

A SPIRITUALITY OF INTEGRATION:  
A PROCESS FOR TRAINING EMOTIONALLY INTELLIGENT LEADERS

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## ABSTRACT

### A SPIRITUALITY OF INTEGRATION: A PROCESS FOR TRAINING EMOTIONALLY INTELLIGENT LEADERS

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This dissertation entitled "A Spirituality of Integration: A Process for Training Emotionally Intelligent Leaders" was intended to gain insight regarding the competencies needed to train leaders in the area of emotional intelligence and their response. This dissertation included the results of surveys, exercises and assessment tools for the purpose of designing a process for emotionally intelligent spiritual leadership.

The study resulted in a process for leadership development that included various theological and practical methods for training emotionally intelligent leadership and integrating the components of emotional intelligence in the local church. It is proposed that the theological and practical applications of the process may be useful in any church or faith community that endeavors to train emotionally intelligent leaders.

Participants gained significant insight regarding emotional intelligence competencies and its implication for ministry effectiveness. Participants also gained awareness of the importance of leading in an emotionally intelligent manner. Given the lack of empirical data related to emotional intelligence and the faith community, there is tremendous opportunity for further research in this area.

## DEDICATION

I dedicate this doctoral dissertation to my father, Lepolia Stewart who entered into eternal rest on Friday, March 9, 2007. I am grateful to God for his life, legacy and love.

He was my advocate, friend, encourager, and one of my biggest "cheerleaders." It was because of him that this day has become a reality. I thank him for recognizing and affirming the call of God upon my life and his unfailing support

I also dedicate this dissertation to my mother Annie L. Stewart whose unconditional love and support have been a lifelong source of strength and inspiration for me.

I also dedicate this dissertation to the late Rev. Eddie L. Currie, my spiritual father, mentor, and former pastor whose pioneering spirit helped to pave the way for my ministry.

Finally, I dedicate this work to the glory of God as a first fruits of His calling in my life.

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## TABLE OF CONTENTS

ABSTRACT . . . . .	v
DEDICATION . . . . .	vii
ACKNOWLEDGMENTS . . . . .	viii
Chapter	
I. INTRODUCTION . . . . .	1
The Ministry Context. . . . .	3
The Ministry Issue . . . . .	15
Motivation for Addressing the Issue. . . . .	21
II. PREVIOUS EFFORTS TO ADDRESS THE MINISTRY ISSUE . . . . .	28
Definition of Key Terms . . . . .	31
III. REVIEW OF LITERATURE . . . . .	32
Empirical Literature . . . . .	33
Biblical Literature Review . . . . .	57
Theoretical Literature Review . . . . .	64
IV. EMOTIONAL INTELLIGENCE AND THE CHURCH. . . . .	72
V. METHODOLOGY AND PROJECT DESIGN. . . . .	78
Strengths of the Project . . . . .	80
Weakness of the Project . . . . .	81
Limitations of the Project . . . . .	82
VI. ANALYSIS OF DATA . . . . .	83

Chapter

VII. IMPLICATIONS FOR FUTURE MINISTRY . . . . .86

VIII. CLOSING REFLECTIONS . . . . . 93

APPENDIXES . . . . . 100

    A. Demographic Questionnaire . . . . .101

    B. Leadership Competency Survey . . . . . 104

    C. Self Reporting Leadership Survey . . . . . 110

    D. Informed Consent Form . . . . . 117

    E. Doctor of Ministry Focus Group Sign-up Sheet 118

    F. Focus Group Exercises. . . . .119

    G. Post Survey Addendum . . . . . 133

    H. Observer Sheet . . . . .134

BIBLIOGRAPHY . . . . .136



## CHAPTER I

### INTRODUCTION

This dissertation, entitled "A Spirituality of Integration: A Process for Training Emotionally Intelligent Leaders" was a project that began in the fall of 2002 and was completed in the spring of 2007. The project was undertaken in response to a need specific to the Christ Missionary Baptist Church in Memphis, Tennessee, but is relevant to the Church in general. The challenge came in response to the work of Daniel Goleman, who in his book, *Emotional Intelligence: Why It Can Matter More Than IQ*, states:

"There is growing evidence that fundamental ethical stances in life stem from underlying emotional capacities. A view of human nature that ignores the power of emotions is sadly shortsighted. As we all know from experience, when it comes to shaping our decisions, and our actions, feelings count every bit as much and often more than thought. We have gone too far in emphasizing the value and import of the purely rational-of what IQ measures in human life. For better or worse, intelligence can come to nothing when the emotions hold sway."<sup>1</sup>

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<sup>1</sup>Goleman, Daniel, *Emotional Intelligence: Why It Can Matter more than IQ* (New York: Bantam Books, 1995), 4.

Emotions affect us whether we are aware of them or not. The ability to feel is hardwired into our physical system. This means that the ability to experience an emotion is built into us. Emotions are a critical aspect of our make-up as human beings. In the book, *Executive EQ: Emotional Intelligence in Business*, Robert Cooper and Ayman Sawaf state:

"Our emotions, as much or more than our bodies and minds contain our histories, every line and verse of every experience, deep understanding and relationship in our lives. They comprise the feeling of who we are, and enter our systems as energy. Energy, as we have been taught, is neither created nor destroyed. It flows. This energy is a primary source of influence and power. When the level of emotional intelligence is increased, the form of energy shifts and it changes the experience of work, life and relationship."<sup>2</sup>

When individuals lack emotional intelligence, whenever stress rises, the human brain switches to autopilot and has an inherent tendency to do more of the same only harder. In most cases, this is an inappropriate approach for the world of work and ministry settings. For the most part, reasoning has its power and value only in the context of emotion. Cooper and Sawaf state that "in many workplaces,

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<sup>2</sup>Robert Cooper and Ayman Sawaf, *Executive EQ: Emotional Intelligence in Business* (London: TEXERE LLC, 2000), xxix.

talented, productive people are being thwarted or sabotaged by gaps in emotional intelligence."<sup>3</sup>

In the following pages you will find how the writer responded to both the need and the challenge. The objective in presenting this dissertation was threefold: 1) to gain insight of the importance of emotional intelligence for spiritually effective leadership, 2) to raise the awareness level (among leadership) regarding the importance of developing emotional competencies and its impact upon ministry relationships 3) to raise the level of awareness regarding the importance of integrating spirituality and emotional intelligence.

### **The Ministry Context**

The context for this study was Christ Missionary Baptist Church (hereafter referred to as CMBC), a predominantly African-American Baptist church located in an inner-city neighborhood four miles from the central business district at 494 South Parkway East in Memphis, Tennessee. CMBC has grown from an approximately 500 member church to more than 2000 in ten years. Although CMBC is an inner-city church, the street on which it is located, South Parkway East was once considered a premier boulevard in the city and remains one of the main streets located in the C.

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<sup>3</sup>Ibid.

E. Barbour subdivision. The majority of the housing in the area was built before World War II and was completed by the early 1950s. The present condition of the neighborhood has drastically changed since its inception. Initially predominantly European American, the neighborhood has evolved into a somewhat stagnant, slowly deteriorating inner city African-American community and neighborhood. Despite its decline, one section in the area has maintained a measure of distinction and has been added to the state register of historic landmarks as the "*Historic Shadowlawn*" district.

Locations of interest in close proximity to the church include the recently built Stax Museum (a 17,000 square foot facility with more than 2,000 cultural artifacts, music exhibits, video footage, and items of memorabilia, particularly that of Stax music -which is the legendary soul music), the FedEx Forum (a public facility/arena with a seating capacity of approximately 25,000) and LeMoyne Owen College (a historically Black liberal arts institution whose mission is to prepare students for a life of success and service). We are approximately fifteen minutes from Downtown Memphis which has undergone major revitalization which includes restaurants such as Isaac Hayes, B. B. King, and Jillian's, housing, Peabody Place, Beale Street, the

Orpheum Theater, the RedBirds stadium, and the Convention Center were revitalized.

There are approximately 13,788 households located in the surrounding area with an average household size of 2.91. The gender, race, economic, and educational make-up of the district is: 54.7% female and 45.3% male and 85% black and 13.8% white with a median income of \$28,947.00 and a 63% illiteracy rate. Demand for housing has been modest at best and the area schools (Orleans Elementary, A.B. Hill Elementary, Longview Middle, Carver and Southside High) have experienced the impact of declining enrollment. Although the homes in one section of the community have been well kept, abandoned property and empty lots remain scattered throughout the neighborhood. The presence of crack houses, crime, violence and gang activity are symptoms of the present day realities. Despite the fact that crime and violence has surrounded the community, CMBC (by the grace of God) has not been severely impacted by these social ills. The membership of CMBC does not reflect in totality the demographics of the community in which it is located. Many of the congregants commute from various communities in the city and suburb.

CMBC holds the distinction of being the first African-American Baptist congregation in Memphis and Shelby County

to elect a female as its pastor. It has a rich history including its inception and election of pastors. The congregation was "birthed" when thirty-seven members gathered at the home of Laura D. Jones on Netherwood Street in Memphis, Tennessee to found what is known as Christ Missionary Baptist Church. The Rev. Eddie Currie, former pastor of First Baptist Church in Brownsville, Tennessee was called to lead the congregation as its pastor. At its inception they agreed that love would be the common thread to bind them together and adopted "The Church Where Everybody is Somebody" as their slogan. Although the early days of their existence were marked by struggle and multiple moves, the founders and members persevered through faith. Over the years, CMBC has earned a reputation as a trailblazing and pioneering ministry with a commitment to social and political action. The former pastor, Rev. Eddie L. Currie was socially conscious, politically active, a visionary and was compassionate. A former educator prior to assuming the responsibilities of the pastorate, he firmly believed and promoted the value of higher education. To this day, CMBC hosts an annual scholarship banquet for the purpose of providing stipends to graduating seniors.

CMBC affirms several basic tenets which are foundational to our practices. These tenets are found in

the Articles of Faith and are a representative summation of the faith values that identify the Baptist denomination. These articles are inclusive of the Priesthood of Believers, Scriptural Authority, the Ministry of the Holy Spirit, Belief in One God, the Lordship of Jesus Christ, Baptism and the Lord's Supper, Election, and Universal Calling. Like most Baptist churches, CMBC has historically functioned and been identified more by its tradition and practices rather than its theological stance. The researcher provides examples to support the aforesaid position: (1) Baptists affirm the priesthood of believers where equality is based upon grace rather than gender. However, in the Baptist church equality for women at the level of ordained ministry is still a major obstacle; (2) Despite the fact that we live in a postmodern hip-hop culture, the typical Baptist church still tenaciously clings to the traditional style of worship which includes a metered hymn style of singing also known as "Dr. Watts" (originating out of a rural worship experience) in its worship celebration. This remains the predominate culture. Even though many of the people who fill the pews in Baptist churches are Generation X's, Millennia's, Generation Y's, (representative of a postmodern generation) and have no real appreciation for this style of music; (3) stewardship

is embraced as a pivotal value, however, fund raisers, bake sales, Annual Men's and Women's days, and other means have historically been substituted in the place of responsible stewardship; and (4) Baptist churches claim to function as an autonomous body, operating through democratic processes under the Lordship of Jesus Christ with the execution of power entrusted to the local congregation under the leadership of a pastor. Traditionally and historically, however, deacons or trustees have led the church with little regard for pastoral authority or congregational input.

CMBC is a Christian church which theoretically functions as an autonomous body operating through the Lordship of Jesus Christ. But like most Baptist congregations, it has a systems story that has repeatedly determined how it thinks and acts. For many years at CMBC, the "trustee board" held the power of execution or the "keys to the church." The church had historically been controlled by an oligarchy or "the rule of a few." While this does not represent the congregation's position in its entirety, it had been the practice for many years. This model of ministry was challenged as the church witnessed a change in the organizational structure. The trustee board



was eliminated and replaced with the Board of Leaders, which provides a more equalitarian form of governance.

As the ministry continues to evolve, CMBC has become and is becoming a congregation that has been "detraditionalized." This is not to say that traditions are no longer important or that fundamental beliefs have been abandoned, but it suggests that in some ways, CMBC has undergone detraditionalization. In the book, *Mainline to the Future*, Jackson Carroll states, "detraditionalization" is a process that "involves a shift of authority from something that is *out there* and external to us—such as an inerrant scripture, an infallible teaching office—to authority that resides in the self, in the authority of our own knowledge as individuals."<sup>4</sup> Detraditionalization compels us to live reflexively or reflectively both personally and ecclesially. To live reflexively does not require abandoning one's traditions; instead it means not following them uncritically—neither the wisdom of the past nor the newer traditions of scientific instrumental modes of thought. It involves testing received wisdom by personal experience, by one's own frame of reference, as well as by

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<sup>4</sup>Jackson Carroll, *Mainline to the Future: Congregations for the 21st Century* (Kentucky: Westminster John Knox Press, 2000), 16-17.

new knowledge as we reflect critically upon the choices that confront us."<sup>5</sup> This has been particularly true for CMBC because many of the newer members who have united with the church are open to alternative ways of thinking and practice. Tradition is no longer uncritically accepted as a source of authority for our congregation. Members have been challenged to think critically, theologically and reflexively regarding issues of faith and praxis. Theological reflection has been encouraged and practiced against the witness of scripture. This has resulted in a contextually sensitive approach to ministry that is geared toward transformation and positive change. In addition to the church's slogan of "The Church Where Everybody is Somebody," we have expanded our vision to include becoming "Hearers and Doers of the Word-People who live the faith in word and deed."

The church is not strictly identified by its denominational affiliation but by a commitment to the Lordship of Jesus Christ.

"We are called to be kingdom people, not church people. Kingdom people seek first the Kingdom of God and its justice; church people often put church work above concerns of justice, mercy and truth. Church people think about how to get people into the church; Kingdom people think about how to get the church into the world. Church people worry that the world might

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<sup>5</sup>Ibid.

change the church. Kingdom people worry that the church might change the world."<sup>6</sup>

An emergence of a "kingdom mentality" has radically changed the way that "we do church" but it has not been without adversity and struggles. Although the vast majority of our people have been excited and committed to the pursuit of God's vision for the ministry, tradition still remains a pivotal value for some. Change can be and has been difficult at times.

A strength of CMBC is the existence of interpersonal relationships. Although the current membership is now well over 2000. As a general rule, CMBC is a warm, caring and sensitive congregation. Because we value "community," we have been intentional about creating ways to foster healthy interpersonal relationships. This was difficult to accomplish in a culture that values individuation and isolation, and a church culture that tends to be somewhat "clique" oriented. To counteract this potentially destructive stance CMBC has instituted small group study, ministry support groups, the Stephen Ministry, a Holiday Fellowship, and Community Carnival and Fellowship.

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<sup>6</sup>Howard Snyder, *Liberating the Church* (Downers Grove, UK: InterVarsity Press, 1983), 11.

Additionally, they go to games together, bowl together, eat together and of course we worship together. We are very intentional about hosting and offering opportunities for fellowship and inclusivity. Inclusivity is a core value for CMBC because of the church motto: "The church where everybody is somebody." Therefore CBMC has been intentional about affirming the worth and value of every person and population represented at CMBC. The ministries have been designed with the intent of reaching every person in the congregation so that everyone feels a sense of belonging. As a result of the commitment to building congregational intimacy, the Koinonia Ministry was birthed with the goal of fostering the development and maintenance of healthy relationships in the congregation. The Koinonia ministry exists to promote and foster healthy relationships through structured congregational activities and formal and informal gatherings including celebrations, gatherings, and outings.

