He was naturally followed by throngs of people who were in the analogous destiny as David's: "All those who were in distressed, in debt or discontented" (1 Sam. 22:2). David and his followers shared the pathos in their lives. David's bitter spirit like a bear bereft of cubs could relate to the hearts of his admirers (Metzger et al. 223). Three warriors' life-or-death dedication to David's wish for water and David's reaction speaks of a leader's empathy towards their unselfish act of devotion. David refused to drink the water but poured it out to the Lord. His bewildering reaction could have maddened the devotees to his leadership but it also generated their unsuspicious loyalty and extraordinary honor of him (Campbell 204). It uncovers David's authentic heart of love toward God who called him and to the people to whom he was called.

His empathetic nature and his wisdom to overcome his unexpected emotional turmoil are well depicted even also when faced with great distress due to the deadly threats by his own followers. A dreadful surprise awaited David and his warriors at Ziklag where the Amalekites attacked it, burning it down and taking captives of their wives, sons, and daughters. Out of their fury, the men's conspiracy against David to stone him to death greatly troubled him. The scriptural evidence reveals David's emotions and how to he overcame the perilous moment: "David found strength in the Lord his God" (1 Sam. 30:6). The narration "found strength in the Lord his God" has two implications, psychological and practical, which means to pump up his courage and make himself ready for actions (Steussy 57). David's emotional disturbance within himself appears to be under control "in the Lord his God." The subsequent acts David took for the crisis explicitly explicates how his heart of emotions was processed. He summons the priest, Abiathar, to bring the ephod so that he could inquire of the Lord, which means that David cooperates with God by praying to God particularly when things seem worse, placing God and David on one side and "all the people" on the other (57). His ultimate security is found in God and is opposed to the precedent king Saul who heavily searches for relief from his own insecurity by elevating himself through power, self-honor, self-serving, rationalization of his own failure, lying, and pursuing his personal gain, thus eventually

ending up miserable with anger toward a threat of his position and power (Stowell 29). David's heart after God's heart also exercises its brilliance in the rest of the war story against the Amalekites, particularly in to taking back the spoils that were wrapped up in a controversy. David's compassion made him confront the evil followers who claimed the spoils only for themselves, which would be shared alike even with those who fell behind because of their exhaustion. The heart of the issue of emotions and David's control over them in does not only lie in controlling them emotions within his heart but knowing where all the emotions were initially brought about and then dealing with them. It was the reflection of God's compassionate character developed in himself in the quiet hours of shepherding that drew him nearer to God the great Shepherd and cultivated his heart after God's (30).

Jesus: Good Shepherd Leader

  Jesus, the Son of David. According to the Gospel of Matthew, Jesus is portrayed as the Son of David (Matt. 7:27-34; 12:22-24; 15:22-31; 20:30-21:16), not to denote Jesus' ancestral lineage, but to honor an essential figure's stature, fame, significance, and particularly his noble birth (Daly-Denton 421). Jesus' life as the Son of God and Son of man compared to David as a mere human reveals his anthropomorphic characteristics of God's deity in human form. The Son of David in the Semitic understanding demonstrates the characteristics associated with the King David and is a "David-like figure" that Nathan prophesied over David in 2 Samuel 7:13-14 (422). From the assumption of Jesus' deity, the synoptic Gospels give evidence to support the view on the idea of his incarnation by recording the accounts of Jesus' human experiences and emotions in contrast to John's Gospel which was nuanced to show Jesus' free of flaws that typified him as an anthropomorphic representation of God (Harry Lee 113). However, when the term, "the Son of David" was used, the witness might have understood that it would challenge or acknowledge Jesus' right to the title (Mullins 118). Israelites had longed for a messiah, a triumphant Davidic King with cries of lament that contained a messianic expectation as an implicit appeal for liberty from oppressive forces (Eklund 67). Therefore, the term signified, when heard publicly among people, a great eschatological messiah with traditional threefold office of Christ: King, priest, and prophet. King David was the prototype of the royal anointings in the history of Israel; the high priest was the heir of the Davidic dynasty; for the prophet, God's anointing and the gift of the Spirit befell on King David. These threefold offices appear in the characteristics of Jesus' life and ministry, coming as the messianic king, messianic high priest, and the prophet. Jesus is specifically associated with King David through the Son of David ten times in Matthew, three times Mark, three times in Luke, and delicately in John through the use of Psalms attributed to David as the foremost model of shepherd-king (71).

  Jesus, the Shepherd. The prophet Ezekiel prophesized about a messianic figure in the form of a shepherd who would properly feed the people differed from the heartless shepherds of Israel (Ezek. 34:23-24). Ezekiel uses the metaphorical language to signify the new covenant "not speaking literally of David, but of David's seed, Jesus Christ" (Hodge 2). Jesus said in John 10 that the prophecy over the new David the shepherd was fulfilled: "I am the good shepherd" (John 10:4). The adjective, "good," in the context denotes the shepherd's character through his deeds over the flock he leads. It is the picture of the good shepherd "laying down his life for the sheep" (John 10:11, 15) which

is well depicted in David's own experience of valor to take risks for the sheep without hesitation (1 Sam. 17:34-37). The metaphor of the good shepherd who risks his life is keenly compared with the hired shepherd who runs away only to abandon the sheep in deadly dangers and let them scatter (John 10:12). Jesus being the Son of David reveals the ideal character of a human being whom is after God's own heart. The phrase, "the root of David," as a designation of Jesus appears in the Bible one time in the book of Isaiah and twice in Revelation (Isa. 11:1-2, Rev. 5:5, 22:16). David's character must be considered as "an emanation of the life of the Son of God before he took on Himself the nature of man and an anticipation of what he was to be and do in the fullness of time" (Meyer 11). Jesus, the embodiment of the shepherd with God's own heart, manifested the heartfelt emotions over the people who followed him throughout his own life on earth and even to the point of death. One of the major characteristics of the shepherds in biblical times was to know their sheep due to the amount of time they shared together. It is not questionable that Jesus said in John 10:14, "I am the good shepherd; I know my sheep and my sheep know me." The goodness of the shepherd's intent and character for caring, the competency of interaction, and the amount of "knowing" that existed between the shepherd and the sheep may convey what qualifies as shepherd leadership.

      Jesus and His Emotions. The four gospels that portray the life of Jesus on earth and the other books in the New Testament testify to Jesus as being fully God and fully human. His particular way of life in the divine character of God was expressed in miracles, signs, and wonders, conjoining his human aspects such as showing emotions like any ordinary person appears to fulfill his purpose in leading sinners to be reconciled to God. Jesus' humanness proves the ontological identification with people for his salvific purpose in order to reconcile them to God. Among other characteristics of his humanness, it is noteworthy to look into his emotional interactions with others in performing his earthly ministry. Not only the emotions of Jesus were explicitly and implicitly expressed in various episodes of the gospels, but it also reveals how he handles the emotions of others. Jesus' emotions do not only identify as human emotions, but his emotions represent God's emotions towards people. Hence, even knowledge and understanding of the emotions of Jesus has been invaluable because there are relatively sparse occurrences of Jesus explicitly showing emotions in the gospels, thus the Christian's unfamiliarity of Jesus' (Voorwinde 2).

      In February 1997, the *Christianity Today* magazine, has drawn the attention of the Christian readers with an article called "The Emotions of Jesus and Why We Need to Experience Them." This is how the articles open up the issue of Jesus' emotions:

> The gospel writers paint their portraits of Jesus using a kaleidoscope of brilliant 'emotional' colors. Jesus felt compassion; he was angry, indignant, and consumed with zeal; he was troubled, greatly distressed, very sorrowful, depressed, deeply moved, and grieved; he sighed; he wept and sobbed; he groaned; he was in agony; he was surprised and amazed; he rejoiced very greatly and was full of joy; he greatly desired, and he loved. In our quest to be like Jesus we often overlook his emotions. Jesus reveals what it means to be fully human and made in the image of God. His emotions reflect the image of God without any deficiency or distortion. When we compare our own emotional lives to his, we become aware of our need for a transformation of our emotions so that we can be fully human, as he is. (Hansen 42)

G. Walter Hansen, pointing out that in our pursuit of being like Jesus we tend to fall into the downside of overlooking the emotions of Jesus, explores the key emotions of Jesus: compassion, anger, grief, joy, and love (42-47). Hansen's relatively oversimplified set of emotions from Jesus' life and ministry, in the form of "inclusio" enveloping the other three emotions with compassion and love, must not be as unintended as it seems. The implication of this order meant to indicate that Jesus' compassion and love is a foundation from which his overall emotions are infused.

Jesus' Emotional Intelligence. Jesus was emotional simply because he was a human. Emotional intelligence is related with what to do with emotions, being aware of emotions and controlling them, and how much we are aware of emotions in the social context and related to the social context (Oswald, *The Emotional Intelligence of Jesus, 341*). Oswald glances at what the gospel informs the readers about the several ways with which Jesus' emotional intelligence could be legitimately assessed: 1) An examination of a few explicit statements about Jesus' emotional states, 2) Making inferences from sayings of Jesus about assumptions or views he held, 3) Making claims as he is portrayed in the gospels, and 4) An exploration of the emotional intelligence implicit in Jesus' admonition (*328*). To take a glimpse at some instances based on these methods, Jesus is not only explicitly expressed his love for people (Cf. Compassion, Matt. 9:36; 14:14; Love, Mark 10:21, John 11:3; 15:12 etc.), but would implicitly give instructions that conveys the concepts about emotional intelligence. Jesus awakens the audience with instruction about the foolishness of unawareness. His warning is against the hypocrite, asking them to take the plank out of their own eyes before he or she removes the speck out of others (Matt. 7:1-5). Even his candid remarks against oppositions throughout his ministry surprises the surrounding crowds. In an adulterous woman's peril, Jesus' cautious actions in such a sullen atmosphere speak of his tactical move to silence the accusers (John 8:1-11). Under such intense emotional pressure, Jesus' calm but solemn response to the vicious trap question shows the great example of controlled manner on the side of Jesus' humanity with an attitude of buying time not to dignify the question by a too hasty or excessively defensive reaction, drawing the crowd's accusing look away from the woman (Bruner 621).

The well-known phrase in the Sermon on the Mount: "Love your enemies and pray for those who persecute you" (Matt. 5:44) is also thought-provoking in relation to Jesus' concepts on emotional intelligence. The natural arousal of negative emotions is restricted by *lex talionis* (Latin for "the law of retribution"), "eye for eye, and tooth for tooth." This law does not so much encourage retaliation but rather controls the emotions by limiting the payment to fit the crime (Osborne and Arnold 298). Knowing that it is not the remedy to the reasonable control of the emotion, however, Jesus' solution goes beyond the realm of the rational law and replaces it with something bizarre, leaving the question of "how to restrain from retaliation and an emotional response." Jesus teaches not to resist the evil person but treat their evil with the good, renouncing the right to confront the evil person with retaliation and depending on God's righteous judgment (298). Witherington suggests, "Moses limited revenge, Jesus taught the total abandonment of vengeance and its replacement with loving-kindness seen in action" (qtd. in 298). Jesus' teaching, therefore, reflects a way to regulate the emotional urge with the awareness of truth and overpowering loving-kindness in the heart of an actor. Jesus'

revolutionary commands to the disciples to "love your enemies" (ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν) uses the present imperative verb, ἀγαπᾶτε, which means the ongoing need of such an attitude coming out of divine love and that this attitude would demonstrate their convictions, showing the mark of God on their lives (305-06). Hillary and Williams, arguing that the power to love one's enemies springs from a new heart of love when born again, defines love as "an unconditional commitment to an imperfect person in which I give myself to bring the relationship to God's intended purpose" (272).

Jesus' warns his disciples against the yeast of the Pharisees and Sadducees by using the term yeast as a negative metaphor contrasting to the positive one that represents the permeating nature of the kingdom of heaven (Matt. 13:33). Jesus underscores that the invisible activity of the yeast's characteristic cannot be easily disregarded. Jesus instructs his disciples about the danger that lies behind the outward scene, convincing them that the lack of awareness and understanding could lead them to become like an insensitive crowd who are preoccupied with physical needs or worse like Pharisees and Sadducees who overlook the deep meanings of Jesus' teaching (Hilary and Williams 578). After the declaration about the woes on the legalistic performance of authoritative religious leaders of Israel in Matthew 23, Jesus, at the beginning of the following chapter, responds to his disciples, enthralled by the splendor of the temple building. In chapter 23, we see the repetitive appearance of the Greek term for hypocrites, ὑποκριταί, which was used originally to denote a play actor (781). Jesus as a shepherd leader awakens his disciples' awareness to the vulnerability of immature judgment on what is visible. Jesus' disciples' unawareness of their emotions as well as the lack of control of the emotions are vividly displayed in the end phase of Jesus' ministry. Peter's denial of Jesus' prediction over his disownment of the Lord and the process of his exposure through the fulfillment of Jesus' words may be one of the major illustrations of Jesus' emotional intelligence over his disciples. Despite the prior warning, an emotional pressure on Peter resulted in the robust denial of his good shepherd (Matt. 26:31-35, 69-75; Mark 14:27-31, 66-72; Luke 22:24-34, 54-62; John 18:15-18). The bitter weeping of Peter immediately after the rooster's crow appears to connote the undeniable sign of human frailty as well as his repentance. The Gospel of John demonstrates Jesus' love for his own people (John 13:1). Jesus' love to the full extent for his own is highlighted in his encounter with his disciples at the sea of Galilee. The three perplexing questions about loving the Lord to rehabilitate the ashamed Peter indicates the consistent shepherd heart of love Jesus had shown to his lost and impoverished sheep without a shepherd. The power of Jesus' love shines forth as he called the denied one into his shepherd office (Bruner 1455).

Jesus' Self-care: Listening to God. According to the biblical testimony, Jesus' unique lifestyle of pursuing solitude and retreat shows his discipline to be able to handle the diverse situations. His solitude appeared to be a prayerful time in a solitary space. Jesus' withdrawal for devotion to prayer was directed to the God of the Judaic tradition to construct his existence through the relationship with the divinity (Destro et al. 38). The power to handle the opposition and accusation was not an automatic reflex but an outcome of his practice of solitude with the Father and the continual encounters with his beloved family such as Martha, Mary, and Lazarus as well as his own disciples. In the shepherd and the sheep relationship, listening is the key to trusting and following. Jesus was not self-generative, but what he said and how he said it, both content and tone, were completely derivative and imitative of the Father's expressions (Bruner 895). The

emotional intelligence of Jesus is rooted in the love of God the Father and His will,which he exercised in the form of incarnation among his people.

Theological Foundation

The biblical characteristics of a shepherd leader demonstrated Jesus' godly character as one who is after God's own heart. The leaders were mostly chosen and further required to align themselves for the fulfillment of God's will. The distinctive characteristics shown in their lives as shepherd leaders were inherently emotional and relational towards their followers. This section, therefore, unpacks how significant theological themes shed further light on the emotional and relational aspects of being a shepherd leader.

The Trinity: Relational God

Early Christian theologians understood the essence and structure of pastoral ministry and the very life of the church through the doctrine of the Trinity. The church continuously professed its faith in the Trinity as the core of its meaning and mission (Beeley 21). White, in his article, "Loving the Trinity," defines the Trinity this way: "Within the one Being that is God, there exist eternally three coequal and coeternal Persons, namely, the Father, the Son, and the Holy Spirit" (White 2). Unless the personal revelation of God the Father, Son, and Holy Spirit was made known to each other in the fulfillment of the promise of redemption, a theology of trinitarian mystery would not be disclosed (Sanders 37-38). Sanders sees the doctrine of Trinity as a byproduct of the doctrine of revelation which the early church based on the mysterious revelation of Jesus and the Holy Spirit (38). Karl Rahner, reacting to Neo-scholasticism, which proposed the theology of the Trinity in a speculative and abstract manner, insisted that the initial point of trinitarian theology should be experiencing the triune God in the narrative of salvation. That is, theology should not see God by a way of venturing through God's inner being but rather scrutinize the doctrine of the Trinity revealed in Christian message: God's actual interactive involvement with the world (Marmion 104). In other words, the concept of Trinity was not made known to us only through the revealed word of God but by God giving himself through the Son Incarnate and eventually the Holy Spirit through Jesus Christ. In a word, "Ultimately, the Trinity is a mystery of salvific revelation, not some abstract piece of speculation" (104). Karl Barth refuses either to start with the general doctrine of God abstracted from God's particularity revealed in the Scripture or to gain support from nature or human by looking for traces or analogies of the Trinity (105). The knowledge of God does come from ourselves (that is idolatry) but from the center of God himself who is the Trinity (Habets 2707). The psychological analogy that is the classical western approach rejected by Rahner and Barth originally associated with Augustine and developed later by Aquinas and Lonergan is based on the *imago dei* that will be examined later (Marmion 105). Not just that *imago dei* is a matter of an image of Trinity God in human minds, but, for Augustine, the Trinity is indivisibly connected with a process of individual sanctification through integrating God's image in the human being (107).

The near agreement of the trinitarian conception of God naturally leads to the area of theological anthropology, i.e. the theological study of humans. The philosophical

insights of various thinkers into the social nature of personhood approves that this trinitarian anthropology must go beyond diverse treatment that interacts largely with the modern notion of centered self and with its individualistic focus. That is, the context of the advent of Global Soul and the loss of the modern self demand a conscious effort to connect the personhood's dynamic and relational character with the resources of theological anthropology (Grenz, *The Social God and the Relational Self: A Trinitarian Theology of the Imago Dei,* 9-14). The trinitarian approach to the Godhead opens up a pathway of the realization of what it truly means to be human persons. Grenz introduces the significance of the insights through the lens of the interrelationship between God the Trinity and theological anthropology as this: "Theological insights regarding the manner in which the three trinitarian persons are persons-in-relation and gain their personal identity by means of their interrelationality hold promise for understanding what it means to be human persons in the wake of the demise of the centered self and the advent of the Global Soul" (9). The Trinitarian concept of God drives us not only to remove any forms of egocentric individualism that might lead to the annihilation of the life of the community but to safeguard us that we don't plunge into depersonalizing collectivism that rejects the personality in individual human person (Damian 60).

  The Christian understanding of God must be built on the intimately inter-relational love of the Trinitarian Persons and the love for the creation, not just with giving a description only of the divine *ousia* of God (Mostert 172). The relationship among the divine persons of the Trinity is best articulated in terms of mutual self-giving love to one another which is the expression of holiness, the *ousia* of God (Coppedge 135). Coppedge best illustrates the mystery of the trinitarian relationship of Godhead:

> Holiness, representing the essence (*ousia*) of the Trinity, is first and primarily expressed through love (emphasizing the relationships between the three persons of the Trinity). This combination of holiness and love is expressed internally within the triune God through the five other aspects of God's moral character. So in addition to the unconditional love (*agapē*) and permanent commitment of the three members to each other, their relationship is characterized by grace, goodness, truth, righteousness, and purity. Grace overlaps with love in its self-giving character, but it also involves favoring and empowering others. In addition to this enabling grace, holiness as expressed through love shows up in the goodness of God in caring and selflessly sharing with the other members. This is complemented by personal faithfulness in relationship. Holiness expressed through love also in characterized by righteousness, that is, right relationship, and by purity from self-centeredness, which grows out of God's self-giving love. (135)

This mutual love of God within the Trinity manifests itself in the event of the cross. It is a firm negative, according to Moltmann's theological standpoint on the Trinity, that "whether the 'human', the 'crucified' God can be understood without it and, conversely, whether we can think of God trinitarianly without the event of the cross" (Mostert 162). God attributed as love seeks the good for others and sacrifices himself for the good and it is well expressed in the Trinity as the Son is loved by the Father and vice versa, and that the intrinsic love flows out to others through the Holy Spirit (Morgan 130-31). Therefore, it is also imperative that the delineation of biblical and theological foundation for a comprehensive social-personalist re-conception of the self by means of an

involvement in the traditional Christian motif of the *imago dei* might be beneficial. This is due to the fact that it opens the way for a re-forging of our understanding of the self that takes seriously the modern context characterized by the seemingly ironic loss of the self, paired with the pursuit of relationality in the form of community (Grenz 14).

Imago Dei: Relational Humans

The fundamental concept that defines and qualifies human beings derives from the creation narrative in Genesis: "So God created a man in His own image (*imago dei*)…" (Gen. 1:27a). The notion of *imago dei* integrates the questions of who God is and who we are. Based on Genesis 1:26-28 and Psalms 8:5-8, the determined will of God's creation of humankind in His image has been read by biblical scholars as an exaltation of humans to the throne as kings over God's created world in order to represent God and rule as vice-regents or ambassadors on earth (Lemke 3). Stone also asserts what the theological idea of human creation in God's image uncovers as this: "It allows us to talk about the structure and purpose of our existence as human beings and at the same time to talk about the One who grounds that existence, gives it meaning, and authorizes a particular way of living and ministering as the authentic possibility of our existence, as opposed to other ways of living and ministering" (Stone 19). When it comes to the concepts of *iamgo dei*, five major directions were suggested by S. B. Ferguson: Anthropomorphite approach that teaches the image of God in man is primarily a physical phenomenon, God's being in Trinity as a prototype looking for signs and footprints of the Trinity in man, the image of God defined in terms of man's mastery over the creation emphasized with an eschatological view, God's image in ethical and cognitive terms, and lastly God's societal image in nature. The final view on the image of God is appropriate for a discussion about the human created in the relational God of the Trinity (Lidums 2-3).

The theological reality that man is created in the image of God the Trinity means that man has the image of the Trinity who has an ontologically communitarian structure which denotes that the triune God is communal in nature, and, therefore, humans are too. (Damian 66). Understanding God's mutual love relationship amidst the divine Persons leads us to the intrinsic nature of human relationality. According to Eastern Orthodox tradition, the person is not something that is added to being but the one that constitutes being; therefore, cruciality of the doctrine of the Trinity becomes so evident because the persons in the Holy Trinity are in continuous communication, i.e., persons in being (Lidums 89). In short, personhood in orthodox anthropology does not come from an internal journey and intrapsychic contemplation but rather is closely associated with relationality (89). In order to take the responsibilities as a representative of God, humans are to reflect the relationship and activities of the triune Persons in the ways they relate to one another such that humans should seek the same kind of love of the Trinitarian Persons, pursue the harmony expressed in the midst of distinctive roles and responsibilities of God the Trinity, and exemplify the same authority and joyous submission of the triune God (Ware 133).

However, the image of God was damaged, not destroyed, through the fall of man and was significantly damaged in the human relationship as exemplified so impeccably by Adam and Eve. As the serious separation between God and man occurs, human interpersonal relationality is seriously impaired so much in ways that our minds are blocked by sinful wills, the aberration of moral and spiritual sins increases, the great

potentials of creativity turns to great evils, the volition of man becomes willfully selfish, morality failed, and man's responsibility to rule over the creation assigned by God is crooked to pursue self-seeking exploitation, that is human emotions turn out to be self-centered (Lemke 11). John Owen upholds a holistic understanding of *imago dei*. He argues that how one feels may be as important as how one thinks, but, as part of the image, the affection has also undergone suffering from the fall (Kapic 54). The effect on the image of God from the first sins is referred to as the loss of God's likeness in humans, not the physical side of *imago dei* but an inability to live a holy life.

The image of God having been lost from the fall can only be regained through the word of God, which is Christ incarnate. Millard Erickson expounds upon the *imago dei* as an anthropological concept like other evangelical theologians that "the image is something in the very nature of humans, in the way in which there were made" (Grenz, "Jesus as the Imago Dei" 624). Grenz reasons out further that evangelical theologians assume that a sufficient and even a complete understanding of *imago dei* can be perceived from the act of creation and *imago dei* may be the context in which God introduces the theme of the man's fall (625). Thus, *imago dei* serves as the main motif to address the divine work of salvation from the New Testament Christological perspective to transform the anthropological concept of *imago dei* in the Old Testament (626). The concept of *imago dei*, according to Barth, can be comprehended in and through Jesus, whom through we see and understand divinely designed humanity or the so called *iamgo dei* that is the origin and transcendent goal of the humanity (Lidums 117-18).

Consequently, the marred image of God resulting from the fall can only be restored through the process of sanctification by renewing and exercising the image of God aligned with Christ the incarnate who is the true image of God (Lemke 12). Brunner, the advocate of Christocentric anthropology, argues that human nature can only be comprehended ultimately in the light of Christ alone and is constituted by the Word of God that was spoken to man as "both as call and a capacity to respond to that call (Grenz, *The Social God and the Relational Self* 175-76). Brunner's relational anthropology with regard to word-and-response connects the image of God to love. He spells out the connection between *imago dei* and love as this:

> Man is destined to answer God in believing, responsive love, to accept in grateful dependence his destiny to which God has called him, all his life….this is the exposition which the New Testament gives of the Old Testament story of Creation, the idea of the imago Dei. The intrinsic worth of man's being lies in the Word of God, hence his nature is: responsibility from love, in love, for love. (qtd. in 176)

The image of God represented in the life of Jesus Christ by the salvific scenario of the Trinity is the demonstration of God's love and compassion for humanity in pains from the fall. In Romans 5:8-11, the apostle Paul depicts God's love through Jesus, the Son of God, as He demonstrated his own love for the powerless, sinners, and enemies so that they may receive reconciliation. The advent of God's Son is the remedy for a broken relationship with God and with others. Humans created in the image of God but disfigured by the fall are invited back to the prototype of perfect harmonious relationship that displays the divine unity and diversity that the human can be restored to, all in the image of God, full and equal (Ware 158). God's intervention through the advent of Jesus is not to indicate the human limitations of being unable to deliver themselves from their fallenness by their own efforts, but to reveal how the trinitarian image of God can restore

humanity. It was through the active embrace of God's love toward humans. Emil Brunner elaborates the concept that "true humanity does not spring from the full development of human potentialities, but it arises through the reception, the perception, and the acceptance of the love of God, and it develops and is preserved by 'abiding' in communion with the God who reveals Himself as Love" (qtd. in Lidums 111). He proposed as well that the image is not possessed by an isolated individual, but rather it belongs to the communal persons in a state called, "existence for love" (3). Without understanding God as "the premier Person and chief exemplar of personhood" (qtd. in Williams 62) especially with respect to emotions, it is quite impossible to understand humans as persons with emotions (62). When the love of God is viewed in the context of 1 John 4:17ff, three great truths emerge, "the Trinity is love defined, the incarnation is the love of the Trinity displayed, and the salvation of the sinner is the love of the Trinity realized" (Mahony 97).

Incarnation: Relational Ministry

　　　　Throughout Christian history, the incarnation of the second Person of the Trinity has been firmly affirmed as Jesus of Nazareth who was both God and man simultaneously. Reconstructing our theology on Jesus and the triune nature of God will guide our minds to a fuller understanding of who God is and how he works in all creation. Incarnation also sets the stage for gaining a richer conception of the Trinitarian work of the three Persons (Coppedge 14). If truth and application is the twofold nature of theology accented in the Bible, Jesus is the definite model. The truth of God was established in the personhood of Jesus the incarnate (Coppedge 22). Yet, the proper interpretation of the eternal divine dwelling in a mortal human form was a mystifying subject among the Church Fathers. The Church Fathers' unanimous understanding that Jesus was human and divine, infinite and finite, Creator and creature, was that the incarnation did not include the divestment of certain divine attributes in order to turn himself into a human being (Craig 185-86). According to John's gospel, the concept of Logos was introduced to expound the mystery of the incarnate God. The Logos that were used in Greek Hellenistic philosophy as the expression of reason, order, and harmonic unity has twofold meanings: the immanent *logos* with lowercase "l" referring to the predictable logic of events in the universe and *Logos* with a capital "L" referring to the transcendent Logos (Časni 192). However, John seems to resolutely oppose the ancient Greek philosophical concepts but harmonized with the OT perspective of God by further presenting the Created Word as a personal, preexisting, and incarnated Logos that places himself in the position of human beings, takes the very form of human, becomes involved in the human battles, and finally strikes the fatal blow to the decisive death making it possible for humans to be reconciled to God (194). The very act of God's love, particularly in John's Gospel revealed through Jesus' incarnation and various ministry in his life culminating in his death and resurrection, was displayed as the "perfect revelation of God's love for the world at the self-humiliation and divine exaltation of the Son" (qtd. in Köstenberger 52).

　　　　What's more, the incarnation does not just remain in the transcendent event of God being human as a biblical testimony but rather posits as the focal aspect of Christian faith, i.e. the continuous incarnational character of God's will to communicate in Christ (Kelly 792). The Roman Catholic theologian, Karl Rahner, was convicted of God's self-

communication that God created human beings so that they would obtain God-self in their inmost being; he further sees an aspect of kenosis from the beginning of creation in that God communicated God-self to humanity, to the individual person (Røsok 52). The Rahner's use of kenotic language such as surrender, becoming, abandoning, and renunciation in his writing is to unfold the mystery of the incarnation, the humanity of Jesus, and his death and resurrection which is the axis and the beginning of theological anthropology (52). God's kenosis can replicate in the form of human kenosis as a self-surrender to God by accepting the grace of incarnation as an absolute immediacy of God actualized in Jesus Christ, however, it is dependent on human's freedom to accept or reject the grace (57). That freedom of embracing or refusing God's self-communication by responding in love or hatred goes along with realizing that by accepting the self-emptying love of the Logos as relational and as an act of divine love, human kenosis shows itself to surrender to others in unconditional love (59-60). Emil Brunner commented this as a redemptive fellowship and the place of interchange and love (*apapē*) in human faith in God:

> Fellowship with God is present only when the creature meets God's [God's] love with responding love, when the creature knows and appropriates his freely giving love….God communicates himself in love: and this happens in the fullest sense only when his love is known in responding love. Unless this happening takes place, self-communication cannot consummate itself….Because God's will is both will to Lordship and will to fellowship, who in freedom, his wills to have a creature face-to-face with himself, who in freedom gives back to him what he first give to the creature. (qtd. in Moser 270)

This notion of responding love that Brunner derives from the incarnation of Jesus is seen as the pattern of intra-Trinitarian love that desires the best for others (Mahony 117).

In addition to the incarnate Jesus and His submissive response to the call of the Father God, the Holy Spirit respond to the commission of the Father God. The mission of the Son and the Spirit reveals something about God in salvation history constituting God's progressive self-revelation (Sanders 98). The Holy Spirit of the self-giving Father and the Son integrating humanity within the trinitarian communion of the triune God can be revealed and communicated in the communion of the Christian community (Navone 123). The Spirit of God, the third Person of the Trinity, communicates God's love through the believer's trinitarian love toward others, and when the love of God is exercised through God's people, the invisible God is "extended, reproduced, expressed to the fullest, and brought to its intended outcome in and through our love" (Morgan 140). Receiving the Holy Spirit is not passive.. The disciples and the mother of Jesus stand by Christ crucified vigorously welcoming the love commandment of Jesus and the gift of enabling Spirit (Navone 124). Loving others as Jesus did requires a strength equal to what was exercised in Jesus' lifestyle as the incarnate.

Entering into the ministry is participation in the trinitarian ministry which is the ministry of Jesus Christ, to the Father, through the Holy Spirit, for the world as well as the church (Seamands 96). Christ's resurrection and ascension do not diminish the incarnational call for the church and, in this respect, the realization of the incarnation as an unfolding event that should be actualized in the Christian community as the Body of Christ grows (Kelly 794). The experience of God, the experience of self, and the love for others are three mutually interactive aspects of a single reality; Rahner said that "those

who fail to discover their neighbor have not truly achieved the realization of themselves either" (qtd. in Lidums 71). Stone sums up the character of Christian ministry as follows:

> Ministry, in sum, has a kind of three-fold character: it is a response to grace, it is a participation in grace, and it is an offer of grace. Through Christian ministry, the work of the restoration of the image of God begun in us is extended to the world. God's compassion becomes our compassion. God's solidarity with victims becomes our solidarity with victims. (Stone 43).

The coming of the Son, the Holy Spirit, and their mission reveal the salvation-historical revelation of the Triune depth of God. God's intrinsic love which was supremely manifested in the sending of His only begotten Son to the earth and to the cross is now exhibited in the children of God; the God who is invisible and who reveals himself to Jesus His Son now does so through His own people, particularly through His love (Morgan 139).

The notion of incarnation refers to God's initiation to intervene in the human's destiny full of pains and sufferings caused by losing communion with God. God's love for the world implies that His act originated in his passionate love and the participation of the divine pathos, the empathy of God, in the life of Christians becomes a standard for our understanding of divine possibility (Lee, *God Suffers for Us : A Systematic Inquiry into A Concept of Divine Passibility*, 6). The incarnation of God's Son represents a natural consequence of God's eternal love and this advent of God into the world manifests God's love more vividly than any other acts of God (along with the cross that could not be possible without the incarnation) or any other theological concepts for it costs God himself to come down with the world (Poe 130).

God's reckless attempt to become like a man is God's mysterious act revealing the heart of God that listens to man's desperate cry for deliverance. As Moses' call to be a shepherd to lead the enslaved Israelites reflects on God's irresistible compassion for His people, so Jesus' incarnation illumines the emotional aspiration of God for the lost humanity. Divine apatheia, which denotes an absence of emotions in the divine nature means that God is free of any emotional life according to the Greek way of thinking (Lee, *God Suffers for Us: A Systematic Inquiry into A Concept of Divine Passibility*, 28). It is difficult to negate the fact that God is without emotion for the frequent anthropomorphic manifestation explicitly portrayed in the Bible. The affluence of biblical evidence of God's expression of emotions and more positive conception of their nature concludes that God among other things is truthfully an emotional being (Williams 64). According to Dr. Lee, the doctrine of creation and the actualization of God's impartation of himself offers an essential meaning of the empathic relationship of God, which illumines His self-communication and external re-enactment of the trinitarian empathic relationship of the Godhead in eternity (Lee, *God Suffers for Us: A Systematic Inquiry into A Concept of Divine Passibility*, 47). God's love as the divine pathos initiated the incarnation of Jesus and His willing acceptance of the mission made what follows the incarnation conceivable which was culminated in the extreme act of self-giving unto the deadly punishment for humanity.

When it comes to the ministry in the communal context of the church, the incarnational model of Jesus originating from God's love for humanity is reiterated through obediently following how the incarnate Jesus was in the relationship with the others, with God, and with humanity. Through the incarnation, the personified will of

God provided a standard for living for the followers of Jesus, the incarnate (Poe 116). Even though man was intended to commune with God, the communion was disrupted by the fall of man and then suffered the weighty result losing eternal hope through sin. However, by means of incarnation, the hope reemerges and the chasm between the Creator and creature was closed in the revelation of the Father's love through His Son's obedient submission (Kapic 104). Through hypostatic divine Reason in harmonious dialogue among the Trinity, the will of God was disturbed by the selfish human passion that threw up obstacles to the unifying Reason and enslaved into the various interest out of their selfishness (Staniloae 409). Human reason supported by the unifying power of Christ as supreme Reason incarnate must be strengthened to stand against the disruptive power triggered by the service of human selfishness (411). Therefore, what made Jesus' self-giving mission doable in the incarnation was the willingly obedient posture to the will of the Father God in the mutually submissive trinitarian relationship. Luther explicates that the divine image of God in man does not involve the mere capacity to know and love God, but rather it includes the healthy function and order of reason as well as will that a human person may know and love God (Grenz, "The Social God and the Relational Self" 164). The healthy function and order of reason as well as will is indispensable to bring about the fulfillment of the Father's will for human's eternal restoration under any emotional challenges that could result in undesirable actions. The mystery behind the successful completion of the numerous challenges of emotions in Jesus' incarnation was accomplished through embracing the Father's love for the Son, the second Trinity, which is expressed in John's gospel and his letter that loving is keeping His commands (John 14:11, 21, 23; 1 John 2:3; 2 John 1:6).

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Emotional Intelligence Theories

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Human emotions, in general, were once seen as unreliable and wavering tendencies that could bring about unpredictable effects on human life. The negative view on emotions explicitly rose to the surface in the era of the Renaissance. Bacon and other philosophers in Enlightenment-era regarded the emotions and passions as obstacles to knowledge which was to be the means for total liberation (Clawson 110). Leaders especially were taught to focus on reason rather than emotions which could be a hindrance in making a rational decision (111) Thus, the interest in emotional intelligence naturally has emerged as a reaction of modern western society to the over-valuing of intellect which led to "the lack of self-understanding and impoverished social relationship" (Matthews et al., *Emotional Intelligence: Science and Myth*, 8). This generation, fashioned by postmodernism, trusts its emotions rather than its intellect. Emotional intelligence reinforces the belief that one should experience life rather than understand it (Van Gelder 38).

Emotional Intelligence

As oxymoronic as this hybrid term is, emotional intelligence is comprised of two conflicting forces: emotion and intellect. Mayer and Salovey start with a question, "Is 'emotional intelligence' a contradiction in terms?" (Salovey and Mayer 185) The intent of this question was to raise the issue of emotion's concurrent functionality as adaptive and maladaptive: "organizing responses because of its focus on cognitive activities and

subsequent actions…they are processes which arouse, sustain, and direct activity…directing cognitive activities adaptively" versus emotion's maladaptive functions labeled as "disorganized interruption of mental activity…chaotic, haphazard, and something to outgrow" (185-86). However, emotional intelligence consisting of two incongruous component terms, emotions and intelligence, could mutually reinforce: "(a) the capacity to reason with and about emotions and/or (b) the contribution of the emotions system to enhancing intelligence" (Mayer et al. 505).

Published in 1995, Daniel Goleman's *Emotional Intelligence: Why It Can Matter More Than IQ*, popularized the newly formulated concept, emotional intelligence, which was first conceived by Mayer and Salovey (Fambrough and Hart 745; MacCann 12; Cherniss 2; Akduman et al. 125). The definition of emotional intelligence varies depending on the researchers. In the first research articles in which the term appears, emotional intelligence is defined as "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" (Salovey and Mayer 189). Mayer and Salovey redefine it with an idea that emotion and intelligence be connected as conjointly underpinning factors like this: "the ability to perceive emotions, to access and generate emotions so as to assist thought, to understand emotions so as to promote emotional and intellectual growth" (Mayer and Salovey, *What Is Emotional Intelligence?* 5). Daniel Goleman states that, "Emotional intelligence, at the most general level, refers to the abilities to recognize and regulate emotions in ourselves and in others" (Goleman, *"Emotional Intelligence: Issues in Paradigm Building"* 2). With these major definitions of emotional intelligence, its scope involves verbal and nonverbal identification and actual expression of emotion, the management of other's emotion following the self-regulation, and the use of emotional content for resolution of any conflicting issues in relationships and situations (Mayer and Salovey 433).

Genesis of Emotional Intelligence. In the 1900s, when the traditional view on human intelligence was prevalent, several leading researchers in the field of intelligence drew grave attention to non-cognitive aspects of intelligence. Even before the term emotional intelligence first appeared in a 1964 paper by Michael Beldoch, the term social-intelligence was introduced in *Harper's Monthly Magazine* by E. L. Thorndike (1874-1949), the Columbia University psychologist, and in 1940 followed by the non-intellective influences on intelligent behaviors by Dave Wechsler (1896-1981) who argued the incompleteness of the cognitive model without comprehension of the non-intellective factors (Koleilat 35). Wechsler, a few years after this admission, suggested that the inclusion of the non-intellectual features such as affective and conative abilities were requisite in the measure of wholesome intelligence (Meredith 17). Wechsler also proposed that the non-intellective abilities are vital for predicting one's ability for a successful life (Cherniss 3). Here is what Wechsler states:

> The main question is whether non-intellective, that is affective and conative abilities, are admissible as factors of general intelligence. (My contention) has been that such factors are not only admissible but necessary. I have tried to show that in addition to intellective there are also definite non-intellective factors that determine intelligent behavior. If the foregoing observations are correct, it follows that we cannot expect to measure total intelligence until our tests also include some measures of the non-intellective factors. (qtd. in Cherniss 3)

He also wrote about social intelligence in the late thirties that laid a bridge from intellect to non-intellect (3). As a non-intellective ability, social intelligence is defined as "the ability to understand and manage people" which translates into the ability to understand and manage oneself (qtd. in Salovey and Mayer 187; Mayer and Salovey, *The Intelligence of Emotional Intelligence* 435).

Mayer and Salovey first devised the term emotional intelligence in 1990 (Cherniss 4; Mayer et al. 503; Goleman, *Emotional Intelligence: Why It Can Matter More Than IQ;* Salovey et al. 279). They intended to use this term to incite the intelligence theorists to consider the increased role of emotions in the paradigm of knowing human abilities and confront the traditional conception on emotions that stands against the cognitive activities (Salovey et al. 279). Compared to social intelligence, emotional intelligence, being quite distinguished from general intelligence concerning the handling of emotional information, was found to have better discriminant validity (Mayer and Salovey, *The Intelligence of Emotional Intelligence* 436). Mayer and Salovey state that emotional intelligence is the Howard Gardner's interpretation of social intelligence that indicates personal intelligence, which includes knowing about the self and others (Salovey and Mayer 189).

   Multiple Intelligence: Howard Gardner. The study of social intelligence was eventually expanded into the concept of multiple intelligences that challenged the historical view of intelligence. In 1983, a book called *Frames of Mind* by Howard Gardner, a Harvard Developmental Psychologist, signaled a new era for the revolutionary alteration of the fixed attitude towards human intelligence (Phillips 4). The attempt of positing his own work in the broader history of labor conceptualizing intelligence resulted in the division of the historical sequence into roughly three phases: lay theories that imply an ordinary manner in which to label intelligence with words, The Standard Psychometric Approach that attempts to technically define intelligence and to create measuring tests of intelligence, and Pluralization and Hierarchization that contests the long-lasting notion that intelligence is a "single, general capacity for conceptualization and problem solving" (Phillips 5; Gardner, *"Frames of Mind" 12*).

   Gardner proposed a notion of multiple intelligence that literally denotes the existence of more than a singular type of intelligence determined by IQ test (Phillips 2). Out of his unique perspective, Gardner argued that the notion of intelligence determined through various intelligence tests was limited and did not represent the full dimension of human intelligence that could predict one's excellence in a variety of areas in life. He debates that there are not only general intelligence but also multiple intelligences each of which is part of an autonomous system in the brain and that eight types of intelligence ("smarts") can be classified:

> Linguistic intelligence ('word smart'), Logical–mathematical intelligence ('number/reasoning smart'), Spatial intelligence ('picture smart'), Bodily–Kinesthetic intelligence ('body smart'), Musical intelligence ('music smart'), Interpersonal intelligence ('people smart'), Intrapersonal intelligence ('self smart'), and Naturalist intelligence ('nature smart')." (Drigas and Papoutsi 3; Stys and Brown 2)

"Howard Gardner resurrected emotional intelligence in psychology. His included personal intelligences in his innovative model of multiple intelligence, which are the interpersonal and intrapersonal intelligences; emotional intelligence is deemed to take the role of emotion in these spheres" (Goleman, *Emotional Intelligence: Issues in Paradigm*

Building 4). Interpersonal intelligence engages in others while intrapersonal intelligence engages in oneself. Gardner mentions the theoretical context of personal intelligence as seen by Sigmund Freud, an Austrian neurologist and the founder of psychoanalysis, and William James, dean of American psychologists and philosophers. Freud's theory puts emphasis on self-knowledge and willing confrontation with life's challenges while James' theory stressed the significance of the relationship with other individuals for gaining ends, effecting progress, and even knowing of self. In differences of their posture, there was a unity in them in that they all believed in "the centrality of the individual self" (Gardner, *Frames of Mind 252*). Gardner seemed to be indebted to them when he embraced both of those standpoints on the relationship between self and others as he rebuilt the concept of personal intelligences. He presents a very insightful point that Freud made on the individual knowledge of self. Freud reasons that even the interest in other individuals is befitting for the enhancement of self-knowledge and ultimately achieving goals through understanding oneself better. In contrast to him, James accentuated the importance of the individual's relationship with the outer community, believing that self-knowledge can be gained through others' thoughts about the individual while the pursuit of self-knowledge focuses less on the person's goal and more on the surety of the good functionality of the community (*252*).

Personal intelligences comprised of interpersonal and intrapersonal intelligence became a solid groundwork for building the theory of emotional intelligence. Interpersonal intelligence and intrapersonal intelligence, according to Gardner's expression, is "the ability to understand other people: what motivates them, how they work, how to work cooperatively with them…Intrapersonal intelligence is a correlative ability, turned inward. It is a capacity to form an accurate, veridical model of oneself and to be able to use that model to operate effectively in life" (Gardner, *Multiple Intelligences 9*). Seeing that Gardner and those who worked with him did not pay close attention to the role of emotions in these intelligences as they only concentrated on cognitive activity of emotions, Daniel Goleman contends that this unintentional shortage leaves a need of scrutiny into "both the sense in which there is intelligence in the emotions and the sense in which intelligence can be brought to emotions" (Goleman, *Emotional Intelligence: Why It Can Matter More than IQ 49*). Gardner's response to Goleman's inquiry about his emphasis not on just emotions but on thoughts about feeling or metacognition was that the theory of multiple intelligence progressed to fixate more on metacognition which is awareness of mental process (*50*).

Howard Gardner reflects on the twenty years since the concept of multiple intelligence was brought forth in his biographical article, *Multiple Intelligence after Twenty Years*,. He states, "I have come to realize that once one releases an idea – meme – into the world. One cannot completely control its behavior – anymore that one can control those products of our genes called children. Put succinctly, MI has and will have a life of its own, over and above what I might wish for it, my most widely known intellectual offspring" (Gardner, "Multiple Intelligences After Twenty Years" 10). This biographical self-reflection denotes that the theory of multiple intelligence has gone out of his own reach and now it speaks of Gardner's humble admission of the reality that like children the theory will develop in its own way. Emotional intelligence is one of the most magnificent legatees of multiple intelligence. Gardner's theory of multiple intelligence offered a foundation for the distinct perspective of Mayer and Salovey's as well as

Goleman's development of emotional intelligence (Silver 11).

