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**Clergy Emotional Intelligence:  
Defining the Construct in Relation to Role and Context**

**by**

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A thesis submitted in partial fulfilment of the requirements for the  
degree of  
Doctor of Philosophy in Education (Research)

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ordained and lay,  
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who teach me the faith through their trust and courage.

Arohanui.



## **Declaration**

I declare that this thesis is my own work and has not been submitted in any form for another degree or diploma at any university or other institution of tertiary education.

Information derived from the published or unpublished work of others has been acknowledged in the text and a list of references given.

I confirm that the word count of this thesis does not exceed 80,000 words, exclusive of title page, contents, acknowledgements, abstract, appendices, footnotes, tables, figures, and bibliography.

*N. J. Emslie*

(signed electronically)

*20 September 2021*

## Abbreviations

AES	Assessing Emotions Scale
ALQ	Authentic Leadership Questionnaire
B5	Big Five Model
CEI	Clergy Emotional Intelligence
CFA	Confirmatory Factor Analysis
CofE	Church of England
DSM-IV-TR	Diagnostic and Statistical Manual of Mental Disorders, Version 4, Text Revision
E&PT	Oxford Centre for Ecclesiology and Practical Theology
ECQ	Emotion Control Questionnaire
EI	Emotional Intelligence
EIS	Emotional Intelligence Scale (aka AES)
EQ	Emotional Intelligence
EQ-i	Bar-On Emotional Quotient Inventory
EPQ	Eysenck Personality Questionnaire
ESCI	Emotional and Social Competence Inventory
FBI	Francis Burnout Inventory
FPTS	Francis Psychological Type Scales
GFP	General Factor of Personality
IQ	Intelligence Quotient
MBI	Maslach Burnout Inventory
MDD	Major Depressive Disorder
MEI	Ministerial Effectiveness Inventory
MLQ	Multifactor Leadership Questionnaire
MSCEIT	Mayer-Salovey-Caruso-Emotional-Intelligence-Test
NEO	NEO Five Factor Inventory (neuroticism, extraversion, openness, conscientiousness, and agreeableness)

OED	Oxford English Dictionary
PCC	Parochial Church Council
PLES	Pastoral Leadership Effectiveness Survey
SIMS	Satisfaction in Ministry Scale
SEEM	Scale of Emotional Exhaustion in Ministry
SEIS	Schutte Emotional Intelligence Scale (aka AES)
SF	Short Form
SREIT	Self-report Emotional Intelligence Test (aka AES)
STEM	Situational Test of Emotional Management
STEU	Situational Test of Emotional Understanding
STS	Spiritual Transcendence Scale
TEIQue	Trait Emotional Intelligence Questionnaire
TEXAP	Traits Personality Questionnaire
WPT	Wonderlic Personnel Test

## **Abstract**

Parish ministry is increasingly complex and more demanding of its ministers than ever before. The ordained minister often feels caught between institutional requirements and pastoral needs. They rely on ancient and modern resources to equip them in the work, vibrant relationships to keep them buoyant, and inner powers to fuel their spirituality, imagination, psychological and emotional faculties.

The notion of emotional intelligence is barely three decades old and has been an attractive field of exploration for researchers and practitioners in care and human-facing professions, promising an understanding of inner processes and dispositions that may facilitate the development of relationships in all walks of life, personal health benefits, and work productivity.

However, scientific studies and research on conceptualisation have lagged behind commercialisation. The promise of productivity improvement in the office, Board Room and factory floor has led to a plethora of measures to test individual emotional intelligence and programmes to improve it.

Initial empirical studies on the emotional intelligence of clergy and Christian leaders in the UK and Ireland indicated low scores compared to other professions and populations. These surprising results raised concerns over selection procedures, the type of people attracted to the role, and the possibly corrosive nature of the work.

This is the first rigorous investigation of UK clergy emotional intelligence utilising qualitative data and suggests a new conceptualisation of emotional intelligence relevant to the clergy role and ministry context.

## PREFACE

Since encountering the notion of emotional intelligence (EI) about 20 years ago I have become increasingly interested in whether it is a concept relevant to the hard-working pastor,<sup>1</sup> whether it helps clergy perceptions of their own self in role, and whether attention to EI and the theory of its ‘developability’ (Dulewicz & Higgs, 2004; McKee et al., 2008; Campo et al., 2016) would help clergy better cope with health issues that researchers have constantly indicated plague clergy, particularly emotional exhaustion, burnout and clinical depression (e.g., Adams et al., 2017; Barnard & Curry, 2012; Beebe, 2007; Buys & Rothmann, 2010).<sup>2</sup> Pastoral ministry is relationally challenging, requiring significant psychological and emotional resources to cope with a myriad of personal and institutional demands (e.g., Buratti, 2020; Charlton et al., 2009; Francis et al., 2009b; Francis, Laycock, & Crea, 2017).<sup>3</sup> Is EI related to healthy and effective ministers and ministry? What are the features of an emotionally intelligent cleric?

This thesis included the collection of data through interviewing Archdeacons, senior clergy in the Church of England (CofE). Extracts of data are used throughout the thesis so readers who wish for an introduction to the data should first read §6.5. An important part of an Archdeacon’s role is to appoint clergy to licensed posts, for instance Vicar or

---

<sup>1</sup> Unless specifically indicated the terms clergy(man/woman), cleric, minister, priest, and pastor are to be understood as synonyms. The terms Rector, Vicar, Incumbent, and Priest-in-Charge are legal terms for the Anglican parish priest who is the senior licensed cleric in a benefice or parish, these terms will also be treated synonymously unless differentiation is required according to precise aspects of the role.

<sup>2</sup> Other studies include: Chandler, 2009; Doolittle, 2007; Evers & Tomic, 2003; Francis, 2005b; Francis, Crea, & Laycock, 2017; Francis, Loudon, & Rutledge, 2004; Francis, Payne, & Robbins, 2013; Francis, Robbins, & Wulff, 2013; Francis, Laycock, & Ratter, 2019; Francis & Turton, 2004a; Grosch & Olsen, 2000; Hills, Francis, & Rutledge, 2004; Holaday, Lackey, Boucher, & Glidewell, 2001; Innstrand, Langballe, & Falkum, 2011; Jacobson, Rothschild, Mirza, & Shapiro, 2013; Joseph, Luyten, Corveleyn, & De Witte, 2011; Lewis, Turton, & Francis, 2007; López Herrera et al., 2014; Miner, 2007a; Miner, 2007b; Miner et al., 2009; Miner et al., 2010; Parker & Martin, 2011; Raj & Dean, 2005; Randall, 2004; Randall, 2007; Robbins & Francis, 2014; Rodgersson & Piedmont, 1998; Rutledge & Francis, 2004; Scott & Lovell, 2015; Tomic et al., 2004; Turton, 2010; Turton & Francis, 2007; Virginia, 1998.

<sup>3</sup> Other important studies include: Francis, Village, Robbins, & Wulff, 2011; Koller et al., 2012; Leavey, 2008; Lindholm et al., 2016; Plante & Apodaca, 2011; Plante et al., 2005; Proeschold-Bell & LeGrand, 2012; Proeschold-Bell & McDevitt, 2012; Randall, 2013a; Robbins & Francis, 2010; Robbins et al., 2012; Stewart-Sicking et al., 2011; Village et al., 2018; Weaver et al., 2002; Wells, 2013.

Rector or Priest-in-Charge, and when interviewing candidates for an Incumbent post Archdeacon *DAL*<sup>4</sup> told me that he was particularly keen to explore ‘personal identity,’ the applicant’s understanding of self, and had at the back of his mind the constant question, ‘How does this person connect?’ The role of Incumbent is ‘highly relational,’ and in this Archdeacon’s view the ‘relationship side of things is key, otherwise (pastoral situations) are difficult to retrieve.’ *SUS* believes clergy with low EI ‘look for safety and security and a strong identity of belonging to other people,’ whereas those with a higher EI are ‘much more self-differentiated, more adaptable, they don’t need to feel they belong to a pack.’ Archdeacons have generally been parish priests themselves and oversee the work of dozens of ministers in their archdeaconries offering legal, pastoral and ecclesiastical support. They interact with the lay leaders of each parish church so are familiar with the variety of ministry contexts and are often called upon to intervene in pastoral difficulties. Their role offers them the dual perspective of oversight and collegiality, so they are squarely placed to provide subjective and objective qualitative data on the effectiveness, health and EI of the clergy with whom they work.

EI has been associated with positive effects in many professions and disciplines, as in Table A. However, there has been little investigation of EI in relation to the particularities of pastoral ministry and the specificities of the clergy role. Hendron et al. (2014a) noted that ‘despite the growing diversity of EI literature, those within religious vocations who encounter the demands of translating these vocations into occupational roles appear to have slipped somewhat under the radar of (emotional intelligence) researchers, resulting in a unique and fascinating profession remaining immensely underexplored’ (pp. 470-471). Utilising the Assessing Emotions Scale (AES: Schutte et

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<sup>4</sup> The names of all Archdeacons who were interviewed are anonymised and are given random italicised and capitalised three letter designations to prevent the possibility of identification. Sex is identified in the study only to further the understanding of the content.

**Table A**

**Studies indicating the importance of emotional intelligence**

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<b>Research area</b>	<b>Author(s)</b>
Leadership effectiveness	Goleman, 1995; Antonakis et al., 2009.
Handling of conflict	Chan et al., 2014; Gambill, 2008; Gao et al., 2013; Hopkins & Yonker, 2015; Jordan & Troth, 2002; Martin et al., 2013; Schlaerth et al., 2013; Shih & Susanto, 2010.
Job satisfaction	Alam, 2009; Ali et al., 2012; Ealias & George, 2012; Gao et al., 2013; Güleriyüz et al., 2008; Jordan & Troth, 2011; Kafetsios & Loumakou, 2007; Konstantinos & Zampetakis, 2008; Turton, 2010; Wolfe & Kim, 2013.
Job performance	Côté & Miners, 2006; Farh et al., 2012; Jordan et al., 2006; Joseph et al., 2015.
Social desirability	Jankowski et al., 2008; Kluemper, 2008.
Mental health	Ciarrochi et al., 2002; Fernández-Abascal & Martín-Díaz, 2015; Hendron et al., 2014b; Li et al., 2015; Lindebaum, 2013; Montes-Berges & Augusto, 2007; Randall, 2014; Ruiz-Aranda et al., 2013; Vesely et al., 2013; Zeidner et al., 2009.
Spirituality	Martin & Hafer, 2009; Tischler et al., 2002.
Religiosity	Prati et al., 2007; Paek, 2006.
Prayer and/or mindfulness and/or meditation	Charoensukmongkol, 2014; Anand & Das, 2016; Chu, 2010; Lomas et al., 2014; Gutierrez et al., 2016.

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al, 1998), a well-used EI Measure,<sup>5</sup> their research indicated surprisingly low levels of EI amongst clergy, leading them to wonder ‘if the ministry attracts those who are innately low in EI, or if there are specific elements of the clergy role that over time erode levels of EI’ (p. 476). Randall’s (2014) work with the same Measure similarly indicated lower than expected EI scores for clergy causing him to ask, ‘Does the role of the Anglican

---

<sup>5</sup> The Measure was initially known as the Schutte Emotional Intelligence Scale (SEIS: Schutte et al., 1998), but later the authors settled on the Assessing Emotions Scale (AES: Schutte, Malouff, & Bhullar, 2009) which is the term consistently used for the Measure in this thesis. There is significant interaction with, and critique of, the AES throughout the thesis so I include it for reference in APPENDIX ONE.

priest attract men and women who are less emotionally aware?’ He wondered whether ‘the clergy role shrinks the EI of the clergy’ (p. 269).

Clergy are notoriously poor at self-care (Brant, 2010; Morse, 2011; Vaccarino & Gerritsen, 2013; Ferguson et al., 2015; Moore, 2015), and are prone to occupational burnout, likely higher than most other care professions (Adams et al., 2017). I am the Director of Mission and Ministry in a medium sized CofE diocese, and a good deal of my work is with clergy who find themselves, and whom the Church finds, trying to minister when they are performing ineffectively and are in poor health. Often pastoral ineffectiveness and unwellness are dizygotic twins, though appearing dissimilar they are brothers or sisters in tandem, acting and reacting in the religious system of the local church and the wider diocese. Such clergy absorb a significant amount of my time and that of their Archdeacon, looking to people who inhabit our roles for solutions, guidance, scapegoating, relief, succour, respite, affirmation, encouragement, and spiritual nourishment. The temptation for a Director of Ministry and an Archdeacon is to fix the problem, to apply a ‘technical’ solution, rather than to develop an ‘adaptive’ response (Heifetz et al., 2009).

This study seeks objective qualitative data to supplement the emerging quantitative research on the EI of clergy, something that Francis, Payne, and Emslie (2019) noted is necessary in their study utilising the AES among Anglican clergy in the Church in Wales. My research on the EI of clergy is qualitative, based on interviews of Archdeacons, and develops the quantitative EI studies of UK Christian leaders (Francis, Ryland, & Robbins, 2011), Anglican clergy in England and Wales (Randall, 2014), Irish clergy (Hendron et al., 2014b), Church of Scotland clergy (Francis, 2019), and Welsh Anglican clergy (Francis, Payne, and Emslie, 2019), seeking to examine and critique the



conclusions of these studies, investigating their veracity for clergy effectiveness and wellbeing. The intention of this research is to develop an understanding of ‘clergy emotional intelligence,’ the capacity of self-awareness, self-understanding and self-regulation consciously, routinely, and faithfully operationalised by high-functioning ministers who serve the people of their parish.

Frith and Gleeson (2012) note that qualitative researchers are generally focused on contributing to practice so may neglect an extensive appraisal of literature, however in the following chapters I provide an extensive appraisal of literature on the construct of EI, generally understood as a form of intelligence (ability-EI) or in personality terms (trait-EI), scales that have been developed to measure these constructs, and how it has been operationalised in various professions and workplaces, particularly among clergy. The published quantitative studies of the EI of Christian leaders and clergy in the British Isles as listed above have only utilised the AES, and the results have been uniformly, and surprisingly, low in comparison to other professions and population groups. One might expect that individuals who felt called to the profession would have a high degree of ‘emotional intelligence,’ that the Church would positively select clergy for ‘emotional intelligence,’ and that the nature of pastoral ministry and the work of Christian leadership would demand high levels of ‘emotional intelligence.’ My own experience as a clergyman, training clergy, and overseeing their professional development leads me to question the reliability and applicability of the quantitative findings hitherto published on the EI of clergy, whether understandings of the clergy role and context require different forms of measurement, and whether the construct of EI as presently conceived is helpful or indeed relevant as far as assessing clergy effectiveness and wellbeing.

Of this research population of Archdeacons, all could provide some definition of EI, and most indicated its importance to parochial ministry, for example:

Emotional intelligence is absolutely crucial when we're appointing people, with some I'd go as far as disastrous (*SUS*).

Oh, without any question, I don't think you can do it (parish ministry) without, actually, I think it's absolutely crucial (*NIV*).

(When I'm interviewing a candidate for the post of Incumbent) it's huge, you know, and I colloquially say when I'm talking to people... we're looking for someone who's nice... which is kind of my code for, they get themselves and they get the world... in an interview I'm on the hunt for their emotional intelligence, I'm looking for that connectiveness... (*KOL*).

However, none of those I interviewed had undertaken any substantive reading on the subject, some of the 26 interviewees admitted they had only been recently introduced to the concept, and several others described it in vague terms:

I would describe (EI) as a slightly misleading shorthand (*KRE*).

If you're asking me to describe (EI), a term that we use a lot, but we don't actually know what it means (*DOR*).

(The definition of) EI is problematic... it is emotional, so it's to do with a person in their human feeling state, and intelligence is to do with awareness, so EI is in vicinity of self-awareness, these two things are intimately related, so EI is something to do with insight, that's my hunch (*QUC*).

As a consequence of my own ministry experience, my work with clergy in various states of health and ministry competence, my initial reading on EI, and having interviewed 12 Archdeacons, I formulated a research question as follows:

*What is 'clergy emotional intelligence,' and is there any correspondence between 'clergy emotional intelligence' with clergy effectiveness and wellbeing?*

The thesis presents findings to this research question through further literature research, subsequent interviews and analysis of the qualitative and quantitative data. It proceeds to develop an instrument to measure 'clergy emotional intelligence,' that is not as yet tested.

# **CHAPTER ONE**

## **INTRODUCTION**

### **1.1 INTRODUCTION**

Clergy wellbeing is a problem; clergy are notoriously poor at self-care. Burnout has been a significant danger for many years and the Church has made minimal headway understanding it and helping its ministers in this area. This negatively affects ministerial effectiveness, which itself is a term difficult to describe empirically, other than by church growth. This chapter begins to explore the relationship between EI, the clergy role, and the ministerial context. What do we mean by EI when studying clergy in their parochial setting, is ‘clergy emotional intelligence’ to be understood as a peculiar construct? A Research Question is proposed in order to establish a definition of ‘clergy emotional intelligence’ and its correspondence to clergy wellbeing and effectiveness. The relevance of this study is described, as are key terms that relate to social and ministerial perspectives.

### **1.2 CLERGY WELLBEING IS A PROBLEM**

Studies in many contexts indicate clergy are notoriously poor at self-care, often with a tendency to co-dependency (Brant, 2010; Morse, 2011; Proeschold-Bell et al., 2011; Vaccarino & Gerritsen, 2013; Ferguson et al., 2015). Introducing a journal issue devoted to clergy health, Proeschold-Bell and McDevitt (2012) asked why clergy health has been significantly poorer since 1959 when in previous decades and centuries clergy were among the healthiest members of society. They suggest ‘the answer may lie in the stress that clergy face... clergy often experience role stretch and strain... (for) living up to multiple desires (of the congregation), especially in the context of fulfilling one’s call

to God, can create enormous stress’ (p. 178). Over the last two decades researchers have examined clergy health in relation to several minister and ministry related areas, as Table 1.1:

**Table 1.1**

**Recent clergy health studies**

<b>Study</b>	<b>Author(s)</b>
Temperament and psychological type	Burns et al., 2013; Francis et al., 2007b; Francis et al., 2009b; Francis, Village, Robbins, & Wulff, 2011; Royle et al., 2014.
Psychological impairment	Brenneis, 2001.
Work related psychological health	Charlton et al., 2009; Francis, Village, Robbins, & Wulff, 2011; Plante et al., 2005; Randall, 2015; Robbins & Francis, 2010; Robbins et al., 2012; Stewart-Sicking, 2012; Stewart-Sicking et al., 2011; Weaver et al., 2002.
Psychopathology	Patrick, 1990; Templer, 1974.
Physical health functioning	Proeschold-Bell & LeGrand, 2012.
Self-differentiation and conflict handling styles	Abordo, 2013; Beebe, 2007; Gambill, 2008.
Ministry stress	Berry et al., 2012; Darling et al., 2004; Doehring, 2013; Faucett et al., 2013; Gauger, 2011; Wells, 2013.
Emotional exhaustion	Geary, 2007.
The ministry context	Blanton & Morris, 1999.
Relationship with God, spirituality, and spiritual struggles	Bradshaw et al., 2010; Ellison et al., 2010; Frick et al., 2016.
Gender differences	Cardwell, 1982.
The effect of emotional intelligence in wellbeing among priests	Vicente-Galindoa et al., 2017.

Herrera et al.’s (2014) burnout study of 881 Latin American Catholic priests utilising the Maslach Burnout Inventory (MBI-22: Maslach & Jackson, 1981) found ‘alarming’ levels of depersonalisation, with 60% of the priests presenting with moderate levels of

burnout, and 25.39% diagnosed as severe, likely caused by high levels of emotional exhaustion (p. 232). An earlier study by Turton (2003) amongst 1,278 parochial clergy in the CofE reported 43% of clergy indicated they ‘worked too hard,’ 16% felt burned out in parish ministry, 25% felt emotionally drained, and 25% felt stressed by the people aspect of their work. Kinman et al.’s (2011) study of 188 UK clergy found clergy who perform emotional labour more frequently and intensely reported increased psychological distress and less intrinsic job satisfaction, manifesting in depression, anxiety, memory and concentration difficulties, and sleeping problems.

Exercising pastoral care has a psychological toll on clergy wellbeing. The CofE has sought to take the question of clergy wellbeing more seriously in recent years (Butler, 2017), preparing *A Covenant for Clergy Care and Wellbeing* (Whipp, 2018) for consultation in dioceses by July 2020 to bring an updated report with further proposals for implementation to the General Synod of February 2022. Whilst the focus of the draft Covenant is parochial clergy, the Executive Summary indicates that clergy care and wellbeing is the responsibility of the whole church, and a Covenant is to ‘focus on ministerial effectiveness rather than competency’ (p. 1). Although the Covenant proffers attractive ideas for clergy support and wellbeing, there are no references to empirical data, rather it is fundamentally inspired by anecdotes and is generally a list of good intentions wrapped around theological presuppositions. The bibliography contains no references to current research on clergy wellbeing, effectiveness, burnout, mental health, EI, interpersonal relationships, or personality and psychological type theory. Instead it references the Archbishops' Council’s *Guidelines for the Professional Conduct of the Clergy* (2003); three monographs written for the jobbing Vicar (Campbell, 1984; Gula, 1996; Percy, 2014); another addressing a Covenant for the Anglican Communion in the event of schism (Doe, 2008); and a dated volume on clinical theology (Lake, 1986). A sole paper refers to research (Clift, 2018), an

Experiences of Ministry Survey (Clinton, 2016) documenting a five-year research process and consultation that seeks to ‘find out what sustains clergy for a ministry that for many will encompass many different settings over several decades’ (p. 3). Five thousand ministers were surveyed in the years 2011, 2013 and 2015 of which 300 completed all three surveys and five conclusions are drawn:

1. Around 90% of clergy agree that their role is intellectually, spiritually, and emotionally demanding.
2. Many clergy groups work very long hours.
3. Administration and organisation continue to absorb most time.
4. The vast majority of clergy are both highly engaged in their ministry and do not report substantively high levels of burnout.
5. Sacrificial behaviour is positively associated with the measures of clergy engagement in ministry but also with lower levels of clergy wellbeing (questioning how sustainable high levels of sacrificial behaviour may be over the longer term).

Clift (2018) proceeds to summarise a study of 1,607 clergy from 10 dioceses sponsored by Interhealth titled *Managing Ministry Pressure Better*. The research examined clergy issues (such as Demands, Culture, Relationship, Control, Role, Change and Support) with further questions relating to ministry pressures as likely stress sources. The study concluded that clergy:

1. Are not more stressed than secular workers.
2. Relationships and support are very good.
3. Indicated work demands (60%) were high, particularly for Evangelicals.
4. Reported ministry pressure and lack of support are greatest at 10-19 years’ service.

5. Said church finances are a significant pressure.
6. Indicated gender, marital status and length in current post are not significantly associated with pressure.

Additionally Clift (2018) refers to three peer-reviewed sources, Francis' (2005) summary of work on ministry burnout amongst Anglican clergy in the UK, and two from the US.<sup>6</sup> Francis (2005) utilised Maslach's threefold burnout criteria. With respect to 'emotional exhaustion' 31% of Anglican clergymen felt that they were working too hard in their parish ministry, 29% felt used up at the end of the day, and 21% felt frustrated by their parish ministry. Regarding 'depersonalisation,' 11% said they had become less patient with parishioners than they used to be, and 9% indicated parish ministry was hardening them emotionally. However, concerning 'personal accomplishment,' 48% felt that they had accomplished many worthwhile things in their ministry, and 44% were positively influencing people's lives in their parish ministry.

These studies indicate that the parish context increases depersonalisation levels and emotional exhaustion but clergy, overall, can resist burnout if their job satisfaction levels are high.

Despite the extensive literature reporting clergy poor health overall, aggravated by role and context demands, a longitudinal study commissioned by the Archbishops' Council of the CofE (Graveling & Cara, 2017) reported contrary results. Seeking to map the wellbeing of CofE clergy and ordinands the researchers surveyed 1670 people from four cohorts: those ordained deacon in 2006, 2011, and 2015, and those who began initial

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<sup>6</sup> These are unacknowledged but appear to be Adams et al.'s (2017) study of the use of the Maslach Burnout Inventory (MBI) in 84 studies of various professions, and Barnard and Curry's (2012) study of Methodist Ministers in the US looking at personality types and emotional exhaustion and satisfaction in ministry.



ministerial education in 2016. The summary statements offer remarkably dissimilar conclusions to most clergy studies on clergy wellbeing:

Overall, considering the whole group of respondents, clergy did not report low levels of wellbeing. In each of the wellbeing domains, the majority of participants responded positively rather than negatively to questions about key indicators. Thus, most respondents indicated that they were doing all right or living comfortably, that their health was good or excellent, that they did not feel isolated in their personal life or their ministry, that they had support and development opportunities, and that they felt they were largely fulfilling their vocation. (Graveling & Cara, 2017, p. 75)

The authors, however, also noted ‘relatively lower levels of mental wellbeing were associated with residential training, stipendiary ministry, incumbency and full-time ministerial roles, although these categories closely overlap and causality was not established.’

In marked contrast, Lewis et al. (2007), in an introductory essay to a journal devoted to clergy work-related psychological health, stress, and burnout, noted that ‘clergy work-related poor psychological health, stress, and burnout pose an increasingly serious problem for the leaders of denominations throughout the world, as the particular circumstances related to spiritual and religious leadership in the community have a special and unique dynamic’ (p. 2). Earlier Randall (2004) had surveyed 313 Anglican clergy who had been ordained in 1994 in England and Wales and, utilising the MBI, found that burnout correlated with the three subscales of depersonalisation, emotional exhaustion, and personal accomplishment after seven years in ministry. When clergy were asked, ‘Have you considered leaving the ministry?’ the data demonstrate that ‘on

each scale the proneness to burnout increases with how frequently the respondent has considered leaving the ministry' (pp. 23-24). Between 26.1% and 32.5% of clergy frequently considered leaving the ministry. When reviewing the data using another burnout instrument in addition to the MBI, Randall (2013a) found that 'emotional exhaustion is a significant experience for a large minority of this cohort of male and female Anglican clergy. Experiences of feeling drained and experiences of fatigue and frustration are widespread. Such occurrences are as likely among female clergy as male, older clergy as younger. In such a situation, early diagnosis of proneness to burnout could be invaluable' (p. 338). Miner (2007) surveyed theological students who had graduated 12 months previously and found that 'ministers experience moderate, but not high levels of burnout after 12 months' (p. 25), a result consistent with Kaldor and Bullpitt (2001) who determined that ministers were more likely to experience burnout 6 – 20 years after ordination.

The qualitative evidence I gathered from interviewing Archdeacons supported this quantitative data, and suggested, against Graveling and Cara (2017), that ministry can be a very stressful job:

*CEV*: Someone with considerable emotional intelligence, someone who knows how to take care of themselves, probably gets less stressed than I do.

*AKO*: I see a lot of clergy struggling with stress, and even a few of them breaking down personally, it would have helped them if they realised what was really building up in their own life or in their mind... I think a lot of them don't actually take time to understand, when there is fear, there is anger, and if (this is) not dealt with, and understood, then analysed, then that could actually lead to a kind of personal catastrophe.

*PAF*: We get situations where there's conflict between clergy teams, teams of colleagues, or there's conflict within the PCC over something, we get financial shenanigans, we get clergy who are just very stressed and sometimes that causes behaviour to get more and more erratic because they don't know how to get out of it. Sometimes clergy are just very stressed and (are) making themselves sick.

*SUS*: You've got to recognise you're stressed, that's half of it. Clergy don't always recognise that. They've got to be good at managing it, 'I've got to stop,' or 'I need help.' Clergy needing to be (strong), you're not the saviour of the world, that's why you're in ministry because there's another saviour of the world.

### **1.3 MINISTERIAL EFFECTIVENESS IS QUESTIONABLE**

Measuring clergy effectiveness is notoriously difficult (Nauss, 1972, 1983; McKenna & Eckard, 2009). The writer recalls his Pastoral Care tutor at theological college saying, 'Two of you will leave here to minister in the same town. You know you are a better preacher than your colleague, a better pastor, a better administrator, but their church grows and yours doesn't. That's just how it is.' Is church growth evidence of ministerial effectiveness? Surely 'yes,' but there may be other contributory factors, perhaps an excellent youth and families worker, a beautiful building, a supportive and effective spouse, competent PCC members, and so on.

Twenty years ago, Malony (2000) suggested religious institutions 'are primarily interested in screening out unfit candidates and selecting candidates who can be optimal performers' (p. 524), but in interview some Archdeacons recognised that initial

selection processes for ordained ministry are problematic. *PAF* offered a ruthless summary of how poor processes lead to ministry disaster:

*PAF*: I think the selection process is pants actually, I'm a Bishop's selector and I don't think it's a good process. One of the difficulties is that you can have a bad feeling about somebody but unless you can evidence it in your report you haven't got any grounds to say, 'No I don't think this person is suitable.' The criteria are so rigid, and the ways in which you must evidence them is so rigid that, unless you've got an excellent selection secretary to whom you're able to say, 'Now I can't quite put my finger on this'... who's able to help you to tease that out and phrase it in such a way that it can actually be evidenced against something they've said or done, then you're in pretty murky water. All of the selection processes, and right through training and ordination are open to legal challenge, and so everybody's very nervous about it.

INTERVIEWER: So, we green light people?

*PAF*: Yeah, we do, and nobody wants to be the person who says no. There are some excellent DDOs in the country, but there are also some who are less than excellent, who send people to selection conferences who shouldn't ever get there because they don't want to say no, and then it's left to the selection conference to say no, and they can't quite put their finger on it, and the person ends up going through college, or a course, and the tutor or the principal writes their report in such a way they can't be sued. So, although they might be slightly equivocal, it isn't damning enough for anybody to be able to pull the plug, the person gets ordained. Archdeacons curse this kind of stuff all the time because we end up sorting out the problems down the line. They get ordained deacon, there's an end-of-first-year report, it's not gone terribly well, but nobody's quite willing to say, and the bishop isn't quite bold enough to say, 'I'm not going to

priest this person, because if I pull the plug on this, they've wasted the last five years of their life,' and so they just get through.

The Ministry Division of the CofE (2014) addresses the criteria for Selection for the Ordained Ministry on a regular basis. Presently candidates for the ordained ministry are examined against nine criteria: A. Vocation; B. Ministry within the Church of England; C. Spirituality; D. Personality and Character; E. Relationships; F. Leadership and Collaboration; G. Faith; H. Mission and Evangelism; and I. Quality of Mind.

With respect to vocation the candidate is expected to be able to 'articulate a sense of vocation,' and 'able to speak of the development of their inner conviction,' and their 'sense of vocation should be obedient, realistic and informed.' Ministry within the CofE is tested by understanding of tradition and how this relates to contemporary society. Candidates are expected to show evidence of spiritual discipline, particularly prayer and worship. Regarding personality and character, candidates should be 'sufficiently self-aware, mature and stable,' able to face change and manage stress, can generate trust and display honesty, and are able to reflect on difficult life experiences. Candidates need to be able to build healthy personal, professional, and pastoral relationships, and to offer collaborative leadership within the Church and in the wider community. A critical understanding of the Christian faith is required, and communication skills, together with a personal commitment to mission. Finally, they need 'necessary intellectual capacity and quality of mind to undertake satisfactorily a course of theological study and ministerial preparation and to cope with the intellectual demands of ministry.'

Doubtless the selection panel carefully attends to these criteria, but EI is not addressed in the selection criteria, perturbing given the lower-than-expected EI scores documented among Anglican clergy (Randall, 2014; Hendron et al., 2014b; Francis, Payne, &

Emslie, 2019). Nor do the criteria recognise or acknowledge that the context of ministry may create an environment that leads to chronically high levels of clergy burnout due to emotional exhaustion (Turton & Francis, 2007; Turton, 2010; Barnard & Curry, 2012),<sup>7</sup> clinical depression or Major Depressive Disorder (MDD) which plague many clergy and religious (Knox et al., 2002; Sorenson, 2013; Turton, 2003; Virginia, 1998).

Measurement of clergy effectiveness is challenging and attempts to measure it in the UK have been sketchy or shallow. The longitudinal study mentioned above (Graveling & Cara, 2017) followed four cohorts of ordained deacons over a decade. From the 579 ordained clergy and 113 ordinands who responded, the first report (Church of England, 2017b) indicated most priests had high levels of wellbeing, in terms of financial comfort and good health. The second report (Church of England, Living Ministry, 2019) revealed 90% of participants responded at least with a middle rank score to items that purportedly measure ministry effectiveness. The report acknowledges effectiveness of ministry is ‘a contested concept’ and ‘performance measures are less easily defined’ than the requirements of ordained ministers set out in the *Ordinal* and *Guidelines for the Professional Conduct of the Clergy*. Interim reports from *Clergy Experiences of Ministry*, conducted by King’s College, London in partnership with the CofE from 2011 to 2017 (King’s Business School, 2017), suggest the key indicators of clergy effectiveness are ‘spiritual and numerical growth.’ The report acknowledges that such growth, presumably in congregants, is ‘not universally seen as the sole indicator of flourishing in ministry’ and to date no peer-reviewed publications of these surveys have been published.

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<sup>7</sup> Also: Buys & Rothmann, 2010; Chandler, 2009; Doolittle, 2007; Evers & Tomic, 2003; Exantus, 2011; Foss, 2002; Francis et al., 2009a; Francis, Loudon, & Rutledge, 2004; Francis, Payne, & Robbins, 2013; Francis, Robbins, & Wulff, 2013; Francis & Turton, 2004a; Olsen & Grosch, 1991; Palser, 2005; Pegram, 2015; Raj & Dean, 2005; Randall, 2004; Randall, 2007; Roach, 2012; Robbins & Francis, 2014; Rodgeron & Piedmont, 1998; Rutledge & Francis, 2004; Tomic et al., 2004.

In a US setting, Carter (2009) examined the role of personality characteristics and spirituality on pastoral leadership effectiveness among 93 pastors (80 males and 13 females) from a variety of denominations. Utilising the Multifactor Leadership Questionnaire (MLQ: Bass & Avolio, 1995), the NEO Five Factor Inventory personality scale (NEO FFI: Costa and McCrae, 1992), the Spiritual Transcendence Scale (STS: Piedmont, 1999), and the Pastoral Leadership Effectiveness Survey (PLES: Carter, 2009), she found effective pastoral leaders are conscientious, believe in interconnectedness, and are self-accountable, decisive and accept responsibility. Ministers who exercised a transformational leadership style were pastorally effective, but the sub-dimensions of this style were generally not predictive. Overall, leadership style and spirituality had limited capability for predicting leadership effectiveness.

A small-scale survey (Puls et al., 2014) of 58 US Lutheran clergy and 164 lay leaders sought to assess the relationship between ‘authentic leadership’ and ministerial effectiveness utilising the Authentic Leadership Questionnaire (ALQ: Walumbwa et al., 2008) and the Ministerial Effectiveness Inventory (MEI: Majovski, 1982). Authentic leadership is understood to be comprised of four components: self-awareness, internalised moral perspective, balanced processing, and relational transparency. Results indicated a significant relationship between authentic leadership and ministerial effectiveness, a particularly positive finding as the method surveys the views of ministers’ lay leaders.

#### **1.4 SETTING OUT THE QUESTION – THE PROBLEM STATEMENT**

In my work overseeing clergy training and continuing ministerial development, I am aware that the diocesan counselling service for clergy and family members is accessed by up to 36 people per year. Data are not available as the service is confidential, but my

role means I refer people to the service or am in contact with people during, or after, counselling. Anecdotally the service is tremendously appreciated and plays an important role in helping clergy navigate their way through personal and ministry minefields. I am also aware that clergy access therapy for stress and mental health problems through private practitioners and other agencies.

Many organisational studies indicate a correlation between the wellbeing of the leader and its members (Little et al., 2007; Larsson & Vinberg, 2010; Montano et al., 2017). Wells (2013) argues that a cleric's health affects not only the church which he or she leads, but the wider community also. If this is so, then it is imperative for the church to invest in clergy wellbeing for the sake of the individual, for the Church's congregations, and as a fundamental contribution to societal wellbeing.

Given the unusual, arguably unique, context in which clergy minister, the peculiar and powerful forces that affect their self and key relationships, and the chronic stress they may experience, does EI mitigate propensity to burnout, and can it foster wellbeing? Further, does 'clergy emotional intelligence' correlate to ministerial effectiveness which may improve personal accomplishment?

## **1.5 THE RESEARCH QUESTION**

These questions have not been substantially addressed, and my work as a clergyman, with clergy, training clergy, and supervising clergy over more than 30 years has caused me to consider deeply whether the selection processes of clergy, particularly for ordained ministry in the Church of England, the training and formation programmes, and ongoing professional or continuing ministerial development, help clergy to minister effectively and healthily in the modern contexts in which they are deployed.



A key question is: What is meant by EI when studying clergy in their parochial setting? Supplementary questions follow: Is there any correlation between EI and clergy effectiveness? Is there any correlation between EI and the general health or wellbeing of clergy? Is EI diminished by the clergy role? Is the church selecting men and women with lower EI than do other care professions?

Further, I examine whether the methods heretofore used for testing the EI of clergy, especially in the UK, are relevant and apt for parochial clergy. In short, the research question I am addressing is:

*What is 'clergy emotional intelligence,' and is there any correspondence between 'clergy emotional intelligence' with clergy effectiveness and wellbeing?*

The dataset comes from senior clerics in the CofE, serving Archdeacons, most of whom have been Incumbents, all of whom work closely with Incumbents and are the ecclesiastical professionals who are charged with 'defending' the Incumbent.<sup>8</sup> Ravenscroft (1995) summarised the archdeacon's task as, 'to encourage and affirm (clergy) ministry... first, in creating the general conditions for a less stressful and more fulfilling ministry; and secondly, in maintaining personal contact with clergy and their families, while also offering the clergy individual 'tailor made' plans for ministerial development' (p. 388). The precise nature of the professional relationship of the Archdeacon and parish priest will be amplified in a later chapter but at this stage it is

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<sup>8</sup> At the Licensing and Installation of an Incumbent the Bishop says to the Archdeacon, 'Archdeacon, I ask you to install and defend *NN* in his/her ministry.' An alternative Mandate of Induction to the Archdeacon is, 'Archdeacon, I have instituted/collated *NN* to ministry in this parish/benefice. I ask you to induct her/him, in the presence of this congregation, and to support her/him in her/his ministry here.' The Canons of the CofE formally direct: 'Every archdeacon shall within his (sic) archdeaconry carry out his duties under the bishop and shall assist the bishop in his pastoral care and office, and particularly he shall see that all such as hold any ecclesiastical office within the same perform their duties with diligence, and shall bring to the bishop's attention what calls for correction or merits praise' (Church of England, Canons, C22, paragraph 4).

sufficient to say that the primary role is ‘pastor, first, foremost and altogether the archdeacon should be’ (Jones, 1991, p. 240). A more recent report on research into the induction and continuing ministerial development of CofE Archdeacons summarised their central task as ‘that of two-way bridging, interpreting work.... (on the one hand) diocesan strategy is communicated and implemented, and proper governance upheld... (on the other) through the support, listening and advice the clergy, parishes and other ministries receive from Archdeacons, the Diocese can understand and respond to their needs’ (Oxford Centre for E&PT, 2011, p. 13).

Archdeacons are formally responsible for the pastoral care and wellbeing of clergy in their Archdeaconries, generally they have previously held the post of Vicar, and they are key players in the execution of diocesan strategy that universally falls in line with the CofE’s priorities ‘widely adopted as an understanding of what contemporary mission is about’ (Church of England, 2017a). All these characteristics make them uniquely placed to provide empirical data on clergy wellbeing and effectiveness, and how ‘clergy emotional intelligence’ is to be interpreted and associated with ministerial effectiveness and wellbeing.

## **1.6 RELEVANCE OF THE STUDY**

During interviews all Archdeacons expressed a desire to see the ‘finished work’ of this research as, without exception, they believe that ‘help in this area’ would be hugely beneficial for their work in the appointment of clergy to licensed posts, in the continuing ministry development of clergy, for the psychological and relational health of clergy, and, especially, for the way Incumbents offer leadership and pastoral care in the parishes in which they serve. *PAF* illustrated this point:

I know clergy who are in their 50s and 60s, so you know you might expect they've come to a more mature and wise and free sort of way of inhabiting their role and their identity as clergy (but) who just haven't managed to do it. They're still feeling that they need to prove themselves, they're being driven, they're stressed because they can't give themselves permission not to be, and so on. So I think there is something quite interesting there for wellbeing, but also, I'd be quite interested to know how that ties in with emotional intelligence and whether the development of emotional intelligence in the course of life enables one to move into that place of greater freedom and relaxation with who one is.

Many Archdeacons indicated that one of their greatest challenges is selection of clergy to licensed posts. *CEV* said, 'I spend a lot of my time dealing with those whose emotional intelligence I would say is very low... because that's where I perceive a lot of the difficulties in parochial life break out, and in turn that's where I think we need really to develop our selection and development.' However, the selection processes they employ are far from universal or standard, and on enquiry it was evident that their processes were haphazard, influenced by 'gut-feelings,' and were largely based on a theology of hopefulness. Some employed the 'DiSC Profile,' others 'Myers-Briggs,' others 'personality profiling,' and others 'psychometrics' but in unsystematic and non-strategic ways as if they might be diagnostic tools that could yield some vague insight. Although *CEV* said that 'we do seem to have a cracking record for identifying people who are quite emotionally disabled in some way,' no diocese represented by the Archdeacons I interviewed had settled on any objective, or scientific, or empirical, selection process. They composed formal questions and developed rigorous criteria that they insisted candidates meet, but most admitted the qualities they sought in an applicant were 'vague,' or 'generalised,' *BID* admitted 'there's a whole variety of things that make it, um less than good.' *BAT* said of the decision-making process, 'I guess it

comes out in an unstructured or unplanned way, so we don't have a box on our forms that say that.'

## 1.7 DEFINING TERMS – A SOCIAL PERSPECTIVE

At the outset it is necessary to define terms. 'Emotional intelligence' is a much disputed psychological, social, and personality construct. This may be because research related to EI is relatively recent, having appeared in scientific literature only 30 years ago where the initial proponents of the concept defined it as 'the ability to monitor one's own and others' feelings and emotions, to discriminate among them and to use this information to guide one's thinking and actions' (Salovey & Mayer, 1990, p. 189).

The undefined employment of the general term 'emotional intelligence' is found in many areas of society, particularly in business and leadership of corporate firms where EI is held to be a crucial asset. The concept occurs regularly in daily newspapers, an article in the business section of a major daily newspaper a few years ago suggested that:

keeping people motivated and committed in an era of unrelenting and accelerating change is tough... to meet the challenge leaders must be able to create a climate in their companies that not only fosters performance but also builds a sense of pride and purpose (for) research indicates that up to 30 per cent of a company's financial performance can be traced to the climate a leader creates (and) up to 70 per cent of the climate in a company can be defined as how 'emotionally intelligent' its workforce is (Lash, 2007).

This follows initial, and ongoing, work by Goleman who has long suggested that 'emotional intelligence is the *sine qua non* of leadership... a person can have the best

training in the world, an incisive, analytical mind, and an endless supply of smart ideas, but he (sic) still won't make a great leader' (Goleman, 1998a, p. 82). Elsewhere a daily paper reported World Economic Forum researchers as claiming technology will transform core skills in the workforce for 'critical thinking, creativity, emotional intelligence and cognitive flexibility will be more important than ever before, as machines take over many of the tasks we currently do each day' (*The New Zealand Herald*, 2017). A columnist in *The Times* heavily criticised Prime Minister Theresa May's speech outside No 10 immediately after the election asking, 'Where was the empathy? Where was the emotional intelligence to say, "I hear you. I get it. We were not offering enough of what you wanted and I take responsibility for that"?' (Perrior, 2017). The first three quotes assume readers know what emotional intelligence is, the fourth is more helpful to this study as the columnist appears to associate EI with empathy, listening to others, and understanding the other person, or constituency.

It is not only technology that will alter the workplace, a popular view suggests increased numbers of women in the workforce will radically change the power dynamics there and pave a way 'for a dramatic feminisation of society... (for) employers realise that women are more suited to the modern workplace, where the emphasis is on the qualities of team-work, leadership skills, communication and emotional intelligence in which they excel – rather than the intellectual ability or physical strength on which men have relied' (Sawer & Henry, 2008). All ages are swept up in the concept, 'experts say reading to your kids can improve language development, emotional intelligence and literacy... the benefits of reading included language development, increased empathy

and emotional intelligence’ (Vonow, 2015), whilst *The Telegraph* reports ‘older generations have greater “emotional intelligence” than younger members of society.’<sup>9</sup>

These popular asseverations have some relation to current research in the broad field of EI, but the writers and articles all assume that EI is generally understood and is beneficial in multiple settings. In fact, peer-reviewed researchers have engaged in vigorous debates since the early 1990s as to the scientific meanings of ‘emotional’ and ‘intelligence’ and ‘emotional intelligence,’ whether EI is to be conceptualised as an ‘ability’ or a ‘trait,’ and, consequently, the question as to whether it can be measured, developed, and operationalised.

## **1.8 DEFINING TERMS – A MINISTERIAL PERSPECTIVE**

The Archdeacons interviewed in my research all have some ‘idea’ as to what EI means in terms of self-understanding and understanding of others, and believe it is important, if not essential, to the work of the jobbing Vicar. Open and discursive interviews enabled Archdeacons to articulate definitions, often correspondently, but close analysis indicates their understanding of EI to be unscientific, unreflective, unresearched, and mostly intuitive. Archdeacons spoke about ‘gut instinct,’ and ‘intuition,’ and ‘deep feeling,’ and ‘joining the dots.’ EI appears to be a deeply felt thing, something known from the centre of one’s being, ‘picked up’ in others through employing all the senses. Its absence in some clergy was lamented.

This study needs to interrogate carefully what senior clergy understand by ‘emotional intelligence’ and to enquire whether it resembles what scientific literature describes and examines in other professions. Hendron et al. (2014b) and Randell (2014), utilising the

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<sup>9</sup> Professor Robert Levenson, from the University of California at Berkeley, believes EI peaks in your 60s (The Telegraph, 2011).

AES, found clergy EI levels lower than expected compared to other professions, but does this instrument ‘measure’ the ‘emotional intelligence’ senior clergy recognise as necessary for parochial ministry? Further, what is the ‘emotional intelligence’ necessary for clergy in the twenty-first century? This study will argue that the kind of ‘emotional intelligence’ required for clergy effectiveness and wellbeing is distinctly different to the ‘emotional intelligence’ that has been measured in other professions. There is no doubt that parochial clergy require ‘the ability to monitor one’s own and others’ feelings and emotions, to discriminate among them and to use this information to guide one’s thinking and actions’ (Salovey & Mayer, 1990, p. 189). However, the peculiar context(s), and clergy self-understanding of role, significantly influence the operationalisation of EI in the parish. Clergy self-understanding radically modifies the way clergy understand both role and self for in addition to contextual and ecclesial factors, ontological and theological issues are also constitutive, the nature of which are foreign to other professions. These factors influence clergy self-understanding and the type of human interactions that take place at private and public levels between the cleric and the people with whom they work and serve.

A later chapter will develop what senior clergy mean by ‘emotional intelligence,’ a necessary requirement before I can posit the personal and emotional characteristics necessary for clergy effectiveness and wellbeing. I will argue that a precise and more suitable instrument needs to be developed to measure the ‘emotional intelligence’ of clergy appropriate to profession-specific concepts of priesthood, vocation, discernment, spirituality, kenosis, ministry formation, service, servant leadership, working with volunteers, arcane ecclesial structures, canon law,<sup>10</sup> and eschatological focus.<sup>11</sup> This

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<sup>10</sup> Canon law in the Anglican tradition.

<sup>11</sup> Christian ministry fundamentally differs from other human-facing and care professions in its eschatological focus. Other professions work in the ‘here and now’ and measures of performance, health and effectiveness of the present are designed to affect future performance, health, and wellbeing.

study will propose that study of clergy EI needs to take account of their philosophy of ministry and the theological levers that shape their work and self-understanding of the ministry role. The EI instruments that have been deployed to measure clergy EI are useful in measuring certain aspects of self-understanding, social interaction, and social awareness, but other powerful theological and professional forces are operative influencing self-consciousness, behaviour, and social interaction. *CEV* illustrated this point speaking of his conversion in Scripture Union camps which were:

male and public school only... (where) the whole philosophy was to capture and train the future leaders of the nation for Christ... so Justin Welby, five current Bishops, Nicky Gumbel, loads of people, and all through a very, very narrow channel, and of course the theology was extremely rationalistic too, and it was about distrusting emotion, that was right at the heart of theology, it doesn't matter what you feel, it's what you read that matters.

This Archdeacon went on to say that this 'movement' was 'exclusively male... the English champions were John Stott, Michael Green before, there was a generation of very conservative evangelical leaders... but absolutely non-charismatic.' The charismatic movement threatened this version of evangelicalism because it was 'an extremely strong movement that really split (the evangelicals) down the middle, because obviously the charismatic emphasis does feelings and the emotions (and) inner healing

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However, with Christian ministry notions, or theologies, of 'the end' influence present understandings of self and one's work in the community, personal behaviour, and social ethics, and thus the minister's commitment to personal and corporate development. Pertinent biblical references include St Paul's teaching that 'the sufferings of this present time are not worth comparing with the glory about to be revealed to us' (Rom 8:18), and to Titus, the 'bishop' (*presbuteros*) and 'overseer' (*oikomonos*) in Crete, charged with leadership of the church there, St Paul teaches him, 'for the grace of God has appeared, bringing salvation to all, training us to renounce impiety and worldly passions, and in the present age to live lives that are self-controlled, upright, and godly, while we wait for the blessed hope and the manifestation of the glory of our great God and Saviour, Jesus Christ' (Titus 2:11-13). In terms of Christian leadership exercised by clergy, it is a complex business for 'the church is an eschatological reality, and thus is a reality on the way, and therefore incomplete and partial' (MacDougall, 2012, p. 8).



and what have you, which was anathema really to a theology that taught simply about it's all in the Word.'

If this is correct, or even partly so, that the most senior leaders of the Church have been shaped by theological forces negating the place of emotions and feelings, and such forces have been, and are perhaps still, current in the upper echelons of the CofE, then any measurement of EI, or the ability of clergy to express emotions, will need to consider these strong theological and social dynamics. *CEV* proffered two further areas where such a 'beleaguered theology' influences the Church and its ministers: firstly, and 'most obviously (it) comes to the fore now in the sexuality debates' which split the Church at parish and national levels. Secondly, at the level of personal experience, 'my first marriage broke down 20 something years ago and a significant part of that was my wife's complete frustration with my inability to express emotions,' which he suggested was much to do with a theology that encouraged him to 'bottle everything up, (to) never argue.' The experience of divorce and theological re-evaluation has led him to (being) 'much more open with my emotions now (which) gave me a very personal interest in the desire to form relationships, to be able not only to read other people, but actually allow myself to be read.'

## **1.9 SUMMARY**

Work-induced stress is a constant companion for clergy, and the incipient nature of burnout is like a thug with a club around the next pastoral corner. Clergy health has been extensively researched, and many denominations invest heavily in further studies and programmes that attempt to provide relief, respite, skills, and capabilities to help their (most important) workforce. From the 1990s EI has been promoted as a salve for stress and the philtre for performance, but EI is a contested construct, and early studies

of clergy EI indicate disappointingly low results. In the next chapter I ask: What is emotional intelligence? I explore how this concept has been understood by researchers in terms of its construct, and how it has been, and may be, conceptualised in the work of pastoral ministry.

## **CHAPTER TWO**

### **WHAT IS EMOTIONAL INTELLIGENCE?**

#### **2.1 INTRODUCTION**

This chapter describes the origin of EI, and how the concept has been understood and conceptualised since its inception three decades ago. Early research sought to understand emotions and emotional knowledge, and to regulate emotions reflectively to promote emotional and intellectual growth. Popularisation of the concept by Goleman (1995) brought the notion to a wide audience, greatly assisted by the claim that a combination of IQ and EI determines life success. As two distinct streams were recognised, as an ‘intelligence’ (ability-EI) or in personality terms (trait-EI), strong objections were concurrently raised regarding its definition, conceptualisation, claims to improve workplace performance, and cultural determinants. From the outset EI was understood as comprising three facets – understanding, identification, regulation – whereby emotions are multicomponential processes elicited by goal-relevant situations. This is a useful introductory notion of EI for clergy studies, as it conceptualises EI in relation to the clergy role and ministry context. Having surveyed the concept of EI, the chapter concludes with the question: Can EI be measured?

#### **2.2 THE ORIGINS OF EMOTIONAL INTELLIGENCE**

The concept of ‘emotional intelligence’ is recognised as having its genesis as a psychological concept with the publication of a paper by Salovey and Mayer (1990) with that term as its title. They had formed the view that people process emotional information differently, and they sought to understand how emotions relate to other cognitive faculties. This is an ability that varies between individuals and, consequently,

people develop adaptive behaviours in relation to the emotions felt and how they are expressed (Mayer et al., 2000). Their intention was to provide a framework for organising personality regarding emotion and ‘an outline for personality researchers who study emotion’ (p. 202).

Previously Thorndike (1920) had distinguished ‘social intelligence’ from abstract intelligence, the former being ‘the ability to manage and understand men and women, boys and girls, to act wisely in human relations’ (p. 228), however he did not develop a test for social intelligence and through the following decades there was only sporadic interest in the subject. The literary critic Van Ghent (1953) noted the association of a moral life with ‘emotional intelligence’ in Jane Austen’s novel *Pride and Prejudice*<sup>12</sup> but IQ dominated speculative debate and scientific research through most of the twentieth century.

The first use of the term ‘emotional intelligence’ appears to have been by Leuner (1966) in the German publication *Praxis der Kinderpsychologie und Kinderpsychiatrie* in which he discusses the low ‘emotional intelligence’ of women who had been separated from their mothers at an early age and who consequently rejected their social roles. He prescribed LSD for their treatment. Possibly the first person who coined the phrase ‘emotional intelligence’ in the English language was Payne (1983) in his dissertation on emotional awareness in children.

Gardner (1983) proposed a concept of ‘multiple intelligences’ leading to enquiry into various forms of intelligences, such as kinesthetic and musical. Formerly the human being at birth was understood as a blank slate, and intelligence was a single entity so

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<sup>12</sup> ‘We have suggested that moral life, in an Austen novel, is identified with emotional intelligence; and it is precisely through failure of intelligence – the wit to know his own limitations – that Mr. Collins appears as a moral monstrosity’ (Van Ghent, 1953, pp. 106-107).

with appropriate training a person could learn almost anything (Smith, 2002). Gardner developed the idea of *interpersonal intelligence* (understanding the feelings and intentions of others), and *intrapersonal intelligence* (awareness and discrimination of one's feelings) which likely influenced Salovey and Mayer's work on intelligence related to the emotions.

The notion of various forms of intelligences undermined the prevailing concept of a general intelligence and supported everyday observations whereby some people have wonderful ability in some area of life but may be impaired in other areas. The lack of a 'bedside manner,' for instance, in the medical profession, has led to determined efforts to develop the 'emotional intelligence' of physicians over the last two decades (Weng et al., 2008; Cherry et al., 2014).

From the 1990s, researchers have debated whether the concept should be understood in terms of personality, or as an intelligence. This basic question is crucial, as it will determine how the concept is operationalised, measured, applied in work settings, and conceptualised for personal and professional development.

### **2.3 EMOTIONAL INTELLIGENCE – TOWARDS A DEFINITION**

Mayer and Salovey formulated the concept of EI in two articles (Mayer et al., 1990; Salovey & Mayer, 1990) seeking to demonstrate how it could be measured, defining the term as 'the ability to monitor one's own and others' feelings and emotions, to discriminate among them and to use this information to guide one's thinking and actions' (Salovey & Mayer, 1990, p. 189). The concept attracted little interest until a science reporter, Daniel Goleman, chanced upon the articles and popularised the concept with ambitious claims in his book *Emotional Intelligence: Why it Can Matter*

*More Than IQ* (1995). Goleman brought together early findings in neuroscience and indicated a strong relationship between high EI and success in life. Shortly thereafter Goleman (1998a) proposed a direct correlation between high EI and business success, that an ‘emotionally intelligent’ individual is a categorical type of person who can ‘perceive, understand and regulate the emotions of others,’ suggesting these individuals have significant advantages in the workplace. The book became a best-seller, it was revised and re-released (2006), and became the most popular psychology book ever written.

His initial definition of ‘emotional intelligence’ included self-confidence, sensitivity, self-awareness, self-control, empathy, optimism, and social skills, but by 2001 he had revised the conceptualisation to a 2 by 2 model of four domains and 20 competencies forming a framework of emotional competencies as in Table 2.1. An accompanying commentary discussed each of the competencies, drawing in a range of supporting arguments, with the claim that ‘internal research from hundreds of corporations and organizations’ supports the thesis that mastery of the skills of ‘Self-Awareness, Self-Management, Social Awareness, and Relationship Management translates into on-the-job success.’ The thesis attracted wide lay and scientific interest, particularly for its promise to improve work outcomes and the conception of an emotionally intelligent organisation (Watkin, 2000). It appeared to offer a theoretical scaffold to those in organisational fields for improving productivity, whilst educationalists became intrigued by its capacity to enhance learning (Caruso & Salovey, 2004; Feldman-Barret & Salovey, 2002). Critics, however, derided ‘every possible quality of character except for cognitive intelligence’ as a ‘laundry list’ of desirable qualities that ‘accomplishes nothing’ (Matthews et al., 2002, p. 5; Zeidner & Matthews, 2018, p. 6).

**Table 2.1**

**A Framework of Emotional Competencies (Goleman, 2001, p. 28)**

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	<b>Self Personal competence</b>	<b>Other Social competence</b>
	<b>Self-awareness</b>	<b>Social awareness</b>
<b>Recognition</b>	Emotional self-awareness Accurate self-assessment Self-confidence	Empathy Service orientation Organizational awareness
	<b>Self-management</b>	<b>Relationship management</b>
<b>Regulation</b>	Emotional self-control Trustworthiness Conscientiousness Adaptability Achievement drive Initiative	Developing others Influence Communication Conflict management Visionary leadership Catalyzing change Building bonds Teamwork and collaboration

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Further claims were made about EI but Schutte et al. (1998), Pfeiffer (2001), and Petrides and Furnham (2003) recognised that EI assessment and measurement had not kept pace with the interest in the construct. Bar-On (1997, 2000) developed a conceptual model of emotional-social intelligence which described a ‘cross-section of interrelated emotional and social competencies, skills and facilitators that impact intelligent behavior.’ The model is the theoretical base for the Emotional Quotient Inventory (EQ-i: Bar-On, 1997, 2004b), a measure that seeks to address emotional and social competencies relating to how an individual understands and expresses themselves, how they understand and relate to others, and their coping abilities with everyday tasks. Dulewicz and Higgs (1999) suggested an emotionally intelligent person is aware of and able to manage their own feelings and emotions; they are sensitive to and can influence others; they sustain their own motivation; and they are able to balance their motivation and drive with intuitive, conscientious, and ethical behaviour. Caruso and Salovey (2004) further defined EI as the capacity to reason about emotions, and of emotions to enhance thinking. EI includes the abilities to perceive emotions accurately,

to access and generate emotions, to assist thoughts, to understand emotions and emotional knowledge, and to regulate emotions reflectively to promote emotional and intellectual growth.

Over the next few years EI was studied from various angles, often with workplace improvement in mind. Measures were developed, and the construct analysed as an ‘intelligence,’ and as a feature of personality (Table 2.2).

Mayer and Salovey (1997) had refined their earlier definition to focus on four emotion-related abilities: perceiving, using, understanding, and managing emotions, but other researchers responded with alternative understandings of EI. Bar-On (2000) defined EI as being a ‘multifunctional array of interrelated emotional, personal and social abilities which influence our overall ability to actively and effectively cope with demands and pressures.’

## **2.4 TWO DIRECTIONS**

The sudden commercial interest in EI following Goleman’s (1995) publication favoured the development of EI measures, generally at the cost of scientific rigour (Van Rooy et al., 2005). Various EI measures were developed (Ciarrochi et al., 2002; Ciarrochi et al., 2000; Mayer et al., 1999; Schutte et al., 1998), according to different conceptualisations of EI (Dulewicz et al., 2003). Most of the measures being developed had overlapping definitions and were market-oriented, but researchers were experiencing challenges scoring emotion with suitable objectivity. Tests for cognitive ability are generally binary as these are easily scored, but when testing emotion, a scale must take account of various extrinsic and intrinsic factors (Roberts et al., 2001; Maul, 2012). Developing



**Table 2.2****Early Emotional Intelligence Studies**


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<b>Author(s)</b>	<b>Study</b>
Bar-On, 1997, 2006a, 2006b	Development of the first commercially available self-reporting EI assessment, the Emotional Quotient Inventory (EQ-i: Bar-On & Parker, 2000).
Bar-On, 1997; Goleman, 1995; Goleman et al., 2002; Mayer & Salovey, 1997; Salovey & Mayer, 1990	From the late 1990s it was recognised that different things were being dumped into the 'emotional intelligence' basket, and various definitions began to recognise different streams.
Vernon et al., 2008a	Genetic influences were studied.
Kruegera et al., 2009	Neurological functioning and EI.
Kotsou et al., 2011; Nelis et al., 2011; Schutte & Malouff, et al., 2002, 2013	The question, 'Can EI be learned?' was addressed, along with cognitive-behavioural approaches.
Schutte & Malouff, 2002	EI in relation to better study habits.
Nelis et al., 2011	EI in relation to better relationships.
Kotsou et al., 2011	EI in relation to better health.
Boyatzis et al., 2002; Boyatzis & Saatecioglu, 2008	The relationship of EI to cognitive development.
Wing et al., 2006	EI in relation to cognitive interventions, such as positive writing.
Amdurer et al., 2014	Emotional regulation leading to increase in EI and life satisfaction.
Bastian et al., 2005	EI in relation to life skills.
Côté & Miners, 2006	EI in relation to job performance.
Fulmer & Barry, 2004	EI and negotiation in the workplace.
Offerman et al., 2004; Goyal & Akhilesh, 2007	EI and team performance.
Bell & Song, 2005	EI in relation to conflict management.
Ashkanasy et al., 2004; Mikolajczak & Luminet, 2008	The ameliorating effect of EI to workplace stress.
Ciarrochi & Blackledge, 2006; Mo & Dainty, 2007; Grant, 2007	The relationship of certain activities and behaviours to promotion and enhancement of EI.
Brackett et al., 2004; Ciarrochi et al., 2001	The relationship of social environmental contexts and EI.
Barchard & Hakstian, 2004; Vakola et al., 2004	The relationship of EI to personality variables.