This writer was handed a wonderful legacy and foundation upon which to build. On March 4, 1995, this writer, the Reverend Gina M. Stewart was elected by a two-third majority to serve as the pastor. Since assuming the pastorate, the importance of being a purpose driven church has been emphasized and practiced. Areas such as worship,

evangelism, ministry, fellowship and discipleship have been stressed. Under this administration, areas such as visioning, mission, membership nurture, and laity and leader empowerment have been emphasized. Prayer has always been and remains a priority for the fellowship. New ministries have been developed while others have been refined, realigned, or retired. The organizational structure was re-structured from a permission giving network to one whereby the leaders are empowered to cast and implement vision for their particular ministries in a manner that is consistent with the overall mission and vision of the church. Under the leadership of this writer, the church budget increased from approximately \$153,000 to more than 1.6 million dollars. In 2001, the church broke ground for a 3.5 million worship center with a seating capacity of 1500 to accommodate the increasing growth of the membership. Numerous properties have been purchased to address the increasing growth needs and to expand the physical plant. Future plans for CMBC include the construction of an administrative complex, Disciple development, outreach, and recreation facilities. The church has been committed to bringing God's kingdom to the community through several outreach ministry opportunities such as Bread of Life Outreach Ministry (a ministry which

feeds the homeless), Emblems of Destiny (an empowerment ministry which offers life skills and computer technology skills), Transitional Prison Ministry team (which offers pre-release classes to female inmates at the Mark Luttrell correctional facility), Camp Christ Remix (a summer camp for teens between the ages of 9-18), Fishes and Loaves food pantry and the clothes closet.

### **The Ministry Issue**

The ministry issue for this project was threefold and was intended to address the following concerns: 1) the manner in which emotional intelligence enhances leader effectiveness 2) identify the competencies of emotional intelligence that contribute to leader effectiveness and 3) design a process for training emotionally intelligent leadership. Although conflict is a normal part of life, it cannot be denied that the unhealthy responses to rejection, alienation, oppression, etc have been major distractions and have drawn critical time and energy away from the purposeful fulfillment of the church's mission. The author has discovered that just as there are emotional skills which matter immensely in relationships such as marriage, family, career, and the workplace, there are emotional skills which matter immensely in church relationships. This became evident as we reflected upon the various issues

that place stress upon ministry relationships and strain their ability to cope. The reality is that most people are not adept at suspending their feelings. Emotions have a way of intruding whether we want them to or not in spite of our levels of intelligence. This project was designed to address how emotional ineptitude affects ministry relationships and congregational advancement and what it means to bring emotional intelligence to the church.

Emotional Intelligence (EQ) has been defined as a different way of being smart. It includes knowing one's feelings and using them to make good decisions; managing feelings well; self motivation with zeal and persistence; maintaining hope in the face of frustration; exhibiting empathy and compassion; interacting smoothly; and managing relationships effectively. Daniel Goleman states in his book *Working with Emotional Intelligence*:

"Emotional intelligence is a way of recognizing, understanding, and choosing how we think, feel, and act. It shapes our interactions with others and our understanding of ourselves. It defines how and what we learn; it allows us to set priorities, and it determines the majority of our daily actions. Research suggests it is responsible for as much as 80 percent of the 'success' in our lives. If we lack emotional intelligence, whenever stress rises and the brain switches to autopilot, we experience emotional explosions also referred to as *neural hijackings*. At those moments, evidence suggests, a center in the limbic brain proclaims an emergency, recruiting the rest of the brain to its urgent agenda. The hijacking occurs in the instant, triggering this reaction

crucial moments before the neocortex, the thinking brain has had a chance to glimpse fully what is happening, let alone decide if it is a good idea. The hallmark of such a hijack is that once the moment passes, those so possessed have the sense of not knowing what came over them. These hijacks are not isolated horrific incidents that lead to brutal crimes. In less catastrophic form-but not necessarily less intense-they happen to us with fair frequency."<sup>7</sup>

The examples can range from losing composure with a spouse, ministry worker, or the driver of another car to such a degree that later, with some reflection and hindsight seemed uncalled for. The author has observed that many ministry relationships have been significantly impacted by this approach to leadership in today's world and the church. When persons are under threat or anxiety, they tend to act automatically and instinctively. Emotional intelligence provides an opportunity for achieving management of stressful situations. Daniel Goleman states that "the secret of success is not what they taught in school. What matters most is not IQ, not a business school degree, not even technical know how or years of expertise. The single most important factor in job performance and advancement is emotional intelligence."<sup>8</sup>

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<sup>7</sup>Daniel Goleman, *Working with Emotional Intelligence* (New York: Bantam Books, 1998), 14.

<sup>8</sup>Ibid., 11.



Although Emotional intelligence models formerly listed five domains of emotional intelligence, in recent years, the model has been simplified into four domains-self awareness, self management, social awareness and relationship management with eighteen competencies which include emotional self-awareness, accurate self assessment, self-confidence, emotional self-control, transparency, adaptability, achievement, initiative, optimism, empathy, organizational awareness, service, inspirational leadership, influence, developing others, change catalyst, conflict management, building bonds, teamwork and collaboration. Proponents of emotional intelligence suggest that emotional intelligence (EI) may be a greater predictor of success in life and work than intelligence quotients (IQ). While a high IQ may be helpful in determining a person's natural ability, it does not guarantee relational readiness. The writer's basic argument was that emotionally intelligent leadership is critical to the focused fulfillment and advancement of the congregational vision, mission and agenda. Emotional currents beneath the surface which remain unmanaged can potentially divert focus, vision and mission, as well as contribute to an erosion of morale. Thus training in emotional intelligence would be of particular benefit to leadership because just

as business professionals have proposed that there are business costs of emotional ineptitude, there are "kingdom costs of emotional ineptitude as well.

### **Outline of Dissertation**

The goal of this project was to develop a process for training emotionally intelligent leadership. In addition to developing a process for training emotionally intelligent leadership, this project was designed to explore the relationship between emotional intelligence and spiritual leadership and to become familiar with the competencies of emotional intelligence and their potential impact upon leadership. Many churches, including the author's are filled with people who display symptoms of emotional ineptitude. This is not to say that these people are inherently evil or bad people, but the writer has witnessed how negative emotions especially chronic anger, anxiety, or a sense of futility disrupted congregational advancement and drawn significant attention away the fulfillment of mission and vision in the church. Many persons are 1) defensive and incapable of revealing their weaknesses, (2) unsure about how to biblically integrate anger, sadness and other emotions, (3) threatened by or have low tolerance for differing viewpoints, (4) zealous about ministering at church but resented correction

regarding their inappropriate behaviors, and (4) outwardly cooperative, but unconsciously try to undermine and paralyze mission by passive aggressive and inappropriate behaviors. The author discovered that people can be passionate about God and other aspects of spirituality as well as intellectually capable and competent but often lack the emotional skills needed to be effective. Therefore, the process that the writer proposed was implemented in the following manner: (1) researched available surveys pertaining to emotional intelligence assessment, (2) developed a pre and post survey tailored to the Directors/ministry leaders/staff to assess and rate their level of competence relative to emotional intelligence competencies, (3) identified exercises related to emotional intelligence competencies for focus group participation (4) selected individuals to facilitate focus groups (focus groups were facilitated by persons with backgrounds in psychology and social work) (5) compiled and interpreted the results of the surveys, and (6) assessed (through feedback and post surveys) the effectiveness of established focus groups. It was the author's hope that individuals who participated in these focus groups would gain insight about the importance of integrating emotional intelligence competencies in leadership.

The focus groups were designed to explore the manner in which the competencies of emotional intelligence impact ministry relationships in the church setting. The findings were used to develop a leadership training strategy that lends itself to training emotionally intelligent leaders in the local church. These groups utilized the following tools: (1) leadership competency surveys (2) self reporting leadership survey and (3) emotional intelligence exercises.

#### **Motivation for Addressing the Issue**

The motivation for addressing this issue came, initially in response to this writer's perplexity by the *anti-progressive agents* and *pathological invaders* exhibited by some of the leadership that seemed to pose a persistent potential threat to the advancement of a kingdom agenda. Personality conflicts, territorial struggles, turf issues, control, competition, insecurity, and envy seemed to paralyze vision on more than one occasion. These observations were particularly disconcerting because they were particularly obvious in the leadership. Many of the leaders seemed to still function as emotionally and spiritually crippled infants, children and teenagers. The researcher saw that, many of the leaders (though gifted and basically good people) demonstrated little ability to process anger, sadness, or hurt. They were insecure, highly

defensive to correction or differences of opinion and unteachable. They were prone to whine, complain, distance themselves, blame and use sarcasm towards each other under a veil of humor. Although conflict is a normal part of life, it became increasingly apparent that the emotional ineptitude of some of the leaders had played a major role in drawing critical time and energy from the purposeful fulfillment of the church's mission. This was confirmed after participating in a theological reflection small group discussion where many of the group participants expressed their personal frustrations. After a time of prayer and guided reflection, it was initially identified the issue as spiritual immaturity. However, as the group continued to "peel away the layers," it was discovered that the ministry issue was not just a matter of spiritual immaturity, (although in a congregational context spiritual immaturity can significantly impact congregational life and progress,) but an absence of emotional competencies needed for self management and relationship management. This phenomenon has been referred to as emotional intelligence. Emotional intelligence is a set of competencies of intra- and interpersonal skills that have been found to be more important than IQ, technical skills, or experience. Emotional intelligence is the ability to sense and use emotions to

manage oneself more effectively and influence positive outcomes in relationships with others. Emotional intelligence asserts that there are emotional skills which matter immensely in relationships such as marriage, family, career, the workplace and the church. Emotional intelligence is a different way of being smart. It includes knowing one's feelings and using them to make good decisions; managing feelings well; self motivation with zeal and persistence; maintaining hope in the face of frustration; exhibiting empathy and compassion; interacting smoothly; and managing relationships effectively. Emotional intelligence is a way of recognizing, understanding, and choosing how we think, feel, and act. It shapes our interactions with others and our understanding of ourselves. It defines how and what we learn; it allows us to set priorities and it determines the majority of our daily actions. Research suggests that it is responsible for as much as 80 percent of the 'success' in our lives. Daniel Goleman states:

"Much evidence testifies that people who are emotionally adept—who know and manage their own feelings well, and who read and deal effectively with other people's feelings, are at an advantage in any domain of life. People with well developed emotional skills are also more likely to be content and effective in their lives, mastering the habits of mind that foster their own productivity. Conversely, people who cannot marshal some control over their emotional

life fight inner battles that sabotage their ability for focused work and clear thought."<sup>9</sup>

Without an awareness of our emotions, without the ability to recognize and value our feelings, and act in honest accordance with those feelings, without the ability to get along well with other people, make decisions easily, and get ahead in the world, we are often simply at sea, out of touch with sense of self and with each other.

Although emotional intelligence is not new to the world of business or education, its implications have not been largely explored in relationship to faith communities or the church and its relationships. In many cases, our congregations have not encouraged the cultivation of competencies in emotional intelligence as a vital component for leadership development and preparation or basic discipleship. Culturally speaking, we have been told not to trust our emotions because emotions distort the allegedly more accurate information our intellect supplies. We have taught people to deny rather than manage emotions. However, proponents of emotional intelligence suggest that emotional intelligence (EI) may be a greater predictor of success in

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<sup>9</sup>Ibid., 36.

life and work than intelligence quotients (IQ)."<sup>10</sup> We live in a time when our prospects for the future increasingly depend on managing ourselves and handling our relationships constructively and artfully. Competence is not necessarily an indicator of emotional intelligence, or guarantee of success. In the same way, emotional intelligence may be a greater predictor of success in a ministry context, because of its relational implications.

In an article in *Congregations Magazine*, pastor and therapist Stephen Ott states:

"Emotional competence is crucial to effective spiritual leadership. Spiritual leadership is closely linked to helping others accomplish their tasks efficiently and to building confidence, satisfaction, and productivity among staff, ministry workers and volunteers. Problematic leadership lowers the morale and productivity, and has a negative impact on individuals as well as the larger congregation. It blurs the focus on accomplishing tasks, raises frustration and hostility levels, decreases group cohesion and cooperation, and contributes to lowered motivation and loyalty to the ministry."<sup>11</sup>

Conversely, the researcher proposed that when leaders display competencies in emotional intelligence, it created a type of "resonance," which in organizational terms, is

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<sup>10</sup>Adele B. Lynn, *The Emotional Intelligence Workbook: 50 Activities for Promoting EQ at Work* (New York: HRD Press: AMACOM, 2002), 12.

<sup>11</sup>Stephen Ott, "Emotional Intelligence and Leadership" *Congregations Magazine*/29, no.1 (2003).



the joining together of people in a vital, common mission and in cooperative anticipation of their shared future. As Edward Wimberly states:

"The mission of the church, from a narrative perspective in the black church is the continuation of God's story. It is the story of liberation and healing as understood centrally in the book of Exodus, as continued through the life, death and resurrection of Jesus Christ, and as revealed today within local churches, empowered by the Holy Spirit. The unfolding of God's rule and reign is characterized by God's ongoing activity to bring all dimensions of the world under God's leadership and story for the purposes of liberation, healing and wholeness. This results in personal and social transformation."<sup>12</sup>

Personal and social transformation is actually the goal of "kingdom living." At the beginning of his preaching ministry, Jesus named metanoia as the first step toward the kingdom of God. Metanoia is a Greek word frequently used in the New Testament properly understood as a push forward toward something better for us and our world. The author felt that addressing this issue would make a contribution to her ministry and the universal Church because the overall health of any church or ministry depends primarily upon the emotional and spiritual health of its leadership. Therefore, the church must be intentional about developing leaders who possess competencies in emotional intelligence.

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<sup>12</sup>Edward P. Wimberly, *Relational Refugees: Alienation and Reincorporation in African American Churches and Communities* (Nashville: Abingdon, 2000), 25.

In addition, the researcher believed that the key to successful spiritual leadership has much more to do with the leader's internal life than with his or her gifts, or expertise. Expertise is welcomed, but it is not sufficient. The abilities that carry a mark of distinction are not just technical ones, but relate to our skills in handling people as well. Therefore, emotional intelligence competencies can potentially transform and enhance ministry relationships and settings.

Also, that the key to successful spiritual leadership has much more to do with the leader's internal life than with his or her gifts, or expertise. Therefore, the church flourishes and operates at its maximum potential through emotionally competent spiritual leadership.

#### **PREVIOUS EFFORTS TO ADDRESS THE MINISTRY ISSUE**

The impact of the emotional process upon leadership in congregational and spiritual settings (particularly emotional intelligence) has been a largely unexplored area. However, the book *Emotional Intelligence in Action*, offers a perspective regarding the evolution of emotional intelligence. The authors state:

"Early in the 20<sup>th</sup> century, psychologists began to devise text for measuring cognitive ability and intellect in human beings. The eventual result was what we know today as the standardized IQ test. As research into human intelligence continued along these

lines, it began to appear as if it was an inherited capacity and was not greatly influenced by any amount of educational effort. Adults did not necessarily have higher IQ scores than children, and over the course of their lifetime they didn't seem to develop more. The view that intelligence was what was measured by IQ tests and that it was controlled by genetics generally prevailed into the 1970's. Yet when Weschler developed the IQ measure, he stated that there are forms of intelligence besides the IQ he addressed. Other scientists agreed with Weschler and were not satisfied with a static, one-dimensional definition of intelligence, or the way in which it was measured. In the 1980's Howard Gardner published research that validated his work on multiple intelligences demonstrating the importance of expanding that definition to differentiate emotional competencies from intellect. Leading research by John Mayer and Peter Salovey was instrumental in developing a theory of emotional intelligence that consists of four domains: perceiving emotions, facilitating thought, understanding emotions, and managing emotions. They were joined in their efforts by David Caruso and together developed the MSCEIT (Mayer-Salovey-Caruso Emotional Intelligence Test), a reliable, valid, ability based assessment of emotional intelligence with a normative database of five thousand people. Reuven Bar-On (1988) has placed EI in the context of personality theory, specifically a model of well-being. Goleman's model formulates EI in terms of a theory of performance. An EI-based theory of performance has direct applicability to the domain of work and organizational effectiveness, particularly in predicting excellence in jobs of all kinds, from sales to leadership."<sup>13</sup>

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<sup>13</sup>Marcia Hughes, L., Bonita Patterson and James Bradford Terrell, *Emotional Intelligence in Action: Training and Coaching Activities for Leaders and Managers* (San Francisco: Pfeiffer, 2005), 11.