       Values and Criticism of Emotional Intelligence. The discovery of emotional intelligence has contributed not only to the area of psychological studies but its great progress promoted a new hope for life success. Above all, advocates of emotional intelligence commend its advantages to help confront a myriad of life challenges (Browne 13). Emotional intelligence, according to the researchers of this field, is reckoned as the more significant factor than one's intelligence (I.Q.) in success in their careers and in their lives (Koleilat 35; Claxton 15). Daniel Goleman asserts that IQ contributes to life's success by roughly only 20 percent while emotional intelligence and other factors contribute 80 percent (Browne 12). The booming interest in emotional intelligence is due to the opportunity of a change for some individuals that would possibly cause hope for a betterment of their quality of life. Daniel Goleman claims that a limited view on intelligence leaves a rational question of what can we change to be better at life debating that IQ is only an innate capacity of a person given that is unable to change by any factors in life experiences (Goleman, *Emotional Intelligence: Why I Can Matter More than IQ 37-38*; McPheat 25). However, his arguments that IQ is genetic and emotions are susceptible to change were resisted by those who contend the fact that personality traits are genetically determined which means that a part of emotional inclination is also ingrained in human's brain, thus it questions the nature of education through which the exertion of making changes is attempted (Goleman, *Emotional Intelligence: Why It Can Matter More than IQ*). Some disputes that although adult personality is partly determined from the beginning of life, it is possible to make a change. Therefore, in order to skillfully manage emotions, awareness of individual differences as well as an understanding of emotions is required. The differences shown in the individuals can be observed in their characteristics and behaviors which also can be expressed as personality (Alghamdi et al. 2).

       There is an escalating recognition that psychological processes considered to be solely cognitive or intellectual rely on interactive interaction between cognition and emotion (Matthews, Roberts, et al.). Processing various emotions helps to create room for observing outside of one's self. Individuals with high emotional intelligence promote a positive atmosphere in building relationships in a group dynamics and prolific teamwork. The individuals who can regulate their emotions become capable of accomplishing tasks under pressure and adapt to organizational variations. Not only that, but the advantages of the emotionally intelligent organizations are not trivial. The proponents of emotional intelligence have ascertained that these organizations have shown the reduction in their turnover rates and employee burnout (Fortner 3).

       Even though the exponents of emotional intelligence claim that emotional intelligence is a better predictor than that of intellectual abilities in educational and working criteria, promise emotionally intelligent individuals to live happier life, and offers hope for a better world, emotional intelligence has received various criticisms for its refinement into a vast and mature theory into "a construct that is theoretically meaningful, empirically important, and practically useful" (Matthews, Roberts, et al. 179). When this innovative idea surfaced as the popular subject in academic circles and many put this theory into praxis, some challenges could not be completely quenched as some doubted the legitimacy of the construct of emotional intelligence because of its weak meaning and in reality viewed it as nothing more than a new term for a collection of

previously established competencies (Goleman, *Emotional Intelligence: Why It Can Matter More Than IQ* 179).

For example, despite its widely known popularity, emotional intelligence has to be confronted with scientific criticism. The sharp differences in defining the concept of emotional intelligence and the difficulty in the measurement of emotional intelligence caused productive reasoning for the development of the concept (Grewal and Salovey 330). Becker made two criticism. Concerning the trouble of the measurement, emotional intelligence does not have validity and reliable measures. That is to say, the reasonable accuracy is not found in the measure of its construct, only raising vagueness whether it is rooted in reality or imagination. The other issue he raised was that emotional intelligence was grounded in the problematic conceptualization in which the concept of emotional intelligence is no more than general intelligence directed towards emotional occurrences. Others take issue with inconsistencies in conceptualizing the constructs, e.g. the definition of emotional intelligence incorporating cognitive elements as wells various personality traits (Stys and Brown 49).

In addition to the scientific and academic challenges of emotional intelligence described above, it also has a limitation in that being emotionally intelligent does not always produce positive outcomes especially when it comes to leadership. Despite its validity of paring of emotional intelligence and positive leadership, emotional intelligence often functions as the means of unscrupulous manipulation when the leaders are unethical and inauthentic (West 230; Fambrough and Hart 750).

Models of Emotional Intelligence. The different definitions of emotional intelligence has developed the corresponding measurement tools to each construct. Enormous progress in research on emotional intelligence over the years have made researchers identify two distinct models of emotional intelligence: *Ability* Emotional Intelligence that correlates with the coping skills and emotional regulation and *Trait* Emotional Intelligence that correlates highly with personality traits (Jensen et al. 4). In addition to this, Daniel Goleman developed his own competency model focusing on performance, organizational leadership, and combining emotional intelligence theory with extensive research on modeling competencies that set apart a good performing leader from an average leader (Goleman, *Emotional Intelligence: Why It Can Matter More Than IQ*). While Mayer and Salovey meant emotional intelligence as the ability to think with intelligence about emotional information, the other two models by Daniel Goleman and Bar-On consider emotional intelligence as a broader concept encompassing many personality traits. Besides, the mixed model by Daniel Goleman has been criticized for his inclusion of almost any construct that helps to predict success (Güllüce 64). These three models of emotional intelligence each have a methodical tool for measuring the level of emotional intelligence. With a brief and introductory presentation of the first two models, this section will more focus on the description of the model's issues and the practicality of the measurement tool—Emotional and Social Competency Inventory—which will be utilized the data for this research.

Ability and Emotional Intelligence: Peter Salovey and John D. Mayer. When emotional intelligence paradigms arrived at a state of scientific maturity, the first formulation of the emotional intelligence theory surfaced in 1990 by Peter Salovey and John D. Mayer who enveloped emotional intelligence within a model of intelligence (Emmerling and Goleman 4; Goleman, *Emotional Intelligence: Issues in Paradigm*

Building 2). They attempted to draw people's attention to problem-solving emotions such as recognition, understanding, and managing of emotions. These skills were deemed to have a reasoning skill which could be called emotional intelligence. Mayer and Salovey described emotional intelligence as "a form of social intelligence that involves 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 action" (Salovey and Mayer 185; Prati et al. 22). According to their definition, the most noticeable emphasis is on emotional regulation of emotionally intelligent individuals. The distinctive characteristics of emotionally intelligent individuals are self-regulation that is engendered by the belief about their social roles and other's expectation of them. Their socially adaptive acts showing emotional intelligence begin with self-awareness (Prati et al. 22). This model includes four hierarchical key abilities: perception, assimilation, understanding, and regulation of emotions. Basically, the integral abilities in the higher branches are dependent on the lower branches (MacCann 13). At the beginning level, the perception and expression of emotions is the ability to perceive and express the emotions of the self, others, objects, and other stimuli. The assimilation and facilitation of emotions is the ability to generate, use, feel, and integrate emotions for the communication of feelings or the utilization of feelings in the cognitive process. The understanding of emotions is the ability to understand how the emotions functions in a given situation, relations between emotions, and the ability to appreciate the meaning of the emotion. Finally in the highest domain, the regulation and management of emotions is the ability to stay open to feelings and to monitor and regulate the emotions of the self and others to help understanding and personal growth (Fernández-Berrocal and Extremera 8; MacCann 13-14). The first two branches are defined collectively as *Experienced Emotional Intelligence* and the two following branches are *Strategic Emotional Intelligence* (MacCann 14; Gambill 62-63).

Since emotional intelligence of this model currently characterizes the ability of a person by their involvement in cognitive processing, performance tests can measure the emotional intelligence of a person most appropriately. Emotional intelligence in this model is the person's ability to perceive and manage any emotional information and respond accordingly (Alghamdi et al. 2). Mayer and Salovey first attempted to test the validity of the four-branch model of emotional intelligence with MEIS, Multibranch Emotional Intelligence Scale, which later found limited/partial evidence of emotional intelligence in relation to integrating emotions. For various limitations, such as lengthy test and the failure to integrate the four-branch model, Mayer and Salovey devised a new ability assessment test for emotional intelligence, MSCEIT. This model currently is measured using MSCEIT, which stands for "Mayer-Salovey-Caruso Emotional Intelligence Test." This measures individuals' performance on the tasks related to emotional intelligence. The specific tasks are about how well they can perceive, facilitate, understand, and regulate emotional information (Stys and Brown 7).

Trait Emotional Intelligence: Reuven Bar-On. Israeli psychologist, Reuven Bar-On's, quest to bridge the gap between people who have gained emotional health and wellbeing and others who do not led him to research until he formulated one of the measures of emotional intelligence called, "Emotional Quotient" (Reddick 18; Shields 29). He used the term EQ, "Emotional Quotient" rather than EI, "Emotional Intelligence" to signify his approach to assessing emotional and social competence (Reddick 18-19). Bar-On's mixed model came out of the supplementary exertion on Mayer and Salovey's

ability model. It was considered as mixed for its inclusion of non-ability traits added to emotional abilities (Shields 29). He has positioned emotional intelligence in the context of personality theory, a model of well-being to be specific (Goleman, *Emotional Intelligence: Issues in Paradigm Building* 2). When Bar-On assessed the construct as a form of well-being, he meant to speak of emotionally and socially skilled behaviors. His description of the construct with non-cognitive intelligence explains its functions as the significant factor decisive for a person's capability to effectively cope with environmental challenges and demands of life (Shields 29).

Personality traits and emotional intelligence have an inter-reliant relationship. Personality traits have an influential effect on the progress of the individual's emotional quotient and emotional quotient has an impact on the application and advancement of the individual's personality (Alghamdi et al. 2). The overlap with personality and its counter relation to intelligence might be the major challenge to the validity of the trait model. It reflects the arguments of numerous researchers that emotional intelligence must not be a part of the personality domain to claim the mark, "emotional intelligence," but part of intelligence (MacCann 14). The focus of Bar-On's model is not on success itself but on the potential for success denoting that it is directed toward process rather than outcome (Gayathri and Meenakshi 47).

In the late 1990s, Bar-On invented an instrument to measure emotional intelligence, the Emotional Quotient Inventory (EQ-i) (Reddick 18). The self-report measurement tool evolved out of a clinical context, not an occupational one. It was designed to assess the personal qualities that make it possible to have an emotional well-being. EQ-i was used to assess a number of individuals and it showed overall reliability and discriminant validity (Cherniss 8). This model incorporates these four abilities: (1) the ability to be aware of, to understand, and to express oneself; (2) the ability to be aware of, to understand, and relate to others; (3) the ability to deal with strong emotions and control one's impulses; and (4) the ability to adapt to change and to solve problems of a personal or social nature (Emmerling and Goleman 13). He classified five areas characterizing emotional intelligence: (1) Intrapersonal referring to the ability to be aware of self, subdivided into self-regard, emotional self-awareness, assertiveness, independence, self-actualization; (2) interpersonal skill referring to the ability to be aware of other's emotions and ideas, subdivided into empathy, social responsibility, and interpersonal relationship; (3) adaptability referring to the ability to be open to alter our feelings depending on the situations, subdivided into reality-testing, flexibility, and problem-solving; (4) stress management referring to the ability to understand stress and control emotions, subdivided into stress-tolerance and impulse control; (5) general mood referring to the ability to feel and express positive emotions and be optimistic, subdivided into optimism and happiness. However, the tool measured by self-report could not identify distinctive behaviors as the test showed a bias toward a positive result (Fambrough and Hart 746; Fernández-Berrocal and Extremera 9).

Mixed Model/Competence Model: Daniel Goleman. Among some distinguished researchers in the study of emotional intelligence, it is Daniel Goleman who significantly contributed to the popularization of emotional intelligence by bringing the concept to multitudes (Matthews et al. 11). Daniel Goleman combined both Gardner's and Mayer and Salovey's definition to create his own model of emotional intelligence, encompassing knowing emotions, managing emotions, motivating oneself, recognizing

other's emotions, and managing relationships with others (Claxton 8). In an extensive and integrative study on emotional intelligence, Daniel Goleman discovered a commonality of basic concepts. At the very general level, emotional intelligence has the *ability to recognize and regulate emotions in ourselves and in others*. Daniel Goleman formulated emotional intelligence with regard to a theory of performance (Goleman, *Emotional Intelligence: Issues in Paradigm Building* 2). In the structure of multiple intelligence invented by Howard Gardner, emotional intelligence fits exactly within the scale of personal intelligence, dividing the role of emotions between intrapersonal intelligence and interpersonal intelligence (4). Goleman and Boyatzis offered a descriptive definition like this: "Emotional intelligence is observed when a person demonstrates the competencies that constitutes self-awareness, self-management, social awareness, and social skills at appropriate times and ways in sufficient frequency to be effective in the situation" (Boyatzis et al. 3).

The predictive validity of emotional intelligence has turned out to be a greater traditional measure of intelligence in work performance and in career success. IQ test scores are correlated with career performance but the highest estimate difference that IQ makes in career performance is at most about twenty-five percent with a careful analysis placing the estimate as low as four to ten percent. Even though IQ can be a better predictor of certain areas in life such as work or academic performance, emotional intelligence, especially in the role of exceptional leadership, may be a more powerful predictor than IQ (Emmerling and Goleman 5). Caruso clarifies the repeated claims, "EQ is twice as important as IQ" shown in the popular press and even in scientific literature (Caruso 5). He elucidates the idolizing-EQ culture when he said, "IQ, while important, loses its predictive power in a world where everyone is smart" (5). The attitude that has gripped those who are fascinated by this innovative and almighty-like formula must be well tested through embracing the root of the traditional intelligence and the evolutionary progress in the study of intelligence. Hence, the distinction between EI-based competencies and the cognitive ability known as IQ is now discriminated more clearly owing to neuroscience. A field of affective neuroscience offers a fresh viewpoint on the neural substance of EI-based behaviors and makes it possible to see the connection between brain function and the behaviors outlined in EI model of performance (Goleman, *An EI-Based Theory of Performance* 5).

The old model Goleman used in 1998, which had five domains containing twenty-five competencies, was remodeled into a new model with four domains comprised of twenty competencies. Goleman divided these four domains into two competencies: personal competencies and social competencies (Goleman, *An EI-Based Theory of Performance* 2). As a result, the domains of self-awareness and self-management fall within intrapersonal intelligence and social-awareness and relationship management within interpersonal intelligence. Some categorize the first two components as emotional intelligence and the latter two components as social intelligence *(*Goleman*, Emotional Intelligence : Issues in Paradigm Building* 2). The domains are also classified into two associated competencies, one is self vs. others, and the other is recognition vs. regulation (Matthews et al. 13). Boyatzis and Goleman designed the Emotional Competence Inventory (ESI), which was organized into four categories and many competencies, and they later redesigned the ESI into the Emotional and Social Competence Inventory (ESCI) with four categories and fewer competencies. Goleman recently started to

distinguish emotional intelligence from social intelligence (Mischung et al. 3).

   Emotional and Social Competency Inventory (ESCI). This research is to test the utility of teaching modules on emotional intelligence and then assess the effect of this teaching on the participants with Emotional and Social Competency Inventory (ESCI). The ESCI is a validated measure of emotional-social intelligence and an encompassing source of behavioral data as well as a 360˚ multi-rater instrument developed by Richard Boyatzis and Daniel Goleman, and Korn Ferry Hay Group to assess the leaders' and individual's emotional and social intelligence competencies (Boyatzis and Goleman 5-6). ESCI is comprised of quadrants: Self-awareness, Self-management, Social-awareness, and Relationship management. According to 2009 database interrogated with the data analysis of the participants to ESCI, the leaders who demonstrated fewer than three ESCI competencies stayed on a limited range of leadership styles, inclining to primarily rely on the coercive style—issuing orders and anticipating immediate submission—whereas the leaders with ten or more ESCI strengths utilized a much broader range of leadership styles—engaging the team members, an ability to provide with long-term visions and direction, a skill to create harmony, and encouraging new thoughts and investment in the other's growth (Boyatzis, *Emotional and social competency inventory (ESCI): A user guide for accredited practitioners* 21). Boyatzis defines the four quadrants in a simple but definite way:

> Self-Awareness concerns knowing one's internal states, preferences, resources and intuitions, Self-Management refers to managing one's internal states, impulses, and resources, Social Awareness refers to how people handle relationships and awareness of others' feelings, needs and concerns, Relationship Management concerns the skill or adeptness at inducing desirable responses in others. (Boyatzis, *The Creation of the Emotional and Social Competency Inventory* 5)

Emotional Intelligence and Pastoral Leadership

   The key characteristics of the shepherd leader, as God himself manifests to his people and is revealed in the biblical narrative, are closely related to their empathetic posture toward the followers. The tone of God's emotions toward his people infuses into the metanarrative of the Bible. The emotional features of the human characters representing God's leadership are evidently highlighted along with their knowledge of the people who followed them. The love at the core of their heart drove them to be compassionate toward their followers. The shepherd leaders distinctly show their competencies in relating to their followers. The success of pastoral leadership should be differentiated from the worldly views on success. However, whatever it may seem to be effective or successful pastors in the biblical perspective, emotional intelligence indicating emotional and social competency which relates themselves to the needs of followers, resolves the conflicting issues in the group environment, and even helps the followers to be effective in relating them to others as well.

   Most researchers agree that emotional intelligence is a strong requisite for effective leadership and leader development (Shields 39). Emotional intelligence is the theory that has been acclaimed as an innovative and influential disclosure on popular culture and various academic fields to enhance the quality of the overall life experience. EI-based theory of performance can be applied in the domain of work and organizational

effectiveness, especially in predicting excellence in all kinds of jobs and ultimately in leadership (Goleman, *Emotional Intelligence: Issues in Paradigm Building* 2). EI-based theory has now become an indispensable component that needs to be taken into serious consideration so that the leader can be competent and effective in their leadership performance. For example, "leadership effectiveness, employ retention, occupational stress, job satisfaction, sales performance, effective teamwork" (Palmer 3). Since Gardner's conceptualization of intrapersonal and interpersonal intelligence followed by Mayer and Salovey's emotional intelligence described in the form of four domains were introduced, other research appeared which was closely related to explaining and predicting the consequence of effectiveness in workplaces often with a main emphasis on leaders (Boyatzis et al. 2-3). In other words, it has been conceptualized as a significant predictor for work success (Guillen and Florent-Treacy 3). Furthermore, one of the most positive facts about emotional intelligence in leadership performance must be the opportunity for its improvement in the levels of displaying greater leadership competencies.

Emotional intelligence and leadership are inseparable so much so that the scrutiny of certain leadership models may lead to far more convincing arguments for the need of emotional intelligence in pastoral leaders. Goleman is convinced of the fact that what differentiates great leaders from good ones is emotional intelligence that enables the best leaders to maximize the follower's performance as well as their own (Goleman, *What Makes A Leader* 93-96). It is pastoral leaders' essential position that their capacity to handle their own emotions are not just to be present for the sake of their own excellence but to benefit whom they lead. Transformational leadership style, which designates leaders who inspire, motivate, and show individual concern for the followers, is regarded to display the qualities of emotionally intelligence leader (Jensen et al. 8). Even though some studies discovered a strong relationship between emotional intelligence and effective leadership or transformational leadership, others show limited success in using their leadership style (8). It is the power of a leader's emotional intelligence by which a certain cultural climate can be created. A leader with high levels of emotional intelligence creates climates in which affluent sharing of information, trust, healthy challenges, and active learning thrives while a leader with low emotional intelligence creates climates teeming with fear and anxiety (Goleman et al. 44). Narcissistic leadership is an example of low emotional intelligence. Organizational difficulties derive from leaders with personality flaws which are critical to effective leadership. Narcissism may be the most frequently named personality that disrupts leaders as well as organizations. Narcissistic leaders are characterized as leaders who abuse authority and lack empathy, creating a harmful organizational culture. The reason behind the formation of this destructive climate heavily lies on the self-indulgence to listen only to their own thoughts (Petty 9).

Primal/Resonant Leadership. The barometer of effective pastoral leadership can be the desired outcome from the leadership performance. To bring about the anticipated result, the relationship between the leader and the follower needs to be closely interrelated and moving in the same direction. The followers go after the leaders. The most intriguing thing about following the leader is not about the intellect of the need of following but rather "feel-like" emotional sensation that motivates the followers to move. Daniel Goleman, after extensive research in the area of emotional intelligence and its effect on leadership excellence, states that what distinguishes the great leaders is

emotional intelligence, not I.Q. or technical skills, and affirms that it can also be interrelated with the strong performance (Goleman, *What Makes A Leader* 94). In a study exploring the effect of leadership efficacy on team performance, leader efficacy was discovered to be a better predictor of group performance than any others (Hoyt et al. 260). However, empirical research on leadership has not given much attention to constructs such as self-perception which is related to self-efficacy, defined as "belief in one's capabilities to organize and execute the course of action required to produce given attainments," that is "the important motivational construct that influences choice, goals, effort, coping, persistence, and performance." (259) Leadership performance begins with self-perception which leads to motivational self-efficacy resulting in the leadership effectiveness by the leader's contagious influence on the group's collective efficacy and is, therefore, strongly related to group performance (261). This concept of self-efficacy that contributes to positive leadership outcomes is closely associated with the leadership competencies of emotional intelligence: "how to handle themselves and their relationship" (Goleman et al.).

The intelligent use of emotions makes a leader great in their leadership effectiveness. The soft sounding skill, but practically weighty notion, of emotional intelligence is the primal leaders' distinctive characteristic that promotes good feeling in their followers so that they create "resonance - a reservoir of positivity that frees the best in people" (Goleman et al. Preface). The leaders can execute the primordial emotional tasks that create resonance when they are able to handle the emotions of the self and others. The leaders' mood with high emotional intelligence flowing like electricity through wires in a group environment is so contagious that it spreads quickly and persistently (Goleman et al.). In particular, the open loop nature of the limbic system in our brain—which is the "interpersonal limbic regulation" —gives the leader potential impact on physiology and emotions, either positive or negative. (Daniel Goleman et al.). Where the interpersonal interaction is required to lead, a leader dominated by depressed emotions is unable to generate a good effect. Not only the perception of the need for liberation from the emotional state of depression, but also a feeling of *overflow* is the amplified state of emotional intelligence that help the leader react naturally and spontaneously to any challenging circumstances for a higher performance by its creation of improved interpersonal relationship, self-motivation, and increased motivation of others (Pastor 987). Great leaders, on the premise that they may also be vulnerable in their own weaknesses, are capable of completing their tasks with invincible, overflowing strength to convince their followers.

The authors of *The Resonant Leadership* remind the readers that the former book, *Primal Leadership: Realizing the Power of Emotional Intelligence* coauthored with Daniel Goleman shows the features of the great leaders that they build resonant leadership among the surrounding people, have emotionally intelligent qualities which function as a key element for being resonant leaders, and describe how to develop other's emotional intelligence as well as their own. The Resonant Leadership shows how leaders are able to create resonance in their various relationships such as with teams and in the organizations. Here is a noteworthy statement that gives a gist of being great leaders:

> Great leaders are awake, aware, and attuned to themselves, to others, and to the
> world around them. They commit to their beliefs, stand strong in their values, and
> live full, passionate lives. Great leaders are emotionally intelligent and they are

mindful: they seek to live in full consciousness of self, others, nature, and society. Great leaders face the uncertainty of today's world with hope: they inspire through clarity of vision, optimism, and a profound belief in their - and their people's - ability to turn dreams into reality. Great leaders face sacrifice, difficulties, and challenges, as well as opportunities, with empathy and compassion for the people they lead and those they serve. (Boyatzis and McKee 3)

However, most experiences with the leaders may result in an optimistic view on leadership for their responsible behaviors and smartness in their technical skill, but they often fall short of their great potential because of the belief on myths about being a great leader. The book, *Becoming An Resonant Leader,* introduces three common myths and the truths on leadership. Basically, the book reveals the ironical stupidity that intellectual prowess of the leaders matters the most, neglecting the impact of emotions and moods can possibly make on the interpersonal relationship between the leaders and the led (McKee et al.44). The leaders with high resonance are capable of reverberating among people and supporting "higher productivity, creativity, a sense of unity, a sense of purpose, and better results" whereas the leaders with dissonance are marked by negative emotions such as "fear, anger, anxiety, pessimism, and often extreme individualism" (39).

To be a resonant leader among those they lead is to be first self-aware. Self-awareness has been known as the bedrock of emotional intelligence and is like a thread to the eye of the needle that makes it feasible to weave themselves into firm interrelationships. Management of emotions unquestionably follows in order to be aware of whatever the kinds of emotions, either conscious or unconscious, are at play. What self-awareness allows one to do is to observe thoughts about emotions in action, engaging the thinking system of the brain along with the emotional side of the brain (Oswald, *The Emotional Intelligence of Jesus* ch. 11). Good leaders are not only being aware of the emotions and moods and their effects on themselves and others, but good leaders are also able to understand their own strength, values, weaknesses, limitations, and principles (McKee et al. 26). The self-awareness that facilitates both empathy and self-management draws out the effective relationship management (Goleman et al. ch. 2). The leaders with self-awareness attuned to their inner signal know where the emotions come from and how to regulate them in a constructive manner and then ultimately form a sense of empathy that drives resonance—the leader's primal task—and it is self-awareness to which the leaders first must return that gives direction and priorities in order to guide the emotional tone of a group (ch. 2).

Emotionally Intelligent Pastoral Leadership. Pastoral leadership related to shepherding the flock is all about relationship with the congregants, the followers. Daniel Goleman tweeted a simple but powerful statement through his social media, "No leader is an island. Their task is to get work done through other people, and that requires social intelligence, empathy, and teamwork" (@DanielGolemanEI). The efficiency in leading a church heavily depends on the relationship between the leaders and the people they lead as well as the relationship with God. According to the research conducted by the Alban Institute on the involuntary termination of clergy, the chief reason for the clergy's ousting was the lack of interpersonal skill and the incapability of fostering significant relationships with the congregants (Oswald, "Emotional Intelligence and Congregational Leadership" 103). Building interpersonal relationships with the

congregants requires sensibility and creating a resonance with them and their needs that they will confide in the presence of the leader, resulting in the sense of trust and security.

One of the most significant factors to sustain a trust relationship may be the pastoral leader's consistent manner of nurturing the congregants with hopeful positivity. The organizations whose culture and leaders drive people toward optimism may be accustomed to people's emotions and move the emotions in a positive direction whereas negative leaders drive toward antagonism, enmity, and alienation (McKee et al. 39-40).

The emotionally intelligent pastors who elicit positive emotional reactions in the congregants show some distinctive attractive behaviors—such as a sense of humor, an admittance of mistakes, an interest in other's development, open to listen and understand, constructive attitude, optimistic and self-confident but humble, authentic and capable of bringing about resolution in times of crisis, etc. —that build trust in a growing fashion (Oswald, *The Emotional Intelligence of Jesus* ch. 11). Therefore, resonant leaders are not self-focused but sensible to the needs of the congregants so that the leader can create a growing sense of mutual love and trust for the good of the whole community.

The leader's internal characters must precede the emotional and social competencies. Dillman outlined four categories in preparing church leadership, clergy, and laity: Character, Content, Competency, and Context. He added an idea of Bruce Winston that leadership must begin with an internal value system based on Scripture and rooted in *agapaō* (love) as the driving principle of godly leadership (Dillman 182). Christian leadership, with an emphasis on the character of leaders and its significance in a leadership role, was less focused for some time, but the extensive studies on organizational leadership are becoming more interested in the leader's character. The characteristics of the leaders, such as call, skills, talents, gifts, and strengths, are the resources of effective leadership. In terms of competency, it when leaders stand out among followers and attract them, it increases their effectiveness in leadership and encourages them to duplicate leadership in others. Leadership is like a captain with trained crews on a sailboat out in the unknown sea (195-196). Dillman's comments on leadership qualities sum up the leader's self awareness, awareness of others, and the need for regulation of the self and others as well.

Pastoral leaders are not called to be self-serving but to be others-serving which eventually designates God-serving. A typical characteristic of a shepherd leader must be the attentiveness toward the condition of the sheep. Nouwen defines hospitality as the ability to pay attention to the guest and expresses the difficulty to do it due to one's preoccupation of their own needs, worries, and tensions (Nouwen, *The Wounded Healer* 89). The communal structure of the Christian community always calls for a leader's alertness to the needs of the congregant's growth. However, taking care of the followers does not necessarily preclude taking care of the leaders, but may depend on it. Jesus met his spiritual and emotional needs by retreating to a solitary place; caring for his own needs helped him substantially to walk the path to the cross (Hulme et al. 155). The "better" serving does not spring from themselves but from God. Jesus' unselfish and noble lifestyle depicts how the pastoral leaders as shepherds should live for the followers. The apostle Paul's instruction to the Corinthians, "Follow my example, as I follow the example of Christ" (1 Cor. 11:1) shows that he modeled his life after Christ's holistic character. The church is a body of people same as any other institutions, but it is differentiated from others as its center or focus is on God, which functions with being

aware of the central character of the organization, the Holy Spirit (29). The God-given call to leaders is to serve the Christian community with the leading of the Holy Spirit's prompting that accompanied Christ in the sacrificial ministry of love and compassion.

Merely taking care of the flock is not the job of the leaders, but rather it is to grow the flock together being interknitted with them. More effective structuring of relationships makes possible a mutuality of ministry—or what the Scripture calls "mutual upbuilding" (Rom. 14:19). The apostle Paul addressed the structure of the church in Ephesians: "In him the whole building is joined together and rises to become a holy temple in the Lord. And in him you too are being built together to become a dwelling in which God lives by his Spirit" (Eph. 2:21-22). The more they grow in the sense of following God, the better the congregants follow them. Therefore, pastoral leaders are to be capable of resonating with the all congregants, not just their favorite congregants as that will limit leadership effectiveness—God does not show favoritism (Oswald, *The Emotional Intelligence of Jesus* ch. 11). The significant emotional connection with all the congregants despite the differences on various matters is the distinctive characteristic of emotionally intelligent pastoral leaders. Being connected emotionally at a deep level with the congregants sets the stage for the effective pastoral leadership (ch. 11).

Emotionally Healthy Leader: Peter Scazzero. Emotional intelligence is one of valued barometers indicating how effective a leader can possibly be although the notion itself does not secure the emotional health of a leader. The overemphasis of emotional intelligence without the examination of the leader's emotional health could endanger the leaders and form a hidden crisis. Nevertheless, emotional intelligence functions as a gateway to finding the path to foster the issue of emotional health for vigorous leadership performance. Peter Scazzero remarks: "The starting point for change in any nation, church, or ministry has always been the leader: As go the leaders, so goes the church. When you do the hard work of becoming an emotionally and spiritually mature leader for Jesus, the impact will be felt all around you" (Scazzero, *Why Leadership Matters for A Discipleship That Deeply Changes Lives* 5). The emotional health of leaders matters if leadership matters. Self-awareness must be the threshold component for effective and competent leadership. One of the characteristics of emotionally unhealthy pastors is an emotional deficit that is manifested principally by a prevalent lack of awareness (Scazzero, "The Emotionally Healthy Leader" 26). The lack of self-awareness drives the pastors recklessly to the undesired place of ignorance that generates insensitivity to the needs of those they lead. The noticeable characteristics of the unhealthy pastors are spiritual deficit and emotional deficit, the missing links of emotional intelligence. The unhealthy pastors with low emotional intelligence could fail to reflect on what God speaks into each situation they face (28). Being attentive to God's initial plan and the prompting of the Holy Spirit awakens pastoral leaders to be in God's will which they fulfill through their ministry.

As described above, since emotional intelligence does not serve as the means that help the pastoral leader to be emotionally healthy but rather as a wake-up call, the exposure to the emotional challenges acts as an opportunity where the leader may probe the root issues of incompetence in emotional intelligence. The exploration for the wholeness of pastoral leaders must begin with an honest admittance that they themselves are not perfectly whole hopefully; pastors are neither more ego deficient than those in other vocations, nor more dark fissures in their psyches than other similarly driven

professionals, nor more neurotic than the other professions, but every single individual makes something out of themselves, and even so the sick pastors need a physician, not those who are well (Salter 34). Once the root issues of emotionally sick pastors are mentioned, it implies the presence of the old customary acts that have long been habituated in the life of a leader. The healthy pastoral leaders can hardly be emotionally inept. When emotional intelligence is questioned, the emotional health of an individual should be examined in order to heighten the grade of emotional intelligence; the pastoral leaders need to first start looking into the family of origin, i.e. the patterns of emotional health they developed as a child (Oswald, *The Emotional Intelligence of Jesus* ch. 11). The close investigation of the original family culture can be the milestone where the nature of various emotional patterns of the pastoral leaders can be drawn. The quality of attachment to others in childhood, predicated on the presence or absence of love experiences, has an implications for an individual's inclination of continually attaching themselves to others and God by providing a sense of belonging and security vital for the healthy growth of an individual and the significant relational attachment influences the emotional formation and how an individual views of self, others, and God (Chandler 90). It is not suitable to scrutinize the process of healing the emotional defects that would have affected the emotional life of pastoral leaders but rather suggesting the necessity of deeper exploration for an emotionally wholesome pastor.

Recreating emotionally healthy pastoral leaders always requires a long formative process and is not a simple step deal. The influence of a dysfunctional family of origin cannot be unlearned and relearned in a short period of time. Scazzero introduces an excellent taxonomy of Benjamin Bloom, a great educational psychologist, which describes a process of learning in different domains with five distinct levels of knowing or getting a value. Bloom argues that getting a new value takes a long time and is a process that takes incremental steps (Scazzero "The Emotionally Healthy Leader" 44). The five steps are described as "slowing down," denoting a warning against any hurried manner to obtain a new value: Awareness of slowing down, Ponder to help understand more about slowing down, Value that it is important for everyone to slow down, Prioritize to slow down with Jesus, and Own the new value (44-45). In addition to this, science of the brain supports the idea of slowing down as a long process of a quiet self-reflection, thoughtfulness or mindfulness rather than reacting impulsively against the outer emotional input (Goleman et al. ch. 3, 6). To enhance competencies in emotional intelligence, certain techniques can be used but the problem is that they target mostly the neocortex which governs analytical and technical skills rather than the limbic brain which governs the emotional areas and is known as a very slow learner, especially when it has to relearn deeply ingrained habits needing a lot of practice and repetition, compared to the extraordinarily fast learning neocortex (ch. 6). The emotionally healthy leaders and emotionally intelligent leaders do not take the same route for anticipated formation, but they are closely related. The healthier the leader, the higher the chance that the leader is an emotionally intelligent leader; the process of turning from an emotionally unhealthy leader into a sound and healthy leader requires of a long process of repetitive habits to create a new circuitry between the neocortex and the limbic brain.

Emotional Intelligence in the Context of the Korean Ministry

Koreans have widely known emotional intelligence as E.Q. which was generally recognized as a must-have factor for an enhanced lifestyle. In the process of this research, a shocking fact emerged that almost no studies have been done on this subject for pastoral leaders. The general concept of emotional intelligence has been applied to many other areas as this section will briefly introduce, but it has not been applied in the practical ministry context.

Emotional Intelligence in Korea. The new notion of Emotional intelligence has had a great impact on various areas in Korea. Shortly after the *New York Times* introduced the contents of the book *"Emotional Intelligence"* by Daniel Goleman to the public, the media in Korea competitively collected the data about the new innovative concept of emotional intelligence (Y. L. Moon 5). In 1996, one of the newspapers, Joongangilbo, published an article called, "Full Discharge of Emotional Intelligence after Frames of Mind, Multiple Intelligence," which stated "The Kingdom of IQ is being shaken. Nearly for about a century, the efficacy of IQ known as the basis of life success is now faced with a great trial" (Jeong 11). In the early years when emotional intelligence was first introduced to Korea, its assumptions motivated some scholars such as Yong Lin Moon to attempt theoretical research in order to create an assessment test with forty-seven questions for measuring the level of EQ in which she tried to identify psychometric characteristics (Y. L. Moon 11). This specific tool later affirms that emotional intelligence and IQ are barely interrelated; rather, emotional intelligence and multiple intelligence, especially in the areas of interpersonal and intrapersonal intelligence, are closely interrelated (12-13). Emotional intelligence has been realized as an important factor which enhances performance in the various areas of HRD (Human Resources Development) majorly in psychology, education, and leadership in business management (Hwang et al. 131).

A recent study of the research trend on emotional intelligence variables used the exploration of empirical articles in the field of HRD which were published in Korea from 2000 to 2016 and was executed by conducting a keyword network analysis in order to analyze the structural relationship of 1045 articles (Hwang et al. 129). Based on the common understanding of emotional intelligence being recognized as an essential component in strengthening organizational function, improvement of effectiveness, and as a serious variable for the successful change of organization and progress in managerial performance, the researchers raise a quest for the great need of emotional intelligence in the emerging era of the fourth industrial revolution (130). Prior studies on emotional intelligence conclude that it secures its value as a vital component in the improvement of organizational effectiveness, due to its ability to enhance creativity and the innovative mind as well as its shifting of the object of the study from just leadership to the following members as well (134). Compared to this, if emotional intelligence is recognized as the essential element to lead us out of the impending challenges, then practical studies must be employed that can be applied to the area of HRD for the preparation of the future society; secondly, if the precedent studies on emotional intelligence has focused on the performance-centered organizational effectiveness aligned with the HRD paradigm shift, it should be refocused on value-orientation so that it might create a value for the future; and lastly, the study on emotional intelligence needs to attempt interdisciplinary studies (130). The recent study trends on emotional intelligence in Korea suggest the need to

review what is required of pastoral leadership, realizing that these functions will be more demanding in order to face the emerging challenges of the future.

Brief Introduction to Korean Christianity. Korea as a nation has accomplished an outstanding growth ever since the gospel was introduced to Korea. The monumental growth of Korean Christianity in numbers has evident historical background alongside Korea's unique history. Not only did the unique ethnic characters promote the unusual progress of the Korean church and God's providential favor upon the country, but more likely it is the historical and environmental reason behind the scene that is correlated with the current decline. Since around 1960 after the end of Korean War, Korea has seen an influx of "growthism" and "successism" that became a universal value in order to overcome poverty, a byproduct of postwar (Hwang). In addition to this, several other factors in the Korean church history fan the flames of the enormous passion causing growth including the massive growth of Youido Full Gospel Church under the leadership of Rev. Paul Yongi Cho and the timely inflow of the Church Growth Movement urged by McGavran's pragmatism (Hwang). Pastoral leaders have built the current culture of the Korean church on the foundation of growthism with a deep-seated desire for huge success, seeking to build an authentic, healthy church.

The pastoral leaders in the Korean church, thus, have been influenced consciously or unconsciously by the religio-culture passed down throughout Korean church history. A considerable number of pastors were contaminated by a secular value system and are driven by the success-oriented mentality in which all religious behaviors move toward the direction causing a lack of the fruits of sanctification, filling the church with disconnected Christians, and bringing up untransformed, immature Christians. Youngsin Park, the emeritus professor of Yonsei University, states in a symposium titled, "Mega-church, beyond Her Myth," that "[t]he church dominated by an ideology called growthism replaced God with the value of growth and was degraded to become 'a syncretic religion of growth' that makes God as a being who helps the idol of growth" (Y. D. Park 37). Here is a satirical joke that properly implies the pastoral success mentality, "There are only two types of church, one is a mega church and the church that wants to be a mega church the other." It has been heard among pastors in a bitter jest because the pastoral leaders don't know what an ideal church is except for a mega-church; and the Korean churches are like a "potential mega-church" fallen in the huge black hole of the 'Mega-church phenomena' in which most of the non-mega churches are running hard toward trying to become despite there only being a handful of mega-churches (37). So many pastors in Korea intentionally pursue small churches. However, the size of the church does not secure the church health. A slogan, "A small church is beautiful" amongst pastors sprang up in order to see the size of the church as an ideal alternative of the success driven mentality of a mega church. However, this is just a simpleminded thought for the health of the church cannot be verified by the size of the church alone, but, rather, to be a beautiful small-sized church, the emotional and social competencies of the pastor as well as all kinds of needed skills for healthy ministry must be tested and proved to be authentic (33-36).

Emotional Intelligence in the Korean Church. The crisis of Korean Christianity today is related to the crisis of the pastoral leaders in the Korean Church. Approaching 1990, Korean churches that had exhibited a remarkable growth showed a continuous numeric decline, demonstrating a serious crack in Korean Christianity. This objective

phenomenon was caused by the gradual loss of influence from the pastors' leadership; this phenomenon is supported by some statistical reports that Christian pastors are the least preferable religious leaders among three main religions in Korea: Protestantism, Catholicism, and Buddhism (Chang 239). The milieu of the rupture in the overall reputation of the Korean church has been on the pastoral leaders' reckless passion covered with a decent strategic leadership for the numeric growth of the church instead of holding onto the fundamental value which the Christian church must embrace; rather, they immersed in the capitalistic principles and psychological methodology to attain the instantly gratifying goals (Cho 70). However, it does not let the pastoral leaders bypass the dynamics of the surrounding relationships in the Christian community because the basis of Christian leadership is to first know God's flock of sheep, feed, lead, and protect them (B. H. Moon 9) Therefore, being interconnected with the congregants may be most crucial for pastoral leaders to be proved as functional. Pastoral leaders must posture themselves to abstain from indulging in the passion for worldly success but rather be true to the call of shepherding them in the way of God.

The Korean church also has a distinctive cultural background that has formed a unique Korean church culture and the shaped the church leaders of today. Korean religions have been developed as cumulative faiths through interacting among realistic shamanism, mystical Buddhism, rationalistic Confucianism, and personalistic Christianity (H. Park 204). The vertical-collectivistic culture of Korean society has exclusive characteristics that emphasize the individual's loyalty and sacrifice for the sake of community, tradition, and authority which derived from Confucian authoritarianism (Kye 84). The social relationship of Confucian tradition practices a unity in diversity, but, in actuality, it is propelled to a uniformity that creates a form of authoritarianism which aggravates a custom of discrimination in all social relationship (86-87). When Korea was in need of strong leaders who would bring about a thriving economy after the Korean War, strong military leaders who were of the mindset that leaders "command and obey" facilitated the socially cultured authoritarianism in Korean society. The authoritative leadership was transmitted so naturally to the Korean church in the forms of charismatic, hierarchical, and positional leadership (89).

However, as the society has progressed to a postmodern culture, a new challenge arouse in handling a new generation who resists surrendering to the conventional leadership style whereas pastoral leaders still remain in the mindset being in a place of high authority that enables them to exercise "power" of leadership. From this insight, Kye proposes a leadership style which the new generation seeks—"relational leadership," —is more preferred because of the frustration about the Confucian value system, a difficulty of communication, the hierarchical system, and the issued of authoritative leadership (Kye 99). "Ga Na An" (a literal translation is "Canaan"), a widely known fad in Korean Churches, means "Christians who left a local church." It is known as a pun becasue when the word is read reversely, "An Na Ga," it means "I don't go." They are defined as "Christians who rebel against the church authority, those who are skeptical about Christian faith, and who seek after a new alternative for a church" (J. W. Park 58). A statistic from 316 interviewed Ga Na An Christians reports that the reason why Ga Na An Christians do not go to church is secondarily due to problems with the authoritative pastoral leaders (24.3 percent) and primarily due to the desire to pursue a free faith life (30.3 percent) (64-65). In general, Korean pastoral leaders have been exposed to the

traditional models of how to do church as well as authoritative leadership models so that they are following in the footsteps of their predecessors, yet the current trend of Korean Christianity demands a new way of pastoral leadership.

The would-be pastoral leaders should be prepared to embrace the current problematic reality Korean churches are undertaking. The formation of a healthy environment for ministry is made possible when the pastors are disciplined in a vertical relationship with God who is the foundation of healthy authority and a horizontal relationship with the pastoral leaders who exemplify the godly relational leadership that exercises a healthy authority. However, almost none of the academic resources or books on emotional intelligence for pastoral leaders or seminary students was found in Korea in the process of this research project. According to six Presbyterian seminaries' strategic planning for development and specialization, more resources on the instrumental effectiveness of theological education are proposed than resources on the most necessary qualifications needed to be a healthy pastor such as faithfulness, integrity, and true spirituality (Kim 20). Unfortunately, even though the study speaks of the need of the integral paradigm shift in theological education, there is not an emphasis being placed on emotional health or emotional intelligence which is one of the most significant factors for a healthy and effective ministry of a pastoral leader in Korea.

Adult Learning

This research on emotional intelligence for pastoral leaders aims at adult learners, specifically graduate level seminary students in a higher education institution. For this research which used an adult-based andragogy, the distinctive approach for adult learning must be applied which is differentiated from the child-based pedagogy (Tusting 5). Adult learning was not well defined and theorized in the past. Adult learning was understood in the sphere of pedagogy with an implication that adult learning meant to teach adults as if there were children; another problem with pedagogy which was also applied to adult learning was the mere transmittal of knowledge, an old-fashioned conception of the purpose of education (Knowles 53). Adult learners are almost always voluntary so that their desire to learn may be generated by the motivation to be satisfied in the learning process (54).

The evidence for completely differentiating between adults and children in terms of their learning experience is questioned (Tusting 21). The simple difference of increased age and increased experience may not be as substantial as it seems or as adult learning indicates. Rather than having a general theory of adult learning, it calls for analysis of individuals' own peculiar characteristics, of the environment and social contexts in which they learn, and of their relationship with peers and teachers (21). Adult learning implies adult development which means systematic, qualitative alterations in human abilities and behaviors by way of interactions between internal and external settings (Hoare 8). Besides, adult learning is not just information-based nor merely the change in behavior, but with the acquisition and application of information, reordering of the content in the individual's cognitive apparatus must occur (11). The efficacy of adult learning can vary depending on the individuals' exclusive condition of their characters and life situations.

Adult-based models point to richness and complexity of the learning experience.