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measures with good psychometric properties was also problematic (Petrides, 2011), and how to measure typical and maximal performance was yet another challenge. Addressing these questions moved researchers in two directions, as it became clear related but distinct underlying constructs were being recognised. The first, conceptualising EI as an intelligence, meant EI can be measured, but to do this, the researcher needs the individual to be functioning at 'maximal performance,' offering a suitable contrast between subjects. The sum of measures of various factors at maximal performance will offer relative scores of EI between subjects. Measures operationalising this concept of EI are termed Ability-EI measures, one example being the widely used Mayer-Salovey-Caruso Emotional Intelligence Test (MSCEIT: Mayer et al., 2002a), a development of the original model to a four-branch model that defined EI as the ability to (a) perceive emotion, (b) use emotion to facilitate thought, (c) understand emotions, and (d) manage emotion (Mayer & Salovey, 1997). Two tasks are performed from each of the four branches, for instance rating the emotion expressed in a face or landscape, and these answers are compared to those of experts in emotion or a normative population sample.

The second direction was conceptualising EI in personality terms, which are non-binary, biologically based, and described as Trait-EI. Petrides and Furnham (2000) first proposed the distinction between trait and ability EI, and this concept was later clarified by Pérez et al. (2005). Most measures in this category utilise self-report measures that ask respondents to assess their behavioural tendencies or feelings in certain situations, rather than objective reports on their abilities (Petrides, 2010; Sánchez-Ruiz et al., 2011). According to Petrides et al. (2016) trait EI concerns perceptions of our emotional abilities, how good we believe we are in terms of understanding, regulating, and expressing emotions to adapt to our environment and maintain wellbeing. The correlates of EI include positive emotions, good mental health, relationship satisfaction, high

academic performance, good work performance, and effective leadership. Randomised controlled trials indicate that EI can be increased (Schutte et al., 2013) which is heartening for work with clergy in their complex ministry settings.

## **2.5 OBJECTIONS TO THE CONCEPT OF EMOTIONAL INTELLIGENCE**

Concurrently, critical questions were raised about the concept, theory, and measurement of EI (Landy & Conte, 2004; Matthews et al., 2002). Schulte et al. (2004) questioned whether EI, as conceptualised by Mayer et al. (2000), is distinct from general cognitive ability (*g*) or personality. One hundred and two Texas college students completed the Wonderlic Personnel Test (WPT: Wonderlic, 2000), a short measure of general cognitive ability; the NEO-Five-Factor Inventory (NEO-FFI), a shortened measure of the five domains of adult personality: Neuroticism, Extraversion, Openness to Experience, Agreeableness, and Conscientiousness (Costa & McCrae, 1992); and the Mayer-Salovey-Caruso Emotional Intelligence Test (MSCEIT: Mayer et al., 1999, 2002a). The purpose of the study was to investigate the construct validity of EI by examining its relations to *g* and the Big Five personality dimensions but, after correcting the correlations for measurement error, the multiple correlation became 0.806 indicating only a ‘moderate observed relationship was obtained between *g* and this measure of EI,’ leading the researchers to ‘question the uniqueness of EI as a construct,’ and concluding that ‘its potential for advancing our understanding of human performance may be limited’ (p. 1061).

In a journal issue of organisational behaviour related to EI, Locke (2005), Landy (2005), and Conte (2005) broadly argued against the viability of EI as a scientific construct and suggested that researching the construct in the field of organisational behaviour was a dead-end endeavour. Locke (2005) argued that EI is an ‘invalid concept’ as it is not an

intelligence in any technical sense, nor did he find its meaning intelligible. His study of the concept led him to suggest that the definition is constantly changing, most definitions are so all-inclusive to be unintelligible, 'reasoning with emotion' is contradictory, and there is no such thing as actual EI, although intelligence can be applied to emotions. He suggested 'introspective skill' as a more meaningful concept, or for EI to be simply labelled as a personality trait.

Landy (2005) sought to trace the roots of social intelligence and the current scientific status of EI. His analysis of the published or circulating material on EI suggested it was heavily weighted towards commercial interests, and access to data related to EI and work-related behaviour 'appears to reside in proprietary databases, preventing rigorous tests of the measurement devices or of their unique predictive value.' Further, the field and measures are unstable in the sense that everything is being altered all the time; "the" problem is either the scientific claims re: "the" construct, or commercial claims re: "the" value. The construct and the operational definition of the construct (i.e., the actual measurement instruments) are moving targets' (p. 419).

The criticisms of EI were generally constructive, empiricists appealing for more considered, consistent, nuanced, and rigorous research. Goleman's (1998a) notable line, 'emotional intelligence is the *sine qua non* of leadership,' provided huge promises and impetus for improvement of workplace productivity, and opportunities for consultancy exploitation. Nevertheless, laypeople and scientists alike recognise that human beings are emotional beings, and that recognition of what emotions are, how they are expressed, how to interpret them in the other, and how to manage your own and those of others, are tremendously important for healthy relationships, harmonious family life, and positive employment relations.

Conte (2005) reviewed four of the major EI measures, the Emotional Competence Inventory (Boyatzis et al., 2000), the Emotional Quotient Inventory (Bar-On, 2000), the Multifactor Emotional Intelligence Scale (Mayer et al., 2000), and the Mayer–Salovey–Caruso Emotional Intelligence Test (Mayer et al., 2002a), and though finding that the EI measures, in general, had adequate internal consistency reliability, he was not convinced they were measuring much, other than what more established constructs were providing, e.g., the Big Five personality dimensions. The strongest criticism concerned validity evidence due to vague theoretical development of the measures, since ‘few EI researchers are willing to be specific about what they want to measure, (so) it is difficult to examine content validity’ (p. 437). Alegre et al. (2019) continued to make a similar point nearly 15 years later, as discussed below in the context of the relationship between trait-EI and personality studies.

Ashkanasy and Daus (2005) contested the criticisms of Locke (2005), Landy (2005), and Conte (2005), particularly their phrase, ‘emotional intelligence is dead.’ They cited the role emotion plays in organisational behaviour, maintaining critics have not recognised or satisfactorily distinguished the different emerging streams of EI, and that political bias, rather than scientific objectivity, is evident in Locke (2005) and Landy (2005). They reemphasise the ‘safe’ four-point summary of EI made in earlier papers (Ashkanasy & Daus, 2002; Ashkanasy, Härtel, & Daus, 2002):

- 2.5.1 Emotional intelligence is distinct from, but positively related to, other intelligences.
- 2.5.2 Emotional intelligence is an individual difference, where some people are more endowed, and others are less so.
- 2.5.3 Emotional intelligence develops over a person’s life span and can be enhanced through training.

2.5.4 Emotional intelligence involves, at least in part, a person's abilities effectively to identify and to perceive emotion (in self and others), as well as possession of the skills to understand and to manage those emotions successfully.

Murphy (2006) edited a series of critical essays rejecting Goleman's (1995, 1998a) claim that EI can be a tool for identifying and developing business leaders. Contributors designated such utilisation of EI as unreasoned and unreasonable, a 'fad' (Hogan & Stokes, 2006; Murphy & Sidemen, 2006), and a 'bandwagon' (Jordan et al., 2006), and demanded scientific evidence for EI. Though positive about the study of emotions, and their development as a contribution to human maturity, the authors generally considered EI measures to be meaningless in terms of construction as true versus false. Furthermore, the data quality from the control groups, comprising 'experts' or 'focus groups,' are commonly white, male dominated and offer bland consensus rather than brilliant insights from non-conformists. The measures developed by Goleman and Bar-On are derived from the Big Five personality factors, so why not keep to the instruments that have already been developed and tested? (Conte & Dean, 2006). The measures of ability tested by the MSCEIT version 2 (Mayer et al., 2002a) are widely agreed to be more closely related to general (IQ) measures of ability and offer affective factors as a balance to previously prevailing cognitive factors (Daus, 2006).

In a helpful review of the series of essays edited by Druskat et al. (2006), Murphy (2009) summarised three key challenges researchers have faced in their research and practice in EI over the decade from the publication of Goleman's work in 1995, to 2005. The list is relevant to my study as the points provide sharp concerns that need addressing in this study of EI relating to clergy wellbeing and effectiveness. First, is the very basic point of a lack of agreement on what constitutes 'emotional intelligence.' Is it

a set of abilities and skills, is it a mix of abilities and personality characteristics, or is it a combination of ability, skill, personality values, and interests? (Murphy, 2006). The development of different measures will depend on how EI is conceived, and correspondence will be problematic as they are fundamentally measuring something different to each other. Any comment about EI levels, such as 'high' or 'low,' become meaningless if each of the corresponding parties conceptualises EI differently.

This is important if developing EI as a desirable exercise in the workplace, but there is confusion about what exactly is being developed. In Chapter Four, I observe that early studies on clergy EI in the UK have thus far utilised one measure, the AES (Schutte et al, 1998), in an effort to measure one conceptualisation of EI (Francis, Ryland, & Robbins, 2011; Randall, 2014; Hendron et al., 2014b; Francis, Payne, & Emslie, 2019). This is providing useful foundational data concerning the trait-EI of clergy, and further research can interrogate other personality factors that influence the results, such as psychological type (Francis, Payne, & Emslie, 2018), the Big Five personality factors (extraversion; agreeableness; conscientiousness; neuroticism; openness to experience) (Tok & Morali, 2009; Joseph et al., 2011), as well as its psychometric soundness in terms of its reliability and validity for clergy occupational settings (Jonker & Vosloo, 2008).

The second point relates to what Murphy terms as two 'different cultures operating in the EI arena.' On the one hand, the academic 'culture' of standard analysis of data and generalised reporting, on the other, the 'practice-oriented or market-oriented model' where the focus and emphasis are on practical aspects such as improving productivity in the workplace. Though Goleman first suggested this in 1995, Murphy notes that up to 2005, no peer-reviewed papers were published relating to critical examination of the EI-performance relationship. No suggestions are made as to why this has been the case, but

one wonders whether powerful commercial forces create, in essence, an advertising and consultancy culture of ‘don’t kill the goose that is laying golden eggs.’ A quick Google search of “emotional intelligence improves productivity” records ‘about 61,300,000 results.’

The third point Murphy raises is a neglect of historical research in related areas (Van Rooy & Viswesvaran, 2004), and of interaction with criticism from outside the EI research community. Other researchers have been active for many years investigating work behaviour and performance, and when they have turned their attention to EI their judgements have largely been negative (Lindebaum, 2009), while others have appealed for a greater recognition of the effect of epistemological perspectives (Akerjordet & Severinsson, 2007), a key pointer for this study as I consider epistemological and theological factors that influence clergy self-understanding, performance, and, consequently, wellbeing. Finally, Murphy appeals for a definition of EI, its meaning and measurement, and until that emerges, researchers will not be in a place where its relation to the workplace can be properly evaluated.

At least two further areas require consideration, particularly when critiquing the applicability of EI to leadership development and organisational success. First, initial research on EI was mainly in English-speaking countries and regions such as the UK, North America, Australia and New Zealand, and measures, accordingly, had native English speakers in mind. It has only been in the last 15 years that EI has been comprehensively studied in other cultural contexts, and there is still uncertainty as to how cultural and sociological factors influence emotional expression, perception, understanding and control, a problem that Fambrough and Hart (2008) call ‘the universalization of EI,’ posed by the challenges of cross-culturalism and multiculturalism. The issue is complexified as the English language has increasingly



become the *lingua franca* of commerce, trade, treaty negotiation and social media, so individuals who seek to understand EI as described by English researchers, when English is their second, third or fourth language, have additional pedagogical and linguistic barriers to overcome (Genç et al., 2016), in addition to sociobiographical variables and communication anxieties (Dewaele et al., 2008).

A second and related area for consideration is the political agenda of the corporation, institution, or establishment that measures the EI of its potential employees, staff, and electorate. The decision to measure, and the act of doing so, is influenced by the frames of reference and the political or commercial objectives of the measurer. For instance, one might think that people brought up in a totalitarian state would have learnt to express public emotion differently than individuals in a more politically liberal society. Similarly, some governments impose strict educational policies on their young people to cultivate submission and acquiescence to civic authority. In the commercial world, it is conceivable that employers will want to select for, and cultivate, workplace harmony, in accordance with their enterprise. Certain professions will likely select for particular psychological types, personality dispositions, and emotional strengths as the work environment has particular demands that favour certain psychological and emotional factors, for instance, police (Hanewicz, 1978); lawyers (Richard, 2001); surgeons (Foster et al., 2010); teachers (Wicklein & Rojewski, 1995); dentists (Puriene et al., 2007); social workers (de las Olas Palma-García & Hombrados-Mendieta, 2017); and clergy (Village, 2011; Francis, Robbins, & Craig, 2011).

## **2.6 LOOKING IN FROM THE OUTSIDE**

As above, Murphy (2009) notes that EI researchers, generally, have not been cognisant of criticism from outside their community. Kristjánsson (2006), an educationalist and

moral philosopher, offers an example in his Aristotelian critique of EI in the classroom. He asks whether EI is an old wine cleverly marketed in a new bottle, or perhaps it is a shibboleth, or chimera of entities stuck together. Particularly critical of Goleman (1995) and his thesis of emotional management, Kristjánsson complains of conceptual redundancy, for if EI 'is nothing more than a catchphrase for anything that involves positive motivation, emotion, or good character, then EI refers to nothing new or useful, as the field of differential psychology is already replete with established constructs and measurements that zoom in on those specific characteristics' (p. 42). He criticises the widely used EQ-i measure (Bar-On, 1997) as an example of more wide-ranging criticism of EI studies: first, people may misjudge, deliberately or self-deceptively, their personal characteristics, and second, the information gleaned from this and other measures is little more than what more established personality tests already provide, in a phrase: 'EI seems to be too elusive to be independently operationalizable.' Interestingly, from the perspective of clergy studies, this writer says EI 'lacks moral depth.' He suggests the possibility of an emotionally intelligent individual also having a Machiavellian personality but takes issue with Goleman's faux (my interpretation) Aristotelian notion of emotional virtue.

The questions of 'moral depth' and Machiavellianism are important to this work, as a current EI measure utilised for the study of clergy in the UK has indicated low scores (Randall, 2014; Hendron et al., 2014b). Questions I will need to address are, whether measures relevant to clergy assessment take cognisance of moral depth, and whether theological beliefs, particularly concerning good/evil (sin/salvation, light/dark, fall/redemption) influence how clergy answer questionnaires enquiring about their person(ality) (Kollontai, 2015). Neuroscience suggests that morality is a product of evolution, and prosocial behaviours identified in primates, for instance, may suggest that behaviours signifying a neurological form of morality or empathy have been

selected because they increase the ability of humans to prosper as individuals and in societal groups (Decety & Cowell, 2016). McGilchrist (2009) states that the right frontal lobe of the human brain, part of the cerebral cortex that evolved for more sophisticated cognitive abilities (Hofman, 2014), has a ‘capacity to inhibit our natural impulse to selfishness,’ and is the region on which humans rely for ‘self-control and the power to resist temptation’ (p. 86).

Evolutionary behaviours towards religion and spirituality, with their attendant theological constructs, may have been selected for human security and flourishing.<sup>13</sup> Nevertheless, it raises the intriguing question whether clergy, or those seeking a sense of fulfilment in a religious life, are particularly ‘wired’ towards morality, that their neurology is more structured towards ‘morality’ and ‘empathy’ than that of the general population. This appears, *prima facie*, to be antithetical to the suggestions of Randall (2014) and Hendron et al. (2014b), that those with intrinsically low EI are drawn to ordained ministry. A more nuanced view may be that on a ‘morality scale’ clergy may have a higher score than other professions, but, ironically, the doctrinal imperatives and contextual conditions in which clergy work may significantly reduce their natural evolutionary advantage to specialisation in pastoral care and the construction of safe communities. This may be akin to studies on clergy burnout using the Maslach Burnout Inventory (MBI: Maslach & Jackson, 1986), and the Francis Burnout Inventory (FBI: Francis, Kaldor, Robbins, & Castle, 2005) where the consensus of findings indicate that clergy are heavily strained in terms of emotional exhaustion, and score high on depersonalisation, but that the propensity to burnout is strongly mitigated by high scores

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<sup>13</sup> Studies over the last two decades have explored the role of genetic and environmental effects on religiosity (Tsuang et al., 2002) and although the composition of the religiosity construct continues to be debated, Vance et al. (2010) suggest a ‘moderate genetic influence on individual differences in religiosity has been generally found, as well as common and unique environmental effects’ (p. 755). Waller et al. (1990) likewise, for when the religiosity construct is ‘saturated with items intended to create maximum heterogeneity and sophisticated measurement techniques are applied, additive genetic effects and unique environmental effects account for most of the observed variance, with common environmental effects accounting for a smaller portion of the estimated variance’ (p. 759).

of work satisfaction. These questions require careful consideration and encourage closer attention to the religious culture and ministerial environments in which ministers serve as I consider their EI.

## **2.7 THE LAST DECADE**

Into the second decade of this century, Matthews et al. (2012) were still advocating the promise of EI as offering theoretical and practical understandings of emotional functioning, though hampered by many challenges, including uncertainty about cross-cultural generalisation. The hope of an ‘EI’ factor as significant as IQ for human affairs is a dream unlikely to materialise. However, they promoted four different kinds of construct that should be differentiated, each with its own measure, as in Table 2.3. This ‘multipolar conception,’ they suggest, may help resolve seven critical issues:

- 2.7.1 Lack of clarity of conceptualisation.
- 2.7.2 Lack of a ‘gold standard’ for measurement.
- 2.7.3 Overlap with existing constructs.
- 2.7.4 Lack of theoretical understanding.
- 2.7.5 Limitations in criterion-related validity evidence.
- 2.7.6 Uncertain practical relevance.
- 2.7.7 Cultural influences on EI.

Introducing a special journal issue devoted to research on EI from 1990 to 2015, Barchard et al. (2016) recognised ability-EI and trait-EI had become established as the two primary research streams regarding EI conceptualisation. They also identified long-standing issues to be addressed by future researchers in the field: ‘the theory and measurement of EI, validity of different instruments, and how EI is situated among different models of emotion, intelligence, and personality.’

**Table 2.3****EI Constructs**

<b>Construct</b>	<b>Measure</b>
Temperament	Standard personality measures (e.g., Five Factor Model). Many trait EI scales.
Information-processing	Speeded facial emotion recognition tasks. Tasks requiring implicit processing of emotional stimuli.
Emotion regulation	Selected trait EI scales: - Trait Emotional Intelligence Questionnaire ‘emotionality.’ - Trait Meta-Mood Scale.
Context-bound emotional knowledge and skills	Mayer-Salovey-Caruso Emotional Intelligence Test (declarative skills). Situation Judgment Skills.

Research of clergy EI in the UK, which forms the backdrop of this study, has taken place in the milieu of conceptual uncertainty regarding EI and questions concerning the validity of instruments. The few researchers testing the EI of church leaders and clergy in the UK (Francis, Ryland, & Robbins, 2011; Randall, 2014; Hendron et al., 2014b; Francis, 2019; Francis, Payne, & Emslie, 2019) have, as will be seen, conceptualised EI in line with personality studies and so have utilised a trait-EI measure, the AES (Schutte et al., 1998), that has been popularly used in many studies of a wide-range of groups, professions, and workforces.

Recently, Kotsou et al. (2019) investigated the EI outcomes of 46 organisational leadership and performance intervention studies on adult populations. The researchers recognised the twin conceptualisations of EI and found that various aspects of EI competencies can be improved by interventions, often benefiting psychological health, although they suggested that more work is required to determine whether work and academic performance can be similarly improved. As with the teaching profession, ministry demands high ‘emotional labour’ (Vesely et al., 2013) so clergy with high EI are likely to recognise the value of training, and be trained, for stress management and

resilience, lowering emotional exhaustion (negative affect) and increasing ministry satisfaction (positive affect) (Francis, Emslie, & Payne, 2019). Lea et al. (2019) reviewed published literature on the mitigating effects on acute stress by EI, following Mikolajczak et al.'s (2009) suggestion that trait-EI may act as a 'stress buffer.' If EI is adaptive in stressful situations, then high EI scorers would be expected to show appropriate scores on the adaptive stress profile, however findings varied according to the EI type and the stressor. Lea et al. (2019) further protested that there is still no clear definition of EI or a 'gold standard' measure. Measures are plentiful in number, but they often differ in their theoretical assumptions and factor structures (Zeidner & Matthews, 2018), and key facets (such as sociability) are not identified (Pérez et al., 2005). These studies are of interest, for though clergy stress is well documented, measurement of EI vis-à-vis particular contexts is problematic.

Earlier Rushton et al. (2008) had proposed that the general factor of personality (GFP), also known as the Big One (Musek, 2007; Rushton & Irwing, 2009), is an evolutionary result of natural selection transferred by genetic inheritance, offering survival advantages in social settings. When Petrides and Furnham (2001) initially described trait-EI they suggested it was a combination of personality traits especially effective in settings with emotional and social implications. Pérez-González and Sánchez-Ruiz (2014) studied 289 Spanish university students and observed correlation with the Big Five personality traits with trait-EI. They also found a strong correlation between trait-EI and the GFP, leading them to conclude that 'trait EI may be considered as a good candidate to describe the psychological meaning of the GFP' (p. 57). Alegre et al. (2019) sought to replicate these findings utilising an alternative trait-EI measure (Pérez-Escoda et al., 2010) with another set of Spanish university students (N=497). Their results indicated that trait-EI 'measures the same personality construct determined by the B5' and that 'trait EI can be considered a proxy of the GFP' (p. 6).

Of further interest, particularly in the light of comprehensive studies of the personality features of UK clergy (Francis, Hills, & Rutledge, 2008), Alegre et al. (2019) discussed the relationship between the so-called B2 personality traits of ‘stability’ and ‘plasticity’ and trait-EI. Stability is composed of the traits of Agreeableness, Conscientiousness and Neuroticism, while Plasticity groups the traits of Extroversion and Openness. Their study found the Extroversion and Openness traits correlated with trait-EI, but stability showed most variance with trait-EI. The correlation between neuroticism and the GFP is particularly high ( $-0.86$ ) suggesting that ‘the GFP is basically the absence of neurotic tendencies,’ but there was also a high inverse correlation between trait EI and neuroticism ( $-0.68$ ), indicating the same phenomenon applies to this construct. In sum, ‘trait EI is just another way to measure the same personality construct that the B5 measure’ (p. 5).

## **2.8 EI CONCEPTUALISATION IN THE CLERGY WORLD**

Surprisingly, the subject of EI appears to have been noticed late by religious people and their institutions. This is remarkable given that professional clergy work with ‘emotional’ people daily, managing, sensing, intuiting, holding, understanding, defusing, carrying, and interpreting the emotions of others and themselves constantly. Archdeacons commented on this in various ways:

*AKO:* I think generally Christians are not very good in actually handling emotions, particularly a lot of clergy... maybe because they don’t find time, maybe because they find handling some of those emotions wouldn’t really help because they don’t want to actually address the issue.

*SAJ:* There was this chap (cleric) who was one of these toxic individuals. He couldn’t handle his emotions at all. He thought he was handling them brilliantly

when actually those all around were saying otherwise. There are the extremes, most clergy don't misbehave, that's because they're even tempered or because they manage the ill-temper. I think it's a mixture there, it's difficult isn't it because by definition it's quite difficult to know, to assess yourself when you're in yourself. I'd question anyone's ability to judge their own EI. Everyone tells me I'm very EI, I'm very self-aware, I know exactly what's going on, I'm thinking, 'How can you say that?' You might be, and I'm thinking, 'Yeah, you probably are.' And some people say it, and I think, 'No, you're not at all.' We all claim it, don't we?

INTERVIEWER: How do you think clergy are at managing emotions?

*BBE*: Usually, they're great... if there's a crisis about the clergy are usually very good at stepping up, it's only very rarely that the Bishop and the Archdeacon get phone calls saying this has all gone pear shaped. And so, I think they do step up, and even the most introvert and shy of clergy do just step up to it, you know, in a remarkable way.

A closer analysis of the EI of clergy according to Archdeacons will be conducted in a later chapter, but at the outset it is helpful to identify some general features of EI they indicated to the direct question, '*How would you describe emotional intelligence?*' (Table 2.4).



**Table 2.4**

**How would you describe emotional intelligence?**

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**Transcript**

I think it's the ability to feel how the other person in the room is feeling and for that to matter to you. An EI person is someone who can connect sufficiently with the person they happen to be communicating with on a basis of operational equality, in other words what you say matters as much as what I say... for it to matter to me, in other words if you say, 'How are you?' And you say, 'Well actually, I'm rather sluggish and depressed because I've just lost my job,' it matters to me, it's that intuitive ability to connect with the other person as though they matter to you (*OBV*).

I think I suppose it's a capacity to understand yourself and understand those around you and self-awareness, that sort of area (*BBE*).

Well, I haven't got an easy pat description, but it's got a lot to do with ability to manage oneself, to manage one's emotional life, so has to be very much rooted in one's self-awareness and the habit of reflecting one's conversation and interactions and responses. I think that the ability to be empathetic is important aspect of it. I think self-control, I mean self-management, probably comes into that, but I think the aspect of it which is self-control which is being moderate in one's responses and behaviour and being non-defensive, so the ability to be not totally undefended, I think that's a mistake but sort of non-defensive in one's interactions. And non-anxious (*PAF*).

I suppose it's the ability to understand your own emotions and other people's emotions. I suppose to read them and the ability to think about emotions, I suppose so in yourself, the ability to understand your own emotions, and how, how to understand how it affects you that affects other people and in other people to read how they are and to be able to work with that, I suppose that kind of area, if that makes sense (*CEV*).

If you're asking me to describe it, the term that we use a lot, but we don't actually know what it means (*DOR*).

Awareness of other people, and how react to you and them, it's a relational term (*DAL*).

I suppose one's instinctive ability to attune to other people's, yeah to other people's emotions (*FAC*).

**Key Phrases**

Ability:  
to feel (the other)  
To matter (to you)  
Personal connectivity  
Operational equality  $\equiv$  you matter to me

Intuitive connective ability  
The other matters

Capacity:  
to understand yourself  
to understand those around  
Self-awareness

Ability:  
to manage oneself  
to manage one's emotional life  
to be empathetic  
Non-defensive in interactions  
Self-awareness  
Rootedness  
Reflection:  
on conversation  
on interactions  
on responses  
Self-control and self-management  
Moderate in responses  
Moderate in behaviour  
Non-defensive  
Non-anxious

Ability:  
to understand own emotions  
to understand others' emotions to  
understand how it affects you  
to understand how it affects  
others  
to read (others), how they are, to  
be able to work with that  
to think about emotions

Term used a lot  
'We' don't understand it

Awareness:  
of others  
How to react to self  
How to react to others  
Relational

Ability:  
instinctive  
to attune to others' emotions

I think my own working definition would be the capacity for a person to be aware of, and take account of, the emotions of others, both themselves, and others, and groups, so yeah, there's some self-awareness in there as well (*HOD*).

Capacity:  
to be aware and to take account of others' emotions, self, groups  
Self-awareness

I would describe it as a slightly misleading shorthand (*KRE*).

Misleading shorthand  
Slightly

My ability to be aware of my own emotional wellbeing and state and to perceive that in others as well. I suppose that's the short-term way of saying the fact that I can on any given day in inverted commas diagnose where my emotional health and wellbeing is at, so, Am I connected? You know, Are all my dots joined up? Is there anything in me that's unprocessed?... a colloquial way of describing it might be lack of self-awareness, and that I can't perceive how I'm responding, or how I'm just purely in myself standing still if I think how am I right now? And therefore, how will I respond to something, be that an academic pursuit, or a people issue or, who am I and how am I? (*KOL*).

Ability:  
to be aware of my emotional wellbeing  
to perceive in others  
to perceive own responding  
Short-term (short-hand?) answer  
To be able to diagnose my emotional health and wellbeing  
Connections and dots-joined and unprocessed (as question)  
Self-awareness  
Self-questions about how I am, Who am I, leads to how respond to outside (issue/person)

I haven't done any reading at all on EI, I should be honest, but I think I understand what EI is and I use it to a great extent in the ministry and in the appointment process, so I would actually say EI is the capacity or ability to discern, understand and even interpret and manage emotions. Both in relation to the self and others (*AKO*).

Capacity or ability:  
to discern, and to understand, and to interpret, and to manage emotions, of self and others  
Ministry utilisation  
Appointments utilisation

The ability to be able to stand in the shoes of the other while you're with the other person, to 'get it,' how they are feeling, how they are responding to me and to those around me and not having it explained, picking up implicit signals. There's a certain amount of suspension of understanding. I don't have to understand, and have it made explicit before I understand (*MUL*).

Ability:  
to be able to stand in other's shoes, with a person, 'get it' re how they are feeling, how they are responding (to me)  
Without explanation  
To be able to pick up implicit signals  
Suspension of understanding, not needing to have things made explicit

With EI I think, capacity to reflect, so not reactive but reflective. I think there's a degree of resilience there. I think sometimes an ability to read feelings, well yes always, some capacity to read feelings and to have not simply (an) emotional response to feelings but a rational ability to reflect on what feelings are around (*NOF*).  
INTERVIEWER: Is that your own feelings or the feelings of others or both?

Capacity:  
to reflect  
not reactive  
to be resilient  
to read feelings  
not (just) emotional response

Both, so the effect of somebody's emotion on you, how you react to that, how you respond to that, but I think reflective rather than reactive is almost my strongest thing (*NOF*).

Ability:  
rational  
to reflect on surrounding feelings, self and others,  
to react (well?) to others' emotions on you  
Reflective rather than reactive emphasised

Two things: emotional, thus, to do with person in their human feeling state. Intelligence, to do with awareness, so EI is in the vicinity of 'self-awareness.' The two things are intimately related. So EI has something to do with insight, that's my hunch:

Emotional  
human feeling state  
Intelligence  
awareness  
Emotional intelligence

$$EI = \frac{\text{wisdom}}{\text{unit of experience}}$$

$$\text{Wisdom} = \frac{\text{intelligence}}{\text{mixture of knowledge}}$$

self-awareness vicinity  
Two words related intimately

(*QUC*).

Something about how people interact with others within processes, structures, and governance. It's how you navigate all that within relationships. About reading the capital in all that. None of those things work unless there's Emotional Intelligence, how people read those relationships, enter into them, how we relate and communicate with people, your language your negotiating, it's relational (*SUS*).

How  
interact with others  
navigate relationships  
read the capital  
read the relationships  
enter the relationships  
relate and communicate,  
language, negotiation  
Relational

I think the ability for people to read themselves as other's read them, and to read others, what's going on beneath the surface, what's really going on in someone's head and heart now if you like. What underpins our own behaviour, what underpins the behaviour of others and be able to see that? Behaviour that's appropriate to the emotions the people are feeling, which is sometimes different to the behaviour, what they're doing, to their behaviour. If someone's cross, why are they cross? The emotional intelligence might relate to something completely unrelated to what they're cross about or presenting (*SAJ*).

Ability:  
to read self  
to read others  
what's going on (question)  
in their head and heart  
what underpins (question)  
behaviour of self and others  
to be able to see that  
why (question) behaviour of the  
other

The ability to navigate the world where one is appropriately aware of emotional needs of self and others (*TIO*).

Ability:  
to navigate  
aware of emotional needs of self  
and others

I think it means you've got the ability to understand the emotions that are going on in any given situation. You can read what's going on in another person and you are able to understand your own emotions that are being triggered by that situation (*TEF*).

Ability:  
to understand emotions  
situations, many  
to read inner (world) of other  
to understand own emotions  
triggered

I first came across emotional intelligence in the training of pilots, air force pilots, more investment goes into training our fighter pilots in this country than any other profession. It's a phenomenal amount of public money that goes into their training. Understandably, they're driving huge amounts of kit and huge responsibilities on their shoulders. But in that cohort, this was 20 years ago when I was having discussions with somebody, in that cohort there was a very high level of suicides and very low levels of self-awareness or emotional intelligence, it was never considered as a factor in the forces for such a position and it's only latterly, I think, that people – even (for) jobs like pilots – need a degree of something more than that can be measured on a scale of academic achievements, academically or performance wise. So, I think it's an appreciation of other people. It's a capacity to be able to listen and understand. It's the ability to be able to put yourself in other people's shoes and have a degree of empathy with who they are, or what they are experiencing, and I think it's an awareness that, it's the Kübler-Ross stuff, there are stages of reactions to life events, everybody's at some stage or other, at different times of the year or month or day even, and we're not static fixed people, with the same reaction all the time to the same sorts of things. So, it's that sort of awareness that we are complex people, and that our relationships therefore are never static

Self-awareness  $\equiv$  EI

Appreciation of people  
Capacity:  
to be able to listen  
to understand  
for empathy  
for sensitivity to other  
Ability:  
to put self in other's shoes  
have a degree of empathy,  
with them and their experiencing  
Awareness:

because they are affected by a whole range of different things. You know so my conversation with (my PA) on a Monday will be different every Monday because our weekends will have been different. I can give her stuff to do, she can tell me what she's done or whatever, it's a working relationship with a degree of emotional intelligence, (it) has that degree of compassion and capacity for empathy and sensitivity to each other because we're different (*TAS*).

of stages of reaction to life events  
of complexity (of personhood)  
relationships not static  
as affected by range of different things  
Compassion

I would say there's um probably when someone is um able to er be in certain situations er to an extent where they er are able to not overreact er so in a sense they're actually um they might be in a situation of stress or or whatever um and they may go over the top in a certain situation or er it could be on the other extreme not engage whatsoever but somebody who is emotionally intelligent will be able to um assess the situation and be able to bring a level of encounter that brings emotion into it in a way that is positive um but is not er over reacting or under reacting, is that helpful? (*QAT*).

Ability (able to be):  
to not overreact  
to engage  
to assess situation(s)  
to bring positive emotions to setting  
(appropriate) neither under-  
nor over-reacting

I think it's to do with the ability to be aware of your own emotions and the part they play in how you make decisions and the way you live your life how they affect others and how others affect you (*ANZ*).

Ability:  
to be aware of own emotions  
how they help make decisions  
how they help you live life  
how they affect others  
how others' (emotions) affect you

It's about understanding oneself and what's going on inside one's self, but you know in any situation or interaction erm and also being able to control what might be a natural reaction within that situation or interaction and it's also something about being able to understand what's going on in the other person and why and how you might want to temper who you are being in the light of (pause) how they're reacting (*BID*).

Understanding:  
what's going on in self  
what's going on in the other person  
Ability (being able to):  
to control reactions  
to control interactions  
to temper self in response to others' reactions

I think it would, it would be to do with ability to empathise, I think it would have, be an ability to have a person-centred approach, um to other people, um to want to avoid being judgemental um wanting to er recognise erm yeah, an ability to listen um I mean to really listen, um to you know to in Martin Buber terms to be far more 'I-Thou' than 'I-It' (*NIV*).

Ability:  
to empathise  
to have a person-centred approach to others  
to avoid judgementalism  
to listen  
to really listen  
I-Thou approach to other

I think it has to do with knowledge of the self both within one's self and relation to others so I want to talk about awareness, I want to talk about responsiveness, I want to talk about understanding of the effect one has on others and what is going on inside one's self, I would want to talk about knowledge of strengths and their vulnerabilities and weaknesses and their risks, I think I want to talk about, this isn't neutral, the capacity to use one's gifts in ways that enhance and enrich one's self and others rather than damage them, so when the what I can do to others for their good and awareness of what I can do to their detriment. I think it also has something to do with understanding what it is that drives me, hampers me, makes me behave the way I am (*KOG*).

Knowledge:  
of self  
of relation to others  
of strengths  
of vulnerabilities  
of weaknesses  
their risks  
Awareness:  
of self  
of others  
of what I can do to other's detriment  
Understanding:  
the effect I have on others  
what's going on inside self  
what drives me  
what hampers me  
what makes me behave how I do

Capacity:  
to use gifts to enhance and enrich  
self, and others  
to not damage by use of gifts  
to do good for others

I think I'd combine self-awareness and social awareness. I think when we talk about emotional life, I think it's about knowing oneself sufficiently to know what ones' emotions are, and when they are affecting you and making either allowances or dissonance. I think it comes in with empathy into the social bit, empathetic working with people, they're also human beings too, do you know what I mean? It's around wellbeing and knowing oneself well and empathising with others well. And I will through in, and I am frequently gutted by how many clergy just don't get that. I think it leads to flexibility and understanding, rather than rigidity and brokenness (*BBE*).

Self-awareness and Social-  
awareness combination  
Knowing oneself  
one's emotions  
when affecting self  
making allowances or  
dissonances  
well  
Empathy  
working with people  
they are human beings  
well  
Wellbeing  
flexibility result  
understanding result  
not rigidity  
not brokenness

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According to Archdeacons, EI is an *ability* or *capacity* that works with a transitive verb towards the self, as one direct object, or towards the self and another self, as a second and associated direct object. The work (transitive verb) that Archdeacons identify EI with can be summarised as an ability or capacity (Table 2.5).

In the context of EI Archdeacons appear to understand 'ability' and 'capacity' as synonyms. In seeking to define EI sixteen interviewees of twenty-five, spoke of 'ability,' six spoke of 'capacity,' and three of the twenty-five used 'ability' and 'capacity' in their definitions. The reflexive ability or capacity, where self is the direct object, has self-management, self-control, non-defensiveness, non-anxiousness, and self-reflection as the work. Such ability/capacity can be towards the self generally, or more focused on one's emotions. The group of verbs that relates to the EI of the self may find their broad definition in 'self-reflection.' This term, first coined in a sermon by Thomas Hill in 1644, was originally associated with a sincere heart that renounces

**Table 2.5**

**Summary of the work of EI according to Archdeacons**

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<b>Verb</b>	<b>Purpose or Focus</b>
To feel	how another person is feeling and for it to matter to you.
To be aware	of the emotions of self and others.
To discern, understand, interpret, manage	emotions, both in relation to the self and others.
To understand	self and others.
To connect	intuitively.
To be	empathetic.
To read	others.
To attune	to others' emotions.
To stand	in the shoes of another, to 'get it'.
To be able to manage to have	self, self-control.
To manage	one's emotional life.
To be	non-defensive and undefended.
To be	non-anxious.
To think	about your own emotions.

---

evil,<sup>14</sup> but the contemporary definition is 'reflection on or serious thought about one's character, actions, motives, etc.; introspection.'<sup>15</sup>

Related to self-reflection is 'self-awareness,' referenced by eleven Archdeacons, and mostly used of the nature of the relationship between self and the other. Additionally, phrases such as the ability to 'read self and read others,' or phrases introduced by 'how,' such as 'how the other person in the room is feeling and for that to matter to you,' are in

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<sup>14</sup> 'And then when once a sinner by his *self-reflection* hath learned to renounce his evils, the Lord is most ready to embrace him as a *reconciled Father*, with the sweetest evidences, of his *love* and *favour*, *Esa.* 1. 16, 17, 18' (Hill, 1644, pp. 14, 16).

<sup>15</sup> 'self-reflection, *n.*' (*OED*, 2018).

the same category of the quality of interpersonal relationships. Others spoke of this quality as a form of knowledge, such as ‘knowledge of the self both within one’s self and relation to others,’ while another called this ‘social awareness.’

The ability or capacity with the direct object as the self *and* the other(s) involves feeling the other person’s feelings, intuitive connection, understanding and being aware and attuning to and discerning their emotions, reading the person, being able to stand in their shoes and to ‘get it.’ This group of verbs relating to the EI of the other person(s), and understanding their emotions, may find their broad definition in ‘empathy,’ derived from Hellenistic Greek ἐπάθεια ‘physical affection, passion,’ itself from ancient Greek ἐπαθής ‘in a state of emotion, affected (by something).’ In English, the word was first used at the end of the nineteenth century as a capacity factor of psychophysical energy that promoted feelings, but its christening was by Meister and Miller (1946) in a psychotherapy context related to the frustration of a patient’s needs for self-acceptance and self-integration.<sup>16</sup>

*TAS* specified ‘empathy’ as the ability ‘to put yourself in other people’s shoes,’ gaining an understanding of who they are and what they are experiencing. This is constantly changing, so empathy must alter according to changing circumstances, accordingly *TAS* bundled empathy with ‘compassion’ and ‘sensitivity to each other,’ whilst *BBE* seemed to equate EI with empathy, and one’s fundamental humanity.

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<sup>16</sup> ‘The counselor affords the client an accepting experience by demonstrating a ‘man-to-man’ regard for the client, characterized (ideally) by the understanding of empathy without the erratic quality of identification or the supportiveness of sympathy, a regard characterized by permissiveness and tolerance rather than by agreement (but without the condescension implicit in ‘permissiveness’ and ‘tolerance’)’ (Meister & Miller, 1946, p. 61).

## 2.9 SUMMARY

Conceptualising EI has continued to be an elusive research task for the three decades of its existence, and accordingly empirical measures to assess it. This work pursues the broad interpretation of EI within the realm of personality, conceptualised as trait-EI, while recognising its strengths and weaknesses. If my introductory examination of Archdeacons' conceptualisations of the EI required of clergy for effective and healthy ministry is placed alongside quantitative analyses of clergy studies on EI, the question of measures appropriate to the conceptualisation and the context(s) is crucial and may determine the necessity of developing a measure apt for the clergy role and context.

Can EI be measured? Are existing measures relevant or appropriate for ordained ministry? These questions I address in the next chapter.



## CHAPTER THREE

### EMOTIONAL INTELLIGENCE MEASURES

#### 3.1 INTRODUCTION

EI research has flourished since the beginning of the twenty-first century (Barchard et al., 2016). Valid EI measures were being developed from 1995–2005 (Ciarrochi, Deane, & Anderson, 2002; Ciarrochi et al., 2000; Mayer, Caruso, & Salovey, 1999; Schutte et al., 1998) with the construction of measures determined by EI conceptualisation as ability-EI or trait-EI. Subsequently ‘mixed models’ were developed that conceptualised EI more broadly, Bar-On (2004a) defined EI as consisting of ‘an array of noncognitive capabilities, competencies, and skills that influence one's ability to succeed in coping with environmental demands and pressures.’ Mikolajczak (2009) offered a unifying model (‘The Three-Level Model of EI’) that ‘suggests distinguishing between knowledge, abilities and dispositions.’

In this chapter I review the major measures and interrogate them for applicability to the clergy role and context. I will note that a multiplicity of categories in emotional, psychological and personality research are subsumed under the rubric ‘emotional intelligence,’ so it will be necessary to critique those categories in terms of relevance to clergy effectiveness and wellbeing. Further, I investigate whether other influences in the clergy context and clergy role influence respondents’ answers to scale questionnaires.

An important concern for clergy studies is the theory of developability: can EI be developed? If so, is there a sponsoring environment, and resources in the Church, the parish, and diocesan continuing ministerial development programmes, that could assist this process? The chapter closes with identification of the six most utilised measures of

EI, and the most common facets of EI measures: perceiving emotions, regulating emotions, utilising emotions.

### **3.2 DEVELOPING MEASURES**

In the rush to create EI measures, Pérez et al. (2005) noted that researchers and theorists had overlooked the fundamental difference between typical versus maximal performance. While some researchers developed and used self-report questionnaires, others embarked on the development of maximum-performance tests of EI, and so the method used to measure individual difference variables (self-report versus maximum performance) had a direct impact on their operationalisation. Various measures pushed to the front in terms of claimed construct clarity, reliability, promise to individual wellbeing, and adoption by commercial enterprises. These included those by Salovey & Mayer (1990), Bar-On (1997a), Goleman (1995), and Schutte et al. (1998), as well as several self-report measures of EI or EI-related constructs (Ciarrochi et al., 2002), but the wide variety of measures and the measurement difficulty made for an increasingly complex field for research (Rozell, Pettijohn, & Parker, 2002). Davies et al. (1998) noted several problems, including poor reliabilities and the question of salient loadings on the personality factors of Neuroticism, Extraversion, Psychoticism, Agreeableness and Openness.

By distinguishing trait-EI (or emotional self-efficacy) and ability-EI (or cognitive-emotional ability) as two different constructs for the general term ‘emotional intelligence,’ Petrides and Furnham (2000; 2001) gave a significant boost to the study of EI. With the former measured through self-report questionnaires and the latter through tests of maximal performance, the road became open to differentiating distinct lines of enquiry with far-reaching theoretical and practical implications.

### 3.3 ABILITY EMOTIONAL INTELLIGENCE

The Mayer, Salovey, Caruso Emotional Intelligence Test (MSCEIT) has become the most utilised measure of ability EI since its development (Mayer & Salovey, 1997) and subsequent revision (Mayer, Salovey & Caruso, 2002a). Based on a four-branch model, it is designed to measure ability dimensions of perceiving emotions, facilitating thought, understanding emotions, and managing emotions, and most subsequent ability measures accept this basic construct. Ability EI tests are binary, respondents are forced to answer yes or no, their total score representing high or low ability EI. The test composers established a scale of what constitutes ‘high’ and ‘low’ amongst previous control groups, meaning the test cannot be faked. Although long, the tests contain a variety of questions, including face recognition, puzzles, emotional responses to pictures, and other emotion recognition tasks, which makes for a stimulating test. Cronbach’s alpha for the MSCEIT is 0.91 (Mayer et al., 2004), and Brackett and Mayer (2003) found a 3-week test–retest reliability of 0.86. The MSCEIT has evidence of concurrent and divergent validity (Brackett & Mayer, 2003; Mayer et al., 2004). As well as providing a total score, the MSCEIT provides subscale scores for perceiving, using, understanding, managing, experiencing, and reasoning with emotions.

In an effort to improve the scoring, reliability, and factor structure of the initial measure, Mayer, Salovey, and Caruso (2002a) developed a new version, the Mayer–Salovey–Caruso Emotional Intelligence Test, Version 2.0 (MSCEIT, V2.0), which became widely used. Early studies<sup>17</sup> found it to be a reliable indicator of general EI, Lyons & Schneider (2005) and Zeidner et al. (2005) observed significant correlation with academic success, Brackett & Mayer (2003), and Lopes, Salovey, and Straus (2003)

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<sup>17</sup> Bastian, Burns, & Nettelbeck, 2005; Brackett & Mayer, 2003; Brackett, Mayer, & Warner, 2004; Day & Carroll, 2004; Schulte, Ree, & Carretta, 2004; Zeidner, Shani-Zinovich, Matthews, & Roberts, 2005; Zeng & Miller, 2003.

found the same with psychological wellbeing, Lopes et al. (2003) and Lopes et al. (2004) with peer attachment, and Brackett et al. (2004) and Trinidad & Johnson (2002) with cigarette and alcohol use.

Its greatest contributions are three-fold. First, its emphasis on ‘intelligence,’ that cognitive processes are utilised in the performance of the perception, facilitation, understanding and management of emotions. This was a welcome contribution, Matthews et al. (2002) commenting that the MSCEIT had succeeded in ‘putting the intelligence into emotional intelligence.’ The second solid contribution is an outcome of the first. If EI concerns cognitive functioning then performances of those functionings as skills and abilities can be measured, and best measured at optimal or maximal performance. This offers comparative data that can be compared to reference or control or high-functioning individuals and groups. Third, the model is process-oriented, meaning it emphasises stages of EI development in the four areas and so links the contributions emotions make to intellectual growth.

The downside of the MSCEIT is twofold: it is expensive, and its length (141 items) means it can take some time to complete.

The notion of ‘ability’ related to perception, facilitation, understanding, and management of emotions is at the foreground of many Archdeacons’ minds as they think about themselves and the clergy with whom they work:

*KOL:* I would describe emotional intelligence as my ability to be aware of my own emotional wellbeing and state and to perceive that in others as well.

INTERVIEWER: What do you mean by ability?

*KOL:* I suppose that’s the short-term way of saying the fact that I can on any

given day (in inverted commas) 'diagnose' where my emotional health and wellbeing is at, so I am connected, are all my dots joined up? So, is there anything in me that's unprocessed? Am I getting it all? So, my ability to join the dots within my own wellbeing and diagnose if they are joined or not.

*SUS:* As an Archdeacon I can think of clergy who get processes and governances right who can be an absolute disaster simply because they aren't getting the emotional intelligences right. In fact, it's something I say very strongly when I'm appointing clergy – I say that emotional intelligence is absolutely crucial when we're appointing people. With some I'd go as far as disastrous. Let me give you an example – someone who's with us at the moment, a very intelligent guy, very capable, and I suppose I see it when people are new into parishes, they want to change the liturgy or the building, which might all be incredibly appropriate their ideas, they get all the right PCC structures in place and how you go through the DAC process, but they simply haven't perceived the emotions in the room correctly. If you look at it on paper this guy's done nothing wrong in terms of the processes and structures, but if you look at it in terms of the relationships, this guy's got it entirely wrong. Some of it is not only to be able to navigate the relationships at the time, the interaction, but it's being able to predict what you think might be the relational consequences. Whereas you might be able to predict what the consequences might be if you don't do something legal, they seem unable, they've got low emotional intelligence to predict what the consequences might be. I see that a lot when people are making changes in liturgy and buildings, I see that a lot as an Archdeacon.

Rigorous analysis began to cast doubts on the structural fidelity of the MSCEIT 2.0 (Gignac, 2005; Palmer, Gignac, Manocha, & Stough, 2005). Rossen, Kranzler, and Algina's (2008) examination of 150 undergraduate students from varied ethnicities indicated a lack of structural fidelity and offered results which suggested 'the need for further revision of the ability model of EI (and) the tests that were operationalized to measure its constructs, or perhaps both' (p. 1268). They conclude that 'interpretations drawn from the MSCEIT 2.0 test scores in terms of the test's underlying theory are... suspect (meaning) practitioners are unable to draw clear and useful conclusions from its scores, with the possible exception of the Overall EI score' (p. 1268).

Maul (2012) examined the interpretive argument of the MSCEIT to judge its validity and noted significant problems. It is difficult to interpret the scoring system of an ability-based model of EI when it is consensus-based and there are problems when observed scores are generalised to the universal. Further questions relating to overlap between EI and so-called 'social intelligence' are raised, and whether there is sufficient recognition of empathy, a characteristic one would expect to be strongly associated with EI, but it only features moderately in the MSCEIT. Maul suggests that while MSCEIT scores are associated with intelligence and other psychological variables 'the overall pattern of findings is consistent with alternative explanations as well' (p. 400). He concludes that the abilities contained in the Mayer-Salovey model of EI are quite broad and 'there is a paucity of research showing that many of these abilities are associated with one another at all, let alone to the extent that they can be considered part of a general ability' (p. 401).

Mayer, Salovey, and Caruso (2012) responded to Maul's criticisms citing further research that had taken place in the interim and argued that new findings indicate that 'the MSCEIT's overall validity is growing and arguably quite strong, notwithstanding

the technical imperfections that are a part of any real-life form of measurement and acknowledging that improvements in the MSCEIT and measurement in the area are desirable' (p. 407).

Previously Zeidner et al. (2001) had pointed out that 'much emotional and social knowledge can be implicit, procedural, and difficult to verbalize, and the relationship between this implicit knowledge and explicit knowledge about emotions is unclear' (p. 398). This is especially important for clergy as, possibly, much of their emotional development arises from socialisation, particularly those who have 'been brought up' in the church and Christian faith. How does one determine or even estimate the implicit emotional and social knowledge that develops Sunday by Sunday through worship and sermons, weekly catechetical studies of various kinds, daily family devotions, Bible camps, revivalist meetings, missions, and prayer groups (cf Lk 4:16)? On the other hand, a Damascene experience may explicitly shape the ministry of others, an overwhelming spiritual and emotional crisis could fashion a frame of reference and theological lens that may well shape a minister's exegesis, liturgical leading, spirituality, leadership style and pastoral engagements (cf Gal 1:11-2:14).

By the end of the first decade of the twenty-first century, increasing numbers of researchers were expressing reservations about the operationalisation of ability EI (Austin, 2010; Zeidner & Olnick-Shemesh, 2010), mainly due to the subjective nature of emotional experience. Petrides (2011) summarised much of the criticism when stating that the MSCEIT neither measures intelligence of any kind nor 'any coherent dimension of psychological interest' (p. 659).

Mayer, Caruso, Panter, and Salovey (2012) broadened the focus of EI research with reference to a 'new group of intelligences that we refer to as "hot intelligences"' (p.

502) that includes emotional, personal, and social intelligences (Schneider, Mayer, & Newman, 2016). Traditional intelligences, they posit, are ‘cool’ in the sense that they ‘concern information in the abstract and rules of symbol manipulation for information that can in principle possess relatively little direct personal impact, such as word meanings, pattern comprehension, and spatial locations.’ Contrastingly ‘hot’ intelligences are concerned with ‘information that has more direct personal relevance, potentially impacting one’s emotions, self-assessment, personal intentions, and self-esteem and those with whom one interacts within a social context.’ This information, they suggest, is that which one ‘can warm up to or that might make one’s blood boil – hence “hot”.’ The authors indicate that each of these intelligences (Table 3.1) can be measured with psychometrically validated, ability-based intelligence measures, with responses being compared to expert correct and incorrect answers.

**Table 3.1**

**‘Hot’ intelligences (Mayer, Caruso, Panter, & Salovey, 2012)**

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<b>Intelligence</b>	<b>Definition</b>
<i>Emotional intelligence</i>	The ability to identify emotional information, to reason about emotions, and to use emotions to solve life problems.
<i>Personal intelligence</i>	The ability to identify information about personality, to reason about one’s own and others’ personalities, and to use that knowledge to make personal choices and to systematize one’s plans.
<i>Social intelligence</i>	A parallel construct that concerns the ability to reason about such social information as the power of situations, group status and memberships, and group dynamics.

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More recently Mayer, Caruso, and Salovey (2016) reviewed ‘hot’ intelligences, reformulated their original ability model, proposed EI as a mental ability, and suggested that EI ‘could turn out to be a part of a larger personal or social intelligence’ (p. 297). In summary, they appear to express little confidence in their original ability-model of EI



and look towards development of measures in personal, social and other intelligences (e.g., Conzelmann, Weis, & Süß, 2013; Allen et al., 2014).

Although ability-based measures are designed to give an indication of an individual's ability to understand emotions and how they work, their very strength is their weakness. As they test maximal ability, they do not describe or predict typical behaviour (O'Connor et al., 2017). Consequently, ability-based measures are 'valid, albeit weak, predictors of a range of outcomes' (O'Connor et al., 2019), as with job satisfaction (Miao et al., 2017) and job performance (O'Boyle et al., 2011). Fiori et al. (2014) applied Item Response Theory to the MSCEIT to analyse single items and their appropriateness for discriminating respondents. They found that the measure has limited utility for participants with wide ranging scores, 'this test would be appropriate for testing clinical subsamples that are expected to be below average on EI, but not for testing the normal population' (p. 8).

### **3.4 TRAIT EMOTIONAL INTELLIGENCE**

When EI is understood as a personality trait, rather than a cognitive ability, the operationalisation process is based on self-report instruments rather than on maximum performance. Self-report tools are utilised to measure self-perception of one's own emotional states, their orientations, dispositions, and motivations, and, consequently, one's perception of how one manages, regulates, and expresses these emotions.

In response to Goleman's (1995) popularisation of the concept of EI, Petrides and Furnham (2000) sought to locate the concept within the research field of personality studies that began early in the twentieth century (Barenbaum & Winter, 2012), and bloomed from the 1930s (McAdams, 1997). Labelling the concept '*trait* emotional

intelligence’ firmly conceptualised it in the realm of personality studies, so similarly utilised self-report questionnaires to test typical behaviour of the individual. Later others used the phrase ‘trait emotional self-efficacy’ (Kirk, Schutte, & Hine, 2008; Pool & Qualter, 2012; Petrides et al., 2016).

Petrides and Furnham (2001) favoured a four-factor solution and developed the Trait Emotional Intelligence Questionnaire (TEIQue) which has become a widely used instrument measuring four factors and 15 facets of trait EI. Generally, the model has shown good reliability and validity (Andrei et al., 2016), although some researchers contested the four-factor model in favour of a one-factor (Gignac, et al., 2005; Cakan & Altun, 2005), while others have favoured six factors (Palmer et al., 2003). As with the MSCEIT, the TEIQue is only available for a commercial fee (although free to researchers) and is rather long consisting of 153 self-report statements. Subsequently a short-form measure was devised, the *TEIQue-SF* (Petrides, 2009) containing 30 items, with the same four factors from the long version and 15 facets (Table 3.2).

**Table 3.2**

**The Short-Form TEIQue (Petrides, 2009)**

<b>Factors</b>	<b>Facets</b>
Wellbeing	Trait optimism, trait happiness, self-esteem.
Sociability	Emotional management [others], assertiveness, social awareness.
Emotionality	Trait empathy, emotional perception [self and others], emotion expression, relationships.
Self-control	Emotion regulation, impulsiveness, stress management, adaptability, self-motivation.

If EI is viewed as a personality construct, investigation can proceed to locate EI in the space described by Eysenck and the Big Five Factors. Petrides et al. (2007) undertook

two joint factor analyses to determine the location of trait EI in Eysenckian and Big Five factor space, utilising a range of measures:

Trait Emotional Intelligence Questionnaire (TEIQue v. 1.00: Petrides, 2001).

Eysenck Personality Questionnaire (EPQ: Eysenck & Eysenck, 1975).

Traits Personality Questionnaire (TEXAP: Tsaousis, 1996, 1999).

Satisfaction with Life Scale (Diener et al., 1985).

Emotion Control Questionnaire (ECQ: Roger & Najarian, 1989).

Coping Styles Questionnaire (Roger et al., 1993).

They demonstrated that ‘trait EI is a distinct, compound trait located at the lower levels of personality hierarchies... (which usefully) captures individual differences in affective self-evaluations and organizes them into a single framework, thus integrating the emotion-related facets that are presently scattered across the basic personality dimensions’ (Petrides et al., 2007, p. 287). Later, Petrides et al. (2016) suggested trait EI concerns our perceptions of our emotional abilities: how good we believe we are in terms of understanding, regulating, and expressing emotions to adapt to our environment and maintain wellbeing. The correlates of EI include positive emotions, good mental health, relationship satisfaction, high academic performance, good work performance, and effective leadership. Randomised controlled trials indicated EI can be increased (Schutte, Malouff, & Thorsteinsson, 2013) which is heartening for clergy development in their complex ministry settings.

The four factors of TEIQue are attractive concepts for clergy wellbeing and effectiveness. The three facets associated with the first EI trait factor of *wellbeing* align with clergy studies on clergy burnout, as several studies indicate the importance of personal or job satisfaction in keeping burnout at bay (Randall, 2004; Lewis, Turton, &

Francis, 2007; Robbins & Francis, 2014). The second EI trait factor, *sociability*, is crucial to pastoral effectiveness and general health, and suggests correlation with personality and psychological type theory. Some studies indicate the cleric least likely to burn out in ministry is the ‘stable extravert’ (Francis, Jones, & Robbins, 2004; cf Judge & Erez, 2007), while Watt and Voas (2015) found that ‘the psychological types that are found most frequently among Anglican clergy are not always those most closely correlated to leadership strengths’ (p. 550), as the majority of Anglican clergy are introverts and intuitive types. The *emotionality* factor includes the EI trait facets of empathy and emotional perception, correlating to positive relationships and ministerial effectiveness, as *NIV* indicated:

I think empathy is predominantly a listening thing, the ability to really be with somebody, to really enter into somebody’s world, to really allow someone to be the subject of their own world rather than the object of yours... (it’s) to do with cultivation because I think some of this can be cultivated, the cultivation that actually someone else’s world is really important.

*PAF* illustrated with a negative example:

I’ve got an interview with (someone) tomorrow I’m not particularly looking forward to and I think the key thing for this person is whether they are able to recognise what’s happening and are willing to change, and I think that in this case there’s just a disconnect in this person’s mind between intention and impact... they haven’t understood, and that may be to do with lack of empathy... I don’t think that that’s the kind construct I mean, the unkind construct would be this person is actually trying to exploit a power relationship in an inappropriate way.

As for clergy correlation with the fourth EI trait factor of *self-control*, ministers are expected to hold to the highest standards expected by any care and human-facing profession.<sup>18</sup>

A more positive communication device that can be used for emotion regulation is humour (Evans & Steptoe-Warren, 2018). Trait EI has been recognised as correlating positively with adaptive humour (Hughes & Evans, 2016), and is well recognised by Archdeacons as a strong indicator of ‘clergy emotional intelligence’:

*PAF*: In an interview there’s something about the way in which somebody will sit in the chair opposite you, and their body language, their eye contact, the degree of relaxation, but not inappropriate, sprawling, the way that they use humour I think is a huge clue (about positive EI).

*TIO*: Churches often grow when associated with an Incumbent with strong pastoral qualities. I’ve listened to people complain, what they want is a Vicar with the characteristic to be very caring. Research in USA show Doctors who get sued aren’t liked. Those that are liked don’t get sued. The person with characteristics such as being kind, open, self-deprecatory with humour – these cover a multitude of sins.

A common criticism of self-report instruments is that of fakability, and the TEIQue is as vulnerable to this charge as similar self-report personality measures. Sensitive to this criticism, Petrides et al. (2016) note that, though yet limited, there is an emerging literature on observer reports (Furnham, Race, & Rosen, 2014; Gugliandolo, Costa,

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<sup>18</sup> The Clergy Guidelines (Convocations, 2015) are explicit in expecting clergy to attend to professional responsibility in the areas of appropriate physical, sexual, emotional and psychological boundaries (§2.8); the dangers of dependency (§2.9); self-knowledge regarding emotional needs (§2.17); sexual propriety (§12.4).

Cuzzocrea, Larcan, & Petrides, 2015) which concern emotion perception, and thus a feature of the trait EI domain. If the respondent has ‘nothing riding’ on their answers, because their responses are part of a general anonymised survey, then there is less incentive to fake responses, however small-scale studies and those that appear to the respondent to be linked to personal interest, such as employment prospects, will almost certainly influence the responses to trait EI items (Tett et al., 2012). The question of application needs to be considered, since in the context of ministry a trait-EI instrument could be suitable for ministry and personal development, but less so for appointments to licensed posts.

Another early trait measure was the Emotional Intelligence Scale<sup>19</sup> developed by Schutte et al. (1998) who indicated that their measure is based on the subcategories of Salovey and Mayer’s original (1990) model assessing perception, understanding, expression, regulating and harnessing of emotion in the self and others. With no fee and only 33-items it was immediately attractive. The measure has good internal consistency (Cronbach’s alpha of 0.90), test-retest reliability ( $r = 0.78$ ), and group differences in score and correlations appear to be in line with theoretical expectations (Ciarrochi et al., 2001; Saklofske et al., 2003; Schutte et al., 1998; Schutte et al., 2001; Schutte, 2014). When tested against a range of theoretical constructs such as alexithymia, non-verbal communication of affect, optimism, pessimism, attention to feelings, clarity of feelings, mood repair, depressed mood, and impulsivity, it had construct validity. In an investigation of the psychometric properties of the AES, Jonker and Vosloo (2008) argued for a six-dimensional factor structure: Positive Affect, Emotion-Others, Happy Emotions, Emotions-Own, Non-verbal Emotions and Emotional Management.

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<sup>19</sup> Originally the Schutte Emotional Intelligence Scale (SEIS: Schutte et al., 1998), later the Assessing Emotions Scale (AES: Schutte, Malouff, & Bhullar, 2009), the latter employed in this work.