(emotional includes a smorgasbord of automatic responses such as those driven by instinct, genetics, biology, and hormones as well as automatic feeling or sensory responses) forces which to a varying degree can be regulated by an individual's ability to think, (7) FST postulates that the degree to which individuals may be able to exercise some choice regarding how much they respond to their automatic emotional input can be predicted by understanding the functioning of the family unit, and (8) FST indicates that people are able to modify their responses to the automatic emotional input by undertaking a study of their own patterns of behavior and their link to patterns of behavior in their multi-generational family. The extent to which persons can participate in honest reflection regarding the negative and positive impact of family origins and other major influences in life invites critique, raises the level of awareness and the ability to break destructive patterns, and pass on constructive legacies and grow in love toward God and people."<sup>14</sup>

Maslow's Hierarchy of Needs has been used to address the issue of emotional intelligence. According to Maslow, there seems to be a hierarchy into which human needs arrange themselves. Based upon Maslow's theory, human behavior is depicted as being dominated by unsatisfied needs. Maslow argues that the behavior of individuals at a particular moment is usually determined by their strongest needs. While Maslow's theory relates primarily to motivation and has typically been used in the workplace, the author's thought that it offered some insight into the

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<sup>14</sup>Edwin H. Friedman, *Generation to Generation: Family Process in Church and Synagogue* (New York: The Guilford Press, 1985), 194-195.

issue of emotional intelligence because of the emphasis upon "unsatisfied needs." There are certain basic needs that must be met for a healthy soul. When this does not happen, individuals have a way of responding to the "pain" in their lives that is not always healthy or productive for relationships, because of their struggle to meet lower order needs.

### **Definition of Key Terms**

The following brief definitions of terms are given in order to make clearer the limitations of the research proposal and the implications of the study.

Emotional Intelligence: the dimension of intelligence responsible for our ability to manage ourselves and our relationships with others.

Emotional Ineptitude: the inability to manage ourselves and our relationships with others

Emotional Intelligence Competencies: learned capabilities based on emotional intelligence domains

## CHAPTER II

### PREVIOUS EFFORTS TO ADDRESS THE MINISTRY ISSUE

The impact of the emotional process upon leadership in congregational and spiritual settings (particularly emotional intelligence) has been a largely unexplored area. However, the book *Emotional Intelligence in Action*, offers a perspective regarding the evolution of emotional intelligence, the authors state:

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emotional intelligence that consists of four domains: perceiving emotions, facilitating thought, understanding emotions, and managing emotions. They were joined in their efforts by David Caruso and together developed the MSCEIT (Mayer-Salovey-Caruso Emotional Intelligence Test), a reliable, valid, ability based assessment of emotional intelligence with a normative database of five thousand people. Reuven Bar-On (1988) has placed EI in the context of personality theory, specifically a model of well-being. Goleman's model formulates EI in terms of a theory of performance. An EI-based theory of performance has direct applicability to the domain of work and organizational effectiveness, particularly in predicting excellence in jobs of all kinds, from sales to leadership."<sup>1</sup>

All these Emotional Intelligence (EI) models share a common core of basic concepts. Emotional intelligence, at the most general level, refers to the *abilities to recognize and regulate emotions in ourselves and in others.*

Family systems or systems theory is another way to think about and work through emotional processes. The concepts in systems thinking offer the means through which to make visible and specific what is seen and confusing. Systems theory is helpful in understanding emotional intelligence because it creates a shift in awareness and it restructures the way we think. Since systems theory restructures our thinking and human interaction, we gain access to new ways of living with one another. Family systems theory (FST) is a way of understanding present

situations in terms of past relationships and family histories in the following ways:

"(1) FST understands the family as a single emotional unit made up of interlocking relationships existing over many generations, (2) FST suggests individual behavior throughout life is more closely related to the functioning in one's original family than most people realize, (3) FST attempts to move beyond cause-and-effect thinking to a more comprehensive understanding of the multiple factors which interact across time to produce problems or symptoms, (4) FST recognizes an interplay between biological, genetic, psychological, and sociological factors in determining individual behavior, (5) FST identifies some of the ways that human functioning is similar to the functioning of all other forms of life, and postulates that certain principles governing behavior are common to all life forms, (6) FST views most of human life as being guided by emotional (emotional includes a smorgasbord of automatic responses such as those driven by instinct, genetics, biology, and hormones as well as automatic feeling or sensory responses) forces which to a varying degree can be regulated by an individual's ability to think, (7) FST postulates that the degree to which individuals may be able to exercise some choice regarding how much they respond to their automatic emotional input can be predicted by understanding the functioning of the family unit, and (8) FST indicates that people are able to modify their responses to the automatic emotional input by undertaking a study of their own patterns of behavior and their link to patterns of behavior in their multi-generational family. The extent to which persons can participate in honest reflection regarding the negative and positive impact of family origins and other major influences in life invites critique, raises the level of awareness and the ability to break destructive patterns, and pass on constructive legacies and grow in love toward God and people."<sup>1</sup>

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<sup>1</sup>Edwin H. Friedman, *Generation to Generation: Family Process in Church and Synagogue* (New York, NY: The Guilford Press, 1985), 194-195.



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#### DEFINITION OF KEY TERMS

The following brief definitions of terms are given in order to make clearer the limitations of the research proposal and the implications of the study. Emotional Intelligence-the dimension of intelligence responsible for

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our ability to manage ourselves and our relationships with others.

Emotional Ineptitude-the inability to manage ourselves and our relationships with others

Emotional Intelligence Competencies-learned capabilities based on emotional intelligence domains.

## CHAPTER III

### REVIEW OF LITERATURE

This chapter entitled "Literature Review" examines relevant, past and current bibliographic materials, directly and indirectly related to the primary concern of the dissertation of training leaders to lead with emotional intelligence. The section includes empirical, theological, biblical and theoretical perspectives.

Here at the outset, several general statements may be offered about the results of the literature review. During the literature search, an abundance of information was found about emotional intelligence in general and relative to business and work performance. This information was manifested in the form of concepts, methods, and assessments that could be applied in new and exciting ways to impact leader development in the local church. In addition, the review of the literature helped the writer to design a process for training emotionally intelligent leadership.

Although there was an abundance of information linking emotional intelligence to leadership and management, there

were some areas within the writer's particular ministry issue focus not sufficiently addressed. There was a plethora of information that dealt with emotional intelligence relative to business, work and school, but the writer did not find much that specifically related to training leaders to lead with emotional intelligence in ministry settings and spiritual leadership.

#### **EMPIRICAL LITERATURE**

The empirical literature review revealed several articles and books that attempted to address the issue of enhancing spiritual leadership through emotional intelligence. Each will be presented here with comments on the applicability of key ideas to training emotionally intelligent leadership at CMBC.

#### **Review of Daniel Goleman's Work and Practical Application**

It was Daniel Goleman who first brought the term emotional intelligence to a wide audience with his 1995 book of the same name, and it was Goleman who first applied the concept to business. In his research with nearly 200 large global companies, Goleman found that while the qualities traditionally associated with leadership—such as intelligence, toughness, determination and vision are

required for success, they are insufficient. Truly effective leaders are also distinguished by a high degree of emotional intelligence, which includes self-awareness, self regulation/management, motivation, empathy and social skill. These qualities may sound like soft skills, but Goleman found direct ties between emotional intelligence and measurable business results. In his article entitled, "What Makes a Leader" in the *Harvard Business Review*, Goleman states, "emotional intelligence is the sine qua non of leadership. Without it, a person can have the best training in the world, an inclusive analytical mind, and an endless supply of smart ideas, but he/she still won't make a great leader."<sup>1</sup> This is not to say that emotional competence automatically guarantees that a person will excel at work, in ministry, or in relating to people, but it means that he/she has a high potential to learn the emotional competencies needed for outstanding performance. Goleman indicates that "emotional intelligence has a genetic-nature component, along with the nurture-learning that accumulates with age and experience. How much of each is a factor is not known, but research demonstrates that while each individual

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<sup>1</sup>Daniel Goleman, "What Makes a Leader?" *Harvard Business Review*, vol. 82, no 1, (2004) 82-91.

has different capacities for growth and adaptation, emotional intelligence can be learned."<sup>2</sup> <sup>13</sup>Goleman supports this position by drawing on research by Dr. Joseph LeDoux, a neuroscientist at the Center for Neural Science at New York University. Research indicates that the thinking part of the brain learns differently from the emotional part. In fact, Goleman states that "the architecture of the brain gives the amygdala a privileged position as an emotional sentinel, able to hijack the brain."<sup>3</sup> <sup>14</sup>"The amygdala is the almond shaped mass of gray matter, one in each hemisphere of the brain associated with feelings of fear and aggression, and important for visual learning and memory."<sup>4</sup> <sup>15</sup>The centers for rational thought are located in the neocortex, the thin layer that covers the top of the brain. It learns by adding new information to the existing networks of association and understanding, thus expanding them, depending to a high degree on sensory input in visual and aural form. But learning an emotional competency engages our emotional

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<sup>2</sup>Daniel Goleman, *Emotional Intelligence: Why it can Matter more than IQ* (New York, NY: Bantam Books, 1997), 82-91.

<sup>3</sup>Ibid., 14-16.

<sup>4</sup>Anne Soukhanov, ed., *Encarta World English Dictionary North American Edition* (New York, NY: St. Martin Press, 2006).

circuitry, involving our social habits and emotional memories. These are located in the limbic structures, deep in the middle of the brain, with the amygdala playing a key role. It is the site where emotions and affective memories are stored. Neural circuitry runs from the limbic system to the gut, giving new meaning to the term *having a gut feeling*. Goleman also states that "not all limbic hijackings are distressing. When a joke strikes someone as so uproarious that his/her laughter is almost explosive, that, too is a limbic response. It is at work also in moments of intense joy."<sup>6</sup> 16

Learning emotional competence involves a process different from that of learning multiplication tables. The limbic system learns by repetition, experimentation, and practice, all of which involve emotion. It takes a limbic connection to change an emotional skill. LeDoux's research explains how the amygdala can take control over human behavior even as the thinking brain, the neocortex is still coming to a decision. The workings of the amygdala and its interplay with the neocortex are at the heart of emotional intelligence. This means that going to a lecture or a typical training program on interpersonal competence or even

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<sup>6</sup>Goleman, *Emotional Intelligence*, 14.

scripture memorization isn't likely to get the job completely done, for people won't automatically know how to apply and practice emotionally what they have heard, and the lessons have been aimed at the wrong part of the brain. Many people have gone to workshops and brought home great material in notebooks that were never reviewed again. Emotional intelligence isn't just about information; it is about integration- taking information and combining it with motivation, self-awareness, and vision, and striving for a new application, a new way of living. Emotional learning involves growing new pathways at the neurological level, not just adding more input to the existing (status quo) web. New ways of living, responding, and understanding oneself involve creating new circuits and replacing older, less adaptive ones.

If we apply Goleman's findings to spiritual leadership, it also suggests that much of our leadership development has been aimed at the wrong part of the brain. In the church setting, both disciple and leader development has been didactic in scope. New believers and growing disciples participate in new members classes, new member orientation, enrichment classes, revivals and other types of



opportunities designed to enhance spiritual growth. In most of these classes, however, there has been no emphasis on incorporating the emotional dimension of spirituality. If we apply Goleman's findings to disciple and leader development this means that training and equipping should be a process that includes rather than excludes the emotions. Much of the leadership development in congregations is usually geared toward the thinking brain-renewing the mind with the hope that it will lead to changed behavior. We are given instructions about salvation, baptism, obedience, grace, etc. Romans 12:2 implies that when believers offer themselves to God, a change will happen in the way they relate to the world. Christians are called to live a different lifestyle than what the world offers with its behavior and customs by refusing to conform to the world's values. A change in thinking or a renewed mind, according to Romans 12:2-New Living Translation is the pathway to changed behavior.

"Don't copy the behavior and customs of this world, but let God transform you into a new person by changing the way you think."<sup>7</sup> <sup>17</sup>In the King James translation, this change in thinking is referred to as a renewed mind. But mind is seen

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<sup>7</sup>Holy Bible.

as more than just thinking. In the Greek, the word mind translates to "nous" "which refers to the seat of a person's innermost being; the seat of human volitional, moral and cognitive expression"<sup>8</sup> <sup>18</sup>A change in behavior is the result of changed thinking. This change in thinking must include the emotions as well. The mind and the emotions need to be evangelized.

#### **Review of Peter L. Steinke's work and Practical Applications**

Along with Goleman, Peter Steinke in his book *How Your Church Family Works: Understanding Congregations as Emotional Systems* references neurologist Paul MacLean's discussion of "the triune brain or three tiered brain which includes the cerebral hemisphere, limbic system and the brainstem. At the base of the brain where the central nervous system connects with the brain stem is the reptilian brain. Above it lies the mammalian brain, sometimes called the limbic system. The largest brain area, the third layer, is the neocortex or cerebral hemisphere. Each brain has its own function, though the three function as one. The

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<sup>8</sup>Stephen D. Renn, ed., *Expository Dictionary of Bible Words: Word Studies for Key English Bible Words Based on the Hebrew and Greek Texts*(Peabody, MA: Hendrickson Publishers, 2005), 1390-1391.

reptilian brain regulates automatic processes such as circulation and respiration. It functions regularly and continuously. Its mechanisms are biologically designed for the protection and survival of the organism."<sup>9</sup> <sup>19</sup>"The reptilian brain automatically acts instinctively to defend itself against threat, alarm or discomfort. The second tier of the brain matter regulates behavior that includes playing, nurturing, bonding, flocking as well as emotive expressions such as shock, sorrow and rejoicing. The mammalian brain (also called the limbic system) also operates without premeditation. This part of the brain plays a mediating role between pleasure-pain, tensions-relaxation and fight-flight. At times, however, the limbic system can run away, oscillate, or go haywire. Instead of maintaining balance, it tilts toward one of the pairs of opposites, destabilizing equilibrium. Mutual restraint is lost."<sup>10</sup> <sup>20</sup>Goleman refers to this as an *emotional hijacking*. This happens because the amygdala or limbic system is a neural alarm and repository for emotional memory and

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<sup>9</sup>Peter L. Steinke, *How Your Church Family Works: Understanding Congregations as Emotional Systems* (Bethesda, MD: The Alban Institute, 1993), 15.