Tusting summarized the key ideas about how the adult learns: 1) Adults have their own motivations for learning, 2) Adults are self-initiative and self-directive; therefore, the teacher is to provide a secure environment for learning, 3) Adults have the ability to learn about their own learning processes, 4) For adults, learning is a result of all-real activities, 5) Adults reflect and build upon their own experiences, 6) Reflective learning is unique to each person for a great deal of learning is incidental and idiosyncratically related to the learner, and 7) Reflective learning enables people to reorganize experiences and see situations in a new way (5-6). The above description of adults' characteristics corresponds to Knowles' presentation of andragogy with a premise based on at least four distinctive assumptions about the specificity of adult learners unlike child learners in their pedagogy:

> These assumptions are that, as a person matures, (1) his self-concept moves from one of being a dependent personality toward one of being a self- directing human being; (2) he accumulates a growing reservoir of experience that becomes an increasing resource for learning; (3) his readiness to learn becomes oriented increasingly to the developmental tasks of his social roles; and (4) his time perspective changes from one of postponed application of knowledge to immediacy of application, and accordingly his orientation toward learning shifts from one of subject- centeredness to one of problem-centeredness. (Knowles 55)

The decisive peculiarity of adult learning may be the independent inclination from the long process of maturation that is not affected much by any external forces such as system or obligation, but rather is affected by inspirational motivation. Thus, one of the foundational concepts in adult learning is self-directed learning associated with a cluster of terms such as "'learner-centeredness,' 'independent learning,' 'self-teaching,' 'autonomy,' freedom,' and 'needs-meeting'" (Tennant 7).

The fascinating fact is that emotional competencies are work skills that, unlike IQ, can be learned and improved. The learning process of adult participants will suitably be devised to see what changes the researcher's designed teaching module can make in the level of emotional intelligence. Hence, the research attempts to follow the reflective and experiential model for satisfactory outcomes. Reflective and experiential learning, according to Dewey's philosophical work, "How We Think" (1933) which was written for teachers, searches the relationship between reflective thinking and education (Tusting 26). Learning takes place through the epistemological interconnection between reflective thinking and real-world problem solving; that is to say, he saw the challenges in the real world sparked a course of reflective thinking which led to learning (26). Reflective and experiential learning is essentially contextualized learning based on the individuals' complexity of their own unique experiences. This forecasts varied outcomes for participants in the teaching modules according to their own styles of learning and experiences.

Research Design Literature

This research will use a mixed design with anticipation of thorough and comprehensive results from the research process. The mixed research design collects quantitative and qualitative data in a three-phase process:

Research conceptualization (i.e., determining the mixed goal of the study, formulating the mixed research objective[s], determining the rationale of the study and rationale[s] for mixing quantitative and qualitative approaches, determining purpose of the study and the purpose[s] for mixing quantitative and qualitative approaches, determining the mixed research question[s]), research planning (i.e., selecting the mixed sampling design, selecting the mixed research design), and research implementation (i.e., collecting quantitative and qualitative data, analyzing the quantitative and qualitative data, legitimating the data sets and mixed research findings, interpreting the mixed research findings, writing the mixed research report, reformulating the mixed research question[s]). (Onwuegbuzie and Combs 2)

The current research project proposes to identify the effect of a teaching module on emotional intelligence for pastoral leaders offered to the students in Seoul Theological Seminary in South Korea. The teaching modules were designed by the researcher using relevant themes from the literature that might be conducive in understanding emotional intelligence, especially with respect to effective leadership performance. The teaching modules were designed as a part of an English class that met every Tuesday for eight weeks with two extra sessions, preliminary and conclusive.

Basically, the whole project is Quasi-Experimentation by nature and assesses the estimation of the effect of an intervention and treatment. "Quasi-experiment" means "an approximation of an experiment, a 'near experiment' that has no random assignment to experimental condition but instead it may be exposed to the different experimental condition in some nonrandom fashion" (Bickman and Rog 183). Out of four kinds of Quasi-experimental research design, this research principally used the "one-group pretest and posttest design" in the sense that the population of the two different groups employed received the same experiment. It was appropriate to use the form of quasi-experiment because it was to study intact groups created by a part of a curriculum as a natural process without any manipulation of the subject (Locke et al. 102). Mainly, in the process of the Quasi-Experimental research design, an "Interactive Model" for collecting qualitative data was added that consists of the factors of a research study and in which those factors may affect and be affected by one another (Bickman and Rog 215).

The teaching module, "emotional intelligence for pastoral leaders," was an experimental module for the students who were a randomized population determined by the students' voluntary registration of English class 2018. Since the two groups had their own unique characteristics, the researcher considered them worth being compared to each other. The use of the intervention model attempts to design a better way of helping the participants to be more effective in the pastoral ministry. This intervention model is described as "a type of action research where the researcher becomes a co-participant with the community in the process of gathering and interpreting data to enable new and transformative modes of action" (Sensing 63). The researcher participated in the project as a co-participant in order to facilitate the intervention project of the research. Two experimental groups were exposed to an identical intervention and then were compared to each other's group. The researcher did not follow the traditional experimental research to compare a group to a control group that did not take the intervention part of the course.

Regarding variables in the process of data collection by mixed model, i.e. quantitative and qualitative, the researcher was not just an observer of the participants but

a co-participant in the role of an instructor and facilitator who was actively engaged as a significant independent variable to make a difference in the project by organizing and facilitating the whole process of the teaching module and educating the contents of the teaching module with new information on emotional intelligence. The research shows the link between the score changes and the researcher's qualification to teach the contents of the teaching modules. Two different groups act as antecedently conditioned independent variables—a day class and a night class—that were not manipulated by the researcher, but rather naturally set by Seoul Theological Seminary to differ in their configuration of the population. The presumption that each set of two groups had a unique composition in several ways led the researcher to compare these two equivalent populations that were involved in the identical experiment. However, there are also fourteen different kinds of demographic information that could affect the scores of the pretest and posttest. In addition to this, the length of the teaching modules for each group can be identified as an independent variable. These variables were intended to be used to compare each group and even between two groups to see the discrepancy.

The employment of the teaching modules as an intervention should be measurable quantitatively, and, in addition, it may be qualitatively identifiable to support or supplement the quantitative data of measures. In order to measure the impact of the teaching module on the certain changes in students' life and ministry context, the researcher required of a standardized tool, ESCI (Emotional and Social Competency Inventory), that intends to compare the results of this survey taken both before and after participating in the teaching module which is designed as an intervention model. With the quantitative data collected through pretest and posttest completed before and after the implementation of the teaching module corresponding to the first and second research questions, the additional qualitative data such as short essay on leadership traits, verbatim comments, class reflections, focus groups, and evaluation survey on the teaching module correspond to the third and fourth research questions.

Both internal and external validity issues with the result of the scores from pretest and posttest had to be taken into consideration. The internal validity is the degree to which the teaching module makes a difference in (causes change in) the unique educational environment of English class in Seoul Theological Seminary and the external validity is the degree to which the same teaching module can be generalized across populations, settings, treatment variables, and measurement instrument (Dimitrov and Rumrill 159). The researcher had to beware of the potential threat to internal validity such as the history and maturation of the participants with any other potential factors. Out of the research questions, the fourth question for qualitative data is for the collection of the history and maturation of the participants that would threaten the internal validity. In order to utilize the data collected for reliable results, the researcher required "the creativity to place the raw data in logical, meaningful categories, to examine the data in a holistic fashion, and to find a way to communicate the interpretation with others" (Sensing 194). The analysis used to code the combination of the collected quantitative and qualitative data into an interpretive and meaningful content gave more synthetic and holistic approaches to develop an enhanced model for meeting the research purpose.

Summary of Literature

In light of the works of literature reviewed in this chapter, emotional intelligence that enhances leadership effectiveness through building a healthy relationship may be the most significant subject for would-be pastoral leaders in Korean seminaries alongside the cumulative acquisition of sound theological knowledge and spiritual disciplines. Tapping into the merging a theory of emotional intelligence with pastoral leadership requires bridging it to the fundamental conception of pastoral leaders called of God through the biblical testimony and theological considerations. The overall trend of emotional intelligence theories and the relationship between pastoral leaders must be examined as well as how it can be applied in the specific context of Korean Christianity.

The first threshold to be crossed in the core issues of pastoral leadership is the need to view God as the Caller of the pastors and God as the Shepherd of His people. When God calls pastors to take care of His people, He wants them to embrace the task with the heart of God for the fulfillment of their mission. When it comes to ministering to the people God assigns, God teaches the basics of leadership by showing His own way of leading. The Bible describes God's way of leadership with the image of a Shepherd for the Israelites. This metaphoric image of God as a Shepherd is well depicted throughout the Old and New Testament. The leaders who are called of God to lead His people vary in the Bible but David and Jesus are chosen as the representatives of shepherd leadership for this study. The reason why God anointed David as the shepherd of His people is to reveal what the character of God would look like through his sensible spirit and emotional engagement in the needs of his followers. Opposed to David's lifestyle of being attentive to God and the cry of God's people, the wicked shepherd is reported as one who only takes care of their own welfare, neglecting the task as a shepherd. David's label of "A man after his own heart," is well suited with the characteristics of Jesus' leadership. As the Son of David, Jesus idealized the heart of the Father in his own life and mission on earth. The way of Jesus is characterized as the life of servitude that implies the sacrificial giving of his own life for sinners. Jesus' main thrust of his power to fulfill the call is focused on how to be attentive to His Father and to the needs of people. The shepherd leadership shown through David's life and Jesus' life reveals God's steadfast love for His sheep.

The image of a shepherd leader contains a symbol of active emotional interactions with the following sheep. The characteristics of David's leadership are his empathetic heart to take care of his followers and his careful management of his emotions against his opponents. His empathetic way of leading the people in need does not appear just to birth out of his own strength and wisdom but through his humble submission to God's voice and a heart of integrity that relies on the true love of God on which he could build the Kingdom of what God desires. The failure to be aware of his insensitivity and uncontrolled mind to the arousal of his negative emotions discloses the potentiality of a great leader's fall. In comparison to this, the great triumph of the godly leadership is now fulfilled in the life of Jesus who practices the life of solitude with God that leads him to be keenly aware of the many emotional challenges for impending trials and temptations. His healthy ways of expressing of emotions are presented in the diverse contexts of his life and ministry. Jesus' humanity with limitations and the rightful use of the emotions opens the gateway to a path of effective shepherd leadership. His emotions, both his positive emotions such as love, compassion, and joy and negative emotions such as grief and anger reflect the divine character of God, especially the emotional aspect of the

Godhead. The successful control of his emotions was strengthened through his habit of the contemplative encounter with God, the true source of his power to fulfill the mission of God.

To theologically support the biblical testimony on the characteristics of emotionally wholesome leadership, several main ideas have to be examined. The premise we must start with is the trinitarian dynamics of God and its relational character, being the foundation of pastoral ministry. The harmonized triangular relationship of the triune God manifests itself in what pastoral ministry should be like. The distinctive character of the three individual Persons and each unique function of the triune God should not be overlooked; their humble submission to one another becomes the pillar of the corporate nature of the Christian community. The trinitarian submission is rooted in mutual self-giving love. The characteristics of the triune God's self-giving love and the relationality among them saturated the humanity which was created in the image of God. However, the fall of man impaired God's intended purpose for man's creation and it seriously brought about damaged interpersonal relationality. The restoration of the image of God is fulfilled in and through Jesus, the incarnate, as the true image of God. By the trinitarian salvific scenario, Jesus appeared in the human form to demonstrate the love and compassion of God for the fallen humanity whose image of God was damaged. Jesus, the second Person of the Trinity, is the perfect revelation of the power of the divine love of God the Trinity.

As Jesus the Son responded in submission to the Father's call, the Holy Spirit responded to the commission of God's call. This picture of trinitarian communion is revealed and communicated in the Christian community. Therefore, the engagement in pastoral ministry means to be in the Trinitarian ministry. The advent of God's Son and the Holy Spirit revealing the trinitarian depth of God's love toward the salvation of humanity calls for the incarnational ministry of love for the broken humanity. The concept of incarnation refers to God's intervening pathos which is eternal love for those with pains and suffering from the lost communication with God. As the image bearer of God, the church and pastoral leaders should be incarnated with the same attitude of Jesus, the second Person of the Trinity, who took the form of those who are to be fed, helped, and led.

Emotional intelligence, a hybrid term, is the oxymoronic combination of two opposite words, but the over-valued intellect could lead an emotional deficit due to the lack of self-knowing and poor social relationship. Although it looks as contradictory as it seems, two inharmonious terms could mutually reinforce each other to bring forth innovative outcomes. A study reports that the relation between emotion and reason is inseparable for without emotion we cannot properly make decisions. The term, "emotional intelligence" first appeared in the work of Mayer and Salovey in 1990. According to them, emotional intelligence is Howard Gardner's interpretation of social intelligence about the knowledge of self and others. The study of social intelligence finally expanded to the concept of multiple intelligence that questioned the historical view of intelligence in general. The multiple intelligence of Gardner was comprised of eight types of intelligence out of which he later resurrected emotional intelligence which includes interpersonal intelligence and intrapersonal intelligence that later became a solid foundation for building the emotional intelligence theory.

Emotional intelligence was newly formulated in Daniel Goleman's legendary book which popularized the concept of emotional intelligence in public. Even though the definition of emotional intelligence varies, it is defined in the first use of the term as "the ability to monitor one's own and other's feelings and emotions, to discriminate among them and to use this information to guide one's thinking and actions" (Goleman, *Emotional Intelligence : Issues in Paradigm Building* 4). Daniel Goleman's simple but firm definition is "emotional intelligence, at the most general level, refers to the abilities to recognize and regulate emotions in ourselves and in others" (2) Emotional intelligence holds a great value with a room for criticism. Emotional intelligence made a significant contribution to the promotion of new hope for life success. In the past, the one intelligence (I.Q) that is genetic and firm was deemed as the only factor that makes life better; the increased study of emotional intelligence, which may be changed/learned, is a better predictor for achieving success in life. Nevertheless, the notion of emotional intelligence cannot escape from various criticisms. Emotional intelligence has been confronted with scientific criticism for inaccuracy in measurement and problematic conceptualization of emotional intelligence as nothing but a general intelligence aimed at emotional sensations. The other criticism is abou(Mcmanus)t the limitation of emotional intelligence is that it might not always produce positive outcomes, i.e. in leadership, emotional intelligence may function as the means of deceitful manipulation when leaders are not inauthentic.

There are three big models in emotional intelligence: "First, 'Ability Emotional Intelligence' model that correlates with the coping skills and emotional control, 'Trait Emotional Intelligence' model that correlates highly with personality traits, and lastly 'Competency/Mixed' model" (Jensen et al. 28). This research is based on the last competency model that focuses on the performance of an individual, especially organizational leadership and the combination of emotional intelligence theory with distinguishing competencies that set apart good performing leaders from the average. Most of the researchers strongly agree that emotional intelligence may be the convincing requisite for effective leadership and leader development and it has now become an indispensable component for effectiveness in leaders' performance. If emotional intelligence, therefore, may be applied to every emotional and social being, pastoral leaders who are in the context of the Christian community can benefit with excellence in their leadership performance from embracing the concept of emotional intelligence.

A leader with high levels of emotional intelligence creates emotional and social climates in which abundant sharing of information, trust building, healthy challenging, and active learning thrive; whereas, a leader with low emotional intelligence promotes a sense of fear and anxiety. Thus, the ability to form a positive and productive atmosphere in group dynamics makes an organization more constructive and directive. This type of leader is called a "primal leader or resonant leader," and they are capable of intelligently utilizing their emotions in challenging circumstances. The pastoral leaders who can create resonance, a reservoir of positivity, generate the power of influence to a group as a whole. In order to be a resonant leader, the foremost characteristics in emotional intelligence would be to be self-aware which requires the subsequent task of self-management. The process of knowing one's self is the central route to effective leadership.

The pastoral leaders as a shepherd for a flock, who are not called to self-serving but to serve others, imitating God's own self-giving love toward His people, are first in

need of having the same-mindedness of God the Trinity. Finding a place of solitude to realign with God's eternal love and compassion for those He entrusted pastoral leadership to is an absolute pathway for a consistent awakening to be self-aware that leads to a full realization of the state of mind and emotion. The acquisition of high emotional intelligence does not always equate with emotional health, but, rather, it drives pastoral leaders through a way to a healthy emotional life that creates a better footing for even more effective ministry. Peter Scazzero emphasizes that the emotional health of a leader matters if leadership matters. Pastoral leaders with an emotional deficit manifest a prevailing lack of awareness that leads them into reckless behaviors without knowing what's happening within themselves. The key to the resolution of their emotional deficit and instability fundamentally lies in tracing their emotional foundation to the family origin of the individual's past. The emotionally healthy pastoral leaders almost always undergo a long formative process of self-reflection in order to fully know themselves. It is called "slowing down," a thoughtful process of learning to be wise and healthy.

   The research is designed in the unique context of the Korean Church, more specifically would-be pastoral leaders in Seoul Theological Seminary. To ensure the significance of emotional intelligence for Korean pastoral leaders and the necessity of employing the research to the seminary students, the researcher spells out the contextual environment of the research. The studies in emotional intelligence in Korea was introduced right after Daniel Goleman published the monumental book, *Emotional Intelligence: Why It Can Matter More Than IQ*. The continuous studies in the area of emotional intelligence have been recognized as a vital component in the progress of organizational function and the improvement of effectiveness. Emotional intelligence is becoming more prominent in the field of HRD (Human Resource Development) in the impending era of the fourth industrial revolution. The relationship between pastoral leadership and emotional intelligence will be brought forward as a main consideration in light of the turbulent age of new revolutionary industrialization.

   Korean Christianity has a very unique background in their journey since the gospel was first delivered to the country. The major religio-cultural trend of Korean Church history was mainly "growthism" and "successism." The Korean Church soon became as it is now, having a multifaceted background. Korean Christianity has grown along with the strong econimic drive of the Korean government since the Korean War ended in 1953. Growing big has become an unconscious mentality that coincides with living well. Thus, the large size of the church has become the ideal picture of a successful church. From this mindset, Korean pastors have been exposed to the traditional Christian heritage that has been habituated in the minds of pastoral leaders in the past. In addition to this, the church in Korea has deep roots in diverse religious practices such as shamanism, a mystical Buddhism, Confucianism, and personlistic Christianity. Particularly, Confucian tradition has a solid basis for authoritative discrimination in all social relations. The strong and able leaders are expected to hold an authoritative disposition which would lead in the form of charismatic, hierarchical, and positioning leadership. The dictator type of tough leaders has brought a culture of "leaving-church saints." The potential pastors' exposure to this long habituated culture of Korean Church leaders is in a great need of acknowledging the symptoms and pains of Korean Christianity and being prepared to be leaders who can embrace the feelings of the suffering people of God and resonate with the deep pathos of God.

Emotional intelligence reveals a great possibility for pastoral leaders to create a betterment of ministerial environment where healing takes place and a vision of God prevails. This research aims at checking on the emotional intelligence of those potential pastoral leaders in Seoul Theological Seminary who are responsible for the upcoming future of the Korean Church.

CHAPTER 3
RESEARCH METHODOLOGY FOR THE PROJECT

Overview of the Chapter

This chapter addresses the features and methodology of the research. Based on the accepted significance of the theories on emotional intelligence used to enhance the effectiveness in leadership roles of any context, this research was designed to assess the efficacy of the teaching modules on Emotional Intelligence for Pastoral Leaders in a class context of a theological seminary. An eight-week long teaching module on Emotional Intelligence for Pastoral Leaders was crafted in order to assess if any changes were noticed in the students' self-awareness, self-management, social-awareness, and relationship-management after the completion of the module. Each student was assessed before and after the teaching module to discover any distinctive differences found in the students' emotional intelligence. In addition to this, any significant quantitative changes revealed in this research project were also analyzed through a more qualitative lens through the use of an essay on leadership before commencing on the project, two class reflections, and a focus group. This chapter discusses the overall research methodology and how the measurements were taken.

Nature and Purpose of the Project

The research originated from the problematic issues of leadership as perceived in the life of the researcher as well as the seminary students who are prospective pastoral leaders. The research, being aware of the distinct contexts of Korean churches which are undergoing a turbulent season in the area of shattered leadership that have undeniably created a considerable crisis to Korean Christianity (W. G. Lee; E. S. Lee), studies four key elements—self-awareness, social-awareness, self-management, and relationship-management—that have been shown to be vital for the development of emotional intelligence which is a necessary trait that prepares seminary students for prominent leadership within a critically complex ministry context. Since this research focuses on the relationship between Emotional Intelligence and leadership competency, a set of teaching sessions was given to seminary students in the English class of Seoul Theological Seminary in South Korea during the fall semester of 2018.

The purpose of this research was to evaluate the changes in self-awareness, self-management, social-awareness, and relationship-management of the seminary students attending English class at Seoul Theological Seminary as a result of teaching modules on Emotional Intelligence for Pastoral Leaders that were presented through eight weeks of class sessions during the fall semester of 2018.

Research Questions

RQ #1. What were the scores of seminary students attending Seoul Theological Seminary in their self-awareness, self-management, social-awareness and relationship-management prior to going through an eight-week teaching module on Emotional Intelligence for Pastoral Leaders?

The data collected for this question through the pre-test given before the teaching modules on Emotional Intelligence for Pastoral Leaders measure the participants' degree of Emotional Intelligence prior to the intervention. Out of sixty-eight questions from the validated ESCI survey tool from the Hay Group, question numbers 1-6 addressed the degree of their self-awareness as leaders, questions numbers 7-30 addressed the degree of their self-management as leaders, questions number 31-40 addressed the degree of social awareness as leaders, and then questions number 41-68 addressed the degree of relationship management as leaders. In addition to this quantitative data collected through the pretest before the teaching module, a short essay on "What do you think are three critical elements in pastoral leadership that matter most?" was required of the students for submission in the orientation of the teaching modules as qualitative data.

RQ #2. What changes occurred in the self-awareness, self-management, social-awareness, and social-management of the seminary students attending Seoul Theological Seminary after going through an eight-week teaching module on Emotional Intelligence for Pastoral Leaders?

The data collected for this question through the post-test which was given after the teaching modules on Emotional Intelligence for Pastoral Leaders measured the changes in the degree of emotional intelligence which have occurred in the participants' self-awareness, self-management, social-awareness and relationship-management following the intervention. Out of sixty-eight questions from the validated ESCI survey tool from Hay Group, question numbers 1-6 addressed the degree of their self-awareness as leaders, questions numbers 7-30 addressed the degree of their self-management as leaders, questions number 31-40 addressed the degree of social awareness as leaders, and then questions number 41-68 addressed the degree of relationship management as leaders. With the quantitative data collected from the post-test which indicated the changes of the participants' self-awareness, self-management, social-awareness, and relationship-management, two class reflections provided cognitive, affectionate, volitional, and behavioral changes in the participants' overall competencies concerning emotional and social intelligence and its practical effect in their own life quality and ministry.

RQ #3. What elements of an eight-week teaching module on Emotional Intelligence for Pastoral Leaders had the most significant impact on the seminary students in their personal formation and ministry?

This specific research question intended to collect qualitative information beyond the descriptive statistic to converge a profound and practical understanding on how the intervention made an impact on the participants' quality of life and ministry. The information was gathered from two class reflections administered after each four-week session for two phases of the teaching modules; a focus group was conducted after the post-test were utilized to arrive at the answer to this question. The class reflections were intended to be personal and descriptive while the data from the focus group was taken from sharing the group members' own experiences and criticisms of the intervention. Out of three questions in the first class reflection, numbers 1 and 2 were formulated to give the answer to this research question. Out of four questions in the second class reflection, numbers 1 and 2 also devised in the same purpose.

RQ#4. What other factors in the seminary students' experiences other than the effect of the teaching modules on Emotional Intelligence for Pastoral Leaders made an impact on the changes in their scores of emotional intelligence?

This final research question was used to collect qualitative data on other instrumental factors that could have influenced the participant's changes in their emotional intelligence level. Parts of questions in each of the class reflections and focus group questions were intentionally created to answer to this research question, asking for the participant's special occasions that would have either subtlety or immensely manipulated their emotional manner. Number 3 in the first class reflection and the number 3 and 4 in the second class reflection and the number 7 from the focus group questions were expected to draw the answers to this research question.

Ministry Context

This research was intended to study the response of the seminary students of Seoul Theological Seminary located in Bucheon, South Korea on the teaching modules of Emotional Intelligence for Pastoral Leaders. Based on years of personal observation and some brief, informal research before this DMIN project, emotional intelligence is a seemingly new concept to theological seminaries in South Korea. The context where the research was implemented was a theological institution, Seoul Theological Seminary, which was founded in 1911to bring up pastors of the local church for the, Evangelical Holiness Church (EHC) denomination. Pastor Myung Jik Lee, who was thought to be an apostolic father of Evangelical Holiness Church (EHC), mentioned the doctrine and spirit of the Oriental Missionary Society (OMS, now known as One Mission Society), which was the origin of EHC (Park 350). According to Park's understanding, the Evangelical Holiness Movement, which founded Seoul Theological Seminary, rose to oppose the secularization of the church as John Wesley stood against the corrupted Church of England. EHC was not formed to build a denomination but was formed to win souls through street evangelism. Park also argues that the solid theological standpoint of EHC, "Experiential Evangelicalism," was the theological climate of whole church of Korea despite there being two big streams of theology in Korean Christianity: Liberal theology and doctrinal orthodoxy. He further reasons that this experiential evangelicalism has not permeated into the seminary (348-352).

Seoul Theological Seminary has the profound tradition of raising Christian leaders to stand up wit Knowledge of self before God in the Gospel's relationship helps lead the person to comprehend how to relate to the others in the world. Therefore, this research begins with the question: does Seoul Theological Seminary adhere to the foundational philosophy of her own ideals? According to the seminary website, Seoul Theological Seminary's mission is to "foster professional pastors who practice the gospel of the church by studying the true values truths of the theology on their own" (STU). Thus, this research on students evaluating the level of Emotional Intelligence carefully reflected a professional discipline needed for ministers as pastoral leaders.

The educational environment of Seoul Theological Seminary, as it used to be for the students, is quite rough and inflexible in order to complete the Masters of Divinity degree in three years because of the requirement of 92 credit hours for graduation. In Korean culture, one of the many challenges that students face is a culture of Dong-Gi, which means a cohort or cadre. The Dong-Gi is weighty in the sense that these bands of people who enroll in the

same year are expected to journey together up to the point of graduation. This strong companionship with same year cohorts feasibly lasts a lifetime as ministry partners confine their minds to the idea that they have to start and finish the coursework together. This tough reality of their apparent socio-cultural condition becomes even heavier when accompanied by other factors such as personal issues, financial struggles, academic assignments, ministry responsibilities, etc. The researcher realized the student's everyday struggle for their present obligations with the fear for the future through simple observation of the students in class and personal encounters with a variety of students. A more intriguing part of the matter could be the educational system as it doesn't take the struggles of students seriously. As a result, the passionate pursuit of God becomes gradually deflated and the vibrant vision for God's kingdom seems to be slowly blurred.

The seminary student's dilemma of confusion and tiredness drives them to look at themselves through a biased lens, often distorted by a feeling of being oppressed. It was the researcher's conviction that emotional intelligence, which begins with being aware of one's self, would make remarkable changes in the quality of their lives and ministry. Furthermore, the Korean Church, losing her biblical identity, dignity, and vitality because of the mistrust and hostility against Korean Christianity, is crying for competent pastoral leaders to be transforming agents in such a challenging era of Korean Christianity. Seminary students who struggle in the present reality of the burden for a challenging future are the ones the researcher sought to examine so that they could be ready for the long and harsh journey ahead.

Participants

Criteria for Selection

The research project called Leadership Enhancement and Development (LEAD) project with a theme of "Emotional Intelligence for Pastoral Leaders (EIPL)," was part of the English II class of Seoul Theological Seminary in the fall semester of 2018. This specific class, English II, that the researcher taught was the second course of two levels of three credit-hours class offered to the students who wanted to receive a waiver for the mandatory English exam required for graduation. The researcher decided to do research with these seminary students in Seoul Theological Seminary for three definitive reasons. First, it is the immediate context in which the researcher can implement this research, and the researcher is passionate about creating any vital and useful program for the seminary curriculum. Second, it is the researcher's conviction that emotional intelligence may be one of the substantial subjects for the seminary students in the area of leadership disciplines that could considerably enhance their leadership effectiveness. Third, it could be through the English language that the concept of emotional intelligence, a mind-provoking subject of their ultimate concern about leadership development, might effectively impress upon the mind of the seminary students more vividly than through their mother tongue.

Description of Participants

The class consisted of a mixed gender group of young men and women ranging from their mid-twenties to early sixties. There was a distinct difference in the age range between the two groups. Group A ranges only from the twenties to thirties, while group B consists of the participants ranging from the twenties to the sixties. Given the focus of

their studies, it is safe to assume they intend to participate in the pastoral ministry in certain forms. Most are already ministering at churches or mission organizations in a part-time capacity. All of the participants were strongly motivated to take part in the project because of their passion to improve their leadership competency with which they could expect an ideal ministry outcome.

Ethical Considerations

All of the participants who were from English II volunteered for the project. Before the execution of the research, the safe and secure environment in which the participants would feel comfortable about the research that they might even welcome the research for their own benefit was taken into serious consideration. To secure a good number of voluntary participants, a recruitment session had to be given to the students during the class in week prior to the introductory orientation for the teaching module. It was cautiously executed in a very courteous manner so that there was not a hint of coercive appeal to force them to participate in the project. The transparent plea to the students brought about a deep sense of agreement on why a project like LEAD was needed.

In order to prepare a healthy educational environment in managing the teaching modules, the orientation for the teaching modules had been carefully implemented by presenting the purpose, the process, the prospect, and the product of the research after the pre-test was completed. After the pre-test, a brief overview of the research, including the matters of strict confidentiality of the participant's information and the major benefits the participants would gain in the course of research, was give, and the students rightly understood that this research was the instructor's personal project for his doctoral dissertation aspiring towards the substantial shift in their leadership skills. The researcher chose to keep the specific details concerning the teaching modules on Emotional Intelligence for Pastoral Leaders confidential until the completion of the pretest in order to obtain accurate pretest data without any bias on the students' previous knowledge about the concept of emotional intelligence and its effect on leadership performance. The identity of each student remained anonymous and confidential during data collection. Instead of their given names, the numbers corresponding to their names on the attendance roster for the class was used to identify students' work through the collecting data, pre-test, post-test, two class reflections, and data analysis. Moreover, when transcribing the video recordings from the participants in a focus group for the additional qualitative data, the number associated with each student was given to identify them instead of using their real names. In addition to this, a permission form was distributed and signed by the participants for the reaffirmation of the confidentiality. For the pre-test and post-test, only the section to gather demographic information of the participants was designed by the researcher to provide richer analysis of the data.

Instrumentation

The researcher used several instruments to evaluate the participants' level of emotional intelligence competency in each quadrant—self-awareness, self-management, social awareness, and relationship management—both before the teaching modules and their changes in the level of the quadrant after the teaching modules. First, ESCI, a

validated quantitative emotional intelligence 360 degree survey, was used to measure the emotional and social competency levels of the participants. However, 360 degree feedback was not taken. Feedback was restricted to self-report. Second, some qualitative instruments of a short essay on leadership before the pre-test, two class reflections, and a focus group were used for supplementary examination of the participants' changes in their posture toward emotional intelligence.

1. ESCI (Emotional Intelligence and Social Competency Inventory), a validated tool for evaluating the level of Emotional Intelligence, was used for organizing the teaching modules on Emotional Intelligence for Pastoral Leaders. ESCI, the latest research-based 360 degree feedback tool of the Hay Group which partnered with Daniel Goleman and Richard Boyatzis, describes twelve competencies of outstanding leadership that differentiates from average leaders. However, this research chose not to utilize 360 degree feedback tools and restricted the feedback to self-report research.

2. An essay on leadership right before the pretest subsequent to the orientation served as the participants' understanding on the critical components of leaders that had counted the most in their minds. This will convey their general viewpoints on their leadership before taking the teaching modules on Emotional Intelligence for Pastoral Leaders.

3. The questions used for two class reflections during the teaching modules assigned to the participants served to discern how the material and instruction of the teaching modules of Emotional Intelligence for Pastoral Leaders made an impact on their quality of lives and ministry effectiveness.

4. The researcher conducted semi-structured focus group discussions which allowed discovering insights into how the participants reflected on and learned from the teaching modules of Emotional Intelligence for Pastoral Leaders and provided profound understanding on the influence the teaching modules on Emotional Intelligence for Pastoral Leaders had on the participants.

Reliability & Validity of Project Design

The survey materials the pre-test and the post-test used in this research were based on existing, validated resources that had been tested and approved as legitimate tools to replicate for similar research. Even though the earlier versions for ESCI, the Emotional Competency Inventory (ECI-1) and the ECI-U (University Version) had acceptable validity and reliability. Due to an indication of instability, more items per scale were included in the ESCI in order to increase the reliability and better the validity of the scales and clusters (Boyatzis). Three data analyses were used in ESCI on scale re-design: the correlation matrix of the scales by Steve Wolff in the November 2005 Technical Manual (n = 21,256), the Exploratory Factor Analysis by Boyatzis and Sala in 2004 (n ~ 6,500), and the correlation matrix generated from the factor scores of the Confirmatory Factor Analysis scale correlations by Joan Manuel Battista in 2005 (n ~ 6,500) (Boyatzis). The researcher's consistent and creative design for applying the unique setting of the research and organization procedure of instrumentation ensured the reliability, and the researcher's critical communication of the test scores and the subject being measured reinforced the validity of the findings. The following is how the researcher amplified the reliability and validity of the research.

Reliability. One of the most widely used approaches to estimating reliability, Cronbach's Alpha, evaluated the ESCI's consistency of a scale or measure, rating self

and non-self (total others), resulting in indicating very good values on both sides. The values for Self raters (N=77,802) ranges from .71 to .87 and all values for non-self-raters ranges .85 or greater (Boyatzis and Goleman). According to the comprehensive review of ESCI cited by Boyatzis, Gaskin, and Wei, all the values through rWG(J) index, which is also a widely used measure of inter-rated agreement that provides the evidence to support the aggregation of scores across raters, turned out to be well in excess of the threshold of .70 which falls into the category that Brown and Hauenstein would call strong agreement (Boyatzis and Goleman). Both the pre-test and post-test were arranged for the students to answer the survey questions at the same time and place which assured that the participants were attentive to the instructions in order to successfully complete the survey. The survey questions aligned with the content from the teaching modules on Emotional Intelligence for Pastoral Leaders and were all necessary, according to the research coach, Dr. Thomas Tumblin's review, for measuring the changes of the students. The respondents to the survey were encouraged to ask questions on unclear items in the survey. The tests were offered in both English and Korean in order to provide a clear understanding of each question to ensure that the participants answer appropriately.

Validity. While the early studies focused on the ECI and ESCI's validity in the general sense, the recent studies focused on two areas: 1. Ongoing reliability improvements in EI assessment and 2. Key findings in the application of EI assessment in leadership development, professional development, individual learning and change, coaching and education (Boyatzis 15). Its focus has been not only on the criterion validity of the ESCI— evaluating the extent to which scores on ESCI are relevant to outcomes of interests—but also on the incremental validity for the ESCI—the extent which can offer the predictive value to real-world outcomes beyond that provided by intelligence and personality (Boyatzis and Goleman). Most of the studies with the ESCI reveal how important it is for leadership and talent practitioners to engage with what emotional intelligence of leaders means for their organizations (Boyatzis and Goleman). To evaluate the evident differences between responses from before and after the teaching modules, the pre-test and the post-test given to the students had identical survey questions. The six-point scale of never, rarely, sometimes, often, consistently, and do not know provided respondents with far broader choices to show their state for the given questions. As a result, the researcher was given the chance to observe the changes which happened in more depth through the surveys.

Data Collection

The eight-week teaching module consisted of eight sessions one hour sessions, offered once a week for eight weeks. These sessions commenced by obtaining official permission from Seoul Theological Seminary in 2018. For the first session after the pre-test survey, the researcher delivered a brief welcoming remark to the students and then a short introduction of the purpose of the Leadership Enhancement and Development (LEAD) project with eight weeks of teaching modules on Emotional Intelligence for Pastoral Leaders to provide students with the whole picture of the research. Furthermore, basic elements of the intervention research methods and the significant roles the participants would play were addressed.

First, the researcher invited the students to participate in the teaching modules

followed by a brief explanation about the essay on leadership and its distribution which was a sheet with a simple question on leadership. This became the first data used to understand how the participants would give their opinions on the leadership components they value most. After collecting the written essay, the pre-test was given to the students. After the pre-test survey, all the information concerning the data collected in the introductory orientation was made known to the students. The contents of the introductory session on the first day were as these: What an essay on leadership and the pre-test would have meant and how the post-test survey after the final teaching session would be taken, how two class reflections would be submitted, and how a focus group would be formed and operated.

The ESCI survey tool for the pre-test and post-test was used to collect quantitative data. The pre-test was administered before the introduction to the teaching modules on EIPL. The post-test was administered to the participants at the final summarizing session of the teaching modules on EIPL. Two class reflections on the teaching modules on EIL were required of all the students. The students were assigned the first class reflection after the first four teaching sessions and were expected to submit it by the beginning of the fifth teaching session; the second class reflection was assigned after participating in the rest of the four teaching sessions of EIPL and the students were expected to submit it the following week before they took the post-test. In order to take a closer look at the changes that occurred in the life and ministry of the students during the teaching modules on EIPL, a focus group of ten volunteers was formed to gather qualitative data for the research.

In the pre-test, the students were asked to record their demographic information. The structure of the pretest and how to properly answer each question using scales were clearly explained, and the students were allowed to ask questions at any time during the pre-test. The completed pre-test was submitted in the collection box on-site. The duration of the pre-test took approximately twenty minutes. After the final session of the teaching modules in the eighth week was completed, students were invited to participate in the posttest the following week. As in the pre-test, the students were required to write down their numbers corresponding to their names on the class roster in order to maintain confidentiality. The volunteers for the focus group indicated their interest by putting a checkmark in the designated box on the post-test. If the number of volunteers exceeded the twelve-person limit, a random number generator was employed to pull ten people from the volunteer pool.

A focus group gathered immediately after the post-test survey instrument was completed. The completed posttest was returned to the collection box on-site. Data collected through the pre-test and the post-test were documented in a database utilizing a Microsoft Excel spreadsheet in order to be ready for further data analysis.

The two class reflections were required as an assignment for this English class; the first class reflection was collected at the beginning of the fifth session of the teaching modules on EIPL. To collect data on time, the assignment had to be announced both in the orientation session and at the end of the fourth session. For the second class reflection, the assignment was announced in the orientation session and at the final session of the teaching modules on EIPL. In order to assure the best return rate, both the first and second class reflections were asked to be submitted on time by recurrent notifications. For the class reflections, the participants were given a general reflection prompt on an

individual piece of paper which had been distributed the previous week.

The members of the focus group gathered immediately after the post-test for expediency due to the fact that the class sessions were set up at the very end of the week in which the students would have to be gone off of campus. A digital recording system, such as a video recording device, was utilized for the purpose of compiling a transcript of the discussion had by the focus group along with the use of an additional audio recording device in case of losing the data from the primary device.. A large table was also made available in order to facilitate a comfortable and healthy environment for dialogue on the impact of the teaching modules on EIPL.

At the beginning of the focus group meeting, the procedures of the session and any issues of confidentiality were readdressed by reminding participants via a signed consent form so they would discuss the topic openly without any reservation. The researcher followed the protocol by asking a series of predetermined questions, thereby, leading the group discussion; instantaneous inquiries were raised to obtain information as needed. The transcript for the recordings was later organized according to their relationship to the predetermined questions for further qualitative data analysis.

For an extra reference on the impact of the teaching modules on EIPL over their life quality and ministry effectiveness, any data from casual, personal encounters with students during school days was also collected and discretely notated in order to enrich the study and provide more well-rounded data. This randomly collected data was from those who were in the middle of participating LEAD project.

Data Analysis

The research used mixed methods that integrated quantitative and qualitative data. For quantitative data, the research utilized a validated 360 degree pre-test survey and post-test survey instrument. For qualitative data, the researcher utilized a short essay on leadership, two class reflections, and a focus group. The collected data first was summarized to identify the relationship between the dependent variables, which are the responses of the seminary students, to the teaching modules on EIPL, the independent variables. The data that denoted how the students responded to the teaching modules on EIPL, drawn from pre-test and post-test survey, an essay on leadership, two class reflection, and a focus group, was compared to seek any particular results that require special attention, concerning the changes in their levels of self-awareness, self-management, social- awareness, and relationship management created by the teaching modules on EIPL. The most noteworthy factors that impacted them were addressed for further examination.

The quantitative data was organized and analyzed by comparative analysis operating both descriptive and inferential statistics utilizing one-way ANOVA in SPSS Statistics. The score of the scales of the participants as dependent variables on each question from the pre-test was measured to compare with the scale, another dependent variable measured from the post-test. The significant correlations between the changes in the scores of the dependent variables from both tests and the teaching modules on EIPL as the independent variable will be analyzed. The raw qualitative data from a short essay on leadership, two class reflections, and a focus group was organized logically into categories so that the qualitative data functioned as a supplementary resource when

paired with the quantitative data. It was then examined in order to bring about a more holistic result. The researcher organized the qualitative data into three main areas: the area of significant overlapping themes or patterns, the area of disagreement as slippage, and the reality not represented in the finding as silences (Sensing 197). The qualitative data that was collected and identified was transferred into different themes that the researcher coded for further interpretation. The part of the teaching sessions that was remarkably influenced to make a change was distinctly sorted out.

The confidential management of human subject research data, raw and electronic, was handled securely in case it would be lost through unexpected incidents. Due to the huge reliance on electronic data of human subject research and its organization, the researcher needed to pay closer attention to prevent any unpredicted dangers of data missing or being exposed. There were three major issues for electronic data storage: The use of specific devices for data storage, the use of web-based surveys for data collections, and methods to transfer data between collaborators or between locations (*Guidelines for Secure Storage & Handling of Electronic Human Subject Research Data*). Most of the time, a laptop and a tablet with security encryption were used as the main storage devices, running the same software—SPSS Statistics. A backup file was stored in the encrypted web-based cloud site. The risk of identifying the individual participants was low or very low since the project was executed with personal anonymous information. The raw data collected and the files electronically transferred to pc, tablet, and online cloud storage were kept in secure storage as long as the data was being processed for the data analysis. In other words, the data was kept until the receipt of the degree. All the electronic data, the files saved to pc, tablet, and online cloud storage as well as the raw data was deleted immediately after graduation.

CHAPTER 4
EVIDENCE FOR THE PROJECT

Overview of the Chapter

The students of the two English classes in Seoul Theological Seminary participated in the eight-week teaching module on emotional intelligence for pastoral leaders in the fall semester of 2018. The classes were not designed specifically for the research project, but rather it was included as a part of the class. The purpose of this project was first to understand the degree of emotional intelligence of the designated students in Seoul Theological Seminary, and then to implement the teaching modules on emotional intelligence for pastoral leaders for the purpose of seeing how the module can affect the change in their scores of emotional intelligence.

This chapter is given to grasp the demographic nature of the participants in the research project. Then the chapter lays out the quantitative data from ESCI Pretest, ESCI Posttest, and Evaluation Survey. Not only that, the coded qualitative data from the Short Essay before the teaching module, Verbatim Comments in the Pretest, two Class Reflections, two Focus Groups, and Comments on the Evaluation Survey were designed for each of the four research questions are discussed. Chapter Four concludes with a list of major findings from the presented data.

Participants

Before the teaching module on emotional intelligence for pastoral leaders was implemented, the initial Pretest was sent to two groups of students in each English class through an online Google Form: thirty-eight students in the day class and twenty-eight students in the night class completed the Pretest for a total sixty-six participants from Seoul Theological Seminary. Demographic information was obtained in the Pre-test which was divided into two sections: basic information and work experience information. The goal of creating seven questions for each section was to discover how their overall demographic information would be interrelated to the result of the score, not just providing a tactless report that has nothing to do with the interpretation of the data. However, even though the meticulous investigation of this data will allow the researcher to find distinct facts, this quantitative data could function simply as the meaningful understanding of two sample groups' characteristics that should be considered for comparison between two groups.

The following data was obtained in the Pretest demographic protocol (see the two sets of seven questions for demographic information of the participants in Appendix E). The four data charts with graphs are presented for the visual appreciation of the sample groups' features for a quick glance in Figures 4.1 through 4.4. Figure 4.1 and 4.2 are for group A and group B compared, Figure 4.3 and 4.4 are for group A and B combined.

Sample group A consisted of the thirty-eight students registered for the day-time English class while sample group B consisted of twenty-eight students registered for the night-time English class. All of them were basically would-be pastors who have been practicing pastoral ministries while studying theology in the seminary as an internship at local churches or other organizations. The circumstances surrounding the lives of both

groups seemed to be quite different from each other. It is fascinating to see the differences between two groups even in the demographic information where one would have expected to find noteworthy dissimilarities in the collected data. The questions for collecting demographic information were designed to discover the sole effects of their exclusive features in relation to the data results. Three kinds of cohort groups are managed by Seoul Theological Seminary where the sample groups came from. Most participants in group A are full-time students whereas quite a few participants in group B were bi-vocational students who had jobs for a living along with those who temporarily transferred from the day class for various reasons in this specific term.