Participants complete a self-report questionnaire, responding to each item made up of a 5-point Likert-type scale (1=strongly disagree to 5=strongly agree), and the summation of the responses provides the total score. Schutte (2014) describes the scale as assessing how respondents typically identify, understand, regulate, and harness emotions both in themselves and others, with higher scores indicating greater EI.

By 2019 the measure had been cited more than 3,000 times (O'Connor et al., 2019) and is providing data across a host of professions and test groups (Pérez et al., 2005). It is currently the only EI measure described in peer-reviewed publications of clergy and Christian leaders' in the UK (Francis, Ryland, & Robbins, 2011; Randall, 2014; Hendron, Irving, & Taylor, 2014b; Francis, Payne, & Emslie, 2018; Francis, Payne, & Emslie, 2019). These studies will be investigated in the next chapter.

Saklofske et al. (2003), criticised the AES's lack of reverse-keyed items, which is always a problem with few-item questionnaires, concerned that passive, acquiescent, and manipulative respondents will provide meaningless or rogue results (Austin et al., 2004). Soon after its publication Petrides and Furnham (2000) expressed caution. Although 'the scale has face validity as well as some evidence of construct, predictive and discriminant validities,' they reported psychometric problems, as the scale is 'inherently biased in favour of a unifactorial interpretation.' They recommended future researchers use it as a 'tentative, face-valid measure of EI' (p. 319). Francis, Payne, and Emslie (2018) found some items 'possess questionable face validity in terms of their appropriateness for accessing the kind of emotional intelligence tightly focused on the professional skills and needs of leadership within religious communities' (p. 267). Further, there is a fundamental problem basing a personality factored measure (such as the AES) on a cognitive, or information-processing, model (Salovey and Mayer, 1990), especially when both measures use similar terms for items that consequently lead to

apparent correlations but in fact are spurious. Nevertheless, studies continue to investigate the psychometric properties of the AES, for instance Craparo et al. (2014), in a randomised sample of 486 Italian adults, found ‘all personality factors are significantly and positively associated to emotional intelligence; higher correlations are detected with emotional intelligence, friendliness and openness’ (p. 129).

### **3.5 MIXED CONSTRUCT**

To harness the best of both worlds, some questionnaires have been developed that measure a combination of competencies, traits, and social skills. Most are self-report, but some include 360 degree-type assessments from colleagues, especially those geared for the workplace as a tool to improve performance or to predict efficiency. Following Goleman (1995), such measures are interested in emotional competencies; a baseline is set from which emotional development programmes seek to improve the individual’s work performance.

Bar-On (1996) developed an early model (the EQ-i) based on the relationship between personality and the emotional and social elements of behaviour, and ‘measures abilities and the potential for performance rather than performance itself; it is process-oriented, rather than outcome-oriented’ (O’Connor et al., 2019, p. 8). The scale was revised as the Bar-On Emotional Quotient Inventory (EQ-i: Bar-On & Parker, 2000), a 133-item self-report measure of 15 distinct scales. These were designed to measure emotional self-awareness, assertiveness, self-regard, self-actualisation, independence, empathy, interpersonal relationships, social responsibility, problem solving, reality testing, flexibility, stress tolerance, impulse control, happiness, and optimism. It has been extensively used, and heavily promoted in commercial settings as ‘one of the most valid, comprehensive and applicable conceptual and psychometric models currently



available,’ a quote from Bharwaney, Bar-On, and MacKinlay (2007, p. 4) whose booklet is revealingly titled *EQ and the Bottom Line: Emotional Intelligence Increases Individual Occupational Performance, Leadership and Organisational Productivity*.

Interestingly, most of the emotional competencies the EQ-i is claimed to measure are used by Archdeacons in their ‘lay’ definitions of EI and criteria for selection of a new Vicar. When asked how he would describe EI *BBE* replied, ‘I think it’s a capacity to understand yourself and understand those around you and self-awareness.’ *CEV* emphasised an effective and healthy ministry means ‘balance is going to be a big word and self-knowledge, self-understanding, the most ongoing and dreadful pastoral issues with clergy seem to me to stem around a complete lack of self-awareness.’ *AKO* was asked to describe EI:

Self-awareness, self-assertiveness, self-regard, independence, those kinds of things... all of them are important ’cos you have to be having that self-awareness, if you don’t have that self-awareness you won’t have self-worthiness, your self-esteem and confidence, and all those are related in some way, if you’re not having that proper self-awareness you can over-rate you(rself) or under-rate you(rself). Either you could feel that you are totally unworthy, or you could say you are the only person who has all the abilities to do that... so self-awareness actually keeps you grounded and that should actually help you to be sure that you are what you are, you are not pretending to be something else or somebody else.

*KOG* stated, ‘I think an emotionally intelligent person knows how to use both empathy and sympathy, while *PAF* said similarly, ‘I think empathy is an incredibly important

part of emotional intelligence.’ These perceived attributes of clergy EI will be discussed more fully later.

### **3.6 DEVELOPING EMOTIONAL INTELLIGENCE**

The prospect of developing EI in the workplace is an attractive proposition that goes back to Goleman’s (1995) original thesis of the positive correlation between EI and leadership success. Over the last 20 years, journals devoted to organisational studies, leadership, and human resource management,<sup>20</sup> have been particularly interested in publishing research in the development of EI. Mattingly and Kraiger (2019) note that ‘human resource practitioners spend considerable resources selecting and training a more emotionally intelligent workforce (Fineman, 2004; Nafukho & Muyia, 2014),’ however up to the present time, ‘research has yet to systematically investigate whether we successfully can train adults to be more emotionally intelligent’ (p. 141).

How EI is conceptualised poses an immediate conundrum for its developability. If conceptualised as an ability shaped by socialisation and genetics, then EI provides an individual with the capacity to learn emotional competence but, rather like a combustion engine with a certain horsepower, the capacity is limited (Mayer & Cobb, 2000). Trait-EI is conceptualised in terms of personality and whilst its measures question competencies and skills a trait or disposition is fundamentally stable (Côté, 2014) so arguably will be resistant to development by training. Mattingly and Kraiger’s (2019) analysis of 58 studies reporting the use of EI training programmes, comprising peer reviewed articles and dissertations, showed ‘a moderate, positive effect of training on the emotional intelligence scores of participants,’ with robust effect across gender and type of EI measure. The authors, however, disclose some reservations with the approach

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<sup>20</sup> For instance: Dulewicz & Higgs, 1999; Dulewicz & Higgs, 2004; Clarke, 2006; Groves, McEnrue, & Shen, 2008; Lindebaum, 2009; McEnrue, Groves, & Shen, 2009; Muyia & Kacirek, 2009; Harms & Credé, 2010; Tang & Yin, 2013.

and apparent bias of some of the studies. On average, studies reported in peer-reviewed journals reported higher effect sizes than did those of dissertations, however researchers tended to endorse the conceptualisation they were studying, designing the training and measures in accord with the approach they endorsed. Although females consistently report higher EI scores in ability-EI and trait-EI measures, both sexes showed improvement in EI scores after training to much the same level, however most studies on EI development have not been designed to study gender differences (cf Joseph & Newman, 2010; Gilar-Corbi et al., 2019). Significantly, ‘most studies provided insufficient detail on what was trained and how it was trained’ (p. 150).

Mattingly and Kraiger (2019) conclude, ‘the moderate and positive effect of training on EI supports the malleability of this construct, allowing us to infer that EI is trainable’ (p. 152). This is an unsatisfactory conclusion as it is largely tautologous. If ability-EI is understood as an intelligence limited by genetics and upbringing, and if trait-EI is understood as a stable disposition, then findings that indicate EI is malleable, in both constructs, call into question our fundamental understanding of EI conceptualisation. One suspects, again, that commercial interests have driven EI training programmes promising to improve workplace productivity (cf Doe, 2015). Consequently, without thorough research of the training programmes themselves (cf Clarke, 2010), one cannot say much more than training improves human behaviour and human functioning, something every grandmother has likely told her grandchild.

Training and formation are key components of a cleric’s life and ongoing ministry. Churches of all denominations have made huge investments in continuing ministerial development programmes and resources, and all are successful, to some degree or another, nevertheless high numbers of clergy suffer with psychological and emotional

disorders. Does high EI mitigate clergy stress, and would specialised training for clergy help? *AKO*, when asked about how clergy manage stress, responded:

If you have high EI then you would manage your stress very well, if we realise that something is really building within us, if there is that strong sense of fear or anger taking a huge part of our emotional life, and if you're able to pay attention to that and manage that you would not end up having a breakdown. There could be medical kind of reasons, that's different, but in a general sense a lot of these sorts of clergy stress, I think is manageable... You need to know that you're called by God to this particular task, and God has given you the particular gifts and skills to do that, and you're a human being, you will have all those emotions, you may have anger, you may have fear, disappointment and all that, but you need to place that within the overall context of your ministry, what we are doing and if you place it in the context of the overall ministry, and try to look at (your emotions) rather than suppressing or ignoring that emotional side of life then I am sure we can (pause) we can manage our life without going into a breakdown... never ignore anger and fear, both are actually quite dangerous if you leave them unattended.

### **3.7 ESTABLISHING CORRELATES OF THESE MEASURES**

In a critical review of recent research, O'Connor et al. (2019) paid particular attention to six measures that have commanded most interest from research and commercial perspectives, and which measure the most common facets of EI measures: perceiving emotions, regulating emotions, utilising emotions. Their intention was to provide recommendations for researchers and practitioners related to their purpose and context.

The measures examined were:

- 3.7.1 Mayer-Salovey-Caruso Emotional Intelligence Tests (MSCEIT) (Mayer et al., 2002a,b).
- 3.7.2 Self-report Emotional Intelligence Test (SREIT) (Schutte et al., 1998).
- 3.7.3 Trait Emotional Intelligence Questionnaire (TEIQue) (Petrides & Furnham, 2001).
- 3.7.4 Bar-On Emotional Quotient Inventory (EQ-i) (Bar-On, 1997a,b).
- 3.7.5 a. The Situational Test of Emotional Management (STEM) (MacCann & Roberts, 2008).
- 3.7.5 b. The Situational Test of Emotional Understanding (STEU) (MacCann & Roberts, 2008).
- 3.7.6 Emotional and Social Competence Inventory (ESCI) (Boyatzis & Goleman, 2007).

They concluded that, if looking for a measure of emotional functioning to predict personal and professional effectiveness, or to identify training need, ‘we strongly recommend researchers/practitioners begin with a trait-based measure of EI’ as ‘trait-based measures tend to have very good psychometric properties, do not have questionable theoretical bases and correlate moderately and meaningfully with a broad set of outcome variables’ (p. 5). Of trait measures, two are recommended, the TEIQue Short-Form, and the SREIT (AES), and it is helpful for our study on clergy EI to note in tabular form (Table 3.3) how factors of each map onto the EI facets that are broadly recognised in many EI measures.

**Table 3.3**

**Common EI facets**

<b>TEIQue factor</b>	<b>EI facet</b>	<b>AES factor</b>
Emotionality	Perceiving emotions in self	Appraisal of emotions
Self-control	Regulating emotions in self	Optimism/mood regulation
Sociability	Regulating emotions in others	Social skills
Wellbeing	Strategically utilising emotions	Utilisation of emotions

Notwithstanding the advice of Siegling et al. (2015), that ‘research in the field of trait EI would benefit from moving towards a unifying model and measurement domain to be used as a common basis for all measures’ (p. 411), the substance of my research question, *What is ‘clergy emotional intelligence,’ and is there any correspondence between ‘clergy emotional intelligence’ with clergy effectiveness and wellbeing?* allows for exploration of the contribution of clergy self-understanding and ministry context for the development of a measure appropriate for ‘clergy emotional intelligence.’ Consequently, I will need to determine factors appropriate to the clergy role and clergy context and correlate these with the EI facets as above, determined over the last 30 years of EI research.

### **3.8 SUMMARY**

This chapter has reviewed the major measures utilised over the last three decades according to conceptualisation of EI and has interrogated them for applicability to the clergy role and context. In the next chapter I conduct a literature review of the work undertaken in the UK and in other countries measuring the EI of clergy. The measures utilised have been used with other professions and provide an interesting, though, I shall argue, flawed comparison as they are not sufficiently cognisant of the unique clergy role nor of the contextual factors in the work and self-understanding of clergy. The literature

review will summarise the studies of clergy and EI, most of which has been quantitative research, and indicate specific areas of investigation that will be addressed in the rest of the thesis.

# **CHAPTER FOUR**

## **CLERGY EMOTIONAL INTELLIGENCE:**

### **A LITERATURE REVIEW**

#### **4.1 INTRODUCTION**

This chapter reviews the literature of studies of the EI of clergy and religious that have taken place since 2005 utilising a variety of ability-EI and trait-EI instruments. Quantitative studies of church leaders and clergy EI in the UK have taken place since 2011 and those published have utilised only one trait-EI instrument. The results have indicated surprisingly low scores in comparison to other professions, and unexpected in a profession that is human-facing and requires self-awareness, empathy, and pastoral care competencies. The data are closely analysed and compared to clergy studies elsewhere, and a series of empirical and theological reflections are offered critiquing the results.

#### **4.2 THE EMOTIONAL INTELLIGENCE OF CLERGY**

##### **4.2.1 Research in Great Britain and Ireland**

Research on the EI of church leaders and clergy in Great Britain and Ireland was a late development, the first peer reviewed publication was that of Francis, Ryland, and Robbins (2011) who tested church leaders from the Newfrontiers' network of churches with the AES. They distributed questionnaires to 262 church leaders of which 154 responded. The mean score for males (N=68) was 116.62, and females (N=84) was 120.41. They concluded that this study offered an 'unambiguous' finding that 'both male and female church leaders reported significantly lower levels of emotional intelligence' (p. 147) to that of Schutte et al.'s (1998) validation study that had recorded



therapists with a mean score of 134.92, SD=20.25, prisoners 120.08, SD=17.71, and clients in a substance abuse programme 122.23, SD=14.08. Of particular interest was the very low awareness of non-verbal messages these Newfrontiers' church leaders send to others. They urged further research employing the AES with church leaders alongside other EI measures.

Randall (2014) had been conducting a longitudinal study with Anglican clergy from England and Wales, and in their fourteenth year of ordination he asked them to complete the AES. Of the 156 clergy who completed the questionnaire females scored M=113.8, SD=8.9; and male clergy, M=112.1, SD=7.7. He reported that 'the mean score for the clergy generated by this study is lower than that for all but one of the studies reported in Table 2 of Schutte et al.'s (2009) paper,' and 'female clergy scored higher than male clergy in the same way as all eight studies reported in Table 3 of Schutte et al.'s (2009) paper' (p. 268), although Randall warns that this latter result was not statistically significant. Table 2 of Schutte et al.'s (2009) paper lists 46 separate studies, of which 35 provide comparative data; a sample recorded in Table 4.1 indicates something of the range of populations surveyed.

The total dataset from Schutte et al.'s (2009) 35 studies, over the period 1998 to 2007, comprises 6,357 individuals with no gender distinction, and has a mean EI score of 129.49. In a later posting Malouff (2017) offered the general note that scores for the AES across many large samples are M=124, SD=13, with scores less than 111 being unusually low and greater than 137 unusually high.

**Table 4.1****AES scores for clergy and Christian leaders (Schutte et al., 2009)**

<b>Population</b>	<b>Scores</b>	<b>Author</b>
Australian university students	126.51, SD=11.61 N=167	Brown & Schutte, 2006.
Polish human service professionals	123.58, SD=15.15 N=330	Oginska-Bulik, 2005.
US retail employees	130, SD=14.99 N=40	Schutte et al., 2002.
US community members and students	131.56, SD=15.67 N=43	Schutte, Schuettpelez, & Malouff, 2001.
US teaching interns	142.51, SD=9.46 N=37	Schutte, Malouff, et al., 2001.
Israeli senior managers	122.43, SD=12.21 N=98	Carmeli, 2003.
New Zealand women with binge eating disorder undergoing treatment	113.40 at pre-treatment, SD=19.50 122.50 at post-treatment, SD=12.44 N=11	Clyne & Blampied, 2004.

A later study (Craparo et al., 2014) of a randomly sourced Italian population utilising the AES offered mean scores of males (N=245) as 121.86, SD=13.92, and females (N=237) as 124.15, SD=12.30. These results from many studies surveying a variety of groups are in strong contrast to Randall's (2014) scores, causing him to comment that 'it seems surprising that a profession which calls for personal and pastoral care of others' should produce such low relative scores (p. 268).

In the same year Hendron, Irving, and Taylor (2014b) published results from a study of EI among Irish clergy. In 2010 they distributed the AES to 588 serving clergy from one of the four major denominations in Northern and Southern Ireland and received 226 responses (males N=181, females N=45). The EI mean report for all clergy tested was

120.19, SD=13.24. The study reported a ‘significant’ difference between genders – males 119.01, SD=13.24; females 124.91, SD=10.26. The low scores led them to suggest that ‘those who are involved in the clergy role may in fact have difficulty in recognising, understanding and using emotional information’ (p. 476). If accurate, this suggestion is worrying for the overall ministry of the church. Many facets of church life require a strong ability to recognise, understand and use emotional information, for instance in the areas of: pastoral care – especially in times of grief and crisis; conflict – the local parish church is a complex social system sometimes bedevilled by serious disagreements; mission – to understand everyday concerns of those who live in the parish; ministry stress – to recognise psychological and physical symptoms of burnout; and clergy family life – the cleric’s family can be relegated to secondary importance potentially leading to family breakdown (Frame & Shehan, 1994; Morris & Blanton, 1998; Rowatt, 2001; Lee & Iverson-Gilbert, 2003; Proeschold-Bell et al., 2011). The authors suggested training in EI skills for clergy but mused whether those who are innately low in EI are attracted to the ministry in the first place, or whether specific elements in the clergy role erode EI levels.

The Church of Scotland commissioned Francis (2019) to design and implement a resilience-in-ministry survey, ‘to provide an up-to-date profile of those currently engaged in ministry within the Church in order to provide a well-informed basis on which future strategies for ministerial development and for enhancing the wellbeing of ministers could be planned’ (p. 4). The questionnaire surveyed the demographic profile of the 337 men and 165 women who responded; the ministers’ pathways to ministry; contexts for ministry; personal health; ratings of their ministry position; ministers’ views on support mechanisms; psychological type profile; emotional stability; work-related psychological wellbeing; working patterns; the so-called ‘Bright Trinity’ comprising EI, purpose in life and religious motivations; and the so-called Dark Triad

comprising the personality constructs of Machiavellianism, subclinical Narcissism, and subclinical Psychopathy. The EI data harvested from utilisation of the AES offered mean scores of 117.79, SD=11.86 for clergymen, and 122.66, SD=10.54 for clergywomen.

Francis, Payne, and Emslie (2019) reviewed the three UK and Irish studies of Francis, Ryland, and Robbins (2011), Randall (2014), and Hendron, Irving, and Taylor (2014b) comparing those results with a new study of 364 Welsh Anglican clergy utilising the AES. The scores showed a mean for Welsh clergymen (N=266) of 116.33, SD=12.51, and clergywomen (N=91) mean of 121.79, SD=10.55. The authors offered four reflections on the results. First, the internal consistency reliability level of the AES among this sample of clergy was high ( $\alpha = .90$ ), comparing favourably with Schutte et al.'s (1998) foundation study ( $\alpha = .90$ ), the Newfrontiers' leaders (Francis, Ryland, & Roberts, 2011)  $\alpha = .81$ , and Randall's (2014) CofE clergy of  $\alpha = .76$ . Second, although the AES has good properties of internal construct validity among clergy, it 'may contain some items that possess questionable face validity in terms of their appropriateness for accessing the kind of emotional intelligence tightly focused on the professional skills and needs of leadership within religious communities,' and so the authors urge further research in this area. Third, replication studies among other clergy groups would provide valuable comparative data, and fourth, 'there is a need for qualitative research interrogating the ways in which clergy understand and interpret the individual items of the (AES)' to explore 'the kinds of items that clergy themselves might propose to develop a measure of emotional intelligence specifically shaped for religious leaders' (p. 267).

During my research, I wrote to all the serving Archdeacons in the CofE and asked them to complete the AES, amongst a set of other measures. Of 130 contacted 68 responded,

with scores as male (N=45) M=122.1, SD=8.66, and female (N=23) M=126.6, SD=9.07. Overall, the score was M=123.66, SD=8.66, somewhat higher than the other UK Christian leaders' scores of Francis, Ryland, and Robbins (2011), and UK clergy scores of Randall (2014), and Hendron, Irving, and Taylor (2014b).

These UK studies can be compared to Miller-Clarkson (2013) who utilised the AES with 263 pastors from eight Protestant denominations in the US and derived a mean score of 124.2. Another study for direct comparison is that of Crea (2018) who researched 129 Italian Catholic priests and 157 religious sisters utilising the AES: the mean score for the priests was 120.47, SD=12.99, and for the nuns 122.45, SD=12.25.

Table 4.2 summarises the AES scores for these Christian leaders and clergy studies.

Additionally, Turton (2016) had surveyed CofE clergy for a professional doctorate focusing on the pastoral care of parochial clergy, seeking to understand 'the dynamics of clergy psychology and gather a more comprehensive picture of clergy behaviour, and feelings' (p. 10). Seven hundred and sixty-six serving clergy (338 males, 428 females) completed a questionnaire comprising 320 questions to evaluate the pastoral care of clergy. Five scales were included: the Real Relationship Inventory – Anglican Clergy (RRI-AC)<sup>21</sup>; the Eysenck Personality Questionnaire Revised (EPQR: Eysenck & Eysenck, 1991); the Trait Emotional Intelligence Questionnaire (TEIQue: Petrides, 2009); the DS 14 Type D Personality Inventory (Denollet, 2005); and the Francis Psychological Type Scales (FPTS: Francis, 2005a). The 30 item TEIQue measures four interrelated factors: Wellbeing; Self-control; Emotionality; Sociability. Turton found that 'females are significantly more emotional than males,' and 'have a more healthy

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<sup>21</sup> RRI-AC is a clergy modified version of the Real Relationship Inventory (RRI-C) (Gelso et al., 2005), and with reference to Kelley (2010).

**Table 4.2****AES scores for clergy and Christian leaders in Great Britain and Ireland, US, and Italy**

<b>Author</b>	<b>Publication</b>	<b>Population</b>	<b>Scores</b>
Francis, Ryland, & Robbins (2011)	Peer-reviewed article	154 church leaders from the Newfrontiers' network; Males N=68, Females N=84	Males M=116.62, SD=10.65, Females M=120.41, SD=10.56
Randall (2014)	Peer-reviewed article	156 English and Welsh Anglican clergy	Males, M=112.11, SD=7.67, Females M=113.8, SD=8.9
Hendron, Irving, & Taylor (2014b)	Peer-reviewed article	226 Irish clergy; Males N=181, Females N=45	M=120.19, SD=13.24; Males M=119.01, SD=13.24, Females 124.91, SD=10.26
Francis (2019)	Church of Scotland survey	502 Church of Scotland clergy; Males N=337, Females N=165	Males M=117.79, SD=11.86, Females M=122.66, SD=10.54
Francis, Payne, & Emslie (2019)	Peer-reviewed article	364 Welsh Anglican clergy; Males N=266; Females N=91	Males M=116.33, SD=12.51; Females M=121.79, SD=10.55
Emslie (2016-2018)	Present study	68 Church of England Archdeacons; Males N=45, Females N=23	M=123.66, SD=8.66; Males M=122.1, SD=8.66, Females M=126.6, SD=9.07
Miller-Clarkson (2013)	PhD dissertation	263 pastors from eight US Protestant denominations	M=124.2
Crea (2018)	Peer-reviewed article	Italian Catholic priests (N=129); Italian religious sisters (N=157)	Males M=120.47, SD=12.99, Females M=122.45, SD=12.25

degree of control over their urges and desires than males' (p. 138). Further, female clergy are more able to regulate external pressures and stress, whereas the male clergy tended to be more impulsive and slightly less able to manage stress. Following Petrides (2009), who argued for the strong psychometric properties of the TEIQue, Turton indicated that his data are generable to the findings from the AES employed by Francis, Ryland, and Robbins (2011), Hendron, Irving, and Taylor (2014b), and Randall (2014).

## 4.2.2 Research of Clergy EI outside the UK and Ireland

Randall's (2014) paper<sup>22</sup> was the first published study of clergy and EI in the UK; he noted that up until that point there had been only one published article and three theses related to clergy worldwide, and these had used different instruments, as in Table 4.3. However Randall had missed several earlier works that had used various instruments, and subsequently there have been a few other studies. These are summarised according to EI conceptualisation in Table 4.4 (Ability-EI), Table 4.5 (Trait-EI), and Table 4.6 (Mixed-EI).

**Table 4.3**

### Early studies of clergy and religious emotional intelligence

Author	Publication	Population	Instrument(s)	Findings
Billard et al. (2005)	Peer-reviewed article	Older Roman Catholic nuns (N=377)	EQ-i <sup>23</sup> (Mixed-EI); NEO-Five Factor Inventory <sup>24</sup> (Personality)	EI score of the nuns M=99.69, SD=12.80, <sup>25</sup> 'overall the sample group was about average and had an adequate level of emotional functioning.' Openness, agreeableness, extraversion, and conscientiousness were all positively associated with EI, neuroticism was negatively associated with EI.
Palser (2005)	PhD dissertation	101 US clergy and professional ministry workers	MSCEIT <sup>26</sup> (Ability-EI); MBI <sup>27</sup> (Burnout)	A relationship between the total emotional intelligence quotient (TEIQ) and the burnout indicators was not substantiated. Male burnout lower with those with higher EI scores, ethnicity a moderating influence, age was not, small female sample offered inconclusive results.
Kanne (2005)	PhD dissertation	30 senior male pastors	MSCEIT <sup>28</sup> ; Leadership programme	EI linked to developing more advanced meaning structures, specifically how well emotions used

<sup>22</sup> Published online in 2013.

<sup>23</sup> EQ-i: Bar-On Emotional Quotient Inventory (Bar-On, 1997).

<sup>24</sup> NEO-Five Factor Inventory (Costa & McCrae, 1992).

<sup>25</sup> Bar-On (1997) thought 'approximately two-thirds of respondents (from the general population) are expected to receive a total EQ score between 85 and 115' (p. 44).

<sup>26</sup> MSCEIT: Mayer-Salovey-Caruso-Emotional-Intelligence-Test, Version 2.0 (Mayer, Salovey, & Caruso, 2002).

<sup>27</sup> MBI: Maslach Burnout Inventory (Maslach et al., 1996).

<sup>28</sup> MSCEIT: Mayer-Salovey-Caruso-Emotional-Intelligence-Test (Mayer & Caruso, 2001).

			participation	to facilitate thought which increased ability to engage in transformational learning. Vast majority of senior pastors of all church sizes engaged in little reflection without outside guidance from outside themselves. Coaching intervention increased emotional intelligence <sup>29</sup> .
Oney (2010)	PhD dissertation	136 US Assemblies of God senior pastors	EQ-i <sup>30</sup> (EI); Leadership variables <sup>31</sup>	Marginal relationship between clergy EI and conversions.

**Table 4.4**

**Ability-EI studies**

Author	Publication	Population	Instrument(s)	Findings
Gambill (2008)	PhD dissertation	Christian clergy, southern US states	MSCEIT <sup>32</sup> (EI); TKI <sup>33</sup> (Conflict)	No correlation between EI and a range of conflict management styles, clergy EI 'low average,' female EI higher than male EI.
Samples (2009)	PhD dissertation	111 Bible college students, southern California, US	MSCEIT	Ability-EI has a positive effect on the academic success of college students preparing for vocational ministry, and a positive correlation between EI and spiritual maturity.
Bassey (2018)	PhD dissertation	106 clergymen from 'growing' and 'not-growing' Wesleyan Churches in North America	Genos EI <sup>34</sup>	Lead clergy had high EI overall compared to studies of other groups with this measure, but other than emotional reasoning competency no ability-EI difference between clergy of growing and non-growing churches.

<sup>29</sup> Multiple regression analysis found coaching intervention provided statistical significance between one subscale of EI using emotions and meaning making, marital friendship, and transformational leadership levels (Kanne, 2005, p. 148).

<sup>30</sup> EQ-i: Bar-On Emotional Quotient Inventory (Bar-On, 2004).

<sup>31</sup> EI was tested against five performance variables: Sunday morning attendance, conversions, water baptisms, Holy Spirit baptisms, and Sunday school attendance.

<sup>32</sup> MSCEIT: Mayer-Salovey-Caruso Emotional Intelligence Test (Mayer, Salovey, & Caruso, 2002).

<sup>33</sup> TKI: Thomas-Kilmann Conflict Mode Instrument (Thomas & Kilmann, 1974).

<sup>34</sup> Genos EI: Genos Emotional Intelligence Inventory; Concise (Gignac, 2010; Palmer et al., 2009). Originally published as the Swinburne University Emotional Intelligence Test (SUEIT: Palmer & Stough, 2001).



**Table 4.5****Trait-EI studies**

<b>Author</b>	<b>Publication</b>	<b>Population</b>	<b>Instrument(s)</b>	<b>Findings</b>
Higley (2007)	PhD dissertation	Christian clergy, southern US states	WLEIS <sup>35</sup> (EI); TEQ <sup>36</sup> (Team effectiveness)	Some correlation between effective Pastoral Team Leaders (PTL) and EI. Effective PTLs scored high in the key EI competencies of 'identify', 'understand', and 'manage.'
Hendron (2013)	PhD dissertation	Church of Ireland clergy	EIS <sup>37</sup> (EI); ProQOL V <sup>38</sup> (Working with trauma); Trauma Attachment and Belief Scale <sup>39</sup>	Secondary traumatisation impact is a significant issue for clergy, EI appears to enable greater recognition and management of the experience.
Miller-Clarkson (2013)	PhD dissertation	263 senior pastors from a range of denominations from Mid-West US	SEIS <sup>40</sup> (EI); Maslach Burnout Inventory - modified <sup>41</sup> ; Self-Esteem Scale <sup>42</sup>	No moderating effect by EI of role conflict and role overload with emotional exhaustion and depersonalisation. Small correlation with perception of role conflict and moderate with personal accomplishment. Performance-based self-esteem correlated to a large degree with emotional exhaustion.
Turton (2016)	DMin thesis	776 CofE clergy	TEIQue <sup>43</sup> (EI); RRI-AC <sup>44</sup> (Relationship of genuineness and realism); EPQR <sup>45</sup> (personality); DS 14 <sup>46</sup> (personality); FPTS <sup>47</sup> (personality).	Female clergy significantly more emotional than male clergy and have healthier control over desires and urges than males. Females better regulate pressure and stress. High emotional exhaustion correlates with reduced ability regarding emotional awareness. Conversely clergy have greater emotional sensitivity and awareness when positive feelings about ministry are high.
Vicente-Galindo	Peer-reviewed	881 Latin-American catholic	TMMS-24 <sup>48</sup> (EI);	EI, especially attention and emotional clarity, shows a high

<sup>35</sup> WLEIS: Wong and Law Emotional Intelligence Scale (Wong & Law, 2002).

<sup>36</sup> TEQ-short: Team Effectiveness Questionnaire, short version (Larson & Lafasto, 1989).

<sup>37</sup> EIS: Emotional Intelligence Scale (Schutte et al., 1998), another name for the SEIS and the AES.

<sup>38</sup> ProQOL V: Professional Quality of Life Version V (Stamm, 2009).

<sup>39</sup> The Trauma Attachment and Belief Scale (Pearlman, 2003).

<sup>40</sup> SEIS: Schutte Emotional Intelligence Scale (Schutte et al., 1998), in this work referred to as the AES.

<sup>41</sup> Maslach Burnout Inventory, modified version (Rutledge & Francis, 2004).

<sup>42</sup> Performance-Based Self-Esteem Scale (Hallsten et al., 2005).

<sup>43</sup> TEIQue: Trait Emotional Intelligence Questionnaire (Petrides, 2009).

<sup>44</sup> RRI-AC: Real Relationship Inventory – Anglican Clergy. Clergy modified version of the Real Relationship Inventory (RRI-C: Gelso et al., 2005).

<sup>45</sup> Eysenck Personality Questionnaire Revised (EPQR: Eysenck & Eysenck, 1991).

<sup>46</sup> DS 14: Type D Personality Inventory (Denollet, 2005).

<sup>47</sup> FPTS: Francis Psychological Type Scales (Francis, 2005a).

<sup>48</sup> TMMS-24 Trait Meta-Mood Scale-24, Spanish adaptation (Fernández-Berrocal, Extremera, & Ramos, 2004).

et al. (2017)	study	priests (M age=45.89; SD age=11.58)	Maslach Burnout Inventory-22 <sup>49</sup> ; General Health Questionnaire- 28 <sup>50</sup>	effect on psychological and somatic issues, specific disorders and general wellbeing are related to emotional intelligence. They suggest that effective EI training sessions appear to reduce some physical and emotional disorders.
Crea (2018)	Peer- reviewed study	129 Italian priests and 157 nuns	SEIS <sup>51</sup> (EI); FBI <sup>52</sup> (Burnout); SD3 <sup>53</sup> (Dark Triad)	Machiavellianism and Psychopathy traits (positively correlated), and Emotional Intelligence (positively correlated) are connected with emotional distress that emerges from too much work in pastoral ministry. Continuous contact with situations of strong emotional involvement, and inability to regulate emotional enthusiasm to pastoral requests fuel fatigue and exhaustion.

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Reflecting on these studies, researchers were keen to establish correlation between clergy with high EI and performance and effectiveness, church growth especially, and church vibrancy. These lines of enquiry follow Goleman's long held (1995, 2000, 2013) positive association of EI with workplace performance. Regular church attenders would likely agree that growing, and ostensibly healthy, churches have a senior pastor or priest who has good interpersonal skills, is skilful in the ecclesiastical tasks of preaching, leading of worship, pastoral care, and Bible study, is a positive and competent leader, an excellent communicator, and who is steady in times of turmoil and crisis (Bryce, 2020; Momeny & Gourgues, 2020). These are all 'abilities' easily recognised, but all are not necessarily religious, holy or spiritual. Further, direct correlation between the senior minister's competencies, EI, and church growth is questionable, even though a common assertion by many Christian researchers and denominations is that 'healthy churches grow' (Roth, 2011; Spivey, 2014; Mills, 2016).<sup>54</sup> Does 'effective ministry' directly

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<sup>49</sup> Maslach Burnout Inventory-22 (Maslach, Jackson, & Leiter, 1996).

<sup>50</sup> General Health Questionnaire-28 (Goldberg & Williams, 1988).

<sup>51</sup> SEIS (Schutte et al., 1998).

<sup>52</sup> FBI: Francis Burnout Inventory (Francis, Kaldor, Robbins, & Castle, 2005).

<sup>53</sup> SD3: Short Dark Triad (Jones & Paulhus, 2014).

<sup>54</sup> Bruce et al. (2006) examined the data taken from the US Congregational Life Survey of the 400 fastest-growing churches in the Presbyterian Church (USA), compared to a random sample of 523 Presbyterian

**Table 4.6****Mixed-EI studies**

<b>Author</b>	<b>Publication</b>	<b>Population</b>	<b>Instrument(s)</b>	<b>Findings</b>
Boyatzis, Brizz, & Godwin (2011)	Peer-reviewed article	60 Roman Catholic priests in diocese of Cleveland, US	ECI-2 <sup>55</sup> (Emotional competencies); VPLS <sup>56</sup> distributed to parishioners	Higher levels of Emotional and Social Competencies found to have a significantly positive impact on improvement in parishioner satisfaction, but not on parishioner support.
Roth (2011)	PhD dissertation	89 senior pastors of growing (N=64) and declining (N=25) Foursquare churches in the US	EQ-i <sup>57</sup> (EI)	Five EI competencies (emotional self-awareness, independence, flexibility, assertiveness, and optimism) were significantly higher among pastors of turnaround churches.
Hagiya (2011)	PhD dissertation	Clergy of the United Methodist in the US, nine 'high effective' clergy and six 'low effective.'	EQ-i <sup>58</sup> (EI); plus various leadership inventories, and interviews	Significant correlation between EI and the highly effective clergy. Leadership practice scores mixed and inconclusive, the most marked feature the ability of high effective leaders to adapt and change.
Rivera (2012)	PhD dissertation	Diocesan and religious Catholic Clergy in the Archdiocese of Agaña, Guam	EQ-i <sup>59</sup> (EI)	Insufficient evidence to support a difference between diocesan and religious clergy and their overall EI.
Spivey (2014)	Master's thesis	Church planters in Restoration Movement Churches in the US, 18 completed EI assessment, seven of which also in focus group and interview	EQ-i 2.0 <sup>60</sup> (EI)	Total EQ-i score has both a causal and correlation relationship to growth in church attendance. Self-Actualisation, Emotional Self-Awareness, Assertiveness, Interpersonal Relationships, and Reality Testing strongly correlated to percentage change in attendance. Qualitative findings supported the quantitative data, especially connection between Self-Awareness and Interpersonal Relationships.

Churches countrywide. They found three factors correlated to church growth: larger percentages of worshipers are growing spiritually; the percentage of worshipers who started attending in the previous five years is larger; larger percentages of worshipers see their leaders as empowering. Hayward (2005) provided a mathematical sociological analysis of church data from major denominations and 'new churches' from the UK and the USA. He found that church growth is best explained in epidemiological terms, 'the dynamics of the growing church resembles that of the spread of a disease, with the enthusiasts being the equivalent of those infected with the disease' (p. 181).

<sup>55</sup> ECI-2: Emotional Competency Inventory, Version 2 (Boyatzis, 2009; Boyatzis & Goleman, 2001).

<sup>56</sup> VPLS: Vibrant Parish Life Survey (unpublished) distributed to parishioners.

<sup>57</sup> EQ-i: Bar-On Emotional Quotient Inventory (Bar-On, 1997).

<sup>58</sup> EQ-i: Bar-On Emotional Quotient Inventory (Bar-On, 2007).

<sup>59</sup> EQ-i: Bar-On Emotional Quotient Inventory (Bar-On, 1997).

<sup>60</sup> EQ-i 2.0 Assessment (Bar-On, 1997).

equate with church growth, and is there a direct correlation between the EI of the cleric and growth? Roth (2011) found no correlation regarding ability-EI and church growth, yet researchers (especially Vicente-Galindo et al., 2017; Crea, 2018) examining trait-EI indicate this conceptualisation of EI correlates with stress management and coping mechanisms, as did those utilising the mixed-EI EQ-i measure (Bar-On, 1997), especially important for clergy wellbeing and likely effectiveness.

### **4.3 CLERGY CORRELATIVE STUDIES**

Following Goleman's (1995, 2000) thesis of significant correlation between EI and workplace performance, several studies focused on the relationship between EI and *Christian leadership*, as in Table 4.7.

Those researching clergy EI are far from agreement on an EI construct pertinent to clergy studies and have utilised a variety of instruments to move quickly to the denomination's presenting problem, generally decline, with the simple question, 'Does EI improve clergy.....?' The answer is almost always in the affirmative, as if preconceived. As commercial powers drove adoption of EI in the corporate world, the workplace, and educational institutions, on the back of supposed increases in productivity and performance, 'validity evidence for EI measures has lagged behind reliability evidence' (Conte, 2005, p. 437; cf O'Connor, 2019) in the rush to success and for remunerative opportunities. Similarly, one suspects that ecclesiological interest in EI may be motivated by the threat of denominational extinction, or for personal status and corporate self-aggrandisement, or by darker intrinsic forces (Crea, 2018; IICSA, 2020), more than the beauty of the religious life and its salvific benefits (Jn 4:14; 1 Tim 6:17-19).

**Table 4.7****Studies on EI and Christian leadership**

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<b>Author(s)</b>	<b>Study</b>
Kanne (2005)	The correlation between emotional intelligence and transformational learning among 30 senior pastors who had completed a specific leadership development programme.
Higley (2007)	The relationship between the lead pastor's emotional intelligence and pastoral leadership team effectiveness among 120 Baptist teams, 40 pastoral team leaders, and 80 other pastoral team members.
Tourville (2008)	Training pastors in emotional intelligence and situational leadership skills.
Oney (2010)	The causal relationship of emotional intelligence to clergy leadership effectiveness.
Francis, Ryland, & Robbins (2011)	Emotional intelligence among church leaders in the Newfrontiers network.
Roth (2011)	The relationship between emotional intelligence and pastor leadership in Turnaround Churches.
Gambill (2008)	Emotional intelligence and conflict management style among 928 Christian clergy across the southern United States.
Johnson (2005)	Emotional intelligence as a core characteristic of the church leader engaging in mission in the modern culture.
Paek (2004, 2006)	Empirical study of Christians regarding the role of religiosity in emotional intelligence, further developed in a peer-reviewed paper.
Billard, Greer, Merrick, Sneek, & Scheers (2005)	The relationships between spiritual transcendence and emotional intelligence among older Catholic nuns.
Saroglou, Buxant, & Tilquin (2008)	The relationship of positive emotions to religion and spirituality.
Palser (2005)	The relationship between occupational burnout and emotional intelligence among clergy and professional ministry workers.
Fredrickson (2002)	The contribution of positive emotions and religion to health and wellbeing.
Hendron (2013)	The relationship between emotional intelligence and the secondary traumatisation experience of Irish clergy.
Pizarro & Salovey (2002)	Religious systems as 'emotionally intelligent' organizations.
Samples (2009)	Emotional intelligence and academic success among Bible College students.

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Murphy (2019), for example, conducted a statistical analysis of psychopathy by US state and offers the startling line that, ‘for correlates of psychopathy, we reference occupations that were found to be excessively likely or unlikely to be populated by psychopaths... the occupations that were most disproportionately psychopathic were CEO, lawyer, media, salesperson, surgeon, journalist, police officer, clergyperson, chef, and civil servant’ (p. 8). Recently, *The Anglican Church Investigation Report* by the Independent Inquiry Child Sexual Abuse (IICSA: The Anglican Church, 2020) determined that ‘the primary concern of many senior clergy was to uphold the Church’s reputation, which was prioritised over victims and survivors,’ and elsewhere described the current Church structure as ‘riven with protection of hierarchy, protection of each other... protection of institution’ (AN-A4).

#### **4.4 REFLECTIONS**

Five reflections, and related points for further analysis, can be offered relating to the research question:

4.4.1 First, the paucity of research in EI and clergy. Pegram (2018) conducted a ProQuest search in January 2017 and discovered that there were 10 times as many papers written about EI and doctors, and nearly 80 times more about teachers and EI, than about clergy and EI. Although Randall (2014) expresses surprise at the low scores relative to other professions, and Hendron, Irving, and Taylor (2014b) wonder whether people who are innately low in EI are attracted to the ministry in the first place, or whether specific elements in the clergy role erode EI levels, these questions are based on very low numbers of surveys and respondents. Turton’s (2016) survey of 766 CofE clergy and Francis’s (2019) of 502 clergy from the Church of Scotland are currently the largest UK studies. A

future large-scale study surveying active clergy in the CofE,<sup>61</sup> utilising the AES and a Clergy Emotional Intelligence Scale developed as a result of this research, will establish more comprehensive data and more meaningful recommendations for clergy effectiveness, wellbeing, and training.

4.4.2 Second, these few AES surveys record females scoring higher in EI than their male counterparts. Randall (2014) has females only slightly higher, 1.52%, whereas Francis, Ryland, and Robbins (2011) have females 3.25% higher, Hendron, Irving, and Taylor (2014b) 4.96% higher, Francis (2019) 3.97% higher, Francis, Payne, and Emslie (2019) 4.69% higher, Emslie (this study) 3.69% higher, and Crea (2018) 1.64% higher. The average is a higher percentage female mean score than male of 3.39%. These results are consistent with most studies utilising a variety of EI scales, whether Ability-EI, Trait-EI, or Mixed-EI; females score higher than males, they are more emotionally intelligent (Day & Carroll, 2004; Lumley et al., 2005; Palmer et al., 2005; Van Rooy et al., 2005; Condren et al., 2006; Turton, 2016). Several studies suggest various biological and social factors which might explain why females are better than males at understanding and expressing emotion (Feldman Barrett et al., 2000; Grewal & Salovey, 2005).<sup>62</sup>

The between-sex differences is a fraught subject, yet neurological investigations in the last ten years indicate that though men's and women's brains are

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<sup>61</sup> In 2016 CofE statistics indicated 7,790 stipendiary clergy (2,160 female, 5,630 male); 2,770 Non-Stipendiary Ministers (1,380 female, 1,390 male); 450 Ordained Local Ministers (270 female, 180 male); 3,230 Self Supporting Ministers (1,650 female, 1,570 male); 6,560 Permission or License to Officiate (1,400 female, 5,160 male); 1,080 Chaplains (300 female, 780 male); 900 Other (180 female, 720 male). Total Ministry 19,550 ministers (5,690 female), 13,860 (male). (Church of England, 2017c).

<sup>62</sup> For example, mothers may speak with infant daughters more about feelings than they do with their sons (Brody, 1985). The emotional processing parts of the brain in women appear to be larger than in men (Gur, Gunning-Dixon, Bilker, & Gur, 2002) which may also explain why males who score lower on the MSCEIT scale are more prone than women with similarly low scores to indulge in negative social behaviour, such as illicit drug use, high alcohol consumption and antisocial behaviour (Brackett et al., 2004).

structured differently (Reber & Tranel, 2017) they can achieve similar levels of intellectual performance in different ways (Brancucci, 2012). A major neuroscience journal states that ‘sex fundamentally influences the brain’ and has established an editorial policy ‘requiring all authors to ensure proper consideration of sex as a biological variable’ (Prager, 2017). In the same issue, Seo et al. (2017) reported on a study that utilised functional magnetic resonance imaging of 96 healthy men and women who underwent a stress-induced and neural-relaxing test. They found that ‘men and women differentially use neural resources when experiencing stress-induced anxiety’ (p. 115), and recommended gender-specific stress management training. However there is significant overlap between the distributions and further study is needed to ascertain stress responses and their association to the menstrual cycle phase. Studies have shown the practice of mindfulness as being especially helpful for anxious women (Deyo et al., 2009; Zeidan et al., 2014), whilst anxious men appear to benefit from learning strategies, such as cognitive behavioural therapy (Lindquist et al., 1997). Decety and Chaminade (2003) had claimed that the more intersubjective neural processes such as self-awareness, empathy, and identification with others, are largely dependent upon the resources of the right hemisphere of the brain (p. 591). More recently Grabowska (2017) states that ‘females tend to present higher social awareness and social skills in addition to emotional sensitivity compared with males’ (p. 204), and investigation of brain structures show females tend to have ‘significantly larger volumes of gray matter in the pars opercularis and inferior parietal lobule’ (p. 206), brain regions associated with empathy. ‘Empathy’ is a term utilised by many Archdeacons in this study, and will be discussed in a later chapter, but in the context of this discussion *ANZ*, a



woman, spoke of people ‘leaking’ emotions. When asked to amplify this comment she replied:

When I am with other people, there’s two ways you can be aware of them: the first way is virtually a subconscious (thing), you know what they’re feeling, and you don’t necessarily know exactly what it is they are doing, which is you’re picking that up, that’s classic sort of empathy isn’t it? You know, you feel with someone, and then (secondly) there’s also this sort you can train yourself, to pick up particular things. And the advantage of the training with the natural empathy is that you can be more aware of where the emotions are coming from whether they are my emotions or your emotions, what’s going on in this situation, and then you can be more able to make a decision which is using both your emotional awareness but also other factors because mostly decisions made with more information usually work out better, not always, but often the more information you have to make a decision then the more fruitful it will be at the end.

INTERVIEWER: Okay, and is leaking therefore a positive or negative thing, have you got a value judgment on that?

*ANZ*: It just happens.

Grabowska (2017) says quite-straightforwardly, ‘females tend to present higher social awareness and social skills in addition to emotional sensitivity compared with males’ (p. 204), and as I reread the eloquent reply by *ANZ* above, I wonder whether a male cleric would, or even could, make such a sophisticated comment about empathy in an interview setting. *PAF*, another female, offered a very considered response:

INTERVIEWER: In your experience, do you observe any difference in EI between men and women?

*PAF*: Pretty loaded question, um...

INTERVIEWER: I try to make it as neutral as possible.

*PAF*: To be honest, I have never thought about it in terms of gender, um, I can think of people across the Archdeaconry who have it and don't have it and can't see a pattern.

INTERVIEWER: You used the words 'empathy' and 'empathetic' before, would that be the same, with men and women across the Archdeaconry, would be equally empathetic if there was a scale?

*PAF*: (Long pause) I probably know more men who are not empathetic, but again I'm quite wary of making gender distinctions, I think, um, I think I may be answering your question, but I think that the women clergy I know have got, um, perhaps a greater facility in getting along beside people quickly. But I think that's as far as I would go.

Fernández-Berrocal et al. (2012), utilised the Spanish version (Extremera & Fernández-Berrocal, 2009) of the MSCEIT v.2.0 (Mayer, Salovey, & Caruso, 2002a) to study gender differences in EI and the mediating effect of age. They found age completely mediated gender differences for specific branches of the scale (facilitation and understanding, strategic area, total score), and age partially mediated gender differences for the dimension of emotional managing. They caution making general statements that do not take sufficient account of other variables, such as age, but also ethnicity, culture, and socio-economic factors. Such caution is relevant for this study as quantitative study of clergy EI

in the UK and Ireland has only been with one instrument which is not ‘tuned’ to the specificities of the clergy role and ministry context.

Further, with respect to the Crea (2018) study, the initial ministerial training period for the priests would have been substantially different to the religious sisters, which could influence the emotional maturing of the men. On the other hand, the selection criteria of nuns may obviate any difference between the male and female Catholic ‘ministers,’ and the nature of their work, different to priests’, may also develop their ‘ability to monitor (their) own and others’ feelings and emotions, to discriminate among them and to use this information to guide (their) thinking and actions,’ as per Bar-On’s (2000) description of EI. Furthermore, the respective ministerial roles of Catholic priests and sisters are more distinct than, for instance, CofE male and female priests who are selected by identical criteria, undertake the same training, and perform the same tasks.

Related to this point, Lopez-Zafra and Gartzia (2014) sought to analyse whether self-report EI measures are affected by gender stereotypes, noting different researchers offer contradictory results regarding the impact gender has on the assessment of EI. They surveyed 260 Spanish undergraduates using three widely used EI instruments: the Ability-EI Trait Meta Mood Scale (TMMS-12: Salguero et al., 2009), which is a Spanish version of the Salovey and Mayer (1990) instrument; a short ‘ability-based model trait scale’ (WLEIS: Wong & Law, 2002)<sup>63</sup> in its Spanish version (Fernández-Berrocal et al., 2004); and the Mixed Model-EI scale of the Bar-On Emotional Quotient Inventory Short Version (EQ-i: Bar-On, 2002) in a Spanish version (Lopez-Zafra et al., 2014). In

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<sup>63</sup> The WLEIS (Wong & Law, 2002) is in fact a *trait-EI scale*, referring to it as an ‘ability-based model trait scale’ is confusing and unhelpful.

this survey the items were written in the third person, and individuals were asked to respond with their perceptions of typical women and men in each item. This ‘novel’ strategy seemed to demonstrate that when evaluating ‘typical men and women’ gender stereotypes were being activated in the respondents, suggesting to the researchers that ‘gender differences in self-reported EI measures reflect to a great extent gender stereotypes’ (p. 488). The possible activation of stereotypes *per se*, or to use a transformative learning term, ‘frameworks of reference,’ will be an important consideration as I critique self-report EI measures that have been used to test clergy, and as I develop my own measure for ‘clergy emotional intelligence.’ The frame of reference is ‘a web of assumptions and expectations through which people filter the way they observe, and relate to, the world’ (Emslie, 2016, p. 48), and I will argue that the ministry role and context can weave a powerful ‘web of assumptions and expectations’ that fashion how a cleric understands and responds to the various contexts in which they minister. In the development of a ‘clergy emotional intelligence’ measure it will be necessary to consider unconscious stereotypes and frames of reference that may influence how people respond to questionnaires, particularly those that are self-report.

The study of Lopez-Zafra and Gartzia (2014) gave ‘inconsistent and unclear’ results, although in some dimensions, such as emotion perception and understanding, women scored much higher than men. On the other hand, men appear to do better in the handling and repair of emotions, and in attending to stress. The researchers’ chief concern was the inability of self-report measures to address bias, and methodological limitations which means such measures are unable to predict actual abilities and behaviour (cf Mayer et al., 2008). Brody and Hall (2008) suggest self-report measures are influenced by social

desirability and stereotypes. The limitations of self-report measures will be discussed later, particularly in view of the preponderant use of the self-report AES used in UK clergy studies up to now.

4.4.3 Returning to the tables, a third point this data raises is theological, specifically the theological education and ministry experience of the surveyed participants, a point raised above concerning Crea's (2018) paper. Most likely, those surveyed by Randall had a more comprehensive theological education than the New Frontiers' leaders, given the CofE's and the Church in Wales' requirements for formal theological education of their clergy. Further, the Archdeacons surveyed by Emslie would have been selected for their post because the Church identified features in each minister suitable for the role. Does their higher EI score reflect the selection processes of Archdeacons, that they are appointed because they have a higher EI than the average cleric? There are no empirical data to support this, Archdeacons are appointed by the diocesan bishop (Appointment Process, 2016) which makes their appointment somewhat idiosyncratic. A later chapter outlines more of the work of the (modern) Archdeacon and the rationale for interviewing them for data for a qualitative study of clergy EI. The question addressed here is whether there is any correlation between the quality of theological education, and its potential formative aspects, and EI. A not unreasonable hypothesis would be that a lengthy and rigorous initial formative training period, the like of which Jesuits require (Plante & Pistoressi, 2017), would develop the EI of novitiates and ordinands before they are priested or released into parish ministry (cf White & Kimmons, 2019). Early studies expressed hesitation about the efficacy of EI training in schools, mainly because of a lack of agreement on the construct, and the lack of longitudinal studies (Humphrey et al., 2007), however more recent studies indicate EI training for

teachers (Hen & Sharabi-Nov, 2014; Vesely et al., 2014) has positive effects on wellbeing, while Schutte et al. (2013) suggest EI training benefits mental and physical health, social relationships, and work performance.

4.4.4 A fourth reflection on the tables concerns the range of results utilising the AES. Randall's (2014) English and Welsh Anglicans scored 112.1 (males) and 113.8 (females), the lowest scores of the clergy groups surveyed. Next lowest are Francis, Ryland, and Robbin's (2011) Newfrontiers' leaders at 116.62 (males) and 120.41 (females); Francis, Payne, and Emslie's (2019) Welsh Anglican clergy are very similar to the previous with 116.33 (males) and 121.79 (females); the Scottish clergy of Francis (2019) are slightly higher with 117.79 (males) and 122.66 (females); Hendron, Irving, and Taylor's (2014b) Irish clergy are higher at 120.19 overall, with males at 119.01 and females at 124.91. Emslie's (2016-18) Archdeacons are yet higher at 123.66, with males at 122.1 and females at 126.6. Finally, Miller-Clarkson's (2013) American pastors from eight denominations recorded a mean score of 124.2. Randall does not record the mean for the total population he surveyed, but if the male and female figures were averaged (which would be a higher mean given fewer females were surveyed) at 112.95, the percentage difference between Randall's clergy and Miller-Clarkson's pastors is 9.06% (9.74% if the male figure only is used). Does such a percentage difference cast doubt on the reliability of the measure for clergy studies?

By comparison, in Schutte et al.'s (1998) foundation paper the mean score for their diverse participants was  $M=126.88$ ,  $SD=12.18$ , of which males recorded  $M=124.78$ ,  $SD=16.52$ , and females  $M=130.94$ ,  $SD=15.09$ . Psychotherapists scored high ( $M=134.92$ ,  $SD=20.25$ ), prisoners scored low ( $M=120.08$ ,  $SD$

=17.71), as did clients in a substance abuse programme (M=122.23, SD=14.08), ‘on a par’ with clergy, commented Hendron, Irving, and Taylor (2014b, p. 475). The percentage difference between the sample groups is of interest: between Schutte et al.’s psychotherapists and the substance abuse clients it is 9.40%, much the same difference as between the clergy surveys (9.06 – 9.74%). Is a variation between groups of the same profession of between 9-10% empirically reasonable? Does it cast some doubt on the efficacy of the measure itself?

4.4.5 A fifth point relates to the nature of trait EI which ‘is its inherent positive, pro social nature’ (O’Connor & Athota, 2013, p. 751). Some items of trait EI measures tend to test for positive emotional dispositions, particularly subscales relating to ‘managing others’ emotions.’ High trait EI people are high in Agreeableness and Empathy, and low in Machiavellianism (Barlow, Qualter, & Stylianou, 2010), so clergy would be expected to score highly on trait EI, as the CofE selects positively for these factors in its selection criteria and processes<sup>64</sup> (Church of England, 2014). Given the Church’s selection bias towards empathy, and that in the selection procedures candidates are required to ‘show the capacity to build healthy personal, professional, and pastoral relationships... (and) demonstrate good interpersonal skills, the willingness to learn from experience, and a commitment to building inclusive relationships within diversity,’<sup>65</sup> it is more than surprising that clergy score so relatively low on this trait EI measure. If indeed the role saps clergy EI, as posited by Randall (2014), then the sapping capacity of the role must be considerable, and suggests it is a role with greater

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<sup>64</sup> Selection Criterion E 4: Candidates should have the potential for exercising effective pastoral care. Evidence for this may be drawn from a candidate’s capacity to:

- Enjoy engaging with other people and be genuinely interested in them.
- Be approachable, listen well and show empathy.
- Be compassionate and be able to exercise appropriate pastoral care and sensitivity.
- Exercise discernment and good judgement in understanding others.
- Show a humility that speaks of the servant ministry of Christ.

<sup>65</sup> Criterion E: Relationships.

erosion than, for instance, that of police officers or social workers. *KOG* gave some support for this argument:

One of my hypotheses is that there may well be a set of personal characteristics and habits and tendencies that make people attracted towards particular kinds of role which might make you feel less vulnerable, although you're not less vulnerable at all. Or whether controlling relationships by virtue of a position of authority attracts certain people into ministry. I have to say that sort of ministry now seems to me very much of the past, although it can still be exercised in very authoritarian forms of the church. Just dressed up differently. If that kind of predilection, that we're controlling, and also someone becoming controlling in their relationship with others, that's um maybe a measure of psychosis um or a measure of psychopathic tendencies. Distancing tendencies, I mean those sort of things, whether those are actually in the person, or whether they are created by a certain kind of role, and enhanced in role, or made more that way, that's an interesting question.

An alternative explanation is the AES measure is inapt for clergy, that clergy do have high, or quite high, levels of empathy and agreeableness, as they have been selected for these qualities, but they complete the questionnaires differently to other professions due to specific role self-understandings, and their role in context. Role is an important criterion for Archdeacons when interviewing potential Vicars:

*DAL*: EI has quite a lot of significance, I look at personal identity, and 'How does this person connect?' Interviews are rather artificial, we are



strangers together, but the role of Incumbent is highly relational... I (Archdeacon) want this to work, so the relationship side of things is key, otherwise it's difficult to retrieve.

*MUL* equated EI as about:

being a functional human being. (Low EI clergy) get stroppy, have grudges, no self-awareness, they feel things personally. You have to have the right kind of humility, 'it's not about me'... Role clarity is crucial, we cannot be friends (with parishioners), rather we are sisters and brothers, mortifying something in the self.

*NIV* spoke about specific contextual issues in relation to EI:

(The Church) fast tracking people, sort of equivalent of an ecclesiastical MBA, it has become very managerial, I think probably less prophetic... I put the SDF<sup>66</sup> bits together in the diocese here with a group for others and (am) very conscious that we play by the Church Commissioners' rules, submit the application at the right time and in the right way, to demonstrate that we're aiming for Church growth of a particular kind and then we'll be given a lot of money... I'm not sure that it deepens anything, not sure it makes us any more self-aware... you throw money at it you can avoid the self-awareness.

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<sup>66</sup> SDF – Strategic Development Funding, offered by the Church Commissioners to support 'major change projects which lead to a significant difference in dioceses' mission and financial strength' (Church of England, Strategic Development Funding).

## **4.5 SUMMARY**

Studies of clergy EI in Great Britain and Ireland have used a single trait-EI instrument, the scores have been surprisingly low in comparison to other population groups. In this chapter consideration has been given to possible explanations, including the CofE selecting people for ordained ministry with low EI; the corrosive effect of the clergy role on EI; and the adequacy of the instrument to test the EI of clergy. The sample sizes of quantitative studies thus far have been small but the qualitative data from interviews suggest that effective and healthy ministry is correlated with high EI, although defining the construct pertinent to clergy is elusive.

## CHAPTER FIVE

### CONCEPTUALISING THE EMOTIONAL INTELLIGENCE OF CLERGY

#### 5.1 INTRODUCTION

I have suggested that the profession ‘clergy’ is unique in terms of professional self-understanding and the complex ministry settings in which they serve. Percy (2006) argues clergy have become an evolved ‘species,’ but suggests that to function as effective ministers they ‘often discover their role and tasks to be about becoming central in the more marginal and ambiguous moments of life’ for they ‘occupy that strange hinterland between the secular and the sacred, the temporal and the eternal, acting as interpreters and mediators, embodying and signifying faith, hope and love’ (p. 188). These are ecological terms, so evaluating clergy EI requires measures with specific items that enable close analysis of role particularities and contextual phenomena.

The Welsh priest, R. S. Thomas (1968, p. 29) betrays this understanding in his poem ‘The Priest’ (Figure 5.1). The poem is fundamentally about misunderstanding, the priest inhabits a life that is misperceived, parishioners desire his presence as they reject him, their unintegrated lives are uncomfortably exposed by the cleric. It is best to scapegoat the one who handles the cross as a ‘crippled soul,’ prayer is a crutch that enables him to move through life, distant from those who seek comfort, lives apart from the crucified Christ. The last line moves from the second person to the first, all the while the priest has examined his work from an impartial perspective, but in the final words the priest accepts the dislocation of his vocation with the lives of those he seeks to serve, his ‘amen’ or ‘let it be so’ acknowledges the role he inhabits, misunderstood and unsure.

### THE PRIEST

The priest picks his way  
Through the parish. Eyes watch him  
From windows, from the farms;  
Hearts wanting him to come near.  
The flesh rejects him.

Women, pouring from the black kettle,  
Stir up the whirling tea-grounds  
Of their thoughts; offer him a dark  
Filling in their smiling sandwich.

Priests have a long way to go.  
The people wait for them to come  
To them over the broken glass  
Of their vows, making them pay  
With their sweat's coinage for their correction.

He goes up a green lane  
Through growing birches; lambs cushion  
His vision. He comes slowly down  
In the dark, feeling the cross warp  
In his hands; hanging on it his thought's icicles.

‘Crippled soul’, do you say? looking at him  
From the mind's height; ‘limping through life  
On his prayers. There are other people  
in the world, sitting at table  
Contented, though the broken body  
And the shed blood are not on the menu.’