<sup>10</sup>Ibid., 16.

sometimes sends messages which are out of date. Whenever it senses threat, alarm or discomfort based on past experiences, its method of comparison is associative and commands reactions to present realities in ways that were imprinted long ago with thoughts, emotions, reactions learned in response to events perhaps only dimly similar, but close enough to alarm the amygdala or limbic brain or proclaim an emergency. "When the limbic brain proclaims an emergency, it recruits the rest of the brain to its urgent agenda. The hijacking occurs in an instant, triggering this reaction crucial moments before the neocortex, the thinking brain has had a chance to glimpse what is fully happening, let alone decide if it is a good idea."<sup>11</sup> <sup>21</sup>Steinke states that the "reptilian (brainstem) and mammalian (limbic/amygdala) compose fifteen percent of the brain mass. They are well connected by neurons. Involved with involuntary responses, they operate like clockwork. But being automatic, they cannot be inventive; being reactive, they cannot be creative. They are slaves to precedent and strangers to novelty. The cerebral hemisphere or neocortex, on the other hand encompasses eighty-five percent of the brain mass. The supreme tier processes concepts, symbols

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<sup>11</sup>Goleman, *Emotional Intelligence*, 14.

and insights. It is associated with involuntary movements. Neocortical thinking is adept at learning new ways to cope and at imagining alternatives. Unlike the many links connecting the two lower areas of the brain, the neocortex's links to either one are sparse. Instinct and intention lack special connectedness, thus instinct overwhelms intentionality."<sup>12</sup> <sup>22</sup>The challenge that these realities present is that in times of threat, alarm and discomfort, self-preservation has more relevance for survival than self-awareness. When behavior is not mediated through the neocortex, objectivity and civility are lost. Threat is threat. The reptilian brain is not impressed by the sincerity of what we believe to be true: it does what it is designed to do: react instinctively. Passion overwhelms reason and rational thought. This literature suggests that spiritual leaders must possess competencies in the area of what Goleman calls self-regulation or self-management. Self-management is the ability to control or redirect disruptive impulses and moods or the propensity to suspend judgment-to think before acting. The bible's reference to self-management in Galatians 5:22 is named as the fruit of the spirit which is self-control. Spiritual leadership does not

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<sup>12</sup>Steinke, *How Your Church Family*, 16.

just entail management of projects or other people, but it also involves management of the "self". The pressure of external circumstances and expectations of leadership can easily sideline any leader and lead to an emotional hijacking. Although emotions are neither good nor bad in themselves, it's what leaders do with emotions that counts in terms of self-regulation and self-management. The key to emotional intelligence in light of this literature is not to deny emotions. Just the opposite is true. Leaders must learn to own their emotions so they can manage them rather than permit emotions to be in charge.

#### **Review of Lynn's Work and Practical Applications**

Adele B. Lynn states that "emotional intelligence or "E.I." is said to be a greater predictor of success in life and at work than IQ."<sup>12</sup> <sup>23</sup>Emotional intelligence is the dimension of intelligence responsible for self management and relationship management in personal, business and corporate life. As a proponent of emotional intelligence, Lynn authored "The Emotional Intelligence Activity Workbook" as a guide for emotional intelligence in the workplace.

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<sup>12</sup>Adele B. Lynn, *The Emotional Intelligence Workbook: 50 Activities for Promoting EQ at Work* (New York, NY: Harvard Press, 2002), 17.

Since Goleman takes the position that emotional intelligence is not fixed at birth but can be nurtured and strengthened,

Lynn's workbook is a practical guide for leader development in the area of emotional intelligence. The activities aim to develop the following competencies: self-awareness and control, empathy, social expertness, personal influence, and mastery of vision. In addition to developing competencies of emotional intelligence through the use of assessment tools and activities, the book is designed to be a coach/trainer's guide for assisting employees to develop emotional intelligence. Lynn states that "emotional intelligence is a lifetime journey. However, with the help of a coach or trainer, a six-month to one year period will provide a good beginning for an individual. Therefore any organization that commits to building emotional intelligence must also commit to a long-term effort."<sup>13</sup> <sup>24</sup>Although Lynn's book is designed to address emotional intelligence in the workplace, the activities and assessment tools are applicable for any environment and setting that desires to develop competencies of emotional intelligence in leaders. Self awareness, empathy, and social expertness are critical to effective self management and relationship management

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<sup>13</sup>Ibid., 5.

regardless to the setting. Since emotional intelligence is the dimension of intelligence responsible for our ability to manage ourselves and our relationships with others, the activities are excellent resources for addressing the challenges and opportunities that present themselves in our personal and professional lives. The church may be different in certain dimensions from other types of settings, but it cannot be denied that the skills necessary for negotiating relationships are just as critical in the church as anyplace else. In fact, ministry is inextricably tied to relationships.

This literature suggests that in leader development, practice and feedback are essential to changing patterns of behavior. In his article *What Makes A Great Leader*, Goleman states that "the limbic system learns best through motivation, extended practice and feedback."<sup>14</sup> Leader development that is only neocortical in its approach may result in the transmission of concepts but will not necessarily lead to a transformation of character or a change in behavior.

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<sup>14</sup> Daniel Goleman, *What Makes a Leader?* *Harvard Business Review*, vol.82, no.1 (Boston, MA: Harvard Business Publishing, 2004), 86.



## Review of Hughes, Patterson, and Terrell's Work and Practical Applications

Proponents of emotional intelligence argue that emotional intelligence is a critical aspect of successful leadership. The greater the leadership responsibility, the more important our emotional intelligence competencies. In the book, "Emotional Intelligence in Action: Training and Coaching Activities for Leaders and Managers", the authors "state that of the many emotional intelligence models and assessment instruments, four have risen to prominence because of their validity, reliability, and market acceptance—each uses a different approach, but all seek to foster skill development in their respective areas."<sup>15</sup> Hughes, Patterson and Terrell reference four models in their book. The four models are: "Bar-On's EQ-I and EQ360, Goleman and Boyatzis ECI 360, Mayer, Salovey, and Caruso's MSCEIT and Orioli and Cooper's EQ Map."<sup>16</sup> These models were designed to create a useful instrument for facilitating greater awareness, thus leading to positive change. Of the

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<sup>15</sup> <sup>15</sup>Marcia Hughes, L. Bonita Patterson and James Bradford Terrell, *Emotional Intelligence in Action: Training and Coaching for Leaders and Managers* (San Francisco: Pfeiffer, 2005), 17.

<sup>16</sup>Ibid.

four models referenced, the inventory most closely associated with this project will be the ECI 360 by Goleman and Boyatzis. The ECI 360 is a seventy-two question multi-rater assessment that includes input from self, manager, direct reports, peers, customers/clients and others. Its purpose is to measure the key competencies that contribute to outstanding performance in the workplace. The assessment measures personal competence (how people manage themselves) and social competence (how people manage relationships).

Hughes, Patterson and Bradford state that "emotional intelligence is well established as a critical aspect of successful leadership."<sup>17</sup>

Daniel Goleman states that "although emotions may seem trivial from a business point of view, they have real consequences for getting the work done. The primordial emotional task-though largely invisible remains foremost among the many jobs of leadership...climate drives business results"<sup>18</sup> This is true for communities of faith as well. Just as emotional ineptitude can carry huge consequence for business, it can also undermine community and congregational advancement. Thus, the communal role of pastoral care

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<sup>17</sup>Ibid., 17-40.

<sup>18</sup>Goleman, *Emotional Intelligence*, 12, 18.

suggests that care of self and the care of others go together and are inextricably linked to God. Communal care provided by others who incarnate God's love births safe, nurturing environments where people are permitted to acknowledge the dichotomy between their exterior and interior worlds. Patton describes the contextual aspect of pastoral care as "the whole background or environment relative to a particular circumstance or event. Contextuality means that the social situation in all its uniqueness informs the thought and action of the reflection of the Christian community."<sup>19</sup> From the perspective of emotional intelligence, the rippling effects of "alternate contexts" which have contributed to the unhealthy patterns of response to pain and oppression must be considered. A major conviction of Patton's book is based upon scripture that reveals a "God who cares and who creates a community with authority to interpret scripture in a way that empowers its life in the world."<sup>20</sup> Emotional ineptitude impacts our ability to live empowered lives, but a theological premise of divine presence means that a faith community should be a

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<sup>19</sup> John Patton, *Pastoral Care in Context* (Louisville, KY: John Knox Press, 1993), 39.

<sup>20</sup>Ibid., 16.

place of life rather than death. Pastoral care offers a means of nurturing life in faith communities.

### **Review of Wimberly's Work and Practical Applications**

In the book, *Relational Refugees*, Edward P. Wimberly states that there are social conflicts and problems that are rooted in the breakdown and deterioration of nurturing communities. "Human beings learn to live in a healthy, whole manner by seeing such practices demonstrated by others they trust, imitating these patterns and rehearsing their own way of living. Such experiences form internalized scenarios that govern how people interpret subsequent experiences. If people internalize only negative experiences, they will develop negative scenarios, which then become patterns of response to later experiences, whether positive or negative."<sup>21</sup> Wimberly's theory is that when persons are not grounded in nurturing and liberating communities, they become *relational refugees* meaning that they are relationally, socially and emotionally marginalized. They are detached beings without significant connections with others who promote self-development and

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<sup>21</sup>Edward P. Wimberly, *Relational Refugees Relational Refugees: Alienation and Reincorporation in African American Churches and Communities* (Nashville, TN: Abingdon, 2000), 23-24.

they do not know how to live in relationship. They lack a warm relational environment in which to define and nurture their self-identity. The church is not immune or exempt from the presence of emotionally marginalized people, many of whom are in leadership. Leadership does not exempt us from life's casualties. Grief, loss, depression, anger, hostility bitterness and fear are just some of the emotions that impact the lives of leaders. Many of these persons enter into the leadership role with an absence of self-awareness, self-regulation, empathy, and knowledge of how their emotional marginalization impairs their ability to lead. While there are many gifted people serving in leadership roles, there are also many who have not learned new patterns of response to negative experiences. This literature suggests that it is not just important to develop emotionally intelligent leaders, but it is important to "model" and "practice" emotionally intelligent leadership. If internalized scenarios (both positive and negative) govern how people interpret subsequent experiences, it is important that new scenarios be demonstrated and practiced as alternatives to previous scenarios. Thus the re-education of leaders through coaching, mentoring, modeling

and feedback can be a key to enhanced leader effectiveness and emotional intelligence.

#### **Review of Goba Bonganjalo's Work and Practical Application**

Bonganjalo offers a perspective in his article *The Role of Black Church in the Process of Healing Human Brokenness: A Perspective in Pastoral Theology*, which states that brokenness is a result of oppression, socio-political factors and a privatized faith. Reflecting from a South African perspective, Goba states that there are institutions and structures which destroy the very foundation of God's purposes for humanity. There are also oppressive structures in place which perpetuate brokenness in both Black and White communities. This has led to a captivity of inferiority which destroys their God-given potential to be fully human. This is a brokenness that is a by-product of socio political realities. This is why Goba sees pastoral theology as the context for promoting an alternative context in which the healing of human brokenness can begin to grow. Pastoral theology is a theology, which through the context of the Christian community searches and works for the healing of the alienating and dehumanizing brokenness which exists in the South African community as a whole. Pastoral theology is

also an attempt to kindle the liberating presence of Christ in the process of healing, enabling individuals and communities to experience concretely the presence of the kingdom of God. "It is *Shalom* becoming incarnated in human persons and human institutions."<sup>22</sup> However, pastoral theology cannot be effective apart from the process of liberation, which God has revealed in the ministry of Jesus Christ. Thus liberation theology and pastoral theology function in partnership to eradicate the pathology of human brokenness. Because Goba sees brokenness as a form of *social neurosis*, resulting from the existing sociopolitical structure, liberation theology offers a challenging theological paradigm for the white community to restore and heal the brokenness of white humanity. In relation to this discussion, "liberation refers to the freeing of persons from those internal and external forces that prevent them from moving toward their full potential as self-actualizing, assertive human beings related to God."<sup>23</sup> The healing of human brokenness in the South African context is different

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<sup>22</sup>Bonganjalo Goba, "Doing Theology in South Africa: A Black Christian Perspective" (Ph.D. diss., Chicago: Theological Seminary, 1978), 7.

<sup>23</sup>Edward P. Wimberly, *Pastoral Care in the Black Church* (Nashville, TN: Abingdon, 1979), 74.

from the healing that is characteristic of the Black religious faith experience. Although healing does play a significant role in the black religious community, it is usually characterized by the traditional applications of laying on of hands and communication with the ancestors. There is also a strong emphasis on ritualistic healing among African independent churches and some mainline Protestant and Catholic churches. However, Goba is not just concerned with the traditional understanding of healing, but with a *redefinition* of healing that is needed because of the social neurosis which is a product of the sociopolitical structure. Goba suggests that "healing must be redefined as that manifestation of the liberating presence of the grace and spirit of God which fosters human relationships that are committed to change, social justice and the transformation of dehumanizing political structures."<sup>24</sup> .

Although Goba's comments are primarily concerned with the issue of brokenness and a South African context, his reflections have application for this discussion because our responses to experiences of victimization and human brokenness and oppression can foster anxiety which can significantly impact self-management and relationship

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<sup>24</sup>Ibid, 8.



management. The goal of emotional intelligence is to lead toward positive change or transformation. The goal of the community of faith is to lead toward change or transformation. It cannot be denied that in some measure, our responses to human brokenness and oppression, otherwise referred to as anxiety can significantly impact self management and relationship management. Anxiety diminishes clarity. Without clarity, people perish in their emotional intensity. They are not challenged sufficiently to raise their threshold for pain and thereby respond to life instead of to react against it. They stay mired in their automatic behaviors. They cannot see that they have come together for something more than self-preservation; they forget that they form a whole to respond to something larger than themselves. The ability to be self-aware, practice self-management and relationship management in response to previous experiences of oppression and dehumanization are essential for effective emotionally intelligent leadership. As Steinke states, "intense emotional binding sweeps aside the recognition and awareness that the church family bonds together for purposes that the reptilian brain cannot know."<sup>25</sup> Thus think must regulate automatic processes because anxiety tends to blind

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<sup>25</sup>Steinke, *How Your Church Family Works*, 44-45.

us. We have difficulty perceiving that in which we are emotionally entangled. Under the spell of automatic processes, we tend to behave as if we possess neither good sense nor good judgment.

#### **Review of Walter Bruggemann's Work and Practical Application**

In his book entitled, *The Message of the Psalms*, Dr. Walter Bruggemann states that life is "savagely marked by disequilibrium, incoherence, and unrelieved asymmetry."<sup>26</sup> Bruggeman refers to this reality as the disorientation of life that is expressed in the psalms. These psalms of disorientation have the audacity to acknowledge that although we live in a world over which God presides, there are persons and communities whose experience of injustice and disorder deeply contradict or conflict this faith. The disorientation expressed in the psalms argue that life is not always experienced as orderly, without fear, fragmentation or frustration. The psalms of disorientation suggest that while life can be orderly, life is not always experienced as protected space, a **sacred canopy** where the community of faith is free from anxiety.

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<sup>26</sup>Walter Bruggeman, *Message of the Psalms: A Theological Commentary* (Minneapolis, MN: Augsburg Fortress Press 1984), 51.

In the tenure as a pastor, the researcher has discovered that experiences of disorder and negativity have greatly impacted the lives of the persons that we serve and lead. There are many hurting people in the body of Christ. Just as diseases of the body do not discriminate, neither do struggles of the soul which result from the disorientation of life and negative life experiences. There are people in the body of Christ who have not experienced life as "well-ordered, reliable and life-giving."<sup>27</sup> Their lives have not been free from trouble or threat and surprises. On the contrary, for many of the persons in the pew, life has been filled with incongruence, chaos and anxiety. There are people who have been raped and molested as children and who continue in their adult years to suffer because they have not received help. There are people in our congregations who were once in, are currently in, or will continue to remain in abusive relationships. There are people whose lives are driven and/or controlled by fear, shame, anger, low self-esteem, depression, and addiction. We have sick and hurting people in our churches trying to help and heal sick and hurting people who are coming out of the world into the body of Christ. All of these are realities which impact

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<sup>27</sup>Ibid., 26.

the emotional world. Many of these people are victimized by the stress of unmet needs, unhealed hurts and unresolved issues which have placed tremendous and undue stress upon ministry relationships. Many of these people are in leadership roles in the church.