The major differences between the members of group A and group B was that group B was not included in the original plan—the research was designed for group A alone in the beginning. While group A was informed that there would be a teaching module through the online syllabus, group B was added later to the research project without notification of what would happen during the class hours. Their expectation was to learn English through the class, but the extra-curricular program, the teaching module, was integrated into the class. However, the teaching module was equally applied to two groups who were uniquely conditioned physically, socio-culturally, and even emotionally. Not only the conditions of their lives, but the classroom atmosphere of both classes, were unique on their own. The unexpected inclusion of the students into the research projected was prompted by their excellent attitude in the class. Rather than having a single group, having two comparable sample groups with different conditions was hoped to create more satisfiable results therein. Figures 4.1 and 4.2 show the demographic information of sample groups A and B comparatively.
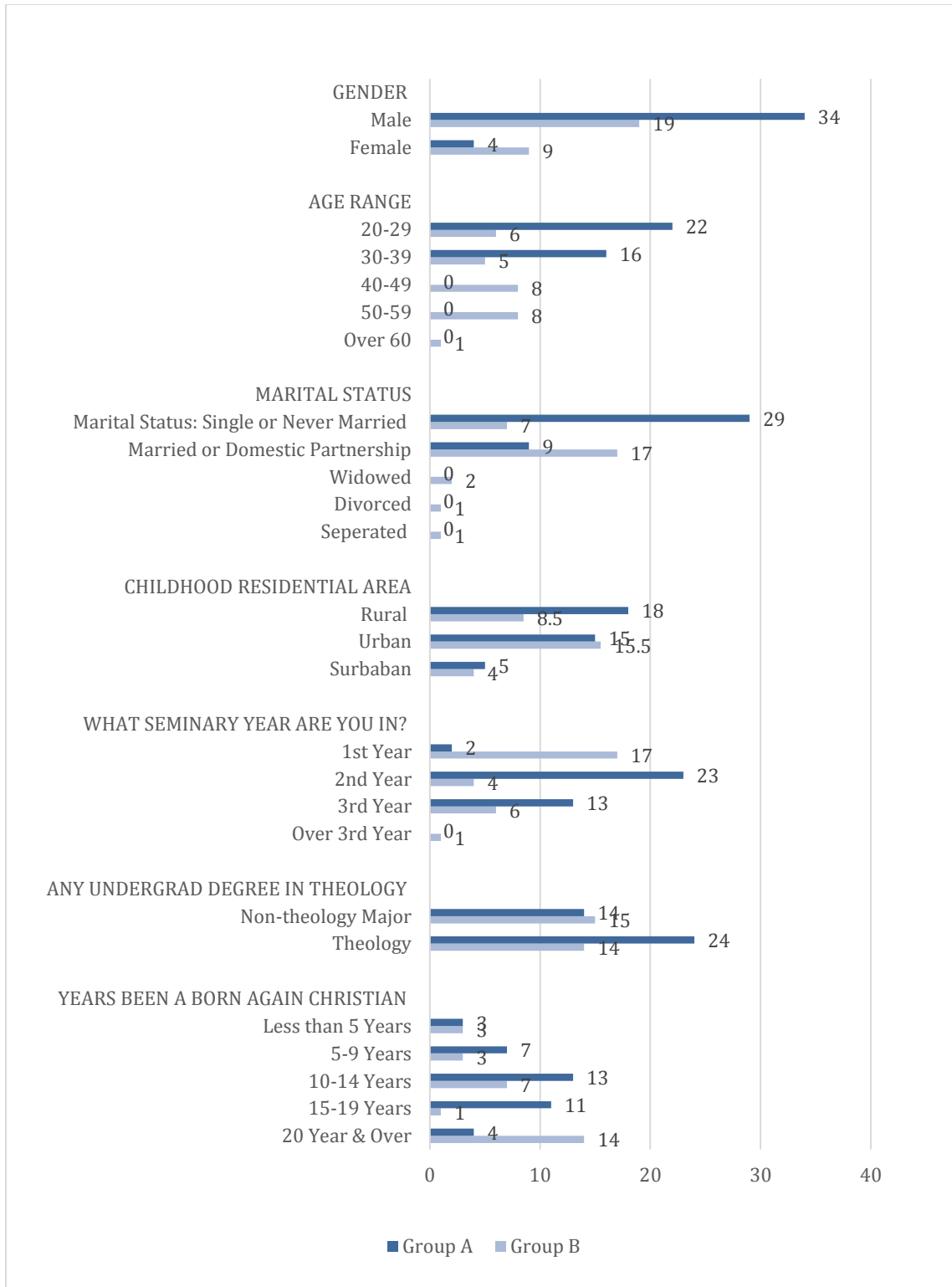
Figure 4.1. *Demographic Information – Basic Information (Group Compared, n=38, n=28)*
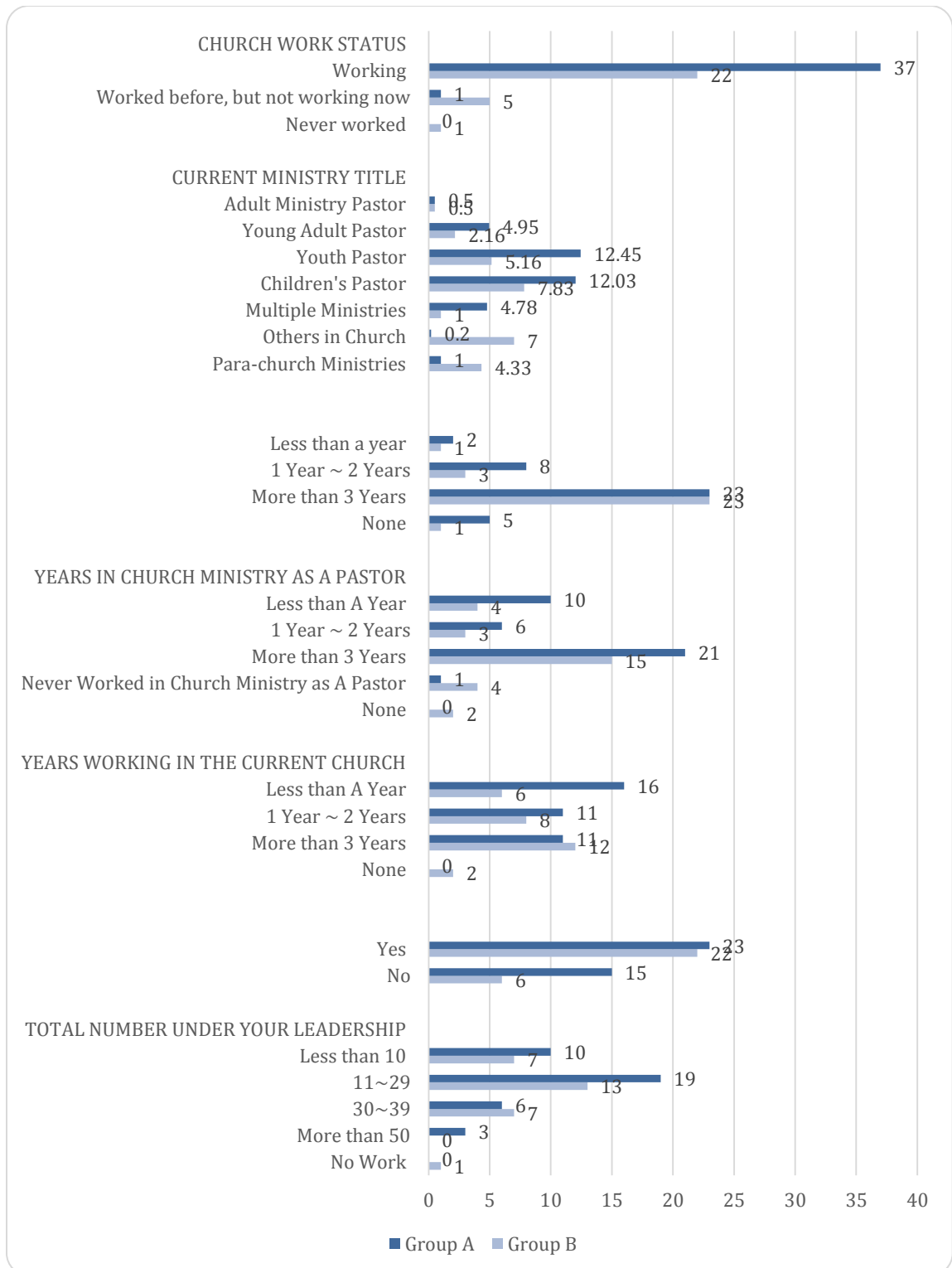
Figure 4.2. *Demographic Information – Work Experience (Group Compared, n=38, n=28)*

Figure 4.3 and Figure 4.4 show the combined data for demographic information for both groups. Figure 4.3 shows the basic information of both sample groups and Figure 4.4 displays the work experience of both groups together.
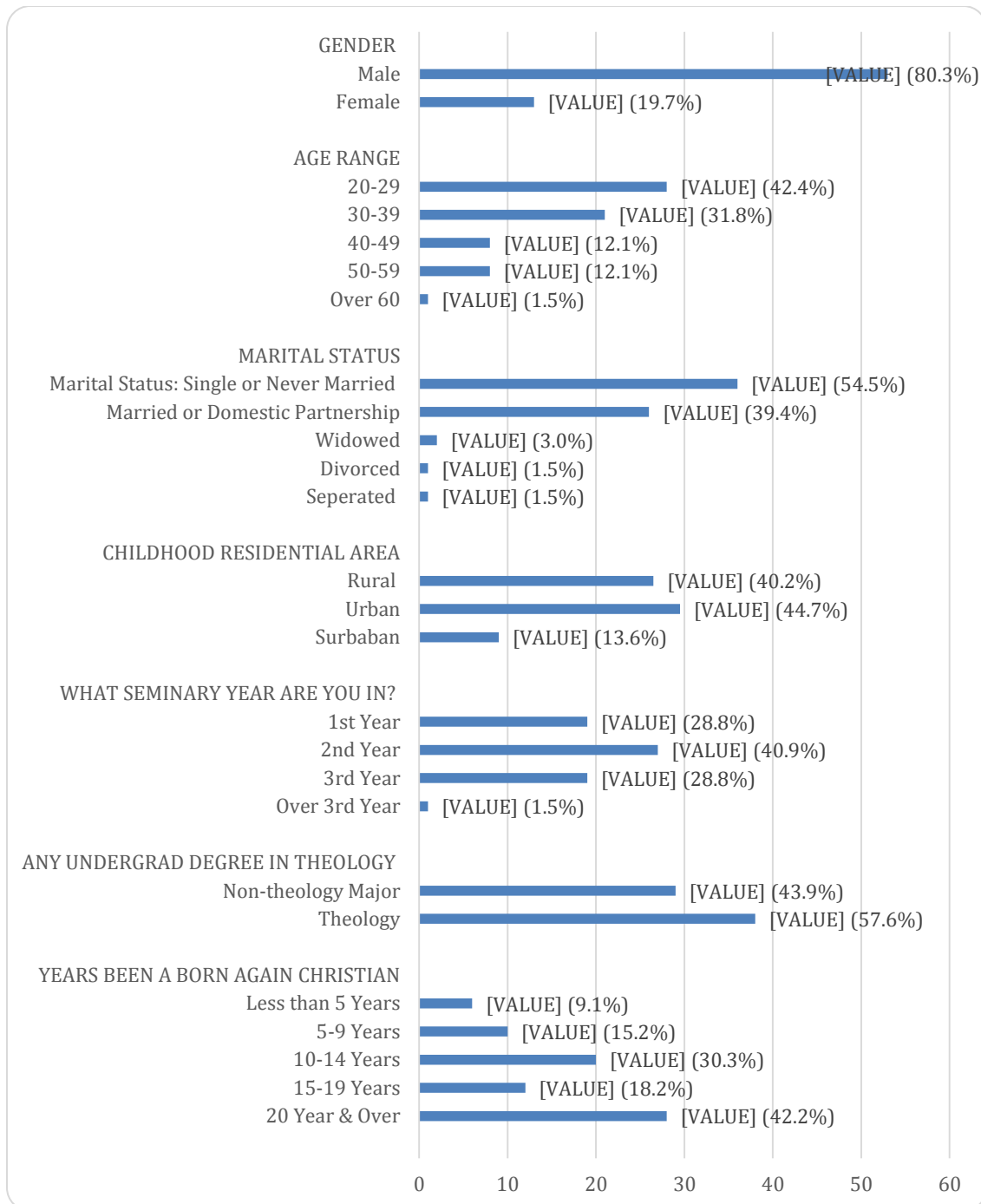
Figure 4.3. *Demographic Information – Basic Information (Group Combined, n=66)*
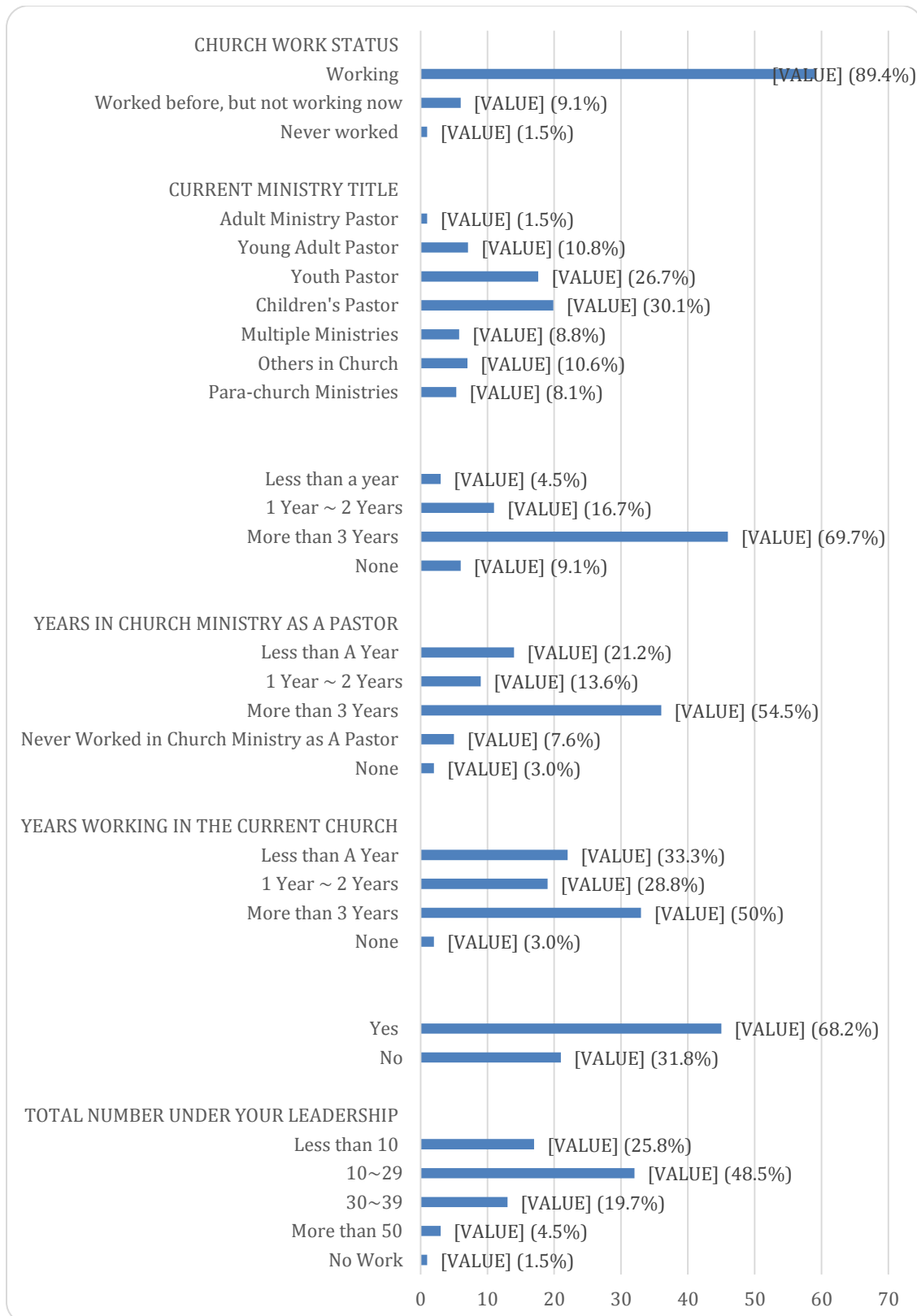
Figure 4.4. *Demographic Information – Work Experience (Group Combined, n=66)*

Research Question #1: Description of Evidence
What were the scores of seminary students attending Seoul Theological Seminary in their self-awareness, self-management, social-awareness and relationship-management prior to going through an eight-week teaching module on Emotional Intelligence for Pastoral Leaders?

All participants completed the emotional intelligence measure before the eight-week teaching module on Emotional Intelligence for Pastoral Leaders. Means and standard deviations for the four clusters and twelve competencies of emotional intelligence are given in Table 4.1.

In order to better understand any differences between the two groups, a series of independent samples t-tests were conducted. There were differences among the two groups in both *self-management* and *relationship management*. Group A ($M = 3.67$, $SD = 0.44$) reported poorer *self-management* than did Group B ($M = 4.04$, $SD = 0.60$), t (64) = -2.88, p = .005. Three of the four competencies under *self-managem*ent were significantly different. Likewise, Group A ($M = 3.51$, $SD = 0.50$) reported poorer *relationship management* than did Group B ($M = 3.87$, $SD = 0.47$), t (64) = -2.89, p = .005. Three of the five competencies under *relationship management* were significantly different.

Table 4.1. *Pre-test means and standard deviations for the Emotional Intelligence Scale by Group.*

Clusters & Competencies	Total (n = 66) M (SD)	Group A (n = 38) M (SD)	Group B (n = 28) M (SD)	t (df)
Self-Awareness	**3.86 (0.72)**	**3.72 (0.65)**	**4.05 (0.76)**	**-1.93 (64)**
Emotional Self-Awareness	3.86 (0.72)	3.72 (0.65)	4.05 (0.76)	-1.93 (64)
Self-Management	**3.83 (0.55)**	**3.67 (0.44)**	**4.04 (0.60)**	**-2.88 (64)****
Achievement Orientation	3.89 (0.70)	3.68 (0.66)	4.18 (0.66)	-3.08 (64)**
Adaptability	3.64 (0.66)	3.46 (0.59)	3.89 (0.68)	-2.76 (64)**
Emotional Self-Control	3.66 (0.64)	3.49 (0.56)	3.91 (0.66)	-2.80 (64)**
Positive Outlook	4.14 (0.75)	4.11 (0.67)	4.19 (0.85)	-0.46 (64)
Social Awareness	**3.94 (0.67)**	**3.84 (0.58)**	**4.07 (0.76)**	**-1.39 (64)**
Empathy	3.96 (0.70)	3.91 (0.60)	4.03 (0.83)	-0.68 (64)
Organizational Awareness	3.91 (0.75)	3.75 (0.66)	4.11 (0.82)	-2.00 (64)*

Relationship Management	**3.66 (0.51)**	**3.51 (0.50)**	**3.87 (0.47)**	**-2.89 (64)****
Conflict Management	3.11 (0.36)	3.04 (0.38)	3.19 (0.32)	-1.71 (64)
Coach and Mentor	3.76 (0.73)	3.56 (0.72)	4.02 (0.68)	-2.61 (64)*
Influence	3.64 (0.57)	3.60 (0.60)	3.70 (0.53)	-0.66 (64)
Inspirational Leadership	3.79 (0.74)	3.55 (0.72)	4.13 (0.64)	-3.45 (64)***
Teamwork	3.95 (0.71)	3.75 (0.70)	4.23 (0.64)	-2.89 (64)**

*$p \leq 0.05$, **$p \leq 0.01$, ***$p \leq 0.001$

A repeated measure analysis of variance (ANOVA) found a significant difference across the four clusters of emotional intelligence, $F(3, 195) = 7.80$, $p < .001$. To determine the relative strengths and weaknesses, a series of paired-samples t-tests were conducted on the clusters. *Relationship Management* was scored significantly lower than all of the other characteristics, suggesting it is perceived as the weakest area (t-values ranged between 4.90 and 13.75, with p < .001). *Social Awareness*, a relative strength, was significantly higher than all other characteristics (t-values ranged between 3.29 and 5.27, with p < .002). There were no other significant differences. See Figure 4.5.
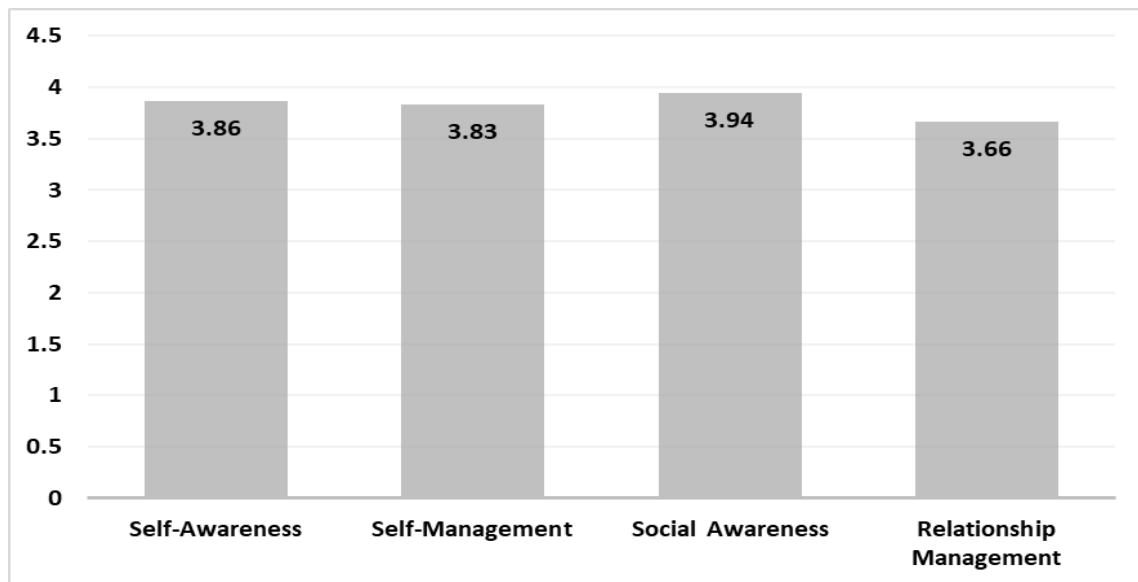
Figure 4.5. *Pre-test means of the four competencies of the Emotional Intelligence Scale (n = 66).*

Qualitative Data Analysis (RQ#1-1): Short Essay Question

As shown in Appendix 4, a short essay question was asked of the participants to gather their thoughts about the traits they value the most for effective performance of pastoral leaders. The collected data were categorized into two big themes—Self Skills

and Social Skills—under which each has two sub-categories—Emotional Skills and Non-emotional Skills—in order to discover how the participants take emotional traits into consideration for performing an effective leadership in pastoral ministry.

Table 4.2 shows the participants' belief on leadership qualification for effective ministry as shown in their short essay. Each participant was asked to name three traits; for group A, one hundred fourteen traits were listed. Out of one hundred fourteen traits, eighty-five traits were itemized for Self (74.5 percent) and twenty-nine traits for Social (25.5 percent). Group B recorded eighty-four traits and sixty-five out of eight-four traits were listed for Self (77.4 percent) and nineteen traits for Social (22.6 percent). From Self Skills, the participants of both groups felt sure of the importance of "Character or Personality" in the emotional skills. Group A answered thirty-three times out of one hundred fourteen times (28.9 percent) and group B nineteen times out of eighty-four times (22.6 percent). Character and personality issues were deemed as the most significant traits that the pastoral leader should have for an effective pastoral ministry.

In the area of non-social skills, the participants thought of spirituality as the second key trait that the pastoral leaders should possess for an effective ministry. Group A marked twenty-five times out of one hundred fourteeen times (21.9 percent) and group B eighteen times out of eighty-four times (21.4 percent). The term "spirituality" in Korean's minds can be interpreted as the manifestation of the power of the Holy Spirit. Koreans use the term "Youngsung," (영성) which literally means "the Character of the Holy Spirit" through which the Holy Spirit demonstrates His power and glory. In the Korean mind, when you have "Spirituality," it means that you have the charismatic power of God through healing, inspirational preaching, and so forth. It is a term that signifies the external characteristics of God's presence in a human agent. Along with the spirituality in non-emotional skills, both groups almost equivalently marked "Intellect" as the third important trait. In the area of intellect or intellectuality, the participants in group A recorded fifteen times out of one hundred fourteen times (13.2 percent) and the participants in group B noted eleven times out of eighty-four times (13.1 percent). These three traits—Character, Spirituality, and Intellect—are the most important in the minds of the participants in both groups. One more thing is worthy of note: among the emotional skills and Social skills, the participants in group A thought of "Godliness" or "Fruitful lifestyle" as the trait of greatest importance (ten out of one hundred fourteen—8.8 percent), while the participants in group B saw "Relationship" as the most important of the Social Skills (eight out of eighty-four—9.5 percent). On the contrary, relationship turned out be relatively low in the belief of the participants in group A (four out one hundred fourteen—3.5 percent). Relationship definitely is not in the top list in both groups. Godliness in group B is the next trait after relationship that they consider significant. The rate of empathy appears to be very low in both groups (Group A, three out of one hundred fourteen—2.6 percent; Group B, three out of eighty-four—3.6 percent). Relationship, Godliness, and Empathy are listed very low with both groups but that does not mean that they are thought of as unimportant. Rather, they are pushed out of priority in the significant traits for effective pastoral leadership. See Table 4.2.

Table 4.2: *Short Essay Question Compared (Group A, n=38/Group B, n=28)*

Group A (n=38)			Group B (n=28)		
Category A (SELF SKILLS)					
Sub-category 1 (Emotional Skills)					
	Frequency	Percentage		Frequency	Percentage
Character/ Personality	33	28.9%	Character/ Personality	19	22.6%
Love	5	4.4%	Love	7	8.3%
Awareness	1	0.9%	Passion	3	3.6%
Hope	1	0.9%			
Responsibility	1	0.9%			
Self-identity	1	0.9%			
	42	**36.8%**		**29**	**34.5%**
Sub-category 2 (Non-emotional Skills)					
Spirituality	25	21.9%	Spirituality	18	21.4%
Intellect	15	13.2%	Intellect	11	13.1%
Vision/Dream	1	0.9%	Call to Ministry	3	3.6%
Health	1	0.9%	Social Experience	1	1.2%
Gospel Orientation	1	0.9%	Common Sense	1	1.2%
			Expertise	2	2.4%
	43	**37.7%**		**36**	**42.9%**
Subtotal	**85**	**74.5%**	**Subtotal**	**65**	**77.4%**
Category B (Social SKILLS)					
Sub-category 1 (Emotional Skills)					
Empathy	3	2.6%	Empathy	3	3.6%
Leadership	1	0.9%	Leadership	1	1.2%
Relationship	4	3.5%	Relationship	8	9.5%
Godliness	10	8.8%	Godliness	5	6.0%
Humanism	1	0.9%			
Communication/ Listening	5	4.4%			
	24	**21.1%**		**17**	**20.2%**
Sub-category 2 (Non-emotional Skills)					
Ministerial Gift	4	3.5%	Ministerial Gift	2	2.4%

Creativity/Innovation	1	0.9%			
	5	4.4%		2	2.4%
Subtotal	**29**	**25.5%**	**Subtotal**	**19**	**22.6%**

Table 4.3 simply shows the combined data of both groups A and B. All the participants reported their conviction of the significant areas of pastoral leaders: Self Skills (75.8 percent) being split between Emotional Skills (5.9percent) and Non-emotional Skills (9.9 percent) and Social Skills (24.2 percent) being split between Emotional Skills (20.7 percent) and Non-emotional Skills (3.5 percent). See Table 4.3.

Table 4.3. *Short Essay Question (Group Combined, n=66)*

Category 1 (SELF)		
Sub-category 1 (Emotional Skills)		
	Frequency	Percentage
Awareness	1	0.5%
Character/Personality	52	26.3%
Hope	1	0.5%
Love	12	6.1%
Responsibility	1	0.5%
Self-identity	1	0.5%
Passion	3	1.5%
	71	**35.9%**
Sub-category 2 (Non-emotional Skills)		
Spirituality	43	21.7%
Gospel Orientation	1	0.5%
Health	1	0.5%
Intellect	26	13.1%
Vision/Dream	1	0.5%
Social Experience	1	0.5%
Call to Ministry	3	1.5%
Common Sense	1	0.5%
Expertise	2	1.0%
	79	**39.9%**
Subtotal	150	**75.8%**
Category 2 (Social)		
Sub-category 1 (Emotional Skills)		
Communication/Listening	5	2.5%
Empathy	6	3.0%
Godliness	15	7.6%

Humanism	1	0.5%
Leadership	2	1.0%
Relationship	12	6.1%
	41	**20.7%**
Sub-category 2 (Non-emotional Skills)		
Creativity/Innovation	1	0.5%
Ministerial Gift	6	3.0%
	7	**3.5%**
Subtotal	48	**24.2%**

Table 4.4 displays the collection divided by two big categories: Emotional Skills and Non-emotional Skills. What this presents may not be noteworthy. Both groups showed almost even rates between Emotional Skills (Group A, sisty-six out of one hundred fourteen—57.9 percent; Group B, forty-six out of eighty-four—54.8 percent) and Non-emotional Skills (Group A, forty-eight out of one hundred fourteen—42.1 percent; Group B, thirty-eight out of eighty-four—45.2 percent). According to this data, the participants in both groups believe that emotional skills may be slightly more important even though it is an insignificant difference. See Table 4.4.

Table 4.4. *Short Essay Question Compared 2 (Group A, n=38/Group B, n=28)*

Group A (n=38)			Group B (n=28)		
Sub-category 1 (Emotional Skills: Self & Social Combined)					
	Frequency	Percentage		Frequency	Percentage
Character/Personality	33	28.9%	Character/ Personality	19	22.6%
Love	5	4.4%	Love	7	8.3%
Awareness	1	0.9%	Passion	3	3.6%
Hope	1	0.9%	Empathy	3	3.6%
Responsibility	1	0.9%	Leadership	1	1.2%
Self-identity	1	0.9%	Relationship	8	9.5%
Empathy	3	2.6%	Godliness	5	6.0%
Leadership	1	0.9%			
Relationship	4	3.5%			
Godliness	10	8.8%			
Humanism	1	0.9%			
Communication/Listening	5	4.4%			
	66	**57.9%**		**46**	**54.8%**
Sub-category 2 (Non-emotional Skill: Self & Social Combined)					

Spirituality	25	21.9%	Spirituality	18	21.4%
Intellect	15	13.2%	Intellect	11	13.1%
Vision/Dream	1	0.9%	Call to Ministry	3	3.6%
Health	1	0.9%	Social Experience	1	1.2%
Gospel Orientation	1	0.9%	Common Sense	1	1.2%
Ministerial Gift	4	3.5%	Expertise	2	2.4%
Creativity/Innovation	1	0.9%	Ministerial Gift	2	2.4%
	48	**42.1%**		**38**	**45.2%**

Qualitative Data Analysis (RQ#1-2): Verbatim Comments

As part of demographic questions preceding the main assessment, the participants were asked to answer two questions that are parallel to the short essay question. The first question was about the major strength the participants have retained for pastoral performance. The other question was to ask the specific area that they needed to improve. The participants in group A reported "Character" most frequently to the first question (nine out of thirty-eight—23.7 percent). The areas of "Ministerial Gift" and "Relationship" were second in frequency (Each being eight out of thirty-eight—21.1 percent). "Communication" and "Intellect" follow after these (Each being four out of thirty-eight—10.5 percent). See Figure 4.6.
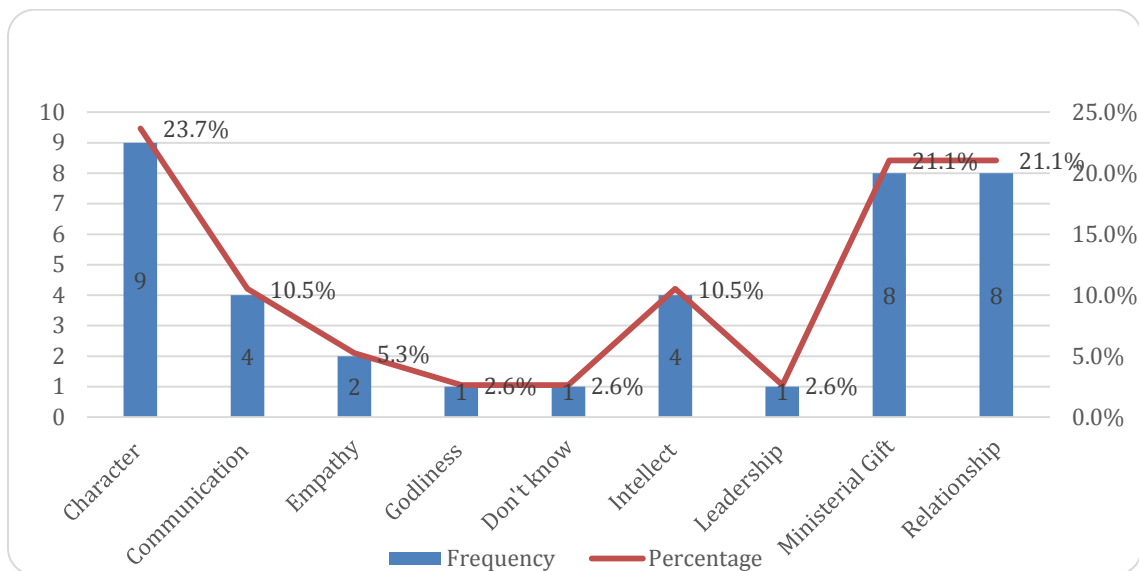
Figure 4.6: *Verbatim Comments Question 1—Group A (n=38)*

For the second question, the participants in group A also reported "Character" most frequently as a trait which they needed to grow (seventeen out of thirty-eight—44.7 percent). Then the participants named "Intellect" as the area they were in need of improvement (seven out of thirty-eight—18.4 percent). The next areas was "Ministerial

Gift" (seven out of thirty-eight—18.4 percent) and then "Relationship" (five out of thirty-eight—13.2 percent). Overall observation of the data in group A reveals that the participants value "Character" as the most frequent subject of all the traits in their strength or in their interest of growth. See Figure 4.7.
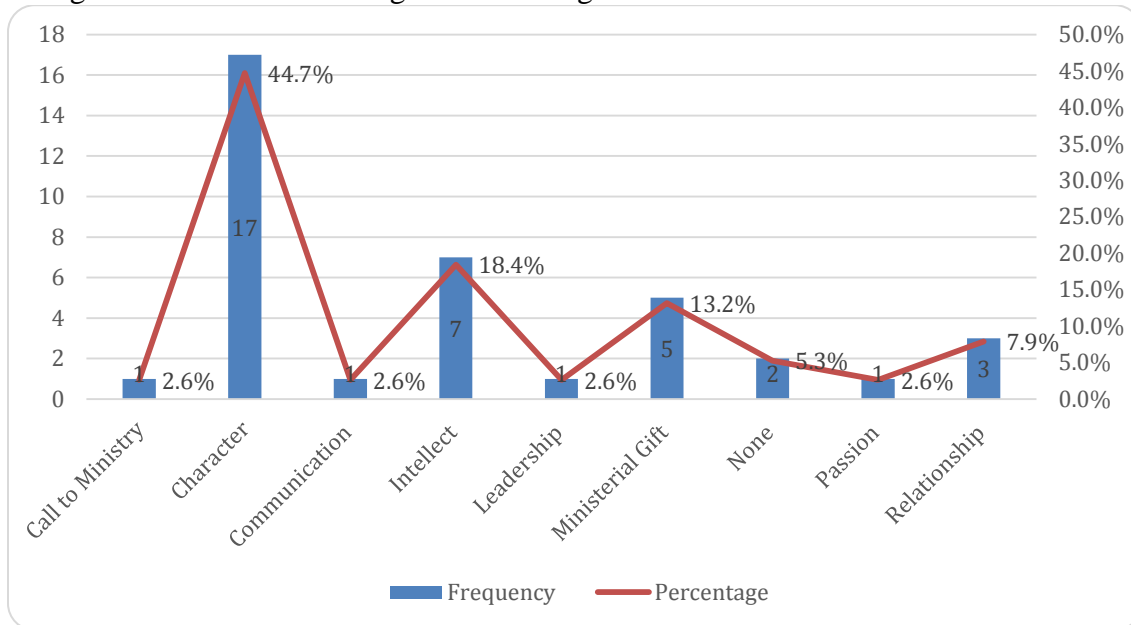
Figure 4.7. *Verbatim Comments Question 2—Group A (n=38)*

The participants in group B reported differently from the participants in group A. The area of "Character" was selected, the same as group A, as their strongest trait (eight out of twenty-eight—28.6 percent). The second trait chosen was "Ministerial Gift," which denotes all kinds of pastoral skills such as preaching, praise leading, administrative skills, etc. (six out of twenty-eight—21.4 percent). The third was "Empathy" (four of twenty-eight —4.3 percent), and "Spirituality" and "Intellect" followed (Each being three out of twenty-eight—10.7 percent). See Figure 4.8.

In group A, "Character" was the area most needed for growth (eight out of twenty-eight—28 percent). Second was "Ministerial Gift" (six out of twenty-eight—21.4 percent), then "Empathy" (four out of twenty-eight—14.3 percent), "Spirituality" and "Intellect" (Each being three out of twenty-eight—10.7 percent), "Love" (two out of twenty-eight—7.1 percent), and lastly "Leadership" (one out of twenty-eight—3.6 percent). In strength and area of growth and improvement, both groups reported that "Character" is the strongest area and the most needed area for growth. See Figure 4.9.
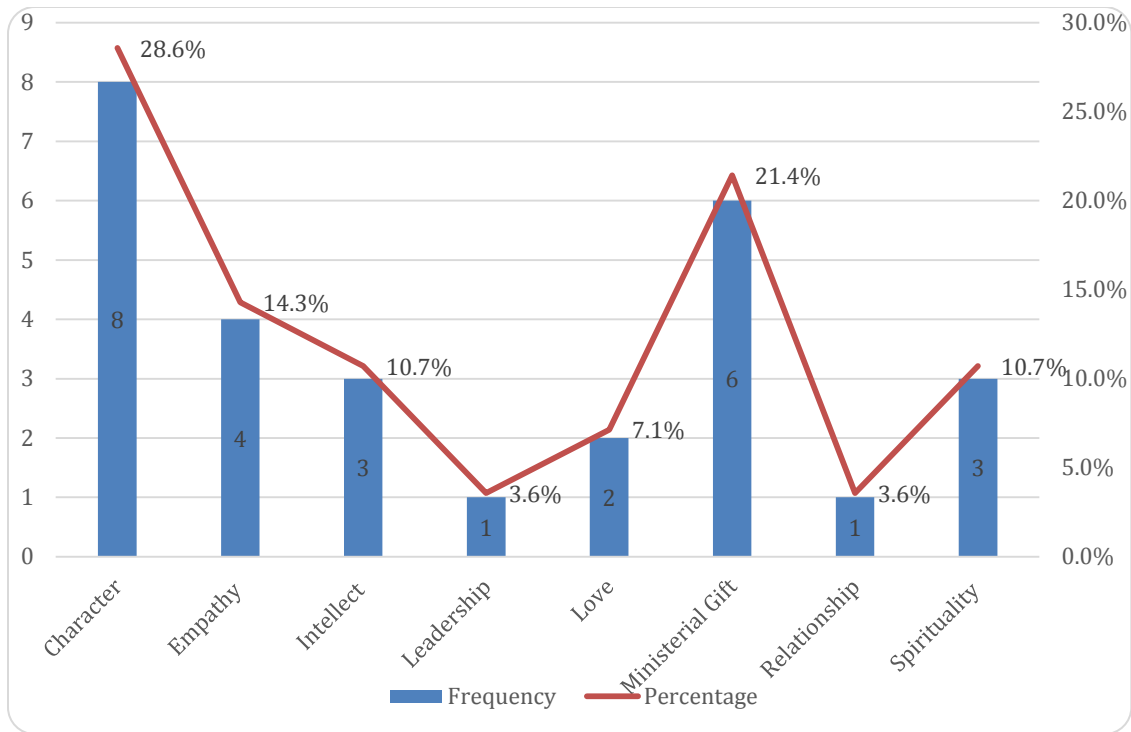
Figure 4.8. *Verbatim Comments Question 1—Group B (n=28)*
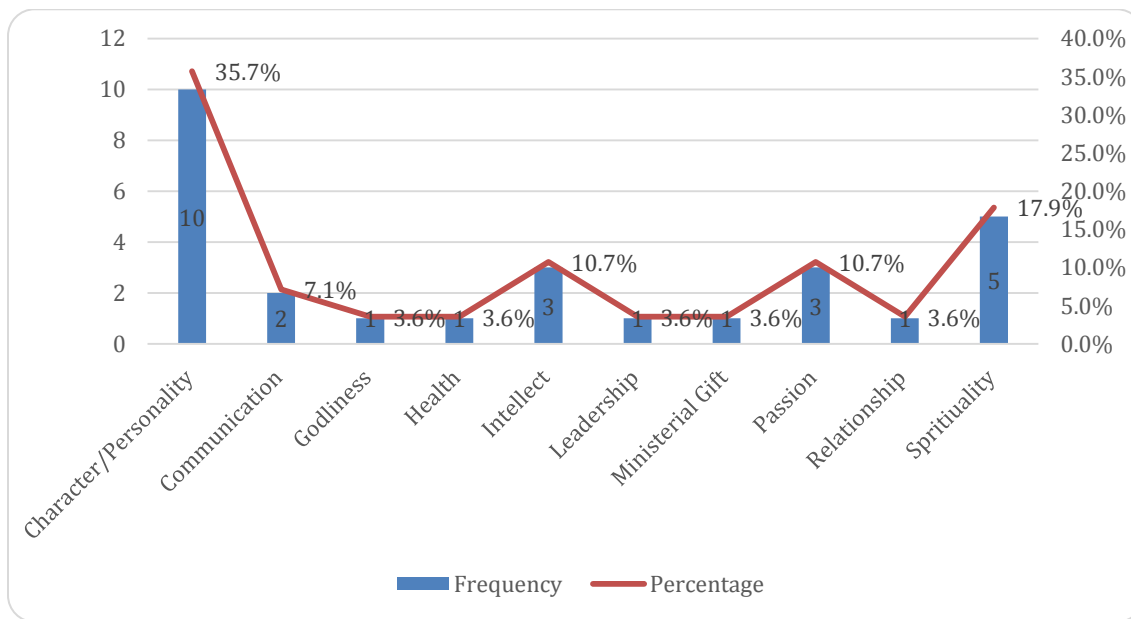
Figure 4.9. *Verbatim Comments Question 2—Group B (n=28)*

The comments of the participants in group A and group B can be analyzed by Self Skills and Social Skills as done for the short essay question. Each category has two subcategories, Emotional Skills and Non-emotional Skills which would not only discern how much the participants see the value of the emotional side of their traits but also how much emotional improvement the participants would make after taking the teaching module. Group A and group B are synthesized into one group to sum up the overall trend.

They show in the Self Skill (Emotional Skill) that the area of "Character" is most frequently listed (25.8 percent) and then "Intellect" turned out to be the second (15.2 percent). Interestingly, the areas they want to grow more in are also "Character or Personality" (40.9 percent) and then "Intellect" (15.2 percent). This fact reveals the assumption that a large portion of the participants sees Character as the area of their constant pursuit in order to become effective and excellent pastoral leaders. They seem to see more value in the traits "Character" and "Intellect" than any other traits.

In the Social Skills category, some were sure that they were better at relationship (13.6 percent) than any other social skill but showed a little interest in growing the skill of relationship (6.1 percent). Among other social skills, some believed themselves to be good at the area of "Ministerial Gift" (21.2 percent) and then "Relationship" (13.6 percent). Some have shown their interest in developing the skill of "Ministerial Gift" (9.1 percent) and "Relationship" (6.1 percent).

Table 4.5. *Verbatim Comments #1 and #2 (Groups Combined 1, n=66)*

Question #1 (Strength)			Question #2 (Areas of Growth)		
Category 1 (SELF)					
Sub-category 1 (Emotional Skills)					
	Frequency	Percentage		Frequency	Percentage
Character	17	25.8%	Character/ Personality	27	40.9%
Love	2	3.0%	Passion	4	6.1%
	19	**28.8%**		**31**	**47.0%**
Sub-category 2 (Non-emotional Skills)					
Intellect	7	10.6%	Intellect	10	15.2%
Spirituality	3	4.5%	Spirituality	5	7.6%
			Health	1	1.5%
			Call to Ministry	1	1.5%
	10	**15.2%**		**17**	**25.8%**
Subtotal	**29**	**44%**	**Subtotal**	**48**	**72.7%**
Category 2 (Social)					
Sub-category 1 (Emotional Skills)					
Communication	4	6.1%	Communication	3	4.5%
Godliness	1	1.5%	Godliness	1	1.5%
Leadership	2	3.0%	Leadership	2	3.0%
Relationship	9	13.6%	Relationship	4	6.1%
Empathy	6	9.1%			
	22	**33.3%**		**10**	**15.2%**
Sub-category 2 (Non-emotional Skills)					
Ministerial Gifts	**14**	**21.2%**	Ministerial Gifts	**6**	**9.1%**
Don't Know	**1**	**1.5%**	None	2	3.0%
				16	**3.0%**
Subtotal	**37**	**56%**	**Subtotal**	**28**	**37.3%**

The self and social skills of all the participants demonstrated their strength more in the emotional skills rather than non-emotional skills. Even in the areas of growth, they felt a lack more in emotional skills than in non-emotional skills. The most outstanding fact is that the highest rates in the perception of their strength and the desired area of growth among traits were "Character" (Strength 25.8 percent, Areas of Growth 40.9 percent). This implies that the participants in general perceive "Character" as the utmost feature that enables the pastoral leaders to thrive in their pastoral ministry. The other impressive fact found in their response was that relatively high percentage of "Relationship" in their strength goes down to 6.1 percent in the skill they wanted to build up. It shows that the participants consider themselves to be decent in relationships so that they do not need to grow in this skill. Furthermore, most of the participants did not see "Relationship" as significant as other traits such as "Character" (40.9 percent), "Intellect" (15.2 percent), "Ministerial Gift" (9.1 percent), and "Spirituality" (7.6 percent).