‘Let it be so’, I say. ‘Amen and amen’.

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<sup>67</sup> I have retained the poet's use of the masculine pronoun given the poem was written before the ordination of women as priests in the Church of Wales in 1997.

In a sermon widely quoted in the context of Anglican definition,<sup>68</sup> Austin Farrer (1991) said of the priest:

the man (sic) who bears the Sacrament is sacramental himself; he is, one might almost say, himself a walking sacrament... just exactly what a priest is, you can see best in the Holy Eucharist. In a great part of that holy action he is, of course, no more than the voice of the congregation... but there is a moment when the priest steps into the place of Christ himself, to do what Christ did, to bless and to break, to present the mysterious sacrifice before God Almighty... It is just this fact that shows up the priesthood so terribly, and makes us, and them too, so painfully aware of their deficiencies... anyone may be a better Christian than the priest, more holy of life, more deeply versed in prayer. But the priest has a special obligation to lead a devout life, to study divinity, to pray; and so to be fit to give some help to his fellow-Christians in these supremely important concerns... (p. 103).

Some Archdeacons expressed similar ideas, albeit less poetically. I asked *CEV* what key words would be apt with respect to EI and clergy, and if I were to develop a measure what aspect of their lives would I wish to examine:

It's to do with reading people, it's to do with relationality, how they build relationships that are appropriate to the context (pause) appropriate degrees of, as it were, of control, self-control, and so it's style of leadership I suppose, um, what it is that constitutes their sort of leadership style.... wanting to see effective

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<sup>68</sup> Farrer was 'possibly the greatest Anglican mind of the twentieth century' (Williams, 2004). 'The priest is *alter Christus*, standing as Christ towards others and to the world in word, in sacrament, in intercession, in absolution, in blessing. Another is that a priest as a 'walking sacrament' of the grace of God, to quote Austin Farrer: an embodied reminder that there is God to be reckoned with who calls us to love and serve him' (Sadgrove, 2004).

ministry that helps to grow the body of Christ, but also keeps the person healthy. So, balance is going to be a big word (pause) and self-knowledge, self-understanding. The most ongoing and dreadful pastoral issues with clergy seem to me to stem around a complete lack of self-awareness.

*NIV* reflected on the understanding/misunderstanding dynamic between the Vicar and the congregation:

I think growing churches are going to be hungry churches... if you allow your congregation to tell you that they need you all the time, to do everything for you, then that's not healthy is it? And yet it can feed into your own, 'Oh I'm needed here, isn't that great, this bunch of people need me,' and that's mistaken for they love me, and then when you stop doing what they want or expect you to do, and they turn against you all of a sudden, you're thinking to yourself, 'Why do they now hate me?' 'Cos they didn't really love you in the first place, you were just their sugar daddy.

## **5.2 EMOTIONAL INTELLIGENCE AND PSYCHOLOGICAL HEALTH OF CLERGY**

Manifestly many clergy understand their vocation in terms of pressing ahead faithfully, striving, sacrificing, indeed occasionally limping, and the indomitable ones survive to tell their stories and complete the questionnaires. Randall (2004) found an inverse relationship between age and burnout; he suggested the first ten years of ministry should be of prime importance for clergy support and care. In a later study (Randall, 2013b) he found liberal clergy, especially if mis-matched to their congregations, are more prone to consider leaving, as are those prone to emotional exhaustion and decreased satisfaction

in ministry. Personality factors are also indicative: those scoring lower on the extraversion scale and higher on the neuroticism scale are more likely to be earlier departers. Yet later, Randall (2015) explored the connection between EI and work-related psychological health among 156 Anglican clergy in England and Wales, utilising the AES and two measures designed to assess work-related psychological health, the Scale of Emotional Exhaustion in Ministry (SEEM), and the Satisfaction in Ministry Scale (SIMS) (Francis, Kaldor, Robbins, & Castle, 2005). His study showed a negative correlation between emotional exhaustion and satisfaction in ministry, but a positive correlation between higher EI and higher satisfaction in ministry for male and female clergy.

This is consistent with Schutte et al.'s (1998) earlier study and suggests 'high EI facilitates a positive experience of working in church-related ministry' (p. 297). However, a negative correlation was found between EI and emotional exhaustion among female clergy, but not male, a similar result to the work of Iqbal and Abbari (2013). The low EI scores, similar to those of other ministry leaders and clergy (Francis, Ryland, & Robbins, 2011; Randall, 2014; Hendron, Irving, & Taylor, 2014b), leads Randall to suggest that further research is necessary to 'understand whether ordained ministry attracts those who are by nature low in emotional intelligence, or whether there is something about the ministerial profession that saps emotional intelligence' (p. 297). Satisfaction in ministry is a positive affect that counterbalances negative affect such as emotional exhaustion, which suggests that diocesan and Church investment in better psychological health would improve clergy wellbeing, and, perhaps, effectiveness.

Central to the clergy role is prayer, clergy are professional pray-ers, indeed Anglican clergy are obliged to pray. The Ordinal of 1662 directs the bishop to ask the one presenting to be ordained priest, 'Will you be diligent in prayers, and in reading of the

holy Scriptures, and in such studies as help to the knowledge of the same, laying aside the study of the world and the flesh?’ The reply is, ‘I will endeavour myself so to do, the Lord being my helper.’ Archbishop Michael Ramsey (1972/1985) interpreted this as, ‘you (ordination candidates) will be promising daily to be with God with the people on your heart’ (p. 14).

Studies of the psychological health of clergy have examined the efficacy of prayer and contemplation with respect to wellbeing. Turton’s (2003) study of 1,278 Anglican clergy found a positive relationship between prayer and reduced professional burnout, especially when nuanced by the influence of personality and church orientation. Turton and Francis (2007) reviewed Turton’s (2003) empirical evidence and determined that ‘a positive attitude toward prayer among these clergymen was associated with lower levels of emotional exhaustion, lower levels of depersonalization, and higher levels of personal accomplishment’ (p. 70). Knabb (2012) argues that Christian meditation, particularly centring prayer, has considerable overlap, and offers similar benefits, to mindfulness-based cognitive therapy (MBCT) that teaches techniques to assist in prevention of relapse into depression (Sephton et al., 2007; Klainin-Yobas, Cho, & Creedy, 2012). Blanton (2011) provides suggestions whereby centring prayer can be a clinical tool in psychotherapy, and although mainstream psychology has been very sceptical about prayer, let alone study of its practice (Miller & Thorosen, 2003; Hill & Pargament, 2003), the subjective benefits of prayer have been increasingly acknowledged, particularly related to the relief of distress, and the enhancement of the sense of wellbeing and of self-esteem (Levine, 2008). Boelens et al. (2012) studied 63 adults (over 18 years of age; 60 females, 3 males) who met the DSM-IV-TR<sup>69</sup> criteria for depressive disorder, and most of whom had symptoms of anxiety, and after six weekly prayer interventions reported ‘significant results in several domains of mental

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<sup>69</sup> *Diagnostic and Statistical Manual of Mental Disorders, Version 4, Text Revision* (APA, 2002).



health, and those benefits persisted for at least 1 year' (p. 96). The reasons for improvement are speculative, perhaps prayer helps reduce negative thought patterns with more positive ways of thinking, 'accomplished through a "decentring" process... as old thoughts are recognized by a client they are immediately stopped' (p. 91). The researchers suggest 'new ways of thinking may begin to be established in the brain through a process known as self-induced neuroplasticity' (pp. 91, 96) whereby people who exercise daily spiritual disciplines, such as Bible reading, Scriptural meditation, and prayers, link the sense of the transcendent to everyday life, resulting in improved mental and spiritual health.

Masters and Spielmans (2007) conducted a meta-analysis on prayer and health, finding 'no scientifically discernable (sic) effect for distant intercessory prayer on health' (p. 331) where 'intercessory prayer' is defined as prayer said on behalf of someone else. The authors concede prayer may benefit emotional and physiological states of individuals, and thus their overall health, when prayer is conceived as a means of coping when one is faced with threatening or stressful situations. They did not find persuasive links between (non-contemplative) prayer *frequency* and health, however the *content* of prayer 'may play an important role in determining the strength and nature of relationships between prayer and health variables' (p. 334). There was abundant evidence for prayer as a coping resource, especially when the individual's problems are severe or chronic, although evidence also shows transient prayer to be similarly effective.

When asked what things we (the Church) can do to help clergy, *NOF* said:

The things that I've found helpful... (are) mindfulness-type things, a reflective practice mindfulness, but designed to actually help you in everyday life. I find

contemplative prayer as being key for me at different parts of my life in terms of praying into a situation, but if you know you're going into a difficult meeting, a difficult situation, you hold that in prayer at some point early that morning, or the day before, and actually in the hurly burly of a meeting you've got a kind of inner space to step back into.

An American study (Meisenhelder & Chandler, 2001) of 1,412 Presbyterian clergy found prayer to be a frequent activity, 72% prayed two or more times a day, and correlated positively with good mental health. Although Turton and Francis (2007) thought prayer by clergy 'may be dulled by the repeated experiences of unanswered prayer and of fractured relationships with the divine' (p. 66), a doctoral study by Walker (2014) of the use of the Daily Office amongst 271 Anglican clergy found 85% reported praying the Office daily. Forty-seven percent prayed once a day rather than the twice a day obligation, notably those recently ordained and those from the evangelical tradition.

Other than the studies cited, there is little quantitative research available in the UK on clergy prayer, but this qualitative study indicates archidiaconal concern for clergy who do not pray, and those who correlate prayer with spiritual and psychological health, and wellbeing. *AKO* spoke of prayer as the opening of oneself, including one's emotions:

And I think we need to develop a kind of a spirituality that incorporates our emotions very seriously, where our emotions become part of our life, and know where we are able to actually openly look at, pray about, and be opening up to (a) sense of God with regards to our feelings and our emotions. I don't think a lot of us pray about our emotions, my understanding of prayer is much more (about) being in (the) presence of God, opening up ourselves. If that is the case then actually opening up involves our emotions, and we need to be spending

time opening up our emotions, and finding strength to deal with it, and looking at it from a kind of positive side, how you actually use this particular emotion in a positive manner... there is no emotion that is bad, there is nothing moral or immoral about emotions, probably they are amoral, it's how you use them.

Emotions as 'amoral' invites the thought of emotional operationalisation. Rather than emotions being something like slow- or fast-burning powder kegs, activated by a spark or long-term pressure, the concept of the amorality of emotions situates emotions in the realm of powers. Thus, an emotionally mature, competent, intelligent individual may 'know' how to operationalise emotions appropriate to the context and circumstance.

If the practice of prayer by clergy has subjective benefits, is there correlation between EI and the discipline and practice of prayer? Many Archdeacons equated 'self-awareness' with EI, yet it is conceivable to function at some level ministerially with a genuine spirituality but with very limited relational competence:

*PAF*: I'm thinking of one priest in particular who I would say is low in emotional intelligence but from hearing her talk about spirituality and about her prayer life and her relationship with God, it's clearly really well developed, it's something she's finds incredibly important and nourishing and it's a living thing, so this (lack of emotional intelligence) is a puzzle to me.

From another:

INTERVIEWER: What about spirituality and prayer and the religious life? Is there any association between their (clergy) prayer life, their inner life, and emotional intelligence, do you think?

*QAT*: That's an interesting question, I would say most of the clergy whether they are in crisis or not, whether they are in work or off sick, in ministry are prayerful, and prayer is important to their lives, so I can't see that connection to be honest with you. I mean, whether that is just me being idealistic or not and whether prayerful flies out the window for those clergy that find themselves in places with emotional stress in their life, to cope with it, I think it probably does for some, but there are other things (that) fall out the window as well, it's not just prayer, but I do think also prayer and emotional maturity go together.

### **5.3 EMOTIONAL INTELLIGENCE AND PSYCHOLOGICAL TYPE THEORY**

A series of studies (Austin & Saklofske, 2014) have sought to explore the connection between EI and personality, particularly the association of the Big Five Factors of personality with the AES (Schutte et al., 1998; Brackett & Mayer, 2003; Zeng & Miller; 2003; Bastian et al., 2005). The results indicated that the AES is associated with higher levels of extraversion, agreeableness, emotional stability, conscientiousness, and openness, which raises the question whether the AES has an unconscious bias towards openness and extraversion in terms of personality factors.

What of any association with EI to psychological type theory? The Big Five Factors, and similar models, understand personality in terms of continua, whereas psychological type theory, as proposed by Jung (1971) and operationalised by the Myers-Briggs Type Indicator (Myers & McCaulley, 1985), functions in terms of distinct personality types distinguishing between two orientations, two perceiving functions, two judging functions, and two attitudes toward the outer world.

A study by Francis, Robbins, and Ryland (2015) of 153 Newfrontiers' church leaders utilised the Francis Psychological Type Scales (FPTS: Francis, 2005a) and the AES to explore the connection between EI and psychological type, and to assess the items of the AES in the light of psychological type theory. The data demonstrated 'significantly higher levels of emotional intelligence' among extraverts, intuitive types, and feeling types, but no significant difference in EI between judging types and perceiving types. However, a critical examination of the items, mapping them onto the framework proposed by psychological type theory, indicates few items that favour sensing, thinking, and judging types, suggesting overall an index skewed towards extraversion, intuition, feeling, and perceiving.

Francis, Payne, and Emslie (2018) turned their attention to Anglican clergy to test whether the results of Francis, Robbins, and Ryland (2015) with Christian leaders would be replicated with ordained ministers in the Church of Wales. Once again, the measures utilised were the Francis Psychological Type Scales (FPTS: Francis, 2005a) and the AES, and the findings were identical to the Francis, Robbins, and Ryland (2015) study: extraverts recorded significantly higher EI than introverts, intuitive types were much higher than sensing types, and feeling types likewise, much higher than thinking types. There was no significant difference between judging types and perceiving types. These results could point to the personality predispositions of extraversion, intuition and feeling as being more aligned with trait-EI, but a more likely explanation is that item bias has 'inadvertently conceptualised and operationalised emotional intelligence in ways that privilege some psychological types' (p. 953).

The same researchers returned to the data from their study of Welsh Anglican clergy to compare this clergy population's EI scores according to the AES to that of the Newfrontiers' leaders (Francis, Ryland, & Robbins, 2011), English and Welsh clergy

(Randall, 2014), and Irish clergy (Hendron, Irving, & Taylor, 2014b). These results (Table 4.2) indicated scores very similar to the Newfrontiers' leaders, higher than the English and Welsh study, and lower than the Irish. Further, the results demonstrated 'significantly higher levels of emotional intelligence among extraverts compared with introverts, among intuitive types compared with sensing types, and among feeling types compared with thinking types... (but with) no significant difference... in respect of emotional intelligence among judging types and among perceiving types' (p. 953). The researchers returned to the measure to closely examine its items in relation to ministry and the definitions of the eight dominant functions of psychological type theory. They offered two broad conclusions:

5.3.1 First, when the items are closely analysed in relation to the clergy role and context 'the clergy profile is far from bad.' The items that closely relate to the realities of clergy ministry were answered positively, such that it is possible to conclude, from specific answers to items, about four in five clergy are emotionally aware and functioning well.

5.3.2 Second, 'it becomes evident how the assumed definition of emotional intelligence operationalised by this instrument has the potential for advantaging some psychological types whilst simultaneously disadvantaging other psychological types' (p. 951).

These conclusions indicate that any EI measure needs to take account of the potential psychological biases of the composer and the need to develop diagnostic subsets that test EI range among distinct psychological categories, i.e., rather than testing extraverts against introverts an EI measure may need to determine EI range within extraverts, and introverts, and intuitives, and sensates, and so on. Some Archdeacons had well-developed ideas about personality theory in relation to EI. One, in particular, had read

psychology at Oxford ‘second-time around,’ and spoke at length about ‘introvert-extrovert personality stuff using the classic Myers Briggs’ way of doing it.’ We discussed the correspondence between ‘intuition’ and ‘self-awareness,’ so I introduced a question:

INTERVIEWER: If I pushed you, and said, ‘If you had a couple of candidates, and you couldn’t choose between them, would you tend to go more towards the intuitive than the sensing person?’

*ANZ*: I think I would for ministry. Because I think being alert to your own emotions and into other people’s emotions is really important, not just (having) emotional intelligence. The straightforward pastoral stuff, it doesn’t matter so much because usually you could work it out quite quickly from the context – visiting someone because it’s for a funeral, they are going to be feeling sad, you don’t have to have any emotional intelligence to work that out... It’s more things like behaviour in the PCC, ‘Why are these people being disruptive at this point? What’s going on behind it? What sort of emotions are they displaying? How can I then, given they are behaving like that, appropriately behave which won’t make them feel squashed?’ Or, on the other hand, ‘Won’t let that emotional behaviour destroy what we as a group are trying to do?’ So I think it’s that sort of situation, strangely enough the areas where people might expect people to be more analytical actually, I think that’s more where you need the sort of sub-analytical emotional processing to be working well.

#### **5.4 CRITIQUE OF THE AES FOR CLERGY STUDIES**

The previous sections have indicated possible item bias in the AES, favouring certain psychological types. This is problematic, as clergy studies in the UK have consistently

indicated that clergy are different animals in terms of psychological type by gender (Francis et al., 2007b); different to the average woman and man in their parish (Kendall, 1998); rather different to their own congregation(s) (Francis, Robbins, & Craig, 2011); and different to Christians generally (Craig et al., 2010), as in Table 5.1.

The table indicates that the average clergyman is not much less extraverted than the man in the street (43% to 47%) but is far more likely to receive and process information intuitively (62%) than the ordinary Englishman (27%), who does so more by the senses (73%, cf 31% for male clergy). The average clergywoman is significantly less extraverted than the ordinary Englishwoman (46% to 57%), and is a thoroughgoing intuitive type compared to the average woman (65% to 21%). As to the way they make decisions and form judgements, the average clergyman does this more by subjective and personal values as of a feeling type (53%), whereas the general Englishman is a more ‘hard-headed’ thinking type (65%). The average clergywoman makes decisions much

**Table 5.1**

**Clergy psychological type in contrast to Christians and the general population**

<b>Population</b>	Male Anglican clergy N=626	Female Anglican clergy N=237	Male Christians N=246	Female Christians N=380	Male congregants N=1,169	Female congregants N=2,135	UK male N=748	UK female N=865
<b>Study</b>	Francis et al. (2007b)	Francis et al. (2007b)	Craig et al. (2010)	Craig et al. (2010)	Francis, Robbins & Craig (2011)	Francis, Robbins & Craig (2011)	Kendall (1998)	Kendall (1998)
	%	%	%	%	%	%	%	%
<b>Extraversion</b>	43	46	42	47	38	51	47	57
<b>Introversion</b>	57	54	58	53	62	49	53	43
<b>Sensing</b>	31	35	57	63	78	81	73	79
<b>Intuition</b>	62	65	43	37	22	19	27	21
<b>Thinking</b>	47	26	65	32	58	30	65	30
<b>Feeling</b>	53	74	35	68	42	70	35	70
<b>Perceiving</b>	32	35	38	30	14	15	45	39
<b>Judging</b>	68	65	62	70	86	85	55	61



like the average Englishwoman (74% to 70%), and in this way is very similar to women in their congregations and Christian women generally, unlike the clergymen, who are far more feeling type than male Christians, men in their congregations, and the ordinary Englishman. As to how clerics respond to the outside world (the judging and perceiving types), male clerics are planned and orderly people (judging 68%) in strong contrast to the Englishman at 55%, yet far lower than male congregants, of whom 86% report as judging types. This latter figure may well be a horror to the 32% perceiving type clergymen whose natural inclination towards spontaneity and open-endedness will be sorely tested in congregational life.

There is much data regarding the psychological type of clergy and church members, and its theory has proved robust to critical examination through the study of participants from many denominations throughout the world. Francis, Laycock, and Brewster (2017), for instance, summarise how one such instrument, the Francis Psychological Type Scales (FPTS: Francis, 2005a), has been used to map the profile of religious professionals, the psychological correlates of work-related psychological health among religious professionals, and the profile of church congregations. If an EI scale, such as the AES, has inherent biases that favour certain psychological types, then both the subtle and striking data from the psychological type studies of clergy will be amplified, or diminished, to such a degree as to undermine the insights of the work on clergy studies and psychological type theory, particularly if it is accepted that EI is a psychological feature and a 'standard intelligence' (Mayer et al., 2001).

Self-report data have been criticised for measuring self-perception rather than the ability of the individual (Scherer et al., 2013), although Chan (2009) provides a strong rebuttal, arguing the necessity of considering the diversity of the conceptualisation and measurement of self-report variables. Even so, in the next chapter we will argue this is

one of the reasons why Archdeacons were interviewed concerning the ‘emotional intelligence’ of the clergy they work with and of whom they have responsibility. Much as with 360-degree assessments in the workplace, the colleague or overseer may offer more objective data on performance, effectiveness and, indeed, wellbeing of the worker than that gleaned through self-report mechanisms, although personality can also affect feedback, and the providing thereof (Nowack & Mashihi, 2012).

An initial consideration of clergy EI might find ability-EI an attractive construct given the church is currently anxious about its survival, growth, and presence in society. It seeks competent, capable, and effective ministers who will lift the parish church and the Church itself out of the doldrums. Given that the role of Vicar is complex and demanding, a fundamental question *KOG* asked is, ‘Can they just do the job?’ Many Archdeacons worry about the ability of their clergy to function effectively in post:

*TEF*: I think there’s something slightly wrong with (a certain Vicar)... when he does property repairs he will send me a picture of the problem and ‘When?’ will be underneath it (laughs), I do think to myself, this is not the way to persuade an Archdeacon to chase up your issues (laughs)... but his churchwardens love him dearly and try to help him, but I do worry about him... I don’t know whether he’s got leadership (skills) actually... I think he does have people relationship issues; he’s so focussed on the truth and spends time spotting all the sins of this diocese, on the gay issues... in almost an obsessive way...

*BID*: I have one particular character who I’ve been involved in easing out of the situation because so low was his emotional intelligence that it really wasn’t helping his parishes and nor was it helping him... and I think it’s partly because ministry asks so much of people emotionally that if you don’t have that high

emotional intelligence, it asks too much of you and therefore, it affects you both physically and mentally.

*KRE:* I think (I have an) Eeyore test (which) is also a Tigger test, people who on a nought to ten rule come out at about 12 on the Tigger point, you know that has its challenges but... how do people deal with the sort of mood that is, 'I would rather like to take the teeth out of everybody who crosses the threshold this morning,' which on balance is not helpful for a parish cleric, and equally how do you deal with people who are relentlessly cheerful (with a) fixed evangelical grin? Can be quite a challenge, everybody feeling you have to be happy otherwise you've let God down.

As noted above, ability-EI appears to have run into the sand on construct and validity grounds (Goldenberg, Matheson, & Mantler, 2006; Petrides, 2011), whereas trait-EI is devoting theoretical attention to correspondence with personality studies (Petrides et al., 2016). However, examining personality scientifically and empirically is notoriously complex, beginning with the seemingly simple question, 'How does one measure personality traits?' In his doctoral dissertation on the relationship of EI to ministry burnout, Pegram (2015) dismissed self-report measures such as the AES as 'unhelpful for ministry studies,' as they are unsuitable for assessing ministry function. Randall's (2014) study is criticised as conceptually invalid, Pegram charges Randall and Miller-Clarkson (2013) with using the AES as if it is an ability tool to measure ministerial ability, whereas it measures a minister's self-perception.

In a subsequent, peer-reviewed, article, addressing research methodology on studies of emotion and ministry, Pegram (2018) develops his analysis. He praises Francis, Ryland, and Robbins (2011) for using 'quality research,' but as they refer to popular literature

like Goleman with insufficient critique, their work is reduced to ‘a lower theoretical quality.’ Hendron, Irving, and Taylor (2014b), and Randall (2014), are criticised for mentioning the AES as ‘cheap,’ and for its useful brevity, as if these were their only rationales for utilisation. Pegram drives for a clear distinction between EI as an ability, or as an aspect of personality. Self-report measures only measure the self-assessment of a person’s EI skills, and for all but three of 21 studies on clergy EI (Paek 2006; Palser, 2005; Samples, 2009), he places the rest under the category of ‘flawed research’ due to their lack of a good theoretical basis. Consequently, Pegram concludes, ‘we cannot confidently state whether ministers display a level of EI which is average or above or below the norm’ (p. 55).

The AES has been something of a foundation measure for clergy EI in the UK over the last decade. An analysis of the 33 items from a theological, vocational, ministerial, ecclesiological, or missional perspective, however, indicates no correlation with professional identity and formation, and no ‘ecological perspective’ which might draw more considered responses about *clergy* self-understanding, *clergy* self-awareness, and *clergy* emotional intelligence. When the items are exegeted from a clergy or ministerial perspective the following reflections surface as in Table 5.2.

The overall design of the items assumes that EI is associated with good moods (#20, 23, 31), doing well and a life less obstructed (#2, 3, 31), a positive view of the self (#16), happiness (#10, 14), intuition (#5, 18, 25, 29, 32), equating good emotions with good ideas and decision-making (#3, 7, 10, 17, 20, 27), and good citizenship (#4, 13, 24, 30). This latter point, about interrelating with others positively, is central to religious life but as religious vocation is motivated by service to others, positive engagement is not dependent on the state of one’s emotions. Key features to clergy role and vocation are

**Table 5.2**

**Analysis of the AES (Schutte et al., 1997)**

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AES Items	Key words, phrases and themes
1. I know when to speak about my personal problems to others.	#1. 'I' and 'me,' first person pronouns throughout are typical of a questionnaire but fundamentally at odds with the communal essence of Christian ministry.
2. When I am faced with obstacles, I remember times I faced similar obstacles and overcame them.	#2. Clergy may be more inclined to face obstacles prayerfully and reflectively rather than through memory of past triumphs (2 Cor 10:3-5).
3. I expect that I will do well on most things I try.	#5. The selection processes of those presenting for ordained ministry are designed to select individuals who have the capacity to understand non-verbal messages.
4. Other people find it easy to confide in me.	#7. This may be partly true for clergy, but the conception of new possibilities is likely the result of more complex internal reflections and external interactions.
5. I find it hard to understand the non-verbal messages of other people	#8. A statement contrary to religious training and formation, likely perceived as vacuous.
6. Some of the major events of my life have led me to re-evaluate what is important and not important.	#10. Whilst a theistic understanding of life is open to goodness it is sobered by a consciousness that most Christians in the world are in settings where good things are unlikely to be arriving any time soon, indeed every Sunday service offers prayer in this vein.
7. When my mood changes, I see new possibilities.	#13. Irrelevant to the ministry of clergy, most 'events' they organise are to do with worship which may very well be enjoyable but is not the primary motivation.
8. Emotions are one of the things that make my life worth living.	#16. This Item may appear self-serving or narcissistic to clergy, it is likely to be interpreted contrary to vocational humility (cf Gal 5:26; 1 Tim 3:6).
9. I am aware of my emotions as I experience them	#17. As Items 7 and 16.
10. I expect good things to happen.	#20. As Item 7, not much difference between the Items.
11. I like to share my emotions with others.	#21. 'Self-control' is a key word for Christian life and community, part of the 'fruit of the Spirit' (Gal 5:22-23).
12. When I experience a positive emotion, I know how to make it last.	#23. Occupational motivation for clergy is more likely extrinsic, motivation by factors to do with vocation to service, love for God and others.
13. I arrange events others enjoy.	#24. An Item that may be answered positively by a Machiavellian.
14. I seek out activities that make me happy.	#27. Repetition of Items 7, 16 and 17.
15. I am aware of the non-verbal messages I send to others.	#28. Theologically at odds with the Easter message of life after death, the new coming out of the old.
16. I present myself in a way that makes a good impression on others.	#29. Similar to item 25.
17. When I am in a positive mood, solving problems is easy for me.	#30. Can only be answered very positively by clergy.
18. By looking at their facial expressions, I recognise the emotions people are experiencing.	
19. I know why my emotions change.	
20. When I am in a positive mood, I am able to come up with new ideas.	
21. I have control over my emotions.	
22. I easily recognise my emotions as I experience them.	
23. I motivate myself by imagining a good outcome to tasks I take on.	
24. I compliment others when they have done something well.	
25. I am aware of the non-verbal messages other people send.	
26. When another person tells me about an important event in his or her life, I almost feel as though I have experienced this event myself.	
27. When I feel a change in emotions, I tend to come up with new ideas.	
28. When I am faced with a challenge, I give up because I believe I will fail.	
29. I know what other people are feeling just by	

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| <p>looking at them.</p> <p>30. I help other people feel better when they are down.</p> <p>31. I use good moods to help myself keep trying in the face of obstacles.</p> <p>32. I can tell how people are feeling by listening to the tone of their voice.</p> <p>33. It is difficult for me to understand why people feel the way they do.</p> | <p>#31. This may be the case for clergy, but clergy are taught to face obstacles prayerfully and to see suffering in theological terms (2 Tim 2:3-7).</p> <p>#32. The Church positively selects for people who listen well.</p> <p>#33. As Item 5, selection processes should have prevented individuals with poor understanding of people's feelings to enter ministry.</p> |
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being with people in their pain, service despite one's feelings, love for the sake of the other, faith in a divine presence and power rather than in one's own energies, and a sacramental view of others and the world that is compassion-driven, itself understood as a gift (Stewart-Sicking et al., 2011).

Francis, Payne, and Emslie (2018) suggested that the AES advantages some psychological types whilst simultaneously disadvantaging other psychological types, and a similar point can be made from an ecological perspective. Compared to other professions and population groups, the AES items disadvantage serving clergy because there is inadequate regard for the milieu of their role, context, and clergy ecology. As this profession is substantially different to others, it thus requires a different set of measurements, if one seeks to adequately examine clergy capacity for self-awareness, self-understanding, and EI in relation to their ministry effectiveness and personal wellbeing.

Similar concerns were raised by Qualter et al. (2010) studying male offenders, examining whether EI 'measures developed for use in general populations apply also to more extreme samples.' Their study was motivated by concerns over the AES's structural validity, and the absence of salient loadings for all items, suggesting the EI factor is not well-defined. Confirmatory factor analysis (CFA) in normative samples generally indicate a four-factor solution, but these are not always replicated, while other

researchers have argued for three factors (Austin et al., 2004). The researchers hypothesised that ‘factorial invariance cannot be assumed across groups,’ and so sought to explore the factor structure of the AES in a population whose individuals ‘have been shown to have specific emotional functioning impairments.’ The results from sampling 225 UK adult male prisoners with the AES from three medium secure prison establishments indicated that the structure of the AES is unstable in a forensic sample, likely because the measure was developed for individuals falling along a normal distribution curve, rather than those who ‘have extreme difficulties with emotional functioning.’ The researchers conclude that the measure is not valid for extreme populations, and ‘these psychometric inadequacies necessitate modifications to the (AES) to improve the scale.... a proposed change includes the use of items which refer to social contexts and situations that are specific to the... group under investigation’ (p. 49).

I recall Schutte et al.’s (1998) foundation study of prisoners whose score was a mean of 120.08, and the comment of Hendron, Irving, and Taylor (2014b) that the mean score of clients in a substance abuse programme, 122.23, was ‘on a par’ with clergy. Schutte et al.’s (2009) later paper records women with a binge eating disorder undergoing treatment with a mean score of 113.40, rather similar to Francis, Ryland, and Robbins’ (2011) mean score of 116.62 (males) and 120.41 (females) of church leaders from the Newfrontiers’ network, Randall’s (2014) English and Welsh Anglican clergy of 112.11 (males) and 113.8 (females), Hendron, Irving, and Taylor’s (2014b) Irish clergy of 119.01 (males) and 124.91 (females), Francis’ (2019) Church of Scotland ministers recording 117.79 (males) and 122.66 (females), and Francis, Payne, & Emslie’s (2019) Welsh Anglican clergy scoring 116.33 (males) and 121.79 (females). These clergy scores are analogous to offenders, men with deficits in emotion perception, empathy,

management of negative emotions, interpersonal relationships, and emotional functioning (Ireland & Qualter, 2008; Qualter et al., 2010).

Randall (2014) had suggested that the surprisingly low clergy scores may be due to the role of the Anglican priest attracting men and women who are less emotionally aware, or that the role shrinks EI. He directs the reader to Friend, who, while acknowledging clergy struggle with self-image, self-worth, and self-esteem as much as anyone else, may 'hide in a no-longer-viable professional hiding place' (Friend, 2002, p. 23). Hendron, Irving, and Taylor (2014b) raised similar misgivings about the modern cleric, suggesting the low scores may indicate that ministry attracts those with innate low EI, or perhaps that elements of the role erode EI levels.

However, reflection on the Francis, Payne, and Emslie (2018) paper, and that of Qualter et al. (2010), suggests the measure itself has psychometric limitations, not only regarding item partiality to certain psychological types, but also in relation to social contexts and clergy self-understanding. This latter point is ecological, since clergy as a 'species' (Percy, 2006) are better understood if they are categorised as an 'extreme' (Qualter et al., 2010) group, requiring items specific to that group.

## **5.5 SUMMARY**

The role and context particularities of clergy require a specialised instrument to measure 'clergy emotional intelligence.' The measure that has thus far been utilised in the UK to assess the EI of church leaders and clergy has shown a positive correlation between higher EI and higher satisfaction in ministry, however the same instrument is shown to have items that advantage some psychological types and disadvantage others. The measure is also vulnerable to other critiques in its relevance to clergy studies. 'Clergy



ecology,' the milieu of their role and context, is substantially different to other professions, and requires a different set of measurements if one seeks to examine clergy capacity for self-awareness, self-understanding, and EI in relation to their ministry effectiveness and personal wellbeing. These are the subject of discussion in the next two chapters.

## CHAPTER SIX

### RESEARCH DESIGN

#### 6.1 INTRODUCTION

This chapter proposes a new hypothesis that complex intrinsic and extrinsic factors fashion clergy self-understanding and consequent ministerial behaviour. EI was initially conceptualised in terms of awareness, of self and others, (Mayer & Salovey, 1993), and the ability to manage ourselves and our relationships effectively (Goleman, 2000), but are there vocation-specific factors that influence clergy self- and other-awareness, and their ability to manage relationships?

The CofE selects its leaders by criteria wholly dissimilar to other professions, especially in terms of personal qualities,<sup>70</sup> professional conduct,<sup>71</sup> personality type,<sup>72</sup> gender,<sup>73</sup> sexual identity,<sup>74</sup> marriage,<sup>75</sup> social class,<sup>76</sup> faith, virtue,<sup>77</sup> and specific selection criteria.<sup>78</sup> In post, powerful theological, sociological, contextual and psychological forces are brought to bear on the cleric's person and ministry. These likely act on the personality dimensions of clergy and, if so, suggest EI needs to be conceptualised

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<sup>70</sup> Church of England, *Understanding Selection*; Smith, 2014.

<sup>71</sup> Church of England, *Guidelines*, 2015.

<sup>72</sup> Francis, 2002; Francis, Jackson, & Jones, 2005; Francis, Craig, Whinney, Tilley, & Slater, 2007; Francis, Whinney, & Robbins, 2013.

<sup>73</sup> Women were not ordained to priestly orders in the Church of England until 1994.

<sup>74</sup> 'Clergy cannot claim the liberty to enter into sexually active homophile relationships' (House of Bishops, 1991, para 5.17).

<sup>75</sup> 'No person shall be admitted into holy orders who has re-married and, the other party to that marriage being alive, has a former spouse still living; or who is married to a person who has been previously married and whose former spouse is still living.' An application by a diocesan bishop to the Archbishop of the province 'may grant a faculty for the removal of the impediment imposed by that paragraph to the admission of that person into holy orders' (Canon C4.4 & 4.5). The faculty of removal of the impediment is known as a C4 Faculty (Ministry Division, 2017).

<sup>76</sup> In 2016, of the 40 enthroned or acting diocesan bishops, 85% studied at Oxford or Cambridge, 12.5% attended a Russell Group university other than Oxbridge, 32.5% attended an independent school, 32.5% attended a grammar school (Moore, 2016).

<sup>77</sup> Those admitted to holy orders shall be 'of virtuous conversation and good repute and such as to be a wholesome example and pattern to the flock of Christ' (Canon C4.2).

<sup>78</sup> Fulfilment of nine criteria is required: Vocation, Ministry within the Church of England (knowledge of and commitment to CofE tradition), Spirituality, Personality and Character, Relationships, Leadership and Collaboration, Faith, Mission and Evangelism, and Quality of Mind (Ministry Division, 2014).

differently for clergy than for other professional groups. Consequently, a specialised scale would be required to measure it.

This chapter describes a research design to investigate a hypothesis that clergy role and ministry context shapes the professional identity of clergy self-understanding and the nature of their ministry. The notion of conceptualising EI incorporating these factors, and the development of a distinct EI construct relevant to clergy, is explored through qualitative research.

## **6.2 WHY IS THIS RESEARCH NEEDED?**

Faucett et al. (2013) argue that particular factors related to clergy context and role lead to role stress. These include balancing expectations of the congregation(s), denominational superiors, and family members, while remaining alive to their religious calling.<sup>79</sup> Increasing secularisation has contributed to declining attendance (Vincett & Collins-Mayo, 2010; Niemelä, 2015; Puffer 2018),<sup>80</sup> and Dowson et al. (2006) suggested that, as society becomes more secularised, clergy struggle with their personal beliefs in the face of conflicts with those holding different views, leading to an increase in existential angst and ontological insecurity.

Possible explanations for the low EI scores of clergy in published results in the UK and Ireland were that the role of Anglican priest attracts people who are less emotionally aware, and that the clergy role shrinks EI (Randall, 2014, p. 269; Hendron, Irving, & Taylor, 2014b, p. 476). However, other studies indicate trait-EI increases with age (Billard et al., 2005; Carstensen et al., 2003; Gardner & Qualter, 2011; Kafetsios, 2004;

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<sup>79</sup> Such expectations have been long recognised, Campbell and Pettigrew (1959) had argued that personal convictions, the professional reference system, and congregational expectations were three reference systems that strongly influence clergy behaviour.

<sup>80</sup> Two decades ago Bruce (2001) stated that ‘unless trends are reversed, major British denominations will cease to exist by 2030’ (p. 191).

Kundu, 2019; Mayer et al., 1999; Tsaousis & Kazi, 2013), which would suggest clergy entering ministry would begin with inordinately low EI scores, and that the selection processes of the CofE are fundamentally flawed. Indeed, the selection process is deemed poor; *PAF* proffered:

I think the selection process is pants actually, I'm a Bishop's selector and I don't think it's a good process.

And later in the interview:

We've been dealing with the last three years with an individual who I don't think should have ever been ordained but he'd been a minister in another denomination for 20 years so came along, he had experience, highly intelligent, highly charismatic, gift of the gab, wonderful talker, complete narcissist but that didn't show up during the selection process. It didn't start showing up until he found himself in charge of a parish and then it just, you know, and the mess and the cost both human and financial has been appalling.

*SUS* believed gender, and women being priested, are factors to be considered:

On the whole women in ministry probably would come out higher (in EI). I wonder if it's to do with selection and the era we've lived in, to be priested, for women to negotiate and navigate the CofE, women have had to have quite a bit of EI...we're often very focused on ability, but EI would rate very highly for me, an overseer, you can get other people to do the all the processes, legal stuff, but if you're going to be encouraging the church to grow etcetera, EI has got to be quite high. If we had a tool to look at that...

Is the selection process ‘pants,’ selecting candidates with low EI, or is it poor with respect to selecting other categories of people who may or may not have high or low EI? Doctoral research by Keith (2017), on perceptions of vocation and its effect on ministerial practice in the CofE, examined current selection processes and concluded that:

While the Church of England appears to ask clergy to be competent in mission and evangelism, the inadequate assessment of training needs at selection, followed by insufficient practical training for those most lacking in the area of mission and evangelism leaves some clergy ill-equipped for the task the Church has called them to do. With such a focus given to growing congregations and attendance, it is unsurprising that some clergy in the study reported feeling stressed about the focus on growth, grief about decline, and anxiety in feeling ill-equipped to address this. While significant moves have been made in the Church of England since participants in this study were selected and trained, there is more to be done, to ensure the espoused theology and operant practices of ordained vocation resemble the normative theology of the ordinal (p. 239).

This research had a focus on the place of mission and evangelism in selection criteria and indicates that the CofE has made attempts in recent times to be more cognisant of the experience candidates bring to training and ministry, but there is little mention of psychological type theory and nothing of EI.

As noted previously, clergy are notoriously poor at self-care, they are prone to occupational burnout, with stress levels higher than most other care professions (Adams et al., 2017), because of high levels of emotional exhaustion, and particular ministry stressors. These stressors are well documented (Turton, 2010), as are the variety of

negative family, health, and behaviour outcomes (Frame & Shehan, 1994; Hill, Darling, & Raimondi, 2003; Darling, Hill, & McWey, 2004). Personal capacities for psychological renewal, inner calm, and confidence to perform routine tasks can be overwhelmed by emotional exhaustion, cynicism, trenchant pastoral or systems difficulties, and if these circumstances are allied with a lack of appropriate support, a sense of unpreparedness and a deficit of skills for the difficult issues they sometimes confront (Hendron, Irving, & Taylor, 2012), job satisfaction levels drop quickly, burnout ensues and possible mental collapse (Doolittle, 2007). Often pastoral ineffectiveness and unwellness are dizygotic twins, they look different, but they are brothers or sisters in tandem, acting and reacting in the religious system of the local church and the wider diocese. Clergy under pressure may project their unhappiness in unconstructive ways. *CEV* spoke about some clergy ‘behaving badly.’ I asked him to amplify:

They’re blaming other people... the diagnosis of what’s gone wrong here is that it’s the other person who’s been unreasonable... (they’re) just being anti-social.

INTERVIEWER: If I ask you to put a percentage on how much of your time is taken up with this kind of thing...

*CEV*: (laughs) The question is, how much does it feel like?

INTERVIEWER: Yes.

*CEV*: Fifty percent. How much really is it? (pause) Now, ok, head space time, considerable, a considerable amount. Actual physical diary time (pause) there are times when it’s fifteen to twenty percent out of my week.

INTERVIEWER: So, a fifth, a day a week?

*CEV*: Yeah.

INTERVIEWER: A fifth of your time?

*CEV*: Yeah.

Arguably, leading the local church is one of the more complex jobs in society (Simpson, 2012). The modern Vicar is required to have a theological degree that includes study of ancient texts and metaphysical concepts, but not in interpersonal dynamics or working with conflict. The Vicar is expected to work with a high degree of professionalism, but mostly with amateurs: church members or volunteers. The Vicar will constantly talk to, and about, somebody that no one has ever seen, and will do this publicly and privately. The Vicar's work is largely ordered by arcane laws, but there is no job description, and poor, if any, management. The Vicar lives in a house which is both part of, and a tool of, the job, but family members sometimes resent their 'home' being used for church meetings,<sup>81</sup> and many clergy are stressed as their stipend is insufficient to save enough to purchase their own home on retirement. The Vicar feels constant personal constraints and is always 'on show,' she or he often needs to shop outside the parish, so parishioners do not stop them in aisle three of Sainsbury's to comment on the contents of their shopping trolley. They are expected to be humble yet 'strong' leaders (LaMothe, 2012; Hook et al., 2015); 'Christ-like,' though a definition of that has eluded very bright scholars and holy saints over two millennia; male, except for the last 1.5% of church history<sup>82</sup> (and female priests are still formally barred from exercising sacramental ministry in some churches); single or once married (twice if subjected to an extensive investigative process<sup>83</sup>); monarchist and 'obedient' to the bishop; a religious civil servant, and a rock in public crises. Vicars are very careful to use moderate language (Pump Court Chambers, 2020) and to tell inane jokes. Clergy constantly fear that their child's teenage sex, or drug use, or court appearance, could cost them their job

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<sup>81</sup> It is not uncommon for Church Wardens to retain keys to the Vicarage and obtain access without permission.

<sup>82</sup> The Church of England ordained women to the priesthood in 1994, the rough calculation is 30 years divided by 2,000.

<sup>83</sup> Canon C4.4 states 'Subject to paragraph 5 of this Canon no person shall be admitted into holy orders who has remarried and, the other party to that marriage being alive, has a former spouse still living; or who is married to a person who has been previously married and whose former spouse is still living.' Paragraph 5 (Canon C4.5) makes provision such that the bishop, on application, 'may grant a faculty for the removal of the impediment imposed by that paragraph to the admission of that person into holy orders' (Canons, Section C).

(Morris & Blanton, 1998). Similarly, clergy children report higher stress levels because of being a child of a Vicar (Strange & Shepherd, 2001), and their spouses are often unhappy or feel neglected (Morris & Blanton, 1998; Wells, 2013).

On the positive side, clergy love their work (Francis, Hills, & Rutledge, 2008; Stewart-Sicking et al., 2011; Faucett, Corwyn, & Poling, 2013; West, 2016).<sup>84</sup>

For the reasons above, clergy find it very difficult to self-evaluate their work, their effectiveness, and their health. Although each diocese conducts a regular ministerial development review (MDR) of licensed clergy in Common Tenure (Archbishops' Council, 2010), the MDR is generally a form of self-review by the priest with frail feedback mechanisms: two or three colleagues or lay leaders may offer responses to set questions. The Church does not have the legal means or organisational mechanisms to conduct performance or 360-degree reviews of its clergy, who are effectively in control of their time, shape and style of their ministry, and workload (Berry et al., 2012).

Why is this research needed? During interviews with Archdeacons, their responses revealed a clergy pattern of 'work' rather than 'ministry.' The profession is losing its original vocation towards prayer and care (Percy, 2014), in favour of the modern professional defined by activism and productivity, so:

*ANZ:* Because of the things you are asked to do in the job (of being a Vicar) which are both leadership (and) managing volunteer type stuff which do require you to be quite adept at people as well as the pastoral stuff I would expect the people who are doing well at it to be reasonably emotionally intelligent.

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<sup>84</sup> Brewster (2015) found that liberal clergy ministering in rural areas, especially, reported high levels of psychological wellbeing.



*QUC*: In the ministry development clergy (that clergy do) I'm really disappointed, there's very little personal development going on, it's really a checklist of a moderately interesting to-do list. There's little reflection and personal development... not much engagement... clergy don't have a lot of energy, their day-to-day round consumes energy, so they have little energy left... personal investment is required, especially time, but most aren't prepared to do this. Parishes complain about their Vicar being absent regarding the work of ministry. It used to be a ministry of praying, and thinking, and being set apart, but this has disappeared entirely. The system has an activist view of ministry. The former view is so counter-cultural in terms of productivity.

When asked what the top priorities for clergy *TAS* replied:

To be able to develop lay people into leadership. To be able to make the church relevant to the wider community so it becomes a community church not a congregational church. And both those things require strong relational capacity to be able to develop things that will be able to bring those into being.

### **6.3 RESEARCH DESIGN – IS THIS A NEW THEORY OR DEVELOPING A FORMER ONE?**

This work seeks both to build and to elaborate theory (Pratt, 2009). EI is an emerging research subject and is in its early days of investigation, hence EI is still a theory being 'built,' and investigation and elaboration of the subject relating to clergy particularly so. This thesis argues that research on clergy EI has paid insufficient attention to the complexities of the contexts in which clergy minister, the very unusual professional constraints in and under which they work, and clergy self-understanding. Strong

ecclesiological, vocational, and existential issues need to be addressed for any meaningful enquiry about clergy effectiveness and wellbeing.

The Vicar studies, exegetes, teaches and expounds the Scriptures, a formative process (Issler, 2012; Maddix & Thompson, 2012) that reflexively develops attitudes and a fundamental ethic of service. Maddix (2018) suggests that because Scripture ‘functions authoritatively for faith and practice’ it provokes ‘faithful living’ and ‘necessitates an obedient response to its call for holy living’ (p. 41). The ‘Pastoral Epistles,’ likely from Paul of Tarsus to his protégés Timothy and Titus, outline personal qualities and ministerial competencies he deems necessary for church leadership, and these qualities and competencies are, in the main, expected of the modern local church leader. Johnson (2001, p. 92) notes that ‘Paul’s primary concern was to establish and nurture communities,’ and he used the ‘techniques and rhetorical *topoi* of Hellenistic moral philosophers’ to shape the moral character of the communities. The notion of ‘good deeds’ is ‘a primary concept’ in the Pastoral Epistles (Mounce, 2000, p. 115) and Christian leaders like Titus (2:7) are, in everything, *σεαυτὸν παρεχόμενος τύπον καλῶν ἔργων* (lit. ‘showing yourself a model of good works’).

Ministry is a ‘profession’ in the original meaning of the word, it is exercised by those that ‘profess’ faith in a thoroughly holistic sense. The other medieval professions of law and medicine professed justice and health but, arguably, the modern lawyer and physician are kept to their professional attitudes or role by means of regulation rather than moral or existential code.<sup>85</sup> Clerics, alone of the ‘professionals’, routinely work

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<sup>85</sup> Brundage’s (2008) study of the medieval origins of the legal profession indicates that professionalism as a concept began in the 1230s when ‘ecclesiastical and civil authorities began to restrict the right of audience to men who solemnly promised to observe a body of ethical norms’ (p. 490). Over time church authorities established educational standards for admission and regulations for the conduct of practitioners in church courts. Such men expected payment for their services and consequently became wealthy and despised in almost equal measure. Although the term ‘professional’ in the modern sense means payment for services, for lawyers and clerics in medieval times profession was associated with ‘a

with volunteers, develop communities open to all, and deal in metaphysical concepts. Clergy are on call twenty-four hours a day (as General Practitioners once were); they characteristically deal in life and death realities; often, in the countries of the so-called Middle East, those bordering the Mediterranean Sea, and in Europe and Western Asia, they are overseers of ancient buildings; and all the while they are subject to strict legal and moral codes (Gannon, 1971).

The term 'professional identity' tends to be used in an initiative rather than formative way; the initial training processes develop a professional identity. For Christian ministry, a significant amount of research has sought to establish the formative processes necessary to provide a bridge from an individual's secular world to their religious vocation. However, this is almost always focused on the initial training years of theological education (General Synod, 2005; Shulman, 2006; Foster, 2008; Emslie, 2016; Golemon, 2016; Naidoo, 2016). Somewhat inevitably it is facilitated by means of various pedagogical engagements with curricula, rudimentary reflective practice on short-term field work (Froehle et al., 2015), and reading, discussion and debate on profound theological and philosophical issues in the abstract, rather than in the seething milieu of convoluted ministry in the parish, which, argue O'Connor and Meakes (2008), is best interpreted artistically than by systematic theology. Even training in EI has been urged to be on Christian Colleges' curricula (Dustman, 2018).<sup>86</sup> There is very little

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religious act that involved accepting a set of ethical commitments and behaving in accordance with them' (p. 490). This public ethical standard was necessary for a lawyer to represent a client before a judge, whilst the act of a person entering a monastery or religious community was an act of profession. The 'professional' was a skilled practitioner who was under a legal and moral obligation which, if transgressed, was punishable by law.

<sup>86</sup> Other professions also pay attention to the initial training years for developing professional identity; law (Thomson, 2014; Bebeau et al., 2016); medicine (Helmich et al., 2017; Cruess et al., 2019); nursing (Larson et al., 2013; Crigger & Godfrey, 2014); dentistry (Vivekananda-Schmidt et al., 2015); pharmacy (Noble et al., 2014); and teaching (Malm, 2009; Schepens et al., 2009; Lamote & Engels, 2010). Given the literal 'life-and-death' scenarios often faced by doctors, and to avoid medical mistakes, the medical profession has in later years invested more research into critical reflection on practice, insisting on reflection on experience in both undergraduate and postgraduate training (Mamede et al., 2012; Sawatsky, Beckman, & Hafferty, 2017). Key areas for professional development in medicine include mindfulness, metacognition, and the benefits of supervision particularly (Tulinius & Hølge-Hazelton, 2010).

research on the contextual factors that continue to form the professional's view of themselves, their work, or how one's professional identity is shaped by the environment in which he or she is immersed.

#### **6.4 RESEARCH DESIGN AND REFLECTIVE PRACTICE**

Practical theologians posit 'theological reflection,' the process of understanding the nature and work of God in the professional context, as formative to the minister's identity (Le Cornu, 2006; Graham, Walton, & Ward, 2019), but routinely skip over a prior stage that considers the contribution of 'real-life' factors in professional identity formation. Research has focused on the contextual aspects that lead to unwellness, such as burnout and mental health deterioration (Lewis et al., 2007; Randall, 2013a), role conflict and role ambiguity (Faucett et al., 2013), other stress related illnesses (Weaver et al., 2002), stressful events and religious variables (Ellison et al., 2010), but scant is the literature devoted to the formative dynamics or processes that fashion the cleric's self-understanding and, thus, behaviour.

The ability to engage in reflective practice *in situ* is a key task of the 'professional,' those who would be effective in intensively people-oriented work must be intentional in their human development, as research indicates a positive correlation between personal integrity and job performance (Murphy & Lee, 1994; Vogelgesang et al., 2013; Yang et al., 2019). The process of induction, deduction, testing and synthesising, openness towards reflection, and meta-reasoning (Mamede & Schmidt, 2004), is a thoroughgoing human development process as much as a professional development process: good people make good dentists, and doctors, and lawyers, and nurses, and pharmacists, and

teachers,<sup>87</sup> and pastors. This move to greater authenticity, and to participation in the creation of an authentic worshipping community is the great, yet ongoing and daunting task, of the Vicar. The clergy profess faith, but at a deeper level they profess their undefended humanity and in so doing facilitate the creation of a ‘wondering community.’ Malm (2009), on enhancing the personal and professional development of teachers, notes that the teacher is professionally obliged to nurture meaningful relationships and to maintain a positive and stimulating classroom climate. I am arguing similarly for clergy, but add that it is a reflexive process, the cleric has a professional role, but the professional role and the ministerial context also operate ontologically. This can be a positive or negative process; it is rarely neutral for personality flaws, psychological predispositions and deep-seated needs come into play in ministry, precisely because it is such an inconstant theological and sociological environment.

*QUC* emphasised that, ‘How do I manage my own feelings?’ is an ongoing question for clergy:

Faith is in there, management is not a sign of control, that’s an illusion, we are all subjects in this together. It’s an act of mental illness to objectify needs of self and of others, otherwise you’re a control freak, it’s about manipulation, the total opposite of servant theology.

*CEV* identified:

a breed of clergy that is all about selfless giving that is actually quite self-centred and driven, and it’s not about openness and compassion, it’s about the

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<sup>87</sup> Addressing teacher training, Hansen (2007) promotes a two-track process, the first a professional, evidence-based, what works track, and a second concerning self-understanding, an existential and normative track that promotes a ‘wondering attitude.’

need to be needed kind of phenomenon (pause)... the need to be needed, so you know always being there for everyone at the drop of a hat, that's not humility. Humility recognises your own needs.

INTERVIEWER: Need to be needed...

CEV: Yeah, humility says, 'I'm not the answer to everyone's question or issue all the time.'

The Archbishops of Canterbury and York seek to maintain the ethical concept of professionalism for the modern cleric in the Foreword to the Church of England's *Guidelines for the Professional Conduct of the Clergy* (2015):

We know that the Church of God expects high standards, but it also remains true that society at large expects high standards of the clergy. This is true of both those who profess faith in Jesus Christ and those who do not. A failure in meeting the standard expected results in profound disappointment, and a deep sense of being let down.

Whereas the medieval transgressor of the profession might have been 'let down' into a dungeon (fn. 85), the modern cleric's transgression is more likely the public shame consequent to the clergy discipline measure, or, from a more nuanced understanding of the psychological and existential pressures with which modern clergy struggle, a disincarceration from the strictures imposed by the unrealistic demands of ministry (Randall, 2004, 2013; Dodds, 2012). Two priests from the diocese in which I serve have written harrowing passages about leaving parish ministry (Lewis-Anthony, 2009; Lamont, 2011). The *Guidelines* (2015) indicate that any discussion on clergy professionalism needs to begin with a 'theology of vocation,' thereby reinvesting 'the idea of profession with a transcendent, moral dimension' (p. 25), approvingly quoting

Gula's (1996) equation of 'having a vocation' with 'being a professional.' A critique of this formulary may be, ironically, its feeble theology, as a New Testament understanding of 'vocation' involves the hearing and responding to a personal call to follow Jesus of Nazareth that is immediate and costly. It is not aorist, but continuous present, a religious tinnitus constantly ringing in the ear to draw the individual, and the community of which she and he are ever a part, to transformative engagements that are concurrently of the physical and metaphysical realms.

The association of the notions of professional identity formation with transformative learning and with ecological descriptors, offers more insightful understandings of the contributions role and context play in clergy effectiveness and wellbeing, their habitus, and their environment. Rather than taking role and context 'as read' and studying the stressors and corrosive processes at work within and around the cleric which might result in ill-health, a more nuanced understanding of the vocational, theological, and existential role and contextual factors may lead to a more satisfactory assessment of clergy self-understanding, clergy self-awareness, and clergy emotional intelligence. Accordingly, the utility of the diagnostic instruments that measure clergy self-understanding, self-awareness, and EI may be restricted by their coarseness. Items require careful composition, cognisant of how the cleric sees and understands themselves in their role and ministry setting, and how they are themselves transformed in their person and ministry, as they become more aware of the potential for personal and ministerial growth through their role and pastoral engagements. Developing such awareness is not automatic but requires continual reflection on practice, which is difficult to achieve in a busy parish (Mellow, 2002).

## **6.5 RESEARCH DESIGN – RATIONALE**

This is the first qualitative study of the EI of Anglican clergy in England, and seeks data related to the clergy role and ministerial context which is not as accessible utilising quantitative methods. I interviewed 25 serving Archdeacons in the CofE between 2015 and 2018, and all I interviewed had been parish priests for some years. Their present role incorporated a form of oversight, on behalf of the bishop, of between 40 and 80 clergy, depending on the archdeaconry and diocesan parochial structure. The interviews were on the broad subject of the EI of clergy, and in the main the interviews had the parish priest or Incumbent in mind, rather than the variety of other clergy in the archdeaconry.<sup>88</sup> Four reasons are presented for the choice of Archdeacons to provide the data corpus for this study:

### **6.5.1 Archdeacons are an objective and critical group working with parish priests**

First, Archdeacons are a population well-placed to provide data objectively, reflectively, critically, analytically, and positively on clergy effectiveness and wellbeing. Up till now, data on EI of church leaders and clergy in the UK and Ireland has been quantitative. Studies have used a single instrument, the AES, and clergy scores have been low in comparison to other professions and population groups. This qualitative study enquires whether trait EI, as measured by the AES, is actually measuring the ‘emotional intelligence’ necessary for effective ministry and healthy ministers. What are the emotional qualities of a healthy and well-performing Vicar, and how are these qualities operationalised in everyday ministry? If emotional factors relevant to

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<sup>88</sup> Such as associate ministers, self-supporting ministers, local ordained ministers, chaplains, ordained diocesan officers, theological educators and scholars, and retired clergy with permission to officiate.



appropriate ministry are not being recognised in standard measures like the AES, what kind of measuring instrument is more pertinent?

The role of Archdeacon is an ancient one,<sup>89</sup> and from the beginning became known as the *oculis Episcopi* (Phillimore et al., 1895, p. 195). Though the office was held to be a place of great honour and reputation (Hurd, 1814), it was also the subject of intense criticism through the centuries (Crawford, 1987), on account of love of ‘filthy lucre,’<sup>90</sup> venal misdeeds, and archidiaconal misfeasance. Negative literary tropes abounded.<sup>91</sup> The Archdeacons I interviewed all recognised their office as vulnerable to charges of officiousness, ecclesiastical meddling, and high-handed bureaucracy, yet all projected a sincere desire to be understood as servants of the Church and promoters of clergy wellbeing. The majority of those I approached for interview on the subject of ‘Emotional Intelligence and Anglican clergy’ were very willing to be interviewed and all interviewees indicated that the subject was of first importance to their work, particularly relating to the appointments’ process, dealing with conflict in the parish, and the quality of pastoral care exercised by clergy. Most expressed something akin to the following:

*MUL:* We are still pastors, though pastoral responsibility is so stressful...

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<sup>89</sup> Pseudo-Clement (early third century) indicates deacons are eyes of the bishop (*Epistle of James*, 12); Jerome (fourth century) refers to archdeacons (*Epistle*, 125.15); Isidorus Hispalensis (seventh century) described deacons as ‘the eyes, ears and mouth of the bishop’ (*Opera Omnia*, VI); Hincmar, Archbishop of Reims (in office 845-882), ‘reminds his archdeacons of the Petrine office to feed their flock spontaneously for the love of God, “not for the sake of filthy lucre”, and to be examples to that flock’ (Black, 2008, p. 56).

<sup>90</sup> In his last will and testament in 1361, Archdeacon William Doune of Leicester begged for God’s forgiveness for his exactions and distortions, ‘for that I now bitterly consider in myself that many who are in authority do bear themselves very ill with them that are set under them, yea, they do slaughter them, and of the number of these I have been and am one, God of his unspeakable pity be merciful to me’ (Thompson, 1915). The Tudor critic, Simon Fish, charged the Church as a kingdom within a kingdom, milking society of all wealth. Clergy, he said, were a pack of ravenous wolves specifying ‘the Bisshoppes, Abbottes, Priours, Deacons, Archedeacons, Suffraganes, Prestes, Monks, Chanons, Freres, Pardoners and Somners’ (Cowper, 1871). Through the sixteenth century Archdeacons were particularly vilified, often with good cause. When the Archdeacon of Richmond arrived at Bridlington Priory during his annual visitation one year, he came with ninety-seven horses, twenty-one dogs and three hawks (Marritt, 2017).

<sup>91</sup> Trollope’s (1855) Dr Grantly; Goudge’s Fromantel (1960); Howatch’s (1989) Neville Aysgarth.

*TAS*: (there are) some steely Archdeacons who happily pursue people leaving their rectory for the cost of putting it right again. I'm sure it's the right thing to do, but they're not only relishing it, thinking that's right, a good thing. So, and I sometimes admire them, I'm not them, I couldn't be them, it's not me, but there is that capacity.

*BBE*: I think there's a good swathe of us who (are) coming (through) more recently that try to see it perhaps slightly differently... quite a few that are, and do bring a significant degree of, EI to things as well as the much more rational, academic, financial, business perspective that quite a lot of the jobs entails, the legal things.

A senior Bishop remarked in a seminar that 'new Archdeacons,' appointed in the last 10-15 years, are 'a fundamentally different kind of person to those appointed a generation or so ago.'<sup>92</sup> I interviewed the Archdeacons' National Executive Officer<sup>93</sup> (ANEEO), who suggested that, in contrast to the apocryphal stories:

For most Archdeacons the focus is on people, it's on the clergy and on the church officers largely whom they work with... the drains, pipes, building(s), and all of these other things that they deal with are meant to be tools to help the Church's ongoing mission... sometimes the structure gets in the way... (but) Archdeacons become canny about how to work best within the structure and be able to say to people, right this is what you're trying to achieve, that's where you

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<sup>92</sup> Comment by the Bishop of Manchester, David Walker, at the Centre for Studies in Rural Ministry and the Postgraduate Learning Community Seminar, St Michael's House, Coventry Cathedral, 13 June 2017. The average length of service as Archdeacon of those I interviewed was 5.6 years, with a range from one to 14 years.