When leaders display emotional ineptitude, it undermines "resonance," which in organizational terms, is the joining together of people in a vital common mission and in cooperative anticipation of their shared future. Faith communities and ministries suffer when leaders display emotional ineptitude. An emotionally inept leader lacks the capacity to manage feelings in that they are expressed appropriately and effectively enabling people to work together toward a common vision. Loftier agendas are potentially sacrificed for lesser missions and agendas. For this reason, I believe that the church must be intentional about developing leaders who possess competencies in emotional intelligence.

#### **BIBLICAL LITERATURE REVIEW**

Although the bible does not specifically mention emotional intelligence, the bible does address what it means to embrace every aspect of our humanity, or what it means to

be fully human. The biblical literature review will focus on affirming, validating and supporting the biblical concept of wholeness and its relationship to emotional intelligence for enhancing spiritual leadership.

The bible does reveal that the God in Jesus was fully human and fully God. We read of instances in the scriptures where he was emotionally depressed, mentally confused, and spiritually overwhelmed. "In scripture, we see him being pushed to the edge of his human limits. We see him falling to the ground and being in anguish, he prayed more earnestly, and his sweat was like drops of blood falling to the ground (Luke 22:44). Scripture portrays Jesus as one who had intense, raw, emotional experiences and was able to express his emotions in unashamed, unembarrassed freedom to others. He did not repress or project his feelings onto others. Instead, we read of Jesus responsibly experiencing the full range of human emotions throughout his earthly ministry. Jesus was emotionally intelligent. He had compassion for widows, lepers, and blind men (Matthew 20:24; Mark 1:14; Luke 7:13). He had an emotional longing to be with the twelve apostles (Luke 22:15). He showed astonishment (Matthew 8:10). He was infuriated by the

commercialism in the temple (John 2:13-17). He was angry with his disciples (Mark 10:14). He wept at the graveside of Lazarus and over the city of Jerusalem (John 11:33-36; Luke 19:41). He was filled with joy (Luke 10:21), He was greatly disturbed in spirit and deeply moved (John 11:33), He grieved (Luke 14:34), He was angry (Mark 3:5), He was overcome by sadness (Matthew 26:37), He felt sorrow (Luke 7:13), He showed astonishment and wonder (Mark 6:6; Luke 7:9), He felt distress (Mark 3:5; Luke 12:50)."<sup>28</sup> In the language of emotional intelligence, Jesus was emotionally self-aware. In the same way, a deep awareness of what we are doing and feeling gives us the courage to begin doing life differently and hopefully more in line with God's will and developing new, healthier relational patterns.

This was important because the unspoken message in many of our churches is that the body is bad and the spirit is good. Somehow, a subtle message has filtered into our churches that to be human, to be emotional is somehow sinful or unspiritual or even indicative of a lack of intellect. In truth, God equips us with all kinds of feelings including sexual feelings. As Christians, we are not told to rid

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<sup>28</sup>Holy Bible.

ourselves of those feelings, but we are encouraged to manage those feelings properly. Most people, when asked what it means to be formed in the image of God, focus primarily upon the spiritual aspects. We think of modeling our lives after Jesus in areas such as prayer, the Word, service, giving, and worship. But we are spiritual, social and sexual beings. Denying any aspect of what it means to be a fully human person made in the image of God carries with it catastrophic, long-term consequences, especially the tendency to separate emotional and spiritual realities. Unhealthy patterns of response develop when we fail to understand ourselves as whole people, made in the image of our Creator God. The image of God in us includes many dimensions: physical, social, emotional, intellectual and spiritual. In spite of this, the repression of feelings and emotions has been elevated to the status of Spirit or virtue. Denying anger, overspiritualizing depression, running from loneliness, avoiding confusing doubts, and turning off our sexuality has become a way of spiritual life for some. This is where the author found the psalms of lament to be of particular benefit. For it is the psalms of lament that "lead us into the presence of God where

everything is not polite and civil and attests to the resilience of darkness."<sup>29</sup> It is this type of brutal honesty that needs to be reclaimed so that persons are liberated to express their feelings to God in order to be healed. Believers must be willing to invite God to bring to their awareness and transform those beneath the surface layers that hinder them from becoming more like Jesus Christ. Through the psalms, we learn from the Israelite faith community that we are whole people made in the image of God with emotional, physical, intellectual, and spiritual dimensions.

#### **Review of Reggie McNeal's Work and Application**

In the book, *Practicing Greatness-7 Disciplines of Extraordinary Spiritual Leaders*, Reggie McNeal states that self awareness is the pathway to insight about behavior and motivations in leadership. McNeal states "without appropriate self-awareness, hidden addictions or compulsions may guide leaders to behaviors that create huge problems and may dismay, exacerbate, and bewilder those they lead and those they work with."<sup>30</sup> Without this insight into themselves

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<sup>29</sup>Bruggeman, *The Message of the Psalms*, 53.

<sup>30</sup>Reggie McNeal, *Practicing Greatness-7 Disciplines of Extraordinary Spiritual Leaders*(San Francisco, CA: Jossey-Bass,2006),11.



and their behavior and motivations, leaders become subject to unknown or underappreciated forces that influence their actions and can sabotage their work. McNeal further states that "leaders who operate without self-awareness run the risk of being blindsided by destructive impulses and confused by emotions that threaten their agenda and leadership effectiveness. In short, leaders lacking self-awareness are besieged from within. They often are their own worst enemy. And they don't even know it."<sup>31</sup> The single most important piece of information a leader can possess is self-awareness. Self-awareness is an intentional quest for self-understanding. The self-aware leader is graced with significant insight.

Our standards of what it means to be spiritual have tended to bypass many glaring inconsistencies. As Peter Scazzero observes in his book, *The Emotionally Healthy Church*, "we have learned to accept that:

- You can be a dynamic, gifted speaker for God in public and be an unloving spouse and parent at home

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<sup>31</sup>Ibid., 11.

- You can function as a church board member or pastor and be unteachable, insecure and defensive
- You can memorize entire books of the New Testament and still be unaware of your depression and anger, even displacing it on other people
- You can fast and pray a half-day a week for years as a spiritual discipline and constantly be critical of others, justifying it as discernment.
- You can lead hundreds of people in a Christian ministry while driven by a deep personal need to compensate for a nagging sense of failure
- You can be outwardly cooperative at church but unconsciously try to undercut or defeat your supervisor by coming habitually late, constantly forgetting meetings, withdrawing and becoming apathetic, or ignoring the real issue behind why you are hurt and angry.”<sup>32</sup>

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<sup>32</sup>Pete Scazzero, *The Emotionally Healthy Church* (Grand Rapids, MI: Zondervan, 2003), 50-51.

When issues like these are not addressed, these conditions produce signs and symptoms which show up in behavior. It can lead to bad choices, involvement in unhealthy relationships, drug and alcohol addiction and other substances used to masquerade the pain. Persons exist in life from a perspective of dysfunction rather than health. Whether these conditions occurred in childhood or as adults; whether they are the result of overwhelming life experiences or physical or mental trauma, the result is the same; people functioning without the gift of significant insight into themselves and the impact upon relationships and life. Goleman calls this self awareness, which is one of the emotional intelligence competencies. Leaders who practice self-awareness are those who have the ability to recognize and understand moods, emotions and drives as well as their effect on others. This is important because spiritual leadership is critical to the advancement of vision. Self-awareness is important because it protects a leader from being or becoming self-absorbed or self-centered and it can save a congregation.

#### THEORETICAL LITERATURE REVIEW

Review of Peter Steinke's Work and Practical Application

The impact of the emotional process upon leadership in congregational and spiritual settings is a largely unexplored area. A spirituality of integration (emotions and spirituality) has typically been viewed as antithetical. Although maturity is one of the goals of Christianity and discipleship, the pursuit of spiritual maturity has often been attempted apart from an integration of emotional aspects. However, wholeness is not our idea but God's. It was God's desire that the love of God be uniquely incarnated in each of us. Thus, the call to holiness is also a call to wholeness. This cannot be accomplished without examining the manner in which our inner divisions and emotional marginalization stand in the way of our transformation. As Dash, Jackson and Rasor state in the book *Hidden Wholeness: An African-American Spirituality for Individuals and Communities*, "we can choose to participate in a transforming kind of spirituality that reveals that wholeness."<sup>33</sup> They further state that "spirituality can result in liberation: a liberating encounter, a liberating reflection, and a liberating action. Ours is a God who initiates this

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<sup>33</sup>Michael I. N. Dash, Jonathan Jackson, and Stephen C. Rasor, *Hidden Wholeness: An African-American Spirituality for Individuals and Communities* (Cleveland, OH: United Church Press, 1997), 10.

liberation from within the center of our being (the individual) and in the midst of our everyday activity (the collective) in the world. This liberating spirituality is the key to our discovery of a hidden wholeness. Unfortunately, there are Christian men and women who assume that spirituality and liberation are not connected in any meaningful way. Some would argue that they are opposites. This suggests that our existence can be divided into two rather distinct parts: sacred-secular, faith-works, church-world, soul-body, spirit-flesh, saint-sinner, prayer-politics, etc. So many people accept this individualistic worldview that it is challenging to hear anything else.<sup>34</sup> In spite of this dualistic orientation, the quest for holistic spirituality and our hunger for wholeness cannot be denied. As Wilkie Au and Noreen Cannon state in the book *Urgings of the Heart: A Spirituality of Integration*:

“In his letter to the Romans, St. Paul paints a psychological self-portrait that has become a classical illustration of our condition as human beings. The passage has an enduring ring because its description of Paul’s inner struggle resonates deeply with the personal experience of people throughout the ages. Like Paul, we too live with a divided self. We encounter warring forces within ourselves so strong and autonomous that we often feel helpless and weak. Like

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<sup>34</sup>Ibid., 7.

Paul, we are perplexed by the mystery of our fragmentation."<sup>35</sup>

When the apostle declares in Romans 7:14-15, 18,

"I cannot understand my own behavior we know what he means. I fail to carry out the things I want to do, and I find myself doing the very things I hate..for though the will to do what is good is in me, the performance is not, with the result that instead of doing the good things I want to do, I carry out the sinful things I do not want..What a wretch I am!"<sup>36</sup>

In the book *Healthy Congregations: A Systems Approach*, Peter Steinke states:

"Systems thinking is basically a way of thinking about how the whole is arranged, how its parts interact, and how the relationships between the parts produce change. A systems approach claims that any person or event stands in relationship to something. You cannot isolate anything and understand it. The parts function as they do because of the presence of other parts. All parts interface and affect each other. Their behaviors are reciprocal to one another, mutually reinforcing. Thus change in one part produces in another part, even in the whole. There is a *ripple* through the system. No problem can be seen in isolation. The problem is in the whole, not the part. Systems thinking is basic to understanding life processes"<sup>37</sup>.

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<sup>35</sup>Wilkie Au and Noreen Cannon, *Urgings of the Heart: A Spirituality of Integration* (Mahwah, NJ: Paulist Press, 1995), 7.

<sup>36</sup>Holy Bible.

<sup>37</sup>Peter L. Steinke, *Healthy Congregations: A Systems Approach* (Bethesda, MD: The Alban Institute, 1996), 3-4.

In his book, *Understanding Health: An Introduction to the Holistic Approach*, Edgar Jackson states that "when we are working with living systems, we are dealing with process, not substance."<sup>38</sup> Whenever humans interact, emotional and physical processes happen. Human interactions are full of information and are mutually influencing. In the book *How Your Church Family Works: Understanding Congregations as Emotional Systems*, Peter Steinke states:

"The church is not a family. Families are more committed and intense. Their relationships are repeatedly reinforced and deeply patterned. Nonetheless, the church is an emotional unit. The same emotional processes experienced in the family operate in the church. Systems theory focuses attention on how interactions are mutually influenced and how they become patterned and repeated."<sup>39</sup>

Everything alive lives in some sort of environment and interacts with it. For people, an important part of any environment is other people. We affect them, they affect us. These emotional environments influence our functioning. Anxiety impacts the emotional environment because wherever there are relationships, anxiety will occur. Put people together and inevitably anxiety will rise. Anxiety can be infectious. It can be the ruin or salvation of relationships. Anxiety is an alarm mechanism that signals potential danger, but sometimes it can be an imprecise warning signal. Steinke says that:

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<sup>38</sup>Edgar Jackson, *Understanding Health* (Philadelphia, PA: Trinity Press International, 1989), 86.

<sup>39</sup>Steinke, *Healthy Congregations*, 55.

"Anxiety diminishes clarity and objectivity. It interferes with our capacity to think creatively. It has no definite focus or object, yet it continues to scream warning. When stress and anxiety are high, the reacting part of the brain is exaggerated. People become more thoughtless, more instinctive and more automatic. The same is true for the feeling brain. Once fueled by limbic derived feelings we have less access to the thinking brain. Necessary to survival, feelings have an insistent quality and are wired into the nervous system. With strong arousal, the limbic brain can be driven to continue. A common example of this situation is the defense mechanism of rationalization. When we rationalize, we use the neo-cortex in service of the limbic system. Rationalization is more automatic than intentional. It is more concerned about survival than enlightenment. Because anxiety affects our thinking capacities, it also impacts the emotional process. When we as individuals are anxious, we cannot distance ourselves enough from the threat to be objective and even-minded. Stories are shaded: information is withheld. Complaints are vague. The faults of others are exaggerated. When emotionality sweeps over the thinking cap, our view is blunted. We see through a glass darkly. Anxious systems also fail to get a clear view of things. Embedded in their dread, they lose a sense of proportion. They have little awareness of what is happening and how it is being mutually maintained. Emotionality cramps the broader view."<sup>40</sup>

Steinke further states that "under threat we act automatically. Survival is everything. We slide toward the immature side of the continuum. We are impatient. We blame, relieving our own pain by focusing it on others. We use *either or* thinking. Stuck in our anxiety, we err on the side of shortsightedness. The goal is to get over the

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<sup>40</sup>Steinke, *How Your Church Family Works*, 43-44.



hump."<sup>41</sup> In the language of systems theory, this means that emotional systems must face anxiety's uproar. The impact of anxiety upon individuals and congregations as systems is instructive to the mystery of human fragmentation. By rethinking human interaction, we gain access to new ways of living with one another. This literature suggests that systems thinking is helpful because it instructs us to look at how the whole is wired together. Steinke states that "in a human system, the parts are arranged into a whole through functioning positions. By functioning in a specific way, each person contributes to the system's balance,"<sup>42</sup> or in the language of the church, the health of the congregation. In *The Cry of the Soul*, Dan Allender and Tremper Longman state that "ignoring our emotions is turning our back on reality; listening to our emotions ushers us into reality. And reality is where we meet God...emotions are the language of the soul. They are the cry that gives the heart a voice."<sup>43</sup> Emotional intelligence provides a framework for

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<sup>41</sup>Ibid., 102.

<sup>42</sup>Ibid., 9.

<sup>43</sup>Dan B. Allender and Tremper Longman, III, *The Cry of the Soul: How Our Emotions Reveal Our Deepest Questions About God* (Colorado Springs, CO: Navipress, 1994), 24-25.

listening to and managing our emotions. The great divide in leadership competence lies between the mind and the heart or more technically between cognition and emotion. Emotional intelligence skills are synergistic with cognitive ones, the most effective leaders have both: cognition and emotion.