Table 4.6. *Verbatim Comments #1 and #2 (Groups Combined 2, n=66)*

Question #1 (Strength)			Question #2 (Areas of Growth)		
Sub-category 1 (Emotional Skills)					
	Frequency	Percentage		Frequency	Percentage
Character	17	25.8%	Character/ Personality	27	40.9%
Love	2	3.0%	Passion	4	6.1%
Communication	4	6.1%	Communication	3	4.5%
Godliness	1	1.5%	Godliness	1	1.5%
Leadership	2	3.0%	Leadership	2	3.0%
Relationship	9	13.6%	Relationship	4	6.1%
Empathy	6	9.1%			
	41	**62.1%**		**41**	**62.1%**
Sub-category 2 (Non-emotional Skills)					
Intellect	7	10.6%	Intellect	10	15.2%
Spirituality	3	4.5%	Spirituality	5	7.6%
Ministerial Gifts	14	21.2%	Health	1	1.5%
			Call to Ministry	1	1.5%
			Ministerial Gifts	6	9.1%
	24	**36.4%**		**23**	**34.9%**
Don't Know	1	1.5%	None	2	3.0%
	1	**1.5%**		**2**	**3.0%**
	25	**37.9%**		**25**	**37.9%**

Research Question #2: Description of Evidence

What changes occurred in the self-awareness, self-management, social-awareness, and social-management of the seminary students attending Seoul Theological Seminary after going through an eight-week teaching module on Emotional Intelligence for Pastoral Leaders?

All participants completed the emotional intelligence measure before and after the eight-week teaching module on Emotional Intelligence for Pastoral Leaders. Means and standard deviations for the four clusters and twelve competencies of emotional intelligence at both test administrations are given in Table 4.7. In order to identity any change between pre-test and post-test scores, a series of paired samples t-tests were conducted. There were no differences from pre-test to post-test in three of the four clusters nor in ten of the twelve competencies. Participants showed gains in the cluster of *self-awareness* from pre-test ($M = 3.86$, $SD = 0.72$) to post-test ($M = 4.04$, $SD = 0.58$), t (65) = -2.34, $p = .022$. Only two competencies showed significant change over time: *Emotional Self-Awareness* and *Adaptability*. Participants showed increased scores in *emotional self-awareness* from pre-test ($M = 3.86$, $SD = 0.72$) to post-test ($M = 4.04$, $SD = 0.58$), t (65) = -2.34, $p = .022$. Participants also showed growth in *adaptability* from pre-test ($M = 3.64$, $SD = 0.66$) to post-test ($M = 3.78$, $SD = 0.55$), t (64) = -2.08, $p = .042$. See Figure 4.10.

Table 4.7. *Pre-test and post-test means and standard deviations for the Emotional Intelligence Scale (n = 66).*

Clusters & Competencies	Pre-Test M (SD)	Post-Test M (SD)	t (df)
Self-Awareness	3.86 (0.72)	4.08 (0.58)	-2.34 (65)*
Emotional Self-Awareness	3.86 (0.72)	4.08 (0.58)	-2.34 (65)*
Self-Management	3.83 (0.55)	3.91 (0.50)	-1.46 (65)
Achievement Orientation	3.89 (0.70)	3.95 (0.64)	-0.72 (65)
Adaptability	3.64 (0.66)	3.78 (0.55)	-2.08 (65)*
Emotional Self-Control	3.66 (0.64)	3.74 (0.53)	-1.15 (65)
Positive Outlook	4.14 (0.75)	4.14 (0.68)	-0.06 (65)
Social Awareness	3.94 (0.67)	4.08 (0.63)	-1.76 (65)
Empathy	3.96 (0.70)	4.08 (0.58)	-1.24 (65)
Organizational Awareness	3.91 (0.75)	4.09 (0.63)	-1.99 (65)
Relationship Management	3.66 (0.51)	3.75 (0.46)	-1.74 (65)

Conflict Management	3.11 (0.36)	3.10 (0.35)	0.17 (65)
Coach and Mentor	3.76 (0.73)	3.86 (0.67)	-1.27 (65)
Influence	3.64 (0.57)	3.75 (0.56)	-1.51 (65)
Inspirational Leadership	3.79 (0.74)	3.89 (0.74)	-1.35 (65)
Teamwork	3.95 (0.71)	4.08 (.62)	-1.57 (65)

$*p \leq 0.05, **p \leq 0.01, ***p \leq 0.001$
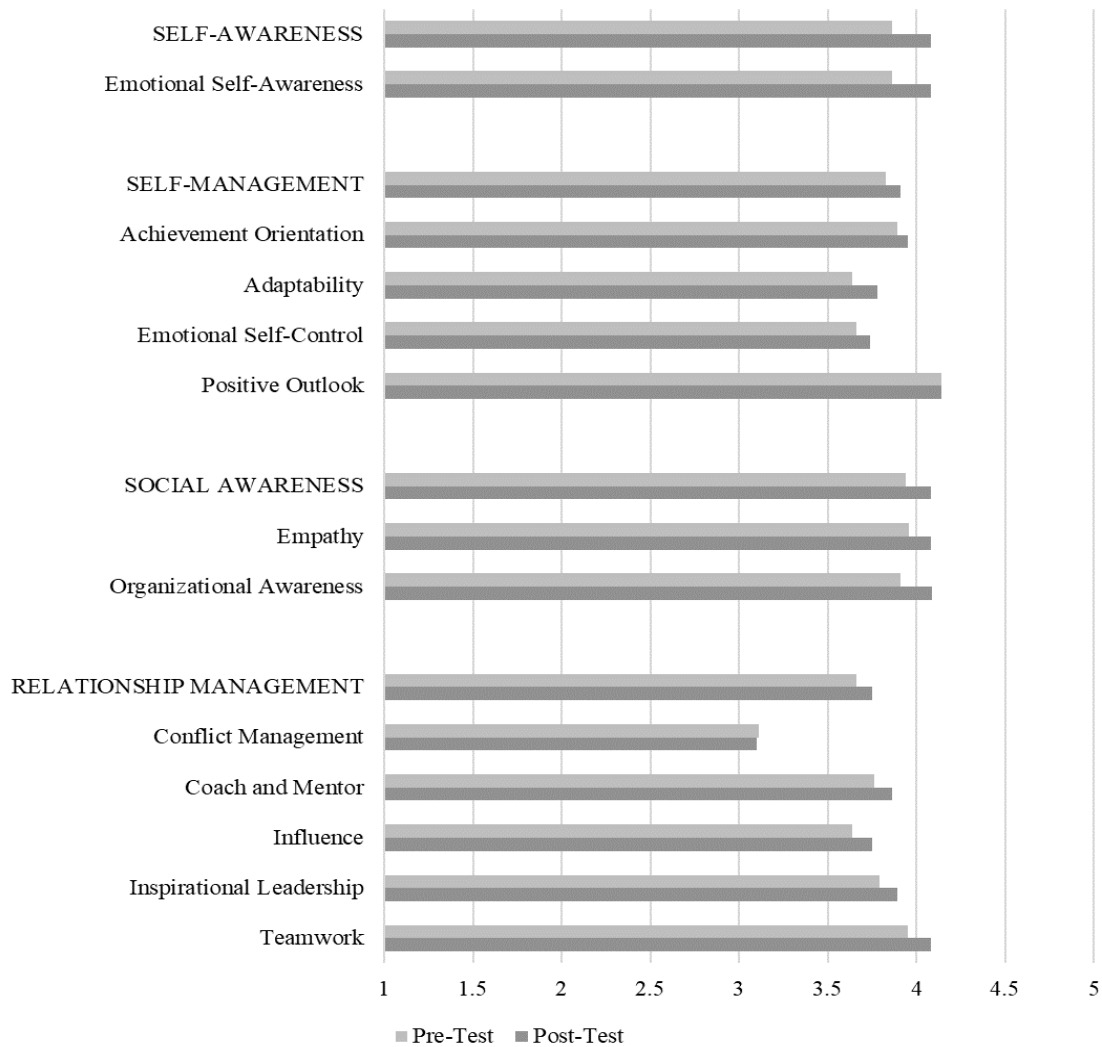
Figure 4.10. *Pre-test and post-test means and standard deviations for the Emotional Intelligence Scale (n = 66).*

Because of the numerous group differences at pre-test, a series of 2x2 repeated measures (ANOVAs) compared the two groups' changes from pre-test to post-test across

the four clusters of emotional intelligence. Group differences were found for each of the four clusters, but no significant changes over time were found. In addition, no interaction (i.e., rate) effects were found.

Table 4.8. *Pre-test and post-test Group Difference, Time Difference, and Rate Difference for the Emotional Intelligence Scale (n = 66).*

Clusters	Pre-Test M (SD)	Post-Test M (SD)	Group Difference F (df)	Time Difference F (df)	Rate Difference F (df)
Self-Awareness					
Group A (n = 38)	3.72 (0.65)	3.77 (0.62)	5.59 (1, 64)*	0.02 (1, 64)	0.16 (1, 64)
Group B (n = 28)	4.05 (0.76)	4.03 (0.48)			
Self-Management					
Group A (n = 38)	3.67 (0.44)	3.78 (0.52)	8.97 (1, 64)**	1.77 (1, 64)	0.47 (1, 64)
Group B (n = 28)	4.04 (0.60)	4.07 (0.41)			
Social Awareness					
Group A (n = 38)	3.83 (0.58)	3.93 (0.62)	5.06 (1, 64)*	3.35 (1, 64)	0.39 (1, 64)
Group B (n = 28)	4.07 (0.76)	4.27 (0.38)			
Relationship Management					
Group A (n = 38)	3.51 (0.50)	3.63 (0.50)	9.70 (1, 64)**	2.65 (1, 64)	0.32 (1, 64)
Group B (n = 28)	3.87 (0.50)	3.91 (0.33)			

Qualitative Data Analysis: Class Reflection 1

Class Reflection was designed in order to gauge if the participants were following the teaching module well enough to make an improvement in the knowledge of emotional intelligence and practically apply it to their real-life context. Thus, the participants had to respond to Class Reflection 1 and Class Reflection 2. The first Class Reflection had to be responded to right after the first four sessions were over and the second Class Reflection after the last four sessions were over. The participants in the teaching modules were asked to respond to three questions (number 1, number 2, and number 3). The first and second questions asked for a direct review of the four sessions. The third question is about something that had nothing do with the teaching module they experienced during the four weeks. This data section is to analyze the first two questions to see how much they have changed in their thoughts and will to change in certain areas.

The participants in both groups showed remarkable progress in their new understanding on emotions in general (forty-two out of sixty-six—63.3 percent). This category includes understanding of the concept of "Emotional Intelligence" (13.6 percent), "New Understanding of Emotions" (13.6 percent), "Emotions and Bible" (25.8 percent), and "Emotions and Theology" (10.6 percent). The participants found the teaching module helpful more in the development in Self Skills rather than Social Skill. See Figure 4.11.
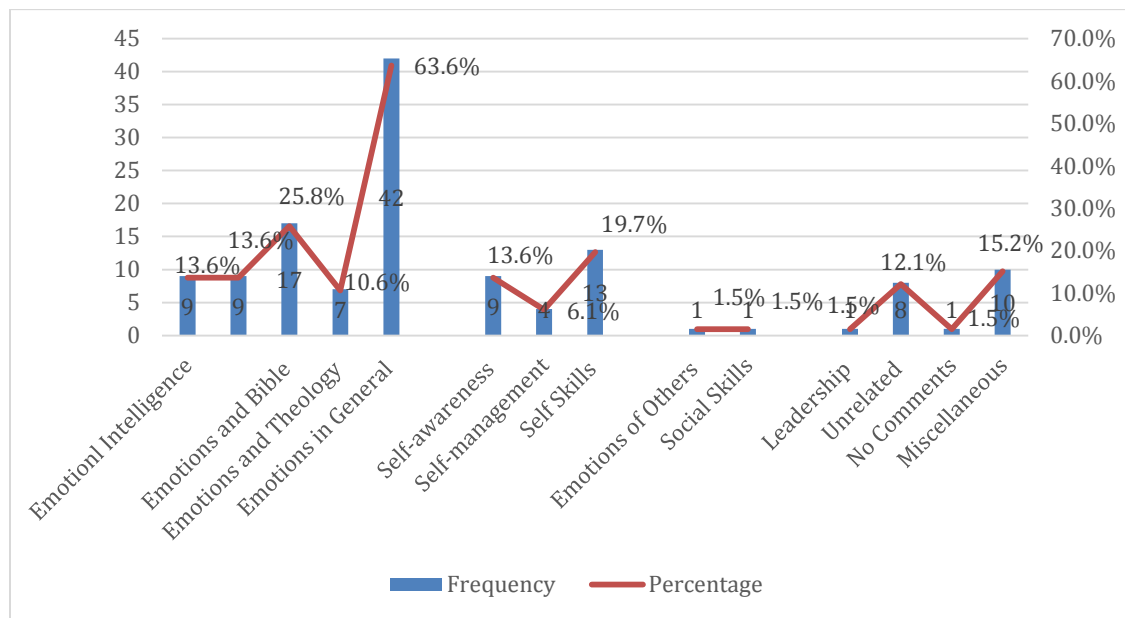
Figure 4.11 *Class Reflection 1, Question Number 1—Valuable Ideas (Group Combined, n=66)*

The second question of Class Reflection 2 asked for two answers—the first one for any new concepts and the second one for areas in need of growth. The most prominent responses for the first question was "Self-awareness" (twenty-five out of sixty-six—37.9 percent) and "Self-management" (fifteen out of sixty-six—22.7 percent). In addition, three people reported learning about both self-awareness and self-management and two newly encountered the concept of emotional intelligence. Most of the people reported Self Skills (forty out of sixty-six—65.2 percent) more than Social Skills (fifteen out of sixty-six—12.1 percent). The rest of the participants responded with unrelated

comments (one out of sixty-six—1.5 percent) or no comment (twelve out of sixty-six—18.2 percent). See Figure 4.12.
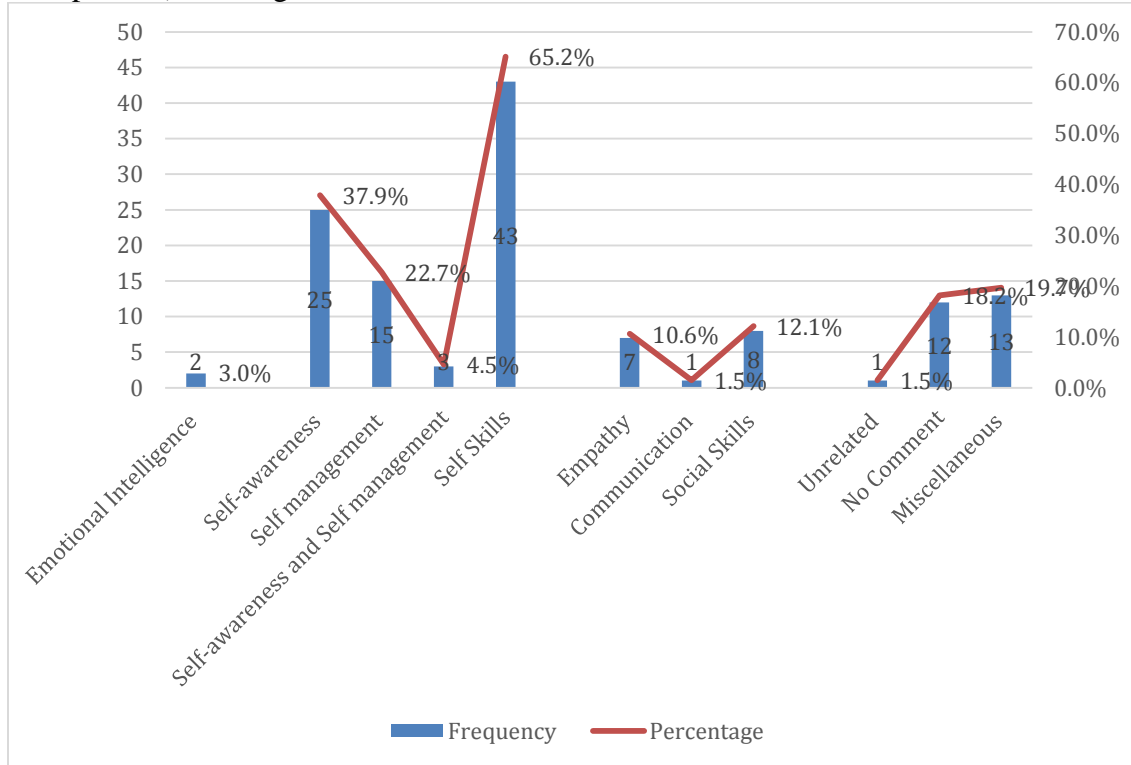
Figure 4.12 *Class Reflection 1, Question Number 2.1—New Concepts (Group Combined, n=66)*

The second question sought to identify the area in which the participants most wanted to grow. Most of the participants desired to grow in their Self Skill (forty-eight out of sixty-six—72.7 percent) more than Social Skill (six out of sixty-six—6.1 percent). It is no wonder that they report more on Self Skill because the participants had not been exposed to Social Skills yet. Thus, this data has no significant meaning. Rather, the other category with Awareness Skills and Management Skills may be more meaningful. The participants reported most frequently the subcategory of "Self-management" (twenty-seven out of sixty-six—40.9 percent) and, secondly, "Self-awareness" (seventeen out of sixty-six—25.8 percent). See Table 4.9.

Table 4.9 *Class Reflection 1, Question Number 2.2—Areas of Growth (Group Combined, n=66)*

	Frequency	Percentage		Frequency	Percentage
Emotional Intelligence					
Emotional Intelligence	3	4.5%	Emotional Intelligence	3	4.5%
	3	4.5%		3	4.5%
Self Skills			**Awareness Skills**		
Self-awareness	17	25.8%	Self-awareness	17	25.8%

Self-management	27	40.9%	Social awareness	4	6.1%
Growing Together	4	6.1%		21	31.8%
	48	72.7%			
Social Skills			**Management Skills**		
Social awareness	4	6.1%	Self-management	27	40.9%
Relationship management	2	3.0%	Relationship management	2	3.0%
	6	6.1%		29	43.9%
			Awareness & Management	4	6.1%
				4	6.1%
Miscellaneous					
No Comment	8	12.1%	No Comment	8	12.1%
Unrelated	1	1.5%	Unrelated	1	1.5%
	9	13.6%		9	13.6%

Qualitative Data Analysis: Class Reflection 2

   The participants responded to Class Reflection 2 (Any New Concepts and Area in Need of Growth). In the first question asking about any new concepts, "Awareness" (Self & Social) received the largest numbers (twenty-four out of sixty-six—36.4 percent) and then "Management" (Self & Social) (nineteen out of sixty-six—28.8 percent) with fifteen people responding with no comments; the rest of them got a new understanding on the overall concepts of the lessons (eight out of sixty-six—12.1 percent). See Figure 4.13.
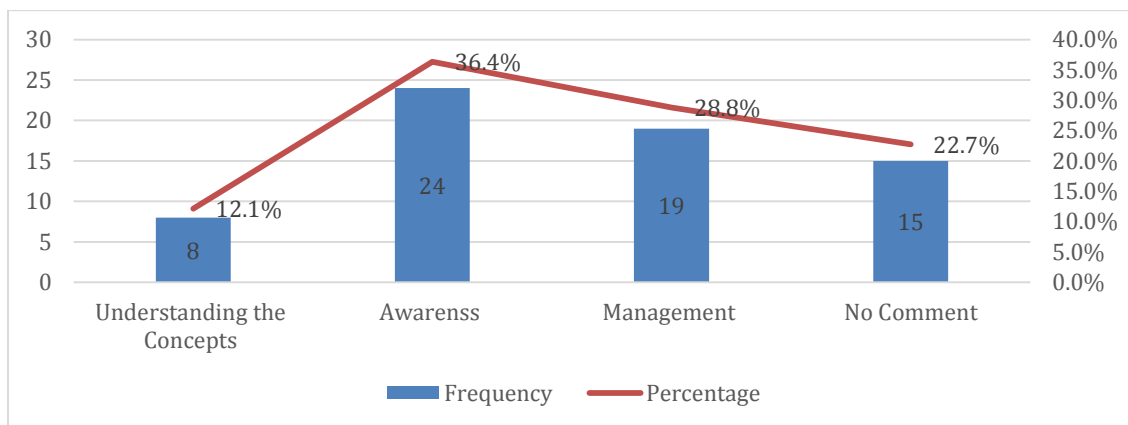
Figure 4.13 *Class Reflection 2, Question Number 1.1—New Concepts (Group Combined, n=66)*

   When asked which area needs of growth, the participants responded "Social Skill" most frequently (forty-seven out of sixty-six—71.2 percent). This data might not hold a

big meaning because the teaching session did not deal with Social Skills at all. The participants responded in the similar rate on Social Skill (71.2 percent) as they did on Self Skill in the last Class Reflection 1 (72.7 percent). The new category of Awareness and Management marked a similar tendency as in the last Class Reflection: Awareness (seventeen out of sixty-six—25.8 percent) and Management (thirty-five out of sixty-six—53 percent)

Table 4.10 *Class Reflection 2, Question Number 1.2—Areas of Growth (Group Combined, n=66)*

	Frequency	Percentage		Frequency	Percentage
Self Skills			**Awareness**		
Self-awareness	4	6.1%	Awareness	17	25.8%
Social Skills			**Management**		
Social awareness	12	18.2%	Management	35	53.0%
Relationship management	35	53.0%			
	47	71.2%			
Mutual Growth					
	3	4.5%		2	3.0%
No Comment					
	12	18.2%		12	18.2%

The second question of Class Reflection 2 asked about any valuable ideas the participants obtained. The order from most frequent to least was: Emotional Intelligence (nineteen out of sixty-six—28.8 percent), Awareness (eighteen out of sixty-six—27.3 percent), Management (fifteen out of sixty-six—22.7 percent), Emotions and Leadership (eleven out of sixty-six—16.7 percent), and Do Now Know (three out of sixty-six—4.5 percent). See Figure 4.14.
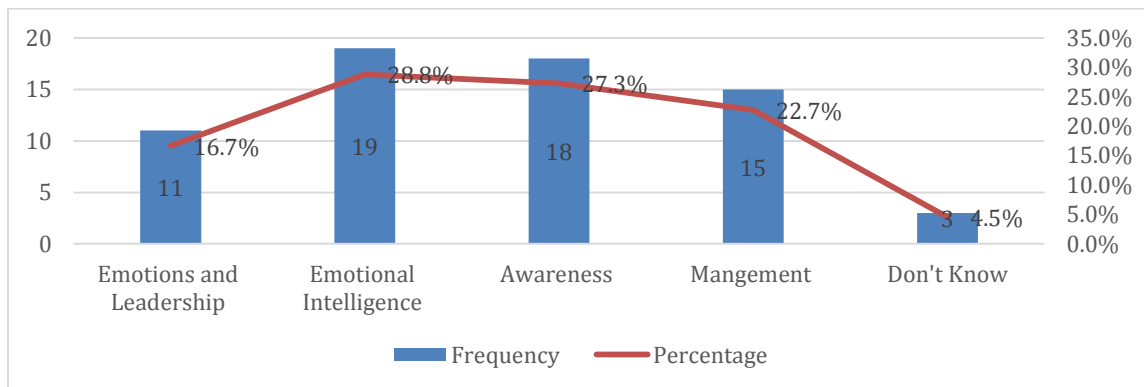
Figure 4.14 *Class Reflection 2, Question Number 2—Valuable Ideas (Group Combined, n=66)*

Qualitative Data Analysis: Focus Group

Pre-question Response. The data from Groups A and B turned out to be most informative in that the participants' active involvement in the discussion were very positive toward the teaching module on emotional intelligence for pastoral leaders. Thirteen out of thirty-eight participants (all males) in Group A were involved in the focus group discussion, while twelve out of twenty-eight participants (eight males and four females) in Group B were in the focus group discussion. The focus group questions were comprised of six major questions with two improvised questions asked additionally. Before getting to the six main questions, one question asked if they could name a single requirement for pastoral leadership, what would the most important factor be. After the six main questions, one last question asked what needs to be improved within the teaching module in the future. The first question was asked to see what the former mindset was before the teaching module and the last question was to know what they want to see for a better teaching module. The first four questions out of six were to answer research question number 2 which was about any types of changes occurring in the participants; the last two questions were for research question number 4 (see Appendix 7).

Since the smaller focus groups were executed right after the Posttest, its data seemed to be more detailed with concrete examples. The focus group data from group A and group B will be analyzed separately and then both groups will be compared to each other to determine if any distinctive issues appear. As the researcher led Focus Group A into a reflective discussion, the participants were not forced to answer all the questions. Thus, the participants were likely to respond to the first question with a passive attitude. Acknowledging the manner of their engagement, they were asked to participate more actively to the given questions, though it could be short. For convenience, the participants will be termed as group names A or B plus their numbers (ex. A5, B7).
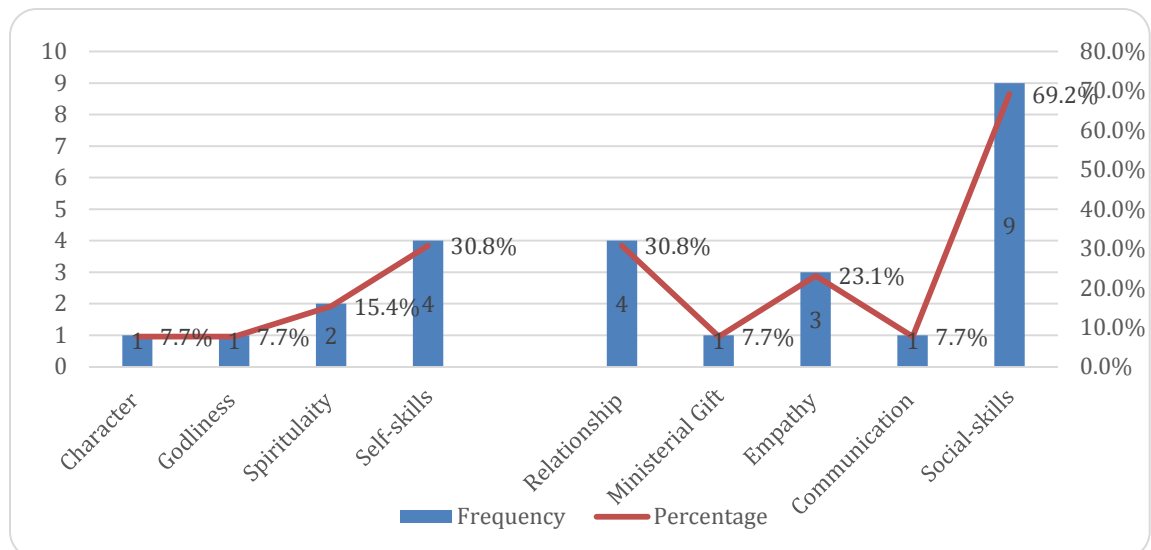
Figure 4.15 *Focus Group A – Pre-question Response (n=13)*
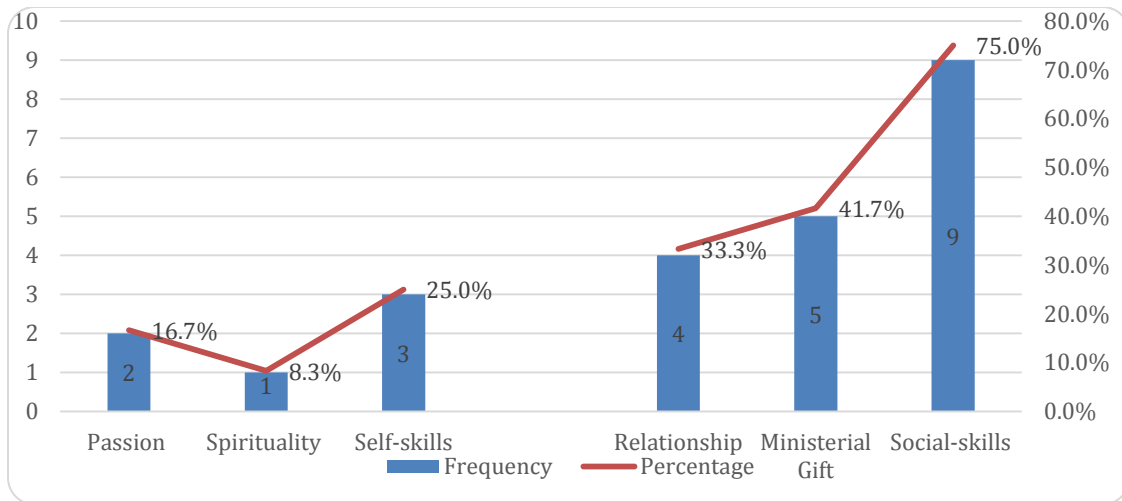
Figure 4.16 *Focus Group B – Pre-question Response (n=12)*

The respondents of focus group A and focus group B responded to the pre-questions about which traits they would think were the most important in effective pastoral leadership. The question was designed to name three traits but the facilitator of focus group asked them to name the most important trait. Figure 4.15 and 4.16 show their responses. According to the responses, group A shows more responses to social-skills (69.2 percent) than self-skills (30.8 percent) and group B also shows more responses to social-skills (75 percent) than self-skills (25 percent). This demonstrates that the respondents were already convicted of social skills as important factors that would help pastoral leaders to be effective in their leadership performance.

Question Number 1: Group A. In group A, question number 1 asked if there were changes in their thoughts on pastoral leadership after participation in the teaching module. As mentioned above, five "none(s)" were answered. Their active involvement in the later discussion supports that their answers did mean what was said in the beginning. Therefore, it is assumed that their non-responses didn't count for the analysis. The key elements in pastoral leadership were social skills such Relationship, Communication, and Empathy (seven) with other elements like Character (two), Godliness (one), Ministerial gifts (one, preaching), and Spirituality (two).

The major responses from Group A were about their thoughts concerning the significance of relationship with others. A11 said that initially relationship counts the most in leadership and the teaching module reaffirmed its importance, changing his belief that emotional intelligence is the most needed disposition that pastoral leaders should acquire. A33 changed his belief that spiritual authority was most critical in pastoral leadership to the belief that social skills were the most important because of his encounters with those who appear to be spiritually influential but carry serious problems in relating themselves with others. The teaching module helped him to refocus on the heart of Christ by realizing that the heartfelt embrace of others may be indispensable for pastoral ministry. A37 compared this relationship issue in pastoral leadership with a marriage relationship. He reasoned that church consists of more women than men, so, in practicality, the pastor should be emotionally intelligent for relational efficiency in pastoral ministry. This idea seemed to be more heightened by his current emotional

challenges with his future spouse in the preparation for his upcoming marriage. A26 learned the importance of relationship with people as he used to be more focused on his relationship with the God. The teaching module appeared to help him have a dynamic balance between vertical and horizontal relationships. Even though A1, A24, and A20 responded "none" to question number 1, they answered "relationship" and "patience" as the most important factor in pastoral leadership; therefore, it is proposed that their thoughts were reinforced to be certain about the importance of relationship in the pastoral ministry. It is noteworthy that two participants, A3 and A33, first thought the spiritual authority of a pastor as the most important factor in pastoral leadership but they changed it to relationship.

A30 thought that the fruit of the Spirit, which denotes the godly lifestyle, might be most important in pastoral leadership. When you examine the fruit of the Spirit, most of them have to do with the emotional qualities. This showed him that emotional intelligence would play a major role in bearing fruit. To A6 and A32, "empathy" used to be valued the most as the key trait that pastoral leaders should possess, but they now value "management." This implies that having empathy alone cannot have an effect on ministry, but it needs to be combined with the ability to control their emotions toward social challenges in the pastoral context.

Question Number 1: Group B. In group B, question number 1 was also asked if there were any changes in their thoughts on pastoral leadership after participation in the teaching module. Unlike group A, the participants were asked to answer each question if possible. Thus, there were no non-responses among the respondents. One of the key elements in pastoral leadership before the teaching module was "ministerial gifts" such as knowledge of God's Word and Preaching Competence with other factors such as Social Skills (four) and Self Skills like passion (two) and spirituality (one) However, after the teaching module, they answered that their thought changed drastically: Social Skills (nine) with Emotional Intelligence (one) and Self Skills (Self-awareness and Self-management two). Most of the participants expressed the impact of the teaching module by their shifted focus from the former way of thinking about the pastoral leadership to an emotional sphere of pastoral leadership.

As mentioned above, the emphasis on Social Skill was dominant in their responses. Most of the respondents came to a new awareness that the church exists as a communal entity where the people of God interact with one another. B9 and B13 articulated that a leader must possess the skill of relating to people. For B9, it was a big turnaround in his mind from striving to lead to simply being with them. The pastors' position differentiates their role from the followers. However, the sense of intense differentiation most likely divides their minds from being with people; instead, they consume their energy to lead from a distance. The significance of the leaders' presence among the congregants starts with being in the followers' position. B19 shared the reality of the non-hierarchical structure of the church. In other words, pastors and the congregants are among the flock of God. It reminded him of the incarnational ministry of Jesus who became like the people who needed him. B20 and B28, who indicated fervor or passion as the most important factor in pastoral leadership, came to have a fresh perspective on the area of Relationship and Empathy as leadership qualifications. B20 articulated the reason for the change was because pastors need to maintain persistent relationship with congregants. B28 used the Korean word "Chehyool," which can be translated as to "sympathize." The

Korean word denotes, "have compassion in a physical body." B28 meant that the pastor must follow the steps of Jesus, the incarnate priest (Heb. 4:4), who showed his compassion by laying down his body to lead people to the Father, not just following in the steps of suffering but having a heart of compassion. B8 thought of love as the biggest need in this generation.

Other than relationship, B24 shared his change of thought, stating, "My mind has been completely changed from the thought that increasing preaching skills and other skills are of foremost importance. I have an assignment to be conscious of emotional intelligence and get familiar with it. Now I'd like to resolve that assignment for myself rather than running to serve others." B24 was the oldest participant of those who were tremendously impressed with the concept of emotional intelligence. B22 also talked about the significance of self-awareness, and B11 talked of Self-management. They expressed that the teaching module had given them a new task to cultivate in their leadership.

Question Number 2: Group A. The purpose of asking question number 2 was to know what the participants sensed the evident values and potential of the teaching module had been. Above all, the teaching module gave the participants in group A an opportunity to reflect on the concept of human emotions. A6 and A32 communicated their misunderstanding of human emotions; A6 thought that emotions are inborn by nature so that they may be hard to change, but, through the teaching module, he came to realize that human emotions can be developed in a healthy way. A32 recalled that pastors are frequently forced to deal with their emotions with pretense, concealment, disguise, and sacrifice, but he found that emotions could be managed in a positive way by showing honesty that would lead to longevity for pastors.

Group A shared a great impression of the teaching module, such that eight out of thirteen respondents conveyed the desire for having the teaching module crafted into a curriculum for would-be pastors or even current pastors. A33 said that the absence of good character, rather than spiritual authority, has become the root cause of the problems in Korean Christianity. He argued that the teaching module can be one of the means to breakthrough various problems that pastoral leaders fight against. A3 observed that many pastors are not aware of their own emotions and they are not able to control them. He reasoned that pastors would be making more impact on pastoral ministry if this kind of teaching module could help them examine the state of their emotions and prepare pastors who know how to practically apply it to the context of pastoral ministry, that the study of the concept could be extended to the pastoral care in their ministries.

The majority of the participants in focus group A's discussion emphasized the critical need of the teaching module on emotional intelligence in current theological education curriculum. They diagnosed the current condition of the theological education in Seoul Theological Seminary through their learning experiences. Even though this might not be equally applied to every seminary in Korea, their comments disclosed what the training of the prospective pastor has been missing in current theological education. They seemed to see the glimpse of hope for a way to renew Korean Christianity. A1, A21, A26, and A30 talked about the pitfalls of theological education, that too much focus is placed on enhancing intellectual competencies while neglecting the emotional side of the trainees. A30 said that theological institutions talk much about the ministerial skills that will build prospective pastors, rather than being pastors who are worthy of the calling as

pastors. A30, who possessed a psychology major at undergraduate level, commented on the value of the teaching module on emotional intelligence not as a theoretical potential but as a valuable channel through which the students can be disciplined for practicality in their ministerial context. He proposed, "Not just remaining in that we should be aware of our emotions, but learning how to regulate the emotions must be learned through a certain program through which the students can be well equipped to be authentic pastors."

A17 and A24 suggested the creation of a new curriculum with emotional intelligence for the purpose of relating to others. A17 uttered that the teaching module will help prospective pastors to be more competent in building their relationship with people in the church context because pastors do not experience as much difficulty in preaching as they do in relationships with congregants. A24 stated that the teaching module would help theological students with preparing to be well-rounded pastors who are good at relating to people. He stated, "As theological students, we attempt to fill ourselves with knowledge, but in the real context of ministry, we have to deal with the real people in our relationships." He added that this teaching module might provide students with ways to resolve any emotional challenges with people who have different personality with various emotional tendencies.

Question Number 2: Group B. Similar to group A, group B was impressed with the teaching module and stressed that it must be created for training pastors and would-be pastors to relate to congregants. In contrast, their distinctive responses, compared to group A, were related to the matter of understanding themselves in an avant-garde way. B28 expressed her thinking with the word "brake," which embraced dual metaphoric meanings. She explained that the function of a brake in a car is to stop the car when it needs to be halted and at the same time it is a metaphor of breaking any potential wrongs in her life. Her metaphoric language seems to uncover the potential wealth that the concept of emotional intelligence would bring to those who prepare for ministry with people. B28's comment recalled the danger of thoughtless and careless driving and likened this to a ministerial goal that must be stopped for the danger of impending emotional wreckage. B19 exposed the impact of the teaching module as "a healing experience;" discomfort and hurts were mended through the teaching module, and that enabled him to think not only about his own hurt, but the hurt in others. The positive comments continued as B13 spoke of the value of the teaching module: "This is the class that invigorates all my usable senses beyond knowing myself and others." B20 also showed his appreciation of the module, stating that it gave him a chance to see through himself so that he could understand what kind of leadership he had and was convicted to change. Five out of twelve respondents in focus group B shared their impression that the teaching module helped them to be aware of their emotional condition and how it affected their thought patterns in a positive way.

In addition to that, four others mentioned the potential of how much this module could make changes in their emotional lives for better relationship building. B2 especially explicated the fault of the biased understanding of her own emotions by self-centeredness that had been programmed in her by her past. The teaching module gave her a comprehensive understanding of human emotions of self and others.

As group A talked about the need of creating a curriculum, the participants in group B also responded to the question about the value and potential of the teaching module and that a new curriculum should be made for pastors and would-be pastors. Through the

teaching module, B24 came to a realization that pastors who face various classes of people with diverse personalities need to first understand them and learn how to communicate with them. He felt bad for lacking this kind of curriculum for pastors. B3 strongly highlighted the grave importance of self-awareness of pastoral leaders. He deplored the absence of training programs such as this in the course of the ordination process. B9 pointed out the reason for the curriculum in the ordination process by defining the pastoral leader as an extreme emotional laborer. His argument was that pastoral ministry cannot be fulfilled through ministerial skills or human knowledge only, but also through knowing how to commune with congregants. He concluded with a remark, "It is probable that this teaching can make pastors authentic."

Question Number 3: Group A. The intent of the third question was to identify which of the participants' meaningful learning experiences inspired them most during the teaching module. First of all, most of the respondents nuanced that the value of emotions and emotional intelligence was newly learned. B32 became sure of the value of emotions as the key factor in having a relationship with other people. B6 shared that the whole concept of emotional intelligence was quite revolutionary personally. He noted that the power of empathy is well recognized among people but not rightly conducted in relationship.

Predominantly in group A, self-awareness was previously an unknown concept. Six of thirteen people showed the strong conviction that knowing their own emotions is an entry point that leads to a good relationship. A20 confessed a failure in youth ministry he went through because of immature relationship management. Now, after taking the teaching module, he affirmed that failing in having emotional intelligence will cause him to fail in pastoral ministry. A37 indicated the fact that we can control as much as we know. A17 saw the promise of the benefits in the faith community as well as in personal life. He expressed that the teaching module, "… was incredibly valuable to me." Without knowing one's emotions, the opportunity to control them is limited. Suppressing our emotions due to surrounding circumstances may cause us to lose contact with our own selves. There are a lot of chances to get away from the truth about ourselves. It requires courage to face ourselves with simple honesty. A26 shared the worth of confronting his own emotions that would prevent him from any compulsory behaviors. The brave confrontation with our own selves can be the ultimate requirement of leaders.

Three of them talked about the advantages of learning about powerful leadership through biblical characters like David and Jesus, especially through Jesus Christ and his lifestyle. A33 mentioned the attitude of Jesus Christ whose emotional intelligence is one area that he passionately follows. He states, "In Philippians 2, we see the sacrificial love of Jesus who lowered himself to serve and appeared in the form of a slave only to bear the cross. How can I have character like him? I think it is the core message of this teaching module." A1's complimentary comment on the lecturer gives an insight that emotional intelligence can be learned through examples. He said, "I learned something from the professor who reacted to the unfaithful students by showing gentleness without anger."

Question Number 3: Group B. The participants in group B responded in a similar way as Group A. Concepts of self-knowing or self-awareness prominently appeared in their comments on the teaching modules. The teaching module seemed to make a serious impact on their thoughts in realizing ways in which they have failed to be aware of

themselves. B19 remembered a lecture that pastoral leaders must not live like a "rat type of leader," which represents a leader who hides out in underside. By "rat type of leader," he meant the misunderstood act of hiding taken as a form of personal healing in times of stress and frustration. The teaching module enlightened him to building active relationships. The effect of the teaching module was also expressed in B3's statement, "I thought to myself, in the relationship with others, my judgment about them could be wrong when they look wrong. I have been prone to quickly judge others with unfiltered knowledge. If I am not aware enough of myself, I should be very careful of making such mistakes. This attitude has been made possible through the teaching module." B9 shared that, "I don't know my own feelings well enough." He was greatly challenged by the phrase: "Be honest with your own emotions." B28 expressed the dark side of knowing her emotions as she used to hold onto her own emotions without caring for others' emotions. It speaks of the need of differentiation between being sensitive and sensible. Being emotionally sensitive cannot make any relationship more fruitful; it isolates ourselves in our own emotional world. The comment B11 made about herself was very impressive, "I am a person of influence if I intend it or not."

Regarding the impact of the teaching module on their personal lives, one of the respondents confessed that he encountered concepts that he had never known. B24 expressed, "It sounds jokingly saying, but it was literally shocking." He realized how much he hurt those people around him and showed his firm determination to learn more about emotional intelligence. B2 shared her own experience after participating in the teaching module that she could not tolerant other people's unfavorable behaviors in the past, but now she came to be interested in their heart issues. She said, "It was revolutionary that I came to possess more broadened mind." B20 compared his own experience as a salesman with a hidden agenda to the attitude of pastoral leaders who want to impress people with a gentle approach but have in mind an ultimate goal to gain their own profits. His story tells of a need for taking care of the inner part of ourselves. B5 asserts that the pastoral leaders should follow the rule of shepherding according to God's call to take care of His sheep without care about their own profits and to be empathetic toward others without anticipating any personal gain. From these comments it was concluded that the teaching module helped the participants come to the conclusion that pastors ought to be emotionally aware themselves and of others.

Question Number 4: Group A. Question number 4 is intended to identify any perceptible effects that have been made to the participants' personal, familial, and ministerial context. This specific question addressed behavioral changes impacted by encountering the concept of emotional intelligence through the teaching module. Thus, the question is distinguished from question number 1 that asked if there were any changes in their thoughts.

First of all, some in group A expressed the obvious influence of the teaching module in which they became aware of their actions. A20 said that even though there had not been a remarkable change, he was at least aware of the need to control his emotions in given situations. Actual changes had been found in his attitude to be careful before taking any actions against diverse challenges. A37 stated the practical example of controlling his own emotions: "I would experience my weak points as I learned a lesson each week. For example, I am likely to be intolerant as my sore parts are abruptly pointed out. Whenever that kind of emotional challenges happened, I would be bubbled over with

it to keep staying uncontrolled. Interestingly, I could be aware of my own thought and actions as closer as I could be since I learned about emotional intelligence."

This doesn't necessarily mean that they were completely ripened, for the transformation of character, especially in emotional maturity, demands a lifelong process. Hence, they all have shown a great deal of transformation in their will towards change as well as creating new habits in their actions. Three of the respondents suggested "nothing changed." Recalling a part of the lesson, A33 likened emotional characteristics to the fruit of the Spirit which is interrelated with the traits of godly leadership and also requires of a certain period of time to accomplish. Even though he saw the need of a long period of time to expect fruit in emotional intelligence, the desire to be emotionally intelligent began in his life. He also had a change in his attitude towards himself and others. His resolution was to candidly face any negative circumstances without disguising his emotions. By doing so, he wanted to take an opportunity to improve his emotional health. Another change was his attitude toward others' bad reactions which he will not judge quickly but embrace as an object of his observation of the person.

Most of the respondents in group A expressed the great need to regulate their emotions when they have to face emotional turbulence. The attitudinal changes toward themselves and others are quite evident in their comments. A32 reflected on his naïve attitude about emotions in the past, but he was totally transformed by the word "management," an area which requires effort, decision, and resolution. A6 supported this idea of determination. A3 shared his experience of an attitudinal change toward any undesirable situations. He said the teaching module did not cause a remarkable change in his life but rather a great deal of change in his thoughts and awareness. He recalled, "I feel conspicuous for controlling my emotions in the church, but my emotions are hard to control at home, where my closest people resides. Especially, when the areas which I used to discipline my kids or express my discomfort about certain issues in the household, are repeatedly practiced, it had made me angry. Through the teaching module, I patiently posture myself trying not to hurt the feelings of family members. But rather I exerted myself to train my mind to identify the reason for their acts. I found out that I have improved in my acts in controlling my emotions over any stimulating incidents compared to the past since I took the teaching module." A30 appreciated the benefits of the teaching module for resolving conflict with his wife. He tried to openly speak about problems, remembering the lesson about being aware of others' emotions. The husband and wife shared their desire to resolve their troubled emotions, having a common empathy toward each other.