<sup>93</sup> The Archdeacons' National Executive Officer (ANEEO) supports all Archdeacons in England and Wales in their roles, particularly to attend to their training and development, and with a special emphasis on Archdeacons new to role (Boakes, 2016).

want to get to, now you need to take it like this, so I think if we did this, and this, and this, and this, that would help you get there... my experience of Archdeacons is they're incredibly 'can do' people... the fulfilment they find most in their ministry is being alongside people and enabling clergy... to do what they believe they need to do in response to God's mission. They also get the other side of it, which is when people balls it up, make messes, when relationships break down... most of them approach it very much in a, 'I wish to get alongside people, hear people's stories, try to get behind what's happened, why has this happened?'... Archdeacons... are actually pastors rather than legalists, the law is there to serve the Church and the gospel not the other way round...

### **6.5.2 Qualitative data obviates fakability**

Second, the choice of Archdeacons obviates fakability, an oft-cited problem of self-report questionnaires (Visweswaran & Ones, 1999; Grubb & McDaniel, 2007; Tett et al., 2012). When clergy are being measured for their EI, it is possible that they will fake their scores upwards, according to a self-belief that they are in a job that should require a high score.

This hypothesis runs counter to the low EI scores recorded in the studies of Francis, Ryland, and Robbins (2011), Randall (2014), Hendron, Irving, and Taylor (2014b), Francis (2019), and Francis, Payne, and Emslie (2019). A depressing corollary is that if they do fake upwards, and still have low scores, then they are excruciatingly low to begin with. Jackson and Francis (1999) had noted 'considerable empirical evidence to indicate that individuals with a high motivation to fake good inflate their lie scale scores and suppress their neuroticism scores, leading to a negative correlation between lie scale

and neuroticism scores' which could suggest clergy are more neurotic individuals. In a later study Francis and Jackson (2003) examined the correlation between religiosity and the seven components of neuroticism. They found 'no evidence to support the view that Christianity attracts the emotionally unstable or to support the view that Christianity promotes greater emotional stability... attitude toward Christianity and neuroticism remain unrelated factors' (p. 95). However, Francis et al.'s (2000) study of the correlation between the lie scale scores and neuroticism scores of the short-form Eysenck personality test of 1,482 Roman Catholic, 1,071 male Anglican and 1,239 female Anglican clergy found:

- female clergy are less inclined to 'fake good' on a personality test than is the case among male clergy.
- male clergy like to present themselves as stable individuals.
- the clerical persona is associated with elevated lie scale scores (with) male clergy likely to present themselves as individuals who maintain a very high standard of personal integrity.
- male clergy record higher neuroticism scores than men in general, female clergy record lower neuroticism scores than women in general, and female clergy record lower neuroticism scores than male clergy.
- male clergy may be inclined to suppress their neuroticism scores, while female clergy may not be inclined to suppress their neuroticism scores (p. 138).

The items of the AES<sup>94</sup> typically measure the respondent's stability, as indicated in Table 6.1 where certain AES Items that correspond to Items of the Neuroticism/Stability (N) dimension of the Short-scale Eysenck Personality Questionnaire – Revised (EPQ-R: Eysenck, Eysenck, & Barrett, 1985) are listed.

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<sup>94</sup> Refer APPENDIX ONE.

**Table 6.1****Comparison of AES Items with EPQ-R Neuroticism/Stability Items**

<b>AES Items</b>	<b>Short Scale EPQ-R</b>
I know when to speak about my personal problems to others (Item 1).	Are you often troubled about feelings of guilt? (Item 46).
Other people find it easy to confide in me (Item 4).	Do you often feel lonely? (Item 42).
I expect good things to happen (Item 10).	Would you call yourself a nervous person? (Item 21). Are you a worrier? (Item 25). Do you suffer from 'nerves'? (Item 38)
I present myself in a way that makes a good impression on others (Item 16).	Do you worry too long after an embarrassing experience? (Item 34).
I have control over my emotions (Item 21).	Does your mood often go up and down? (Item 1). Do you ever feel 'just miserable 'for no reason'? (Item 5).
I compliment others when they have done something well (Item 24).	Are your feelings easily hurt? (Item 13).
When I am faced with a challenge, I give up because I believe I will fail (Item 28).	Do you often feel 'fed-up'? (Item 17).
It is difficult for me to understand why people feel the way they do (Item 33).	Are you an irritable person? (Item 9). Would you call yourself tense or 'highly-strung'? (Item 30).

Francis et al.'s (2000) findings suggest that clergymen will likely fake their scores upwards on personality tests. Even so, their EI scores are routinely lower than their female counterparts. At this point we are raising construct validity concerns with the AES. The measure is not stable with respect to personality differences.

Qualitative studies offer broader and more open-ended enquiries than quantitative studies. Although I had a list of set questions to ask, in effect the interview occasion was discursive, and the set questions functioned more as an aide-mémoire to ensure I asked the same general questions of each interviewee. Accordingly, I asked secondary questions to delve into the initial response, to request clarification, an example of the theoretical point that had been offered, evidence, or amplification of a word or phrase

that had been offered. An example of this arose when I asked *HOD* how he understood the term ‘emotional intelligence.’ He replied:

I think my own working definition would be the capacity for a person to be aware of and take account of the emotions of others, both individuals and groups, both themselves, others, and groups, so yeah, so there’s some self-awareness in there as well.

INTERVIEWER: Yep, and if we tease that out, what would you mean by self-awareness?

*HOD*: The ability to know one’s own feelings in the moment. The ability to take account of how that might be affecting one’s own behaviour or practice, and the ability to reflect on that in (not) just in the moment but in a lifetime kind of way as well.

The simple secondary question yields considerably more data, thrice this Archdeacon says ‘self-awareness’ is an ability: that of knowing one’s feelings, the taking account of how that affects one’s behaviour and practice, and taking time to reflect on that, in the present moment and continually. Time is an aspect of self-awareness for this man, twice he mentions ‘in the moment,’ which suggests emotional immediacy, and he also references an ongoing lifetime practice. Self-awareness, as elucidated by the follow-up question, is discovered to be as ambiguous as any strong emotion in that it is immediately present, and yet it is also a slow-burn reflective practice that may yield even greater ability in the moment and over the long-term. If self-awareness proves to be an ‘ability’ recognised by other Archdeacons and has this chronological dimension, then a suitable measure for ‘clergy self-awareness’ would seek to test this factor. Manifestly the ability to know one’s feelings, take account of how they are affecting oneself, and to be able to reflect on that ‘in the moment’ is a significant aptitude for a

minister. One would think this ability would be a ‘gift’ for a Vicar, especially in times of conflict, crisis, or a setting that is emotionally fraught, and thus a focus for those who resource clergy in their professional development.

### **6.5.3 Qualitative data provides a different approach to previous studies**

A third reason for the choice of Archdeacons is to provide an alternative approach to data collection that may supplement the data harvested from previous quantitative studies. Harper (2011) suggests that, in general, qualitative methods are ‘better at developing rich descriptions of phenomena and processes – aiding conceptual and definitional clarification’ (p. 84). Given the complexity of the clergy role and context, my choice of qualitative research was precisely to develop rich descriptions of clergy EI in accord with the richness of their ministerial work and setting.

In a study of the EI of Welsh clergy, Francis, Payne, and Emslie (2019) had raised questions of face validity about some of the items of the AES, recognising they may not be appropriate for ‘accessing the kind of emotional intelligence tightly focused on the professional skills and needs of leadership within religious communities.’ They recommended further replication studies utilising the AES with other religious groups, and ‘a need for qualitative research interrogating the ways in which clergy understand and interpret the individual items of the Schutte Emotional Intelligence Scale and exploring the kinds of items that clergy themselves might propose to develop a measure of emotional intelligence specifically shaped for religious leaders’ (p. 267). To a large extent, my research question addresses this latter need through careful examination of the clergy role and context, out of which suitable items may be composed for a revised measure.

*QUC* had had some experiences of psychometric instruments in a previous ministry setting in another country, and expressed strong views about the relative values of qualitative versus quantitative measures:

The problem is knowing clergy in some defined way, it can only be impressionistic, otherwise you're administering scales. The three top aspects for me (for clergy effectiveness) are self-esteem, self-awareness, which is the same as social awareness, and empathy. Happiness and optimism are problematic (wave of hand). The minister with high emotional intelligence is a high functioning individual. It's an issue of capability, how fundamentally capable is this person? So you have high and low functioning clergy, and the judgment of the Archdeacon in terms of ministry, you look at who are surviving and who are flourishing in ministry, all these qualities are caught up in it... these are qualitative judgements. Take [*name of Vicar*]. He was my Vicar for 7 years and I hold him in high esteem as a colleague. This is what church ministry looks like. He treated my wife as a parishioner, not as the Archdeacon's wife. So his ministry might be measurable in terms of hours I don't have to mop up after him... whereas an instrument is quantitative... [*Names of five other Vicars listed*], would I be prepared to have (one of these) as my Vicar? Looking at that list is difficult – one is better at some things than others. It's about the whole person, it's difficult to measure. A person's EI measurement will alter in different circumstances.

It is worth pondering on the final point *QUC* makes, that circumstances alter an individual's response to a questionnaire. Presumably, he means intrinsic and extrinsic circumstances, and conditions of the outer and inner environments. How are these nuances captured in a quantitative study? If a person is asked, 'Do you get angry



when....?’ the respondent may have a different definition of ‘anger’ than do others. When does irritation become anger? Is ‘a little bit angry’ for one person what another may term a ‘bother’? The AES includes the phrase ‘my emotions’ in five of the items, for instance ‘I am aware of my emotions as I experience them’ (Item 9), and ‘I know why my emotions change’ (Item 19). Item 9 is a very ‘coarse’ question, as it presumes one who responds ‘Strongly Agree’ knows the quality, quantity, and description of all their emotions. If one, for instance, is ‘bemused,’ a not uncommon emotion, how can one answer such a question about their emotions if they are the very thing about which the person is bemused (Vince, 2021)?

The qualitative interview offers potential Factors and Items for a specialised ‘clergy emotional intelligence’ measure. A careful listening to interviewees, and identification of consequent themes, will offer specialised insights for the researcher to pursue. Every Archdeacon had been in ministry, in a variety of posts and settings, for many years. An interview offered opportunity to hear their formed and half-formed reflections as practitioners. Most were quite widely read, all appeared to be reflective about their own ministry and the ministries of others, and over time had consciously and unconsciously imbibed various insights and ideas through collegial interactions, attendance at specialised courses and conferences, and through their own ministry trials and errors. *AKO* spoke about ‘accepting’ emotions, being ‘open’ about them in such a way that they can be consciously brought into the presence of God, rather than hidden away or denied:

There is a place for anger and all that we might consider negative. You could actually have a healthier anger, a righteous kind of indignation or so what you... so the best thing for the clergy would be to accept the emotions rather than denying them, a lot of us actually deny the emotions we have and so that should

happen actually in our personal kind of time, our reflections, our prayers, if we're open about our emotions and if you know how they're developing let's talk about it in the presence of God, maybe that's the best thing to do to start with.

#### **6.5.4 Archdeacons are concerned with the appointment, support, effectiveness, and wellbeing of the parish priest**

A fourth point, arising from the third, concerns the work of the Archdeacon. Their role is intimately concerned with the effectiveness and wellbeing of the parish priest; they are largely responsible for the appointment of the Vicar, the ongoing legal and ecclesiastical support, they are involved when things go wrong, they offer advice for faculties and legal matters to do with the Established Church, they lead any disciplinary procedure, and they 'support' or 'defend' the cleric in post from the bishop on the one hand and the congregation on the other (Steen, 2019). It is in the interests of a competent Archdeacon to appoint well, support well, and to know well their clergy (Boakes, 2016). *AKO* again:

Senior clergy are not always very pastoral to sit and talk to people, (clergy) see an Archdeacon when there is a problem, or see an Archdeacon because of a faculty, but my aim when I accepted this post was being a pastoral person, being the pastoral support of the clergy so I have established that kind of relationship with people and I'm able to sit down and talk to at least a good number of them now, and they can actually open up, so I'm hoping that some more of them will open up.

I asked *TAS*, ‘In your experience, how would you say clergy are managing emotions? Their own emotions, and also the emotions of a group that they may be part of?’

*TAS*: I think the less you are inclined to have team as the way of doing ministry, then the more you will struggle. If you haven’t got the support networks either collegially with fellow clergy (or) as a team within your parish then I think you are struggling more now than you ever would in the past. But I think the prizes are greater for getting it right because the rest, because the church is doing a pretty bad job everywhere. So for somebody to come along and do a good job and it doesn’t take... it can thrive, absolutely thrive, and it’s delightful, it’s not rocket science to get it right. But the pressures do mitigate against as many people getting it right.

## **6.6 SUMMARY**

The ministry context and role demands provide stressors on clergy that negatively impact on their effectiveness and wellbeing. Secularisation has created a cultural context such that the church in Western countries has found it difficult to keep young people engaged (Flatt et al., 2018). A declining institution becomes stressed financially and is anxious about its effectiveness and viability. As a consequence its leaders are under increasing pressure to keep the ship afloat as its congregations dwindle, and as they become older in age, fewer in the working age group, and less active in the church’s outreach and social engagements. Almost certainly clergy with high levels of EI would help church growth, or limit decline, and higher EI is likely to assist in clergy wellbeing. However, until there is a satisfactory understanding of the concept of ‘clergy emotional intelligence,’ and the factors that shape that conceptualisation, any development programme or measure will be wide of what is truly required.

# CHAPTER SEVEN

## DATA COLLECTION

### 7.1 INTRODUCTION

In this chapter I am attentive to a set of points Frith and Gleeson (2012) outline concerning qualitative data collection:

- 7.1.1 Research design is a creative and iterative process, so reflexivity is an important tool.
- 7.1.2 That which most affects the status of data is the researcher's epistemological position.
- 7.1.3 The standard interview delineation of 'structured' or 'unstructured' interviews is unhelpful, as all interviews are structured, and all social interactions are structured.
- 7.1.4 The interviewees are not passive actors in the drama, in contrast to the traditional empirical approach to interviews.

Epistemological considerations are discussed in line with the research question, these are crucial for research in a faith-based subject and provide an important counterbalance to empirical research on the EI of clergy in the UK to this point.

I describe how I approached the Archdeacons, and the preparatory work before the interviews including the rationale for, and design of, set questions, and the interview format. Following reflection on the transcription of the initial interviews, I decided to move to a more discursive format to enable supplementary questions, to encourage expansion or illustration of the point, and I chose more consciously to 'speak with'

rather than rigorously ‘hear from’ the interviewee, in an effort to develop greater rapport, openness and more insightful responses.

The status of the researcher is discussed in relation to the interviewees, and to the ultimate subjects of the study, Anglican clerics. The concept of reflexivity is an important consideration, as the interviewer is a participant in the interview process, so there are subtle dynamics in play between the interviewer and interviewee, including their respective biases, frames of reference, cultural concerns, and psychological types.

## **7.2 EPISTEMOLOGICAL CONSIDERATIONS**

Qualitative research is ‘the study of the nature of phenomena’ (Busetto, 2020), so a qualitative method obtains and critiques data in accord with the research question that I have determined as, *‘What is “clergy emotional intelligence,” and is there any correspondence between “clergy emotional intelligence” with clergy effectiveness and wellbeing?’* Consideration of the researcher’s epistemology is critical, and though Harper (2011) urges a pragmatic approach considering one’s epistemological assumptions and the primary goal of the research, Usher (1996) points out that a failure to examine epistemological and ontological assumptions may lead to research that is essentially a technology, ‘simply a set of methods, skills and procedures applied to a defined research problem’ (p. 9). Recognising epistemological assumptions is crucial for the kind of research I am undertaking, as clergy minister both in a religious context that is largely shaped by tradition, and in a social context that has sense-experience as the source of knowledge.

Quantitative methodologies employ empirical procedures such as observation, experimentation, and questionnaires, which coupled with statistical analysis generally

suggest that high incidence, occurrence, prevalence, or correlation is indicative of likelihood, accuracy, or even truth. The quantitative research that has been employed to date to measure the EI of clergy in the UK and Ireland has been empirical,<sup>95</sup> so suppositions suggesting UK clergy have low EI compared to other populations, and that the role may attract individuals with low EI, or that the role may diminish EI, are understandable given an epistemological assumption that empirical measurement and statistical analysis provides a satisfactory knowledge claim for clergy EI, and consequent effectiveness and wellbeing.

However, sole reliance on quantitative research for clergy studies is epistemologically problematic given that religion *per se* has a faith foundation and developing a theory of knowledge related to faith and religion through empirical means is elusive. Further, ‘the world of practice is notoriously unprotected and uncontrollable’ (Schön, 1987, p. 244), particularly in complex ministry contexts. Pargament (2002) notes that many social scientists are ‘accepting... that religion is linked to health and well-being,’ rather than explaining this link in physiological terms (p. 240). Religion needs to be understood as a unique human phenomenon because its substantive point of reference is the sacred.

Whilst religion can serve important psychological and social purposes, its objective is to facilitate encounter with God. The priest is an individual who is set aside by ordination, as mystagogue to ‘handle the mysteries’ (Barron, 1995), to ‘build a bridge’ (*ponti-fex*) and to ‘divine the Divine’ on behalf of and for the sake of the worshipper or the seeker after truth. The setting apart by ordination is itself a religious act, as it recognises that through vocation and training the priest is the agent and agency of encounter with God. This ‘sacred’ role and ‘spiritual’ task is epistemologically rooted in concepts that resist empirical analysis and are best described utilising metaphysical terms and mystical

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<sup>95</sup> Randall (2014); Hendron, Irving, & Taylor (2014b); Francis (2019); Francis, Payne, & Emslie (2019).

concepts. The priest's role is consequently conceptualised in religious language that points to, or is a sign of, another reality. Pre-Enlightenment, this epistemology was accepted without question, rather like scientific investigation of most research questions today, but the role of the priest and their self-understanding as to their public ministry is shaped, energised, and directed by an epistemology that is exceedingly difficult to 'measure,' if at all possible. Further, the context in which the priest ministers is similarly redolent of signs and symbols that shape the cleric's work. The Scriptures are read at least twice a day by ordained ministers, and the ecclesiastical settings in which they 'work' are replete with story, metaphor, parable, allegory, and metaphysical concepts that are both formative and instructive to the cleric and their role. Further, the formative nature of Christian nurture, theological and moral underpinnings, expectations, canon law, and the culture in which clerics serve, are powerful shapers of ministry identity and expression.

Writing of 'professional practice' and the 'swampy lowlands (where) problems are messy and confusing and incapable of technical solution,' much like pastoral contexts, Schön (1987) seeks 'an alternative epistemology of practice grounded in observation and analysis of the artistry competent practitioners sometimes bring to the indeterminate zones of their practice' (p. 243). Similarly, I would argue that the professional practice of ministry is of the nature of art rather than science, every form of pastoral engagement is simultaneously spiritual and temporal, physical and metaphysical, corporeal and mystical. Qualitative methodologies are likely to access data related to the EI and personality of clergy, since the profession's ecosystem is so thoroughly multidimensional. It therefore requires in-depth and nuanced enquiry such as is possible by interview, in contrast to less sophisticated data harvested by questionnaires. All this suggests a strong epistemological argument for the efficacy of qualitative research over quantitative in researching clergy EI.

In passing, and the subject for future research, epistemological misunderstanding may be a factor contributing to poor clergy health, symptomised by burnout, clinical depression, and relational breakdown, despite their alleviation by various religious coping strategies (Pargament et al., 2001).

### **7.3 DATA COLLECTION**

I wrote to 40 Archdeacons in the Province of Canterbury, 28 males and 12 females, with a request for interview, the email included a letter describing the planned research and a copy of the University of Warwick's ethics approval.<sup>96</sup> Of the 40 Archdeacons approached, 27 assented to interview (20 males, 7 females), seven declined to be interviewed (4 males, 3 females), five did not respond, and one had an auto-response saying she was on study leave. One female Archdeacon agreed to be interviewed on the condition that it was a joint interview with another, male, Archdeacon. By the time of interview only 25 were available to be interviewed, 18 men and 7 women. I was also able to interview the Executive Officer for the Archdeacons (ANEO), a national appointment.

At the time of request there were a total of 130 serving Archdeacons in the CofE, including five Archdeacons in the Diocese of Europe, and four in the Armed Forces. Additionally, there were eight Acting Archdeacons, and six vacant archdeaconries. There are 31 archdeaconries in the Province of York, and 99 in Canterbury (94 excluding Europe, 90 if Armed Forces Archdeacons are also excluded). Of the 130 serving Archdeacons, there were 31 females (24%). There were three female Acting Archdeacons. Of the 90 Archdeacons from the Province of Canterbury (excluding the

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<sup>96</sup> Refer APPENDIX TWO – INTERVIEW LETTER, and APPENDIX THREE – UNIVERSITY ETHICS APPROVAL.



Armed Forces and diocese of Europe Archdeacons), there were 30 females (33%) and 60 males (67%).

As my interest was in Archdeacons who work with and exercise oversight of parish priests on behalf of the bishop, I did not approach Archdeacons serving in the Armed Forces. The diocese of Europe covers an enormous area, the work of the Archdeacons and parish priests is in a multitude of countries often serving expatriates, making the concepts of mission and ministry dissimilar to mainland England, and, consequently, the notion of clergy effectiveness and wellbeing, so I did not approach these Archdeacons for interview.

I interviewed 25 Archdeacons from the Province of Canterbury, which if Archdeacons from the Armed Forces and from the diocese of Europe are excluded, is 28% (25/90) of the serving Archdeacons in the Canterbury Province. Of these 18 were male, which was 30% (18/60) of male Archdeacons in the Province, and seven female which was 23% (7/30) of female Archdeacons in the Canterbury Province.

Positive replies directly from the Archdeacons included comments as in Table 7.1 with analysis.

Of the seven Archdeacons who declined to be interviewed, one male cited inexperience:

Thank you for your email. This sounds like a very interesting study. I have been in post for a year and feel your research may be better served by speaking with one of the more longstanding Archdeacons in the Diocese.

**Table 7.1**

**Affirmative Responses and Analysis**

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<b>Response</b>	<b>Analysis</b>
Delighted to support you in this – let’s make a time after Christ is risen!! Can I say as an aside – VERY important topic. Sometimes I think let’s forget the interview and just do an EQ test! ( <i>KOL</i> ).	Emotional expression of delight. EI of high importance to appointment process ( <i>PAF</i> indicates it a ‘key issue’).
Thank you very much for this. I apologise for not responding sooner but I was away for the week when your e-mail arrived. I am happy to try and help you if I can ( <i>DAL</i> ).	Appreciation to be involved. Uncertainty as to ability to help.
Thanks for being in touch; it sounds a fascinating area to be involved in. Too many of my problems stem from clergy who lack emotional intelligence but who seem to be (in the words of Peter Mandelson) intensely relaxed about this ( <i>TIO</i> ).	EI fascinating and of direct import to work of Archdeacon. Lack of EI problematic in ministry.
I’m happy to be interviewed – but timing isn’t going to be great... ( <i>BID</i> ).	Time pressured but willingness to make space, indication of desire to help and possibly importance.
Yes of course ( <i>TAS</i> ).	A natural thing to be part of.
I’ll be glad to meet with you as suggested, though it would need to be on the afternoon of [...] as the [...] is fully committed. Your work sounds really interesting and potentially helpful. Whatever small part I can play, I will ( <i>CEV</i> ).	Gladness to be involved. High interest in EI (also <i>BBE</i> , <i>NOF</i> , <i>TEF</i> , <i>FAC</i> ) indication it of direct help to archidiaconal work. Uncertainty as to what can personally contribute.
This is an area of work which interests me too, in terms of coaching and Ministerial Development Reviews of clergy etc, so yes I’d be very pleased to be a part of this ( <i>BBE</i> ).	EI deemed directly of interest to Archdeacons, specifically areas of coaching and MDR, indicating belief EI is developable.
It looks an interesting area of study and I am happy to meet as you suggest ( <i>NOF</i> ).	EI as a study of interest.
Yes, of course – happy to help if I can ( <i>SAJ</i> ).	‘Of course’ indicated a second time, indicating interest natural to the work.
I would be interested in exploring this further with you ( <i>TEF</i> ).	
Thanks for getting in touch. EI is something which is a key issue in ministry, and I would be happy to help in your research. Do get in touch with (my PA) and arrange a date ( <i>PAF</i> ).	EI as subject of joint exploration. EI identified as a key ‘issue’ in ministry, applicable to the work.
Very glad to help ( <i>HOD</i> ).	
Thanks for this and the description of your interesting research. I would be happy to discuss your project if you are able to come here ( <i>FAC</i> ).	
Sorry for such slow reply... I'm not sure what your timescale is on this but I am now about to go away for three weeks and then come back to a very very full diary. Not sure if you are wanting telephone interviews or face-to-face (??) but I could offer an hour slot at the following times (I would need to be	<i>Positive expressions of emotion</i> at being invited to interview: ‘very glad to help ( <i>HOD</i> ),’ ‘happy to help’ ( <i>PAF</i> , <i>SAJ</i> ), ‘happy to meet’ ( <i>NOF</i> ), ‘pleased to be part of this’ ( <i>BBE</i> ), ‘happy to be interviewed’ ( <i>BID</i> ), ‘happy to try and help’ ( <i>DAL</i> ), ‘delighted to support you’ ( <i>KOL</i> ),

very strict on timing!)... (SUS).

Thank you for being in touch. Yes, delighted to help (KOG).

*A Secretary responded:* Thank you for your email. The diary here is heavily committed for the next few months. Please can you let us know your timescale and how long an interview might last so that we can see if it might be possible to find a slot in the diary.

‘Delighted to help’ (KOG).

Willingness to assist despite time pressure (also CEV, and a Secretary).

Expression of thanks and delight to help.

Issue of time constraints, but willingness to prioritise.

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Five indicated workload and time pressures:

A Secretary wrote on behalf of her male Archdeacon: ‘Archdeacon [...] thanks you for this opportunity but wonders if you could do without the input of the Diocese of [...] with this matter, as at present there is a vacancy for the Area Bishop and things are very pushed to say the least due to this. (He) thanks you for your support with this matter. Kind regards, [...] Secretary to Archdeacon of [...]’

A PA responded on behalf of her Archdeacon: ‘Dear Neville, I hope you are well. I am emailing on behalf of the Archdeacon, who thanks you very much for your email and invitation. However, unfortunately it would be difficult for her to find a suitable time to take part in this. With thanks and best wishes, [...] Interim PA to Archdeacon of [...]’

A female Archdeacon responded briefly: ‘I am afraid I can’t take part though, due to my current commitments.’

Another woman expressed interest but no time: ‘Thank you for your email, your work sounds very interesting however at the moment due to my own MA dissertation, plus my workload as Archdeacon I am afraid I am not able to offer

you the time and commitment you require. I do hope you understand and I wish you well with your research.’

And a man: ‘I am very sorry to say that at the moment I am having to be quite strict with my diary and am unable to take on extra meetings and engagements. I hope you are able to find other Archdeacons with a bit more time availability.’

Another man declined, with warmth but no reason: ‘Dear Mr Emslie, Forgive me for not replying sooner to your email to me of [...] Could I please wish you well for your doctorate work in this important area but I will need to decline an interview. With all best wishes. Yours sincerely, [...]’

#### **7.4 THE INTERVIEWS**

In preparing for interviews I broadly followed the stages recommended by Ryan et al. (2009), supplemented by the more comprehensive recommendations offered by Kvale and Brinkmann (2009), and Seidman (2006). I had read widely on interview method,<sup>97</sup> seeking to develop an interview outline that could be summarised as a set of questions on one page that I could consult easily, and surreptitiously, recognising that I had a short period of time with very busy senior clergy to build rapport and develop trust (Kvale & Brinkmann, 2009). This would also help me to focus quickly on the research area, and to keep a sense of flow so the interview appeared to be smooth, stimulating, and as ‘professional’ as possible. I had initially asked for an hour and a quarter session, but after 60 minutes I would ask, ‘How are we going for time?’ so they were assured we were on track. Towards the close, I also indicated when I had two further questions. In

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<sup>97</sup> Boeije, 2002; DiCicco-Bloom & Crabtree, 2006; Dickson-Swift et al., 2007; Hannah et al., 2009; Honey, 1987; Hsiung, 2008; Hycner, 1985; Kluemper et al., 2015; Qu & Dumay, 2011; Song & Parker, 1995.

almost all cases, having the assurance we were keeping to time, and that the Archdeacon had the power to conclude, we happily overran by some minutes.

The interview-sheet I initially developed consisted of a set of questions that were based on categories listed in the Bar-On Emotional Quotient Inventory (EQ-i: Bar-On, 1997), and the Short Form Trait Emotional Intelligence Questionnaire (TEIQue: Petrides & Furnham, 2006). In 2008 a priest in my diocese had alerted me to the EQ-i after he had completed it for personal development through an independent Management, Leadership & Personal Development company. As noted in Chapter Two, the EQ-i had been extensively deployed in the first decade of this century in the corporate sector. The priest had sent me the details he had of the EQ-i, along with his test results, and a strong recommendation as to its accuracy and efficacy for his ministry. Though familiar with Goleman's (1995; 1998b) work, this was my first introduction to an EI scale, with test results, and a cleric's hearty approval of EI for ministry.

From my reading I was being persuaded that trait-EI appeared to have applicability to clergy studies, given that my professional role, and experience, had taught me that character and personality flaws cause significant problems for clergy in their role. Trait-EI appeared to be more closely aligned with personality studies, whereas ability-EI is understood in cognitive terms and has its focus on maximal ability. I had formed a view that Anglican clergy were rarely able to function at maximal ability due to pastoral workload, occupational stress, family needs, a myriad of church meetings, and complex institutional requirements, so ability-EI did not seem to be as relevant to clergy role and wellbeing as does trait-EI with its focus on dispositions and personality.

The EQ-i is comprised of 15 scales contained within five composites, as in Table 7.2. Later I discovered that Petrides et al. (2004) had expressed reservations about the

**Table 7.2**

**EQ-i Scale (Bar-On, 1997)**

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<b>Composite</b>	<b>Scales</b>
Intrapersonal	Self-regard Emotional Self-awareness Assertiveness Independence Self-actualisation
Interpersonal	Empathy Social Responsibility Interpersonal Relationship
Stress Management	Stress Tolerance Impulse Control
Adaptability	Reality Testing Flexibility Problem Solving
General Mood	Optimism Happiness/Contentment

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‘composite’ concept as there is not ‘adequate emphasis on facets such as emotion identification, expression, and regulation’ (p. 159), however the 15 scales had been utilised with a number of populations and appeared to be attractive terms for study of the EI of clergy.

Petrides et al. (2007) had proffered that ‘the operationalization of trait EI is straightforward because the construct encompasses self-perceptions and dispositions, which accord with the subjective nature of emotions’ (p. 274) and offered an adult sampling domain with facets that also appeared to be relevant terms for clergy role and wellbeing, so Table 7.3.

**Table 7.3**

**The adult sampling domain of trait EI**

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<b>Facets</b>	<b>High scorers perceive themselves as...</b>
Adaptability	flexible and willing to adapt to new conditions
Assertiveness	forthright, frank and willing to stand up for their rights
Emotion perception (self and others)	clear about their own and other people's feelings
Emotion expression	capable of communicating their feelings to others
Emotion management (others)	capable of influencing other people's feelings
Emotion regulation	capable of controlling their emotions
Impulsiveness (low)	reflective and less likely to give in to their urges
Relationships	capable of having fulfilling personal relationships
Self-esteem	successful and self-confident
Self-motivation	driven and unlikely to give up in the face of adversity
Social awareness	accomplished networkers with excellent social skills
Stress management	capable of withstanding pressure and regulating stress
Trait empathy	capable of taking someone else's perspective
Trait happiness	cheerful and satisfied with their lives
Trait optimism	confident and likely to 'look on the bright side' of life

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Further, several TEIQue Items looked to be apposite as interview questions, such as:

- Expressing my emotions with words is not a problem for me.
- I can deal effectively with people.
- I'm usually able to influence the way other people feel.
- On the whole, I'm able to deal with stress.
- I'm generally aware of my emotions as I experience them.
- Generally, I'm able to adapt to new environments.

Given these two measures, the EQ-i and the TEIQue, had been widely deployed over the previous decade, I decided to base my interview questions on these terms and themes, refer APPENDIX FOUR.

Ryan et al. (2009, p. 311) suggest a question sequence of 'initial introduction to the study,' followed by 'verification of assent,' then 'non-threatening factual questions,'

followed by the ‘essential interview questions,’ with the more ‘sensitive difficult questions’ to come later. My session contained the following elements and in this order:

1. Greetings and thanks for the opportunity to visit and interview.
2. Appreciative thanks for the coffee or tea that was inevitably offered.
3. A couple of minutes introduction to the study, something of a repeat of what I had included in my letter of enquiry (APPENDIX TWO).
4. An explanation and offer of the University Ethics Permission (Consent Form) document, which was signed at this moment (APPENDIX THREE).
5. A request to audio-record the interview, with an assurance of confidentiality regarding the content of the interview, security of any transcripts and documentation arising from the interview, and that all references would be anonymised preventing identification of persons or places. I also made notes on a jotter pad as we proceeded, mainly to record key terms, quotes and questions to return to later in the interview.
6. Personal details:
  - a. Marital status.
  - b. Children – sex and age.
  - c. Qualifications – tertiary and professional.
7. Ministry details:
  - a. How long ordained – year deaconed, year priested?
  - b. How long Archdeacon?
8. Ecclesiology – On a scale of 1-7 where are you with respect to:
  - a. Evangelical (1) to Catholic (7).
  - b. Liberal (1) to Conservative (7).
  - c. Charismatic (1) to Non-charismatic (7).
9. How would you describe the term ‘emotional intelligence’?



All interviews followed this format, and the first four proceeded, rather literally, according to the script in APPENDIX FOUR. However, on typing up these transcripts shortly afterwards I realised that the interviews were a little stilted, and, more importantly, I could have asked supplementary questions to enable the interviewee to expand or illustrate or reflect further on their initial response. Thereafter the interviews began according to the first nine steps above, then became more discursive. My method developed such that I resisted introducing technical terms, as those listed as ‘composite’ and ‘scale’ and ‘facet’ as in Tables 7.2 and 7.3, rather I sought to listen more carefully,<sup>98</sup> to notice whether these terms appeared *ex nihilo*, as it were. Though the initial interviews went quite well, the later 21 were manifestly easier, yielded richer data, and were more mutually enjoyable, stimulating, and friendly. On almost every occasion the interviewee and I were both a little sad that we did not have more time to converse about the subject in hand and related ministry matters.

In sum, the tone of the interviews was collegial, friendly, mutually stimulating and generally unhurried, the briefest interview was 45 minutes, the longest nearly two hours, with most around 80-100 minutes duration, in accord with Seidman’s recommendation (2006, p. 21).

## **7.5 THE RESEARCHER AND THE RESEARCHEE**

Literature emphasises the need for a deep consciousness of *reflexivity* when conducting interviews (Finlay, 1998; Johnson & Duberley, 2003; Petty, 2017). Hsiung (2008) defines reflexivity as ‘a process that challenges the researcher to explicitly examine how his or her research agenda and assumptions, subject location(s), personal beliefs, and emotions enter into their research’ (p. 212), meaning I needed to maintain a

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<sup>98</sup> ‘Active listening’ (Ryan et al., 2009).

consciousness that I too was an active participant in unearthing knowledge in the interviewer-interviewee exchange. Coming to each interview I was very aware of my ‘position in the field’ and the nature of my relationship with interviewees (Pratt, 2009). From our correspondence they knew that I was a mid-ranking Officer<sup>99</sup> in a Church of England diocese, and for later interviews a more senior Officer.<sup>100</sup> The Archdeacons who indicated they were happy to be interviewed had mostly indicated the subject was of interest to them, and in interview almost all expressed a desire to see the finished work, hoping it might provide a ‘measure’ that would assist them for appointments to licensed posts and help them to understand and support clergy with psychological or personality problems, and to develop clergy self- and social-awareness. Of the 25 I interviewed, I knew three quite well as diocesan colleagues, seven I had met in the context of national Church seminars and meetings (these could be described as ‘vague association’), and the remaining 15 were complete strangers. Before each interview I garnered their personal information from the Crockfords Clerical Directory website<sup>101</sup> and had that paragraph of information at the head of the page of set-questions I had in front of me. The personal information included:

- The full name.
- Address.
- The year of birth, and years of ordination (deacon, priest).
- Tertiary education: University and qualifications.
- Theological education: theological college and qualification.
- List of ministry posts with dates of service.

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<sup>99</sup> Ministry Development Officer: responsible for continuing ministerial and professional development of licensed clergy.

<sup>100</sup> Director of Mission and Ministry: overseeing all mission initiatives, lay and ordained vocations, ministry discernment, training and formation, Church officers’ training, lay ministries, pastoral reorganisation, stewardship.

<sup>101</sup> Crockfords Clerical Directory <https://www.crockford.org.uk> The directory of the clergy of the Church of England, the Church in Wales, the Scottish Episcopal Church, and the Church of Ireland.

At the beginning of each interview, I confirmed these details<sup>102</sup> with the supplementary personal questions regarding marital status, children and their age and sex, and churchmanship. All these details were freely offered, although some contested the efficacy of the Likert-type scale I offered for churchmanship.<sup>103</sup> Råheim et al. (2016) warn of ‘inferior’ and ‘superior’ knowledge positions between the interviewer and interviewee and urge the interviewer to be aware of ‘ethical dilemmas,’ scenarios that may emerge during the interview that make the interviewer re-think the research agenda and which might provoke emotional stress. I was conscious that the subject itself may be a new or vague concept to the interviewees, so to an early set question, ‘How would you describe EI?’ I followed with the modifier, ‘I don’t come with a set definition myself,’ as an attempt to ease any knowledge-differential between me and the interviewee. Dickson-Swift et al. (2007) urge the interviewer to attend to rapport development and to utilise self-disclosure where necessary. At times I found myself co-illustrating a point the interviewee was making with a sentence or story from my own experience, then wondering if I was unintentionally skewing the point the Archdeacon was making. These were tricky moments and when transcribing the interviews soon afterwards I made a conscious note to reduce the frequency of my input for later interviews. Later I discovered Daly (2017) had stated the importance of acknowledging the ‘researcher and participant(s) establish a relationship that is based on a fair exchange,’ and earlier understandings of qualitative research involving ‘the unilateral extraction of data from a “subject” under the guise of “scientific objectivity”... is no longer reasonable or appropriate’ (p. 64). This I found encouraging.

I was sensitive to whether *cultural differences* would affect the interview dynamic as most of the Archdeacons did not know before the interview that I am a New Zealander,

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<sup>102</sup> The personal and professional details were often different to Crockfords.

<sup>103</sup> Questions 6a, 6b, 6c in APPENDIX FOUR.

a former Baptist minister, and not an ordained Anglican. Song and Parker (1995) note that cultural identities may shape the researcher-researchee dynamic in interviews, particularly relating to skin-colour (such as black/white), and social standing (such as insider/outsider). My arrangements had all been by email, so it was not until I walked into their office and spoke did the interviewee notice that I was ‘different,’ at least to what they expected. Salazar (1990) warns of possible bias ‘if the interviewer has a “foreign accent” or “foreign appearance” in the eyes of the respondent’ (p. 570). I happen to be of Scottish and English ancestry, so my skin is ‘white,’ but I have a ‘Kiwi’ accent, noted by at least three Archdeacons as a ‘twang.’ In the culture of the country of my birth the ‘black/white’ designation is almost meaningless,<sup>104</sup> and the culture is more egalitarian<sup>105</sup> compared to the UK, so the ‘insider/outsider’ designation is less pronounced. For each interview I wondered whether my ‘difference’ would influence the openness of the interviewees, given all but two were white, English educated, Anglican clerics. As it turned out many Archdeacons appeared to ‘like’ Kiwis, putting them in a favourable category class, not so much ‘one-of-us’ but certainly ‘one-like-us,’ and many spoke of having family or friends in New Zealand and having had positive visits to the country or expressed a wish to visit there sometime. I often wondered whether I would have been so warmly received if I had been more ethnically distinct, from another nationality, or from a non-Commonwealth country.<sup>106</sup>

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<sup>104</sup> Most New Zealanders are happy to be called ‘Kiwis’ as a general term. The previous ‘race-based’ categories used until the 1980s, such as ‘Maori’ (indigenous people, with tribal affiliations), ‘Pakeha’ (people of European lineage, generally white skinned), Pacific Islanders (people from various Polynesian, Melanesian, and Micronesian nations), ‘Asian’ (people from East Asian and South-East Asian countries), have been superseded by ‘ethnicity,’ a self-identified concept with some individuals identifying with multiple groups (Boven et al., 2020). Ward and Masgoret’s (2008) study of attitudes towards immigrants and immigration policy ‘showed that New Zealanders, in the main, have positive attitudes toward immigrants and that they strongly endorse multiculturalism’ (p. 239).

<sup>105</sup> A lack of a formal aristocracy, a far less pronounced ‘class’ system, no elite Universities, and relatively few ‘private’ (fees-paying) schools are indicators of a society more egalitarian than the UK, however Skilling (2013) demonstrates that although levels of economic inequality are increasing in New Zealand there is surprising resistance to higher levels of tax and redistributive welfare.

<sup>106</sup> Dustmann and Preston’s (2007) analysis of the British Social Attitudes Survey found ‘opposition towards further immigration is strongly related to the proposed origin of immigrants, with much larger resistance the more ethnically distinct the immigrant population is.’ Immigrants from Australia and New

What of my own *frames of reference, conscious and unconscious biases, and presuppositions*? Would my sociological and political leanings make it more difficult for me to listen accurately and with sensitivity? How would they affect the interview? Salazar (1990) warns that wording questions in certain ways may suggest certain responses, and ‘the interviewer inadvertently may convey approval or disapproval for responses through facial expressions or nonverbal behavior.’ Sometimes there were moments of reflexivity where I became conscious of my nods of agreement, a broad smile or frown, or eagerness to tell my own horror story. Were these gestures of agreement, support and surprise influencing the interviewee’s responses? Were we indulging in moments of transference and countertransference? At times I think we were, though typing up the transcripts soon afterwards offered me some insight to these dynamics, and another internal note regarding objectivity was made. Finlay (1998) also urges the interviewer to consider the researcher as part of the equation, ‘don’t ask if the researcher’s biases are relevant but ask how they are relevant’ (p. 455). Indeed, I found a co-operative spirit in the interviews, the dynamic was more akin to an ‘engagement’ with the subject, one of mutual enquiry at times. On one occasion, for instance, *HOD* took hold of his iPad to access the spreadsheet of his clergy and running his finger down the list gave a brief commentary on each in relation to his perceptions of their emotional wellbeing and interpersonal competencies. He identified 17 clergy who ‘are in some kind of scrape at the moment.’ I responded:

INTERVIEWER: I bet that’s a confidential document?

*HOD*: Yeah, er (long pause). Ok, there’s 17 names, er, there’s only one woman

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Zealand, clumped together for research, ‘have the highest level of education (compared to other immigrant groups), with on average more than 2 years more full-time education than white natives, and with 34% obtaining university or post-secondary higher education, compared with only 13% among natives,’ and are ‘substantially’ less likely to be on unemployment benefits than any other group. Though the more highly educated Australians/New Zealanders should pose the strongest threat in the labour market to educated natives, immigration resistance is far lower. The researchers conclude that ‘racial and cultural prejudice seems to play a strong role in attitudes to immigration from the West Indies and Asia, though less so for Europeans and not at all for New Zealanders/Australians’ (p. 20).

on this list.

INTERVIEWER: Did you realise that before?

*HOD*: Um, if you'd, if you'd have asked me, yeah for the balance I'd have assumed it would have been overwhelmingly male, but I didn't quite realise it was that sort of 16 to one.

This is a simple illustration of reflexivity where my prior knowledge that women tend to score more highly than men on EI scales (Ciarrochi, Chan, & Caputi, 2000; Francis, Ryland, & Robbins, 2011),<sup>107</sup> that women score higher in the interpersonal domains of emotionality and sociability and men higher in the intrapersonal domains of wellbeing and self-control (Siegling et al., 2015), and that more men are affected by autism and Asperger syndrome than women (Baron-Cohen, 2008; 2012), made me direct the Archdeacon to notice that he had not noticed the disproportionate ratio of men-in-a-scrape to women-in-a-scrape. The interview proceeded to investigate male/female differences in ministry, rather than the specificities of the 'scrapes,' but it was not until I typed up the transcript that I noticed how my simple question, related to my presupposition, influenced the interview focus, dynamic and information garnering at this point.

Concerning *the researchee's frames of reference, conscious and unconscious biases, and presuppositions*, what consideration should be taken of subjective explanations and justifications that are offered at interview? How are these recognised and interpreted? Philipps and Mrowczynski (2021) warn of theories that research participants hold about themselves, their worldview, motivations, and orientations, 'how do we overcome

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<sup>107</sup> Although results differ across various studies, for instance McKinley et al.'s (2014) study of 375 American resident physicians utilising the validated Trait Emotional Intelligence Questionnaire (TEIQue: Petrides, 2012) found no significant global EI difference between men and women, but women scored higher than men in various facets such as impulse control and relationships, whereas men scored higher in the stress management and emotion management facets, and for a smaller defined group (surgeons) women scored higher in impulse control, and men higher in stress management.

limitations in interpreting... subjective accounts?’ (p. 61). Further, ‘interviewees create meanings in interactions with interviewers who, as a consequence, are to be seen as co-constructors of these meanings... but... meanings constructed in interviews are also shaped by the interviewee’s ‘frame of orientation’... brought ‘from outside’ into an interview situation’ (p. 60). Because Archdeacons had themselves been parish priests, they may have formed conscious and unconscious ideas about ‘what works,’ because it worked for them, and the fact that they have been promoted to Archdeacon proves their ‘success.’

Further, the psychological type profile of Archdeacons may provide some advantage to burnout resistance and greater resilience. If certain psychological types are more resilient to ministerial stress and Archdeacons are over-represented in this category, then that may operationalise a frame of reference that makes objective assessment of clergy performance of other psychological types difficult. Frances and Whinney (2019) published the psychological type of 186 male Archdeacons in the CofE that had been surveyed in 2009 and compared the data to an earlier study of Anglican clergymen by Francis et al. (2007a). Table 7.4 indicates the comparative results in tabular form, alongside a large-scale study of clergy from Australia, England and New Zealand (Frances et al., 2009b).

There are some striking differences between Archdeacons and male Anglican clergy, particularly with respect to the sensing and intuition functions, which are the complete opposite, and most strikingly between judging and perceiving functions. In contrast to the average clergyman the Archdeacon is a far more hard-headed and well organised person.

**Table 7.4****Clergy Psychological Type Profile**

	<b>Archdeacons (male)</b> (N=186); Francis & Whinney (2019)	<b>Anglican clergymen (N=626)</b> Francis et al. (2007a)	<b>Clergy (N=3,715)</b> Francis et al. (2009b)
	<b>%</b>	<b>%</b>	<b>%</b>
<b>Introversion</b>	55	57	62
<b>Extraversion</b>	45	43	38
<b>Sensing</b>	62	38	61
<b>Intuition</b>	38	62	39
<b>Feeling</b>	51	54	59
<b>Thinking</b>	50	47	41
<b>Judging</b>	91	68	77
<b>Perceiving</b>	9	32	23
<b>Dominant type:</b>			
<b>Sensing</b>	32	21	38
<b>Dominant type:</b>			
<b>Feeling</b>	25	28	24
<b>Dominant type:</b>			
<b>Intuition</b>	21	29	23
<b>Dominant type:</b>			
<b>Thinking</b>	23	22	15
<b>ISFJ/ESFJ</b>	13/15	8/7	19/11
<b>ISTJ/ESTJ</b>	17/15	10/7	15/7.5
<b>INTJ/INTP</b>	9/2	11/5	8/2.5
<b>ENTJ/ENTP</b>	5/0.5	8/3	4/2
<b>NF</b>	21	35	23
<b>SJ</b>	60	31	53
<b>NT</b>	17	27	16
<b>SP</b>	2	7	8



The capacity of an Archdeacon to intuit, envision and apply imaginative processes is much more limited than the average parish priest. On the other hand, the Archdeacon is terrifically good at processes and is an extremely efficient operator compared to the average clergyman. The data suggests that the SJ type, whether introverted or extraverted, is positively selected by the Church for the archidiaconal role from a pool of limited numbers (31%). Further, Archdeacons are mature priests, canon law indicates that ‘no person shall be capable of receiving the appointment of archdeacon until he (sic) has been six years complete in holy orders and is in priest's orders at the time of the appointment.’<sup>108</sup>

In a large-scale study of clergy from various denominations in three nations (Australia, England, New Zealand) Francis et al. (2009b) sought, among other enquiries, to establish whether psychological type can predict work-related psychological health among clergy (Table 7.4). Work-related psychological health was assessed utilising the Scale of Emotional Exhaustion in Ministry (SEEM), and the Scale of Emotional Exhaustion in Ministry (SIMS) (Francis, Kaldor, Robbins, & Castle, 2005), and psychological type by the Francis Psychological Type Scales (FPTS: Francis, 2005a). The results indicated that extraverts and feelers experienced better work-related psychological health than introverts and thinkers respectively, as the former duo experienced higher levels of work satisfaction and lower levels of emotional exhaustion, whereas the latter duo were the opposite. Further, intuitives experienced higher levels of satisfaction in ministry than sensors. It is probable that the people-demands of ministry are tough on introverts if they do not have adequate time or space to re-energise. The researchers expressed some surprise on finding feelers to be less emotionally exhausted, this is different to other professions, but on reflection this may be explained by the nature of the clerical profession, for clergy are ‘expected to reflect a “Christ-like”

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<sup>108</sup> Church of England, Canons, C22, paragraph 1.

approach to other people, displaying qualities of unlimited forgiveness, open acceptance, turning the other cheek, and loving sacrifice' (Francis et al., 2009b, p. 209).

This last surmise by Francis et al. (2009b), that 'Christ-like' expectations are extrinsic, as if clergy must live up to Church or denominational or parish or PCC or societal requirements that are systemic or that come from the 'outside' (Henry et al., 1991; Grosch & Olsen, 2000), will be an assumption more closely interrogated in Chapters Twelve and Thirteen. Beebe (2007) noted that there has been 'little exploration of the internal psychological dynamics related to perceptions of self and role that may offer a better understanding of mechanisms' (p.258) related to ministry malaise and low morale. The argument of this thesis is that while 'Christ-like' expectations are most certainly 'real,' they are more powerfully operationalised by intrinsic forces, by belief and ontological factors far stronger than extrinsic powers, rooted in a construct called 'clergy emotional intelligence' that develops much like a disposition, a personality, and a spirituality. Understanding this construct and its puissance, having accurate scales to measure it, and applying appropriate guides and channels to operationalise it more constructively, will result in better functioning and healthier clergy.

To return to the methodological question whether Archdeacons have a psychological type more resistant to burnout, Table 7.4 indicates that they have corresponding extraversion and feeling scores to male Anglican clergy: Archdeacons' extraversion 45%, male clergy 43%; Archdeacons' feeling 51%, male clergy 54%. According to Jungian theory, the theoretical levels of emotional exhaustion and job satisfaction of the two groups will be similar. However, type difference elsewhere may suggest other hypotheses, as Archdeacons' judging scores (91%) are considerably higher than the male clergy's (68%), and their sensing scores likewise, Archdeacons 62%, male clergy 38%. These scores suggest that Archdeacons are clergy specifically chosen for

characteristics pertaining to judges and sensors, they are well-organised, hard-headed, matter of fact, comfortable with rules and regulations, unbending, rigorous, solution-finders, arbiters, and bossy. ‘Burnout? What’s burnout?’ they ask.

Regarding this study, the researcher needs to be aware of a possible archidiaconal bias in their assessments or judgements of clergy in their archdeaconry. A stressed Archdeacon, limited in time and emotional energy by the nature of their work, may too readily follow their psychological type preference rather than pausing to reflect and more fully interrogate other options to ensure that a wiser or more pastoral choice is made. In reading the transcripts I need to be aware of statements that indicate over-linear thinking, tendencies to judgmentalism, lack of nuance, unbalanced assessments, the diminishment of feelings and emotions, impatience with spontaneity, and overpraise of efficiency and empirical success.

There is a caveat, as a later study by the Oxford Centre for Ecclesiology and Practical Theology (2011) found changing expectations of archdeacons as dioceses recognise the need for these senior clergy to exhibit strengths in vision and pastoral care, more characteristically found in the intuitive and feeling types.<sup>109</sup>

## **7.6 SATURATION**

At the outset I was unsure how many interviews would provide sufficient data for the project. After I had interviewed about a dozen Archdeacons, I offered a paper to a research group titled, ‘What do Archdeacons know about self-awareness?’ and asked the gathering of scholars, which included my Supervisor, their opinion as to how many interviews may be necessary for my intended study. I had in mind around 40-50, but the general recommendation for sample size sufficiency was not so much the number but

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<sup>109</sup> Refer Chapter Six, fn. 92.

the concept of ‘saturation,’ when new information ceased to be forthcoming and material was being repeated. Literature confirmed this (Francis, Johnstone et al., 2010; Fusch & Ness, 2015; Saunders et al., 2018), with Mason (2010) pointing out that ‘frequencies are rarely important in qualitative research, as one occurrence of the data is potentially as useful as many in understanding the process behind a topic,’ and that saturation ‘should be the guiding principle for qualitative data collection’ (p. 18). Saturation became evident by the time I had transcribed 20-22 interviews, key terms and concepts were being repeated,<sup>110</sup> albeit in analogous ways, Archdeacons would often refer to common problems and issues,<sup>111</sup> and to subjects of mutual interest which Archdeacons were discussing in their national gatherings.<sup>112</sup>

## 7.7 SUMMARY

Epistemological considerations support the use of qualitative methodologies to investigate the EI of clergy, given the faith-based theatre of ministry and the religious environment in which clergy serve. In this chapter, I have surveyed the processes and dynamics of the interview engagement, the contribution of reflexivity, and how conscious and unconscious factors within the interviewer and the interviewee may influence responses and, consequently, data interpretation. In the next chapter I focus on the particular methodologies employed for interpretation of the data.

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<sup>110</sup> These are identified and discussed in the next chapter.

<sup>111</sup> Common problems and issues included appointment of Incumbents to posts, ‘personal issues’ of clergy, ability/inability of clergy to deal with ‘strong’ characters in their congregations, buildings and faculties, sex/sexuality/identity, family issues, handling emotions, lack of self-awareness, trust and its lack, mental and physical health, leadership capacity.

<sup>112</sup> Subjects of discussion in the archidiaconal networks include time and drivenness, the bishop as problem, isolation, resilience, clergy retirement, problem clergy.

## CHAPTER EIGHT

### METHODOLOGY AND ANALYSIS

#### 8.1 INTRODUCTION

In this and the next three chapters, a four-stage methodology is utilised to analyse the qualitative data from interviewing Archdeacons on the EI of clergy in their respective archdeaconries. As I have argued, quantitative methods have not provided satisfactory means to measure clergy EI. Contextual features, role requirements and ontological understandings require a measure that accounts for factors unique to clergy. Accordingly, qualitative methods need to recognise these features in their investigation of the data, hence the devising of a four-stage method that proceeds as:

- 8.1.1 *Stage One: Conscious Attention*, the attitude and approach of the researcher as interviewer (Chapter Eight).
- 8.1.2 *Stage Two: Thematic Analysis*, to identify and analyse patterns of meaning (Chapter Eight).
- 8.1.3 *Stage Three: Ontological Formation Analysis*, a close reading of role and contextual factors that shape and form priestly identity (Chapters Nine and Ten).
- 8.1.4 *Stage Four: Emotional Exegesis*, an in-depth analysis of the transcript, based on literary and rhetorical criticism as utilised in biblical studies (Chapter Eleven).

This method will offer us the requisite data and insights to identify factor components and sub-factors that make up a construct termed ‘clergy emotional intelligence’ (CEI) in Chapters Twelve and Thirteen.

## 8.2 STAGE ONE – CONSCIOUS ATTENTION

With respect to the interview process, I sought to attend at two conscious levels. At the first level, my attention was towards developing rapport, trust, and a warm and open atmosphere. This was challenging, as the room, generally the Archdeacon's office, was not my own, so I needed quickly to assess how I would sit in relation to the interviewee, where the voice recorder would be sited, and how I might manage to write notes whilst maintaining eye contact and a sense of ease through warm conversation, open questions, and relaxed body language. I also needed to keep track of time, conscious that the most stressful concern for the Archdeacon would be that we might overrun, and that he or she would be late for their next meeting or task.

The second level of attention in the interview process had to do with seeking to be alert to key words, themes, and linguistic devices that revealed 'less' or 'more.' In other words, was evasive language being employed? Were metaphors or similes signifying something deeper? Was there hesitation, and if so, what was the cause? Perhaps there was nervousness, embarrassment, guilt, uncertainty with the subject or my confidentiality? Often during the interview, the Archdeacon asked if what they were about to say would be held in confidence, despite already having had written assurance of this, and despite the fact that at the outset of every interview I had reiterated confidentiality. Many were happy to share case studies or real-life stories but were very anxious that the story would not be tracked back to them. I tried to listen to the tone of voice. Did it change with the subject under discussion? What levels of openness and defensiveness was I perceiving? I scrawled notes of these observations on my jotterpad, in barely legible script so that the interviewee could not read it. I also circled key terms and phrases that were repeated or felt to carry some 'weight,' or appeared to illuminate a key aspect of clergy EI, to return to later in the interview. In this way, I

tried to be alert to themes from the outset, particularly to contextual and pastoral issues, as well as theological motifs and metaphors, and whether these were identified as conscious or unconscious acts.

From the beginning I was conscious that the Archdeacon needed to hear and sense that I came to enquire rather than came as the expert. I sought to portray that the mode of the interview was a form of joint exploration, that there was no aspiration towards objectivity, that the interview was a reflexive process where meaning was constructed by both parties as we spoke. My intention was to engage with warmth and a relaxed style, to facilitate an environment whereby both parties could be reflective and analytical.

Theoretically, this is the broad, initial, approach taken by two qualitative methods, the Interpretative Phenomenological Approach (IPA), and the Inductive Thematic Analysis Approach (ITA). Both approaches ‘aim to generate lengthy, deep, and reflective exploration of participants’ experiences’ (Frith & Gleeson, 2012, p. 59). Osborne (1994) said of psychology that if it is to be ‘existentially relevant it needs to address human experience in its fullness rather than that part of the experience which is compatible with prevailing methodological biases’ (p. 168). Surely the same is germane of ministry, as the cleric’s work is to help people interpret their experiences in the light of others’, past and present, in the context of everyday life. IPA, however, is interested in the phenomenology of the interviewee, so it is a method not entirely appropriate for this research, as my focus is not solely on the interviewee and his or her experiences. This research’s concern is multi-faceted: with the interviewees’ ministerial experiences, and their theological reflections, and their professional judgments concerning those colleagues with whom they work and concerning whom they have some measure of authority.

Harper (2011) suggests phenomenology ‘most often appeals to psychotherapeutically-inclined researchers because their work is often focused on how a client subjectively experiences the world’ (p. 87), and Gallagher and Zahavi (2008) describe phenomenology ‘more like a science than like psychotherapy’ as it is ‘not interested in qualia in the sense of purely individual data that are incorrigible, ineffable, and incomparable’ (p. 28). Nevertheless, in this study I am interested in qualia as phenomenal character, understood as ‘the ways things seem to us’ (Dennett, 1988), or ‘any experience with subjective, first-person, phenomenological feel’ (Flanagan, 1992, p. 67), in the sense of what it is like to minister as a priest in a certain context and how that experience, or set of experiences, affects one’s self-understanding and theological constructs of ministry and mission. As ministers, Archdeacons and parish clergy alike, focus on the phenomenal character of the experience of ministry, or as they determinatively introspect, or theologically reflect, they become aware of certain qualities of consciousness, or qualia.

Neuroscientists explore the neural activity that correlates with consciousness but are mystified as to how physical neural activity gives rise to phenomenal outcome. Orpwood (2017) speaks of how ‘the information communicated via action potentials throughout the nervous system clearly underlies the inner mental world in some way but the link between these purely physical events and the wealth of inner meanings that they underpin is bewildering’ (p. 2). From a philosophical and theological perspective, I return to the epistemological issue of whether knowledge can be understood as a physical (neurochemical) process, or whether consciousness itself, like personality and an individual’s dispositions, is a ‘construct,’ more than the sum of its parts, better described and understood in the semantics of theology, philosophy, poetry, and mysticism. Chumley and Harkness (2013) deem the philosophical tradition to use the term ‘qualia’ about ‘perceptions and sensations in or of the mind’ (p. 4), which echoes



my interest in a minister's theological reflection and ontological understanding. However, a theological anthropology understands a person as a body with a mind AND made in the image of God (Gen 1:26), AND whose identity is defined in relation to others (1 Pet 2:4-5, 9-10; 1 Jn 3:23-24). For the Christian person, this relational aspect is understood in ecclesial terms, ὁ οἶκος τῆς πίστεως, 'the family of faith' (Gal 6:10).

A third level of conscious attention was developed through indexing terms once all the transcripts were typed up and put together into a single document with page numbers. I was then able to utilise the Word Indexing function to compose an index of key words and phrases and their derivatives.<sup>113</sup> This was a coarse method of observation, as obviously many of the words were uttered by me, however it offered an overall count of nomenclature that greatly assisted the move to Stage Two, thematic analysis.

### **8.3 STAGE TWO – THEMATIC ANALYSIS**

#### **8.3.1 Background**

Thematic analysis has its roots in content analysis that was developed in the early years of the twentieth century (Joffe, 2012, p. 210; cf Braun & Clarke, 2006, p. 98) and has become a standard qualitative method much used for interpreting qualitative data. A thematic analysis approach offers a broader means to understand the phenomenology of ministry in a communal, psychological, spiritual, and existential environment. The qualia, as it were, are the product of interconnectedness, the experiences that shape the

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<sup>113</sup> Examples include terms such as ability, aware/self-awareness, autism/autistic, behaviour(al), body(-language), capacity, change, character, colleague(ial), community, confidence, character, church/community, conflict(ual), context, conversation, control, decision, degree, develop(ment/al), different(ence), emotion(s/al), empathy(etic), environment, experience(tial), fair/unfair, good, happy(iness), help, important, institution(al), involved, issue, job, know(ledge), lead(er/ship), learn(ing), level, life, love(ing), manage(ing), mind, ministry, nice, observe, personality, play, process(ing), question(s), read(ing), reason(ing), relationship(s), respect, respond, right, role, self-, sense, situation, stress(ful), support(ive), talk, team, think, time, train(ing), trust(ing), understand(ing), vulnerable(ility), wellbeing, wrong. This list does not include religious or theological terms which were commonly employed.

minister, and are grist for theological interpretation and ministry formation. As an example, *OBV* told a story about his early days in ministry taking a funeral of a 'heroic' man called:

George (who) drove a fire engine in the blitz... that's the story, that's George in their mind, but in those days you had to be very careful because people were very reluctant to acknowledge emotions... George was dying of cancer, you know he's gone down from 20 stone to 8 stone, and he was vomiting every 20 minutes, and people would say, 'The great thing about George was he didn't know he was ill at all (laughs) till the last minute.' Well, what more honest George then (laughs), but there were these kind of circles, kind of not knowing as well as knowing, kind of secrets and lies, and the really explosive bit, you don't know that George didn't abuse his daughter for 30 years.