## CHAPTER IV

### EMOTIONAL INTELLIGENCE AND THE CHURCH

Christian leaders carry out their work in a highly emotional context. Leaders can be articulate, competent, warm hearted, biblically literate, spiritually gifted, sensitive and deeply committed servants of God. As necessary and vital as these skills are, there is more to ministry than competence. In addition to the gifts and graces that leaders may possess, leaders should cultivate competencies of emotional intelligence. Since the 1990's Daniel Goleman's work has provided a foundation for inventories which measure Emotional Intelligence. Emotional Intelligence refers to the capacity for recognizing our own feelings and feelings of others, for motivating ourselves and for managing emotions well in ourselves and relationships. Proponents of emotional intelligence state that emotional intelligence rates higher as a reliable leadership effectiveness predictor than IQ. Some of the pioneering research conducted by Goleman, Salovey and Mayer defined emotional intelligence as an individual's ability to

perceive and express emotions, understand and use them, and effectively manage emotions. They suggest that emotional intelligence is not only important, but may actually be more significant than standard intelligence in many situations. Despite this, in church settings, many leaders do not always think or act as if emotions play a significant role in important issues such as decision making, consensus building, conflict management, congregational advancement, fulfilment of vision or job performance. The closest many people come to giving emotions their rightful place is in considering whether or not a person has what is called "people skills." It is clear that intelligence involves more than the ability to acquire information, but very rarely do human beings make decisions based on purely rational, logical, choices about the best course of action. Many of our choices in life-whether individual or corporate are often influenced as much by emotions as logical thought process.

Emotional intelligence has been a recent topic of evaluation within the scholarly world. This is due to its importance for personal development, and the effectiveness of institutions within society. Its importance is viewed

highly for the personal development and the effectiveness of medical, educational and business institutions. This is due to the fact that these institutions concern themselves with the well being of humanity's functioning and development and are aware of just how much our emotional regulation affects our behaviour and work performance. What is interesting is that while other institutions that are committed to the well being of humanity are valuing emotional intelligence, the church has lagged behind in applying this concept to its work and life. Although the church is also an institution that is concerned with the well being of humanity, many church members and church leaders are emotionally ineffective in their dealings with others. But if the church of Jesus Christ is to be the primary vehicle of our transformation, the church can no longer delegate emotional issues strictly to the therapist's office and assume responsibility only for spiritual problems. The overall health of a church depends primarily upon the emotional and spiritual health of its leadership. Training in emotional intelligence enables leaders to (1) increase personal effectiveness (2) improve relationships within a congregation or other ministry setting (3) manage emotions

and effectively deal with the emotions of others (4) communicate effectively and positively influence others (5) increase flexibility and effectively deal with conflict, change and growth, and (6) empower people to perform well in ministry settings, create teamwork and boost loyalty within congregations or any faith community. In an article entitled *Primal Leadership: The Hidden Driver of Great Performance*, Daniel Goleman, Richard Boyatzis, and Annie McKee state that "executives' emotional intelligence-their self-awareness, empathy, rapport with others-has clear links to their own performance. But new research shows that a leader's emotional style also drives everyone else's moods and behaviours through a process called *mood contagion*. Emotional intelligence travels through an organization like electricity over telephone wires. Depressed, ruthless bosses create toxic organizations filled with negative underachievers who ignore opportunities. But an upbeat, inspirational leader spawns acolytes for whom any challenge is surmountable. The final link in the chain is performance: profit or loss."<sup>1</sup> "Emotional leadership isn't

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<sup>1</sup>Daniel Goleman, Richard Boyatzis and Annie McKee, *Primal Leadership: "The Hidden Driver of Great Performance"* *Harvard Business Review*, vol. 79, no. 11 (Boston, MA: Harvard Business School Publishing, 2001), 41-44.

just putting on a game face everyday. It means understanding your impact on others-then adjusting your style accordingly. Although Goleman, Boyatzis and McKee's comments apply to organizations, the principles are applicable to a church as well. The church is not an organization, but an organism of the Spirit. Spiritual leaders are not bosses but they do exercise critical leadership responsibility in a congregation. If toxic bosses can create toxic organizations, toxic leaders can potentially create a toxic organism. The good news is that leaders do not have to be born with emotional intelligence to be emotionally intelligent. Emotional intelligence is an ability that can be enhanced and developed. The importance of emotional intelligence in clergy and lay leaders of congregations is evident when one considers the emotional context of church leadership. It is not difficult to see how leaders who can perceive and express emotions, understand and use them, and effectively manage them would be more effective leaders in such a context. Whether the job is leading worship, teaching a class, preaching a sermon, leading a youth group, building consensus, or casting a vision, emotional intelligence can make a huge

impact. Emotionally intelligent leaders understand the importance of emotions. They seek out ways to better understand how others are feeling, and how feelings affect leadership functions as well as the congregational climate. They are also aware of their own emotional responses and how to manage them so that they don't become a hindrance to leadership. They try to help others not only understand the logical side of an issue, but also help them to deal with the emotional aspects of a situation.



## CHAPTER V

### METHODOLOGY AND PROJECT DESIGN

The study sample consisted of 25 individuals ranging in age from 21 to 61. All participants were African American. Four (16%) of the participants were male and 21 (84%) of the participants were female. The focus groups were comprised of 12 (48%) current leaders, 1 (.04%) past leader, 6 (24%) staff and 6 (24%) directors. The study sample was divided into four focus groups. The groups met on a weekly basis for one to two hours for a total of twelve to fourteen hours. The facilitators for the focus groups had backgrounds in psychology and social work, and were chosen from the congregation. At the time of final data collection, over 50% of participants expressed an interest in continuing the emotional intelligence focus groups on an on-going basis.

Project protocol included a demographic questionnaire (see Appendix A,) leadership competency surveys both pre and post (see Appendix B,) self-reporting leadership surveys (pre see Appendix C, and post) and a post survey addendum

(see Appendix D.) Questions for the instruments were based on emotional intelligence taken from the book entitled *Primal Leadership* by Daniel Goleman, and an article by Daniel Goleman entitled *What Makes a Leader*. Questions addressed competencies in self-awareness, self regulation, social-awareness, motivation, and relationship management.

Participants for the project were recruited via invitation following a brief oral explanation of the project purpose and design given at a leadership team meeting. Participants were asked to complete a Doctor of Ministry focus group description sign-up sheet which provided their contact information and availability for further follow-up. From this information, participants were divided into four focus groups which met on a weekly basis for a total of twelve to fourteen hours. During the first meetings, participants completed an informed consent form (see Appendix E) and survey protocol instruments. During other group meetings, participants discussed and completed emotional intelligence exercises selected from *The Emotional Intelligence Activity Book: 50 Activities for Promoting EQ at Work* by Adele B. Lynn. (See Appendix F) Exercises were

adapted to address ministry settings and situations. Permission was given for meetings to be taped.

Instruments were designed to assess engagement and motivation, knowledge and understanding, action and performance, and reflection and critique based on Shulman's levels of learning, taken from the Association of Theological Schools Handbook of Accreditation, section eight. An observer was assigned to each focus group to assess each participant on these categories. (See Appendix G)

#### **STRENGTHS OF THE PROJECT**

One of the strengths of the project was the commitment and enthusiasm of the participants. The groups were small enough to encourage intimacy and self-disclosure. Significant insight was gained as a result of participating in the focus groups. The groups also provided an opportunity for peer support and valuable feedback regarding relevant and relative leadership issues, concerns and problems. Another strength of the project was the variety of exercises used to gain insight about emotional intelligence. The diversity of the groups provided a forum for sharing differing perspectives regarding leadership

roles, positions and responsibilities. The anonymity and confidentiality of the focus groups provided a greater opportunity for honest reflection, personal critique and evaluation. The exercises employed were contextual in nature in that they were adapted to directly apply to ministry settings and situations.

#### **WEAKNESS OF THE PROJECT**

A weakness of the project was the limitation of time. Two of the important aspects of training emotionally intelligent leaders are feedback and time. Participants were introduced to the concept of emotional intelligence and competencies, but the opportunity to observe the application of emotional intelligence competencies in ministry setting was not afforded. Feedback from other ministry workers who serve with the ministry leaders was not feasible for the scope of this project. This would have increased participants level of self-awareness because it would have offered another perspective besides their own rating of themselves.

#### **LIMITATIONS OF THE PROJECT**

A limitation of the project was the lack of empirically validated assessment instruments related to emotional

intelligence and the faith community. Due to this limitation, exercises were adapted to address emotional intelligence specifically related to ministry issues, situations and settings.

The data for this project will consist of the findings from focus group participation. The purpose of the focus groups was to identify what emotional intelligence competencies are needed for effective spiritual leadership.

## CHAPTER VI

### ANALYSIS OF DATA

The leadership competency survey was administered for the purpose of assessing the importance of emotional intelligence competencies for leadership. The leadership competency survey revealed that in every section related to emotional intelligence competencies, (section 1=self-awareness, section 2=self management, section 3=social awareness, section 4=relationship management and section 5=motivation)the females rated each competency as more important than their male counterparts. On the average, there was a four point discrepancy between ratings in each section. In addition, the married persons rated competencies of self awareness and self regulation higher than singles or divorced individuals. Singles rated competencies in social awareness and motivation higher than married and divorced individuals. There were no significant patterns or trends in the rating for individuals with different levels of education. Although Directors have a higher level of responsibility than ministry leaders and

staff, ministry leaders rated emotional intelligence competencies of self regulation, social awareness and motivation as more important than directors.

In addition to the leadership competency survey, a self-reporting leadership survey was administered to participants to assess their perception of their emotional intelligence competencies. Findings revealed that females rated their own performance in each of the emotional intelligence competencies higher than their male counterparts. Staff rated their performance higher in every emotional intelligence competency except self-management. Staff and Directors rated social awareness higher than ministry leaders. Staff rated motivation higher than ministry leaders and directors.

The post survey addendum (see Appendix G) was administered to participants to determine the impact of the focus group experience. In the post survey addendum, most participants reported moderate to much change regarding their growth in and awareness of emotional intelligence competencies.

An observer instrument was (see Appendix H) designed to measure engagement and motivation, knowledge and understanding, performance and action, reflection and critique, and judgment and design. Observers participated in the group experience and rated participants based on these categories. In most instances, participants received moderate to high involvement ratings in areas of involvement, learning and performance.

It appears that based upon the data collected, that participation in the emotional intelligence focus groups had a positive impact upon participants and raised the level of awareness regarding the importance of emotional intelligence and leadership. Emotional intelligence exercise provided additional opportunity for feedback, reflection and self-evaluation. Several participants have expressed how they have personally benefitted from participation in the group experience.



## CHAPTER VII

### IMPLICATIONS FOR FUTURE MINISTRY

This chapter addresses some of the future possibilities and challenges of training emotionally intelligent leaders in ministry settings.

As stated in the section entitled *Limitations of the Project*, the project was limited due to the lack of empirically validated assessment instruments related to emotional intelligence and the faith community. Due to this limitation, exercises were adapted to address emotional intelligence specifically related to ministry issues, situations and settings. However, this does not diminish its importance for ministry settings or for training emotionally intelligent spiritual leaders. I believe that the training of emotionally intelligent leadership will enhance ministry relationships and congregational health. In a sense, we all function to some degree like lobsters. In order to grow, lobsters have to rid themselves of their old, hard protective shell and grow a new, larger one. The

process of shedding an old shell is called molting. Lobsters participate in this process about twenty-five times in the first five years of life and once a year after they become adults. It is an ugly messy process. Under the pressure, the old hard protective shell cracks. Then the lobster lies on its side, flexes its muscles, and pulls itself from the cracked shell. For a short time-between the leaving of the shell and the hardening of a new one-the lobster is naked, feeling very vulnerable to the elements. In the same way, our growth into Christ-likeness requires that we get rid of our old hard, protective shells and allow God to take us to a new place in him. Just reading about change does not invoke change, it takes a commitment to do the hard work-one day at a time. We long for everyone in our churches to grow into Christ-like maturity and reach their full potential in Jesus Christ. This growth includes emotional intelligence. By developing a process for training emotionally intelligent leaders, churches can create a context and an environment of safety and grace to enable to people to go further, but it is not enough, personal responsibility is a must.

Since emotional intelligence can be developed, additional specific considerations for training emotionally intelligent leadership include the following:

- Behavioral change must impact the brain. To enhance emotional intelligence, the church must refocus training to include the limbic system. We must develop ways to help people break old behavioral patterns and establish new ones. This requires more than the traditional approach of scripture memorization, bible study and prayer. While these disciplines are critical to spiritual formation, churches must also encourage feedback through small groups, focus groups, coaching and mentoring.
- Self-awareness is key to emotional intelligence and key to being able to relate to people. It has been referred to as the keystone of emotional intelligence. The ability to monitor feelings from moment to moment is crucial to psychological insight and understanding. An inability to notice our true feelings leaves us at their mercy. Since relationships significantly ministry, a self-aware

leader possesses a deep understanding of his/her emotions, strengths, weaknesses, needs and drives. Self-aware individuals are armed with the appropriate self-knowledge and are well suited to do the same for the organizations that they serve.

- Developing a process for training emotionally intelligent leadership will enhance ministry effectiveness and relationships. Findings from the focus groups revealed that participants did not regard relationships as central to ministry. However, ministry it is impossible to do ministry without engaging others. Ministry is about relationships with God and with God's people. Ministry is often carried out in a highly emotional context. Surprisingly, despite the highly emotional context in which leaders work, they do not act as if emotions do not significantly impact relationships. In addition to the gifts and graces for leadership, leaders need skills in emotional intelligence to lead effectively. The use of emotional intelligence tools that are directly applicable to ministry

settings is helpful in developing leadership capacity.

- Participants in focus groups observed that competencies in emotional intelligence could enhance their leadership effectiveness. An emotional competence is a learned capability based on emotional intelligence that results in outstanding performance and improved leader effectiveness. Emotional competencies cluster into groups, each based on a common underlying emotional intelligence capacity. The underlying emotional intelligence capacities are vital if people are to successfully learn the competencies necessary for effective leadership. No one excels in every competence. However, strong leaders typically display strengths in at least five or six competencies. For example, an effective leader might possess competencies in accurate self-assessment (self-awareness), self-control (self-regulation), initiative (motivation), service orientation (social awareness or empathy), and conflict management (relationship management).

Simply being high in emotional intelligence does not guarantee that a person will have learned the emotional competencies that matter for leadership, but it does mean that they have excellent potential to learn them. Creating an awareness of the importance of emotional intelligence competencies significantly impacted the focus groups participant's assessment of their leadership effectiveness and gave them permission to express the manner in which emotions impact their relationships. Feedback and self-evaluation were instructive. Typically, in instances where self-awareness is absent or lacking, those who lack self-awareness tend to shift the focus of the anxiety to others without taking personal responsibility for their role in managing themselves and their relationships. When leaders see how their emotions impact leadership and ministry relationships, they are armed with information that can potentially impact behavior when appropriately applied.

- Since no empirically validated instruments were available for use as emotional intelligence exercise tools, there is tremendous opportunity to develop emotional intelligence exercises that are specific and salient to ministry settings. Although existing emotional intelligence exercises can be adapted to suit ministry needs, a specifically designed emotional intelligence exercise will be helpful in training emotionally intelligent leadership.
- Due to the limited number of printed materials specifically written to address the issue of emotional intelligence and spiritual leadership, future opportunities for writing about and research in the area of emotional intelligence abound.
- The possibilities for training and consultation in the area of emotional intelligence for churches and faith communities are numerous.