Question Number 4: Group B. As we observed in the comments made by group A, group B demonstrated a similar change in their attitudes toward emotional situations. Unique to group B is that they seemed to be more aware of others' emotional conditions. They mentioned the habit of quick judgment of others' actions. B2, B13, and B28 shared their own experiences in ministry settings. B2 showed an impressive change in his life. He said that now he does not waver by others' acts or emotions but became very interested in knowing the reason behind such external expressions. B13 took an example of a young adult who drank alcohol and smoke cigarettes. He confessed that he judged the young man without trying to know why they do such things outside the church. He said the teaching module had become a turning point. B28 had a similar story to share. Her story was about unfaithful kids in the church. They used to be absent or late for

church services. Whenever she observed those kids, uncontrollable anger and restlessness with harsh judgment within her heart secretly broke out. After participating in the teaching module, she tried to control her emotions and understand such acts, but it was very difficult for her to control her emotions. She even prayed about it, but it did not work. On one occasion, she found a young kid late again for church. However, she said to the kid, "I am very happy that you came late just for a fellowship though." She said that, although her testimony of a little act of kindness and a positive word did not change their course of actions, it gave much peace in her heart. Overall, keeping them from making a quick judgment may be the chief benefit from the teaching module.

Another point that drew attention was the attitude of active listening to others. The art of listening basically means to be attentive to the message from self, others, and even God through different kinds of signals. It should start with a sense of awareness. The teaching module to B20 was a golden opportunity to learn how to listen and wait for the message of God, himself, and others. B22 learned to increase his understanding through the practice of listening. The posture of listening also implies the attitude of waiting for the message with room to embrace it. Impatient people may not be able to listen. B3 used to impatiently press people for an answer, but, after participating in the teaching module, he learned to wait for people. Even though B9 could not see a big change in his life, his heart moved from struggling with his own emotions to the passion for being a leader who would take care of a group of people. In order to do the great task of a leader, he picked "acceptance and admission of others" as a major requirement. Being acceptable of others in whatever the condition they are in is most needed to coach and mentor. Listening, waiting, and accepting may be the main subjects group B obtained through the teaching module.

There were radical changes in some participants' relationship with others. B11 showed her active expression of her will to work for her church. She expressed that this meant a huge turnaround for her. The teaching module taught her to be more active rather than being passive with an expectation that somebody will take care of what needs to be done. This may be applied to relationship building. When B19 first opened his heart to empathize with others, he had a great moment of restoration of relationship. It was a transformation for him. B24, as the oldest respondent, remembered the idiotic instruction he gave his kids. What he was previously sure of was so totally transformed through the teaching module that he became determined to learn more about relationships with people.

Research Question #3: Description of Evidence

What elements of an eight-week teaching module on Emotional Intelligence for Pastoral Leaders had the most significant impact on the seminary students in their personal formation and ministry?

All participants completed the evaluation after the eight-week teaching module on Emotional Intelligence for Pastoral Leaders. Means and standard deviations for the twenty-one items are given in Table 4.11. A paired samples t-test found no difference in the average overall ratings of the teaching modules ($M = 3.72$, $SD = 0.80$) and the lecturer ($M = 3.72$, $SD = 0.84$), $t(65) = -0.10$, $p = .92$. See Figure 4.11.

Table 4.11 *Means and standard deviations for the Teaching Modules Evaluation* (*n = 66*).

Questions	*M*	*SD*
Overall Rating		
What overall rating would you give the teaching modules?	3.61	0.99
Overall Average Rating of the Teaching Modules	3.72	*0.80*
1. The teaching modules objectives were clearly presented.	3.86	0.88
2. The teaching modules expectations were clearly stated.	3.74	0.93
3. The teaching modules corresponded to my expectations.	3.58	0.98
4. The teaching modules increased my knowledge and understanding of the subject.	3.82	0.98
5. The teaching modules increased my interest in the subject.	3.76	0.96
6. The teaching modules was emotionally uplifting.	3.65	0.94
7. The materials of the teaching modules were well-prepared.	3.82	0.94
8. The teaching modules were well-organized and ran smoothly.	3.55	1.01
9. Teaching aids such as handouts, video clips, class activities related to the main themes of the teaching modules.	3.82	0.94
10. In general, I am so satisfied with the teaching modules that this is recommendable to other students.	3.65	1.00

Overall Average Rating of the Lecturer	3.72	*0.84*
1. The lecturer was well prepared for the teaching modules.	3.94	0.91
2. The lecturer made effective use of the teaching sessions.	3.24	1.10
3. The lecturer responded to student's questions in helpful ways.	3.7	0.99
4. The lecturer explained the concepts and ideas of the subjects clearly.	3.98	0.97
5. The lecturer made the content of the teaching modules interesting and enjoyable.	3.64	1.02
6. The lecturer led students to a deeper interest to the subject matter.	3.67	1.00
7. The lecturer reflected personal integration of faith, scholarship, and action in the teaching modules.	3.92	0.90
8. The lecturer made the content of the teaching modules interesting and enjoyable.	3.53	1.01
9. The lecturer made the content of the teaching modules interesting and enjoyable.	3.85	1.06
10. I see the lecturer's character and teaching ability affected the effect of the modules.	3.73	1.06

To better understand the strengths and weaknesses in the ratings of the teaching modules, a number of paired-samples t-tests were conducted. Item 8, "The teaching modules were well-organized and ran smoothly," was rated significantly higher than five of the other items (t-values ranged between 2.17 and 3.00, with $p < .05$), making it

relatively the strongest. Item 1, "The teaching modules objectives were clearly presented," was rated significantly lower than four of the other items (t-values ranged between -2.35 and -3.26, with p < .05), making it relatively weakest. See Figure 4.17.
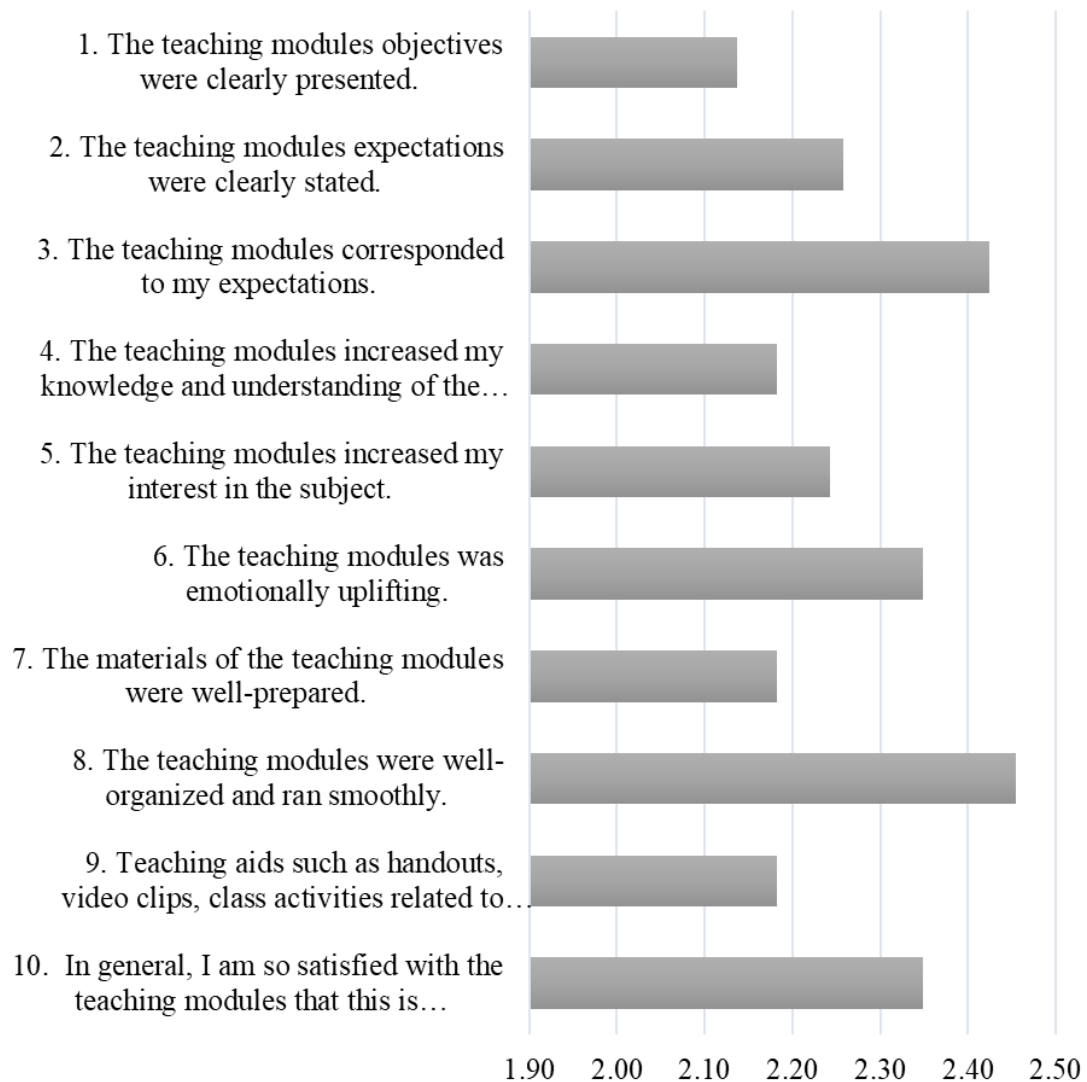
Figure 4.17. *Means across the Teaching Modules Rating Items (n = 66).*

To better understand the strengths and weaknesses in the ratings of the lecturer, a number of paired-sample t-tests were conducted. Item 2, "The lecturer made effective use of the teaching sessions," was rated significantly higher than four of the other items (t-values ranged between 2.35 and 3.26, with p < .05), making it relatively the strongest. Item 4, "The lecturer explained the concepts and ideas of the subjects clearly," was rated significantly lower than six of the other items (t-values ranged between -2.20 and -5.71, with p < .05), making it relatively the weakest. See Figure 4.18.

1. The teaching modules objectives were clearly presented.

2. The teaching modules expectations were clearly stated.

3. The teaching modules corresponded to my expectations.

4. The teaching modules increased my knowledge and understanding of the…

5. The teaching modules increased my interest in the subject.

6. The teaching modules was emotionally uplifting.

7. The materials of the teaching modules were well-prepared.

8. The teaching modules were well-organized and ran smoothly.

9. Teaching aids such as handouts, video clips, class activities related to…

10. In general, I am so satisfied with the teaching modules that this is…

0.00   0.50   1.00   1.50   2.00   2.50   3.00

Figure 4.18 *Means across the Lecturer Rating Items (*n* = 66).*

Qualitative Data Analysis: Teaching Module Evaluation Survey (Section E)

Since there had been quite a few tests and writing assignments and this survey was the last assignment for the participants, they were tired of responding to this question. That is why almost half of the participants in group A responded with "No comment" to the question asking about the benefit they had (eighteen out of thirty-eight—47 percent). When asked if there were any suggestions to improve the teaching module in the future, the majority of the participants reacted "None" (thirteen out of thirty-eight—34.2 percent). Among the rest of the responses for the first question, the participants responded, "Understanding Myself" (six out of thirty-eight—15.8 percent), "Understanding Emotions and Emotional Intelligence" (five out of thirty-eight—13.2 percent), "Understanding Leadership" (four out of thirty-eight—10.5 percent), and so on. For suggestions, the answer with the highest frequency was for "Lecture Style" (nine out of thirty-eight—23.7 percent). "Good Resources" followed immediately (eight out of

thirty-eight—21.1 percent). "Good Resources" means that they wanted to have handouts or supplementary materials in Korean. The participants voiced concern for the area of "Time management and atmosphere" (three out of thirty-eight—7.9 percent) and they hoped to have lectures solely designed for enhancement of emotional intelligence. See Table 4.12.

Table 4.12 *Teaching Module Evaluation Survey/Section E (Group A, n=38)*
Group B revealed very similar opinions on the teaching module as did Group A.

	Frequency	Percentage		Frequency	Percentage
Benefits			**Suggestion**		
Appreciation of the Module	2	5.3%	Time Management and Atmosphere	3	7.9%
Understanding Myself	6	15.8%	Good Resources	8	21.1%
Understanding Emotions and Emotional Intelligence	5	13.2%	Lecture Style	9	23.7%
Understanding Leadership	4	10.5%	Independent Lecture on Emotional Intelligence	2	5.3%
Unrelated	3	7.9%	Unrelated	3	7.9%
No Comment	18	47.4%	None	13	34.2%

The major benefits for the participants in group B was "Understanding Emotions and Emotional Intelligence" (six out of twenty-eight—21.4 percent) and "Understanding Myself" and "Leadership" follows (Each being four out of twenty-nine—14.3 percent). They suggested that they wished for "Time Management and Atmosphere" (eight out of twenty-eight—28.6 percent) and then "Good Resources" (seven out of twenty-eight—25 percent) and they wanted to see the change in the "Lecture Style" (three out of twenty-eight—10.7 percent). One of the unique findings was "Time Management and Atmosphere." Since the lecture was delivered at the late-night hour, the participants' fatigue made them very sensitive to the lecture's time management and atmosphere. See Table 4.13.

	Frequency	Percentage		Frequency	Percentage
Benefits			**Suggestion**		

	Frequency	Percentage		Frequency	Percentage
Appreciation of the Module	3	10.7%	Time Management and Atmosphere	8	28.6%
Understanding Myself	4	14.3%	Good Resources	7	25.0%
Understanding Emotions and Emotional Intelligence	6	21.4%	Lecture Style	3	10.7%
Understanding Leadership	4	14.3%	Independent Lecture on Emotional Intelligence	0	0.0%
Unrelated			Unrelated		
No Comment	11	39.3%	None	10	35.7%

Table 4.13 *Teaching Module Evaluation Survey/Section E (Group B, n=28)*

Table 4.14 shows the combined groups' data for the teaching module. The benefit the participants felt largely showed the high frequencies in "Understanding Emotions" and "Emotional Intelligence" (eleven out of sixty-six—16.7 percent), "Understanding Myself" (ten out of sixty-six—15.2 percent), and "Understanding Leadership" (eight out of sixty-six—12.1 percent). In their suggestions, they wanted more resources that are useful for active participation in the teaching module in the future (fifteen out of sixty-six—15 percent), then "Lecture Styles" (twelve out of sixty-six—18.2 percent), followed by "Time Management and Atmosphere" (eleven out of sixty-six—16.7 percent), and the rest of the participants indicated that they wished for an independent class on "Teaching Module on Emotional Intelligence for Pastoral Leaders" (two out of sixty-six—3 percent) and "Unrelated" or "None" (twenty-six out of sixty-six—34.8 percent) .

	Frequency	Percentage		Frequency	Percentage
	Benefits			**Suggestion**	
Appreciation of the Module	5	7.6%	Time Management and Atmosphere	11	16.7%
Understanding Myself	10	15.2%	Good Resources	15	22.7%
Understanding Emotions and Emotional Intelligence	11	16.7%	Lecture Style	12	18.2%
Understanding Leadership	8	12.1%	Independent Lecture on	2	3.0%

			Emotional Intelligence		
Unrelated	3	4.5%	Unrelated	3	4.5%
No Comment	29	43.9%	None	23	34.8%

Table 4.14 *Teaching Module Evaluation Survey/Section E (Group Combined, n=66)*

Qualitative Data Analysis: Focus Group Final Comment (Additional)
        Suggestion for Better Teaching Module: Group A. In addition to the data from the teaching module evaluation survey (section E), this data from the responses will help understand their desire for creating an improved module in the future. The final question the participants responded to was "What if you have something to suggest for a better teaching module in the future?" Five people out of thirteen talked about the lack of in-class resources such as handouts, video presentation, and non-English resources. Since the teaching module was implemented in the regular "English Class," the intent to teach English was not to be overlooked. The use of English materials on emotional intelligence became an obstacle to focusing on learning the subject. A17 voiced that if English materials in .pdf form were provided, it would even be helpful for better understanding. A32 was sorry for his lack of knowledge about emotional intelligence, so he wished that he could have a textbook or handouts on the subject. A24 expressed his uneasiness about the class because of the absence of a class manual with a detailed explanation about the whole project in advance. His inability to remember what happened in the class prevented him from properly answering the class reflection. A30 expressed his regret for losing track during the teaching module; therefore, he wished that he had a class manual in hand. Furthermore, he hoped that the teaching material for the subject could be published into a program with an expectation as many pastors could benefit from this tremendously valuable teaching.
        Some of the participants had an issue with the lecture-style of the teaching. They spoke of its impracticality. A22 wished that he could be given a time for sharing and A37 suggested even more detailed methods for sharing with one another. Because of the nature of emotional intelligence, the lecture was insufficient for processing the emotions he was experiencing. He wanted to have a small group of six or eight people in which the participants could share and respond to one another. He wanted a "practical in-class experience." A3 also proposed a time for sharing. His idea was to alternate lecture and group sharing every other week. He suggested a fifty-minute lecture with a time for sharing and a break. In addition to this, two participants, A1 and A33, hoped to develop an independent class designated only for emotional intelligence apart from English Class. A33 felt uncomfortable with the class structure that made an insufficient attempt to accommodate three things in the class: "Worship, Leadership, and English Learning."
        The last complaint dealt with the issue of time management. A3 felt that processing the great amount of teaching materials was unmanageable. A11 articulated, "The class was too intense to figure out whole things but now I understand what the lecture is all about. I am reminded of a Korean saying, "Even a lot of beads looks precious when threaded." He wanted to express the worth of the interactive learning experience through discussion and sharing in the focus group. Regarding the time issue, A26 said, "Even hearing good things too long, we may become easily distracted." He

mentioned a time management method called the "Pomodoro Technic," developed by Francesco Cirilo, which discusses how to organize the lecture effectively. In this method, one is to concentrate for twenty-five minutes and then have a break for five minutes. Based on the theory, he suggested forty-minute lectures with breaks.

 Suggestion for Better Teaching Module: Group B. Compared to the final comments of group A, the participants in group B did not mention a need of extra manuals to help with following the lecture. Rather, they had more issues with time management. Since most of them worked before the night classes began, and the teaching module for group B ran from 8:00 p.m. through 10:30 p.m., they became extremely exhausted from the long day. It stands to reason that they wanted to end the class on time. B8 uttered that everything was satisfactory except the delay of class closure. B9 also shared, "In fact it is hard to hear this kind of lecture anywhere else. It was really good but we got easily distracted by our restless minds occupied with a thought to go home shortly. I felt sorry about it." B11 had a very positive impression about the teaching module except for the time constraints. B13 also wanted to see the class end precisely on time. B11 and B13 connected the time problem to the objective of learning English and emotional intelligence at the same time.

 Regarding time management, three more participants expressed their hope that the teaching module might be executed as a single class designated for pastoral leaders. B3 stated that because they were trying to learn two things simultaneously, English and emotional intelligence, the benefit of each was lessened. B24 added his desire for a curriculum about emotional intelligence. B30 also had a hard time learning two subjects at the same time.

 Lastly, other participants made good suggestions for running the teaching module with higher efficiency. Most of them wanted to have a time for sharing. It was all good, but they needed a time to process what they learned. B2 stated that she had no problem with the teaching module itself but thought it lacked a time for sharing and feedback. Her desire was to move the theoretical ideas into real life. She also wanted the contents published in a textbook. B22 stressed the usefulness of sharing one another's experiences and opinions about the contents. B5 had a great deal of interest in the subject but was frustrated that he could not ask questions during the teaching sessions due to the enormous amount of lecture. B5 suggested further training in order to put the theory into practice. He thought it would be greatly helpful in managing his own life. B28 similarly said, "When we hear a sermon, we often think of somebody else not reflecting on ourselves. 'I hope such and such persons need to hear this' Likewise, when I heard the lecture, I thought of others who would need to hear the instruction of the teaching module rather than considering myself as to adopt the lesson. In order to prevent from this mentality, a time for leading the participants into a deeper reflection will practically enhance the learning experience and the teaching module turned out to be very efficient in fulfilling the purpose." She talked about the need of sharing thoughts during the teaching sessions.

Research Question #4: Description of Evidence

What other factors in the seminary students' experiences other than the effect of the teaching modules on Emotional Intelligence for Pastoral Leaders made an impact on the changes in their scores of emotional intelligence?

The initial design of research question 4 was to discover other areas that would have affected the score changes of emotional intelligence after the teaching module. There are two major data sources for analysis. One is obtained from the answer to the class reflection question number 3 which asks about the major events or experiences that would influence their emotional life during the specific period of time. The other data is from the answer to focus group question 5 asking about the family background in which the participants' emotional life would have been influenced and question 6 that was to identify some notable events or experiences that would have seriously affected their emotional life by which the score changes in their emotional intelligence could have changed rather than by the teaching module alone.

Qualitative Data Analysis: Class Reflection 1 (Number 3)

Class Reflection number 3 asked if they had any events that would affect their emotional life and attitudes in life. Group A shared more negative experiences than group B (Group A - 42.1 percent, Group B – 21.4 percent). Group B showed a relatively smaller number of responses in "Nothing Particular" (10.7 percent) than group A (21.1 percent). This shows that the participants in group B went thorough more dynamic lifestyle changes. Most of the participants in group A are full-time students who spend their time around school while the participants in group B have a more complicated mix of work, home, and school.

Table 4.15 *Class Reflection 1 Number 3 (Group Compared, n=38, n=28)*

Class Reflection 1 (Group A, n=38)			Class Reflection 1 (Group B, n=28)		
	Frequency	Percentage		Frequency	Percentage
Positive Experiences					
Understanding Myself	4	10.5%	Understanding Myself	7	25.0%
Understanding Others	1	2.6%	Understanding Others	1	3.6%
Controlling Myself	6	15.8%	Controlling Myself	6	21.4%
New Circumstances	3	7.9%	New Circumstances	5	17.9%
	14	**36.8%**		19	**67.9%**
Negative Experiences					
Emotional Challenges	7	18.4%	Relationship Conflicts	5	17.9%
Relationship	7	18.4%	Accidents	1	3.6%

Conflicts					
Accidents	2	5.3%			
	16	**42.1%**		6	**21.4%**
Nothing Particular					
	8	**21.1%**		3	**10.7%**

The participants in both groups indicated that they had more positive experiences (50.0 percent) than negative experiences (33.3 percent). The most frequent themes in positive experiences are "Controlling Myself" (twelve out of sixty-six—18.2 percent), "Understanding Myself" (eleven out of sixty-six —16.7 percent), and "New Circumstance" (eight out of sixty-six—12.1 percent). In negative experiences, "Relationship Conflicts" showed the highest frequency (twelve out of sixty-six—18.2 percent). According to this data, the majority of people went through the management issues no matter whether they were positive or negative in nature. The unique phenomena may be that they had almost no experience in "Understanding Others" (two out of sixty-six—3 percent).
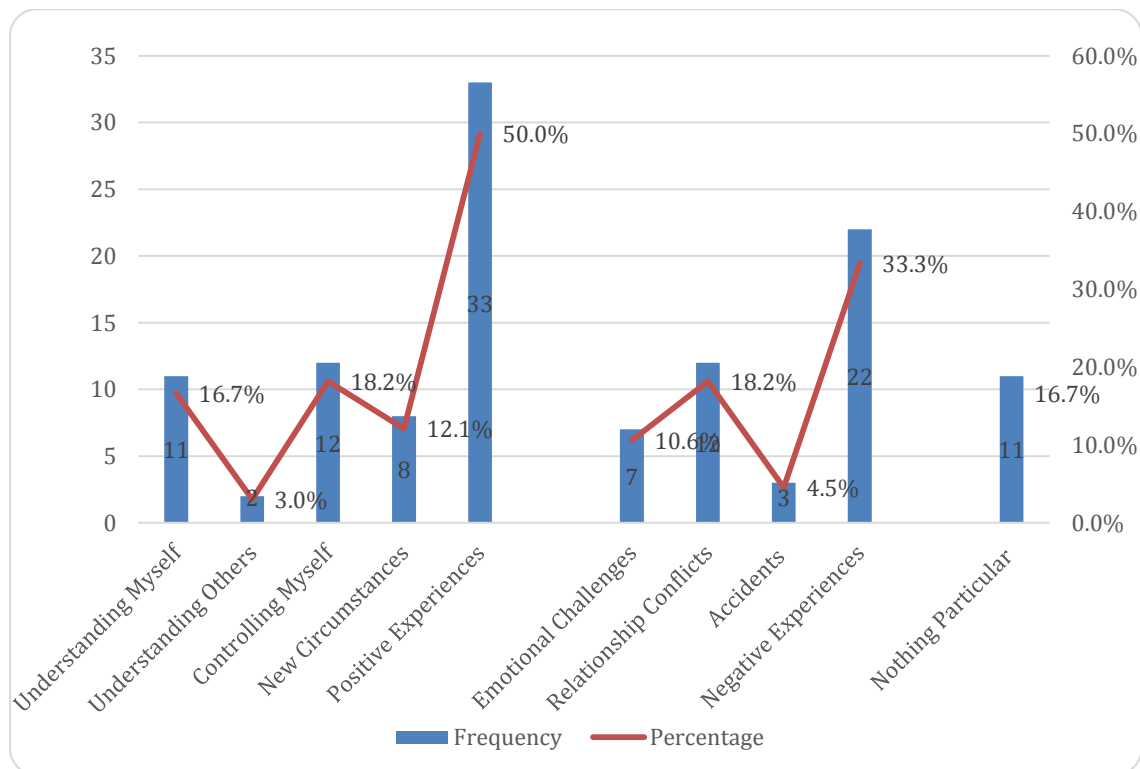
Figure 4.19 *Class Reflection 1, Number 3 (Group Combined, n=66)*

Qualitative Data Analysis: Class Reflection 2 (Number 3)

Compared to the data for Class Reflection 1, Class Reflection 2 shows that the participants in both groups had a similar frequency in positive experiences (Group A—63.2 percent, Group B—60.7 percent) Group B showed more frequency in negative

experiences than group A (Group A—13.2 percent, Group B—32.1 percent), while group A responded more "Nothing Particular" than group B (Group A—23.7 percent, Group B—7.1 percent). This implies that the participants in group B must have gone through more dynamic life changes.

Table 4.16 *Class Reflection 2 Number 3 (Group Compared, n=38, n=28)*

Class Reflection 2 (Group A, n=38)			Class Reflection 2 (Group B, n=28)		
	Frequency	Percentage		Frequency	Percentage
Positive Experiences					
Understanding Myself	8	21.1%	Understanding Myself	9	32.1%
Understanding Others	1	2.6%	Understanding Others	1	3.6%
Controlling Myself	7	18.4%	Controlling Mysef	5	17.9%
New Circumstances	8	21.1%	New Circumstances	2	7.1%
	24	**63.2%**		**17**	**60.7%**
Negative Experiences					
Emotional Challenges	2	5.3%	Emotional Challengees	1	3.6%
Relationship Conflicts	3	7.9%	Relationship Conflicts	5	17.9%
			Health Issues	3	10.7%
	5	**13.2%**		9	**32.1%**
Nothing Particular					
	9	**23.7%**		2	**7.1%**

The participants in both groups indicated that they had more positive experiences (62.1 percent) than negative experiences (21.2 percent). The most frequent topics in positive experiences were "Understanding Myself" (seventeen out of sixty-six—25.8 percent), "Controlling Myself" (twelve out of sixty-six—18.2 percent), and "New Circumstance" (ten out of sixty-six—15.2 percent). In negative experiences, "Relationship Conflicts" showed the highest frequency (eight out of sixty-six—12.1 percent). According to this data, the majority of people went through the management issues no matter whether they were positive or negative in nature, as in Class Reflection 1. But in this data, the distinctive theme appears to be "Understanding Myself." This means that the sense of knowing and understanding themselves had become the most intriguing area of emotional intelligence.
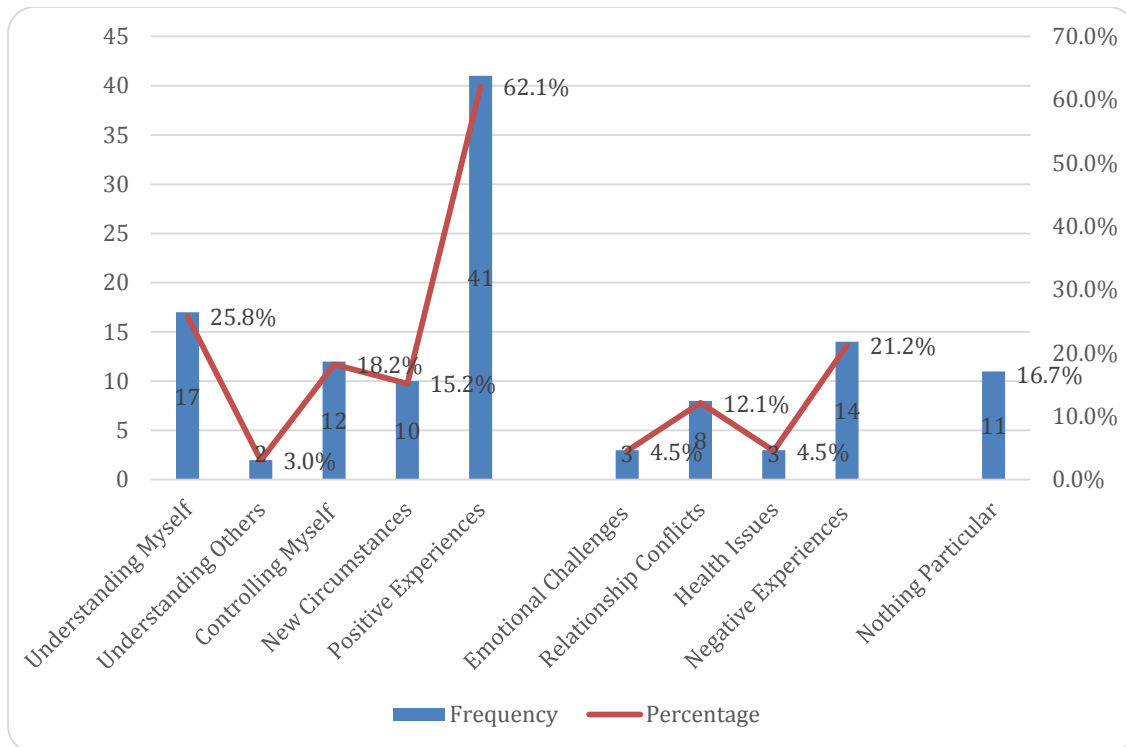
Figure 4.20 *Class Reflection 2, Number 3 (Group Combined, n=66)*

Qualitative Data. Analysis: Focus Group Discussion

   Focus Group Question/Number 5 (Group A). The participants in focus group A became most emotional when they shared their own family background. When they were asked to answer the question about family atmosphere, sharing about their own parents sounded very natural. Their comments were categorized as positive parents and negative parents and the negative parents were subdivided into two smaller categories, expressive and inexpressive. Perhaps the emotional bonds with the parents in the original family are at work as a driving force in their emotional life to this day. Since it is not the purpose of this research that details of family must be investigated, the brief data gave them a chance to revisit memories for a better understanding their of emotional life and gave meaningful data to analyze their emotional responses to the teaching modules.

   First, group A had only two positive answers to question number 5. A11 appreciated the friendliness of his parents. His family life caused him to approach his own children in a friendly way. He learned how to treat people through his parents' interaction with his own brother. The formation of his kind-hearted attitude toward others was made possible by his observations as well as by his being treated in the same respect. A32 said that his parents were not coercive but were patient in waiting to give him chances to learn. The effect of such influence had not been always pleasant because of his uneasiness in waiting for others. It showed that his natural demeanor gave him room for observing others' emotional reactions.

   The negative cases were more common than the positive. Even though no home is perfect, these cases speak of a dominant and authoritarian ambience of their family. Two subcategories were made: expressive and inexpressive. These might be restated as aggressive and passive. A17 had a habit of hiding his emotions from his father. He

recalled that his father's character had been an unhealthy influence. However, he admitted that his father was a man of love who showed how to empathize with others. A20 grew up watching frequent fights between his parents. He related his family's emotional environment to his compulsive behavior to fight back when he was emotionally provoked.

Another influential area in family culture turned out to be inexpressive parents or parents who discouraged expressions from their children. Out of five respondents in this subcategory, three were pastors' kids who were taught not to express their emotions. The respondents A24, A26, and A33 detailed the unique culture of pastor's family which formed a mentality that emotions should be under control. A26 said that he observed his own father repress his feeling to be patient. They were likely to concede that their emotional patterns of thoughts and behaviors were rooted in their family background. A1 was born into a Christian family and was greatly influenced by his mother. He observed a pattern of his father's behavior in controlling his anger by walking out of emotional situations. He confessed that he had followed in his father's footsteps in dealing with aroused anger. A37 had a very unfortunate childhood. His parents were totally indifferent about what happened to him in school. In school, he had a problem with being bullied, but his parents did not listen to him and did not even try to help. He shared his testimony about how God encouraged him to dream about a different kind of family.

The last cases were those who expressed both positive and negative experiences in their original families. A30 grew up as a pastor's kid. Even though both his parents were fairly hot-tempered, they did not express their emotions at church but waited until they got home. In the same way, he had the same tendency to not express his emotions before people. It shows that acts with good intentions do not always lead kids into a healthy emotional life.

There is another similar case. A6 had very careful and attentive parents that molded him to become timid. He said he was too concerned about others' feelings. A3 also was troubled with his father's emotional instability and always desired to be like his mother. A22 was most influenced by his three sisters rather than his parents. He explained his tendency toward half-heartedness because of that.

Due to their unique demographics, the participants in group B revealed their family influences on their emotional life with different perspectives. Most respondents mentioned nothing positive about their parents. This group mainly shared their unstable family environments under which they had to overcome the distress from their parents' irresponsible lifestyle. Their issues can be categorized into two issues: "Dysfunctional parents" and "parent's relationship."

Focus Group Question/Number 5 (Group B). Seven out of twelve people shared about the pain of addicted parents. Based on the overall demographic information, the respondents in focus group B have parents who are classified as being in either the Silent Generation (a cohort born between 1920s to 1940s) or the Baby Boomers (a cohort born between 1946 and 1964). In Korean history, this generation went through Japanese colonial period (1910 to 1945). It was the nationwide tribulation that they had to suffer throughout their lives. This generation had to embrace the seasonal call of the nation to get over the poverty line. This brief historical background helps us to understanding how group B members understood their parents' lifestyle. Three of the pairs of dysfunctional parents were alcoholics. B19 said that his father drank alcohol 300 days a year. It was

painful for him to remember how his parents used to fight frequently during his childhood. Now he says that he has no problem with it. He seemed to impose a sense of comfort on himself without confronting the real issue, a denial of the existence of the issue so to speak.

After hearing others speaking about their own family's dysfunction, B2 stated, "all of these characteristics belonged to my own father." He drank alcohol literally everyday throughout the year. He was authoritative, strict, and hierarchical. Back in the day, it was difficult to bear with his character, but now she came to see him with God's perspective in his grace. B9's father is an alcoholic similar to B2's father but he goes even further. His wife was so furious at his father that she seriously wished for his quick death. Now he recalls after his father's death that his presence, though not perfect, was invaluable to have. He had tried not to be like his own father but he followed in the steps of his father. "Even though whenever I remember my original family I can't help but feeling fret, but if I know the fact that without my family I could have not existed, I have embraced the truth about me. I know that my scar can be the gift from God." The other two respondents, B13 and B20, talked about their parents' character. B13 had a very inexpressible father. He said he had never laughed out loud. He said his father was almost emotionless. He thought of his parents as the cause of his condition. B20 said that his father had an inflammable nature. He became an even more seriously hot-tempered person than his father.

The rest of the respondents articulated that they had to undergo the friction of their parents' relationship. One out of four, B3, became emotional when she talked about the experience of her parents' divorce at the age of nine. However, as the first Christian in her household, she displayed godly influence over her whole family through her full devotion to God. Her life testified that the undesirable condition of our lives can be overcome and can even influence others in a positive way. She believed that God called her to a ministry of empathy. B11 shared the condition of her parents' character which used to waver between being very authoritative and broad-minded. She was troubled so much in the past but now she was determined to embrace them. It shows that she turned her focus from her parents to herself.

Two others shared of other family issues growing up. One was the issue of their father's absence which caused both of them to react to the world in very unusual ways. B8 said that living without parents left such a void in his heart that he ended up deviating from the right and sound path in life. B22 also felt alone because of parents' busyness. He pushed others away by being cold-hearted and was determined to live alone.

There was only one respondent who was satisfied with her own family. B28 expressed that she lived a very happy life unlike most of the respondents. She was brought up in a Christian family with a long Christian heritage. She always heard encouraging compliments such as "You are pretty…you did well…my daughter is the prettiest!" She recalled that she was never disciplined with even a whip. However, her confidence turned into arrogance.

Overall, the data demonstrates that family background has affected the respondents' own emotional lives. The person who acknowledges this has the authority and the choice of how to deal with it.

Focus Group Question Number 6 (Group A). The purpose of question number 6 was to understand the emotional shocks acting through chronic problems, or unexpected

series of events in diverse circumstances, that would affect the attitude of the overall teaching module and the actual score changes of emotional intelligence after the teaching module. This data was collected in two ways: one from class reflection and the other from a focus group. The data from the participants in the focus group is more detailed than the data from the respondents of the class reflection.

The most frequent answers revolved around issues of relationships. The troubles in their personal relationships stimulated the need of skills which would allow the respondents to create mutually constructive relationships. First, A3 had an issue with his brother. He did not emotionally overreact but rather tried to accept him with gentleness. This attitude took the issue into a peaceful solution. A1 had a friend who belonged to the same club and who got angry over a misunderstanding. This friend refuses to communicate with him even though A1 tried to explain the misunderstanding. I asked A1, "Hasn't he responded yet?" A1 replied, "No, I did what I did, now it's totally up to him!" This incident might have reinforced his passion to know how to resolve the issue in a wise way. His attitude of resignation to the impossible situation shows the present reality that many encountered in relationships. A17 had troubles with two different people. One incident was with a member in his young adult group. When a young adult member suddenly became very angry him without reason, he refused to respond in anger but instead responded in a kind manner. He had another incident with a friend who hung up on him in anger while they were talking on the phone. Remembering the incident with the young man in the church, he was encouraged to confront his friend in the same kind manner. This story demonstrates how positive experiences can influence future situations.

Unexpected events had affected some of the participants during the period of the teaching module. A37 was preparing for his new marriage. An encounter with his own disgrace led him into a conflict with his fiancé. His exposure to the teaching module helped him to be aware of his own weakness and to cope well with the marriage partner. He ended up having a happy marriage ceremony afterwards. A11 experienced the emotional difficulty of a teacher's transfer to another education department in his church. The teaching module helped him to control his emotions. A32 also had a big struggle with his own mom who was slowly rehabilitating after surgery for her cancer. He was frustrated with her attitude towards the physical therapy. Thanks to the instruction of the teaching module, he became more aware of his intolerant attitude for his mother. He regretted that he could not be nice and polite in the situation. A30 had a bewildering experience in his family. His wife kept blaming herself for their kid's sickness. His awareness of her instability made him ready to handle her startling emotional needs. A22 shared about the common experience of road rage. However, now he felt like he could control his emotions. Four of thirteen in the group A responded that they had no particularly inciting incidents in their surroundings that would have provoked strong emotions.

Focus Group Question/Number 6 (Group B) Respondents in group B dealt with their own unique emotional challenges. The emotional troubles in group B are relevant to relationship issues more broadly whether against others or their own selves. B28 had an eye-opening experience. She felt like she was treated with contempt, a situation which was totally uncontrollable. She kept questioning why her emotions were not well restrained. She strongly sensed that what she was undergoing was exactly what the congregants also experience. She concluded, "It is God who allows me to experience this

unique feeling that I could identify others' emotions. It must be the special love gift from my God." B22 expressed his struggle during the teaching module. He had great trouble with the lecturer who would not finish the lecture on time. The night class for group B was supposed to end at 10:30 p.m. Right after the class, he had an hour drive home. The next day, he had to get up at 3:30 a.m. He felt like the lecturer was not aware of the students' emotional drainage and physical tiredness. Now even in the midst of emotional struggle, he determined to empathize with the professor according to the instruction of the teaching module that he learned. B3 shared emotionally about the busyness of the graduation season.

B9 had a hot debate with his son over university entrance applications. He determined to accept literally almost anything from him. Even though it was not easy to control, he seemed to regulate his emotions in such a way that the heart of his son might not be critically wounded. A24, who is the oldest participants in the teaching module, started his lay ministry at a police station. He came to the seminary when God called him to a professional ministry as a pastor. However, he was still serving at the police station as a praise leader. He said that he was devoted with all his heart, body, and even with a great deal of finances every now and then. A trial occurred because of a pastor who was suspected of pocketing only A24's donation. Only his record from the list of donors was omitted for a year. He became very frantic about the suspicious act of the pastor but through the teaching module he could release him from his unforgiving heart.

Lastly, there are some who had gone through big events that would shake their emotions. B19 lived alone and was not living with his spouse. The awkwardness was something that he had to deal with. B8 also had a very positive experience. He was a troubled kid when he was young for his father was a gangster. He used to keep bad company for awhile but he was now transformed and becoming a godly man. He was often asked by his former friends for the same comfort he seemed to have from God. They were impacted by his comfort and when they were comforted, I was comforted as well. B11, because of the teaching module, had the courage to actively express her desire to work for her church. Even though her request was not settled, the tryout itself became a very meaningful experience. Applying the theory in this kind of situation would have permitted her to experience emotional intelligence in greater depth. B20 also experienced the near conversion of his father-in-law while he was in the hospital. He felt that salvation belongs to God. The emotional experiences of the respondents were transformed with awareness and control by hearing the message of emotional intelligence through the teaching module and vice versa.

Summary of Major Findings

Realizing Self-awareness as a Significant Trait of Pastoral Leadership

Having learned about the new concept of emotional intelligence, the participants in the teaching modules expressed that "Self-awareness" impacted the thoughts of the novice in emotional intelligence most. Even though it does not show big changes in their scores through the teaching modules, the participants showed their concern of Self-Awareness as the most crucial trait in pastoral leadership.

Turning from Character to Relationship Management
Participants considered character as the mose important of all traits in pastoral leadership before participating in the teaching modules. However, after completion of the modules, the participants showed a greater concern for how to relate with others. Even though the character issues could help with building a sound relationship, the practical ways to manage relationships was the most intriguing issue with the participants. They were convicted that people-skill was the highest competence for great performance in leadership.

Correlation between Family Relationship and Emotional Maturity
Through focus groups, it was found that participants' habituated emotional patterns were founded in outer stimulations, specifically their family background. The participants showed a great deal of passion over the issue of emotional cultures in which their emotions were formed especially in their young ages. Emotional maturity, which denotes the capacity and capability to exhibit control over the outburst of emotions, was correlated to how the family taught them to react emotionally.

The Impact of Life Experience in the Two Groups
There were two different groups of participants; young and old. Even before the teaching modules on emotional intelligence, the older group showed apparently higher emotional intelligence than the younger group. More interestingly, the research showed that the eight-week of teaching modules did not bring about a drastic change in the scores of their emotional competencies for either group. This implies that the longevity of life experience has something to do with the increase of emotional intelligence.

New Conviction of the Significance of Emotional Intelligence for Korean Pastors
The data from the two focus groups distinctly expressed the significance of emotional intelligence. Along with their appeal to create supplementation (handouts) in order to better the modules in the future, they articulated the creation of a curriculum for the pastoral leaders and seminary students in Korea. This data shows clearly what decisive needs pastoral leaders should have and how the encounter with the concept of emotional intelligence will lead their pastoral leadership to be smarter and healthier.

CHAPTER 5
LEARNING REPORT FOR THE PROJECT

Overview of the Chapter

This research project grew out of the urgent and critical need for healthy, well-rounded, and effective pastoral leaders in Korean Christianity. For over a hundred years, the Korean church has learned and grown through their shared history. Among these lessons, nobody can deny that issue of pastoral leadership is fundamental. Just like in biblical times, the never ending search for good shepherds, those leading lost people on the right paths, continues for the Korean church. These dysfunctions of pastoral leaders led the Korean church into depression. Examining the church through the lens of emotional intelligence may not be the absolute solution to errors in Korean pastoral leadership, but it may be the gateway to pastoral health as well as the path to sustaining and growing competent leaders.

Considering the goal of pastoral health and performance, this project aims to aid Korean seminaries in shaping and training prospective pastors. Many assume that prospective pastors in seminaries and ordained pastors, having undergone theological discipline, have an unquestionable authority and qualifications to lead a church. This hasty generalization about a seminary education inherently qualifying a pastor cannot hide a leader's deficiency in that role. Other factors besides education influence one's life and ministry; for example, the unperceivable idiosyncrasies in pastors must drive them to birth a way of life and ministry. This research raised essential questions about the root purpose of seminaries. Needless to say, although the seminary may not provide every way in which to fully train the pastors in all the godly attributes; nevertheless, it should guide the prospective pastors as faithful apprentices**,** practicing skills that they will pass down to the Korean church of the future and its followers.

This research project found that one of the main skills that is key to a healthy ministry and church is the pastor's emotional intelligence. Due to the busy schedule of Korean seminaries and the focus of the curriculum on developing intellectual and spiritual competence, prospective pastors leave seminary lacking competency in emotional health. Incorporating training in emotional intelligence may help move the Korean church and its leadership into better health. Based on the ministry of the trinitarian aspects of God and the harmonious relationship within, the research project launched an experiment on the students at Seoul Theological Seminary in South Korea, exploring how emotional intelligence can enrich the quality of their learning experience and help develop their personal life and pastoral ministry.

Major Findings

The subject of this research is emotional intelligence and its effect on the participants' quality of life and ministry, and the goal (connect these two together because they are just as important to one another) is to predict how teaching on emotional intelligence in seminary can fan the flame of prospective pastors' gifts. Many in the church have said that the extinction of the fire of God often occurs in the context of theological education because of its excessive emphasis on academic excellence for the

sake of intellectual proficiency. Though the intellectual approach is essential in equipping prospective pastors for ministry, we should be aware of what has been missing in our focus on intellect that has caused them to fail as fruitful ministers called of God. This research is to find the potential of the teaching module on emotional intelligence for pastoral leaders, discovering if it is the crucial tool that has been neglected for a long time. The rest of this chapter will deliver the foundation of why this emotional intelligence can be the master key to unlock the mystery of unresolved ministerial struggles.