This narrative is dense in qualitative data, its lexical meaning substantially articulated by tone of voice and mordacious laughter. The public knew George as a hero of the blitz, even to the end the family portrays a brave man, but it is only the parish priest who knows the darkness and that which he inflicted on an innocent. How does the priest conduct a funeral when in receipt of this knowledge? What is the EI of the cleric in this setting and how is their self-control and other-awareness measured?

Braun and Clarke (2006) define 'thematic analysis (as) a method for identifying, analysing and reporting patterns (themes) within data' (p. 79), this method has a number of advantages useful for this study.

First, and most important, thematic analysis is flexible, it has a 'theoretical freedom' that makes it independent of theory and epistemology, so it can be applied across a

range of theoretical and epistemological approaches. This is attractive for this kind of research because though we are examining personality and psychological factors, they are interpreted within theological and existential paradigms. Kvale and Brinkmann (2009) contrast the metaphors of the interviewer as a miner or as a traveller to illustrate the ‘different epistemological conceptions of interviewing as a process of knowledge collection or as a process of knowledge construction.’ (p. 48). The miner presumes the knowledge is already there, awaiting discovery, so the interview is an extraction process, whereas the traveller accompanies the interviewee as, in religious language, a fellow pilgrim, a companion with whom stories are told and insights shared. My intention was to be a traveller, speaking *with* Archdeacons as I am *with* them in the work. I was conscious of the Road to Emmaus story (Lk 24:13-35) where two companions are on the road discussing their recent experiences, trying to make sense of them, and are themselves being unconsciously accompanied. In that story the resurrected Christ is both interviewer and interviewee, the researcher and the researched.

Second, ‘the subjectivity of the researcher is seen as integral to the process of analysis’ (Terry et al., 2017, p. 20). Again, this method is an advantage as the interview often resonated with my experience, I found myself at times interacting with, or commenting on, or musing alongside the interviewee about a point they had raised or upon which they were expounding. The Archdeacon being interviewed, and I as interviewer, were conscious that we were talking about ourselves, or people very much like us, individuals who professed Christian faith, who had proceeded through similar selection criteria, who had undergone rigorous training and formation processes, who had served as ministers in local churches, and who are held to a set of standards and ethic unlike other professions. DiCicco-Bloom and Crabtree (2006) emphasise that reflexivity is essential in interviews, that social roles shape the process, so the researcher needs to

acknowledge ‘power differentials between (the interviewer and the interviewee) and integrat(e) reciprocity into the creation of knowledge’ (p. 317). In every case, however, the Archdeacon expressed their delight not only that this research was being undertaken, but that it could help them in their work, and so they appeared to see me as a colleague in the work, even though in most cases we had never previously met. Other researchers likewise indicate the difficulty of getting to some depth with the interviewee, for instance Legard, Keegan, and Ward (2003) say that ‘the researcher's task is to ease the interviewee down from the everyday, social level to a deeper level at which they can together focus on a specific topic or set of topics’ (p. 144), but my interviewees recognised the subjectivity of the research for their own work. In the interviewer-interviewee interaction the Archdeacons spoke with candour, they were willing to divulge their own feelings of inadequacy and knowledge deficiencies, as well as confidential information about their settings and work, and they expressed joy at being able to speak about these matters to someone who was interested in them and their work:

*HOD:* I think it's been a really good conversation, I'm really grateful, I mean in a sense I could talk the hind legs off a donkey, and we could talk all day. We're probably up to time erm what, if I was going to read up on this stuff, what would you, what would you recommend?

A third advantage of thematic analysis arises from its origins in content analysis in the early twentieth century, which established categories and counted their frequency. As a model it proved to be too granular, ignoring contextual factors, but it became the basis for thematic analysis which was developed to ‘go beyond observable material to more implicit, tacit themes and thematic structures’ (Joffe, 2012, p. 211). Thematic analysis offers a conceptual tool called a ‘coding frame’ which the researcher develops from

‘codes,’ the smallest units that capture data relevant to the research question. Clarke and Braun (2017) recognise codes as ‘the building blocks for themes, (larger) patterns of meaning, underpinned by a central organizing concept – a shared core idea.’ The themes, then, ‘provide a framework for organizing and reporting the researcher’s analytic observations’ (p. 297). Thematic analysis begins with reading and re-reading the entire corpus of data, in my case 438 pages of transcript, devising a frame as I proceeded, a ‘taxing and time-consuming’ business ‘as there are no standardized categories to draw on’ (Joffe, 2012). All the while I sought to keep the research question to the forefront of my mind, and with a pencil in hand I circled words and phrases, made annotations in the margins, drew arrows to possible connections, utilised an inductive form of notation that recorded immediate responses,<sup>114</sup> and made supplementary notes when re-reading the text.

It occurred to me, as I repeatedly read the interview transcripts, that the process was similar to some forms of religious reading, especially *lectio divina*, where one reads the Scriptures slowly, and although the text is very familiar, likely having been read hundreds of times over the years, nevertheless slow-reading yields new insights. Each time I read I am different, my mood and emotional state, my context and what has been going on in my day, resonant thoughts that come to mind, interruptions by work and family, and other environmental factors such as light and dark, time of day, warmth and cold, and the cat rubbing against my leg hoping to be fed. Nearly sixty years ago Glaser (1965) suggested that in qualitative analyses ‘the transition from data to theory is hard, if not impossible, to grasp when no codified procedure is used’ (p. 443), which I understand to mean one needs specialised tools to mine the deep meaning of a text or speech, such as that of an interview. Reading and re-reading the interview transcripts

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<sup>114</sup> A three-symbol form of annotation beside phrases or sentences to record immediate responses: a tick (✓) indicated ‘Yes, indeed, that’s true’; a question mark (?) indicated ‘I am not sure about that, I need to query that or find out more’; and a lightbulb (💡) to indicate, ‘Oh, I see, that is a new thought to me.’

resonated with reading the Scriptures, and as with *lectio divina*, seeking to pay attention to what is behind the text. Are there words that recur with a different shade of meaning, especially by different interviewees? Are there phrases that are replete, loaded with political or theological or sociological meaning, or with irony or sadness or litotes? Anglican clergy read the Office at least twice a day, in Morning and Evening Prayer, and if doing this with others may spend some time conversing with their companions about what the text ‘says’ to them at that moment. Common guidance is, ‘What is God saying to you through this passage this morning?’ (Hall, 1988, p. 15), or ‘Ask God to speak to you through the passage that you are about to read’ (Anglican Communion, *Lectio*). The Church Father, John Cassian (c. AD 360 – c. 435), urged readers of the Bible to feel the power of the words before attempting to grasp them, for understanding will likely come later (Cassian, 1985, 10.11.5), so in this familiar tradition of reading and re-reading text for ‘codes’ and underlying ‘themes,’ tools of the thematic analysis approach are congruent with the ministerial rhythm of daily prayer and reading of a familiar yet redolent text.

### **8.3.2 Thematic Analysis – A Stepwise Process**

Braun and Clarke (2006) offer a six-phase process that I broadly follow (Table 8.1), helped by the insights of Fereday and Muir-Cochrane (2006) who describe thematic analysis as a ‘form of pattern recognition within the data, where emerging themes become the categories for analysis’ (p. 82).

#### **8.3.2.1 Familiarisation with the data**

Every interview was recorded via the Voice Record Pro app on my iPhone, from which I was able to email the MP3 file to my email address and then transcribe it by typing

each interview onto a Word document. The transcripts were compiled into a single document and each page numbered, then using the Word search and index function I

**Table 8.1**

**Phases of Thematic Analysis (Braun & Clarke, 2006)**

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<b>Phase</b>	<b>Description of the Process</b>
1. Familiarizing yourself with your data	Transcribing data (if necessary), reading and re-reading the data, noting down initial ideas.
2. Generating initial codes	Coding interesting features of the data in a systematic fashion across the entire data set, collating data relevant to each code.
3. Searching for themes	Collating codes into potential themes, gathering all data relevant to each potential theme.
4. Reviewing themes	Checking if the themes work in relation to the coded extracts (Level 1) and the entire data set (Level 2), generating a thematic ‘map’ of the analysis.
5. Defining and naming themes	Ongoing analysis to refine the specifics of each theme, and the overall story the analysis tells, generating clear definitions and names for each theme.
6. Producing the report	The final opportunity for analysis. Selection of vivid, compelling extract examples, final analysis of selected extracts, relating back of the analysis to the research question and literature, producing a scholarly report of the analysis.

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identified 1,344 different terms or phrases to form an ‘Index’ which gave a rudimentary measure of term/phrase incidence; refer APPENDIX FIVE for a two-page excerpt for illustration.

**8.3.2.2 Generating Initial Codes**

Codes are what Boyatzis (1998) refer to as ‘the most basic segment, or element, of the raw data or information that can be assessed in a meaningful way regarding the phenomenon.’ To achieve this, my initial work was to bind the transcripts together to make a codex, a simple book bound down one side, flexible to flick through and with margins of three quarters of an inch to an inch which enabled pencil notations and comments. The initial coding exercise was the identification of the terms and phrases.

As I read the bound transcripts, I was alert to key words, words that were being repeated, phrases that were new to me, terms that seemed to be ‘technical’ or ‘theological’ or ‘psychological’ or that described ‘personality’ issues. I conducted a word search of each term or phrase and indexed it, using a Microsoft Word tool that indexes the term at the end of the document and notes the page numbers of its occurrences.

The second code generation stage was with pencil in hand, making note of what these terms and phrases appeared to indicate. For instance, *PAF* spoke of ‘adopted children,’ ‘marriage,’ ‘adultery,’ ‘debt,’ ‘safeguarding,’ and ‘boundaries’ which seemed to point to a code or theme of ‘family,’ but ‘*family stress*’ particularly. Another example was an Archdeacon’s use of terms such as ‘empathy,’ ‘empathetic,’ ‘who have you got alongside you,’ ‘unsupervised,’ ‘bullying,’ ‘disregarding the rules,’ and ‘getting alongside people.’ This appeared to indicate a sign of EI as ‘*an alongsider*,’ a value-neutral theme for one may be ‘alongside’ with positive or negative effect to personal development and wellbeing.<sup>115</sup> *SUS* used the word ‘navigate’ on four occasions (as did another Archdeacon twice), as well as terms such as ‘translate,’ ‘handling conflict,’ ‘separate,’ ‘perspective(s),’ ‘self-differentiation’ (thrice), ‘looking over the garden fence,’ ‘compartments,’ and ‘interconnectedness.’ These terms I code with reference to ‘*space*,’ they indicated a concern for what happens between people, and how that space-between is experienced by individuals relating to each other.

Coding is an identification exercise, Braun and Clarke (2006) encourage the researcher to notice semantic data ‘that appears interesting to the analysis.’ Boyatzis (1998, p. 1) identifies a ‘good code’ as one that ‘captures the qualitative richness of the

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<sup>115</sup> Recent research has explored the correlation between agreeableness and Machiavellianism in association with trait-EI (Austin et al., 2007; O’Connor & Athota, 2013), and the relationship between empathy, trait-EI and the Dark Triad traits (Barlow et al., 2010; Szabó & Bereczkei, 2017).



phenomenon.’ Table 8.2 identifies various examples of extracts that were coded. This was replicated many times manually, and over time a multiplicity of extracts was accumulated and coded, eventually forming a large Extracts Codex. Table 8.2 illustrates sections from the Extracts Codex, each comprising four features: 1. The Data Extract; 2. Thematic notes – redolent phrases that contain key terms and thoughts; 3. Codes – underlying and implicit notions that undergird meanings. 4. Developmental notes – explicit suggestions, ideas and thoughts the interviewee has concerning the matter discussed, useful for development of a measure/scale for clergy EI.

**Table 8.2**

**Coding Frames**

<b>Data Extract One</b>	<b>Thematic Notes</b>
<p><i>PAF</i>: Well, the defended thing is tricky because there is a whole vulnerability scale, um, and I don't think it does to be, to be completely, um, nakedly vulnerable in relation to the world, and I think there's a, there's a proper place for defences, but I think the, the, the er non-defensive attitude has more to do with, um, not assuming that whatever is being said is being intended to criticise, um, or to attack. And being secure enough in oneself to be able to explore the negative comment, or angry, um, you know approach, or whatever it is with the person, rather than instantly, you know, tightening up and answering out of a place of fear.</p>	<p>Definitions are ambiguous.            The possibility of applying empirical methods to human behaviour (e.g., a vulnerability scale).            Making assumptions prevents deep understanding.            Being 'secure in oneself' allows reflective practice in the moment.            Responses to others can be emotion laden.</p> <p><b>Coded for</b>            Inner fear leads to failure to explore real truth.            Developing a non-defensive attitude.</p> <p><b>Developmental Notes</b>            Non-defensive attitude.</p>
<b>Data Extract Two</b>	<b>Thematic Notes</b>
<p><i>NIV</i>: You know in one's formative years you know, before you're even your conscious being has any coherence um you know, you're, you quickly establish your ways of getting control, love, power and security and so you learn to manipulate the world around you at a very early stage and you construct a false sense, your false ego er egotistical self which of course is um er the complete antithesis normally of your er of your real self um and the need in contemplative prayer to actually understand your, your deep</p>	<p>Formative, childhood years.            Task to get control, love, power, security.            Learn to manipulate environment.            Create a false sense of self.            Giving of time.</p> <p><b>Coded for</b>            Controlling the environment.            Sense of self.            Self-understanding as task.</p>

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motivations and to become more aware of those hidden inner compulsions um to um I think Keating describes it as it's almost like you know God is at work in, in your subconscious, it's quite Jungian from that point of view um in your subconscious being just taking out the trash um but you have to just, there's no short cuts in the sense that you have to give the time to the silence um but it saves you a fortune in therapy

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#### **Developmental Notes**

Contemplative prayer a means of understanding self-motivations, hidden compulsions.

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#### **Data Extract Three**

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#### **Thematic Notes**

*SUS*: Often when talking to new Incumbents I would say that ongoing discovery of who you are is particularly important. Often for clergy often motivated by our shadow side, why did we go into ministry? Is it to be needed, to succeed, not to fail - when clergy recognise those things, don't feel guilty about those things, it's all part of being human, but it's when you don't recognise it then that's she that becomes dangerous. When you're serving, when I've got a servant heart, that might be true, but it might also be that you need to be valued, loved, powerful. Not to beat themselves up, theologically a breakthrough for me, I share with those about to be ordained, I focus on the John 16 washing of the feet, on the servanthood, the verse before that Jesus knew who he was, actually before you can really serve, you called to know who you are. It's the thing that I'd most encourage clergy to go on; put money into therapy, for me I go on discovering things about me all the time. Sometimes it's not very nice, but unless you do that... you need to keep doing it.

Self-discovery important.

Motivation – by shadow side.

Why ministry?

Awareness of inner motivations, if not dangerous person.

Examples of needs: to be valued, to be loved, to be powerful.

#### **Coded for**

Self-understanding – a work not previously attended to.

Self-awareness – an on-going work.

#### **Developmental Notes**

Focus on servanthood and John 16.

Jesus as model of self-knowledge.

Therapy to develop self-awareness.

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#### **Data Extract Four**

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#### **Thematic Notes**

*ANZ*: Um but we need to be able to assess our decisions and have second or third thoughts and I think emotional intelligence comes in where you're aware of what's going on and it enables you to have those second or third thoughts and also be aware of what you are picking up emotionally from other people so that you are not just driven by someone else's emotion

Self-assessment of decisions sign of EI.

Attention to 2<sup>nd</sup> and 3<sup>rd</sup> thoughts.

Picking up emotions of others.

Not driven by emotions of others.

#### **Coded for**

Time to process.

Boundaries and differentiation.

#### **Developmental Notes**

Assess own decisions.

Develop 2<sup>nd</sup> and 3<sup>rd</sup> thoughts.

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**Data Extract Five****Thematic Notes**

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*SAJ*: Well, somebody comes who is saying I'm worried about...somebody comes whose misbehaving in a meeting, you know just being a bit unhelpful, maybe a bit aggressive or something, it's having the intelligence to say, 'What's going on here?' Actually, what you discover is that back at home something's going on which is feeding into that behaviour and there's the danger that you try to address that particular behaviour in front of you without, that's not the cause of the behaviour, so you're in a sense you're kind of barking up the wrong tree.

Asking a question behind the presenting issue, seeking a deeper understanding.  
Background issues feed present behaviour.  
Addressing the behaviour without understanding is dangerous, like a barking dog.

**Coded for**

Behind-ness.  
The hidden determines the immediate.  
Question of controlling the environment.

**Developmental Notes**

Question: 'What's going on?'

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**Data Extract Six****Thematic Notes**

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*TAS*: I've got people who can't count but they can imagine brilliantly, and I'd have that every day of the week. And there is that, there is that, they are a different, a different, being able to manage, being able to envision bigger picture stuff and take people with them is a gift beyond that of the parish priest, it's another level, it's a different engagement. And, and confidence and competence and EI all feed into those qualities and skills. If you haven't got, if you haven't got it then you'll never be there, you'll be, you'll be stumbling with your PCC meetings.

Imagination preferred to cleverness.  
Envisioning and taking people with – a supreme gift.  
Other qualities feed the vision: such as confidence, competence, EI.  
Lack leads to mismanagement, a stumbler.  
Level of engagement

**Coded for**

Vision and the big picture.  
Space and time.

**Developmental Notes**

Envisioning

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**Data Extract Seven****Thematic Notes**

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To question of where clergy are at reflectively regulating emotions so as to promote emotional and intellectual growth?

*QUC*: Very average, not particularly good. MDR – really disappointed very little personal development going on, a checklist of moderately interesting to do list. Little reflection and personal development re EI. Evidence – not much engagement. EI is costly, requires energy, not cost-free, clergy don't have a lot of energy, day to day round consumes energy, little energy left. Requires personal investment, especially time, but are not prepared to do this, parishes complain people absent regarding the work of ministry. It used to be a ministry of praying and thinking and being set apart – this has disappeared entirely. System has activist view of ministry. This former

Disappointing personal development.  
Little reflection.  
Little engagement.  
Energy required for EI.  
Clergy role very taxing energy-wise.  
Energy deficiency.  
Time deficiency.  
Formerly prayer and thinking and set apart in favour of activism which system now encourages.  
Productivity encouraged by the system, squeezes out that necessary for

**Coded for**

Time – always in deficit.  
Avaricious system – exhaustion, set-apartness [priesthood], priest becomes

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view so counter-cultural in terms of productivity.      apparatchik – literally of the apparatus.  
Role clarification, confused role.

**Developmental Notes**

Prayer and thinking and set apartness.  
Personal development.

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**Data Extract Eight**

**Thematic Notes**

*TEF:* Yes, I want to tell him to get a Christian boyfriend, he'll be much better off, I think he's probably got too much that teenage law, evangelical law in him or so it's so there, I mean I'm not going to play, I shouldn't be playing that, sorry it's not right but he, I think his dysfunction comes from other issues that are going on in his life

Identity problematic.  
Theological 'law'.  
Dysfunctional ministry has roots in deeper personal issues.

**Coded for**

Inner depths exposed by ministry.

**Developmental Notes**

Be your true self.

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**Data Extract Nine**

**Thematic Notes**

Of a so-called 'damaged group' of clergy:  
*HOD:* (Long pause) I think they probably all went into ministry with a pre-disposition and the demands of ministry have exposed the, the weakness (long pause) Interesting, erm other, ok so other common characteristics erm yeah that, that kind of fixedness of purpose is, is very common characteristic in all of them erm so often a defensiveness erm so they're all in conflict, you know erm

Pre-dispositions exposed by ministry demands.  
'Damaged' clergy have a fixedness of purpose.  
Defensiveness.  
Conflict.

**Coded for**

Relates to control over environment.

**Developmental Notes**

Awareness of dispositions.

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**Data Extract Ten**

**Thematic Notes**

*AKO:* You need to know that you're called by God to this particular task and God has given you the particular gifts and skills to do that or and you're a human being, you will have all those emotions, you may have anger, you may have fear or disappointment and all that but you need to place that within the overall context of our ministry, what we are doing um and, and if you place it in the context of the overall ministry and try to look at them rather than suppressing or ignoring um that emotional side of life then I am sure we can (pause) we can manage our life without going into a breakdown

Call and vocation – need to know.  
Gifts and skills – need to know.  
Human being with emotions – need to know.  
Awareness of what lies within.  
Not suppressing, not ignoring.  
Manage life possible.  
If not – breakdown.

**Coded for**

Knowledge of God in relation to self.  
Emotions are human.  
'Look at them' a form of identification and acknowledgement.

**Developmental Notes**

Look at the inner emotions.

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### 8.3.2.3 Searching for themes

I discovered this to be the most challenging part of the process, as I often found myself over-interpreting codes into my preconceived notions of EI. My 'frames of reference' and long-held notions concerning 'good,' 'successful,' 'positive,' or 'capable' ministry frequently surfaced, meaning I became prone to overlook terms or their import because they were not consistent with my preconceptions. Collins and Cooper (2014) warn the qualitative researcher to 'be mindful,' to reflect on the source of one's emotions through the research process which may 'impact or illuminate the fieldwork of qualitative research' (p. 13). My long ministry experience and subjective position proved to be disadvantageous at times, so it was important to read the transcripts repeatedly to notice repetition, shades of meaning, other perspectives, illustrative stories, similes, and metaphor. *ANZ* spoke of the Area Bishop who 'has tended to do all the interviews on his own.' She also spoke of 'buttoned up' male clergy, and 'big boys don't cry,' and 'anger is also an emotion,' and 'suppression of your emotion.' The theme emerging was that of 'male defendedness,' something she had to continually negotiate with her male clergy but was mystified as to how she could deal with this without frustration and irritation.

On occasion in an interview, I found myself identifying themes through interpreting body language. When I asked *HOD* about clergy who took up most of his time, he quickly moved to his desk to seize his iPad, brought up the spreadsheet of clergy in his Archdeaconry, and ran his finger down the list, providing a commentary on each as he read the names to himself. From his large Archdeaconry he identified 17 clergy whom he felt had personality or character or family issues that restricted their effectiveness in role. For each he described the kind of intervention he was providing, some low-key such as a watching brief, in other cases therapy, or counselling, or attendance at courses, or confrontation. Five he considered very problematic, either unlikely to survive in ministry or inured to intervention of any kind, effectively timeservers to retirement. The

wider point I make is the alacrity with which this slightly tubby Archdeacon leapt to his desk to grasp the iPad, and the animation with which he read through his clergy and the interventions he was offering. It was as if he was relieved to be able to discuss this and to have me respond to his intervention decisions. I quickly perceived that my real task was not to agree with his determinations, rather to discern common themes emerging from these various diagnoses and interpreted pathologies. The behaviours of the 'problematic five' appeared to resemble alexithymia or even mild autism spectrum symptoms: high introversion, shunning of social occasions whenever possible, lack of eye contact, significant difficulty in interpreting others' emotions, constant anxiety, social gaucheness, a tendency to monologue, and high IQ. They were also mostly male (cf Baron-Cohen, 2008).

*FAC* 'ummed' and 'ahhed' a lot, which I initially interpreted as unease or embarrassment, but as the interview proceeded, I perceived he was seeking exactness, he was being careful to be as objective as possible in his assessment of his clergy. Thus the subsequent transcript is a mass of relative clauses and filler words, for instance when I asked him what he looked for when he wanted to make an appointment he replied:

(long pause) Well, yes actually, it's interesting, because I hadn't quite thought of it (laughs) when I suppose that emotional intelligence actually is, is very prominent in that not, not because it's the only thing but because it, if you've got somebody who just hasn't got, got any then nothing will work really because they, because the, I suppose the sort of, the capacity of the priest with the, with the lay people in the parish to sort of form a, to, you know to sort of form a happy and friendly and purposeful team if it, it, if you have somebody appointed who goes into that with sort of no ability to, you know, to sort of understand at a

deeper level where people might be coming from then I can't, then I can't see really that anything is ever going to be successful so I, I suppose it's a sort of necessary but not sufficient condition for appointment in that it's not, you know you could imagine somebody making, you know being friends with everyone, but being hopeless in other areas so um does that answer the question?

Themes began to appear as I listed and re-listed codes. I became conscious that I was particularly alert to terms that were related to preconceived subject areas fashioned from my ministry experience and reading of literature. Such subject areas included emotion, personality studies, psychological type theory, psychology, neurology, behaviour, ecclesiology, and religious words. In the early stages I congregated terms under these subject headings, examples from 'A' and 'M' from the Subject Index of the transcripts offer examples in Table 8.3:

**Table 8.3**

**Early Themes**

<b>Emotion</b>	<b>Personality</b>	<b>Psychology/ type</b>	<b>Neurology</b>	<b>Behaviour</b>	<b>Ecclesiology</b>	<b>Religious words</b>
Acute	Assessed	Analyse	Alert	Ability	Anglican	Archbishop
Anger	Attitude	Asperger's		Adaptability	Anglo-	Archdeacon
Angry	Aware (self)	Autism		Adept	Catholic	Archdeaconry
Annoyed		Autistic		Annoying	Appointments	Area Dean
Anxiety		Awareness		Assertiveness		
Appreciated				Attainment		
				Attracted		
				Authoritarian		
				Avoidance		
				Awkward		
Mad	Machiavellian	Measure	Mental	Maturity	Meeting	Marriage
Mood	-ism	Measure-	Mental	Measured	Michael	(Christian)
Moods	Manipulate	ment	illness	Motivated	Ramsay	Mentoring
	Manipulation	Mentality	Mentally	Move on	Ministerial	Minister
	Manipulative	Metrics	Mind		Development	Ministry
	Maverick	Mindfulness			Review	Mission
	Model	Model				
	Myers Briggs	Motivation				

**Table 8.4****Environmental themes**

<b>Empathy</b>	<b>Spirituality</b>	<b>Self-awareness</b>	<b>Shadow-side</b>	<b>Stress</b>	<b>Control</b>	<b>Differentiation</b>
empathetic	prayer(ing) (fully)	open(ness)	narcissism	mental illness	self-control	mature
empathic	relational (ship)	reflection (ing)	narcissistic	mood(s)	anger	monitor
empathise	resurrection	self- knowledge	pathology (ies)	nervousness	rational	monitoring
empathy	service	self- examination	psychopathic	pain(ful)	reason	(non)- systematising
sensitive (ity)	silence	self-esteem	psychosis	self-care	resilience	organised
compassion	spiritual		manipulative	stress(ed) (ful)	responsible (ity)	
compassionate	trust(ing)		manipulator(s)	struggling	support (ive)	
sympathy			neurotic			
			obsessed (ional) passive- aggressive			

**8.3.2.4 Reviewing themes**

Additional terms surfaced as I read and re-read the transcripts, as I coded and looked for connections between the codes and phrases. These terms appeared to denote the interface between role and context, dynamic terms, interpretive words, ecological and environmental terms that referred to adaption of the minister to the setting, and the effect the setting had on the minister and the effect the minister has on, or seeks to have on, the context, see Table 8.4.

**8.3.2.5 Defining and naming themes**

Other themes emerged from the coding exercise that were held in phrases or sentences which required careful interpretation. The temptation is to boil the sentence down to a single term or simple phrase, and so capturing the theme one can then develop and deploy a suitable training course or fix-it mechanism. Common simplistic themes, found in literature or ecclesial programmes pertaining to clergy wellbeing and effectiveness,



and in superficial readings of my qualitative data include: Health and Stress; Leadership; Personality; Self-awareness; Spirituality; Empathy; The shadow-side; Theology.

In the following tables excerpts from the interviews are documented along with readings at increasingly deeper levels. First, the thematic phrase uttered by an Archdeacon. Second, an initial or superficial reading. The third level identifies key theological concepts, that provide the substance for the fourth level of ministerial reading, out of which appropriate responses pertinent for clergy wellbeing and effectiveness can be developed.

**Table 8.5**

**Health and Stress Theme**

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<b>Thematic phrase</b>	<i>AKO:</i> Yes, 'cos stress is normal, we all have stress, there's nothing actually, there's nothing wrong with stress, particularly those of us who are called to sort of be, be see it 24 hours, stress is always there but you need to manage that stress and you need to probably recognise the earlier kind of tendencies um through your emotions, that would actually lead you to a kind of er serious stress um issue. We all need to manage our life actually.
<b>Initial reading</b>	Health and stress. Stress a common phenomenon. Stress management important for clergy. <i>Conclusion:</i> develop stress management courses.
<b>Theological reading</b>	<i>Key words:</i> normal; wrong; those of us who are called; 24 hours; recognise; earlier tendencies; through your emotions; lead; kind of...issue; our life. <i>Theological concepts:</i> The human condition includes stress, it is normal, it is not aberrant in the sense of carrying any moral or spiritual value such as 'wrong' or 'right.' Christian ministry has always been understood as physically and emotionally taxing, sometimes dangerous, e.g. 'I am sending you out like lambs into the midst of wolves' (Lk 10:3).
<b>Ministerial reading</b>	Stress is part of the role but is not to be understood in terms of right or wrong. Ministry is a full-life commitment (24 hours), but the present stressful setting must be understood in the context of whence the minister has come (their sociology), and through interpretation of one's emotions, which are a language that speaks, describes and reveals. <i>Thematic indication:</i> the ministry role and setting are ambivalent; understanding one's past is crucial; emotions are a language that offer meaning beyond one's immediate feelings. The need to learn to interpret your sociology and your emotions.

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**Table 8.6**

**Leadership Theme**

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<b>Thematic phrase</b>	<i>KOG</i> : I think the other thing I am increasingly aware of is that, this is a major factor of leadership, not because it helps you achieve things but because actually any group of people is a very sensitive instrument in relation to the person that leads them by virtue of the words that person uses and the way in which they are with the community or the group or the institution or the organisation um and I think it's it's the thing we haven't touched on is is is the leadership piece and the thing which used to confuse me what people didn't realise that when they did certain things um it made people angry or bemused or frustrated or you know bad emotions came out.
<b>Initial reading</b>	Leadership. The leader's words are important. The leader's actions are important. The leader influences people's feelings. <i>Conclusion</i> : a good leader is a caring leader.
<b>Theological reading</b>	<i>Key words</i> : awareness can increase; leadership is comprised of factors or levels; leadership at first is confusing; leadership at a superficial level concerns productivity, at a deeper level it is akin to conducting an orchestra; the conductor requires great skill and sensitivity; the difference between fine playing and chaotic emotions is very fine. <i>Theological concepts</i> : The preciousness of a group. The possibility of harmony, mutuality, accord and productive output (an instrument, singular). The leader has a growing recognition of what their role entails (it 'used to confuse me').
<b>Ministerial reading</b>	The leader does not immediately recognise the nature of the group he or she is leading, leaders in the Scriptures often had travails with the people they were called to lead, e.g., Moses (Ex 17:4), Ezra (2 Es 1:12-23), or with religious who dispute the nature of ministry (Mk 8:11; Lk 15:2; Jn 6:41-43); biblical leaders constantly need to reinterpret religious leadership or the nature of the task. Leadership is greatly helped by appropriate metaphor for the nature of the relationship between the leader and the followers.

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**Table 8.7**

**Personality Theme**

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<b>Thematic phrase</b>	<i>SAJ</i> : Someone I knew worked for a company that used to make psychometric tests, for companies that say needed a new chairman of Barclays bank, this is what we're looking for, we'd devise a test. I was talking to her about all this and said, you know we should do this. Very early on in my time there was a vacancy, a big church and stuff, ok so we'll do some psychometric testing here, Belbin, probably do something because it's cheap and easy. One of the candidates who was shortlisted I said, we're going to shortlist him anyway, a good choice, sent in an application form. Anyway, I sent an email, thank you very much we're shortlisting on this date, those who are shortlisted I'll be inviting to do a Belbin online thing. Within thirty seconds I had an email back saying, this is not my world, I withdraw my application. I haven't had the courage yet to know how to get back into, whether I should be more, in a sense I was quite content with him withdrawing an application, that's kind of like some self-selection. Him deciding he doesn't want to have anything to do with this. I haven't yet, I don't know anyone who does the personality testing on recruitment. So I'm happy if you'll come up with a nice diagnostic for me. I can tell you about a few, when we get onto it, of appointments that have gone spectacularly wrong. Which I'd say were
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down to a personality disorder. Could we have, now I'm at the stage well of asking myself and others, could we have now possibly have known? Is there some way of knowing the mistake we were about to make that would have prevented us? Sorry, that's not why you're here.

<b>Initial reading</b>	<p>Psychometric testing is done in industry for key appointments.          The difficulty of recruitment and appointment.          Personality disorders are not identified in the appointments' process.  <i>Conclusion:</i> a good diagnostic tool is required for personality issues.</p>
<b>Theological reading</b>	<p><i>Key words:</i> 'we should do this'; special emphases for big churches; cheap and easy; shortlisting (4 mentions); 'big church and stuff... online thing'; thirty seconds; not my world; haven't courage... quite content; the personality testing; knowing the mistake.  <i>Theological concepts:</i> We should do this – said in the context of supposed discernment. Big church – but cheap and easy option. 'Cheap and easy' the complete antithesis of the Judeo-Christian story which is universally difficult and costly. 'This is not my world' – possibly threatened by what the psychometric test may reveal, or possibly views the association of ministry and psychology as illegitimate companions. Spectacularly wrong appointments and mistakes are due to personality disorders, rather than theological differences, liturgical or churchmanship issues.</p>
<b>Ministerial reading</b>	<p>Is the issue personality or character? That which causes most difficulty in the ministry is 'personality disorder.' What makes it so difficult to recognise a 'personality disorder'? The church's selection criteria and appointments' processes do not identify psychological or personality disorders. The number of poor appointments is 'few,' though the tenor of the sentence indicates 'few' may be an underrepresentation, if not in numbers but in the problems that are caused as they have gone 'spectacularly wrong.' Senior staff lack 'courage' to pursue the question through asking questions of those who are of another 'world.' Lack of enquiry leads to lack of knowledge, consequently the system never develops so the same appointment 'mistakes' will be made.</p>

**Table 8.8**

**Self-awareness Theme**

<b>Thematic phrase</b>	<p>INTERVIEWER: How do you think clergy would best manage emotions?  <i>SUS:</i> Where people have trusted colleagues, healthy teams, good lay teams, there are clergy who set up the right structure of relationships with space for people to be vulnerable. About where and how clergy make themselves vulnerable. Those who have married and families whether they manage that well I don't know, might not be appropriate all the time. Whether they have spiritual directors, work consultants, family, trusted teams. Where people don't have any of that I don't think they do manage it very well. It comes back to the question of self-awareness.</p>
<b>Initial reading</b>	<p>Clergy are able to handle emotions well when they are surrounded by good people they can talk to.</p>
<b>Theological reading</b>	<p><i>Key words:</i> adjectives – trusted (four mentions), healthy, good, right; nouns – colleagues, teams (twice), lay-teams, structure, spiritual directors, work consultants, family; verbs – have (thrice), set up, be vulnerable, manage; space – where (thrice), space for; time – all the time, whether.  <i>Theological concepts:</i> Good functioning and emotionally healthy clergy manage polyvalent relationships, with different types of people: colleagues, lay people, teams, professional resource people, family members. Management of these relationships is such to provide space for people to be 'vulnerable' with each</p>

other. This is antithetical to high-performing leaders in the secular world who have the ability to impose their will on subordinates.

**Ministerial reading** Emotions are well handled by self-aware people. The creation of teams is a work of the minister, they ‘set up the right structure.’ Emotional health is related to the ability of clergy to manage polyvalent relationships that opens up space for openness to God, the other and self: ‘vulnerability.’ Self-awareness is a summative phrase that conceptualises the ability to develop and maintain healthy relationships with people generally by operationalising personal and professional support through vulnerability to trusted people.

**Table 8.9**

**Spirituality Theme**

<b>Thematic phrase</b>	INTERVIEWER: What would you say the top priority for an Incumbent is today? If you had, say, five things. SAJ: I think there’s a great quote on leadership by Max DePree or someone like that and it goes, and his thing is – the first task of leadership is to define reality. The final task is to say thank you, and in between is service. <sup>116</sup> I think that defining reality is really, really important. And I think that ability to say this is who I am, this is who you are, this is the situation we’re in, and a grasp of what the situation really is. These aren’t necessarily in the right order, these five I think is really, really important. And of course, I’d say great faith and wonderful preacher and I think a living spirituality, a spiritual life. A living Christian spiritual life, absolutely...I would say scratch that one. I would say a deep, deep, deep acceptance that they are a dearly loved child of God.
<b>Initial reading</b>	The priority for Incumbent ministry is to define reality, and the content of ministry is service. It is hugely important for a cleric to know they are loved by God.
<b>Theological reading</b>	<i>Key words:</i> leadership; task; defining (twice); reality; service; really (four times); important; situation (twice); ability; faith; preacher; living (twice); life (twice); spiritual(ity) (thrice); deep (thrice); acceptance; dearly loved child of God. <i>Theological concepts:</i> Reality – defined as the ability to say who I am (self-awareness), who you are (social-awareness), to describe the situation (insightfulness), to assess the situation (wisdom). Service, though sandwiched between defined reality and thank you. Acceptance of being in the family of God.
<b>Ministerial reading</b>	As the Archdeacon extraverted his thoughts they centred on two main points regarding the priority for ministry: defining reality, and deep acceptance of familial relationship with God. An extrapolation of these priorities would suggest that the love of God is the most fundamental reality, that this love is experienced as a ‘child.’ If God is Father or Parent then those who accept this are part of the family, and so are spiritual siblings. This reality shapes the ministry, it is focused on God and the nature of relationships between the people or family of God.

<sup>116</sup> SAJ was almost correct, the quote is, ‘The first responsibility of a leader is to define reality. The last is to say thank you. In between the two, the leader must become a servant and a debtor. That sums up the progress of an artful leader’ (DePree, 2004, p. 11).

**Table 8.10**

**Empathy Theme**

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<b>Thematic phrase</b>	<p>INTERVIEWER: How important is it for clergy to understand emotion? <i>TIO</i>: Critically important. We are emotional people and intentionally relate to God and each other in emotion, love (and hatred). I think personality types are associated with growth despite what ‘From Anecdote to Evidence’ says.<sup>117</sup> It suggested that the type of person who is empathetic isn’t associated with church growth. I agree that people that are up-front, opinionated, intelligent and educated and from a reputable institution are noticed in the CofE. Susan Cain in ‘Introverts’, it’s a Penguin publication,<sup>118</sup> looks at harnessing the power of the introverts and personality in religion, but in ‘From Anecdote to Evidence’ clergy characteristics such as empathy, persistence and managing are not associated with church growth. I’m dubious about this. Churches often grow when they’re associated with an Incumbent with strong pastoral qualities. I’ve listened to people complain, what they want is a vicar with the characteristic to be very caring. Research in the US show Doctors who get sued aren’t liked. Those that are liked don’t get sued. The person with characteristics such as being kind, open, self-deprecatory with humour – these cover a multitude of sins.</p>
<b>Initial reading</b>	<p>There are varying views in the Church of England regarding church growth and the qualities of leadership necessary for this.</p>
<b>Theological reading</b>	<p><i>Key Words</i>: emotional; relate in emotion; personality types; growth (four mentions); people noticed – up-front, opinionated, intelligent, educated in reputable institution; power; personality; clergy characteristics – empathy (twice), persistence, managing, caring; strong pastoral qualities; other characteristics – kind, open, self-deprecatory with humour; multitude of sins. <i>Theological concepts</i>: Humans are emotional, rather than humans have emotions. Emotions are a means by which humans relate, to the transcendent and to other humans. Emotions are associated with pastoral qualities, and positive emotional expressions, such as caring, kindness, openness and self-deprecation are well-received in the pastoral context. The church seeks qualities in their Vicar (‘what they want’), if they fulfil these positive qualities then weaker aspects of their nature (even ‘sins’) will be overlooked. The church does not want a perfect leader but one with certain positive emotional qualities.</p>
<b>Ministerial reading</b>	<p>An Archdeacon’s on-the-ground experience (anecdote) offers a different view to that of commissioned formal Church research report (evidence) on church growth. The Archdeacon is concerned to encourage introverts, possibly in the knowledge that clergy in the CofE are predominantly introverts (Francis et al., 2010a), and conceivably in the knowledge that published research indicates an association between clergy health and the ‘stable extravert’ (Francis et al., 2007a). Nevertheless, his experience suggests a positive correlation between the personal qualities of the cleric and effective ministry. These qualities relate to emotion, psychological type, and personality, and are themselves correlated to the quality of relationships between the cleric and God, and the cleric and the people.</p>

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<sup>117</sup> *TIO* is correct from a reading of the summary report of ‘From Anecdote to Evidence’ (FATE: Church Commissioners, 2014), it has no mention of personality. However surveys commissioned for FATE conducted by Voas and Watt (2014) mention the ‘personality’ of the cleric at last 14 times with positive reference to church growth, for instance, ‘the key importance of particular strengths, in particular the ability to motivate others and having a vision for the church. Less comfortably, it also suggests that these qualities are not easy to acquire. There are strong associations between growth and personality type, but none between growth and attendance on leadership courses.... the personality of the vicar is crucial to the experience people have at church’ (p. 50).

<sup>118</sup> Cain (2013).

**Table 8.11**

**The Shadow-side Theme**

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<b>Thematic phrase</b>	<i>SUS</i> : Often when I'm talking to new Incumbents, I would say that the ongoing discovery of who you are is particularly important. Often for clergy often motivated by our shadow side, why did we go into ministry? Is it to be needed, to succeed, not to fail? When clergy recognise those things, don't feel guilty about those things, it's all part of being human, but it's when you don't recognise it then that's when that becomes dangerous. When you're serving, when I've got a servant heart, that might be true, but it might also be that you need to be valued, loved, powerful. Don't beat yourself up, it was a theologically a breakthrough for me, and I share with those about to be ordained, I focus on the John 16 washing of the feet, on the servant hood. The verse before that Jesus knew who he was, actually before you can really serve, you are called to know who you are. It's the thing that I'd most encourage clergy to go on, put money into therapy, for me I go on discovering things about me all the time. Sometimes it's not very nice, but unless you do that, you need to keep doing it.
<b>Initial reading</b>	Ministry can be motivated by the 'shadow side' (of one's personality, though not stated), whereas servant-hearted ministry is needed.
<b>Theological reading</b>	<i>Key words</i> : ongoing self-discovery (twice); who you are (twice); motivation; shadow side; ministry reasons – to be needed, to succeed, not to fail, to be valued, to be loved, to be powerful; recognise; being human; not guilty; dangerous; serving and servant heart/hood (four references); breakthrough.
<b>Ministerial reading</b>	<i>Theological concepts</i> : John 16: Jesus' foot-washing and his self-knowledge as example of servanthood; self-knowledge precedes the ability to serve like Christ. Self-knowledge is part and parcel of the ministry role and journey. Clarity about one's deepest needs is crucial for clergy functionality, lack of self-knowledge is dangerous as attention to personal needs undermine capacity for service which is Christian ministry. Self-discovery may not be pleasant ('not very nice'), but it is necessary. Self-knowledge is a prerequisite for ministry like Christ. Attention to the Biblical text and therapy is developmental. The cleric him/herself may undergo breakthroughs, indicating the possibility of points of standstill and stagnation, and moments of bursting inspiration and renewal.

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**8.3.2.6 Producing the report**

White, Woodfield, and Ritchie (2003) note that 'one of the key objectives of qualitative social research is to explore, unravel and explain the complexity of different social worlds' (p. 287). This has been central to the argument of this thesis, for the 'social worlds' in which clergy live and minister largely shape their self-understanding and the nature of the ministry they exercise. These worlds are plural, they exert their own power which may be best described in ecological terms such as 'environment,' and 'ecology,' and 'symbiosis,' and 'flourishing,' and 'dying.' Another metaphorical world may be described in cosmological terms, the institution of the Church has great 'gravitational

power,' it is a 'world of its own.' Much of the Scriptures concern observation and interpretation of heavenly bodies (Gen 1:1-8; Job 9:9; 38:31-32; Ps 8:3-4; Mt 2:2; Wis 7:17-19), but for the ancient writers these were not astrological observations but powers that influenced human societies and individual behaviour. Every 'world' influenced the one inhabited by humans, a fundamental message of the writer of the Gospel according to John is that one (the Word) has come from another world into this world but this world did not know him (Jn 1:10). Clergy seek to interpret these worlds, a particularly complex task in a post-enlightened era where worlds are interpreted solely in scientific and rational terms (despite quantum theorems), through an epistemology that forbids the conceptualisation of metaphysical worlds (despite emotions such as love and wonder).

The move from data acquisition to data interpretation and from thematic composition to the task of reporting 'poses substantial challenges,' because the social ground from which the data comes must return to the same context(s) in such a way that the interpretation is both comprehensible and in some measurable way enlightening, or developmentally constructive, to the researchees. If the data is effectively a reconstitution of the original terms, phrases, and concepts, then the method has simply been lexicographical, but if the method so finely exegetes the data that a new perspective and a deeper understanding of the ministry context and role are obtained, then a hermeneutical task is achieved, and the method has enabled a greater 'space' for further exploration, enriched understanding, and new knowledge.

The 'thematic report' will be presented in Chapters Twelve and Thirteen. Before this can be produced, a closer analysis of EI as understood by Archdeacons is required through a close reading, or exegesis, of their descriptions.

## 8.4 SUMMARY

The advantages of thematic analysis are strong; it is a flexible method, useful for enquiry into various disciplines; it acknowledges the place of the interviewer and the part they play in the dynamic of research enquiry; it identifies the building blocks or 'codes' that make up larger themes, offering access to deeper insights and more nuanced understandings.

Limitations with this method for this study, however, may be that it too easily yields to the researcher's preconceived notions and pre-developed research question. The researcher finds what they are looking for, and their research faculties are not attuned to meaningful alternatives, or hidden treasures, or 'left-field' data. Again, the Emmaus Road story (Lk 24:13-35) is instructive, the travellers'/researchers' preconceptions blind them to see, and therefore understand, what is literally with them. Thematic analysis may be like panning for gold, a lot of fine gravel is swirled in the pan of enquiry but only one metal is sought, all other constituent elements are relegated as secondary, or discarded as worthless, or viewed as worth less. Further interpretive stages are required to help us utilise all data, and that recognise value in every semantic piece.

In the next two chapters (Chapter Nine and Chapter Ten) I move to the third stage of methodology termed 'Ontological Formation Analysis.'



# CHAPTER NINE

## ONTOLOGICAL FORMATION ANALYSIS: CLERGY AND ROLE

### 9.1 INTRODUCTION

‘Pastors live unique lives’ (Meek et al., 2003), their role is such that ‘both their organizations and their parishioners have great, and sometimes divergent, expectations of them, leaving them with the pressure of pleasing all people at all times’ (p. 344).<sup>119</sup>

The thesis of this chapter is that there are particularities to the clergy role that shape clergy self-understanding. These, coupled with the contextual factors discussed in the previous chapter, develop a peculiar ontological construct that shapes clergy self-understanding, the nature of the ministry they exercise, their professional ethics and personal behaviour, their family life, and their emotional interactions with others.

Interviews with Archdeacons revealed role specific factors that are ontologically formative, these include role ambiguity, defence mechanisms, and processes that shape self-understanding and, consequently, ministry performance. These are amplified and discussed under the relevant sub-headings below.

The senior clerics also identified intrinsic and extrinsic strategies clergy can or may employ to cope with this strange role as ‘ministers of a new covenant not of letter but of spirit’ (2 Cor 3:6). Such strategies ameliorate ministry stressors and pressures but remain coping mechanisms, as opposed to measures that recognise and attend to the fundamental ontology of clergy persona including role differentiation and what I term

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<sup>119</sup> Randall (2014) noted the multitudinous roles encompassed in the calling to the priesthood: counsellor, fellowship-builder, leader in the local community, pastor, social worker, spiritual director and visitor. Such a calling, he suggested, would be exercised by those ‘marked by high EI’ (p. 265).

‘pastoral positrons’ such as supervision, success and failure management strategies, play and joy, and personal development methods.

## 9.2 ROLE AMBIGUITY

Percy (2006) follows Holmes (1971) agreeing that the role of clergy is ‘poorly defined,’ the ministry they are expected to perform ‘is increasingly squeezed out by other demands’ (p. 163). *MUL* argued strongly that the role of the cleric is ‘about being a functional human being,’ and key to that is ‘role clarity’ which he defined as ‘it’s not about me,’ in the sense ‘we cannot be friends’ with parishioners. Brothers and sisters in the faith, certainly, but for this senior cleric the role demanded ‘mortifying something in the self.’

*BBE* narrated a not so unfamiliar instance where:

every now and again when a big disaster happens within the diocese or particularly in your patch you think, Oh golly, who’s the Incumbent there? How are they going to handle this?... We had a serious national murder take place in my patch a very few weeks after I arrived in post and um, the Bishop and I went to that, and I was still trying to get a grasp of who was where and all the rest of it, and we worked out who the local parish priest was, I had my head in my hands thinking, Oh for goodness sake, of all the places in my Archdeaconry for that to happen, it’s here, this is all going to go so pear shaped, I just hate to think what they’re going to say on the media and everything else like that. And actually I was completely wrong, that although this priest is completely incompetent in so many ways in the parish, and I would not have thought they

would be able to cope with some of the specifics to do with that incident, they acted superbly. Before and after that they continued to be chaotic (laughs).

The role is demanding and is demanding, in the sense that, as above, contextual issues demand a lot *of* the priest, but the role demands the priest *does* a lot. Interpersonal relationships are central to the clergy role (Burton & Burton, 2009), and frequently an Archdeacon spoke of ‘the relationship side of things is key’ (*DAL, SUS, TIO, DAL, PAF*) otherwise the context deteriorates to a point that is ‘difficult to retrieve’ (*DAL*). However, more than knowledge of the role is required, the work is not a process that can be activated as relationships are varied, nuanced and delicate for all sorts of reasons. Consequently, a minister exercising at least satisfactory, if not exceptional pastoral ministry, is one who in role has a high degree of self-awareness. *CEV* spoke eloquently on this point, as one recently exercised, as:

wanting to see effective ministry that helps to grow the body of Christ, but also keeps the person healthy so, so balance to me is going to be a big word um (pause), and er, self-knowledge, self-understanding, the most ongoing and dreadful pastoral issues with clergy seem to me to stem around a complete lack of self-awareness... the two most egregious examples of disastrous lack of self-knowledge are in (two priests)... gifted, gifted people but who (are) utterly unable to read themselves or to see the impact they have on other people... self-knowledge, self-awareness yeah, that’s key in all leadership but (especially) in pastoral relationships.

From a study of 293 US Methodist clergy, Kemery (2006) found satisfaction in ministry was reduced by role ambiguity and role conflict, however the effects are non-linear, ‘satisfaction was found highest when role conflict was low and role ambiguity was

high... satisfaction was lowest when role ambiguity and role conflict both were high' (p. 566). Fallon et al. (2013) note that social isolation and role ambiguity contribute to depression and anxiety, resulting in clergy stress scores higher than people in the general community. Ambiguity possibly creates an environment that potentiates creativity and imaginative responses, however when role conflict is high, the lack of structure, clear processes and expectations of self markedly reduce job satisfaction. These factors will influence a cleric's self-assessment of any questionnaire they complete, particularly EI. A cleric 'buzzing' with lots on the go, creative sparks flying, and projects blooming will respond far more positively to 'Can you...?' questions than when she or he feels overwhelmed by criticism, conflict and too little time for preparation of sermons, services, talks and reports.

Faucett et al. (2013) studied another set of US Methodist clergy to re-examine Kemery's (2006) findings, and suggested intrinsic aspects of job satisfaction required consideration, as clergy who experienced low role ambiguity had higher levels of intrinsic satisfaction regardless of whether role conflict was high or low. Satisfaction reduces when role ambiguity is high. This may be explained by 'the strength and clarity of ministers' spiritual calling,' those with an unambiguous sense of calling 'may tend to take conflict in stride, perhaps even welcoming it to some extent, believing theological conflict to be inevitable in the struggle to win hearts and minds for God... (whereas) role ambiguity for intrinsic elements of ministry may relate to a sense of the relativity of personal religious beliefs, ontological insecurity, and existential angst, resulting in less resilience in the face of role conflict' (p. 299).

As one whose professional work is with all licensed clergy in a diocese, I recognise the findings of Faucett et al. (2013) regarding ambiguity and satisfaction but consider their reflections incredible. In my experience, some clergy handle conflict well, but those that

‘welcome it,’ even ‘to some extent,’ are a danger to the Christian community. Admittedly, some occasions call for strategic interventions that will involve conflict, but generally these will be to excise dark elements or persons from the church, the ‘wolf’ that seeks to snatch the sheep (Jn 10:12, cf Ezek 22:27; Zeph 3:3-4), false prophets (2 Pet 2), and the unrepentant who refuses to listen (Mt 18:15-20). *AKO* mentioned clergy who:

find themselves in difficult situations in their parishes, sometimes some people, or a group of people, work against the interests of the church or the clergy themselves erm, a kind of personal animosity grows and, and he (the cleric) gets in that kind of, ‘Oh they don’t like me,’ and, ‘they are against me.’

My observation is that conflict-welcomers, whether clergy or lay people, have some kind of personality disorder, though proving that is difficult, as these will likely resist psychometric analysis<sup>120</sup>. However, Faucett et al.’s (2013) point regarding ‘the strength and clarity of ministers’ spiritual calling’ being associated with their ontological insecurity and existential angst is worth considering, but a better, and more accurate theological and ministerial reflection, may be more fruitful in the context of ministerial practice. By 25 March 2020 BBC news reported ‘at least 50 priests’ had died of Coronavirus (BBC, 2020), and by 1 March 2021 a writer and journalist for the Italian Council of Bishops’ press agency (Benotti, 2021) reported 269 Italian priests had died of Covid-19. He was reported as saying:

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<sup>120</sup> Manifestly clergy with various ‘personality disorders’ (Meyer et al., 2008) proceed through denominational selection processes and/or the ministry role and context morbidly develop disorders. Brenneis’s (2001) review of literature relating to ‘impaired’ clergy suggests ‘there are personality and contextual conditions, which characterize the life and work of the clergy, that create circumstances under which they are likely to experience stress and conflict with others and with the self’ (p. 24). Typical impairments include, ‘tendencies toward perfectionism; toward a defensive (repressive) style in self-awareness and disclosure, particularly regarding hostile or aggressive impulses; and toward an avoidance of the need to ask for help and support when to do so would be judged appropriate by objective observers’ (pp. 27-28).

Who was going to look after the homeless people searching for a meal and a place to sleep?... Who was going to comfort the sick who wanted someone by their side? Despite the fact that members of the clergy tried to follow anti-transmission guidelines, they couldn't refuse to hold the hands of people who were sinking (Tondo, 2021).

Benotti (2021) writes of a priest, Fr Don Roberto Cassano, who worked on the hospital wards as saying, 'Faced with a disease that stole lives and dreams, I carried Christ. I have never been a priest like I was then.' Other professionals have been as brave and self-sacrificing in the Coronavirus pandemic, each motivated by a sense of vocation, or vow, or empathy, but for the priest it is 'service,' for they see Christ in every person and bring Christ to everyone to whom they minister. Is this a personality disposition, a psychological preference, a character trait, or a temperament quality? The stories of the brave priests are further evidence for the notion of 'clergy emotional intelligence' as an ontological construct.

### **9.3 ROLE AND DEFENCE MECHANISMS**

Previously I recorded *SUS* asserting that 'I haven't yet come across anyone with low emotional intelligence who's been able to handle conflict well... any who handles conflict well has high emotional intelligence.' Arguably conflict is central to the ministry role as pastoral ministry concerns change, and change is almost always resisted (Davis-Olds, 2017; Joynt, 2018). Karris (1985), a New Testament scholar commenting on the passion narrative in Luke's Gospel, summed up the demise of Jesus in one pithy statement, 'Jesus got himself crucified by the way he ate' (p. 47). The essence of Luke's Gospel, he argued, is the motif of table fellowship, and though the table is a place of hospitality, Jesus is often confronted by deeply unhappy religious authorities on his way

to a meal, at a meal, or leaving a meal, troubled by his apparent penchant for destroying Judaism through his reinterpretation of the Torah, his embrace of marginalised people,<sup>121</sup> and placement of his own person at the centre of God's salvation (Lk 19:1-10). The notion of discipleship and Christian leadership has conflict, especially with religious authorities, at its centre.

Discipleship is a costly endeavour (Bonhoeffer, 1995; Niemandt, 2016), and given the core Christological concept of kenosis (Phil 2:5-11), and a rich Anglican tradition of social justice (Chapman, 2005), a Vicar preaching from Philippians chapter two or the Sermon on the Mount (Mt 5-7) may find him or herself at odds with church members who want a more settled life.<sup>122</sup> For the priest this is their vocation, their calling is to call others to faith and discipleship and to model this in their own lives.

The subject of conflict was a repeating theme in the interviews, for instance *SAJ*:

We were interviewing on Friday for a job and one of the comments that one of the candidates made was so conflict averse... some people enjoy conflict, there are some people who do, I would be a bit worried about someone who loved conflict... well of course, what he meant was, this person is uncomfortable handling conflict so will run away from it rather than confront it.

As described in the previous chapter under the sub-heading of 'handling stress,' the ministry context can be stressful because it involves working with some difficult or

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<sup>121</sup> Beaton (2002) notes that, 'the words spoken and deeds performed by Jesus on behalf of the marginalized, out-cast, sick and disenfranchised are tangible manifestations of the justice of God concomitant with the arrival of the Kingdom of God' (p. 195).

<sup>122</sup> Allison (1999) points out that the Sermon on the Mount is not a set of precepts but confronts the reader with the speaker himself, 'the supreme channel of divine revelation,' and if this is taken seriously then one 'wrestles with the Sermon, even if there are things within it that puzzle or do not appeal to common sense' (p. 25). Patte (1996, p. 386) concludes that the Sermon is to be interpreted *pro nobis* (interpreted in community), rather than *pro me* (the interpretation by which I should live), so the preacher calls the congregation to respond together, as a community.

troubled people, or with people who have relationship or financial or health difficulties, and these can be projected onto the minister. The priest is expected to heal, or fix, or provide, or solace, or love, or mend, or pray away, or exorcise, or attend to the problem (Leavey, 2008). If the priest her- or himself is in a stressed state, perhaps anxious, highly defended, or has a sub-clinical personality disorder related to narcissism (Ruffing et al., 2018), neuroticism (Francis et al., 2000), or psychological impairment (Brenneis, 2001), then ‘deep calls to deep,’ a form of unconscious collusion may develop between the distressed parishioner and the stressed minister with unmet dependency needs, resulting in a very complex and dis-eased state for all parties (Grosch & Olsen, 2000).

Archdeacons acknowledged the difficulty to be at ease with one’s own mortality and humanity in a public role, it takes fortitude or courage to lead in an undefended way, and yet to do so is interpreted as a positive sign of EI. *TIO* commented that failure to manage well the private person in the public role will:

play out in ill health, I know a number who have gone off sick with stress because it’s difficult to admit to mental illness, that and maleness, resurrection people, they’re unhelpful models in a fractured world. Clinical depression is seen as taboo, but it’s a chemical problem. I had a colleague who preached about her clinical depression, this acted as a trigger for others, it was an incredibly brave thing to do.

*NIV* spoke of the association between the condition of the Church and its clergy:

In the Church at the moment we think, Well, we’ll just resuscitate the old corpse that is the CofE, failing to realise that the pre-requisite for resurrection is death and you’ve got to have a certain amount of emotional intelligence to face your



own mortality and finitude. In fact, it's probably one of the characteristics, the hallmarks of emotional intelligence is that ability to see yourself in a context of your own mortality.

#### **9.4 ROLE AND SELF-UNDERSTANDING**

There is a plethora of volumes dedicated to clergy managing conflict,<sup>123</sup> a myriad concerning clergy and systems theory,<sup>124</sup> and several related to the association of clergy psychological type and leadership,<sup>125</sup> but very few that address clergy 'self-understanding,' how the minister understands their role and their self in the role. This is in marked contrast to some other professions, for instance, nursing (Benner et al., 2010; Harper & Jones-Schenk, 2012), and teaching (Kelchtermans, 2005; Schepens et al., 2009). The CofE stresses (Guidelines, 2015) all clergy should 'be encouraged to have a spiritual director, soul friend or confessor to support their spiritual life and help to develop their growth in self-understanding' (p. 21). However, no definition of this is offered, except reference to 'the sense that they are engaged in a vocation rather than a career is fundamental to clergy identity and self-understanding,' and reference to a footnote that refers the reader to chapter four of a book titled 'Managing clergy lives' (Peyton & Gattrell, 2013). How clergy consciously perceive themselves in role, and how their unconscious dispositions regarding self-understanding manifest in the ministry context, is crucial to their wellbeing and ministry effectiveness.

Linville (1985, 1987) argued that people with a multi-faceted self-understanding maintain a cognitive buffer that reduces stress. Fallon (2013) tested this theory among

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<sup>123</sup> Examples include Coate (1989); van Deusen Hunsinger and Latini (2013); McKay and Mullally (2019).

<sup>124</sup> Examples include Friedman (1985); Cosgrove and Hatfield (1994); Richardson (1995); Steinke (2006).

<sup>125</sup> Examples include Oswald and Kroeger (1988); Ross and Francis (2019).

UK Roman Catholic religious and diocesan priests, and found self-understanding among the religious to be significantly, and positively, shaped by their place in community, whilst diocesan priests acknowledged ‘the danger of identifying oneself too closely with one’s role, though some felt they had sufficient aspects to their self-understanding to avoid that danger’ (p. 175). Hoge and Wenger (2004) developed a dual model of priesthood through their study of US Roman Catholic priests, the cultic model and the servant leader model. They determined five areas of difference between these models: Ontological Status of the Priest; Attitude toward the Church Magisterium; Liturgy and Devotions; Theological Perspective; Attitude Toward Celibacy. Fallon (2013) further developed this model and suggested priestly self-understanding is in accord with two models of ministry, as represented in Table 9.1.