## CHAPTER VIII

### CLOSING REFLECTIONS

The end of the author's seminary journey and the beginning of her pastoral journey was a seamless transition. On March 4, 1995, she was elected to serve as the pastor of Christ Missionary Baptist Church in Memphis, Tennessee. In May 1996, she graduated from Memphis Theological Seminary with a master of divinity degree. Needless to say, after five years of study, research, preparation and ministry practicum the author entered the pastorate with a great deal of idealism and high expectations. She was eager to use the tools and apply the principles of her seminary training in our congregational setting. Because she had a strong sense of mission and purpose for the congregation, she immediately began to create ministries that she felt would be effective in facilitating the congregational vision. The author enlisted the support of competent and capable individuals in the congregation to serve as ministry leaders of various ministries. In the early days of her pastorate, everyone



seemed to work together in harmony. However, as the membership began to grow and circumstances arose which tested the leadership and forced a reliance upon character and nature, conflicts began to surface. Territorialism, insecurity, envy, manipulation, etc. were symptomatic of a lack of relational readiness. Because of this, congregational advancement and ministry relationships seemed to suffer. Like problems that surface in the observable structure of a building are often the result of a faulty but unseen foundation, the visible performance of spiritual leaders will be strained and eventually crack unless awareness and care are given to the unseen foundation.

The author initially thought that the problem was simply a matter of spiritual immaturity. She was convinced that if people would just come to bible study, become equipped for ministry, memorize scripture and apply it to their lives, that the ministries and the congregation would flourish. But instead, there were times when the mission of the church seemed to be sacrificed to serve lesser agendas. Turf issues, personality conflicts, insecurity, insensitivity, self-centeredness, fear, murmuring, etc. seemed to overwhelm all attempts at rationality. This

created a great deal of personal frustration, because she had invested a great deal of time "putting out fires" that could have been far better served pursuing loftier goals. The writer felt that on too many occasions, people allowed their feelings to get in the way of doing the work of the ministry.

What the researcher has now come to understand based upon the research with this project is that the interrelatedness of life means that we will always deal with emotional processes. As levels of anxiety increase (and ministry does raise levels of anxiety), we tend to become more instinctual. It's a matter of survival. When people feel strongly about traditions, positions, roles, control, turf and power, etc, they can become very instinctual. Power struggles, jealousies, betrayals, other forms of broken boundaries may ensue. The stories in scripture are mirrors that reflect the realities of our world. Church families therefore, are subject to emotional processes and will have their share of Jacobs, Absaloms, Cains, Sauls, Davids, Rebeccas, Leahs, Diotrophes, and Alexanders. Unfortunately, her idealized notions of the church as a

perpetual haven of love and peace blinded me from facing this reality.

Automatic processes are designed for survival. They serve us best in the short run for emergencies. If a person or group relies solely or consistently on these processes, the very survival that is sought is undermined. Automatic behavior is the hallmark of immature people. Bent on survival, they accept few challenges and experience little growth. Immature people react with a small part of themselves to a small part of their world. They do not see themselves as being inextricably networked in a garment of mutuality. They limit themselves to paying attention to only what is close up, by focusing on the moment and by posturing in defense. Essentially, they let the things around them inform and shape their lives. They are challenged sufficiently to raise the threshold for pain and thereby to respond to life instead of to react against it. They stay mired in their automatic behaviors. They cannot see that they have come together for something more than self-preservation: they forget that they have come together for something larger than themselves; the advancement of God's agenda. Without clarity, people perish in their

emotional intensity and the church suffers from the collateral damage.

Training leaders in the area of emotional intelligence competencies can potentially strengthen a local congregation, ministry relationships, and the church's kingdom agenda. Great spiritual leadership is a blessing to other people. Depending upon the sphere of influence, this blessing may extend to those in organizations, churches, regions, tribes, and even nations. Although leadership requires skills, every Christian must accept the label of leader to the extent that he or she becomes *salt and light* to the world. Jesus has called all members of His body to positively influence others. Through their influence, Christians are called to lead others to faith and life in Christ. Therefore, spiritual leadership is an asset and a gift to the body of Christ. Great spiritual leaders bless people but this cannot happen in a way that fulfills God's intentions when those in leadership are guided by automatic processes.

Emotional intelligence provides a pathway for change. Emotional processes can potentially serve rather than corrupt kingdom purposes. Emotional intelligence can be

beneficial to a congregation because it provides an avenue for working through the presence of anxious forces in the church rather than being surprised and rendered helpless by them, or retreating from their distressing influence, or worse yet, spreading their disease among others. Maturity increases survival. For the long haul, reflection and resilience are needed. Mature people respond with a large part of themselves to a large part of their world. They move beyond limiting conditions by seeing what might yet be, by allowing time for things to process, and by responding with self-control and poise. They have a greater capacity to modify and shape their environment. This is important because in the life of a congregation, it is the leader(s) who help to design or frame a picture for the future. By articulating a sense of where a group is going, the leader (s) gives it a direction and a sense of destiny. Leaders are *stewards of the vision*. Thus, vision in a congregation must be safeguarded by leaders who are adept in the areas of self-management and relationship management. Since Goleman argues that emotional intelligence can be learned, the Body of Christ has hope and a future. May God grant us grace and

wisdom to train and develop emotionally intelligent leaders  
for the glory of God.

APPENDIXES

APPENDIX A

DEMOGRAPHIC QUESTIONNAIRE

Please mark the appropriate response in the spaces to the right of each item or fill in the blank as appropriate

1. Age \_\_\_\_\_

2. Gender (Please circle one)

A. Male B. Female

3. Highest Education Level Attained (Please circle all that apply)

1 GED 2 High School Diploma

3 Some College 4 BA/BS Degree 5 MS/MA

Degree

6 Doctorate Degree 7 Other

(Specify) \_\_\_\_\_

4. Marital Status (Please circle response)

1 Single 2 Married 3 Divorced 4 Widowed  
5 Separated

5. Do you have children? (Please circle appropriate response)

1 Yes 2 No

6. If yes, how many? \_\_\_\_\_

7. Please indicate your employment status.  
(Please circle appropriate response)

1 Employed full-time 2 Employed part-time

3 Unemployed

4 Other \_\_\_\_\_



8. What is your birth order?

(e.g. first born, second born, etc., or you may indicate third of five, first of two, etc.)

9. Which of the following best describes your family of origin? (Please circle appropriate response)

- 1 In tact family (mother and father present in the home).
- 2 Single Parent Family.
- 3 Extended family present in home.
- 4 Raised by relatives other than parents( grandparents, uncle, aunt, etc.).
- 5 Other \_\_\_\_\_

10. How long have you been a Christian?

\_\_\_\_\_ Years \_\_\_\_\_ Months

11. Are you a.....

Please Circle all that apply.

- 1 Current Leader
- 2 Past Leader
- 3 Member
- 4 Minister-Ministry Leader
- 5 Minister-Non Minister Leader
- 6 Staff

12. If you are a ministry leader, is this your first time serving as such?

1 Yes 2 No

13. If you are a current ministry leader, how long have you been in a leadership position in this ministry?

\_\_\_\_\_ Years \_\_\_\_\_ Months

14. If you are a past ministry leader, how long were you in a leadership position in this ministry?

\_\_\_\_\_ Years \_\_\_\_\_ Months

15. Please name any previous leadership assignments.

(e.g. choir director, steering ministry leader, etc.)

---

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16. Approximately how many ministry workers serve/served with you? \_\_\_\_\_

17. How many times have you served in a leadership position? \_\_\_\_\_

18. Please list any previous leadership training that you have had.

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APPENDIX B

LEADERSHIP COMPETENCY SURVEY

Please use the following rating scale to rank the importance of each item as a leadership competence

---

1- Not Important at all      2- Of little importance      3- Undecided      4-Somewhat Important      5- Very Important

Self- Awareness

1. The ability to recognize how personal feelings impact ministry and ministry relationships

1      2      3      4      5

2. I practice good listening skills.

1      2      3      4      5

3. I sometimes struggle with delegating responsibility to others (even when I am overwhelmed by pressing demands).

1      2      3      4      5

4. I take advantage of opportunities for personal and professional growth whenever available.

1      2      3      4      5

5. When I discover a personal weakness, I am proactive about working to improve it.

1      2      3      4      5

6. I am motivated by challenging and difficult assignments.

1      2      3      4      5

1- Not important at all	2- Of little importance	3- Undecided	4- Somewhat Important	5- Very Important
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Self Management

7. I have difficulty adapting to new and unfamiliar assignments.

1      2      3      4      5

8. I am aware of the manner in which my emotions and impulses impact others.

1      2      3      4      5

9. Ministry workers under my leadership or who work with me would agree that my personal values are displayed by my actions and decisions.

1      2      3      4      5

10. I exercise self-control when interacting with others.

1      2      3      4      5

11. I am comfortable with organizational ambiguity.

1      2      3      4      5

12. I can manage my emotions without losing focus in the face of multiple demands.

1      2      3      4      5

13. I view change as an opportunity for growth.

1      2      3      4      5

14. I often act or speak before I think.

1      2      3      4      5

15. I have been described by my peers and superiors as a "self-starter."

1      2      3      4      5

1- Of no importance	2-Of little importance	3- Undecided	4- Somewhat Important	5- Very Important
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Social Awareness

16. As a leader I am effective at creating and maintaining a positive atmosphere for ministry workers and myself to accomplish the work of ministry.

1      2      3      4      5

17. I make consistent and deliberate efforts to affirm and show appreciation to all ministry workers.

1      2      3      4      5

18. I take time to listen to ministry workers problems/concerns regarding ministry work.

1      2      3      4      5

19. I am aware of ministry workers strengths and am effective in helping them to utilize them in accomplishing ministry work.

1      2      3      4      5

20. I am deliberate and intentional about helping all ministry workers to be successful.

1      2      3      4      5

21. I am effective at communicating to ministry workers that they are valued and important to the ministry and ministry work.

1 2 3 4 5

22. I am effective at setting a tone for ministry and ministry work that invites, inspires and motivates ministry workers positive participation.

1 2 3 4 5

23. I strive to be cultivate friendships with ministry workers.

1 2 3 4 5

24. Servant hood is the hallmark of ministry.

1 2 3 4 5

25. It is important that ministry workers see me as their friend.

1 2 3 4 5

26. In ministry settings, achievement rather than service is the goal.

1 2 3 4 5

#### Relationship Management

27. I am effective at assisting ministry workers to work through problems and challenges to Accomplish ministry work.

1 2 3 4 5

28. I am intentional in structuring /dividing ministry work so that no one person feels overloaded.

1 2 3 4 5

29. Ministry workers see me as bossy and controlling.

1 2 3 4 5

30. I am effective at identifying and appropriately confronting ministry workers attitudes and behaviors that hinder accomplishment of vision and ministry work.

1 2 3 4 5

31. My leadership style empowers ministry workers.

1 2 3 4 5

32. I am effective at building rapport and establishing trusting relationships with ministry workers.

1 2 3 4 5

33. I inspire others to dream.

1 2 3 4 5

34. I inspire and motivate ministry workers to help create vision.

1 2 3 4 5

38. I clearly communicate to every ministry worker that he/she is important and has something of value to contribute to the ministry.

1 2 3 4 5

39. I clearly and consistently communicate to ministry workers in word and deed the things and qualities that I value.

1 2 3 4 5

40. I am effective at inspiring and motivating ministry workers to embrace the mission and vision of the church and incorporate them into ministry work.

1 2 3 4 5

Motivation

41. I am easily distracted.

1 2 3 4 5

42. My attitude toward ministry inspires ministry workers to passionately pursue a Kingdom agenda.

1 2 3 4 5

43. My actions as a leader demonstrate that I wholeheartedly embrace the mission and vision of the church.

1 2 3 4 5

44. I make sure that ministry workers understand how the work of our particular ministry is connected to the larger mission and vision of the church.

1 2 3 4 5

45. I am effective at keeping myself and ministry workers on task.

1 2 3 4 5

46. I am tempted to quit in the face of difficulty or criticism.

1 2 3 4 5

47. I try to deliberately structure the work of ministry to that everyone can be successful and feel good about his/her contribution to the effort.

1 2 3 4 5



APPENDIX C

SELF REPORTING LEADERSHIP SURVEY

Self Reporting Leadership Survey

Please use the following rating scale to respond to each item below as the item best describes you.

1.=Strongly Disagree 2=Disagree 3=Undecided 4=Agree  
5=Strongly Agree

Self Awareness

1. I sometimes send mixed messages to ministry workers depending on if I like them or not, of how important I feel they are to the ministry and ministry work

1                    2                    3                    4                    5

2. I am aware of how my leadership style sets the tone for carrying out the work of ministry

1                    2                    3                    4                    5

3. I can comfortably communicate/articulate the mission and vision of the church with clarity to others.

1                    2                    3                    4                    5

4. I am patient

1                    2                    3                    4                    5

5. I practice good listening skills
- 1            2            3            4            5
6. I sometimes struggle with delegating responsibility to others (even when I am overwhelmed by pressing demands)
- 1            2            3            4            5
7. I take advantage of opportunities for personal and professional growth whenever available.
- 1            2            3            4            5
8. When I discover a personal weakness, I am proactive about working to improve it
- 1    2            3            4            5
9. I am motivated by challenging and difficult assignments
- 1    2            3            4            5

#### Self Management

10. I have difficulty adapting to new and unfamiliar assignments
- 1            2            3            4            5
11. I am aware of the manner in which my emotions and impulses impact others
- 1            2            3            4            5
12. Ministry workers under my leadership or who work with me would agree that my personal values are displayed by my actions and decisions
- 1            2            3            4            5

13. I exercise self control when interacting with others

1            2            3            4            5

14. I am comfortable with organizational ambiguity

1            2            3            4            5

15. I can manage my emotions without losing focus in the face of multiple demands

1            2            3            4            5

16. I view change as an opportunity for growth

1            2            3            4            5

17. 17. I often act or speak before I think

1            2            3            4            5

18. I have been described by my peers and superiors as a "self-starter"

1            2            3            4            5

#### Social Awareness

19. As a leader I am effective at creating and maintaining a positive atmosphere for ministry workers and myself to accomplish the work of ministry

1            2            3            4            5

20. I make consistent and deliberate efforts to affirm and show appreciation to all ministry workers

1            2            3            4            5

21. I take time to listen to ministry workers problems/concerns regarding ministry work

1            2            3            4            5

22. I am aware of ministry workers strengths and am effective in helping them to utilize them in accomplishing ministry work

1            2            3            4            5

23. I am deliberate and intentional about helping all ministry workers to be successful

1            2            3            4            5

24. I am effective at communicating to ministry workers that they are valued and important to the ministry and ministry work

1            2            3            4            5

25. I am effective at setting a tone for ministry and ministry work that invites, inspires and motivates ministry workers positive participation

1            2            3            4            5

26. I strive to be cultivate friendships with ministry workers

1            2            3            4            5

27. Servant-hood is the hallmark of ministry

1            2            3            4            5

28. It is important that ministry workers see me as their friend

1                    2                    3                    4                    5

29. In ministry settings, achievement rather than service is the goal

1                    2                    3                    4                    5

### Relationship Management

30. I am effective at assisting ministry workers to work through problems and challenges to accomplish ministry work

1                    2                    3                    4                    5

31. I am intentional in structuring/dividing ministry work so that no one person feels overloaded

1                    2                    3                    4                    5

32. Ministry workers see me as bossy and controlling

1                    2                    3                    4                    5

33. I am effective at identifying and appropriately confronting ministry workers attitudes and behaviors that hinder accomplishment of vision and ministry work

1                    2                    3                    4                    5

34. My leadership style empowers ministry workers

1                    2                    3                    4                    5

35. I am effective at building rapport and establishing trusting relationships with ministry workers

1                    2                    3                    4                    5

36. I inspire others to dream

1                    2                    3                    4                    5

37. I inspire and motivate ministry workers to help create vision

1                    2                    3                    4                    5

38. I clearly communicate to every ministry worker that he/she is important and has something of value to contribute to the ministry

1                    2                    3                    4                    5

39. I clearly and consistently communicate to ministry workers in word and deed the things and qualities that I value

1                    2                    3                    4                    5

40. I am effective at inspiring and motivating ministry workers to embrace the mission and vision of the church and incorporate them into ministry work

1                    2                    3                    4                    5

#### **Motivation**

41. I am easily distracted

1                    2                    3                    4                    5

42. My attitude toward ministry inspires ministry workers to passionately pursue a Kingdom agenda

1                    2                    3                    4                    5

43. My actions as a leader demonstrate that I wholeheartedly embrace the mission and vision of the church

1                    2                    3                    4                    5

44. I make sure that ministry workers understand how the work of our particular ministry is connected to the larger mission and vision of the church

1            2            3            4            5

45. I am effective at keeping myself and ministry workers on task

1            2            3            4            5

46. I am tempted to quit in the face of difficulty or criticism

1            2            3            4            5

47. I try to deliberately structure the work of ministry so that everyone can be successful and feel good about his/her contribution to the effort

1            2            3            4            5

## APPENDIX D

### Informed Consent Form

This research project is being implemented by Pastor Gina M. Stewart as required for the Doctor of Ministry degree. This project is designed to explore individuals understanding, knowledge, and beliefs regarding the role of emotional intelligence in leadership. Requirements for participation in this project are as follows:

1. Attend and participate in twelve 1 to 1 and ½ hour focused group sessions
2. Complete three research instruments (surveys, questionnaires, etc.)