Realizing Self-awareness as a Significant Trait of Pastoral Leadership

Whether a person knows oneself or not will determine how they relate to others. Knowledge of self is the basis of communication with others in relationships. Striving to express anything or do something without knowing self can be received as a schizophrenic modus of living in their own world in pursuit of their meeting their own passions. This fleshly instinct in any human being leads them to a selfish life, not caring for others through the justification of their own purpose in the matrix of relationships. The research project started out of the aspiration to see if the participants also live on the edge of oblivion in relation to themselves and their own emotions just as the researcher used to live in the fashion of being unaware.

The members of each sample group underwent a preliminary test to determine if they had aspects of emotional intelligence before the teaching module. The pretest assessment showed that participants' self-awareness tended to have a high score and was higher than other aspects of emotional intelligence. At the same time, the participants did not perceive self-awareness as an essential trait for competent pastoral leadership. Rather, they believed that successful performance in pastoral leadership depended on the character of the pastor. The stunning data from the Posttest, the score of self-awareness, which has only one competency, "Emotional Self-awareness," had remarkable changes from the score in the Pretest. Emotional Self-awareness was the only cluster out of four that had shown the changes together with adaptability, a competency of self-management, organizational awareness, and competency of social awareness. The qualitative data from Class reflection 1 and Class reflection 2 indicates that self-awareness left a strong imprint as a new concept.

Self-awareness, in the context of emotional intelligence, is the ability to understand our own emotions and their effects on our performance" (Boyatzis, *Emotional and Social Competency Inventory (ESCI): A User Guide for Accredited Practitioners* 5*)* and is the groundwork of emotional intelligence. Howard Gardner spoke of eight types of intelligence in human beings. Emotional intelligence grew out of two of his eight types of personal intelligences: intrapersonal intelligence and interpersonal intelligence. Gardner once stated, "Intrapersonal intelligence is a correlative ability, turned inward. It is a capacity to form an accurate, veridical model of oneself and to be able to use that model to operate effectively in life" (Gardner, *Multiple Intelligences 9*). Daniel Goleman, adopting Gardner's work, scrutinized the connection between intellect and emotions (Goleman, *Emotional Intelligence: Why It Can Matter More than IQ 49*). Salovey and Mayer's definition of emotional intelligence focuses on the regulation of emotions that is engendered by the conviction about one's role and another's expectation for that person. This social adaptive acts, however, begin with self-awareness (Prati et al. 22). Thus, the

utilization of self-awareness can be the foundation on which an individual successfully relates to others.

A pastor's first requirement in being a resonant leader is to be self-aware. Self-awareness is the bedrock of emotional intelligence, making it possible to establish a basis for a firm relationship. Self-awareness is to observe thoughts about emotions in action, engaging the thinking part of brain with the emotional brain (Oswald, *The Emotional Intelligence of Jesus* ch. 11). It facilitates both self-management and empathy and draws out effective relationship management (Goleman et al. ch. 2). The leaders with self-awareness acclimate to the inner signals knowing where emotions derive from so that they could control them in a constructive and positive way and then be able to empathize with others with resonance, the leader's primal task (ch. 2). Therefore, self-awareness must be the threshold element for effective and competent pastoral leadership, for the lack of self-awareness drives the leaders to end up being insensible to the needs of others. An unhealthy pastor with low emotional intelligence fails to listen to what God speaks into the heart and mind that lead into action.

Jesus, as the prime model of a leader who led God's people with compassion, is a portrait of high emotional intelligence. The key characteristic of Jesus' emotional life is first the practice of solitude in which he sought to know himself. In order to detect his own thoughts and emotions, he had a time of meditation before God the Father. His lifestyle of pursuing the way of solitude and retreat naturally revealed a discipline for his followers to remain stable in the midst of the unexpected challenges. Jesus' words and actions for people did not stem from himself but from God the Father (John 8:28; 14:10). Jesus warned his disciples to be on guard against the yeast of the Pharisees and Sadducees (Luke. 12:1). Jesus pointed out their hypocritical manner that conceals the real matters to be revealed. Peter's denial of Jesus' prophecy about his rejection speaks of low self-awareness that pastoral leaders might have in the presence of God. The confidence pastors have in the height of their spiritual position could lead them into devastation, failure, and betrayal of God.

Failure in the ministry of pastoral leaders can be caused by inattentiveness to God's voice spoken to the heart of his servant. As Jesus communed with the Godhead, the Father God, in the Holy Spirit, pastoral leaders need to enter into communion with God the Trinity. The attempt to commune with God is made possible through the actual obedience to the call to live incarnate the Word of God in their daily lives being aware of what God speaks about them. Moses' call to be a shepherd to lead the tormented Israelites illumines the emotional aspiration of God's ultimate compassion for the lost humanity (Lee, *God Suffers for Us : A Systematic Inquiry into A Concept of Divine Passibility* 28). God's call of pastoral leaders to come into his presence is the call to a realization of the condition of themselves. Without living out the self-giving love exemplified in the incarnation of Jesus by being aware of God's constant call to be connected with God, it is impossible to sustain the strength to see the reality of other's suffering that needs to be taken care of by the pastoral leaders.

Turning from Character to Relationship Management

The foremost effect of self-emotional awareness would be building constructive relationship with others. If self-awareness is a self-skill, relationship management is a social-skill or a "People Skill." However, not every person with high self-awareness can

promise high competence in relationship management. High self-awareness only increases the chances of having high relationship management skills. The response to Verbatim Comments in the Pretest asking about what their strength was and the area in which they needed growth was noteworthy. Among other traits, relationship management was not in the top of the list. Though participants ranked "character" as crucial for developing relationships, character is not actually directly relevant to high performance in relationship building. Because of Character's natural tendency of focusing inwardly, it does not always have the outward focus to craft good relationships. The participants showed no interest in relationship as their strength or as the area in need of growth before the teaching module. Character was the most prominent trait among others that they were good at and as the area in which they most desired to grow.

  The quantitative data from the Pretest revealed a very fascinating fact. Two different groups, group A and group B, showed a significant difference in the management cluster among other clusters of emotional intelligence. Group A reported a poorer "Relationship Management" than did group B. As a matter of fact, group B scored higher in all twelve competencies of four clusters of emotional intelligence. This data simply reveals that the participants had considerable variances between the two groups. As noted in the data analysis of the demographic information in chapter 4, results differed according to age and gender. What is more, the participants in group B have distinctive life experiences compared to the participants in group A. However, the score of relationship management turned out to be significantly lower than that of other clusters, suggesting it is the weakest area. Even though the quantitative date in the pretest and posttest does not display visible changes, under close examination of the focus groups' participation in the eight-week teaching module changed their posture toward relationship management. For example, B22 in focus group B spoke of how to construct a fruitful relationship with others. He felt convicted that the capacity of empathy can function as the contact point to make progress in relationship building. A simple word of empathizing with others' emotions linked him with them.

  Empathy, therefore, is a good means of building positive relationships. The emergence of emotional intelligence was a reaction to over-valuing intellect which led to "the lack of self-understanding and social relationship" (Matthews et al. *Emotional Intelligence: Science and Myth 8).* The rational mind cannot resolve a relationship in conflict into peace. Gardener, in his exploring of personal intelligence, argued that both standpoints—Sigmund Freud's emphasis on self-knowledge and willing confrontation against life challenges and William James' significance of relationship with other individuals to gain ends—affect progress on the relationship between self and others (Gardner, *Frames of Mind 252*). Processing various emotions helps with creating the ability to observe outside the self. Thus, any individuals with high emotional intelligence are inclined to promote a positive atmosphere in building relationships in group context and as well as in creating productive teamwork.

  Relationship management is of great importance in pastoral leadership which tends the flock of God. The relationship and relational understanding of and with the followers/flcok is an essential component in securely leading them. To lead the sheep gently, the shepherd cannot be coercive or forceful. Good relationships based on trust make a flock of sheep follow without any resistance as the shepherd guides them. The significant element in this relationship, trust, cannot be developed in a short time. Trust is

developed through the shepherd's consistent nurturing of followers with hopeful positivity. This characteristics of a good shepherd is found in the depiction of a shepherd in Psalm 23. David's description of God as the shepherd shows the consistent presence with the sheep throughout the life journey. The relationship between God and David is well defined in the phrases, "I will fear no evil, for You are with me" (Ps. 23:4) and "Surely your goodness and love will follow me all the days of my life" (Ps. 23:6). David professes God's goodness and love because of God's constant presence watching them. David learned how to shepherd Israel in the same manner as God shepherded him. Jesus' imagery as a good shepherd can be found in the four Gospels. The shepherd in Psalm 23 is manifested in the life of Jesus as a whole. His emotional empathy out of deep compassion resonates with the wandering crowds full of pain (Matt. 9:35-38). He expressed the emotion of sorrow by weeping over the death of Lazarus (John 11:35), and it took kindness to show steadfast love for his betrayed disciples (John 21:1-19). Jesus' footsteps were not with the people in the high position but with the lowly people who are poor in spirit (Matt. 5:3).

Jesus' way of relating himself to people was derived from the Trinitarian relationship. Jesus learned how to relate to people through the mutual self-giving love of God the Trinity which is the expression of holiness, the *ousia* of God (Coppedge 135). This mutual love of God within the trinitarian Persons manifests itself on the cross, and, without the event of the cross, the relational God of the Trinity cannot be understood (Mostert 162). This mutual love of the trinitarian relationship is the essence of Christian love in the relationship. Thus, relationship with this kind of sacrificial and self-giving love must be the core essence that pastoral leaders manifest in relationship with other people. Fundamentally, Jesus' life as a whole was incarnational by nature. The incarnation of Jesus, the second Person of the Trinity, showed that Jesus was God and man simultaneously. The notion of incarnation explicates God's initiation to intervene in humanity's destiny resulting from the lose of communion with God. God's reckless and mysterious act of becoming a human both listens to humanity's anguished cry for salvation and reveals the very heart of God. The relationship modeled through Jesus' incarnation and sacrifice on the cross calls pastoral leaders to act as a channel of God's love and compassion to others.

Correlation between Family Relationship and Emotional Maturity

Family is the root influence on an individual's life. A person is the product of a family and a community; their life journey starts from there. Even if one is unaware of the impact of their family environment, their family and their experience with their family shapes their formation. Like a seedbed, a family is the soil that forms how one functions in relationship to others.

In the process of collecting the data, the focus group discussion about family illuminated the most the emotional culture of the participants. The discussion around family withered away participants' habitual, dry relationships with one another and grew a deeper understanding of each other's authentic selves and the root causes of their thoughts and behaviors.

The participants were asked to answer focus group question number 5, a question about original family atmosphere. The question looked at the elements that affected the participants' emotional lives. During the discussion, a serious tone resonated within most

of the participants' voices. Some showed deep emotions while they recalled their memories. They seemed to have secluded themselves from being aware of what really happened in the past. The time of simple sharing the family atmosphere opened up a path to a deeper understanding of any emotional phenomena in their daily lives. None of the participants refused to speak of their own family. They mostly focused on retelling memories and stories of their parents and siblings. Many of the participants held negative feelings toward their parents. Most stories focused on the fact that they had to persevere the adverse circumstances rather than recalling heartwarming memories in connection with family affairs. An expected core characteristic of the Korean families of the participants was the experience of an authoritative and inexpressive father.

Two groups had their own unique family atmosphere. Four of the participants in Group A's fathers were pastors. They all commonly said that they became very careful of expressing their emotions due to their fathers. Their pattern of dealing with their emotions was formed by an emotionally suppressed culture. These findings may lead to research or reflection on why Korean pastors feel the need to suppress and carefully manage their emotions. The group made up of an older generation had different issues with their fathers. They recollected their memories of abusive and destructive fathers. Each group's stories about their fathers and families differed. I worried, based on the participants' description of their parents, about how they dealt with emotional disturbances throughout their lives. The unspoken and unidentified emotional roots that originate from family relationship must have been affecting their patterns of reacting to the others as well as themselves. Although the issue of emotional health was not treated in the research, the awareness of it may be brought to the surface through their exposure to the teaching module on emotional intelligence for pastoral leaders.

The term emotional intelligence itself does not carry a direct meaning of emotional maturity or emotional health. However, if either the emotions or intellect, were in an unwholesome condition, it could interfere with the ability to construct a healthy relationship with others. A negative emotional foundation laid in one's childhood through family relationships may illuminate root issues that obstruct emotional maturity. Therefore, in order to increase the level of emotional intelligence in pastoral leadership, the pastoral leader needs to be aware of the emotional foundation which was laid by the family of origin (Oswald, *The Emotional Intelligence of Jesus* ch. 11). When the complex matrix of one's involuntary emotional progression is examined, the implications of the childhood emotional attachment and the presence or absence of love experiences in the family relationship can be realized, and one can look at how the adult experiences themselves tie to this foundation both through their relationship with God and with others (Chandler 90).

Peter Scazzero borrowed a process of learning with five distinct levels of knowing (or getting a value) from an educational psychologist, Benjamin Bloom, arguing that getting a new value takes a long time and requires incremental stages (Scazzero, "The Emotionally Healthy Leader" 44). The five steps, described as "slowing down" in the theory, are supported by brain science that discusses a quiet self-reflection, thoughtfulness, or mindfulness rather than spontaneous response against the external emotional stimulation (Goleman et al. *Primal Leadership* ch. 3, 6). The brain science supports the idea that a set of program can present a new perspective through rational understanding, but it cannot transform an individual's apparatus to generate certain

behaviors or emotional configurations. The eight-week teaching module could have partly stimulated their minds to be refreshed and their hearts inspired for wanting more, but we cannot expect too much beyond that.

We can assume that king David felt a sense of rejection from his original family through his first appearance in 1 Samuel (1 Sam. 16:1-13). The mystifying introduction of his presence in the field makes the reader wonder why he was left out when Samuel sought to find the anointed for leading Israel. His being excluded from the candidacy implies the plausible disregard on David's being (Gottlieb Israel 27-30). The sense of rejection was purged by the mystical work of God through Samuel who sought David out tending sheep in the field. The metaphoric symbolism was interrelated with Jesus, the Son of David and the good shepherd, who was rejected by man but approved by God. The constant objection against David by Saul, Absalom, and others did not cause him to stumble in leading the Israelites in the path of God's righteousness, but rather he stumbled as a result of his own human weakness. His crucial failure helped him be aware of his human limitations and made him turn to God in humility. Instead of his own family, he found a new family of followers who were aligned with his devotion to God and his will for the kingdom. The way that Jesus treated his own family in the book of Mark is God's inclusion of Jesus' disciples to a new family formed according to the will of God (Mark 3:31-35). Additionally, the incident in which Jesus talks back to his earthly parents who were seeking for him, answering, "Didn't you know that I had to be in my Father's house?" connotes the self-identity Jesus accepted.

Realizing how family relationships affected one in the past pushes one to seek out intimate relationships and community. The reality of a new creation in Christ, as Apostle Paul taught in his epistle (2 Cor. 5:17), means the shift of the worldview on which a Christian reestablishes a new lifestyle. The old self regains the sense of a new identity in Christ. Paul's concept of engraftment can be a good analogy of those who were adopted to a new circle of Godly family relationships (Rom. 11:17). In order to pursue an emotional maturity, an individual must be grafted into a new culture, learning to love and to be loved uninterrupted by human selfishness, influenced only by maturated incarnational submissiveness. Church, as the new family of God, is the realization of Jesus' incarnational ministry originated from God's divine love for the humanity. The incarnation, the personified will of God, provided the most desirable lifestyle to the follower of Jesus' steps (Poe 116). If the participants acquired certain emotional habits through overpowering family relationships, then the realization of these emotional habits can lead to the reformation of an individual emotional culture by the incarnational lifestyle generated through the divine love of God.

The Impact of Life Experience in the Two Groups

The research project was implemented with two different groups with an expectation that the comparative study in a limited extent would offer good, meaningful data with insightful implications for pastoral leadership. Group A and group B has its own distinctive demographic information as independent variables that affected the result of the scores in the assessment test. Group A was larger than Group B. Group A included thirty-eight participants while group B had twenty-eight participants. Since the teaching module served as a constant, the distinctive variables between the groups were the demographic differences. This resulted in unique data for each group. A distinctive

influence could be the time in which the participants experienced the module, one being daytime and one in nighttime. Gender could also factor into the results. Even though an overall comparison may be possible, the age differences and some other crucial factors in life experiences will be the center of attention in this finding because of its unique effects on the results.

The first notable difference between the groups is age. Group A consisted of participants who were in their 20s (57.9 percent) and 30s (42.1 percent). Group B has a unique configuration of age groups. There is a lower percentage in their 20s (21.4 percent) and 30s (17.9 percent) than in group A. The exclusive feature of this group was that people who were in the older age groups—40s (28.6 percent), 50s (28.6 percent), and even 60s (3.6 percent)—comprised the majority of the group (60.8 percent total). Another factor alongside age is marital status; more participants are married (60.7 percent) or had another marriage-related status such as widows, divorced, or separated (14.3 percent) than were single (25 percent). Because of their ages, participants in Group B tended to be Christians longer (20 years or more—50 percent) than the participants in group A (20 years or more—10.5 percent). Other than these factors, there are no big differences between them.

The pretest shows different results between Group A and Group B. The participants in Group B scored higher in all the twelve competencies out of four clusters than Group A did. Especially in the area of management (Self-Management and Relationship Management), Group B reported greater scores than Group A. Out of four competencies in Self-management cluster, the most notable areas that shows a big difference between the groups were "Achievement Orientation," "Adaptability," "Emotional Self-control," and minimal difference in "Positive Outlook." The competencies in Self-management can be analyzed in a way that the older generation of group B with longer experiences had been exposed to various environments in which they learned to be patient in order to adapt to the tough demands of life. It is probable that "Positive Outlook" may not be determined by the life experiences but by their personal tendency. The other competencies are from the cluster of "Relationship Management." Group B shows an extraordinary strength in three competencies of Relationship Management —"Coach and Mentor," "Inspirational Leadership," and "Team Work" — over group A. Group B shows a little gap in the areas of "Conflict Management" and "Influence." "Influence" is the lowest gap between the two groups in relation to different life experiences. It shows that the competence of influence, no matter what generation, is considered as the weakest part or unconfident area in the capacity of emotional intelligence. The difference between group A and group B in the Posttest is found in each of the four clusters, but there were no significant changes over time.

As people age, they are exposed to various learning experiences that develop emotional intelligence and they learn how to respond to the various emotional challenges in repeated situations. Their increased awareness is developed through numerous ups and downs, successes and failures, and facing the unexpected occurrences. At the same time, emotional maturity is not always in proportion to the length of years of experiences. For example, old men can exhibit more resilience and perseverance against any hard-pressed situations while young men can be emotionally immature and egocentric. Nevertheless, there are definite correlations between life experience and level of emotional intelligence. Emotional intelligence can help an individual confront diverse life challenges (Browne

13). Since emotional intelligence can be learned over time, one can grasp a better life quality. High emotional intelligence of leaders developed over long years of experiences does not guarantee matured life outcomes, because they can use its power to manipulate others for their own gains pressed by the uncontrolled prompting of unethical and inauthentic personal desires (West 230; Fambrough and Hart 750).

David, in his early years, showed valor with confidence, but his acts were not always mature. The Bible vividly shows that David struggles yet the it was the will of God to develop a godly leader for God's unique purpose. In order to shepherd all the Israelites, his background in shepherding the sheep of his household makes sense. He bears the insults of his brothers, escapes from the unexplainable attacks of king Saul, and he embraces the tragic rebellion of Absalom and other objections. The life experiences of David made him more emotionally well-founded to make sound judgments in leading Israel. When a crisis astounded his life through his act of adultery, he displayed the level of his emotional intelligence by his quick repentance to the prophet's abrupt confrontation. His matured emotions are evidenced as he grew older though he never became perfect. David foreshadows the emotional maturity seen in the life of Jesus.

Despite Jesus manifesting his divine nature in his early years, he still had to mature his whole person including his emotions (Luke 2:41-49). His emotional acts, handling life's challenges, were culminated in the event of cross which he bore with the cruelest penalty on behalf of the sinners. Jesus' consistent communion with his Father God made him grow in awareness of himself and others. The length of life experiences cannot attest to the formation of high emotional intelligence. It is the propensity to face life events and process one's own weakness that develops emotional awareness. Jesus' incarnational lifestyle placed himself in the gap between God, the source of the love, and the people who needed love. This immersion in continual relationship with God the Father was an integral part of his life, drawing others to him to discover the way to the God the Father. The participants in group B, comprised of the older generation, showed an outstanding degree of emotional intelligence before the teaching module but did not show a huge change in emotional intelligence after the teaching module. Their scores disclose a mature heart attitude formed through their comparatively long life experiences.

New Conviction of the Significance of Emotional Intelligence for Korean Pastors

An eye-opening personal experience highlighting the importance of self-awareness in my life led me to explore implementing a teaching module centered on aspects of emotional intelligence. I sought to know the problematic aspects of the pastoral leadership in South Korea and find solutions to those problems. With the expectation of a remedy through the use of the teaching module, I asked constant questions throughout the whole project. I observed all the participants closely looking for any changes as a result of the teaching module. Even though the analysis of the quantitative data in chapter 4 concluded that no huge differences were made through participation in the teaching modules, the qualitative data shows that the teaching module had a significant effect on the participants' life.

Based on the overall rating of the teaching modules ($M = 3.72$, $SD = 0.80$) and the lecturer ($M = 3.72$, $SD = 0.84$), the participants evaluated the whole project positively. The data collected qualitatively, including focus group discussion after completing the teaching module, was collected through meticulous sessions which gathered the thoughts

and feelings of the participants after the eight-week teaching module. At the end of the focus group discussion, participants offered suggestions on how to improve the teaching module. First of all, most of the participants gave a positive response about emotional intelligence. There was evidence of their feasible changes as recorded in chapter 4. They voiced some criticism but would suggest a similar program. A participant, A30, summed up the thoughts of the participants as follows, "I hope that the teaching material for the subject could be published into a program with an expectation that many pastors could be benefited from this tremendously valuable teaching."

Almost every participant had never heard of emotional intelligence before the study, and they never expected that it correlated with pastoral leadership. In the second reflection questions, some participants expressed the possible benefit of emotional intelligence for Korean pastoral leaders. A17 started to speak against the current culture of the Korean church—of honoring leaders and pastors for their intellect and their fancy résumé. He argues that this overemphasis in churches can bring pain. He supports the need of teaching emotional intelligence, saying, "Therefore, a leader with high emotional intelligence must be recognized as to be practically helpful in the ministry context." A30 shared a time where he was impressed by a pastor who made a concerted effort to know members of his congregation on a more personal level. He regretted the authoritative and hierarchical leadership structure prevalent in the Korean church. A9 talked about the need of understanding the unique emotional culture of Korea. B17 stressed the significance of empathy as an important function of church, recalling the incidents where they failed to recognize a hard-working student pastor who recently stepped down from ministry.

The rapid growth of the Korean church has been known as an exceptionally monumental achievement in modern Christian history, but currently the Korean churches have been gradually declining since the 1990s. Some statistics report that one of the reasons for this decline is the disapproval of religious leadership in Korea's three major religions: Catholicism, Protestantism, and Buddhism (Chang 239). Koreans, as well as Korean Christians, are now challenging the traditional perspectives of pastoral leaderships. The vertical-collectivistic nature of Korean society influenced by Confucianism aggravates the customary discrimination in all social relationships (Kye 84, 86-87). These cause a lot of frictions between the traditional domineering leadership and the newly arising demand for relational leadership because of the frustration of the Confucius value system that can be understood as hierarchical and authoritative leadership with communicational difficulties (99).

The biblical testimony also supports the ultimate demand for relational pastoral leadership. By calling himself the good shepherd, Jesus relates to his sheep with a shepherd's heart. The Korean church requires leaders who do not seek to establish their own authority but seek the covering of God the Father who sent Jesus and is now sending them. Jesus did not base his authority on the people's judgment but on God's approval. Jesus, therefore, did not entrust himself to people for he knew all people (John2:24). The characteristics of Jesus and the characteristics of the good shepherd included a leader who listened to both their sheep and their God (John 5:19-20; 8:28-29; 10:27).

This act of listening is vital to emotional intelligence. Listening is a posture of receptivity that is not hurried in manner but careful, attentive, and respectful of others. The act of listening, an act of love, is not enforcing of idea of the self to others, but the laying down of oneself to let others speak, giving them an opportunity to express freely.

Dr. Stephen Seamands defines entering ministry as participation in the Trinity's ministry, the ministry of Jesus Christ, to the Father, through the Holy Spirit for the world as well as the church (Seamands 96). Participation in the Trinity's ministry is respectful submission to one another out of love, creating harmonious fellowship. The pastoral leaders in the communal context are called to do the incarnational ministry of Jesus which originated from the Father's love representing the divine pathos toward the helpless and restless sheep. In this respect, emotional intelligence in pastoral leaders creates more effective Christian ministry. According to the responses of the participants in the teaching modules, most of them were greatly impacted by the new concept of emotional intelligence, the significance of emotions, and other clusters. They passionately hope for the development of a model to train other prospective pastors in emotional intelligence.

Ministry Implications of the Findings

The concept of emotional intelligence seems to have been a source of excitement as a new revelation to the participants in the research project. The new concept of emotional intelligence has been disclosed to passionate seminarians to help them understand a component of effective leadership as a part of the whole picture of leadership in pastoral ministry as well as gain new understandings of themselves.

These outcomes from the research project can be utilized as a useful tool through which individuals gain a whole new perspective of themselves and their context of life and ministry. Above all, it will be very helpful for pastoral leaders to enhance their leadership competencies. Not only pastoral leaders, but also anyone in leadership positions in churches and various Christian organizations can benefit from the conclusive findings of the research. Even though the research project was designed for seminary students, it can also be applied to small group leaders, Sunday school teachers, and lay leaders in the church context. Furthermore, whoever wants to lead people in building relationships outside the church can be trained through this context. Even if they are not in the leadership position, it will be advantageous for anyone who wants to build a healthy relationship.

The fundamental functions of the research outcomes may provide a shift in the paradigm of Christian ministry. Local churches or Christian organizations with a strong vision can be guided to lead people in a way that Jesus shepherded His people with love and compassion, not to drive them to work only for the vision. The pastoral leaders who would simply think that their character is the best predictor for a fruitful ministry will have a new understanding of emotional intelligence and its significance in relation to the four main clusters: Self-awareness, Self-management, Social awareness, and Relationship management. They will have an eye-opening realization of what they have been lacking in these areas. Pastoral leaders need to be connected with the congregants. They may have a different posture and perspective in various ways but at least they can connect themselves with the congregants on the emotional level. The leaders' strong conviction of their own capability, bright ideas, and skills in pastoral work may limit the leader's effectiveness.

The emphasis on the love and compassion flowing out of God as the underlying factors behind emotional intelligence is impactful for those who participate in any training sessions on emotional intelligence. People who will encounter the concept of

emotional intelligence will have to confront the truth about themselves with honesty and open-heartedness as they endeavor to understand their own family background. A principle, "The younger the better" can be applied in learning emotional intelligence. As people grow older, there will be more chances for them to be more emotionally mature. If a young generation starts learning about emotional intelligence as early as possible, imagine how emotionally mature they will be as they grow older. Having said that, even the older generation who did not encounter the concept of emotional intelligence until later in life can hold to the principle "Better late than never" and embrace emotional growth even at this point in their life.

Limitations of the Study

First of all, the research has the fundamental limitation in the subject by itself and its limitations in covering the issues of the effective and healthy leadership performance. Pastoral leadership deals not only with matter of emotions, but also with the areas of intellect and spirituality as well. The research that only focuses on emotional intelligence has a limitation because it does not give proper weight to the holistic being of pastoral leaders. Nonetheless, "knowing oneself" can provide great insight to prepare people for pastoral ministry.

Second, the research has a limitation in that it neither analyzes a deeper cause for an inability to control one's emotions nor a practical guide for their control. My initial plan was to introduce the concept of emotional intelligence in a basic way. After all, even the time limit itself did not allow me to teach all the details of emotional intelligence. In addition, the concept of emotional intelligence cannot give us the perfect solution on how to have healthy emotions but help us act upon the knowledge of our emotions to promote better performance. Emotional intelligence functions as the catalyst to realize what is lacking and dysfunctional so that the participants can step forward into emotional wholeness.

Third, there was a matter of motivation in the participation. These teaching modules were not designed as an independent training program on emotional intelligence. Rather, it was the part of English class for English proficiency. Their expectation and the lecturer's plan for the class did not coincide with each other even though the students were informed earlier through the online syllabus in advance. This class could be characterized as a "passing through" type of class. Seoul Theological Seminary devised the English classes every semester to give a chance to waive a mandatory English exam for graduation if they take the six credit hour course. The low motivation for learning English and using the difficult English materials could also be a hindrance to their interest in the class. It was a challenge for the lecturer to try to satisfactorily meet the students' expectations while meeting the goals of the research. The passive participation of the students, due to lack of motivation, had to be compensated for by the lecturer's passionate and inspirational teaching methods for successful implementation of the project. Some students suggested that the teaching module should have been implemented as a separate subject apart from English class. An old saying can be applied to the environment of the research project, "He who chases two hares catches neither."

Fourth, the instrument for assessment test, ESCI, has a limitation because it is applied to religious workers. ESCI is an excellent verified tool for measuring the

emotional and social competence of leaders, and it may be effective in measuring the competencies for success in leadership performance. However, it is not custom-tailored for religious leaders. The sixty-eight questions were not optimized to the leaders in the church context. It is also probable that awkward translation from the original version in English could have caused a misunderstanding of those questions. ESCI was designed as a 360-degree assessment to measure the scores from other perceptions as well as self-perception. The research data collected through self-reports limited the degree of measurement assessed.

Fifth, there was a limitation in the changes the participants experienced. The score changes from the Pretest to the Posttest could only demonstrate the cognitive changes or changes in their feelings, not the total changes which included overall attitude.

Sixth, the research had a limitation in sample groups. It was randomly picked without manipulation in forming the sample groups. The formation of the sample groups only from Master of Divinity students who registered in English class in Seoul Theological Seminary cannot represent all the students in other major seminaries in Korea.

Seventh, the data from this research cannot speak of the condition of pastoral leaders in Korean churches today. It is just a result from the sample groups of seminary students in specific demographics. Therefore, if the teaching modules were implemented with current pastoral leaders, the results would be somewhat different.

Eighth, the English class was lacking in time to run the teaching module with efficiency. Due to time constraints, the teaching sessions were rushed and some material had to be left out.

Ninth, the teaching materials were non-Korean. It was almost all English material with professional jargon. This could have hindered the effect of the teaching module which some participants mentioned in the evaluation.

Lastly, there is a limitation of the lecturer and the management of the teaching modules. The lecturer's inexperience in learning and implementing the research led to a lot of mistakes that were discovered in the data analysis stage. The clumsiness of the researcher in designing the research project—for example, the unorganized questions, the unnecessary amount of data, and the unprofessional management of the teaching modules—all made this research project unmanageable.

Unexpected Observations

In the response to research question number 2 from the Posttest, I predicted that there will be definite changes in "Self-awareness" but I did not expect to see major changes in "Adaptability" and in "Organizational Awareness." The resulting data gave room for further reflections. Adaptability is one of the competencies in the cluster of Self-management and Organizational Awareness in the cluster of Social awareness. The increased scores in Adaptability means there was an increase in their flexibility to adapt to new emotional challenges created by sudden or expected situations and to maintain stability in the environmental demands. I assume that the participants in the teaching modules must have been challenged in the most needed area in their ministry contexts. In Korean church culture, there are numerous cases where they adapt themselves as an apprentice pastor to the traditional system under uniquely authoritative pastoral leaders.

Even in the area of Organizational Awareness, I did not expect the relatively high score compared to other competencies. Now I am reminded of the fact that most of the students were impressed specifically by the importance of organizational awareness, one of the competencies under social awareness. This competency is also an area that the prospective pastors love to learn about because there are weak in that competency.

The second area that I never expected to come up during the research project was about myself. The participants in both groups showed unfaithfulness and passive participation. I was not fully aware of what caused their acts until I read through some of the data they submitted and I listened to them in the focus group discussion. I was assured that my passionate manner in presenting the lecture could refresh any lost appetites for the teaching modules. I was very confident that they would be very fascinated by the teaching module. However, I came to realize that there were some issues they were bothered about, for example, time management. After the class finished late, the last conversation I had with a participant in the very last focus group B (night class) went like this: Lecturer, "It is no big difference between ending on time and ending ten minutes late." Student, "No, not really. There is a big difference. Please be sure to understand this."

Recommendations

I planned the eight weeks of teaching modules without having any experiences in professionally designing training sessions on emotional intelligence. The research project itself turned out to be a new experiment by a new, inexperienced lecturer. If the identical research project, or other types of related research projects, is redesigned to launch, there are some areas which should be reconsidered.

First, the purpose of the research must be clearly presented because the participants want to know where they are in the whole process. Depending on the participants and the set goals, the purpose of the research project could be different and must be addressed clearly.

Second, the duration of the training module can be varied. Even though it is good as it is, it should be reorganized according to the specificity of the participants and the types of training programs.

Third, questions should be carefully created according to the research questions which must also be made in clear and precise wording for the fulfillment of the purpose statement.

Fourth, an easy and simple assessment test must be implemented. Time limits and other factors need to be considered for having a suitable assessment test. ESCI was not perfectly fitting for the purpose of measuring emotional intelligence in pastoral leaders.

Fifth, for the future areas of research, the comparative study of diverse sample groups from different seminaries in South Korea must be considered. Conversely, it can be compared with the data from other Korean seminarians and seminaries in other nations since this research project's aim was to establish a new curriculum within the educational system of Seoul Theological Seminary and other seminaries in Korea. All the details were focused on seminary students. Implementing the teaching module to current pastoral leaders will make a worthwhile contribution to the area of study.

Postscript

The journey of this study on this innovative subject, "Emotional Intelligence," began in the summer of 2016. A very meaningful encounter was waiting for me when I temporarily served at "Bethany Home" of All Nations Mission Center located in Lexington, KY. For over a month, I had the pleasant opportunity to serve Korean missionaries on sabbatical who were gathered for times of refreshing and renewal. After a passionate service pouring to these loyal soldiers of God, I had an enjoyable conversation with a lecturer, Dr. Laura Gardner, who mentioned the concept of emotional intelligence. I had never heard about the term even though I have a vague idea about the concept. This conversation came alive when I heard about the evaluation for the staff in the specific member care retreat. My dedication as a volunteer was assessed as excellent in one specific area. I was stunned that others perceived something that I was unaware of. I recalled the conversation with Dr. Gardner about emotional intelligence and a scripture verse from Psalm 26:2, "Test me, Lord, and try me, examine my heart and my mind." The little event of getting to know myself from a different angle was a new revelation to me.

From that time on, my life did not make noticeable progress, and all kinds of struggles still got in the way of living for God. The more I looked into the subject of emotional intelligence, the deeper I was led into a realm of new understanding on a path to Christian perfection. Emotional intelligence has not only given me insight into chronic human conditions of sinfulness habituated in my emotional life but also into a method to live a free and fruitful life. From this hunch, I got motivated to reevaluate my own life in order to turn it around. My deep-seated problems were in my posture to see the flaws others before I introspected myself. Though Jesus sternly warned against our habit of searching for a little speck of dust in another's eye while failing to see the plank of wood in the eyes of oneself, I used to look at others as the cause of my undesirable condition of life. It was like "The Adam and Eve Syndrome" that has long been rooted in my emotions. The escape from examining my heart and mind usually has driven me to certain addictive behaviors to get relief from the pressure of life. As I had similar experiences back in my seminary years, I sensed something parallel to the life of those seminary students.

As I reminisced, the mixture of feelings that sprang up within me when I observed the odd culture and attitudinal patterns of those young seminary students stirred me up to ask a simple question, "What are you doing, 'Seminary'?" Not only that, but the countless stories of weird pastors were retold among Christian churches and even non-Christians. A humiliating term used against Korean Christianity, "개독교" was created, which literally means "dog Christianity" (instead of "God Christianity"). People used this term to accuse Christians and their churches of delusional and hypocritical behaviors. I evaluated that this dishonor has gone to God because of the dishonorable and shameful ways of pastoral leaders. Not that all the pastors must be commonly categorized as blasphemers, but I felt compelled to probe into this serious crisis and its remedy by finding the root causes. Through years of counseling a number of people at a personal level, I discovered that they could not live a life of victory—not because of their lack of

intellect, but because of the lack of emotional motivation to act. All the problems detected in a sinful human's life are not the matter of knowing them, but knowing how to regulate the emotions to move forward.

Therefore, I realized the state of our emotions ought to be restored to the way that God created us to be. Emotional intelligence, as I argued in the research, does not give an immediate fix, but it does guide us into a long-term solution. Opportunities are plenty, but not many plunge into it. The mystery of encounters is present in everyday life settings; such as people, environments, and events. God leads us to come across all these for the sanctifying process. The implementation of this experiment was to awaken the hearts and minds of slumbering souls that they would have a unique view of emotional intelligence in their lives. As I stated in the major findings, people's emotional inclinations have been formed from early childhood and from other influences throughout their lives. Yet, as the data shows, the distinct character and personality formation in their original family relationships can be a significant resource which individuals look at to find a solution for the deficiency in their emotional intelligence. Since the Trinitarian God created human beings in the *imago dei*, we are designed to live together in harmonious unity with each other. However, broken emotional dispositions can be renewed in the new family of God. Their emotional status can be reshaped through loving fellowship with godly family in Christ who is incarnate among them.

During the last several years in my research, I came across the theory of Dr. John Gottman. He speaks about the science of love marriage relationship. His fascinating "Sound Relationship House Theory" shares how to build a long-lasting love relationship. The communication skills practiced in a couple transforms their marriage into a healthy relationship. The reason I mention his theory is because of the resemblance between pastoral leaders and the marriage relationship. The pastoral leaders following Jesus' life of love and compassion for his sheep sees how to relate to the needs of others. Seminary is a place of being reminded of who God is and of who we are. It is not that theological training is unimportant but that the overemphasis on gaining more knowledge for ministry might lead them astray in the vastness of information and lose track of interacting with the real needs of the congregants. As a teacher of emotional intelligence, I was granted the great privilege of implementing the teaching module that ended up providing hope for the students. As in a marriage relationship, the would-be pastors are prepared as a bridegroom figure, an ambassador for Christ in the seminaries to represent the love and compassion of God to the bride, the church of God. Just like a seed planted, the teaching module creates a space for the continued growth of the participants as they continue to nurture it by maturing and developing their emotional intelligence.

My conclusion is that emotional intelligence is like a gateway through which pastoral leaders can enter into a path of prudence and wisdom that sets them up as emotionally mature leaders. A new Artificial Intelligence (AI) era has arrived and is growing tremendously fast. It is hardly imaginable how this will affect the entire world and even the Christian world in the near future. The recent news reports about Bless-U2, a robot preacher in Germany and robot Buddhist monks in Japan and China. The tendency of Christians today is to enjoy surfing on the virtual world to find solutions to any problems in their lives, not confronting the real world. In the approaching world of inhumane mechanisms full of robots with artificial intelligence, what would *imago dei* with emotional intelligence do? It is a solemn call for pastoral leaders in this era to

exegete the living context of God's people so that they are protected and not lost. Otherwise, "The shepherds are senseless and do not inquire of the LORD; so they do not prosper and all their flock is scattered." (Jer. 10:21)

APPENDIX A
A BRIEF DESCRIPTION OF THE TEACHING MODULES

Prep-Week (Sept. 18)

- ❖ A Short Essay and Pretest
- ❖ Orientation on the management of LEAD
- ❖ Overview of the Teaching Modules

The Prep-session consists of a brief introduction to the whole project of Leadership Enhancement and Development (LEAD) project, a short essay and the pretest before the teaching session.

Week 1 (Oct. 2 Delayed for Sept. 25 due to a national holiday)

EIPL Session 1 Foundations of Emotional Intelligence I
- ▪ **Biblical Foundation**

The first teaching subject is the biblical foundation of the main subject, emotional intelligence (EI). This session will guide the participants to have a biblical understanding on emotional intelligence through looking into an emotional aspect of major biblical characters contering on David and Jesus

Week 2 (Oct. 16 - Delayed for Oct. 9 due to a national holiday)

EIPL Session 2 Foundations of Emotional Intelligence II
- ▪ **Theological Foundation**

The first teaching subject is the theological foundation of the main subject, emotional intelligence (EI). This session will help the participants to have a theological understanding on emotional intelligence based on the theological concepts such as trinity, image of God, and incarnation.

Week 3 (Oct. 23 - Delayed for Oct. 15 through 19 due to the midterm period)
EIPL Session 3 Emotional Intelligence I
- ▪ **Theories of Emotional Intelligence**
- ▪ **Self-awareness (Quadrant 1)**

The third session introduces the brief history and basic concept of EI. Major scholars and theories are informed that the students could comprehend the essential idea about EI and have a theoretical framework for having them ready to bring the teaching to their personal level. The students will be introduced the first quadrant concept of EI, self-awareness. The teaching session on the subject is followed by supplementary materials

such as video clips and activities to enhance the learning experience about knowing themselves rightly.

Week 4 (Oct. 30)
EIPL Session 4 Emotional Intelligence II
- **Self-management** (Quadrant 2)
(Assignment – First Class Reflections)

       The fourth session is about the second quadrant concept of EI, self-management. The students learn the concept and have an opportunity to confront with the state of their chronic pattern of dealing with their emotions. Like in the first session of knowing themselves, this teaching challenges the past and present condition of their ability to handle with their emotions. The half of the teaching modules is done in this week. The assignment for the first class reflection is given to each student to submit by the next session.

Week 5 (Nov. 6)

EIPL Session 5 Emotional Intelligence III
- **Social-awareness** (Quadrant 3)
(Collection of the First Class Reflection)

       The fifth session aligns with the third quadrant of EI, social-awareness, which is the skill to properly know and understand outer social settings as well as others. The teaching extends to the call of the students to be conscious of the external stimuli that they could be ready to respond to the various input. The first assignment for class reflection is collected in this week.

Week 6 (Nov. 13)

EIPL Session 6 Emotional Intelligence IV
- **Relationship management** (Quadrant 4)

       The sixth session finalizes the last quadrant concept of EI, relationship management that draws their attention to the practical skills that enable them to interact with the given challenging circumstances and people. The students are to realize the significance of this quality of EI for the fruition of their leadership performance.

Week 7 (Nov. 20)

EIPL Session 7: Emotional Intelligence and Pastoral Leadership
- **Emotional Intelligence and Pastoral Leadership**

       The seventh session interconnects the leadership concept in more detail, even encompasses the major issues of pastoral leadership concerning EI. The teaching conveys

the significance of the high EI level to fulfill the task which is greatly demanded in uniquely complex ministry setting.

Week 8 (Nov. 27)

EIPL Session 8: Emotional Intelligence and Its Application
- **Emotional Intelligence in Korean Context**
 (Assignment – Second Class Reflection)

The eighth session is the final teaching suggesting a means to apply the whole concept in the student's real life and ministry context. This session helps the students envision the changes in their attitude and predict the most beneficial outcome from having the desired EI level. This teaching session contains the summary of the whole concept of EI prior to the posttest survey. After finishing the summary session, the post-test is taken by the students on the site. The second class reflection is assigned to the student by the following week. The first focus group meets after the class. The second focus group meets on one day during the week.

Summary & Posttest

Post-Week (Dec. 4 – Final Term Exam Period)

- ❖ Collection of the Second Class Reflection
- ❖ First Focus Group & Second Focus Group

APPENDIX B
A LETTER OF PERMISSION

STU SEOUL THEOLOGICAL UNIVERSITY

Letter of Permission

March 30, 2018

Dear Rev. Dong Hyun Nam

Above all, I would like to express my gratitude for your hard work as a visiting professor at Seoul Theological Seminary since 2014. I am glad that you have taken a deep interest in the enrichment of the lives of our students and programs here. I believe your Doctor of Ministry research for Beeson Pastor Program at Asbury Theological Seminary is timely given the current condition of Christianity in South Korea, which is desperately searching for healthy and competent pastoral leaders who will function as transforming agents for Korean Church.

I have received your request to utilize the facilities and students of Seoul Theological Seminary for the purpose of your research. It is my firm conviction that the Leadership Enhancement and Development (LEAD) project, which is the teaching modules on Emotional Intelligence for Pastoral Leaders for seminary students, will allow them to have an eye-opening experience that will maturate into healthy and competent leadership, carrying out effective ministries in the coming years. The research you intend to conduct will have far reaching potential for the continuous development of our theological and ministerial programs. I look forward to reviewing the results.

With best regards,

Vice President, Seoul Theological University
Dean, Seoul Theological Seminary
Duk Hyung Hwang, Dr. theol.

서울신학대학교 14754 경기도 부천시 호현로 489번길 52 (소사본동)
52 489th St. Hohyun-ro Bucheon-si Gyeonggi-do 14754 KOREA
T. 032-340-9114 F. 032-351-8312 www.stu.ac.kr

APPENDIX C
INFORMED CONSENT LETTER

INFORMED CONSENT LETTER

The Dissertation Project for Doctoral Degree of Beeson Pastor Program

You are invited to be in a research study being done by the researcher Dong Hyun Nam from Asbury Theological Seminary. You are invited because you are suitable for the dissertation concerning the leadership enhancement project on seminary students. 당신은 애즈배리신학대학원의 연구자 남동현이 진행하는 학술연구에

초대되었습니다. 당신이 초대된 이유는 신학생들을 위한 지도력개선프로젝트에

관련한 연구논문에 당신이 적합하기 때문입니다.