The ‘ontological status of the priest’ is of particular interest to this study, as the other areas of difference are not so meaningful or relevant to Anglican priestly ministry. The Church Magisterium is absent in Anglican polity, and celibacy is not a requirement for a man, or woman, in Anglican Orders.<sup>126</sup> Further, while liturgy and devotions, and theological perspective, are areas of debate within the CofE, it is inaccurate to represent them in binary terms, the differences in these areas between Anglican priests would be better measured in terms of scale. However, a focus on the ontological status of a priest has direct relevance to my study of clergy EI, as how the minister perceives ‘priesthood’ and themselves as priest determines the type of ministry they exercise and, consequently, has ramifications with regard to their effectiveness and wellbeing. This qualitative study indicates that the ontological status of the priest crucially determines the nature of their ministry and self-assessment or self-understanding. McKenna et al.

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<sup>126</sup> The House of Bishops insists (Hill, 2018, p. 100) clergy relationships are consistent with the standards referred to in *Issues in Human Sexuality* (House of Bishops, 1991) that indicates ‘what is needed is that the single should live in the form of chastity appropriate to their situation’ (p. 25).

**Table 9.1**

**Cultic and servant leader models of priesthood (Fallon, 2013)**

<b>CULTIC MODEL</b>	<b>AREAS OF DIFFERENCE</b>	<b>SERVANT LEADER MODEL</b>
‘man set apart’ sees priesthood as a matter of life and being	Ontological Status of the Priest	pastoral leader sees priesthood as a matter of role and function
values strict hierarchy values vertical accountability	Attitude Toward the Church Magisterium	values flexible structure values mutual accountability
follows established rules	Liturgy and Devotions	allows creativity
defends ‘orthodoxy’ values strict adherence to established expression of faith	Theological Perspective	allows for theological difference values renewal of theological language and understanding
essential to the priesthood	Attitude Toward Celibacy	optional for the priesthood

(2007) interviewed 100 pastors to assess developmental events in their careers and whether such events contributed to personal development. They found pastors ‘talked about their personal growth including their self-awareness, self-confidence, resilience, recognizing “it’s not about me,” the courage to be themselves, staying focused on what’s really important, seeing themselves as leaders, and being willing to submit to God and others.’ The developmental events taught pastors to ‘acknowledge their brokenness and experience growth, self-understanding, and God’s refining grace throughout the journey... one of the clear themes that emerged is that, for pastors, “who you are” is as, if not more important, than “what you do”’ (p. 185).

If EI is conceptualised as comprising self-understanding, then the utilisation of self-report questionnaires is problematic as a matter of tautology. Roberts et al. (2010) noted

that 'rating one's own EI depends on insight and self-understanding; qualities that are themselves central to EI' (p. 825). Markey and Vander Wal (2007) had likewise questioned self-report measures for addressing emotions 'because doing so assumes that an individual has an accurate self-understanding and self-concept, which is often not true' (p. 463).

## 9.5 ROLE DIFFERENTIATION

*PAF* used the terms 'non-defended,' 'undefended,' and 'non-defensive' when referring to clergy EI. When I pressed her for a fuller explanation she replied:

Well the defended thing is tricky because there is a whole vulnerability scale um, and I don't think it does to be, to be completely um, nakedly vulnerable in relation to the world, and I think there's a, there's a proper place for defences, but I think the er, non-defensive attitude has more to do with um, not assuming that whatever is being said is being intended to criticise or to attack. And being secure enough in oneself to be able to explore the negative comment, or angry um, you know approach, or whatever it is with the person, rather than instantly tightening up and answering out of a place of fear.

INTERVIEWER: You use the word vulnerability scale; I haven't heard that before.

*PAF*: I haven't heard it before either, it just came out (laughs).

INTERVIEWER: Shall we talk about that? What would a vulnerability scale look like? Because that sort of sounds like a measure to me which would be quite attractive.

*PAF*: Yes, yes, I've literally not thought of it before, it just seems to me that there are people who are, who make themselves um, unhelpfully vulnerable,

just, you know, spill their guts wherever they are, sometimes completely inappropriately. From the idea that we're all equal before God and we're all brothers and sisters in this together, I just tell it how it is and, so right at one end there's the kind of unhelpful laying yourself open. I suppose right at the other end of the scale people like that would be um, the inability or refusal to um be... I'm just thinking about the Grubb Institute stuff about person and role and um, I think for clergy there's a really interesting question about the extent to which they are, they display the person within the role, and the role can be used as a protection, and it can be used as a defence to repel all... So I think at the other end of the scale maybe there's somebody who would hide behind the role completely and never allow anybody to see who the real person is.

*PAF* highlights priests who 'hide' in their role,<sup>127</sup> uncertain or insecure, psychologically damaged or carrying a personality disorder, these find security in rites and customs, processes and rituals, vestments and canons that may literally hide their flaws or insecurities. *SUS* commented that:

If you're lower in emotional intelligence, you look for safety and security and a strong identity of belonging to other people. If you're higher in emotional intelligence you can be much more self-differentiated, more adaptable, you don't need to feel you belong to a pack. I can think of people in both ends of the spectrum, it's like all elephants are grey but not everything that's grey is an elephant, if you are of low emotional intelligence, I suspect you're more likely to go to one of those strong edges where you're more likely to feel safe and have a stronger identity.

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<sup>127</sup> cf Friend (2002), and discussion in Chapter Five, section 4.

The notion of self-differentiation resonated with me in my work with clergy. Grosch and Olsen (2000) suggest idealisation from some congregants or congregations can be deleterious to a minister's self-understanding. Ruffing et al. (2018) concur, 'such an environment provides pressure to hide the authentic self, a problem associated with vulnerable narcissism and reduced humility' (p. 535) but is later catastrophic when the idealised minister's imperfections surface. *SUS* again:

the church is changing all the time... (the) word for me is self-differentiated, clergy need to know who they are, it's not about being a chameleon but knowing who you are, and having confidence in knowing so that you can respond and be adaptable to the context you find yourself in.

The concept of 'self-differentiation' in organisations was described by Bowen (1985) in the context of systems theory. Several researchers on the church as a system (Friedman, 1985; Frost, 2011; Son, 2019) have used the term in the context of 'person-role-system' to help leaders differentiate themselves and their role from the 'hungry' system that ever threatens to gobble up the leader's time, energy and best efforts.

Jacques and Cline (2006) sought to establish the relationship between self-differentiation and EI of 351 mid-career Canadian professionals. They defined 'self-differentiation' as 'the capacity to maintain an "I" position in the midst of pressures to succumb to the "we" position.' Using the Haber Level of Differentiation of Self Scale (LDSS: Haber, 1993) and the AES they concluded 'the construct of self-differentiation as a potential precursor to EI was largely supported' (p. 394), particularly related to relationship building and transformational leadership.

When I asked Archdeacons about clergy handling stress, *NOF* replied:

you can react to your stress by transmitting that to everyone around you and kind of they will rapidly start reflecting that back to you... if you're the leader of a large church... you be feeling massively stressed... if you start reflecting that, just passing that on to everyone around you, then it will come back to you in spades, the whole organisation becomes kind of neurotic... but you can lead in a very different way, in a non-anxious way, which actually takes a lot of emotional intelligence, but also, you know, training, I would say (the) ability to express a confidence, which you don't always 100% feel (laughs) um, but you're actually sharing a non-anxious presence erm, and that, that pervades the organisation rapidly in a much more positive way.

*TAS* also spoke about how the 'non-anxious' or differentiated priest's pastoral and empathic work pays off in terms of mutual affection:

I think one of the values of or appreciations of people's ministry by their parishes or their congregations is how loved they are, how appreciated they are, is how valued they are, and that is usually a recognition of pastoral care of people which is built up of a whole load of things like being able to listen to them, being able to empathise with them, being able to eat with them and greet with them and journey with them and the priests that are the most effective and appreciated and valued are those who are able then to take congregations on a journey because they're trusted.

Congregations that trust their Vicar value their leadership 'even though sometimes that priest will have taken them on a difficult journey' (*TAS*).

## **9.6 INSIGHTS TOWARDS PASTORAL POSITRONS**

In the context of the subject of EI, archdeacons spoke of various insights and ways to address these issues related to contextual stressors and role clarity. These are important to note, as they offer item content for the development of an appropriate scale for clergy EI. I term this section ‘insights towards pastoral positrons,’ as in the sub-atomic world a positron is a positively charged particle having the same mass and magnitude of charge as the electron, thus constituting the antiparticle of a negative electron. When the electron and positron collide, their equivalence, in terms of mass and charge, cancel each other out perfectly, resulting in annihilation and the production of gamma rays (Moortgat-Pick et al., 2005). This is a useful metaphor for this study, as any positive intervention in a negatively charged environment, whether that is personal, interpersonal or intrapersonal, needs to be no less and no more than the ‘negative charge’ otherwise the intervention will be either inadequate or excessive. Inadequacy, or insufficiency, in an emotionally charged environment develops further, unwanted, emotions such as frustration, despair and annoyance. On the other hand, an excessive intervention or overabundance results in exaggerated hope, cynicism, and annoyance. Ideally an intervention needs to be satisfactory, and when that occurs positive emotions (gamma rays) issue forth. The archdeacons identified four pastoral positrons: supervision; managing success and failure; play and joy; personal development and physical health, which are discussed in the following subsections.

### **9.6.1 Supervision**

*SUS* said:

I would like every clergy person to have some kind of relational structure where emotions get talked about, whether that be a colleague, a team structure, it’s important that every clergy person has a spiritual director or a work consultant,



possibly both. Chapters are important, fellow clergy and how they manage emotions in chapters, it depends on whether they are places of vulnerability and sharing or whether they become places of competitiveness and griping.

*SUS* acknowledged the part that the bishop and Archdeacon can play in this, as they ‘set a culture where relationship is important... how we set a culture of relationship is important.’ When I asked *KOL* what she would advise clergy to do to manage their emotions she replied:

I’d be encouraging them to er to get good help (laughs) you know to be, I mean to be operating in a supervised directed environment where they’ve got somewhere to go and probably the supervision is the one that I’d lean on there in terms of an environment where you can go and process what happened.

Literature supports the provision of regular supervision for clergy effectiveness and wellbeing (Weaver et al., 2002; Francis & Turton, 2004; Vaccarino & Gerritsen, 2013; Potter, 2013; Francis, Robbins, & Wulff, 2013).

### **9.6.2 Managing success and failure**

*SUS* said:

you’ve got to recognise you’re stressed, that’s half of it, clergy don’t always recognise that, you’ve got to be good at managing it, I’ve got to stop or I need help... you’re not the saviour of the world, that’s why you’re in ministry because there’s another Saviour of the world. I can see that in myself, clergy not wanting to fail. It’s partly because of our desire to be Christ-like; it’s because it’s what we do... Our belief is that the kingdom of God relies or fails on our behalf rather than actually we’re meant to be joining in with what God’s doing.

Or it's about it being your whole life your vocation, where you live this job/role, it's my whole life and vocation - I mustn't fail.

This Archdeacon went on to point out that a lot of clergy are in quite lonely situations and are not working in a team, so they do not have someone monitoring their work or health, or providing care and encouragement.

### **9.6.3 Play and joy**

*SAJ* promoted the notion of 'play.' He lamented the fact that so much liturgy and music 'in his patch' is dull:

and I think it's that lack of playfulness, I think that lack of creativity means that people think we'll open the book at page one and work our way through the service.

He spoke about how his life was transformed by going back to rowing, getting up early in the morning, in the cold, on the water, and feeling the power of the boat beneath him. *SAJ* further said, 'I was talking to a vicar last week who's got a horse, she lives on her own, and she said I was out on the horse yesterday morning in a slightly kind of guilty way and I was thinking "Great, I'm sure you're a better vicar for having been out on the horse, been out riding your horse".' My ministry health exercise is to open the batting for my village cricket team (although when an opening bowler a third my age hurtles down a thunderbolt it is not healthy thinking about ministry development).

### **9.6.4 Personal development and physical health**

These issues naturally lead to age-related matters. *PAF* suggested reflection on the 'first-half and second-half life stuff.' This had been the subject of her sabbatical which

included reading Jung and Richard Rohr 'who talk about that and the whole question of how people who are able to operate in a second half of life way will find themselves operating in a way in which their ego is no longer dominant to the same extent.' She noted that this involves transition, often precipitated by difficult life issues, yet she works with some clergy in their 50s and 60s who:

you might expect they've come to a more mature and wise and free sort of way of inhabiting their role and their identity as clergy, (they) just haven't managed to do it. They're still feeling that they need to prove themselves, they're being driven, they are stressed because they can't give themselves permission not to be, and so on. So, I think there is something quite interesting there both for wellbeing, but also perhaps for this (EI), and I'd be quite interested to know how that ties in with EI and whether it's the development of EI in the course of life that enables one to move into that place of greater freedom and relaxation.

*SAJ* encourages his clergy to walk and to exercise and told the story of one who took his advice, walks the dog for an hour every morning and lost three stone. 'He's got more energy, he's got more zing, he's not the eaten old character he'd become, it's great. But it's very difficult because I go around giving people permission to do this, but they can't bring themselves to do it.'

I asked whether this was related to EI. He replied, 'Well I think some of it's got to be, some of it's not doing, I'm not as happy, I'm not as joy filled, I don't think there are a lot of depressed clergy going round, being all suicidal, but I don't think they're as joy filled as they'd would like to be because they just can't play musical instruments or painting as much as they'd like.'

Proeschold-Bell and LeGrand (2010) studied obesity and chronic disease amongst Methodist clergy of a US state and compared them to the general population of the same region. Clergy obesity was 39.7%, an ‘alarming’ statistic, and ‘only 25.4% of clergy, compared to 30.3% of [*state*], were neither overweight nor obese.’ This and later studies (Proeschold-Bell et al., 2011; Ferguson et al., 2015) recognised that clergy face numerous challenges to exercise and to adopt healthy eating habits: sedentary vocation; many work evenings; long work hours; schedule unpredictability. Further, ‘another reason may be a tendency among clergy to put the needs of others before their own, in their work to serve God’ (p. 1870).

## **9.7 REFLECTION**

Heading towards the final quarter of the twentieth century, an American Jewish Rabbi wrote ‘a clergyman is a different kind of person, “a member of the third sex”... (that) clergy are a deviant group in American culture has been suggested by a great many observers’ (Bloom, 1971, pp. 50-51). A few years earlier, Booth (1958) had appealed for understanding of the intrusion of the deepest levels of the unconscious in a person’s vocational development, and for examination of an individual’s ‘unconscious biases’ as the ‘level of the unconscious processes in the minister rarely becomes accessible to direct observation’ (p. 19).

In previous chapters peculiar stresses and pressures experienced by clergy were reviewed, including the following (Table 9.2):

**Table 9.2****Clergy role-specific stressors**

<b>Stressor</b>	<b>Literature</b>	<b>Qualitative data</b>
Time pressure	Miner et al., 2013	'In and around [ <i>city</i> ] actually just the pressure of time cos life is for many of our clergy so relentless that it really is one thing after another, actually how we expect people to develop in that sort of way just given what life is like, now that's, that may actually just be a universal truth would be quite interesting to hear about other contexts but it's, but I mean one could say that about all sorts of development, I mean it would be lovely if clergy had time to read a book once a year for instance or you know another way of development actually' ( <i>DOR</i> ).
Unmeetable workplace demands	Lewis et al., 2007	(Key Incumbent abilities) 'Have they managed relationships well in the parish especially negotiating, have they maturity beyond their years, the ability to lead demanding people?' ( <i>DAL</i> ).
Psychological load	Turton, 2010	I think a lot of them don't actually take time to understand... I see a lot of people struggling with stress and even a few of them breaking down personally, it would have helped them if they realised what was really building up in their own life or in their mind' ( <i>AKO</i> ).
Family strains and 'goldfish' anxieties	Rowatt, 2001; Lee & Iverson-Gilbert, 2003;	'I think too many clergy sacrifice their marriages... and if that's not an emotionally rewarding relationship how can you be fully emotionally full and alert...' ( <i>TEF</i> ) 'Marital health... it's such a key relationship. Particularly clergy in a parish, it's such a pressure cooker environment, if they're not living with EI it's likely to really affect the marriage' ( <i>SUS</i> ).
Worries about their children	Hill et al., 2003; Hardy, 2001	'... and if you're not good your children too, and they won't want to go to church when they're adults because they saw what that institution did to their family' ( <i>TEF</i> ).
Bullying	Tanner, 2017	'Sometimes the priests that I find really when they get (negative) stuff like that they think, Oh no I can't cope... I'm getting all this crap and these criticisms it's so unjust and I can't do my job... you know the other word that is coming up a lot is bullying' ( <i>QAT</i> ). 'If there's consistent bullying there's a loss of confidence, anxiety, high fear, losing sleep then contextually erosion of EI, enormous personal emotional damage, undermining of minister, this is not uncommon... where the priest is a victim of bullying... where they are expected to be something beyond their competence, training, experience' ( <i>QUC</i> ).
Financial worries	Bloom, 2019, p. 11	'How to help people who really find themselves, because to be a clergy person losing grip of your ministry is a frightening thing, because your house, your livelihood, everything is tied up in it, you can't just say, oh I'm going to move to another job it doesn't work like that' ( <i>CEV</i> ).
Retirement anxiety	Graveling & Cara, 2017	'Helping clergy in the last 10 years of their ministry to think about you who they are and how things may be different now and what they might get into or how they might do the job that they are doing, staying put but do it a bit differently... the whole question of how people who are able to operate in a second half of life way will find themselves operating in a way in which their ego is no longer

		dominant to the same extent that it has been as they've been trying to establish themselves as their identity, their social you know relationships their career... I know clergy who are in their 50s and 60s, you might expect they've come to a more sort of mature and wise and free sort of way of inhabiting their role and their identity as clergy who just haven't managed to do it they're still feeling that they need to prove themselves they're being driven they are stressed because they can't give themselves permission not to be' ( <i>PAF</i> ).
Isolation (especially rural)	Stuart-White et al., 2018	'You can be in a very lonely place, you could get seriously depressed, you know, if you take, you can't not take things personally if somebody's swearing at you, you know, whether or not it's you or not and for me there are people who are' ( <i>TAS</i> ). 'A lot of clergy are in quite lonely situations, they're not working in a team... they think if I don't do this no-one else will do it. It's something that's really important, it's the recognising it in the first place, but it is connected with not wanting to fail' ( <i>SUS</i> ).
Lack of friends and personal support	McMinn et al., 2005	'Prayer a predicate. Use family & close confidants. Reluctant to emote in public because of how it appears. Some don't manage well so negative emotions erupt, i.e. anger, domineering, bullying. Some think this is ok. Some talk about boundaries, ring fencing, passive-aggressive body language' ( <i>TIO</i> ).
Emotional exhaustion	Barnard & Curry, 2012	'You have to be on top of yourself, if I get angry, upset, worried or over enthusiastic, all of those things one needs to be able to manage ones emotions... There's a need for vulnerability or you're too distant, you're crucified with your people, you're stripped naked, but not necessarily worn off by their tears. They don't weep for me they weep for themselves. There's that control of emotion, not an ice maiden but knowing oneself enough to help. I had a situation of a very upset woman, I used very Anglican formal of prayers I had to gather this emotion and deal with it. Experience of almost surfing the wave of emotion that's coming. You go into that powering the message of resurrection, you can do it, and then you go home and ask do I really believe it?' ( <i>MUL</i> ). 'Nearly all incumbents are incredibly hard working, all need to see encouragement, if not the world gets darker' ( <i>DAL</i> ).
Psychosomatic illnesses, underlying illnesses	Büssing et al., 2016 (although contra Fletcher, 1990)	'One (priest) was pathologically depressed... he used to blow up at the congregation on Sundays and (then) was diagnosed as a vitamin 12 deficiency, and so it was a medical condition underlying and actually he's now doing really well' ( <i>TEF</i> ).
Subclinical personality disorders	Meyer et al., 2008	'I think there's a little more of that autism spectrum amongst male clergy but there is in the population generally or perhaps women hide it better' ( <i>NOF</i> ). 'I'm sure we have a certain number of narcissistic clergy... one of my hypotheses is that there may well be a set of personal characteristics and habits and tendencies that make people attracted towards particular kinds of role which might make you feel less vulnerable' ( <i>KOG</i> ). 'Perhaps we attract the narcissistic somewhat' ( <i>PAF</i> ). 'We have a massive level of complaint against this guy because he simply doesn't see people... he's operating in a world of his own... in saying that I'm not putting him on the autistic spectrum, I'm saying he's probably somebody who is operating with a level of anxiety or addiction or trauma or something that's behind a screen' ( <i>HOD</i> ).

The need to impress superiors	Olsen & Grosch, 1991	‘They have a really high view of themselves but they really don’t understand who they are... some of them actually are quite good (at gathering a crowd) or at least giving some kind of public kind of impression about what’s happening’ ( <i>AKO</i> ).
Messiah complex – a drivenness to save or heal or redeem or comfort the world	Muse et al., 2016	‘You’re not the Saviour of the world, that’s why you’re in ministry because there’s another Saviour of the world. I can see that in myself, clergy not wanting to fail. It’s partly because of our desire to be Christ- like; it’s because it’s what we do’ ( <i>SUS</i> ).
Unmet needs – fulfilled in ministry	De Sanctis & Karantzas, 2009; Barrett, 2017	‘The ability to navigate the world where one is appropriately aware of emotional needs of self and others’ ( <i>SBJ</i> ). ‘How to manage your own feelings. Faith is in there, management is not sign of control, that’s an illusion, we’re all subjects in this together. It’s an act of mental illness to objectify needs of self and others; control freak, manipulation, the opposite of servant theology’ ( <i>QUC</i> ).

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Research continues to support these assertions, and mostly suggests that clergy need to set their own boundaries in terms of time and emotional demands. The CofE encourages the dioceses and people in my kind of ministry formation post to offer focussed programmes on handling stress, developing boundaries, taking retreats and paying attention to self-care. Nevertheless, the role and context demands are acute, and effectively create an environment, unlike most other professions, of deep unhealth and a ‘set-up-to-fail’ culture. Until recently, literature has indicated that huge numbers of clergy leave the ministry every year (Dodds, 2012; Randall, 2013b), and these are often unreachable for statistical survey, although a fresh review strongly rejects this assertion of high numbers leaving ministry (Hamm & Eagle, 2021).

Given the failure, or inability, of being able to create an environment of stability, health, meaningful relationships, adequate ‘play,’ down-time from mental and psychological worries, clergy are often unable to assess their own emotional or psychological health. The complexity of these role and context variables makes assessment of clergy wellbeing and effectiveness very challenging. Conceptualisation of EI includes self-understanding and insight, so clergy EI is complexified by ontological considerations. How the cleric perceives themselves is shaped considerably by their role and context,

their tradition and theology, as well as various sociological and psychological factors that have been well studied. *SAJ* said it is an ‘impossible task’:

You wake up in the morning as a vicar and you’ve got 110 jobs to do, you’ve only got time to do 10. But you don’t stop until you’ve done a 110 which is impossible.

*PAF* said to a struggling cleric who had been with her for two hours:

You know, what I’d like to do is put a coach alongside you for at least for 6 sessions, just to see if we can work through some of these issues. Are you ok with that? Then he kind of crumbles and said, ‘Of course I’d like some help.’ So, there is something in him which knows that he’s got it wrong but there’s also something else that doesn’t want to admit that he’s blown it.

And yet, some churches grow, and the Vicar, according to Archdeacons, is key. What are the qualities for healthy and ‘successful’ ministry? *TEF* related stories of clergy with high EI in his archdeaconry:

One of the real devastations for Archdeacons’ spouses is, What happens when you leave parish life? You are completely left on your own, you either follow aimlessly around your husband, or you find your own way in, and we looked at various churches and some people were so unfriendly (but) actually [*name of Vicar*]’s church was the one that gave us the best welcome which neither was overstated nor understated and [*name of spouse*] worshipped there ’cos it was actually a really nice place to be... And multi-racial, I think for the World Cup people put all the flags around, I think there were at least 20 or 25 nations in



every Sunday, those who'd been relegated during the week got their flags pulled down... all in good fun erm, and here's, so I think actually it reflects in the way you lead liturgy, if you understand where your congregation is... you're able I think to provide space, you are able to emotionally read the congregation, where they're coming from and I don't think it really matters whether you a formal liturgist or an informal liturgist um because either can be done really well and either can be done really badly but I think there has to be that level of you're understanding where your people are coming from this week so that you can take them on this liturgical journey... it's either because of the week's meetings, or it's just because as they (the Vicar) come in they've spotted how people are, you know, or they just, they know their area and know what's going on.

The church this Archdeacon was describing had been referred to earlier as 'an HTB model,'<sup>128</sup> their form of liturgy was not to his taste, but he was full of admiration for the 'emotional intelligence' of the Vicar. His final comment: 'he came in and spotted how people are... and know what's going on,' was his best summary of clergy EI.

## **9.8 SUMMARY**

The clergy role is like no other profession. It calls for a whole-hearted life of service that includes every hour of the day, and every member of one's immediate family. A Roman Catholic ontology of priesthood indicates a change in being at the moment of consecration through the laying on of hands (Catechism Catholic, 2019, § 1563, p. 391), however the more Reformed theology of Anglicanism grants, but does not identify or realistically acknowledge, the shaping power of the prescribed role on priestly

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<sup>128</sup> HTB – a church like, or plant of, Holy Trinity Brompton, a large evangelical church in six locations in London and actively planting Anglican churches throughout England.

ontology.<sup>129</sup> In interview, Archdeacons revealed role specific factors that are ontologically formative: role ambiguity, defence mechanisms, and processes that shape self-understanding. These not only contribute to shaping a person's priestly identity but also to their effectiveness and wellbeing.

In the next chapter I identify how contextual factors also play a significant part in shaping the cleric's self-understanding, identity and 'emotional intelligence.'

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<sup>129</sup> Ramsey (1985), following Graham (1968), argues for a representative priesthood, through ordination the priest displays in their person Christ, enables the Church's ministry, and involves the whole church in their activity (pp. 6-7).

# CHAPTER TEN

## ONTOLOGICAL FORMATION ANALYSIS:

### CLERGY AND CONTEXT

#### 10.1 INTRODUCTION

The argument offered to this point is that the role and context of clergy need to be factored in when studying the EI of clergy, and that these two factors shape clergy self-understanding and the manner in which they perform their role. In this chapter, I analyse the transcripts of Archdeacons to study to what extent their reflections on clergy EI consider the clerical role and the contexts in which they serve, and place these reflections beside findings in literature studies of clergy context and role, generally related to studies on clergy stress and wellbeing, to propose a new construct called ‘clergy emotional intelligence’ that requires a specific measure, with its own item scales, that can be usefully deployed for clergy development in their role and wellbeing.

Various contextual factors contribute to the ontological formation of a Christian priest, many are negative: difficult people; temperament mismatch between the cleric and the parish church and personality issues between the cleric and some parishioners; the huge variety and diversity of people with whom the minister must deal; relentless time pressure; the overwhelming amount and complexity of the work; the capacity and ability to manage stress; and breaches of the psychological contract. These are discussed in detail below.

## 10.2 CONTEXT FACTORS

I asked of Archdeacons a variation of: ‘If we’re going to do develop a diagnostic for clergy, what do you think we would want to test a person for, what key words would be apt with respect to emotional intelligence and clergy?’ Almost all included something about context, as *CEV*:

It’s to do with reading people, it’s to do with relationality, how they build relationships that are appropriate to the context.

An analysis of the transcripts indicates seven specific contextual factors that Archdeacons recognise that require and shape clergy ‘emotional intelligence.’

### 10.2.1 Difficult people

A number of Archdeacons described parishes that contain ‘difficult’ or ‘powerful’ people that directly challenge the competency of a Vicar and their sense of being part of that Christian community. *AKO* said:

I’ve been a (parish priest) myself and I’ve been in very difficult parishes that nobody else wanted to go to (ironic laugh), actually I felt totally unwanted to start with, but then actually over a period of time things turned around, er, if I just let my initial emotions rule over me, I would have had actually, er, a few breakdowns there.

*AKO* was not English-born and elsewhere indicated his ministry choices were initially limited. He was obliged to become parish priest of benefices that had been passed over by English priests and made to feel unwelcome, likely by racial prejudice. His comment

indicates some parishes are 'difficult' by reputation so perhaps in desperation the bishop appoints someone 'foreign,' a policy that further harms the self-image of the parish and potentially establishes a corrosive environment for the incoming priest who may be culturally and emotionally ill-equipped for the significant challenge. Manifestly *AKO* had resilience, and/or 'emotional intelligence,' that enabled him to stay in post, he was able to reflect on his 'initial emotions' and control his own responses in a setting so difficult it could have caused multiple breakdowns.

*QUC* spoke of contexts in which:

there's consistent bullying, (so for the priest) there's a loss of confidence, anxiety, high fear, losing sleep... there's enormous personal emotional damage, undermining of the minister, this is not uncommon. The interpersonal stuff where a priest is a victim of bullying and erosion of competence, where they're expected to be something beyond their competence, or training, and experience... So what do they do? How do they cope? Some with substance abuse, anti-depressants, they hide in front of their computer, their study becomes a den. They resign prematurely, or get sick, anything to get out.

The phrase 'this is not uncommon' is professionally and vocationally concerning, especially for an organisation based on the teachings of Jesus and Christian values. Loss of self-confidence is hugely damaging, and likely a terminal condition with respect to security in post. *SUS* spoke of the importance of being:

self-differentiated, knowing who you are, it's not about being a chameleon but knowing who you are and having confidence in knowing so that you can respond and be adaptable to the context you find yourself in.

Turner's (2018) study in one English diocese found 10% of responding clergy were experiencing bullying with a further 50% experiencing intermediary stages. This is despite the CofE's formal document on bullying stating that 'it is important to stress that in our experience instances of bullying and harassment are rare within the Church' (Archbishops' Council, 2008). In an American study, Tanner, Zvonkovic, and Adams (2012) found 28% of Christian clergy will experience a forced termination at least once during their career, and in a later study of 582 Mainline and Evangelical Christian clergy Tanner (2017) found 39% of the sample experienced a personality conflict with certain members of their church, and 'ministers who are experiencing depression, burnout, and low self-esteem may be at higher risk to be taken advantage of by the church, and thus experience higher ministry demands... higher ministry demands may be part of the mechanism the church uses to force a minister from their position' (p. 188). Forced terminations appear to be preceded by mobbing<sup>130</sup> and psychological bullying, so that leaving becomes the only option.

### **10.2.2 Temperament mismatch and personality issues**

The 'match' of the cleric to the benefice is critical. Although the Church seeks to train its clergy for deployment to serve in the whole Church, on the ground Archdeacons recognise that the appointment of a suitable parish priest is the most difficult part of their work, ironically made more difficult because so many have interview training beforehand (so *TIO* and *TAS*):

I can tell you about a few appointments that have gone spectacularly wrong which I'd say were down to a personality disorder. Could we have, now I'm at the stage of asking myself, could we have possibly known? Is there some way of

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<sup>130</sup> Where 'mobbing' is understood as the European term for the English phrase 'workplace bullying' (Leymann, 1996).

knowing the mistake we were about to make that would have prevented us?  
(*SAJ*).

‘I’m looking for a match in terms of some of the personalities of what I know of the parish and the Church Wardens there, and the PCC, and that context as Priest, and can I see that working well, and so, for example, sometimes you think, Oh such and such a person is a brilliant priest but they’re going to get eaten up by that parish, or they’re far too organised and structured for the parish that needs something that’s much more mellow and needs to be because of the context’ (*BBE*).

Brenneis (2001) noted that ‘considerable efforts have been made to describe the personality characteristics of the clergy, indicating either that they are already assumed to have unique personality characteristics or that researchers have suspected, on the basis of the literature and previous studies, that they might’ (p. 18). His review of the literature concluded that while there are not specific psychopathological styles that characterise the clerical profession from the general population, there are ‘personality characteristics that are common among members of the clergy... (which) suggest that there are personality and contextual conditions which characterize the life and work of the clergy that create the circumstances under which the “impairments” that lead some clergy to treatment will grow’ (p. 27). In general, clergy are ‘somewhat intellectually defended, perfectionistic, defensive, and concerned with controlling hostile or aggressive impulses,’ they also ‘resist social and emotional vulnerability’ (p. 28). Whilst the focus of this study was ‘impaired clergy,’ the author notes that compared to the general population clergy outscore in ‘overcontrolled hostility, sexual identity confusion, and inaccurate self-perception,’ with differences between clergy in general and impaired clergy a ‘matter of degrees.’

*DOR* had in mind clergy who are ‘more at home in some contexts rather than others simply by virtue of temperament or interest in different areas of ministry and where different people are out of their comfort zone.’ On the other hand, some may be very good pastorally but inept at conducting the liturgy and ‘one actually needs to be competent at both of them,’ although across the whole Archdeaconry this Archdeacon could recognise ‘a few that are adept in every area’ of satisfactory priestly ministry. He emphasised the difficulty some have when they are ‘on their own’ when by temperament they would be better suited to team ministry:

I might have a very gifted Eeyore, who because they’re going to be part of a team of people actually trading their significant gifts for some of their mood might be very different if they’re going to be entirely on their own... you know you can be gloriously content and incompetent.

*SAJ* noted that most clergy are introverts so ‘social events can be quite difficult... (so) some clergy really struggle in a room full of relative strangers... I get criticisms from extraverts in a parish saying (the priest) sits down with three or four people and spends the whole evening talking to them... if they had a bit more emotional intelligence they would think this is my propensity, I should get up and spread myself around a bit.’

### **10.2.3 Huge variety and diversity of people**

Canon law emphasises that the parish priest is to be committed to every person in the parish, not only those who attend worship services. Any person who lives in, or who has a qualifying connection to, the parish may be married in the church building (except



same sex couples<sup>131</sup>). On the whole, the Vicar responds positively to requests to baptise children in the parish, and to conduct funerals for parishioners. *SUS* spoke of the range of ‘ethnic diversity, social background and educational background, from someone who’s a banker in Canary Wharf to someone who can’t read or write... (you have) to navigate that in your preaching, or management of meetings, or in how you communicate something, you’ve got to be very aware.’ Some might come from other faiths, she said, ‘you can have knowledge about other faiths but it’s not really about knowledge, it’s about can you interact, the emotional intelligence to think how something might land with someone.’ *MUL* noted that his city archdeaconry contains 1.1 million people:

the change in community across a couple of miles can be massive, in 4.5 miles you lose 6 months life expectancy at birth... for each bus stop, that’s 20 odd stops, there are other similar social gradients... you’re engaging with other people, bereaved, people getting married, people that have lost jobs... diversity is the big thing in all kinds of things. Schools in some corners, 40 languages is small, and 70 is at the top end... everyone has a sense of being in the minority. There’s the speed of [*name of city*], we expect things to happen quickly, to cover a lot of ground quickly. There’s need for some emotional intelligence around all that, there isn’t time to be slow or ease one’s way in.

#### **10.2.4 Relentless time pressure**

I interviewed Archdeacons from a variety of dioceses in the Canterbury province, some of the urban Archdeacons highlighted the ‘[*name of city*] bubble,’ which created

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<sup>131</sup> The House of Bishops Pastoral Guidance on Same Sex Marriage (2014) stated that despite the Marriage (Same Sex Couples) Act of 2013, ‘it will continue not to be legally possible for two persons of the same sex to marry according to the rites of the Church of England.’

particular pressures on everyone who worked and lived in that city, especially for clergy. *DOR* noted:

in and around [*name of city*] actually just the pressure of time, 'cos life is for many of our clergy so relentless that it really is one thing after another, actually how we expect people to develop in that sort of way just given what life is like, now that's, that may actually just be a universal truth would be quite interesting to hear about other contexts but it's, but I mean one could say that about all sorts of development, I mean it would be lovely if clergy had time to read a book once a year for instance or you know another way of development actually.

Time pressure is a menace to clergy health and ministry development. A national study of occupational stress and continuing education involvement of 4,984 clergymen cited 68% of clergy who reported time pressure as a chief obstacle to continuing ministry development (Mills & Hesser, 1972). In a review of literature on clergy stress, Morris and Blanton (1994) identified five salient stressors: mobility, low financial compensation, inadequate social support, high time demands, and intrusions on family boundaries. In a later study of clergy couples, Blanton and Morris (1999) found lack of social support, time demands, and expectations were stress-inducing factors affecting the psychological and relational health of clergy and their spouses. A review of research on the mental health of clergy (Weaver et al., 2002) indicated time demands on clergy to be overly demanding, often because they are the initial providers of care for people with mental health and relationship problems (also Heseltine-Carp & Hoskins, 2020). Generally ministers indicated that they 'frequently felt isolated and had few friends or colleagues to whom to turn for help.' Protestant clergy particularly 'expressed concern about their inability to set time limits, show their vulnerability, or express appropriate anger with parishioners' (p. 396). A more recent literature review noted 'four critical

and fundamental self-care practices or strategies which repeatedly emerge in the literature... boundaries, time and working hours, rest and the Sabbath, and networks of support' (Vaccarino & Gerritsen, 2013, p. 69). In a study of barriers to health of 150 US Methodist clergy, Lindholm et al. (2016) found the lack of family time the most frequently reported personal barrier. Miner et al. (2013) suggested high job demands of clergy such as 'high workload, time pressures and difficult environments' eventually manifest as burnout (p. 161).

### **10.2.5 Overwhelming amount and complexity of work**

*QAT* spoke of clergy who lacked resilience when in situations of high work pressure:

those that are overwhelmed by a situation... I suppose emotional intelligence would enable you to engage into, and understand a situation, but also to possibly stand back from it at times, and not ignore it, but to actually stand back and make a call, a judgement call, about how you are going to deal with it, rather than flee from it... if you are not resilient you would run from it.

*QAT* then spoke of how the emotionally intelligent cleric is able to discern whether the issue is about them or something else:

Emotional intelligence as an ability to also process a situation so it's not necessarily about you... I often say to clergy that, if you are getting all this stuff coming your way, complaints, issues, you need to process it and look at it through, and stand back a minute, look at it and actually say, Is this about me? Is it about the church? Is it about God? Is it about a father figure, or a mother figure if I'm female? Is it about you? Know what are the issues here, and have a look at them, and actually in the end you might think, well actually, oh yeah, I

messed that situation up, and it is about me and therefore I need to then react in a particular way, there's a sense of emotional intelligence in that.

The difficulty with this rationale is that an emotionally intelligent person, arguably, may not have found themselves in such a dire state where they 'are getting all this stuff coming (their) way, complaints, issues' in the first place. If a cleric is managing the pastoral settings and church dynamics poorly, will they have the ability to 'stand back a minute' to reflect and ask these 'who is it about' questions?

A literature review of clergy work-related stress among clergy and corresponding health implications (Francis & Hills, 2005, following Van der Ven, 1998), found a number of clergy-specific stressors related to context and role that negatively impacted health: time pressure, financial problems, everlasting work, repetitive work, demanding parishioners with personal needs or agendas, the expectation to demonstrate an exemplary persona, complex systems to manage, under-appreciation, lack of confidence, disillusionment, low self-esteem, and marginality. Nevertheless, results of their study of 1,447 recently ordained UK Anglican clergy<sup>132</sup> suggested generally high work satisfaction. Age, marital status, and the type of ministry were positive predictors, as was personality, with extraverts more likely to be satisfied in their work, whilst those scoring higher on neuroticism and psychoticism were less satisfied.

Archdeacons offered contrasting views on the work satisfaction and general happiness of their clergy, for instance:

*TEF*: I mean our gay clergy are really er, I mean, that's the irony, I mean our gay clergy probably are some of the higher, on the whole when they're, when they're

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<sup>132</sup> 980 men, 467 women; 65% stipendiary, 35% non-stipendiary.

happy within themselves, 'cos they haven't been damaged by the church, they are often, very high functioning emotionally intelligent people. I think partly because they, they've known how to handle a lot of conflict from external and not allowed it to um, to impact them, or they've learned how to manage that in a way.

*NIV* offered a theologically reflective perspective:

The whole point of pastoral ministry is to move a group of people from point A to point B, often not by necessarily, by the shortest path but um, but it's not just to make people happy, in fact pastoral ministry is more about making people hungry than it's making them happy. And it's not only about feeding them it's about teaching them to feed themselves.

And likewise *SUS*:

(Ministry) is not a 9 to 5 job, you do live, Vicars especially live 24/7 within the vicarage, within the parish. The joy is you're never off duty, as well as the burden is you're never off duty. And the joy is rich, the joy is hugely... a sense of belonging and connection and belonging isn't an event it's a series of small events I suppose. Little conversations, and sharings and confidings, getting into trouble and getting out of trouble and you know, bumping along with each other, getting things wrong and saying sorry and making it up. You know all of those little events all help shape ministry and I think love at the end of the day shapes us and changes us... and if we're honest about our praying then we're changed and so our emotional intelligence will be changed with a loving, softer heart.

According to *SUS*, pastoral work transforms the Vicar; this is a reflection on context and role and is a confident declaration. The context alters the minister, but the minister also has the responsibility of transformation too, ‘we’ve got to keep changing.’ The ‘we’ was uttered with reference to ordained ministry, rather than general Christian discipleship, in which embracing change is a role requirement developed through ‘honest prayer.’ The adjective ‘honest’ is an unconscious signifier, indicating a quality of prayer clergy do not always exercise, but, if so applied, will offer positive means for development of the cleric’s EI, character, personality, and ministry: ‘a loving, softer heart.’

### **10.2.6 Managing stress**

The ability to manage stress *in situ* is related to the two previous sections: relentless time pressure, and an overwhelming amount and complexity of work. *KOG* said in interview that the most fundamental question he asked of himself in appointing an Incumbent is ‘Can they just do the job?’ The ‘job’ is tough, that is well documented (Darling et al., 2004; Lewis et al., 2007; Turton, 2010; Berry et al., 2012; Hendron, Irving, & Taylor, 2014b; Francis et al., 2015a), but given that, does the licensed priest have the necessary personal and professional qualities to manage the stress and ‘do the job’?<sup>133</sup> Further, is there a positive correlation between high EI and handling pastoral stress?

I asked *CEV* what a high-functioning Vicar looked like. He replied:

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<sup>133</sup> *BBE* said when he is looking to appoint, ‘I’m looking for the job to be done, so I am looking for someone who’s got get up and go, I’m looking for someone who’s self-motivated, I’m looking for someone who’s got holiness that runs all the way through them, and who exudes the love of Jesus and people, I’m looking for someone who I can trust.’

Attention to other people, the ability to bring the best out of other people... the ability to see when someone's struggling, so when is the right time to ask people to join the PCC, or do this, or do that, because you sense, you know what kind of a place they're in, whether they need the shoulder to cry on or the boot up the back side... I think there's a high correlation between effective ministry in the sense of equipping the body of Christ and drawing people on emotionally and spiritually... someone with considerable emotional intelligence, someone who knows how to take care of themselves.

*AKO* spoke of managing stress theologically:

If you haven't managed your anger well, you're not going to be looking very happy in a situation of conflict (droll laugh), and the same with fear or stress or anything of that sort. And I think we need to develop a kind of a spirituality that incorporates our emotions very seriously, where our emotions become part of our life, where we are able to actually openly look at, pray about, and be opening up to a sense of God with regards to our feelings and our emotions. I don't think a lot of us pray about our emotions (sombre laugh).

Turton and Francis (2007) summarised literature regarding clergy and prayer: 'people who pray enjoy a range of psychological benefits, including a greater sense of purpose in life, a higher level of satisfaction with life, and better psychological well-being.' Analysis of Turton's (2003) data of 1,278 male stipendiary parochial clergy demonstrated that 'a positive attitude toward prayer among these clergymen was associated with lower levels of emotional exhaustion, lower levels of depersonalization, and higher levels of personal accomplishment' (p. 70). Doehring (2013) recommends 'integrating an authentic spirituality into one's daily experiences of coping with stress'

(p. 636). Other studies have found a positive correlation between spiritual wellbeing or spiritual perspective and stress reduction (Graham et al., 2001; Csiernik & Adams, 2002; Tuck et al., 2006; Delgado, 2007; Park, 2013).

Various studies have analysed the correspondence between EI and workplace stress (Gardner, 2006; Matthews et al., 2006), and several have focused on specific occupations,<sup>134</sup> but few have been published on the correlation of clergy EI and management of work-place stress. From a sample of 263 US Reformed senior pastors, Miller-Clarkson (2013) utilised the AES to examine the impact of EI on burnout using the modified Maslach Burnout Inventory (Rutledge & Francis, 2004). The data demonstrated a large correlation between EI and personal accomplishment, which serves as a buffer against burnout; clergy with higher EI also had fewer issues with role conflict. Randall (2015) undertook a similar investigation with a sample of 156 English and Welsh Anglican clergy, utilising the AES and Francis Burnout Inventory (FBI: Francis, Kaldor, Robbins, & Castle, 2005), and demonstrated that higher levels of EI were associated both with higher levels of satisfaction and lower levels of emotional exhaustion in ministry.

Vicente-Galindo et al., (2017) studied 881 Latin-American Catholic priests to analyse the relationship between their EI and physical and psychological wellbeing. Utilising the Spanish version of the Trait Meta-Mood Scale (TMMS-24: Fernández-Berrocal, Extremera, & Ramos, 2004) for EI, along with the Maslach Burnout Inventory (MBI-22: Maslach & Jackson, 1981), in its Spanish adaptation (Moreno, Oliver, &

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<sup>134</sup> Nurses (Mikolajczak et al., 2007; Landa et al., 2008; Por et al., 2011; Görgens-Ekermans & Brand, 2012; Karimi et al., 2014; Sharma et al., 2016), health-care professionals and workers (Nikolaou & Tsaousis, 2002; Pau et al., 2004; Birks et al., 2009; Ramesar et al., 2009; Arora et al., 2011; Ruiz-Aranda et al., 2013), University students (Ciarrochi et al., 2002; Houghton et al., 2012; Forushani & Besharat, 2011), human service workers (Oginska-Bulik, 2005) and industry executives (Cha et al., 2008).



Aragoneses, 1991), and the General Health Questionnaire (GHQ-28: Goldberg & Williams, 1996), the researchers found ‘EI has an important role when trying to reduce the risk of suffering possible health problems, both somatic and psychological... (and) people who understand and appropriately manage their emotions have a lower risk of suffering psychological and somatic problems’ (p. 52). Burnout is associated with an inability to cope with long-term stressful situations, but individuals with high EI recognise, analyse and cope far better with stressors, so avoid suffering with specific disorders and debilitating pathologies.

Francis, Emslie, and Payne (2019) utilised the AES and the FBI (Francis, Village, Robbins, & Wulff, 2011) to explore the effect of EI on work-related psychological health among 364 Anglican clergy in the Church in Wales. After controlling for personal (age and sex) and psychological factors (extraversion, neuroticism, and psychoticism), the researchers found ‘emotional intelligence is positively correlated with satisfaction in ministry and negatively correlated with emotional exhaustion in ministry’ (pp. 1639-1640).

These quantitative findings appear to be supported by qualitative data:

People who are able to handle conflict and be resilient, people who are highly stressful or are highly multi-tasked, who have got high levels of potential conflict, stress, and manage all of that, are quite emotionally intelligent people... I haven't yet come across anyone with low emotional intelligence who's been able to handle conflict well, any who handles conflict well has high emotional intelligence. We're (parish priests) dealing with conflict every day, whether it's a high level, whether it's the person in the queue in front of us in Tesco's, or whether it's that very difficult person in our church. Another thing that's

important in a metric, another thing about highly emotionally intelligent people, are people who can see things from different perspectives, even if they don't agree with those perspectives (*SUS*).

And later when speaking directly about the relationship between EI and ministry stress:

I place very high weight on (EI), if we've seen the most brilliantly gifted person (at interview), I think that emotional intelligence is not high I'll be strong and want to ask the questions about conflict, When you're under stress how does your relating to people change? I don't want to hear they're collaborative, because everyone says that. We appointed someone recently very young to an Incumbents' post, on paper you would think that's crazy, he's not been a Curate very long but I'm convinced he has the emotional intelligence to ask what he doesn't know. When someone is able to ask the questions, he can learn the skills and knowledge.

*SAJ* viewed EI as the ability to recognise stress in the other, a crucial aspect of his role:

Emotional intelligence is being able to be saying, now hang on a minute, you would be behaving like that because of the other stress you've got going on at work or at home or somewhere else... in terms of being able to judge people's personality types and your own, again introverts respond in different ways, you can understand (i.e. if you're emotionally intelligent) that someone is responding in a particular way because they're introverts and this is a stressful situation for them.

When these Archdeacons spoke about clergy managing stress, they correlated high EI with the ability to bring the best out of other people; knowing how to take care of themselves; a theological world view that takes account of awareness of self and awareness of God and awareness in relation; a spirituality that incorporates emotions and prays about them; the ability to be able to handle conflict; the ability to be able to remain calm and ask questions in stressful circumstances; being sufficiently resilient to be able to stand back and reflect in stressful settings; seeking to understand what is presenting may be influenced by personality or background issues, and responding positively rather than reactively.

### **10.2.7 Breach of psychological contract**

Rousseau explored the notion of the 'psychological contract' in an organisational setting in several research projects (Rousseau, 1990; 1996; 2001; 2004). The term describes the implicit agreement between parties such as an employee and their employer, or an organisation and their outside suppliers or agencies. Inherent in a psychological contract is the idea of reciprocity, which may include informal agreements and expectations, long-standing arrangements, and what may be generally accepted as being 'fair.' The psychological contract is based on mutual trust, rather than any written contract, and any breach is considered a serious breakdown between the parties, analogous to betrayal or infidelity. Cullinane and Dundon (2006) note the 'intuitive ideological attractiveness' of the psychological contract, likely due to its 'configuration of seemingly unitarist work values' (p. 125). This offers an interpretive insight to clergy-parish dynamics where a unity of belief and common life is espoused but operationalisation of that is challenging and elusive.

The licensing of a priest to a parochial post is of the order of a psychological contract. The congregation has expectations of the priest which are influenced by many factors, including ecclesiology, doctrinal understandings, ‘sacred cows,’<sup>135</sup> past heroes and heroines,<sup>136</sup> governance structures, and tenure of church offices.<sup>137</sup> Likewise the new priest will have his or her own unwritten expectations resulting from their own church and religious experiences, ecclesiology and training, understanding of church and diocesan politics, personal values and family expectations. Miller-Clarkson (2013) suggests unwritten and unclarified contracts of expectation ‘may play a role in the experience of role conflict and the overall experience of pastoral burnout’ (p. 62). Tomprou and Nikolaou (2011) emphasise the ‘pivotal role of emotions as an inherent part of the psychological contracting process’ (p. 356), but in the early stages of a person’s employment they are generally neglected in the sense-making processes, and so cannot contribute to the necessary meaning-making, which is vital for a person’s full understanding and contribution to the organisation.

*TIO* indicated that the people who lived in his part of the County experience ‘problems of poverty, unemployment, obesity, mental health, dental hygiene... hospital care is poor, and the health service is inaccessible... people here suffer from depression higher than the national average... the life expectancy of males is 15 years below the national average, for females it’s 20 years below the national average.’ The challenge we have as a Church, he said, was that ‘the diocese is seen as big brother and not a collaborative friend,’ and North [*name of County*] people are allegedly truculent and stubborn, they’re very difficult to reason and debate with.’ According to *TIO*, clergy serving in his Archdeaconry have been very mobile, and have never been indigenous, so parishioner

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<sup>135</sup> Sacred cows may include financial commitments to particular causes, people, missions, or preservation of buildings or relics.

<sup>136</sup> For example, ministers who were subsequently promoted to senior ecclesiastical posts, or missionaries to foreign parts.

<sup>137</sup> Although the term of office of Church Warden is three years, with the possibility of a further three-year extension, there are innumerable examples of Church Wardens being in post for decades.

expectations of the clergy are that they are not committed to them. This may be true as the Archdeacon admitted to me that ‘senior staff in the diocese don’t like the people they minister to.’ The challenge ‘is to love a place, to incarnate as one of them.’

On the other hand, *BBE*, from another diocese, suggested ‘if there’s a crisis about the clergy are usually very good at stepping up, it’s only very rarely that the Bishop and the Archdeacon get phone calls saying this has all gone pear shaped... even the most introvert and shy of clergy, which we’ve got some, every diocese has, actually quite often they do just step up to it you know in a remarkable way.’ Competence in a crisis is an important constituent of the psychological contract, parishioners are proud of their church when the Vicar ‘does a good funeral,’ especially when it’s for a long-standing member or a society notable. The Occasional Offices spotlight the local church, weddings and baptisms are cultural and family highlights that function around a very powerful psychological contract between the family and the church: the parish priest’s role is to meet all expectations.

Rousseau (2001) suggested that violation of the psychological contract produces more intense attitudinal and emotional responses than unmet expectations. *AKO* indicated that unrealised expectations can generate strong emotions, priests may ‘go into a defensive mode or rather a kind of offensive mode? We try to attach the other person (pause). Yeah it is, it’s sometimes complex situations actually, anger, anger can be there sometimes when your expectations have gone wrong, when you feel that other people are not understanding your mission, your strategy or a particular stance.’

A hypothetical train of contextual dynamics may be illustrated in Table 10.1:

**Table 10.1**

**Hypothetical Congregational Responses to Clergy Emotional Intelligence**

	<b>Cleric with low EI</b>	<b>Cleric with high EI</b>
<b>Challenging pastoral situation</b>	Handled poorly. <sup>138</sup>	Handled well. <sup>139</sup>
<b>Parish response</b>	Frustration and resistance to ministry. <sup>140</sup> The psychological contract is strained.	Satisfaction and calmness, acceptance of ministry. <sup>141</sup>
<b>Cleric response</b>	Interprets as hostility and people being difficult, depersonalisation. <sup>142</sup>	Reflection on practice with Supervisor to improve practice. <sup>143</sup> Debrief with church leaders, review of processes.
<b>Parish response</b>	Greater resistance and conflict with Vicar. Trust decreases. <sup>144</sup> The psychological contract is stressed. <sup>145</sup>	Trust increases, <sup>146</sup> greater lay participation.
<b>Cleric response</b>	Loss of confidence, flails pastorally, <sup>147</sup> job satisfaction (personal accomplishment) decreases. <sup>148</sup>	Development of lay ministry, interaction with community. <sup>149</sup>

<sup>138</sup> A qualitative study of Canadian pastors by West (2016) found ‘pastors demonstrated more job satisfaction and contentment when utilizing EI skills in their ministerial work than when they did not incorporate EI skills in their professional duties’ (p. 236).

<sup>139</sup> ‘To perform... effective and responsible ministry, pastoral workers require a deep self-awareness and the necessary professional knowledge, skill and boundaries involved in the mutuality of being... as shepherds who are also sheep’ (Little, 2010, p. 1).

<sup>140</sup> Coles (2002, p. 23) found in the 50-year period of 1946 to 1995 five main factors contributed to British Baptist ministers leaving ministry: marriage difficulties, isolation, stress and burnout, lack of encouragement, and conflict in relationships.

<sup>141</sup> This is a likely response as the author could find no studies determining a direct correspondence between high EI of clergy and parish satisfaction. However, some secular studies point in this direction, e.g., Pastor (2014) utilised the AES with sugar factory leaders and subordinates and found leaders with high EI stimulate enthusiasm, excitement, optimism, and an atmosphere of cooperation among subordinates along with the development of positive interpersonal relationships with them. Earlier Wong and Law (2002) had developed their own Trait-EI instrument to test the relationship of leader EI to subordinate satisfaction and productivity among Hong Kong government workers. They found ‘the EI of leaders is positively related to the job satisfaction and extra-role behavior of followers... (but) no relationship between the EI of leaders and the job performance of their followers.’ The authors were wary of these findings given the nature of the subjects, ‘government administrators... have a culture of distorting the performance ratings of their subordinates’ (p. 269).

<sup>142</sup> Randall (2013b, p. 187) notes that correlation between work-related psychological health, clergy stress, emotional exhaustion and routine psychological assessment can predict potential leavers.

<sup>143</sup> ‘Pastors learn when they are at the edge of themselves, oftentimes in very challenging situations’ (McKenna et al., 2007, p. 199).

<sup>144</sup> ‘When a pastor does not have a relationship of trust with congregants, little transformation occurs... clergy who are unable to forge meaningful relationships with congregants will rarely have effective ministries’ (Oswald, 2016, p. 102).

<sup>145</sup> Miller-Clarkson (2013) notes that role conflict may be a result of a perceived breach of the psychological contract, on the one hand the congregation has understandings of the clergy role regarding pastoral duties which are not fulfilled. On the other hand, the pastor thinks he or she has an agreed sense of common purpose or mission which, in reality, is not shared.

<sup>146</sup> That trust increases between a congregation and Vicar with high EI is a hypothesis yet to be tested. Knight et al., (2015) investigated the correspondence between EI and trust among staff members and supervisors in a government public health organisation utilising the EQ-i (Bar-On, 2004) for supervisors and the Conditions of Trust Inventory (CTI: Butler, 1991) for staff. They found supervisors with high EI handled stress better, and a strong relationship between stress management and several conditions of trust.

<b>Parish response</b>	Complaints to Archdeacon. The psychological contract is deemed broken. <sup>150</sup>	Church growth, <sup>151</sup> high lay participation.
<b>Cleric response</b>	Emotional exhaustion, <sup>152</sup> stress, breakdown.	Development of oversight role. However, possible distancing from the three-fold vocational role of <i>kerygma</i> , <i>koinonia</i> , and <i>diakonia</i> . <sup>153</sup>

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### 10.3 SUMMARY

Specific contextual factors contribute to the development of clergy self-understanding and identity. Archdeacons identified a number of these, as described, and many are, sadly, negative forces that bruise, scar and wound a cleric's psychological health, often contributing to burnout, while shaping aspects of the clergyman or woman's personality. Working for long periods in a stressful environment erodes confidence, goodwill and even faith. Burnout studies recognise this as increased depersonalisation (Francis et al., 2010b; Prinz et al., 2012; Francis et al., 2019), but few studies have identified its shaping power on an individual's personality, character and identity, in other words, its ontological effect. Strategies have been identified to increase resilience

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<sup>147</sup> The clergy role can bring ministers into contact with a diverse range of pastoral encounters, from people undergoing niggling concerns to seriously distressing events, resulting in 'secondary trauma' that requires particular competencies and meaningful support for clergy and their families (Hendron, Irving, & Taylor, 2014a).

<sup>148</sup> Faucett et al.'s (2013) study of US United Methodist clergy revealed role ambiguity and role conflict strongly contributed to negative job satisfaction.

<sup>149</sup> White and Kimmons (2019) are studying United Methodist clergy in the Kentucky Annual Conference utilising the Emotional Quotient 2.0 (EQ-i 2.0) assessment, and initial findings (from 20% of the population thus far) indicate a positive correlation between ministerial EI and social responsibility.

<sup>150</sup> Breaking the psychological contract leads to decreased trust and increased cynicism (Stiles et al., 2007).

<sup>151</sup> Utilising the Bar-On (1997) EQ-i self-report questionnaire among lead pastors of 64 'turnaround' and 64 'declining' Foursquare Churches (a US evangelical protestant denomination), Roth (2011) found a strongly positive correlation between five EI competencies (emotional self-awareness, independence, flexibility, assertiveness, and optimism) of pastors of turnaround churches with church attendance and church growth.

<sup>152</sup> Randall's (2004) longitudinal study of 340 clergy ordained in the Church of England and the Church in Wales in 1994 utilising the Maslach Burnout Inventory (MBI: Maslach & Jackson, 1986) showed higher levels of emotional exhaustion, depersonalisation and lack of personal accomplishment correlated with frequency of considering leaving the ministry.

<sup>153</sup> *Kerygma* (preaching), *koinonia* (fellowship), and *diakonia* (service), recognised by Moltmann (1992, p. 307) as essential for Christian community, following Wedel (1957). Later Kritzinger (1988) proposed a fourth rubric, *martyria* (witnessing), and Botha et al. (1994) a fifth, *leitourgia* (worship).

and manage difficult people and stressful circumstances, but in addition to corrosive effects on self-confidence, mental health, and relationships, contextual and role particularities may fashion the cleric's self-understanding and their 'emotional intelligence.'

In the following chapter I proceed to the fourth stage of the methodology, *Emotional Exegesis*, that focuses on a close analysis of Archdeacons' understanding of the term to identify categories for a more comprehensive development of 'clergy emotional intelligence.'



# CHAPTER ELEVEN

## EMOTIONAL EXEGESIS

### 11.1 INTRODUCTION

In the previous chapters, the first three stages of this qualitative method to explore the construct of clergy EI were described: *Conscious Attention* (§8.2), followed by *Thematic Analysis* (§8.3), then *Ontological Formation Analysis* in two parts, Clergy Role and Clergy Context (Chapters Nine and Ten). In this chapter I analyse the response of 8 Archdeacons to the question, ‘How would you describe emotional intelligence?’

The method is a form of exegesis which, since I am focusing on trait-EI that understands EI *per se* in personality terms, I term ‘emotional exegesis,’ as I am paying close attention to the way clergy interpret, understand and utilise emotions in their ministries. Emotional exegesis is based on literary and rhetorical criticism as employed in biblical studies. This method enables deeper and more nuanced analysis of themes and codes identified by thematic analysis, and is applicable to the population being studied, Christian clergy. The methodological process comprises: response to the question; deconstruction of the response to analyse structural features; a close reading or exegesis of the passage in focus.

### 11.2 BACKGROUND

Philipps and Mrowczynski (2021) recommend a variant of the documentary method of interpretation (DMI) for interpreting interviews,<sup>154</sup> to examine how interactions in interviews constitute meanings and to note recurring patterns through a discursive interview procedure. The DMI recognises that different interviewees will answer the

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<sup>154</sup> Initially described by Mannheim (1952), and developed by Garfinkel (1967), and Bohnsack (2010, 2014).

same question differently, which is to be expected, but will ‘often make argumentative or evaluative statements which offer their own interpretations of narrative passages’ (p. 60). Bohnsack (2010, 2014) then Nohl (2010) describe two major steps: first, the ‘formulating interpretation’ that provides a ‘topical summary of the interpreted data segment,’ and second, ‘reflecting interpretation’ of the data ‘as the analytical focus shifts from what was said to how it was said.’

This is the basis for the exegetical stage of this methodology, whereby the perspective of the interviewee ‘loads’ the meaning of the terms and phrases they employ. In biblical studies, literary-critical exegesis is utilised by ministers and scholars for close examination of the Scriptures, enabling highly focused analysis of the extant text. Scripture, as we have it, is truly a *textus receptus*, in the sense that what is presently studied is the received text ‘handed down’ by successive generations to the present reader, written records of what was said by others and transcribed by others, possibly many times, before what we have in our hands today. What was originally ‘said,’ then transcribed and distributed, was ‘loaded’ with meaning, hence the Gospel writers are called ‘Evangelists.’ Similarly, when interviewing religious people their responses are ‘loaded,’ because of their epistemology, frames of reference, belief systems, and personal commitment to the system of which they are a part. A literary-critical approach considers these factors by reading the terms and phrases expressed literally and with an interpretive eye for deeper meaning, recognising the possibility of freighted-ness of each term and syntactical expression.