Research instruments will be coded for anonymity and all information obtained will be kept confidential.

Your signature below indicates that you have read and understood the information presented concerning this research project and conditions/requirements for participation, and that you voluntarily agree to participate in this research project.

Signature \_\_\_\_\_



**APPENDIX E**

**DOCTOR OF MINISTRY FOCUS GROUP SIGN-UP SHEET**

Name \_\_\_\_\_

Phone \_\_\_\_\_

Email \_\_\_\_\_

Availability \_\_\_\_\_

Day & Time \_\_\_\_\_

APPENDIX F  
FOCUS GROUP EXERCISES

EMOTIONAL INTELLIGENCE EXERCISE I

It's important to be aware of the emotions that we experience at ministry or at work or about ministry/work. These emotions when often form the backdrop for messages we send to others. If we understand our emotions as a leader, employee, ministry worker or member we're better equipped to manage the workplace spirit or ministry environment.

Think about the first time you laughed at work/ministry. Why? How did it feel? Did others sense your merriment?

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Think about the time you felt defeated at work/ministry. Did others sense your mood?

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---

---

When was the last time you were angry at work? Why were you angry? How did it impact your interactions with others?

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---

Think about a time when you were overwhelmed at work/in ministry. How did it impact the spirit of the environment?

---



---

Think about a time when you were most proud of your employees/department/ministry. How did pride impact your employees/ministry workers/coworkers?

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---



---

Think about a time when you were disappointed at work/in ministry. What signs might have been visible to others/employees/ministry workers/members?

---



---



---



---

### Emotional Intelligence Exercise 2

Every action you take or don't take sends a message. Recall the last 10 memos, e-mails, phone calls, or verbal messages you sent to your employees/ministry workers. In the left hand column jot down the intent of the message. Using your imagination, what are some messages that someone could have gotten that would be different from your intention? Be wild and creative. Think out of the box. Think about how the message might have made someone feel. Write your answers in the second column.

Ex. Sent memo to remind John of I don't trust him to safety meeting remember:

---



---



---

He doesn't have to be responsible for his own calendar

\_\_\_\_\_ Safety is important I think he is  
 \_\_\_\_\_ in the early stages  
 \_\_\_\_\_

\_\_\_\_\_ Safety is important I think he  
 \_\_\_\_\_ is in the early stages of  
 \_\_\_\_\_ Alzheimer's Disease

\_\_\_\_\_ I'm being helpful and trying to  
 \_\_\_\_\_ ease his burden  
 \_\_\_\_\_

---

**Emotional Intelligence Exercise 2**  
**Action/Reaction**

Debrief

Have participants in groups of four answer the following questions.

- A Why is it important to give forethought to reactions to your actions as leaders?
- B What impact could this practice have on creating a desired work/ ministry culture?
- C What responsibility do you have to anticipate reactions?

Note: Encourage the group to recognize that this is very empowering, not burdensome. The ability to shape a work/ministry environment is contingent upon the emotional climate you can create, and this practice is central to creating a desired workplace/ministry culture.

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**Emotional Intelligence Exercise 3**  
**Personality Contest**

**EQ Target**

Self-Awareness

Empathy

Social Expertness

Personal Influence

Objective(s)

- 1 To improve relationships and bonds with ministry workers by heightening awareness of how leaders' perceptions affect their relationships
- 2 To help participants improve motivation and inspiration levels for all ministry workers
- 3 To help participants realize that they may indeed be sending visible Messages to ministry works that tell them they are not equal

Coaching Tips for Coach/Trainer

Leaders are people too. Therefore they often like certain people more than others. However, when these certain people happen to work for them, others in the group may perceive this as unfair, practicing favoritism, or other undesirable leadership behaviors that are counter to productivity.

So, the most important first step is to recognize that leaders like certain ministry workers more than others. This awareness is important and will be the first step in recognizing that the leader must be careful not to create an environment that creates negative perceptions.

For example, if a leader finds ministry worker A to be exhaustive, boring, or just plain annoying, the leader probably avoids or otherwise spends less time and attention with this ministry worker. Sometimes too, the leader may just find the person's values offensive, or otherwise disagree with the person's lifestyle. These feelings on the part of the leader may be influencing the way the leader

interacts with the person on work related issues. On the other hand, if ministry worker B has similar values, has an interesting personality, or otherwise has qualities that the leader just plain likes, the leader may very well be treating this person with some unspoken priority.

The purpose of this exercise is to recognize that our personal feelings toward ministry workers may set up a ranking system that interferes with our ability to lead. In addition, the exercise is designed to improve self-awareness and empathy skills of the leader.

#### **Emotional Intelligence Exercise 4** **Interior Power**

How strong is your sense of interior power? Place a mark on the gage below to indicate your level of interior power.

How would you define interior power?

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What do you think interior power has to do with leadership?

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How do you think you can increase interior power?

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**Emotional Intelligence Exercise 4**  
**Interior Power**

Debrief by asking the following questions:

- A How strong is your interior power?
- B How would you define interior power?
- C What do you think interior power has to do with leadership?
- D What methods can you use to improve your interior power?
- E How do followers know when a leader has a strong sense of interior power?
- F How do followers know when a leader has a weak sense of interior power?

**Emotional Intelligence Exercise 5**  
**Picture Yourself**

EQ Target

Personal Influence

Mastery of Vision

Objectives

1. To help participants prioritize their energy
2. To help participants determine what actions could best further their Vision

Coaching Tips for Coach/Trainer

If only there were enough hours in the day, then the leader would have time to do everything necessary to further their vision.

Of course, all leaders face difficult priorities and tasks competing for their attention. However, fueling the vision

is essential to leadership. Leaders must have and demonstrate passion toward the vision every day in order for ministry workers to commit. r kT

This exercise is aimed at helping leaders visualize themselves doing positive actions. Visualizing oneself in successful situations helps people to commit to goals and also helps motivate people. Leaders who visualize themselves taking positive steps to achieve their goals are more apt to act on the visualization.

### **Emotional Intelligence Exercise 5**

#### **Picture Yourself**

#### Trainer's/Coach's Notes

##### 1. Overview

Explain to the individual or group that visualizing is a powerful tool for development. Tell the group that many great athletes use visualization to improve their game.

##### 2. Purpose

The purpose of this exercise is to help you picture yourself doing things that further your goals in the ministry. By using visualization, you will picture yourself taking positive actions that will serve to promote your vision with your ministry workers. For example, if you think that you need to stop to talk to people more frequently, visualizing this activity will help you remember to do so. Visualizing it will also help you to know what to say, how to say it, and to whom you want to speak. Visualization serves as the mind's cue to take the action that you mentally rehearsed. These mental rehearsals serve to build your skill and motivation.

##### 3. Give Directions

A Give the participants emotional intelligence exercise 5



- D Ask participants to state what they see themselves doing each day that they currently don't have time to do
- E Ask participants to very clearly picture themselves doing things that are moving their ministry group toward their goals
- F Ask participants to write down what they picture themselves doing during the visualization

Note: Allow adequate time for the visualization to continue. (At least 15 minutes is suggested.) Continue to ask the participants to state what they see themselves doing. Keep pressing by asking "what else?"

### **Emotional Intelligence Exercise 6 A Grateful Heart**

#### **EQ Target**

#### **Self Awareness**

Social Expertness

#### **Objectives**

To help participants recognize the factors that influence their ability to think and assess situations with gratitude

To encourage leaders to develop a grateful heart, which is conducive to sincere expressed gratitude

## Coaching Tips For The Coach/Trainer

Sharing positive feelings in the workplace/ministry environment is an emotional intelligence skill that results in a synergistic reaction with employees/ministry workers. Positive feelings create positive energy and when leaders can focus their energy on the work/ministry goals, everyone gains.

However, using positive energy requires many attributes on the part of leaders. The first attribute demands that leaders be genuine about their positive feelings for people in the workplace/ministry group and their contributions.

If the leader isn't genuine, more harm and damage can be done to try to express feelings that are not honest. The paradox lies in the fact that most leaders have been trained to think critically. Critical thinking allows leaders to make improvements in the status quo, to improve quality, and to otherwise drive for excellence. However, sometimes too much critical thinking has blocked the path to being grateful for the existing contributions, gifts, and skills that are present in the leader's employees, ministry workers.

Therefore, the challenge for leaders is to maintain their critical thinking, yet balance it with genuine appreciation for what exists. This requires looking at things with a grateful heart and being able to see the good, not just what needs improving in our workplace/ministry group and work force/ministry environment.

This exercise is aimed at allowing leaders to reflect on how much of their thinking is consumed with critical thinking and how much is rooted in gratitude. As the coach or trainer, you must be sensitive to the fact that critical thinking is a large contributing factor in the success that leaders have. Therefore, acknowledge the power of critical thinking with participants, yet emphasize the need for balance.

**Emotional Intelligence Exercise 7**  
**Control And Empowerment**

**EQ Target**

***Self Awareness***

Empathy

Personal Influence

**Objectives**

***To encourage participants to be aware of their need for control***

To determine the primary reasons we wish to control others and to examine the impact of that control

**Coaching Tips for Coach/Trainer**

Exploring the relationship between leadership and control is crucial to every leader's growth. Every leader must eventually confront his or her understanding of this relationship. Leaders err on both sides. There are those who attempt to over control and seek to manipulate their followers' every action. On the other hand, a leader who is "in control" demonstrates a strong sense of interior power that helps others become empowered.

Excessive control of others suggests a lack of interior power. People who need to control everything in their environment - the people, the events, the places - are most often insecure. They have a basic disbelief and distrust of self and others that translates into very disempowering feelings.

True interior power sparks power in others. It can be given away freely

and will come back with great return. It is the essence of empowerment. Empowerment means enabling others to do their jobs/assignments to the best of their ability. What better way to enable than to help spark that power in others - to give to others permission to use their interior strength to accomplish the task at hand.

This exercise examines the leader's relationship to control. You may wish to tie this to other assessments or leadership style exercises that examine control issues.

### **Emotional Intelligence Exercise 8 Music of Ministry**

#### **EQ Target**

##### **Empathy**

Social Expertness

Personal Influence

Mastery of Vision

#### **Objectives**

1. To help participants verbalize the culture they perceive in their ministry groups/settings by using music as a metaphor
2. To encourage participants to try to shape their ministry culture/setting/atmosphere by using music as a metaphor
3. To encourage participants to verbalize to their ministry workers their vision of the perfect ministry culture/setting/atmosphere
4. To open the lines of communication with ministry workers and leaders regarding the culture/atmosphere of their ministry setting

### Coaching Tips For Coach/Trainer

Music can be a fun and safe way to for people to talk about their ministry/culture/atmosphere/setting/environment. Within different types of music, one can find just about every imaginable tempo and mood. Just as music is different, every workplace/ministry group is different and has its own mood and tempo (Personality of two and three services). Some work-place or ministry atmospheres sound and feel like a John Phillips Sousa march, while others sound and/or feel like a funeral march. Still others resonate with the sound of the Blues.

The first step is to use music as a metaphor for recognizing and discussing The different moods and tempos of the workplace/ministry atmosphere.

Next, it is helpful for leaders to recognize the power they have to influence the mood and tempo of the workplace/ministry atmosphere.

The ultimate point of this exercise is to get leaders to visualize and communicate culture changes that would improve the ministry atmosphere and create an environment most conducive to creativity, productivity, and quality.

When coaching, realize that some leaders will respond to the music while others will respond to the lyrics. In either case, both are powerful symbols and can be fruitful when discussing workplace/ministry culture/atmosphere.

### Emotional Intelligence Exercise 9

Consider a few of your low points relative to being in leadership in ministry. Reflect deeply on these times. What can you learn about yourself from these low points?

Write down at least two lessons.

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Consider some of your high points relative to being in leadership in ministry. Reflect deeply on these times. What can you learn about yourself from these high points? Write down at least two lessons.

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On the continuum below, place an x on the line that indicates your level of personal satisfaction with the leader you have become.

Very dissatisfied

Very satisfied

In the previous question, what would make your x move up the scale?

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**Emotional Intelligence Exercise 9**  
**High Points/Low Points**

**Debrief by asking the following questions:**

A What lessons from your low points should you try to incorporate in your future?

B What lessons from your high points should you try to incorporate in your future?

C Were there patterns in your low points? Did you repeat certain actions or attitudes that were destructive?

D Were there patterns in your high points? Did you repeat certain actions or attitudes that were constructive?

E How satisfied are you with the leader you have become? Please explain.

F What would improve your satisfaction level with yourself?

## APPENDIX G

### Emotional Intelligence Focus Group Experience Post Survey Addendum

Please respond to each of the following items below.

Indicate the amount of change that you feel has occurred for you regarding each of the five emotional intelligence competencies which have been addressed during this experience.

Please use the following scale to respond to each item. Mark the number of your response in the space provided to the left of each item.

1=no change    2=slight change    3=moderate change    4=much change

\_\_\_ Self-Awareness: The ability to recognize and understand your moods, emotions, and drives, and as well as their effect on others.

\_\_\_ Self Regulation: The ability to control or redirect disruptive impulses and moods. The propensity to suspend judgment, to think before acting (or speaking).

\_\_\_ Motivation: A passion to work for reasons that go beyond money or status. The propensity to pursue goals with energy and persistence.

\_\_\_ Social Awareness/Empathy: The ability to understand the emotional makeup of other people. Skill in treating people according to their emotional reactions.

\_\_\_ Social Skills: Proficiency in managing relationships and building networks. An ability to find common ground and build rapport.

On average, do you feel that your pre-experience ratings were

\_\_\_ too low    \_\_\_ accurate    \_\_\_ too high



APPENDIX H

OBSERVER SHEET

Observer Questions

Please use the following rating scale to rate each participant in the following areas.

1- No Involvement	2- Low Involvement	3- Moderate Involvement	4-High Involvement
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Engagement and Motivation  
Involvement

1      2      3      4

Knowledge and Understanding

Participant demonstrates understanding of ideas and competencies learned in the exercise and activities and takes ownership

1      2      3      4

Action and Performance

Participant demonstrates competencies of emotional intelligence within the group and applies them appropriately

1      2      3      4

Reflection and Critique

Participant demonstrates the ability to participate in honest reflection and self-critique related to emotional intelligence competencies covered in exercise/activities

1      2      3      4

Judgment and Design

(Will provide instrument as needed)

Commitment and Identity

Participant demonstrates ability to integrate learning as a lifestyle

1      2      3      4

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