If you agree to take part in the study, you will be asked to participate in the overall activities for the data collection of the dissertation project during English II class of Seoul Theological Seminary in the 2nd semester of 2018: You will be asked to write an essay at the orientation, take a pretest and a posttest on leadership competency provided by Hay Group, participate in the eight-weeks teaching modules on Leadership Enhancement and Development (LEAD) project, to submit two class reflections on the teaching modules, and selectively participate in a focus group after the teaching modules. There will be neither any costs involved for the participation of the project nor any sorts of traumatic experience. 만약에 당신이 이 연구에 참여하는 것에 동의하면,

서울신학대학원 2018 년 2 학기 영어 II 시간에 이 논문 프로젝트의 데이터수집을

위한 전체적인 활동에 참여하도록 요청 받을 것입니다. 그 활동으로는

오리엔테이션 시간에 에세이 하나를 작성하는 것, 해이그룹이 제공하는

리더십역량에 관한 교육과정 전 후 두 차례의 설문에 참여하는 것, 리더십개선을

위한 8 주간의 교육과정에 참여하는 것, 그 교육과정에 관한 두 차례의 저널평가서

제출, 그리고 선택적으로 포커스 그룹에 참여하는 일을 포함하고 있습니다. 이

프로젝트에 참여하기 위하여 어떤 재정도 소요되지 않으며 어떤 종류의 정신적인

상해도 없을 것입니다.

Your family will know that you are in the study. If anyone else is given information about you, they will not know your name. A number or initials will be used instead of your name. 당신의 가족들도 이 연구에 참여함을 알게 될 것입니다.

만약에 누군가가 당신에 관한 정보를 가질 수 있으나 당신의 이름은 알 수 없을

것입니다. 숫자나 영어의 이니셜이 당신의 이름을 대신할 것입니다.

If something makes you feel uncomfortable while you are in the study, please tell the researcher Dong Hyun Nam. If you decide at any time you do not want to finish the

study, you may stop whenever you want. 만약에 이 연구에 참여하는 것을 불편하게 하는 것이 있다면 연구자인 남동현에게 말씀하십시오. 만약 어느 때에라도 이 연구를 마치고 싶지 않다면 언제든지 원하는 때에 멈출 수 있습니다.

You can ask the researcher Dong Hyun Nam questions any time about anything in this study. You can also share with your parents any questions you might have about this study. 이 연구가 진행되는 중 어느 때에라도 연구자인 남동현에게 질문하실 수 있습니다. 또한 이 연구에 대한 질문들을 당신의 부모님과 상의하는 것도 가능합니다.

Signing this paper means that you have read this or had it read to you, and that you want to be in the study. If you do not want to be in the study, do not sign the paper. Being in the study is up to you, and there will be no negative consequences if you do not sign this paper or even if you change your mind later. You agree that you have been told about this study and why it is being done and what to do. 이 문서에 서명하는 것은 당신이 이것을 읽었거나 읽혀졌음을 뜻합니다. 게다가 이 연구에 참여를 원한다는 것을 의미합니다. 만약에 이 연구에 참여하기를 원치 않는다면 이 문서에 서명하지 마십시오. 이 연구에 참여하는 것은 당신의 선택입니다. 이 문서에 서명하지 않는다거나 나중에라도 여러분의 뜻을 바꾼다 하여 누구도 화를 내지 않을 것입니다. 당신은 이 연구에 관하여 들었고 왜 그리고 무엇이 진행되는지를 동의합니다.

_____

Signature of Person Agreeing to be in the Study   Date Signed
이 연구에 참여를 동의하는 사람의 서명   날짜
서명

APPENDIX D
SHORT ESSAY QUESTION
(BEFORE THE ORIENTATION AND THE PRETEST)

What do you think are the most significant traits pastoral leaders should possess in order to be competent in their pastoral performance? Please, pick three critical components of pastoral leadership that matter most and briefly explain with reasons for choosing each. 당신은 기독교 리더들(목회자들)이 그들의 목회적인 성과에 유능하기 위하여 가져야 할 중요한 특성들이 무엇이라고 생각하십니까? 세 가지 특성을 선택하여 언급하고 각 특성들을 선택한 이유들을 간략하게 설명해주세요.

APPENDIX E
RESOURCE FOR PRETEST AND POSTTEST
(EMOTIONAL AND SOCIAL COMPETENCY INVENTORY/ESCI)

Emotional and Social Competency Inventory (ESCI)
정서적/사회적 역량도구

Demographic Information:

<u>Basic Information</u>

1. Gender (성별)

   1) Male ☐   2) Female ☐

2. Age range (나이대)

   1) 20-29 ☐   2) 30-39 ☐   3) 40-49 ☐   4) 50-59 ☐   5) Over 60 ☐

3. Marital Status (혼인관계)

   1) Single or never married (싱글/결혼한적 없음) ☐

   2) Married or domestic partnership (결혼 혹은 동거) ☐

   3) Widowed (사별) ☐

   4) Divorced (이혼) ☐

   5) Separated (결혼했으나 따로 살고 있음) ☐

4. Childhood Residential Area (어린시절 거주지역)

   1) Rural/시골지역 ☐   2) Urban/도심지역 ☐   3) Suburban/도심
변두리지역

5. What Seminary Year are you in? (대학원 몇년 차인가요?)

   1) 1st year/1학년 ☐   2) 2nd Year/2학년 ☐   3) 3rd Year/3학년 ☐

   4) Over 3rd Year/3년 이상 ☐

6. Any Undergraduate degree in theology (학부 신학 전공 여부는?)

   1) Non-theology major/비신학 전공 ☐   2) Theology major/신학전공 ☐

7. How many years have you been a born again Christian? (거듭난지 몇 해가

되었는가?)

  1) Less than 5 years/5년 이하 ☐   2) 5 ~9 years/5-9년 ☐   3) 10-14 years/10-14년 ☐

  4) 15-19 years/15-19년   5) 20 years & over/20년 이상 ☐

Work Experience Information

1. Church Work Status (교회사역 여부)

  1) Working/사역중 ☐   2) Worked before, but not working now/현재 사역하지 않음 ☐

  3) Never worked/사역경험 전혀없음 ☐ (If marked 3), answer only number 3,6/ 3번에 답하셨다면 3,6번 항목만 답하시면 됩니다.

2. Current Ministry Title (현재 사역직 명칭)

  1) Adult Ministry Pastor/장년사역 목회자 ☐   2) Young Adult Pastor/청년사역 목회자 ☐

  3) Youth Pastor/청소년사역 목회자 ☐   4) Children's Pastor/어린이사역목회자 ☐

  5) Multiple ministries/종합사역 목회자 ☐   6) Others in church/교회안 다른 사역 ☐ (   )

  7) Para-church ministries /선교단체와 같은 교회 밖 사역 ☐
(   )

3. How many years have you been in church ministry as a non-paid lay leader (교회 내에서 평신도로서의 리더십 경험은 몇 년이 되는가)?

  1) Less than a year/1년 이하 ☐   2) 1 Year ~ 2 Years/1년~2년 ☐

  3) More than 3 years/3년 이상 ☐   4) None/없음☐

4. How many years have you been in church ministry as a pastor? (교회에서 사역자로서의 경험은 몇 년인가)?

  1) Less than a year/1년 이하 ☐   2) 1 Year ~ 2 Years/1년~2년 ☐

3) More than 2 years/2년 이상 ☐   4) Never worked in church ministry as a

pastor/목회자사역 경험 전혀 없음 ☐

5. How many years have you been working in the current church? (현재 교회에서의
사역기간은 몇 년인가)?

1) Less than a year/1년 이하 ☐   2) 1 Year ~ 2 Years/1년-2년 ☐

3) More than 3 years/3년 이상 ☐

6. Have you ever been in the working field outside of church or Christian organization
(교회나 기독교 기관 밖에서의 직업을 가져본 적이 있는가)?

1) Yes ☐ (How long? /얼마 동안?   )

   (In which field? /어느 영역에서?   Part-time ☐/Full time

   ☐)   2) Never/전혀 교회 밖에서 일해 본 적이 없다 ☐

7. What is the total number of people who are under your leadership? (당신이 이끄는
사람들은 몇 명이나 되는가)?
1) Less than 10/10명 이하 ☐   2) 10~29 ☐   3) 30~49 ☐
4) More than 50/50명 이상 ☐

Verbatim Comments/코멘트

1. Please list your key strengths and comment on how this improves your pastoral
performance.
당신의 주된 강점은 무엇이며 그 강점이 당신의 사역 성과에 어떻게 기여하는지를
적어주십시오.

2. What are the specific areas where you need to improve, and what would be
the benefits if this person made these improvements?
당신이 개선해야 할 특정 영역은 무엇이며, 만약에 이 개선이 이루어진다면 얻게
될 유익은 무엇일까요?

Main Questions/중심 질문들

How often does sample person exhibit the following behavior:
나는 다음 중에서 어떤 식의 행동을 보이는가:

1. Has difficulty adapting to uncertain and changing conditions
    불확실하고 변화하는 환경에 적응하는 일을 어려워한다

    Never   Rarely   Sometimes   Often   Consistently   Do not know
    전혀 안 보임 드물게 보임   가끔 보임   자주 보임   지속적으로 보임   알 수 없음
    ☐   ☐   ☐   ☐   ☐   ☐

2. Sees the positive in people, situations, and events more often than the negatives
    사람, 상황, 사건 등을 바라봄에 있어서, 부정적인 측면보다는 긍정적인 측면을
    더 많이 본다

    Never   Rarely   Sometimes   Often   Consistently   Do not know
    전혀 안 보임 드물게 보임   가끔 보임   자주 보임   지속적으로 보임   알 수 없음
    ☐   ☐   ☐   ☐   ☐   ☐

3. Convinces others by getting support from key people
    중요한 사람들로부터 지원을 받아 다른 사람들을 확신시킨다

    Never   Rarely   Sometimes   Often   Consistently   Do not know
    전혀 안 보임 드물게 보임   가끔 보임   자주 보임   지속적으로 보임   알 수 없음
    ☐   ☐   ☐   ☐   ☐   ☐

4. Gets impatient or shows frustration inappropriately
    부적절하게 참지 못하거나 좌절된 모습을 보인다

    Never   Rarely   Sometimes   Often   Consistently   Do not know
    전혀 안 보임 드물게 보임   가끔 보임   자주 보임   지속적으로 보임   알 수 없음
    ☐   ☐   ☐   ☐   ☐   ☐

5. Leads by building pride in the group

구성원들이 조직에 대한 자긍심을 갖게 함으로써 이끈다

Never	Rarely	Sometimes	Often	Consistently	Do not know
전혀 안 보임	드물게 보임	가끔 보임	자주 보임	지속적으로 보임	알 수 없음
☐	☐	☐	☐	☐	☐

6. Understands social networks
   사회적인 네트워크들을 이해한다

Never	Rarely	Sometimes	Often	Consistently	Do not know
전혀 안 보임	드물게 보임	가끔 보임	자주 보임	지속적으로 보임	알 수 없음
☐	☐	☐	☐	☐	☐

7. Leads by inspiring people
   사람들을 감화시켜서 이끈다

Never	Rarely	Sometimes	Often	Consistently	Do not know
전혀 안 보임	드물게 보임	가끔 보임	자주 보임	지속적으로 보임	알 수 없음
☐	☐	☐	☐	☐	☐

8. Tries to resolve conflict instead of allowing it to fester
   갈등이 악화되는 것을 허용하기 보다는 해결하려고 노력한다

Never	Rarely	Sometimes	Often	Consistently	Do not know
전혀 안 보임	드물게 보임	가끔 보임	자주 보임	지속적으로 보임	알 수 없음
☐	☐	☐	☐	☐	☐

9. Initiate actions to improve own performance
   자신의 실행 능력을 개선시키기 위해 행동들을 주도한다

Never	Rarely	Sometimes	Often	Consistently	Do not know
전혀 안 보임	드물게 보임	가끔 보임	자주 보임	지속적으로 보임	알 수 없음
☐	☐	☐	☐	☐	☐

10. Adapts by smoothly juggling multiple demands
    여러가지 요구사항들을 원활하게 처리하여 적응한다

Never	Rarely	Sometimes	Often	Consistently	Do not know
전혀 안 보임	드물게 보임	가끔 보임	자주 보임	지속적으로 보임	알 수 없음
☐	☐	☐	☐	☐	☐

11. Does not cooperate with others
    다른 사람들과 협력하지 않는다

Never	Rarely	Sometimes	Often	Consistently	Do not know
전혀 안 보임	드물게 보임	가끔 보임	자주 보임	지속적으로 보임	알 수 없음
☐	☐	☐	☐	☐	☐

12. Works well in team by being supportive
    지지하는 것을 통해서 팀으로 일하는 것을 잘 한다

Never	Rarely	Sometimes	Often	Consistently	Do not know
전혀 안 보임	드물게 보임	가끔 보임	자주 보임	지속적으로 보임	알 수 없음
☐	☐	☐	☐	☐	☐

13. Understands the values and culture of the team or organization
    팀이나 조직의 가치들이나 문화를 이해한다

Never	Rarely	Sometimes	Often	Consistently	Do not know
전혀 안 보임	드물게 보임	가끔 보임	자주 보임	지속적으로 보임	알 수 없음
☐	☐	☐	☐	☐	☐

14. Resolves conflicts by de-escalating the emotions in a situation
    어떤 상황에서 흥분을 가라앉혀 갈등을 해결한다

Never	Rarely	Sometimes	Often	Consistently	Do not know
전혀 안 보임	드물게 보임	가끔 보임	자주 보임	지속적으로 보임	알 수 없음
☐	☐	☐	☐	☐	☐

15. Allows conflict to fester

갈등이 악화되도록 허용한다

Never	Rarely	Sometimes	Often	Consistently	Do not know
전혀 안 보임	드물게 보임	가끔 보임	자주 보임	지속적으로 보임	알 수 없음
☐	☐	☐	☐	☐	☐

16. Act appropriately even in emotionally charged situations
    심지어는 감정적으로 격해진 상황들 가운데서도 적절하게 행동한다

Never	Rarely	Sometimes	Often	Consistently	Do not know
전혀 안 보임	드물게 보임	가끔 보임	자주 보임	지속적으로 보임	알 수 없음
☐	☐	☐	☐	☐	☐

17. Convinces others by using multiple approaches
    다양한 방법들을 사용하여 다른 사람들을 확신시킨다

Never	Rarely	Sometimes	Often	Consistently	Do not know
전혀 안 보임	드물게 보임	가끔 보임	자주 보임	지속적으로 보임	알 수 없음
☐	☐	☐	☐	☐	☐

18. Remains calm in stressful situations
    스트레스가 되는 상황들 가운데에서 침착함을 유지한다

Never	Rarely	Sometimes	Often	Consistently	Do not know
전혀 안 보임	드물게 보임	가끔 보임	자주 보임	지속적으로 보임	알 수 없음
☐	☐	☐	☐	☐	☐

19. Adapts by applying standard procedures flexibly
    표준이 되는 절차들도 유연하게 적용하여 적응한다

Never	Rarely	Sometimes	Often	Consistently	Do not know
전혀 안 보임	드물게 보임	가끔 보임	자주 보임	지속적으로 보임	알 수 없음
☐	☐	☐	☐	☐	☐

20. Convinces others by appealing to their self-interest

다른 사람들의 개인적인 흥미에 호소하여 그들을 확신시킨다

Never	Rarely	Sometimes	Often	Consistently	Do not know
전혀 안 보임	드물게 보임	가끔 보임	자주 보임	지속적으로 보임	알 수 없음
☐	☐	☐	☐	☐	☐

21. Understand the informal structure in the team or organization
팀이나 조직의 비공식적인 구조를 이해하고 있다

Never	Rarely	Sometimes	Often	Consistently	Do not know
전혀 안 보임	드물게 보임	가끔 보임	자주 보임	지속적으로 보임	알 수 없음
☐	☐	☐	☐	☐	☐

22. Provides on-going mentoring or coaching
멘토링이나 코칭을 지속적으로 해준다

Never	Rarely	Sometimes	Often	Consistently	Do not know
전혀 안 보임	드물게 보임	가끔 보임	자주 보임	지속적으로 보임	알 수 없음
☐	☐	☐	☐	☐	☐

23. Understands another person's motivation
다른 사람의 동기를 이해한다

Never	Rarely	Sometimes	Often	Consistently	Do not know
전혀 안 보임	드물게 보임	가끔 보임	자주 보임	지속적으로 보임	알 수 없음
☐	☐	☐	☐	☐	☐

24. Does not inspire followers
따르는 자들을 감화시키지 않는다

Never	Rarely	Sometimes	Often	Consistently	Do not know
전혀 안 보임	드물게 보임	가끔 보임	자주 보임	지속적으로 보임	알 수 없음
☐	☐	☐	☐	☐	☐

25. Works well in teams by encouraging cooperation
협력하도록 격려하는 것을 통해 팀으로 일하는 것을 잘 한다

Never Rarely Sometimes Often Consistently Do not know
전혀 안 보임 드물게 보임 가끔 보임 자주 보임 지속적으로 보임 알 수 없음
☐   ☐   ☐   ☐   ☐   ☐

26. Tries to resolve conflict by openly talking about disagreements with those involved
일에 관여한 이들이 의견의 불일치가 있는 경우에 터놓고 이야기함으로써
갈등을 해결하고자 노력한다

Never Rarely Sometimes Often Consistently Do not know
전혀 안 보임 드물게 보임 가끔 보임 자주 보임 지속적으로 보임 알 수 없음
☐   ☐   ☐   ☐   ☐   ☐

27. Leads by bringing out the best in people
사람들을 최상의 상태로 끌어내어 이끈다

Never Rarely Sometimes Often Consistently Do not know
전혀 안 보임 드물게 보임 가끔 보임 자주 보임 지속적으로 보임 알 수 없음
☐   ☐   ☐   ☐   ☐   ☐

28. Seeks to improve own self by setting measurable and challenging goals
측정이 가능하고 도전적인 목표들을 설정하여 자기 자신의 개선을 모색한다

Never Rarely Sometimes Often Consistently Do not know
전혀 안 보임 드물게 보임 가끔 보임 자주 보임 지속적으로 보임 알 수 없음
☐   ☐   ☐   ☐   ☐   ☐

29. Does not strive to improves own performance
자신의 실행 능력을 개선시키기 위해서 노력하지 않는다

Never Rarely Sometimes Often Consistently Do not know
전혀 안 보임 드물게 보임 가끔 보임 자주 보임 지속적으로 보임 알 수 없음
☐   ☐   ☐   ☐   ☐   ☐

30. Understands others by listening attentively
주의 깊게 귀를 기울여 다른 사람들을 이해한다

Never Rarely Sometimes Often Consistently Do not know

전혀 안 보임 드물게 보임   가끔 보임   자주 보임 지속적으로 보임   알 수 없음
☐   ☐   ☐   ☐   ☐   ☐

31. Does not understand the subtle feelings of others
다른 사람들의 미묘한 감정들을 이해하지 못한다

Never   Rarely   Sometimes   Often   Consistently   Do not know
전혀 안 보임 드물게 보임   가끔 보임   자주 보임 지속적으로 보임   알 수 없음
☐   ☐   ☐   ☐   ☐   ☐

32. Provides feedback others find helpful for their development
다른 사람들의 개발에 도움이 될만한 피드백을 해준다

Never   Rarely   Sometimes   Often   Consistently   Do not know
전혀 안 보임 드물게 보임   가끔 보임   자주 보임 지속적으로 보임   알 수 없음
☐   ☐   ☐   ☐   ☐   ☐

33. Works well in teams by soliciting others' input
다른 사람들의 생각들을 수용하여 팀으로 일하는 것을 잘한다

Never   Rarely   Sometimes   Often   Consistently   Do not know
전혀 안 보임 드물게 보임   가끔 보임   자주 보임 지속적으로 보임   알 수 없음
☐   ☐   ☐   ☐   ☐   ☐

34. Able to describe how own feelings affect own actions
자신의 감정이 자신의 행동에 어떻게 영향을 미치는지를 표현할 수 있다

Never   Rarely   Sometimes   Often   Consistently   Do not know
전혀 안 보임 드물게 보임   가끔 보임   자주 보임 지속적으로 보임   알 수 없음
☐   ☐   ☐   ☐   ☐   ☐

35. Adapts overall strategy, goals, or projects to fit the situation
전반적인 전략, 목표들, 계획들을 상황에 맞도록 적용시킨다

Never   Rarely   Sometimes   Often   Consistently   Do not know
전혀 안 보임 드물게 보임   가끔 보임   자주 보임 지속적으로 보임   알 수 없음
☐   ☐   ☐   ☐   ☐   ☐

36. Strives to improves own performance
   자신의 실행능력을 개선시키기 위해 노력한다

   Never   Rarely   Sometimes   Often   Consistently   Do not know
   전혀 안 보임 드물게 보임   가끔 보임   자주 보임   지속적으로 보임   알 수 없음
   ☐   ☐   ☐   ☐   ☐   ☐

37. Works well in teams by being respectful of others
   다른 사람들을 존중하면서 팀으로 일하는 것을 잘한다

   Never   Rarely   Sometimes   Often   Consistently   Do not know
   전혀 안 보임 드물게 보임   가끔 보임   자주 보임   지속적으로 보임   알 수 없음
   ☐   ☐   ☐   ☐   ☐   ☐

38. Anticipate how others will respond when trying to convince them
   다른 사람들을 확신시키려 할 때, 그들이 어떤 반응을 보일지 예상한다

   Never   Rarely   Sometimes   Often   Consistently   Do not know
   전혀 안 보임 드물게 보임   가끔 보임   자주 보임   지속적으로 보임   알 수 없음
   ☐   ☐   ☐   ☐   ☐   ☐

39. Describe underlying reasons for own feelings
   자신의 감정 이면에 있는 이유들을 표현한다

   Never   Rarely   Sometimes   Often   Consistently   Do not know
   전혀 안 보임 드물게 보임   가끔 보임   자주 보임   지속적으로 보임   알 수 없음
   ☐   ☐   ☐   ☐   ☐   ☐

40. Does not try to improve
   개선하려는 노력을 하지 않는다

   Never   Rarely   Sometimes   Often   Consistently   Do not know
   전혀 안 보임 드물게 보임   가끔 보임   자주 보임   지속적으로 보임   알 수 없음
   ☐   ☐   ☐   ☐   ☐   ☐

41. Aware of the connection between what is happening and own feelings
   현재 상황과 나의 감정 사이의 관계를 인식한다

Never   Rarely   Sometimes   Often   Consistently   Do not know
전혀 안 보임 드물게 보임   가끔 보임   자주 보임   지속적으로 보임   알 수 없음
☐   ☐   ☐   ☐   ☐   ☐

42. Adapts shifting priorities and rapid change
    바뀌어 버린 우선순위들이나 급격한 상황에 적응한다

Never   Rarely   Sometimes   Often   Consistently   Do not know
전혀 안 보임 드물게 보임   가끔 보임   자주 보임   지속적으로 보임   알 수 없음
☐   ☐   ☐   ☐   ☐   ☐

43. Understand others by putting self into others' shoes
    상대방의 입장에서 다른 사람들을 이해한다

Never   Rarely   Sometimes   Often   Consistently   Do not know
전혀 안 보임 드물게 보임   가끔 보임   자주 보임   지속적으로 보임   알 수 없음
☐   ☐   ☐   ☐   ☐   ☐

44. Show awareness of own feeling
    자신의 감정을 인식한다

Never   Rarely   Sometimes   Often   Consistently   Do not know
전혀 안 보임 드물게 보임   가끔 보임   자주 보임   지속적으로 보임   알 수 없음
☐   ☐   ☐   ☐   ☐   ☐

45. Believes the future will be better than the past
    미래가 과거보다 더 나을 것이라고 믿는다

Never   Rarely   Sometimes   Often   Consistently   Do not know
전혀 안 보임 드물게 보임   가끔 보임   자주 보임   지속적으로 보임   알 수 없음
☐   ☐   ☐   ☐   ☐   ☐

46. Resolves conflict by bringing it into the open
    갈등을 투명하게 공개하여 해결한다

Never   Rarely   Sometimes   Often   Consistently   Do not know

전혀 안 보임   드물게 보임   가끔 보임   자주 보임   지속적으로 보임   알 수 없음
☐   ☐   ☐   ☐   ☐   ☐

47. Personally invests time and effort in developing others
다른 사람을 개발시키는 일에 개인적인 시간과 노력을 투자한다

Never   Rarely   Sometimes   Often   Consistently   Do not know
전혀 안 보임   드물게 보임   가끔 보임   자주 보임   지속적으로 보임   알 수 없음
☐   ☐   ☐   ☐   ☐   ☐

48. Does not describe own feelings
자신의 감정을 표현하지 않는다

Never   Rarely   Sometimes   Often   Consistently   Do not know
전혀 안 보임   드물게 보임   가끔 보임   자주 보임   지속적으로 보임   알 수 없음
☐   ☐   ☐   ☐   ☐   ☐

49. Convinces others by developing behind-the-scenes support
배후의 지지기반을 형성시켜서 다른 사람들을 확신시킨다

Never   Rarely   Sometimes   Often   Consistently   Do not know
전혀 안 보임   드물게 보임   가끔 보임   자주 보임   지속적으로 보임   알 수 없음
☐   ☐   ☐   ☐   ☐   ☐

50. Views the future with hope
희망을 가지고 미래를 본다

Never   Rarely   Sometimes   Often   Consistently   Do not know
전혀 안 보임   드물게 보임   가끔 보임   자주 보임   지속적으로 보임   알 수 없음
☐   ☐   ☐   ☐   ☐   ☐

51. Adapts overall strategy, goals, or projects to cope with unexpected events
예상치 못한 사건들을 대처하는데 전반적인 전략, 목표들, 계획들을
적용시킨다

Never   Rarely   Sometimes   Often   Consistently   Do not know
전혀 안 보임   드물게 보임   가끔 보임   자주 보임   지속적으로 보임   알 수 없음

☐   ☐   ☐   ☐   ☐   ☐

52. Coaches and mentors others
다른 사람을 코칭하거나 멘토링한다

Never   Rarely   Sometimes   Often   Consistently   Do not know
전혀 안 보임   드물게 보임   가끔 보임   자주 보임   지속적으로 보임   알 수 없음
☐   ☐   ☐   ☐   ☐   ☐

53. Understands others' perspective when they are different from own perspective
나의 관점과 차이가 나는 다른 사람들의 관점을 이해한다

Never   Rarely   Sometimes   Often   Consistently   Do not know
전혀 안 보임   드물게 보임   가끔 보임   자주 보임   지속적으로 보임   알 수 없음
☐   ☐   ☐   ☐   ☐   ☐

54. Does not spend time developing others
다른 사람들을 개발하는데 시간을 쓰지 않는다

Never   Rarely   Sometimes   Often   Consistently   Do not know
전혀 안 보임   드물게 보임   가끔 보임   자주 보임   지속적으로 보임   알 수 없음
☐   ☐   ☐   ☐   ☐   ☐

55. See possibilities more than problems
문제점들보다는 가능성들을 더 많이 본다

Never   Rarely   Sometimes   Often   Consistently   Do not know
전혀 안 보임   드물게 보임   가끔 보임   자주 보임   지속적으로 보임   알 수 없음
☐   ☐   ☐   ☐   ☐   ☐

56. Works well in teams by encouraging participation of everyone present
모든 사람들의 참여를 격려함을 통해 팀으로 일하는 것을 잘한다

Never   Rarely   Sometimes   Often   Consistently   Do not know
전혀 안 보임   드물게 보임   가끔 보임   자주 보임   지속적으로 보임   알 수 없음
☐   ☐   ☐   ☐   ☐   ☐

57. Seeks ways to do things better
    일들을 더 잘 할 수 있는 방법들을 모색한다
    Never   Rarely   Sometimes   Often   Consistently   Do not know
    전혀 안 보임   드물게 보임   가끔 보임   자주 보임   지속적으로 보임   알 수 없음
    ☐   ☐   ☐   ☐   ☐   ☐

58. Remains composed, even in trying moments
    심지어 힘겨운 순간들 가운데서도 차분함을 유지한다

    Never   Rarely   Sometimes   Often   Consistently   Do not know
    전혀 안 보임   드물게 보임   가끔 보임   자주 보임   지속적으로 보임   알 수 없음
    ☐   ☐   ☐   ☐   ☐   ☐

59. Controls impulses appropriately in situations
    상황 속에서 충동의 감정을 적절하게 조절한다

    Never   Rarely   Sometimes   Often   Consistently   Do not know
    전혀 안 보임   드물게 보임   가끔 보임   자주 보임   지속적으로 보임   알 수 없음
    ☐   ☐   ☐   ☐   ☐   ☐

60. Loses composure when under stress
    스트레스를 받을 때 평정심을 잃는다

    Never   Rarely   Sometimes   Often   Consistently   Do not know
    전혀 안 보임   드물게 보임   가끔 보임   자주 보임   지속적으로 보임   알 수 없음
    ☐   ☐   ☐   ☐   ☐   ☐

61. Leads by articulating a compelling vision
    설득력있는 비전을 말로 표현하여 이끈다

    Never   Rarely   Sometimes   Often   Consistently   Do not know
    전혀 안 보임   드물게 보임   가끔 보임   자주 보임   지속적으로 보임   알 수 없음
    ☐   ☐   ☐   ☐   ☐   ☐

62. See opportunities more than threats
    위협들보다는 기회들을 더 많이 본다

Never   Rarely   Sometimes   Often   Consistently   Do not know
전혀 안 보임   드물게 보임   가끔 보임   자주 보임   지속적으로 보임   알 수 없음
☐   ☐   ☐   ☐   ☐   ☐

63. Acknowledges own strengths and weaknesses
자신의 강점들과 약점들을 인정한다

Never   Rarely   Sometimes   Often   Consistently   Do not know
전혀 안 보임   드물게 보임   가끔 보임   자주 보임   지속적으로 보임   알 수 없음
☐   ☐   ☐   ☐   ☐   ☐

64. Understand the informal processes by which work gets done in the team or
organization
팀이나 조직 내에서 일이 처리되도록 해주는 비공식적인 과정들을 이해한다

Never   Rarely   Sometimes   Often   Consistently   Do not know
전혀 안 보임   드물게 보임   가끔 보임   자주 보임   지속적으로 보임   알 수 없음
☐   ☐   ☐   ☐   ☐   ☐

65. Sees the positive side of a difficult situation
어려운 상황 속에서도 긍정적인 측면을 본다

Never   Rarely   Sometimes   Often   Consistently   Do not know
전혀 안 보임   드물게 보임   가끔 보임   자주 보임   지속적으로 보임   알 수 없음
☐   ☐   ☐   ☐   ☐   ☐

66. Cares about others and their development
다른 사람들과 그들의 성장에 관심을 기울인다

Never   Rarely   Sometimes   Often   Consistently   Do not know
전혀 안 보임   드물게 보임   가끔 보임   자주 보임   지속적으로 보임   알 수 없음
☐   ☐   ☐   ☐   ☐   ☐

67. Understands the team's or organizations unspoken rules
팀이나 조직의 무언의 규칙들을 이해한다

Never   Rarely   Sometimes   Often   Consistently   Do not know

전혀 안 보임　드물게 보임　　가끔 보임　　자주 보임　지속적으로 보임　　알 수 없음
☐　　　　☐　　　　☐　　　　☐　　　　☐　　　　☐

68. Convinces others through discussion
　　의논을 통해 다른 사람들을 확신시킨다

　　Never　　Rarely　　Sometimes　　Often　　Consistently　　Do not know
전혀 안 보임　드물게 보임　　가끔 보임　　자주 보임　지속적으로 보임　　알 수 없음
☐　　　　☐　　　　☐　　　　☐　　　　☐　　　　☐

APPENDIX F
CLASS REFLECTIONS QUESTIONS

A. **The First Class Reflection Questions (After the first four teaching sessions)**

1. During the first two weeks dealing with biblical and theological foundation and the theories of emotional intelligence, what was the valuable ideas that refreshed and impacted you the most?
첫 두 주간의 성경적 그리고 신학적인 토대와 감성지능의 이론을 다룬 첫

두 주 동안 자신에게 신선하고 영향을 가장 많이 미쳤던 가치로운 개념들이

있다면 어떤 것들이 있었습니까?

2. Explain any new concepts, one for each criterion that you have learned about Self-Awareness, Self-Management as a result of the following two weeks of the teaching modules. What areas regarding Self-Awareness, Self-Management do you recognize that you most need to grow? Why are these areas of growth for you?
나머지 두 주간의 학습 모듈의 결과로서 자기 인식, 자기 관리의 각각의

영역에 한 가지씩 새롭게 알게 된 개념이 있다면 설명해주세요. 자기 인식,

자기 관리에 관련하여 어떤 영역이 가장 성장해야 한다고 보는가? 왜 이

영역들이 자라나야 한다고 여깁니까?

3. During the last four weeks, what kind of major events have you experienced that might have influenced your emotional life? Please describe them.
지난 네 주간 동안 당신의 정서적인 삶에 영향을 주었을 법한 어떤 주된

사건들을 경험한 적이 있는가? 그것들을 묘사해 주세요.

B. **The Second Class Reflection Questions (After the second four teaching sessions)**

1. Explain any new concepts, one for each criterion that you have learned about Social Awareness and Relationship Management as a result of four weeks of the teaching modules. What areas regarding Social Awareness, and Relationship Management do you recognize that you most need to grow? Why are these areas of growth for you?
첫 두 주간의 학습 모듈의 결과로서 사회적 인식, 관계 관리의 각각의

영역에 한 가지씩 새롭게 알게 된 개념이 있다면 설명해주세요. 사회적

인식, 관계 관리에 관련하여 어떤 영역이 가장 성장해야 한다고 보는가? 왜

이 영역들이 자라나야 한다고 여깁니까?

2. During the final two-weeks dealing with the relationship between emotional intelligence and leadership and emotional intelligence in Korean ministry context, what was the valuable ideas that refreshed and impacted you the most?

감성지능과 리더십 그리고 한국의 사역 환경 속의 감성지능을 다룬 마지막

두 주간 동안 자신에게 신선하고 영향을 가장 많이 미친 가치로운 개념들이

있다면 어떤 것들이 있었습니까?

3. During the last four weeks, what kind of major events have you experienced that might have influenced your emotional life? Please describe them.

지난 4 주간 동안 당신의 정서적인 삶에 영향을 주었을 법한 주된 어떤

사건들을 경험한 적이 있는가? 그것들을 묘사해 주세요.

APPENDIX G
FOCUS GROUP QUESTIONS (AFTER THE POSTTEST)

1. Compared to the time before participating in the teaching modules for Emotional Intelligence for Pastoral Leadership, have you experienced any changes in your thoughts on pastoral leadership? What are they (A general question to see any changes in the mind of the participants)?
(목회 지도자를 위한 감성지능에 관한 학습모듈을 접하기 전과 비교했을 때, 목회 리더십에 대한 생각의 변화를 경험하셨는가?)

2. What do you think are the evident values and potential of the teaching modules on Emotional Intelligence for Pastoral Leaders, in terms of enhancement of pastoral leadership development? Why do you think so? (A Question on the teaching modules)
(목회 지도자를 위한 감성지능에 관한 학습모듈의 확실한 가치와 잠재성이 무엇이라고 생각하는가? 왜 그렇게 생각하는가?)

3. What were the most compelling and innovative concepts you have learned personally through the teaching modules on Emotional Intelligence for Pastoral Leaders? Why do you think so? (A question on the impact on each person)
(목회 지도자를 위한 감성지능에 관한 학습모듈을 통해서 개인적으로 알게 된 가장 강력하고 혁신적인 내용이 있었다면 무엇인가? 왜 그렇게 생각하는가?)

4. What, if any, were some changes or transformations that occurred in your personal, family, and organizational life and ministry after taking part in the teaching modules on Emotional Intelligence for Pastoral Leaders? (목회 지도자를 위한 감성지능에 관한 학습모듈에 참여한 이후 개인적으로, 가정적으로, 기관의 삶과 사역에 가장 큰 변화나 변모가 있었다면 무엇인가?

5. How do you think your original family atmosphere in which you'd been surrounded by in the past has impacted the current status of your emotional intelligence? (여러분들의 과거를 둘러싼 원가족의 분위기가 현재 자신의 감성지능에 어떤 영향을 미쳤다고 생각하는가?)

6. What were the recent incidents that might have influenced your emotional life since you participated in the teaching modules? (학습 모듈에 참석한 이래

당신의 정서적인 삶에 영향을 미쳤을만한 최근의 사건들이 있었다면
무엇이 있는가?)

APPENDIX H
TEACHING MODULES EVALUATION SURVEY (AUTHOR-CREATED)

A. What overall rating would you give the teaching modules?
　이 학습 모듈에 대하여 전반적인 등급을 매긴다면?

Excellent	Very good	Good	Fair	Poor
아주 훌륭했다	아주 좋았다	좋았다	괜찮았다	별로였다
☐	☐	☐	☐	☐

B. Please indicate your level of agreement with the following statements about the
　teaching modules.
　이 학습 모듈에 대한 다음의 진술들에 대한 동의의 정도를 표시하시오.

　1. The teaching modules objectives were clearly presented.
　　이 학습 모듈의 목표가 명확하게 제시되었다.

Strongly agree	Agree	Neutral	Disagree	Strongly Disagree
강하게 동의한다	동의한다	그저 그렇다	동의하지 않음	강하게

동의하지 않는다

☐	☐	☐	☐	☐

　2. The teaching modules expectations were clearly stated.
　　이 학습 모듈의 기대가 명확하게 언급되었다.

Strongly agree	Agree	Neutral	Disagree	Strongly Disagree
강하게 동의한다	동의한다	그저 그렇다	동의하지 않음	강하게

동의하지 않는다

☐	☐	☐	☐	☐

　3. The teaching modules corresponded to my expectations.
　　이 학습 모듈은 나의 기대에 부응하였다.

Strongly agree	Agree	Neutral	Disagree	Strongly Disagree
강하게 동의한다	동의한다	그저 그렇다	동의하지 않음	강하게

동의하지 않는다

☐	☐	☐	☐	☐

4. The teaching modules increased my knowledge and understanding of the subject.
   이 학습 모듈은 주제에 대한 나의 지식과 나의 이해를 높여 주었다.

   Strongly agree   Agree   Neutral   Disagree   Strongly Disagree
   강하게 동의한다   동의한다   그저 그렇다   동의하지 않음   강하게
동의하지 않는다
   ☐   ☐   ☐   ☐   ☐

5. The teaching modules increased my interest in the subject.
   이 학습 모듈은 주제에 대한 나의 관심을 높여 주었다.

   Strongly agree   Agree   Neutral   Disagree   Strongly Disagree
   강하게 동의한다   동의한다   그저 그렇다   동의하지 않음   강하게
동의하지 않는다
   ☐   ☐   ☐   ☐   ☐

6. The teaching modules was emotionally uplifting.
   이 학습 모듈은 정서적으로 고양시켜 주었다.

   Strongly agree   Agree   Neutral   Disagree   Strongly Disagree
   강하게 동의한다   동의한다   그저 그렇다   동의하지 않음   강하게
동의하지 않는다
   ☐   ☐   ☐   ☐   ☐

7. The materials of the teaching modules were well-prepared.
   이 학습 모듈의 자료들이 잘 준비되었다.

   Strongly agree   Agree   Neutral   Disagree   Strongly Disagree
   강하게 동의한다   동의한다   그저 그렇다   동의하지 않음   강하게
동의하지 않는다
   ☐   ☐   ☐   ☐   ☐

8. The teaching modules were well-organized and ran smoothly.
   이 학습 모듈은 잘 구성되었고 원활하게 진행되었다.

   Strongly agree   Agree   Neutral   Disagree   Strongly Disagree

강하게 동의한다　　　동의한다　　그저 그렇다　동의하지 않음　강하게
동의하지 않는다
　　　　　　☐　　　　　　☐　　　　☐　　　　☐　　　　　☐

9. Teaching aids such as handouts, video clips, class activities related to the main themes of the teaching modules.
　유인물, 영상물, 그리고 학급 활동등과 같은 학습보조물들은 학습모듈의 주된
주제와
　관련이 있었다.

　Strongly agree　　　Agree　　　Neutral　　Disagree　　Strongly Disagree
　강하게 동의한다　　　동의한다　　그저 그렇다　동의하지 않음　강하게
동의하지 않는다
　　　　　　☐　　　　　　☐　　　　☐　　　　☐　　　　　☐

10. In general, I am so satisfied with the teaching modules that this is recommendable to other students.
　이 학습 모듈을 전체적으로 만족하며 다른 학생들에게도 추천할만하다.

　Strongly agree　　　Agree　　　Neutral　　Disagree　　Strongly Disagree
　강하게 동의한다　　　동의한다　　그저 그렇다　동의하지 않음　강하게
동의하지 않는다
　　　　　　☐　　　　　　☐　　　　☐　　　　☐　　　　　☐

C. Please indicate your level of agreement with the following statements about the lecturer.
　강사에 대한 다음의 진술들에 대한 동의의 정도를 표시하시오.

1. The lecturer was well prepared for the teaching modules.
　강사는 학습 모듈에 대하여 잘 준비되었다.

　Strongly agree　　　Agree　　　Neutral　　Disagree　　Strongly Disagree
　강하게 동의한다　　　동의한다　　그저 그렇다　동의하지 않음　강하게
동의하지 않는다
　　　　　　☐　　　　　　☐　　　　☐　　　　☐　　　　　☐

2. The lecturer made effective use of the teaching sessions.
　강사는 학습시간을 효과적으로 활용하였다.

Strongly agree   Agree   Neutral   Disagree   Strongly Disagree

강하게 동의한다   동의한다   그저 그렇다   동의하지 않음   강하게

동의하지 않는다

☐   ☐   ☐   ☐   ☐

3. The lecturer responded to student's questions in helpful ways.
   강사는 학생들의 질문들에 도움이 될만한 반응을 하였다.

Strongly agree   Agree   Neutral   Disagree   Strongly Disagree

강하게 동의한다   동의한다   그저 그렇다   동의하지 않음   강하게

동의하지 않는다

☐   ☐   ☐   ☐   ☐

4. The lecturer explained the concepts and ideas of the subjects clearly.
   강사는 주제의 개념들과 아이디어들을 명확하게 설명했다.

Strongly agree   Agree   Neutral   Disagree   Strongly Disagree

강하게 동의한다   동의한다   그저 그렇다   동의하지 않음   강하게

동의하지 않는다

☐   ☐   ☐   ☐   ☐

5. The lecturer made the content of the teaching modules interesting and enjoyable.
   강사는 학습 모듈의 내용을 흥미롭고 즐길만하게 만들었다.

Strongly agree   Agree   Neutral   Disagree   Strongly Disagree

강하게 동의한다   동의한다   그저 그렇다   동의하지 않음   강하게

동의하지 않는다

☐   ☐   ☐   ☐   ☐

6. The lecturer led students to a deeper interest to the subject matter.
   강사는 학생들로 하여금 그 주제에 대하여 더욱 관심을 갖도록 이끌었다.

Strongly agree   Agree   Neutral   Disagree   Strongly Disagree

강하게 동의한다   동의한다   그저 그렇다   동의하지 않음   강하게

동의하지 않는다

☐   ☐   ☐   ☐   ☐

7. The lecturer reflected personal integration of faith, scholarship, and action in the

teaching modules.
강사는 그의 개인적인 믿음, 학문, 그리고 행위를 통합하여 학습모듈에 반영시켰다.

Strongly agree   Agree   Neutral   Disagree   Strongly Disagree
강하게 동의한다   동의한다   그저 그렇다 동의하지 않음 강하게 동의하지 않는다

☐   ☐   ☐   ☐   ☐

8. The lecturer made the content of the teaching modules interesting and enjoyable.
강사는 학습 모듈의 내용을 흥미롭고 즐길만하게 만들었다.

Strongly agree   Agree   Neutral   Disagree   Strongly Disagree
강하게 동의한다   동의한다   그저 그렇다 동의하지 않음 강하게 동의하지 않는다

☐   ☐   ☐   ☐   ☐

9. The lecturer made the content of the teaching modules interesting and enjoyable.
강사는 학생들을 인격적으로 대하며 성실하게 지도하였다.

Strongly agree   Agree   Neutral   Disagree   Strongly Disagree
강하게 동의한다   동의한다   그저 그렇다 동의하지 않음 강하게 동의하지 않는다

☐   ☐   ☐   ☐   ☐

10. I see the lecturer's character and teaching ability affected the effect of the modules.
강사의 인격과 교수 능력이 이 학습모듈의 효과 여부를 좌우했다고 본다.

Strongly agree   Agree   Neutral   Disagree   Strongly Disagree
강하게 동의한다   동의한다   그저 그렇다 동의하지 않음 강하게 동의하지 않는다

☐   ☐   ☐   ☐   ☐

D. Please indicate the level of your own attitude toward this teaching modules.
이 학습모듈에 대한 여러분 자신의 태도에 대한 정도를 표시해 주시길 바랍니다.

1. I was attentive to the teaching modules without being absent or lateness.

나는 지각, 결석을 하지 않고 학습모듈에 충실했다.

    Strongly agree   Agree   Neutral   Disagree   Strongly Disagree
    강하게 동의한다   동의한다   그저 그렇다   동의하지 않음 강하게
동의하지 않는다
      ☐   ☐   ☐   ☐   ☐

2. I participated in the teaching modules actively and devotedly.

나는 수업에 적극적이고 성실하게 참여하였다 (집중, 질문, 과제, 발표,
시험등).

    Strongly agree   Agree   Neutral   Disagree   Strongly Disagree
    강하게 동의한다   동의한다   그저 그렇다   동의하지 않음 강하게
동의하지 않는다
      ☐   ☐   ☐   ☐   ☐

E. What was most beneficial to you through this teaching modules and what comments
or suggestions would you want to make that this teaching modules might be more
effective in the future?

이 학습 모듈에서 자신에게 가장 큰 유익은 무엇이며 앞으로 더 효과적인

학습모듈을 위해

필요한 코멘트나 제안이 있다면 무엇이 있을까요?

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