The biblical critical method of rhetorical criticism, as developed by the Old Testament scholar Muilenburg (1969), is also relevant, as it recognises ‘how’ something is said requires as much interpretation as ‘what’ is said. Muilenburg suggested that the ‘more deeply one penetrates the formulations (biblical texts) as they have been transmitted to

us, the more sensitive (one) is to the roles which words and motifs play in a composition (and so) the more (one) concentrates on the ways in which thought has been woven into linguistic patterns, the better able (one) is to think the thoughts of the biblical writer after him.’ Consequently, recognition of ‘the words in their linguistic patterns and in their precise formulations will reveal to us the texture and fabric of the writer's thought, not only what it is that he thinks, but as he thinks’ (p. 7). Similarly, Foss (2018) defines rhetoric as ‘the human use of symbols to communicate’ (p. 3), and rhetorical criticism as a qualitative research method ‘that is designed for the systematic investigation and explanation of symbolic acts and artifacts for the purpose of understanding rhetorical processes’ (p. 6).

### **11.3 STAGE THREE – EMOTIONAL EXEGESIS**

As the third stage in this qualitative method to interpret interviews of Archdeacons, exegesis of selected excerpts utilises insights from literary-critical and rhetorical criticism and operationalises this through a two-stage interaction with the interview data. The first stage is to listen and re-listen to the audio recording to note language signifiers (rhetorical criticism) that carry emotional content that add meaning to the spoken words, phrases, and sentences, for example sighs, deliberate elongation of words, stammer sounds and nervous expressions, loud and soft volume for emphasis, expressions of emotion, faux accents, pauses and silences. The second stage is a close literary exegesis of the transcript (literary criticism) that attends to meaning beyond meaning, an approach that accepts there is more meaning than was intended by the speaker, and more that is to be understood by the hearer. The possibility that an utterance carries more meaning than the speaker intends, or thinks they intend, is in accord with psychological type theory, particularly relating to the extraverted type who will often say they need to vocalise to order their thoughts (Dewaele & Furnham, 1999),

who speak with more abstraction than introverts (Beukeboom et al., 2012), who speak differently in terms of subject and content according to their own and the other individual's psychological type (Thorne, 1987), and who may use mimicry to promote affiliation (Duffy & Chartrand, 2015). The speech style of introverts, on the other hand, is more precise, but less fluent and less spontaneous than that of the extravert (Heylighen & Dewaele, 2002). Over the last forty years the art of close reading of biblical texts has become established, as scholars have recognised that approximately 30% of the Hebrew Bible is comprised of poetry which means 'the reading of biblical poetry must attend to the form of the poem itself, *how* it means, not just *what* it means' (Couey & James, 2018, p. 1). Hermeneutical theory is similarly built on the principle of intrinsic or latent meaning beyond the composer's initial intention (Geanellos, 2000), something that Ricoeur (1971) calls 'depth-interpretation' and 'depth-semantics' which are only 'grasped' by a reader of high personal commitment to the text or the subject.

Further, the researcher understands interview utterances more deeply on re-hearing the audio recording and re-reading the written transcript; how the sentence or discourse is shaped carries meaning in addition to the words themselves. When initially transcribing the audio recording, the primary concern is to capture every spoken word as accurately as possible; understanding is secondary. When re-listening to the recording, and re-reading the transcript, one 'listens' more carefully, and understands more deeply as one becomes conscious of meaning that is delivered through syntactical construction.

A table of responses to the set question 'How would you describe the term "emotional intelligence"?' was presented in Chapter Two (Table 2.4), and an initial analysis indicated that 'emotional intelligence, according to Archdeacons, is an ability or capacity that works with a transitive verb towards the self, as one direct object, or towards the self and another self, as a second and associated direct object.' In the

following section I offer a close reading of eight responses to this question, an exegesis that pays close attention to how it means as much as what it means. Tables 11.2 – 11.7 present the data, each followed by close analysis, emotional exegesis, in narrative form. Table 11.1 offers a Key to interpreting the excerpts.

**Table 11.1**

**Key to Close Analysis**

<b>Symbols</b>	<b>Meaning</b>
<u>manage</u>	Words or phrases <u>underlined</u> indicates said with emphasis.
<u>reflective</u>	Words or phrases <u>double underlined</u> indicates said loudly.
(↑)	Rising in volume.
(↓)	Lowering in volume.
(←)	Slower speech, or slowing.
(→)	Faster speech, or accelerating.
( <i>uncertainty</i> )	Commentary notes regarding tone, speed, intonation: in <i>italics</i> in ( <i>parentheses</i> ).
[ <i>manage emotion first response</i> ]	Commentary notes regarding the text, such as repetition, running exegesis, key terms and themes for investigation: in <i>italics</i> in [ <i>square brackets</i> ].

## 11.4 CLOSE ANALYSIS

### 11.4.1 Archdeacon *PAF* – A Close Analysis

**Table 11.2**

**Structural Analysis of *PAF***

Well, I haven't got an	11.2.1	Well,
easy pat description, but I	11.2.2	I haven't got (←)
think it's got to do with	11.2.3	an easy pat description, ( <i>uncertainty</i> )
the ability to manage	11.2.4	but I think it's got to do with (←)
oneself. To manage one's	11.2.5	the ability [ <i>ability, 11.2.5,37</i> ]
emotional life. So it has	11.2.6	to <u>manage</u> oneself. ( <i>decisive</i> )
to be very much rooted in	11.2.7	To manage one's emotional life. ( <i>said fluently</i> ) [ <i>manage emotions first response, control, indication of respondent's temperament e.g., SJ psychological type?</i> ]
	11.2.8	So it has
	11.2.9	to be very much rooted [ <i>very much – certainty, in contrast to other uncertain phrases cf 11.2.2,3,27,44</i> ]
	11.2.10	in self-awareness. (→) (quickly) [ <i>self-awareness cf 11.6.6,21</i> ]

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self-awareness. And um	11.2.11	And um (←)
and the habit of reflecting	11.2.12	and the <u>habit</u> (said with certainty) [ <i>'habit' – religious term, cf priestly habitus</i> ]
on um one's	11.2.13	of reflecting on (←)
conversation, and	11.2.14	um
interactions and	11.2.15	one's conversation, (←)
responses. Um, I think	11.2.16	and interactions (←)
that um the ability to be	11.2.17	and responses. (more slowly through this section) [ <i>reflection on – one's conversation, interactions, responses</i> ]
empathetic is an	11.2.18	Um,
important aspect of it.	11.2.19	I think that (←)
Um, I think self-control,	11.2.20	um
self-management	11.2.21	the ability (←)
probably comes into that,	11.2.22	to be <u>empathetic</u> [ <i>empathy, cf 11.5.5,9,20</i> ]
but I think you know self-	11.2.23	is an important aspect of it. (→)
control, you know, being	11.2.24	Um, (pause of 3 seconds)
moderate in one's	11.2.25	I think (←)
responses and behaviour	11.2.26	self-control,
and being non defensive.	11.2.27	self-management probably comes into that, (→) (said quickly) [ <i>earlier self-management stated firmly, 11.2.6,7, now more hesitant</i> ]
So the ability to be um ar	11.2.28	but I think (←)
not totally undefended, I	11.2.29	you know
think that's a mistake, but	11.2.30	self-control, [ <i>'self-control' mentioned twice, cf self-management 11.2.6,7,27</i> ]
non-defensive in one's	11.2.31	you know, [ <i>'you know' twice – seeking affirmation, or sentence filler</i> ]
interactions. And non-	11.2.32	being (↑) moderate (↓) (up then down) [ <i>passive voice: 'being' cf 11.2.6,18,25</i> ] [ <i>self- signifiers: self-awareness, self-control, self-management</i> ]
anxious. [long pause]	11.2.33	in one's responses
What else?	11.2.34	and behaviour (←)
	11.2.35	and and being non-defensive. ( <i>said thoughtfully, with eyebrows raised</i> )
	11.2.36	So (←)
	11.2.37	the ability [ <i>ability – two occurrences: 11.2.5,37</i> ]
	11.2.38	to be um ar (←) [ <i>um – six occurrences, cf 'I think,' cognitive response, uncertainty or seeking clarity of expression?</i> ]
	11.2.39	not totally undefended, (→) ( <i>rising tone with confidence</i> )
	11.2.40	I think that's a mistake, ( <i>decisive</i> ) [ <i>I think – 5 occurrences</i> ]
	11.2.41	but non-defensive ( <i>levels of defensive-defendedness: 11.2.35,39</i> )
	11.2.42	in one's <u>interactions</u> . ( <i>said decisively</i> )
	11.2.43	And non-anxious. (↓) ( <i>quieter, slightly less certain</i> ) [ <i>apophatic designations: not totally defended, non-defensive, non-anxious</i> ]
	11.2.44	[ <i>long pause, 8 seconds</i> ] What else? [ <i>to whom is the question, self or the interviewer?</i> ]

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#### 11.4.1.1 Emotional Exegesis

PAF found the question, 'How would you describe emotional intelligence?' difficult to answer. She began by admitting, 'Well, I haven't got an easy pat description,' and over nine sentences used the discourse marker 'um,' that preceded a pause six times.

Evidently, she thought her answer inadequate, for she concluded with a long pause, then asked the question, seemingly both to herself and to me the interviewer, 'What else?' A key phrase, repeated five times, is, 'I think,' which serves to divide the response into five major and minor categories.

The first section defines EI as consisting of two abilities and one habit. The abilities are expressed in the active voice: 'to manage oneself,' and 'to manage one's emotional life,' with a requirement in the passive voice: EI 'has to be very much rooted in self-awareness.' By utilising the verb 'rooted' PAF unconsciously offers the tree as a metaphor for EI; it is planted in self-awareness and has the ability to grow the self, the emotional self particularly, in a managed and healthy way. The 'habit' of EI relates to reflection on one's conversation, one's interactions, and one's responses. It is important to note the relational movement of this habit: though 'conversation' can mean dialogue, in this context the interviewee uses it to indicate speech towards the other. 'Interaction' is mutual in terms of relational movement, and 'responses' arise as a result of being emotionally or psychologically moved by the other. EI is habitual reflection on the nature of relationships one has with other people.

The second and third 'I think' sections are briefer. 'I think that' (EI is) 'the ability to be empathetic' to which PAF bolsters this definition saying this 'is an important aspect of it,' but does not provide further amplification by definition or description of being empathetic. Although EI is described as an ability, its form, empathy, is described in the passive voice suggesting EI is an operationalisation of a disposition. Empathy is understood as a personality feature that requires activation. An emotionally intelligent person has the ability, or has developed the ability, to bring empathy, otherwise latent, into interpersonal relations.

Further, ‘I think self-control, self-management probably comes into that,’ says PAF. In this third section PAF uses their second and third ‘self-’ descriptor. The first had been ‘self-awareness,’ now ‘-control’ and ‘-management’ are attached to the ‘self.’ EI is understood as being related to consciousness, the fundamental distinction that divides humans from other species. Neuroscientists (Panksepp, 1995, p. 199) describe ‘ancient emotional circuits’ deep within the lower regions of the brain, suggesting consciousness is neurologically deeply rooted and is transformed as it travels upwards into the higher regions of the ‘cerebral canopy’ (Panksepp, 1998, p. 314). McGilchrist (2009, p. 221) develops the image of a tree for consciousness, as from the neural depths the nature of consciousness emerges, not as ‘an entity, but a process.’ PAF’s ideation of EI ‘rooted’ in self-awareness corresponds to neuroscientific studies, with self-control and self-management manifestations of higher neural functioning, and features that a conscious being can further develop.

The previous noun controlling empathetic was ‘the ability’ and this is still in play, so EI is extended to include a third and fourth ability, that of operationalising self-control and self-management. In sum, EI is described as the ability to:

- a. manage oneself.
- b. manage one’s emotional life.
- c. be empathetic.
- d. (have) self-control.
- e. self-manage.

On closer inspection PAF may be unconsciously repeating her definitions; with a. equivalent to e., and b. equivalent to d., forming a chiasmic structure:



- a. manage oneself.
- b. manage one's emotional life.
- c. be empathetic.
- b'. (have) self-control.
- a'. self-manage.

This arrangement offers two interpretations; first, the ability to be empathetic is central to this Archdeacon's understanding of EI; second, 'self-control' refers to control of one's emotions, which further suggests a person with higher EI has the ability to control emotions in the context of relating to other people.

However, I note the rider, the Archdeacon thought 'self-control (and) self-management probably comes into that' (*italics mine*). The first two phrases of this section, to manage oneself, and to manage one's emotional life, are strongly offered and issue in empathy, but self-control and self-manage are attached to the qualifying 'probably comes into that.' This reservation may indicate a stronger belief in management than in the self, PAF may be suggesting that the capacity for management is prior to the concept of self. If so, this will be an important consideration when developing suitable questionnaires for clergy.

The fourth 'I think' section carries the inclusive plea 'you know' to the interviewer, as if the statement to follow seeks affirmation, indicating less certainty than previously. This is accentuated by use of the passive voice, 'being moderate in one's responses and behaviour and being self-defensive.' Whereas the initial descriptors of EI were firm statements concerning management of self and one's emotional life, here the Archdeacon's focus is towards relational care which the passive voice accentuates; the emotionally intelligent priest has the ability to moderate their emotions and thus their behaviour. The expectation of godly behaviour has been long-standing in the CofE, but

inner qualities related to anything like emotional or psychological stability, admittedly anachronistic terms for the late medieval period, are absent, and have subsequently never been required of those in Orders.

Nevertheless, this Archdeacon seeks priests with these capacities, then continues with a phrase, 'and being self-defensive,' followed by a sentence that is difficult to interpret, 'so the ability to be um ar not totally undefended, I think that's a mistake but non-defensive in one's interactions and non-anxious.' A literal reading appears to indicate that self-defensiveness is a feature of EI, but the context indicates the opposite, the Archdeacon defines 'self-defensive' as the ability to be not totally undefended. When the double negative is excised, one understands EI as being undefended, but not too much so. It is a mistake to be totally undefended, one needs to retain some measure of defendedness, but in the realm of interrelationships ('interactions') and one's emotional projection, undefendedness is equated with non-anxiousness.

I note that the fifth 'I think' occurs in the middle of this section about undefendedness, and here it is attached to a judgment, 'I think that's a mistake.' A 'mistake' is a wrong act, so the Archdeacon, for the first time, indicates EI has an ethical component, it is wrong to be totally undefended, a state of complete naivety inappropriate to a ministry setting. In conclusion, the Archdeacon employs apophatic phrases to define EI, it is 'non-defensive in one's interactions and non-anxious,' hereby indicating EI is not the norm, rather defensiveness and anxiety are, or at least are the emotions most easily recognised: non-defensiveness and non-anxiousness are, it could be said, minority reports.

## 11.4.2 Archdeacon *CEV* – A Close Analysis

Table 11.3

### Structural Analysis of *CEV*

How would you describe EI?	Structure
I suppose it's the ability to understand your own emotions and other people's emotions. I suppose to read them and the ability to think about emotions, I suppose so in yourself, the ability to understand your own emotions, to understand how it affects you and how, how that affects other people and in other people to read how they are and to be able to work with that, I suppose that kind of area, if that makes sense.	11.3.1 I suppose (↑) ( <i>thoughtful</i> )
	11.3.2 it's the ability (←) ( <i>drawn out – thinking</i> ) [ <i>'ability' at 11.3.8, 13</i> ]
	11.3.3 to (←) understand ( <i>slow</i> ) [ <i>'understand' at 11.3.14, 16</i> ]
	11.3.4 your own emotions ( <i>more quickly</i> ) [ <i>'own emotions' at 11.3.15</i> ]
	11.3.5 and other people's emotions. ( <i>quickly</i> ) [ <i>'other's or other people's emotions at 11.3.20, 21</i> ]
	11.3.6 I suppose (←) [ <i>'I suppose' also at 11.3.10, 26</i> ]
	11.3.7 to <u>read them</u> (↑)
	11.3.8 and the ability
	11.3.9 to (←) think about emotions,
	11.3.10 I suppose
	11.3.11 so (←)
	11.3.12 in yourself, (↑)
	11.3.13 the ability ( <i>from here to 11.3.25 said very fluently and quickly</i> ) [ <i>ability – three occurrences: 11.3.2,8,13</i> ]
	11.3.14 to <u>understand</u> ( <i>said strongly with emphasis</i> ) [ <i>'understand' at 11.3.16</i> ]
	11.3.15 your own emotions, [ <i>emotions – four occurrences: 11.3.4,5,9,15</i> ]
	11.3.16 to <u>understand</u> [ <i>understand – three occurrences: 11.3.3,14,16</i> ]
	11.3.17 <u>how</u> (↑) it affects you (→) ( <i>said strongly with emphasis</i> ) [ <i>'how' 11.3.18</i> ]
	11.3.18 and <u>how</u> ,
	11.3.19 how that affects [ <i>affects – twice: 11.3.17,19</i> ]
	11.3.20 other people (→)
	11.3.21 and in other people ( <i>reflectively</i> )
	11.3.22 to <u>read</u> (↑) [ <i>to read – twice: 11.3.7,22</i> ]
	11.3.23 how they are (→) [ <i>how – four occurrences: 11.3.17,18,19,23; process term</i> ]
	11.3.24 and to be able ( <i>slowing</i> )
	11.3.25 to work (←) with that, (←) [ <i>work with – industrial cf relational phrase used</i> ]
	11.3.26 I suppose [ <i>suppose – four occurrences: 11.3.1,6,10,26</i> ]
	11.3.27 that kind of area (↓) [ <i>physical/geographical term used cf psychological</i> ]
	11.3.28 if that makes sense. (↓) ( <i>hesitancy</i> ) [ <i>cf 'I suppose'</i> ]

### 11.4.2.1 Emotional Exegesis

The response by *CEV* begins and ends with the hesitant word 'suppose,' which is used twice more in the paragraph. The Archdeacon is uncertain, none of his phrases are

definitions but, in accordance with the question, each is an attempt to describe EI.

‘Suppose’ charts the territory, which he describes as a set of abilities:

- a. to understand your own emotions.
- b. to understand other people’s emotions.
- c. to read emotions.
- d. to think about emotions.

He proceeds to develop this ability as pertaining to oneself and to other people.

Specifically, it is the ability to:

- a. to understand your own emotions
  - i. how that affects you
  - ii. how that affects other people
- b. to understand other people’s emotions
  - i. to read how they are
  - ii. to be able to work with that (data)

Emotions are expressed in terms of agency, they ‘affect’ people. Zajonc (2000) had proffered the notion that the causes of emotion can be unconscious, whereas the emotional state of a person tends to be conscious, but this Archdeacon describes the emotional state in extrinsic terms, emotions are separate from the self, or one has the ability to view emotions as an entity with dispassion. Understood this way, emotions can presumably be operationalised or employed or utilised, a basic premise held by those who suggest some individuals have an ‘emotional intelligence’ that can be used for ‘dark’ purposes.<sup>155</sup> *CEV* develops this notion of the separated emotional self by refining the ability to ‘understand’ emotions as the ability ‘to read them’ and ‘to think

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<sup>155</sup> So Austin et al., 2007; Kilduff et al., 2010; Nagler et al., 2014; Petrides et al., 2011.

about' them. Emotions, according to *CEV* can be comprehended, interpreted and engaged with cognitively as one does when one reads a book, particularly one that promotes reflective activity. Further, an emotionally intelligent person is able to 'read' the emotions of others and 'to work with that,' possibly meaning that one relates to this person according to one's reading of the emotions they portray. In that sense, the other is treated as a codex, a volume of emotions that are expressed in a form or language that only particular people, those with 'emotional intelligence,' can interpret. The emotionally intelligent person, thus, has an emotional literacy, an ability to read the emotional state of one's self and that of others.

A second and deeper competence is described; the emotionally intelligent person understands/reads one's own emotions and understands how these emotions affect the self. Once more, the emotional self is described in extrinsic terms, one's emotions can affect the self and can affect the self of the other. Emotions are thus understood instrumentally and have utility.

Organisational researchers have recognised the association between positive emotions and positive outcomes in the workplace, and the corollary of negative emotions affecting job performance (Learmonth & Humphreys, 2011), however Lindebaum and Jordan (2012) argue against such direct symmetry, on the grounds that the influence of organisational contexts, the influence of status differential between parties, the relative resilience levels of the parties, and the individual differences of those involved promote asymmetrical results. These may strongly influence organisational outcomes, such as productivity and workplace harmony, and can be immediately recognised as meaningful asymmetric factors in ministerial settings. For instance:

- the display of positive emotions in a context of grief, or of overt narcissism (Meloy, 1986; Patrick, 1990), will damage a minister's credibility.
- the CofE is hierarchical<sup>156</sup> so the presence of a person of status will influence the emotional state of those present, often negatively (Stets, 2004).
- Francis, Payne, and Emslie (2019) found 40% of the Welsh Anglican clergy they surveyed with the AES answered positively to the item, 'I like to share my emotions with others' which 'may indicate an inappropriate lack of professional boundaries' (p. 266).
- the resilience levels of clergy differ widely and impact performance and wellbeing, researchers and formators are urged to develop resilience training to lessen emotional stress and burnout incidence (Jackson-Jordan, 2013<sup>157</sup>).
- several studies have indicated correlations between psychological type and resistance to burnout (Francis et al., 2009a; Brewster et al., 2011).

EI is described in terms of a sense, a means of understanding and reading affect, the emotions that are manifested by the self and by others. Although *CEV* describes the EI in process terms, understanding how emotions affect self and how emotions affect others, the effect of operationalised emotions is termed affect in the sense that the self, or the other person, displays manifestations (affect) as a result of the effect of the emotion. These are generally noticed as facial expressions, gestures, postures, vocal intonations that are typical of certain emotions, so an emotionally intelligent person 'reads' the affect, and the more emotionally intelligent person has the ability to read and understand the emotion being experienced more accurately.

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<sup>156</sup> Hierarchy from *ἱερός* sacred + *-αρχός*, ruling, ruler = priest ruler; *ἱεραρχία* rule of a *ἱεράρχης* hierarch, episcopate.

<sup>157</sup> Jackson-Jordan (2013) recommends systemic change to improve clergy resilience and the fostering of healthy, long-term tenure including; 1. Funding for small group and mentor relationships; 2. Educating congregations to support ministerial health and reasonable expectations; 3. Training in conflict resolution, interpersonal skills and boundary setting; 4. Widen research of women, non-white groups, other faiths; 5. Support minister's spirituality; 6. Participation in clinical pastoral education; 7. Investment in further research on ministerial resilience (p. 4).

As a supplementary question, I asked *CEV* to amplify his response:

INTERVIEWER: You use the word 'read', how do you read people's emotions or how do you, how would you read other people?

*CEV*: I suppose, simply from facial expression, body language, tone, er tone of voice, um, sometimes that needs to be in relation to how you know them in other contexts so it's easier to read people you know better, sometimes than to read people you don't know I guess.

INTERVIEWER: And body language, what kind of body language things do you find that you are alert to?

*CEV*: Gosh, um, I suppose the classics (laughs) so, I'm not sure, I've never studied but I suppose you get to know, er, lack or engagement in eye contact, um, fidgeting, nervousness.

O'Sullivan (2005) suggests 'most people seem impervious to the many nonverbal cues that they could use to understand the thoughts, feelings and intentions of others' (p. 215). However, some people have honed their listening, watching and understanding skills to determine truthfulness in others. These are 'lie wizards,' people who use nonverbal cues to detect deception, and as expert lie detectors 'are extraordinarily emotionally intelligent people... they observe the emotions of others accurately... they are aware of their own emotional reactions to others and can use this information in understanding others, especially with respect to detecting deception' (p. 248).

### 11.4.3 Archdeacon *NOF* – A Close Analysis

Table 11.4

#### Structural Analysis of *NOF*

How would you describe EI?	Structure
With emotional intelligence I think, capacity to reflect, so not reactive but reflective. I think there's a degree of resilience there. I think sometimes an ability to read feelings, well yes always, some capacity to read feelings and to have not simply (an) emotional response to feelings but a rational ability to reflect on what feelings are around.	<p>11.4.1 With emotional (→) intelligence (<i>fast</i>)</p> <p>11.4.2 I think, um, (←)</p> <p>11.4.3 capacity to reflect, (<i>certainty in tone</i>)</p> <p>11.4.4 so (←) not reactive (→) but reflective. (<i>confident, certain</i>) [repeated 11.4.22-24]</p> <p>11.4.5 Ummm (←) (<i>long</i>) I think</p> <p>11.4.6 there's a degree of resilience there. (<i>thoughtful and firm tone</i>) [<i>resilience in terms of a scale</i>]</p> <p>11.4.7 Umm (←) I think sometimes [<i>long pause, 3 seconds</i>]</p> <p>11.4.8 an ability to read feelings, [<i>cf 11.4.10</i>]</p> <p>11.4.9 well yes always, (<i>chuckle</i>) [<i>expression of certainty, elsewhere hesitancy, cf 11.4.6,7,25</i>]</p> <p>11.4.10 <u>some</u> (↑) capacity to read feelings ('<i>feelings</i>' drawn out) [<i>read feelings – twice: 11.4.8,10</i>]</p> <p>11.4.11 and to have (<i>long pause</i>),</p> <p>11.4.12 <u>not</u> simply (an) emotional (↑) <u>response</u> to feelings [<i>contrast emotional with rational, the former 'simple'</i>]</p> <p>11.4.13 but a rational ability (11.4.12-13 said fluently) [<i>ability – twice: 11.4.8,13</i>]</p> <p>11.4.14 to <u>reflect</u> (<i>pause</i>) on</p> <p>11.4.15 what feelings are around. [<i>feelings – four occurrences: 11.4.8,10,12,15</i>] INTERVIEWER: Is that your own feelings, or the feelings of others, or both?</p> <p>11.4.16 <u>Both</u>,</p> <p>11.4.17 so the effect of somebody's (→)</p> <p>11.4.18 emotion on you, (←)</p> <p>11.4.19 how you react to that,</p> <p>11.4.20 how you respond to that, [<i>respond – less extreme than 'reflect' or 'react'</i>]</p> <p>11.4.21 but I think [<i>I think – three occurrences: 11.4.5,7,21</i>]</p> <p>11.4.22 <u>reflective</u> (<i>strongest word uttered</i>) [<i>reflect-ive – four occurrences: 11.4.3,4,14,22</i>]</p> <p>11.4.23 rather than [<i>as at 3.2.4</i>]</p> <p>11.4.24 <u>reactive</u> [<i>react-ive – three occurrences: 11.4.4,19,24</i>]</p> <p>11.4.25 is almost my <u>strongest thing</u>. [<i>'almost' and 'strongest' seem antithetical</i>]</p>
INTERVIEWER: Is that your own feelings, or the feelings of others, or both?	
<i>NOF</i> : Both, so the effect of somebody's emotion on you, how you react to that, how you respond to that, but I think reflective rather than reactive is almost my strongest thing.	



### 11.4.3.1 Emotional Exegesis

Doubtless *NOF* is a thinking type in terms of psychological type as ‘I think’ occurs four times through his response, and yet his understanding of EI is expressed in terms of the ‘capacity’ to ‘read feelings’ and to ‘reflect’ on feelings. Feelings are objectified, an emotionally intelligent person has the wherewithal to read and reflect on feelings. This

**Table 11.5**

**Analysis of *NOF* description**

Qualifying phrase/uncertainty	Verb	Noun phrase/statement
With		emotional intelligence
	I think,	capacity
	to reflect,	
so		not reactive
but		reflective.
	I think	
there’s a degree of		resilience
there.	I think	
sometimes		an ability
	to read	feelings,
well yes always, some		capacity
	to read	feelings and
	to have	
not simply (an)		emotional response to feelings
but		a rational ability
	to reflect on	
what		feelings
are around.		
Both, so		the effect of somebody’s
		emotion on you,
how	you react	
to that, how	you respond	
to that, but	I think	reflective
rather than		(not) reactive
	is	
almost		my strongest thing.
<b>Word count:</b>		
31 (35.2%)	24 (27.3%)	33 (37.5%)

Archdeacon is tentative describing EI, he qualifies and alters his description as he proceeds, perhaps indicative of an extraverted type, as he begins with a succinct description, ‘with emotional intelligence I think, capacity to reflect, so not reactive but reflective,’ then offers a musing sentence, ‘I think there’s a degree of resilience there,’ which should probably be treated, and heard, as a parenthetical clause. The degree of hesitation and ‘feeling his way’ into a definition is marked, and is readily apparent in Table 11.5.

The level of hesitancy is significant, 35.2% of the total words used to describe EI are redundant in terms of descriptive value but indicate the level of uncertainty this Archdeacon has about the subject, or his own exposure to the subject. A noticeable feature of the interviews is the Archdeacons’ sense of uncertainty about their own EI and whether they were qualified to make comment about others, or the subject itself, particularly given their own lay knowledge of the subject.

Over one quarter (27.3%) of words *NOF* utters are verbs, and nearly 38% are noun phrases that provide direct definitions. If the first column of qualifying phrases and uncertainties is elided the description of EI makes sense, resulting in:

Emotional intelligence, I think (the) capacity to reflect, not reactive, reflective (I think resilience). I think an ability to read feelings, (the) capacity to read feelings and to have (an) emotional response to feelings. A rational ability to reflect on feelings, the effect of somebody’s emotion on you, you react, you respond. I think reflective, (not) reactive is my strongest thing (i.e. emphasis).

Elimination of the redundant terms distils meaning and enables the researcher to focus on the essence of the Archdeacon’s description. *NOF* understands EI as a ‘capacity,’

which is mentioned twice, the capacity ‘to reflect,’ ‘to read feelings,’ and ‘to have (an) emotional response to feelings.’ He is insistent on the capacity for reflection, not reaction, as if they are polarities on a scale. The emotionally intelligent minister is reflective and not reactive; an Archdeacon spends too much of their time attending to the consequences of a ‘reactive’ priest. Later I shall investigate the correspondence between ‘reactive’ and ‘non-self-awareness.’

Is there any difference between ‘ability’ and capacity’? *NOF* appears to correct an initial statement ‘I think an ability to read feelings,’ immediately to ‘(the) capacity to read feelings.’ In the next sentence ‘ability’ is related to the skill of reflecting on feelings. This Archdeacon makes an unconscious distinction whereby ‘capacity’ refers to the wherewithal, whereas ‘ability’ refers to the applied skill. An emotionally intelligent person has both the capacity or means to reflect and to read feelings, whereas the skill to ‘reflect on what feelings are around’ is an operationalisation of the capacity. Capacity may be likened to a vehicle that has great potential, but the ability to drive it requires a driver with skill.

Is this distinction between ‘capacity’ and ‘ability’ contrived, or an overreading of the text? Let us consider another Archdeacon’s response that refers to both capacity and ability.

## 11.4.4 Archdeacon TAS – A Close Analysis

Table 11.6

### Structural Analysis of TAS

How would you describe EI?	Structure
I think it's an appreciation of other people. It's a capacity to be able to listen and understand. It's the ability to be able to put yourself in other people's shoes and have a degree of empathy with who they are, or what they are experiencing, and I think it's an awareness that, it's the Kübler-Ross stuff, there are stages of reactions to life events, everybody's at some stage or other, at different times of the year or month or day even, and we're not static fixed people, with the same reaction all the time to the same sorts of things. So, it's that sort of awareness that we are complex people, and that our relationships therefore are never static because they are affected by a	11.5.1 I think it's (→)
	11.5.2 an appreciation of ( <i>pause</i> ) other people. ( <i>thoughtful</i> )
	11.5.3 It's (←)
	11.5.4 a capacity (→)
	11.5.5 to be able to listen and ( <i>pause</i> ) understand. ( <i>said thoughtfully, sincere tone</i> ) [ <i>cf 11.5.20 'capacity for empathy and sensitivity'</i> ]
	11.5.6 It's
	11.5.7 the ability
	11.5.8 to be able (←) to put yourself (←) in other people's shoes [ <i>Illustration number one</i> ]
	11.5.9 and have a degree of (↑) <u>empathy</u> [ <i>cf 11.5.19 'degree of compassion'</i> ]
	11.5.10 with who they are, or what they are experiencing, [ <i>fluent 11.5.3-10</i> ] and
	11.5.11 ( <i>Illustration number two</i> ) I think it's an awareness that, (←) it's the Kübler-Ross stuff, there are <u>stages</u> of reactions to life events, everybody's at (←) some stage or other, at different times of the (←) year or month or day even, and we're not <u>static</u> (←) <u>fixed</u> ( <i>pause</i> ) people, with the same reaction all the time to the same sorts of things. [ <i>dynamic terms – stage(s); times – year; month; not static; all the time; cf 11.5.18</i> ]
	11.5.12 So, it's [ <i>'it's' – four occurrences: statements of certainty, 'it is', 11.5.1,3,6,12, cf 11.5.19,20</i> ]
	11.5.13 that sort of awareness (→)
	11.5.14 that we are (←) complex people, and ( <i>pause</i> )
	11.5.15 that our relationships therefore
	11.5.16 are never <u>static</u> because [ <i>static – twice: 11.5.11,16</i> ]
	11.5.17 they are (←) ( <i>long pause, 2 seconds</i> ) affected by
	11.5.18 a whole range of different things. [ <i>dynamic term again – whole range, cf 11.5.11</i> ]
	11.5.19 [ <i>Illustration number three</i> ] You know so my (→) conversation with (my PA) on a Monday will be different every Monday because our weekends will have been different. I can give her stuff to do, she can tell me what she's done or whatever, ( <i>fluent illustration</i> ) it's a working relationship with a degree of emotional intelligence, ( <i>fluent and vibrant in tone</i> )
	11.5.20 [ <i>Application of illustration</i> ] (it) has that degree of compassion and capacity for empathy and <u>sensitivity</u> to each other because we're different. [ <i>different – five occurrences: 11.5.11,18,18,20</i> ] [ <i>empathy – twice: 11.5.9,20</i> ]

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whole range of different things. You know so my conversation with (my PA) on a Monday will be different every Monday because our weekends will have been different. I can give her stuff to do, she can tell me what she's done or whatever, it's a working relationship with a degree of emotional intelligence, (it) has that degree of compassion and capacity for empathy and sensitivity to each other because we're different.

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#### **11.4.4.1 Emotional Exegesis**

Following the analysis of the previous Archdeacon's description of EI, my particular task in this analysis is to investigate any difference between the terms 'capacity' and 'ability.' *TAS* notes that EI is the 'capacity to be able to listen and understand,' and amplifies that by 'the ability to be able to put yourself in other people's shoes.' This appears to support the thesis that 'capacity' is a potential or wherewithal, and ability a skill that operationalises that potential. An emotionally intelligent person has a listening and understanding potential, plus the means or ability to bring that capacity into action. The listening and understanding potential is actioned by a person with high EI by putting themselves in the shoes of the other, which is further defined as 'empathy.' However, my close reading reveals this putting of oneself in the other's shoes, or empathic ability, is scaled, it is not an on-off binary operation, it is operationalised by

degrees. If this is so then the ability aspect to EI, as pertaining to clergy, may be empirically determined. The capacity aspect, however, may be more elusive empirically.

*TAS* offers two illustrations to make his point. First, EI may be related to ‘Kübler-Ross,’ almost certainly the five-stage grief cycle<sup>158</sup> that was standard fare in pastoral courses in theological colleges through the 1970s, 80s and 90s (Kübler-Ross, 1969), which this Archdeacon uses to signify the flux of life. Everyone is at their own stage in life with respect to life events, and their reactions to them. People are ‘complex,’ and twice *TAS* indicates people are ‘not static’ regarding reacting to events, nor in their relationships. His second illustration further augments the point in terms of his relationship with his PA, he and she as different people have had different experiences away from the office, but in their working together there is a ‘degree of emotional intelligence’ by virtue of the ‘degree of compassion and capacity for empathy and sensitivity’ each has to the other.

EI is understood as being undergirded by ‘awareness,’ of difference between people, of the different types of experiences people have, of the complexity of responses people have to life events, and the necessity of being empathic and exercising sensitivity. The adjective ‘different’ occurs five times in his description and undergirds the necessity for EI which is the means of understanding or bridging that which is dissimilar between people. This means of understanding is ‘awareness’ which has a positive disposition, for the emotionally intelligent person appreciates other people and so is motivated to operationalise the capacity they have for the sake and benefit of the other, hence employment of the term ‘empathy’ and an equivalent phrase ‘sensitivity to each other.’

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<sup>158</sup> Popularly remembered in exam preparation by the acronym DABDA – denial, anger, bargaining, depression, acceptance.

This qualitative data suggest a fundamental difference between ‘capacity’ and ‘ability’ when religious leaders conceptualise EI. This is an important distinction, as Conte (2005), in a review and critique of EI measures, claims the ability measures developed by Mayer et al. (2000)<sup>159</sup> are based on a definition of EI as ‘the capacity or ability to reason with and about emotions’ (p. 435). However, this is a misreading, Mayer et al. (2000) argue an intelligence ‘is best measured with performance, or ability measures’; their theory divides EI into four areas of abilities: emotional perception, emotional facilitation, emotional understanding, and emotional management (p. 338). From the outset of their work on EI, their definition is ‘the ability to recognize, use, understand, and manage emotions’ (Salovey & Mayer, 1990), but Conte’s (2005) review harmonises ‘capacity’ and ‘ability’ which consequently deprives conceptualisation of an important distinction and, thus, nuance when developing an adequate measure.

Only three other Archdeacons referred to ‘capacity’ in their descriptions. In the next section (*BBE, HOD, AKO*) I analyse the three together, identifying any common understandings, correlations with other themes, and insights that may relate to priestly ministry.

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<sup>159</sup> The first was the Multifactor Emotional Intelligence Scale (MEIS: Mayer et al., 1997), the second the Mayer–Salovey–Caruso Emotional Intelligence Test (MSCEIT: Mayer et al., 2002), and later updated (MSCEIT, Version 2: Mayer et al., 2003).

## 11.4.5 Archdeacons *BBE*, *HOD*, *AKO* – A Close Analysis

Table 11.7

### Structural Analysis of *BBE*, *HOD*, *AKO*

How would you describe EI?	Structure
<i>BBE</i> : I think I suppose it's a capacity to understand yourself and understand those around you and self-awareness, that sort of area.	<i>BBE</i>
	11.6.1. I think ( <i>long pause, 2 seconds</i> )
	11.6.2. I (→) suppose it's [ <i>'I think' strong phrase, 'I suppose' weakens</i> ]
	11.6.3. a capacity
	11.6.4. to (↑) understand yourself ( <i>said assertively</i> )
	11.6.5. and understand (←) those around you ( <i>said more slowly</i> ) [ <i>understand self and others</i> ]
	11.6.6. and self-awareness, ( <i>'self-awareness' with rising voice almost like a question or if seeking affirmation</i> ) [ <i>self-awareness cf 11.6.14</i> ]
11.6.7. (↓) that (←) sort of (←) area. ( <i>phrase very slowly said, hesitant</i> ) ( <i>cf 11.6.27</i> )	
<i>HOD</i> : I think my own working definition would be the capacity for a person to be aware of, and take account of, the emotions of others, both themselves, and others, and groups, so yeah, there's some self-awareness in there as well.	<i>HOD</i>
	11.6.8. I think (←)
	11.6.9. my own (→) working definition ( <i>fast</i> ) [ <i>EI utilisable</i> ]
	11.6.10. would be
	11.6.11. the capacity ( <i>thoughtful tone</i> ) [ <i>from 11.6.9-12 fluently spoken, sincere</i> ]
	11.6.12. for a person
	11.6.13. to be aware of, ( <i>thoughtful, measured</i> )
	11.6.14. and take account of, ( <i>two-fold capacity – aware of, take account of</i> )
	11.6.15. the emotions
	11.6.16. of others,
	11.6.17. both themselves,
11.6.18. and others,	
11.6.19. and groups, [ <i>repeated word-for-word 11.6.10-12, then several 'ums' and 'aahs' and broken words</i> ]	
11.6.20. so yeah,	
11.6.21. there's (←) some self-awareness in there as well. [ <i>self-awareness – cf 11.6.6</i> ] [ <i>'some' self-awareness – as if quantifiable</i> ]	
<i>AKO</i> : I haven't done any reading at all on EI, I should be honest, but I think I understand what EI is and I use it to a great extent in the ministry and in the appointment process, so I would	<i>AKO</i>
	11.6.22. I haven't done (←) any reading at all on EI,
	11.6.23. I should be honest, ( <i>sincere, open tone</i> )
	11.6.24. but (→) I think ( <i>three Archdeacons begin 'I think'</i> )
	11.6.25. I understand what EI is ( <i>confident tone</i> ) [ <i>11.6.24-28 said with confidence, causing some surprise to Interviewer</i> ]
	11.6.26. and I use it [ <i>EI is understood as an agent with agency</i> ]
	11.6.27. to a great extent ( <i>fluent</i> )
	11.6.28. in the ministry
	11.6.29. and in the appointment process, [ <i>uncertainty re what EI is but certainty re utilisation</i> ]
	11.6.30. so (←) I would actually say ( <i>said with certainty, 'actually say'</i> )
	11.6.31. EI is (→) the capacity [ <i>four Archdeacons refer to EI as 'capacity'; 11.4.3; 11.5.4; 11.6.3; 11.6.11</i> ]



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actually say EI is the	11.6.32	or ability [ <i>this Archdeacon understands capacity and ability as synonyms</i> ]
capacity or ability to	11.6.33	to discern,
discern, understand and	11.6.34	understand
even interpret and manage	11.6.35	and even interpret [ <i>'discern' and 'understand' primary verbs, 'even' interpret indicates interpretation is secondary in comparison, or not usually noted</i> ]
emotions. Both in relation	11.6.36	and manage emotions. ( <i>fluent and confident tone</i> ) [ <i>as with 'understand,' 'manage' in a secondary category to 'discern' and 'understand'</i> ] [ <i>four abilities – discern, understand, interpret, manage</i> ]
to the self and others.	11.6.37	Both in relation
	11.6.38	to the self [ <i>'the' self, takes definite article, sense of reflectiveness</i> ]
	11.6.39	and others. [ <i>reflexive</i> ]

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### 11.4.5.1 Emotional Exegesis

All three Archdeacons begin their description with 'I think,' their initial approach to the subject is cognitive. *BBE* and *AKO* retain the language of intelligence describing EI in the context of 'understanding.' For *BBE* it is a matter of understanding self and understanding those around you, whereas *AKO* says 'I understand what EI is' despite not having done any reading on it at all. Not only does he understand what it is, he also uses it 'to a great extent' in his work, the ministry generally, and the appointments' process particularly. He concludes from his own experience that EI is related to the discernment, understanding and interpretation of emotions.

The three Archdeacons 'think' EI is a 'capacity':

- a. to understand yourself and those around you (*BBE*).
- b. to be aware of the emotions of self, others and groups (*HOD*).
- c. to take account of the emotions of self, others and groups (*HOD*).
- d. to discern emotions of self and others (*AKO*).
- e. to understand emotions of self and others (*AKO*).
- f. to interpret emotions of self and others (*AKO*).
- g. to manage emotions of self and others (*AKO*).

Although *AKO* admits to having no formal knowledge of the subject, and he comprehends ‘capacity’ and ‘ability’ as synonyms, his description of EI is remarkably similar to the four dimensions (or branches) of EI as postulated by Mayer, Salovey, and Caruso (2002a) and delineated in Table 11.8.

**Table 11.8**

**Mayer, Salovey, and Caruso of Archdeacon *AKO***

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<b>Mayer, Salovey, and Caruso (2002a)</b>	<b>Archdeacon <i>AKO</i></b>
<b>The ability to:</b> perceive emotions	<b>The capacity or ability to:</b> discern emotions
facilitate thought	interpret emotions
understand emotions	understand emotions
manage emotions	manage emotions

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Arguably *AKO*’s ‘discern’ and ‘interpret’ are synonyms of his ‘understand,’ but his sequential list indicates an emotionally intelligent person has the ability to progress their interpretation of one’s own emotions and the other’s emotions in a stepwise fashion. Understood this way, his discernment of emotions can be allied to Mayer, Salovey, and Caruso’s (2002a) perceiving emotions, which they define further as ‘identifying emotions conveyed through expressions and abstract pictures.’

Mayer, Salovey, and Caruso (2002a) define ‘facilitating thought’ as ‘how certain moods may facilitate thinking and the comparison of emotions to sensations, such as colour, light, and temperature.’ This is analogous to *AKO*’s ‘interpreting’ emotions, a cognitive process.

The reflexive nature of EI is common to these three Archdeacons, in that it pertains to self and the other. For *BBE*, understanding self is termed ‘self-awareness,’ and EI is understanding the other person ‘around you,’ presumably meaning in one’s mutual interaction with the other person as one understands them, although *BBE* does not define precisely what it is of the other person they seek to, or are able to, understand. *HOD*’s reflexivity is described as being aware of, and being able to take account of, one’s own emotions, and the emotions of others, and the emotion(s) of groups. *HOD* also incorporates ‘self-awareness’ into their definition, but as an afterthought, and qualified with the adjective ‘some,’ as if self-awareness is a contributing part of EI.

In summary, these Archdeacons, who understand EI in terms of ‘capacity’ (and ability by *AKO*), ally it with cognitive powers such as understanding, awareness, taking account of, discernment and interpretation, and the active power, or skill, or managing the emotions of self and others. These are further data that suggests EI may be conceived as an intrinsic capacity for emotional apprehension, and as the facility for operationalising this capacity as an extrinsic ability.

#### 11.4.6 Archdeacon *OBV* – A Close Analysis

Table 11.9

##### Structural Analysis of *OBV*

How would you describe EI?	Structure
I think it’s the ability to feel how the other person in the room is feeling and for that to matter to you. An EI person is someone	11.7.1 I (→) think it’s
	11.7.2 the ability ( <i>although ‘I think,’ the tone is definite</i> ) [ <i>ability – also 11.7.26</i> ]
	11.7.3 to (←) <u>feel</u>
	11.7.4 how the (→) other person in the room
	11.7.5 is feeling ( <i>thoughtful tone</i> ) [ <i>primary indicator of EI to feel feeling</i> ]
	11.7.6 (←) and for that to <u>matter</u> to you. ( <i>slight laugh, as if saying something a little odd</i> ) [ <i>secondly, for the importance of that feeling</i> ]

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who can connect sufficiently with the person they happen to be communicating with on a basis of operational equality, in other words what you say matters as much as what I say... for it to matter to me, in other words if you say, ‘How are you?’ And you say, ‘Well actually, I’m rather sluggish and depressed because I’ve just lost my job,’ it matters to me, it’s that intuitive ability to connect with the other person as though they matter to you.	11.7.7 (←) An emotionally intelligent person 11.7.8 is someone 11.7.9 who (→) can <u>connect</u> sufficiently ( <i>fluent, even pace, confident assertion</i> ) [ <i>indicates connection has a scale</i> ] 11.7.10 with the person 11.7.11 they happen to be communicating with ( <i>pause</i> ) 11.7.12 on a basis 11.7.13 of (↑) operational equality, ( <i>said with a warm laugh</i> ) [ <i>key phrase</i> ] 11.7.14 in other words [ <i>explanation of ‘operational equality’</i> ] 11.7.15 what you say [ <i>‘say’ – the verbal relationship is an important signifier of EI for this Archdeacon, 11.7.11,15,17,20,22</i> ] 11.7.16 <u>matters</u> 11.7.17 as much as what I say... ( <i>pause with slight chuckle</i> ) 11.7.18 for it to (↑) <u>matter</u> to me, 11.7.19 in other words [ <i>second ‘in other words’ as if the first explanation was insufficient</i> ] 11.7.20 if you say, (←) [ <i>meaning if I were to say to someone else</i> ] 11.7.21 ‘How are you?’ 11.7.22 And you say, [ <i>meaning ‘and that other person replies’</i> ] 11.7.23 ‘Well actually, 11.7.24 (→) I’m rather sluggish and depressed because I’ve just lost my job,’ ( <i>said, again, with warm chuckle as if this is so obvious but little recognised</i> ) 11.7.25 it (↑) <u>matters</u> to me, 11.7.26 it’s that (←) <u>intuitive</u> ability [ <i>ability cf 11.7.2</i> ] 11.7.27 to (→) connect with [ <i>‘connect with’ – also at 11.7.9</i> ] 11.7.28 the other person 11.7.29 as though they (↑) <u>matter</u> to you. [ <i>matter(s) – five occurrences, easily the most stressed word in terms of emphasis</i> ]
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### 11.4.6.1 Emotional Exegesis

The focus of EI for *OBV* is entirely outside the self, on ‘the other person’ who is mentioned three times in his description, and the emotional transaction between the emotionally intelligent person and the other party. *OBV* describes this as the ‘ability to feel how the other person in the room is feeling,’ but more than that, this feeling has a deep effect on the emotionally intelligent person such that the other’s feelings ‘matter to me.’ This verb, ‘matter,’ is repeated five times in the description and *OBV* stresses that what one feels directly corresponds in intensity to that being felt by the other, ‘what you say matters as much as what I say.’ He offers a succinct expression to denote this equivalence, ‘operational equality,’ which appears to be a unique phrase, I could not

find it mentioned in any literature or general Google search. Contextually it appears to signify that the means to feel to the same intensity the feeling the other is experiencing, and to place oneself in relationship to that feeling and to the other person, is an operation of equivalence.

*OBV* indicates that this ability is ‘intuitive,’ an intrinsic feature of the emotionally intelligent person, but the feeling itself is only half the matter, literally, the other half is that the matter transacts to accomplish an equivalence of relationship as a consequence of the experience, or feelings, of the other. When seeking to define emotions, Mayer, Caruso, and Salovey (2000) noted perspicaciously that ‘emotions typically arise in response to changes in relationships’ (p. 323), so in accord with this observation, *OBV* proffers the idea that the relationship between two parties will be improved as a result of the emotional exchange that takes place when the emotionally intelligent person feels the emotion the other is feeling, so deeply or acutely as to feel it matters to their own self, and with the consequence that the nature of the relationship moves or develops to one of equality. This is an emotional process or operation whereby the two parties become closer to each other relationally by virtue of the capacity of the emotionally intelligent person to feel, and the ability to operationalise that feeling such that the two parties become as one in feeling and value.

The notion of ‘operational equality’ is an egalitarian process and from a theological perspective is fundamentally aligned with the Judaeo-Christian ethic. It is the basic concept of marriage as understood in the earliest stories whereby ‘a man leaves his father and his mother and clings to his wife, and they become one flesh’ (Gen 2:24). Strangers are to be ‘loved’ in accord with Israel’s own experience of being strangers in Egypt (Deut 10:19), likewise orphans and widows (Ps 146:9). Christians are to extend hospitality to strangers (Rom 12:13; Heb 13:2), for Jesus himself is a stranger in need of

‘operational equality’ (Mt 25:31-46) provided for by ‘the righteous’ (οἱ δίκαιοι), surely those who ‘feel’ as he does, and because it ‘matters’ to them they provide food for the hungry, drink for the thirsty, welcome to the stranger, clothing for the naked, care for the sick, and visited those in prison.

In Hellenistic literature, δίκαιος can indicate fear of God and goodwill to others and is commonly associated with human virtues (Liddell & Scott, 1940, p. 429), although the Old Testament writers associated the concept with the judgment of God so ‘the concept of virtue is replaced by the basic question how man (sic) is to stand before this judgment expressed in the Law as a standard’ (Schrenk, 1964, p. 185). The New Testament writers’ idea of οἱ δίκαιοι departs from the Greek ideal of virtue, but in the Mt 25 passage, ‘those who have attained to true δικαιοσύνη (‘righteousness’), by practising love in unconscious acts of kindness to the Son of Man’ (p. 190), display something akin to the capacity of EI which I am identifying.

Intuition is commonly discussed by researchers in the general field of EI,<sup>160</sup> and here *OBV* insists that EI is ‘the intuitive ability to connect’ with the other. Francis et al. (2010a) established that Anglican clergy have a clear preference for intuition (67%) when completing the MBTI,<sup>161</sup> however a later study (Francis, Robbins, & Craig, 2011) indicated an association between faith expression and psychological type, and argued that liberal traditions tend to appeal to intuitives while conservative traditions appeal to

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<sup>160</sup> Intuition and its relation to EI has been studied in other fields including transformative leadership (Downey et al., 2006), the health sciences (Akerjordet & Severinsson, 2004), and occupational therapists (Chaffey, Unsworth, & Fossey, 2012), all indicating a positive correlation between EI and intuition.

<sup>161</sup> A study of 203 clergy serving in the Anglican Diocese of Chester utilising the Francis Psychological Type Scales (FPTS: Francis, 2005a) found a 55% preference for intuition (Francis et al., 2015b). A study of 83 women priests ordained in the Church of England who completed the Myers-Briggs Type Indicator (MBTI) found a 60% preference for intuition (Francis, Robbins, & Whinney, 2011). Watt and Voas (2015) surveyed 1480 mainly stipendiary Anglican clergy utilising the FPTS (Francis, 2005a) and found 55% of male priests preferred intuition, and 59% of women priests preferred intuition. In contrast a study of Church of Scotland clergy by Francis (2019) found 45% of the male ministers preferred intuition (using the FPTS: Francis, 2005a), compared with 27% of men in the general population, while 48% of the 163 female ministers preferred intuition, compared to 21% of women in the general population.

sensors. Village's (2013) study offered more nuanced conclusions, 'Anglo-Catholics generally tend toward intuition rather than sensing, (but) this may be less apparent among conservative Anglo-Catholics' (p. 41), whereas in the evangelical tradition, charismaticism among clergy is associated with intuition while noncharismatic evangelicals prefer sensing. Despite these finer distinctions, the CofE overall positively selects for intuition, so if there is a positive correlation between intuition and EI, one might expect clerics to have high EI scores.

## **11.5 SUMMARY**

This chapter has closely analysed the responses of eight Archdeacons to the question, 'How would you describe emotional intelligence?' According to Archdeacons, the notions of 'capacity' and 'ability' are linked to the dynamic quality of EI, a relational concept that is central to the task of Christian ministry. Emotions are to be 'managed,' 'understood' and 'read' with respect to how they are experienced by oneself and by others in social intercourse. 'Awareness' of self and 'empathy' towards others appear to be chief components of EI in ministry settings. Finally, the effect of another person's feelings on you is another vital component, the feelings of another are qualitatively important to an emotionally intelligent minister. These qualities translate to effective pastoral ministry.

In the next chapter I summarise the findings and present a comprehensive argument for clergy EI that considers clergy ontology. This is necessary for the development of an adequate scale to measure clergy competency in role and context, their ministerial effectiveness and wellbeing.

## CHAPTER TWELVE

### CLERGY EMOTIONAL INTELLIGENCE AS A CONSTRUCT

#### 12.1 INTRODUCTION

The argument developed through this thesis is that various and powerful processes develop and shape a Christian minister in and for their professional duty. These processes, many unique to ordained ministry, contribute to fashioning an ontological construct that I term '*Clergy Emotional Intelligence*' (CEI). They build on foundational neurobiological<sup>162</sup> networks largely determined by genetic inheritance, and by neurosociological<sup>163</sup> matters related to a person's upbringing that are shaped by psychological, emotional, sociological and religious experiences. In addition, inculcated beliefs and values through upbringing contribute to a religiosity construct<sup>164</sup> those devotees of the Christian religion may broadly define under the term 'spirituality.'<sup>165</sup> In other words, a cleric's ontology is founded on genotype and sociological roots.

Subsequently the cleric's ontology is phenotypically and religiously fashioned by a complex and intertwined set of personal experiences, religious training, professional development and interpersonal relationships. Whilst this may be broadly true of most religious adherents, the Church (of England) positively selects for its leadership and

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<sup>162</sup> Where neurobiology is understood as the study of the nervous system, and the organisation of the constituent cells into functional circuits that process information and mediate behaviour.

<sup>163</sup> Neurosociology as the social aspects of the brain, or 'the nexus between neuroscience and social psychology' (Franks, 2010). 'Social neuroscience is an interdisciplinary approach to the study of complex social structures, processes, and behaviors. In particular, this field includes the study of social networks, the individuals that create them, and the neural, hormonal, and genetic mechanisms that allow for their existence' (Norman et al., 2013, p. 67).

<sup>164</sup> Holdcroft (2006) follows Glock and Stark (1965) identifying 'religiosity' as comprising five dimensions: experiential, ritualistic, ideological, intellectual, and consequential.

<sup>165</sup> Schneiders (2005) asserts 'Christian spirituality as Christian specifies the horizon of ultimate value as the triune God revealed in Jesus Christ to whom Scripture normatively witnesses and whose life is communicated to the believer by the Holy Spirit making her or him a child of God' (p. 17). A self-confessed 'sceptical scientist' (Comings, 2010) claims spirituality has a significant genetic component, religion and church going are cultural expressions, it was the need for improved social cohesiveness that positively selected for spirituality genes.



priestly ministry those who have, or appear to present with, advanced features of ‘spiritual’ and ‘religious’ development. The shaping and formative processes include a sense of vocation;<sup>166</sup> the Church’s affirmation of that ‘calling’; vocation-specific selection procedures, selection processes,<sup>167</sup> training programmes and formation regimen;<sup>168</sup> the nature of the role; the context in which ministry is exercised; and moral, personal and family values expected by, variously, the Church, the congregation, and society. These shaping and formative processes fashion the cleric’s self-understanding, the way they conceptualise their role and perform their work, and the manner in which they exercise ecclesiastical responsibilities. Vignoles et al. (2004) note that the religious orientation and theological training of clergy are ‘defining features of this population... (and) which clearly would be expected to have a particular influence on their concepts of the person’ (p. 115).

This chapter presents the findings of the qualitative research by interview of CofE Archdeacons related to the EI of clergy. CEI is a construct conceptualised of neurobiological and neurosociological underpinnings, a theological and spiritual core (or trunk) dimension (First-Order), from which two further (Second-Order and Third-Order) dimensions emerge. The Second-Order ‘capacity’ dimension is comprised of four factors, and the Third-Order ‘ability’ dimension consists of sub-factors that respectively operationalise the capacity factors to provide effective ministry by healthy clerics. This construct recognises and embraces the role and context specific factors that are ontologically formative for the ordained minister.

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<sup>166</sup> Candidates for ordained ministry in the CofE are expected to be able to demonstrate they have gifts commensurate for ordained ministry, and that they fulfil the criteria in nine areas: vocation, ministry within the CofE, spirituality, personality and character, relationships, leadership and collaboration, faith, mission and evangelism, quality of mind (Church of England, Criteria, 2014).

<sup>167</sup> Although some Archdeacons think that the CofE’s selection processes are woefully inadequate: ‘Our (selection) process is rubbish’ (CEV). ‘I think the selection process is pants actually, I’m a Bishop’s selector and I don’t think it’s a good process’ (PAF).

<sup>168</sup> Church of England (nd), Formation.

## 12.2 CONCEPTUALISING CLERGY EMOTIONAL INTELLIGENCE – UNDERPINNINGS

Emotions are central to personhood (Stanghellini & Rosfort, 2013), yet the ministry role and context challenge self-saliency, the powerful need to verify self, so ‘negative sanctioning from others and/or failure to meet expectations for self attack the viability of self or identity’ (Turner, 2007, p. 92). Parochial ministry is an all-consuming context, in terms of time and emotional demands, but also in self validity, so high EI is necessary for effective ministry and personal wellbeing.

Archdeacons conceptualise the notion of ‘clergy emotional intelligence’ similarly, or with similar terms but unsystematically. ‘Clergy emotional intelligence’ is indeed a construct, but heretofore descriptively elusive, undefined, certainly unrefined, and yearning for formal identification, description, and tools to measure it for the purposes of selection to ministerial posts, professional development, and personal formation.

*HOD* stated:

in terms of your research, how valuable is this research and how valuable is this area in terms of helping, you know as an intervention if we could come up with, not a magic bullet, but an approach that worked with emotional intelligence um, bang on, that would be right in the middle of things that would really help me.

Similarly, *KOL*:

for the record this is vital work, Neville, because I think it feeds into so many things. You know I’m kind of confronted coming here about the lack of, or a relatively high lack of wellbeing amongst clergy, and I don’t want to say EQ and wellbeing are the same thing, I’m not saying that at all, but I think attention to

our EQ helps us to attend to our wellbeing, you know an understanding of our EQ is one of those dot joiners (laughs), so maybe we get to the bottom of the cliff less easily if we attend to our EQ.

Likewise, *SUS*:

I think (a clergy EI scale) would be great, it would embolden me when it came to psychometric tests in the appointment process if I could say this has been developed for the church and clergy.

Two important dynamics require consideration: a cleric's ontological self-understanding increases in role, but ministry pressures and stressors reduce their wellbeing and effectiveness. Clergy who have high levels and a well-constructed sense of 'clergy emotional intelligence' are more likely to flourish in parish ministry than those with low levels and unconstructed CEI;<sup>169</sup> probably they will also be in better health. *MUL* said, 'if you have the ability to engage well with other people then that makes you feel better, wellbeing goes up,' and proceeded to theologise pointing to the perfect community of the Trinity, and 'those (clergy) that relate well to others tend to be happier,' a notion supported by literature (Ryff, 1989; Mauss, et al., 2011; Bucher et al., 2019).

The initial definition of EI provided by Salovey and Mayer (1990) conceptualised EI in cognitive terms, as a type of 'intelligence' comprising four constructs: Perceiving Emotions; Facilitating Thought; Understanding Emotions; Managing Emotions. However, 'emotions' as perceived, understood, or managed are not an entity of

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<sup>169</sup> Messer (2021) acknowledges Christian tradition has a number of theological accounts of human flourishing. He emphasises a focus on the 'common good,' based on a reading of the Beatitudes in the Sermon on the Mount (Mt 5:3-10) that indicates that, 'the people who truly flourish are those who live in the light of that eschatological promise, even though doing so will invite suffering in the present age' (p. 298).

themselves. One person's emotion (for instance, anger or wonder) may be expressed in certain terms by the person who displays and experiences the emotion, but differently by an observer, or a co-respondent who will perceive the expressed emotion according to their own sensibilities to the emotion of the other. Anger, as an example, will likely affect the emotional state of the person who is the supposed cause of the angry outburst, strongly influencing how they perceive, interpret, describe, and handle the angry emotion expressed by the protagonist. Often, if the person expressing anger is challenged, he or she will deny what is being expressed as the emotion being described by the subject or the observer, or the observer may interpret the emotion contrary to what is said, as Desdemona to Othello, 'I understand a fury in your words / But not the words.'<sup>170</sup> It is quite likely that most people have experienced something akin to (A) 'You are angry.' (B) 'I'm not angry, just upset.'

Further, emotions are not an entirety of themselves, every emotion is graduated; hence it is possible to speak of 'slightly angry,' 'quite angry,' 'angry,' 'very angry,' and 'extremely angry' as distinct categories. Even with respect to the 'extremely angry' category, are the terms 'fuming,' and 'incandescent,' and 'furious' synonymic? Palmer (1981) avers that 'it is almost certainly the case that there are no total synonyms... no two words have exactly the same meaning' (p. 91), due to perspective, context and role. A good cleric, one with high CEI, is skilful at approximating the expressed emotion of the other, an ability that is developed through considerable reflection, close attention to how their own emotions are engaged in the context and soliciting feedback on their own observations and responses. The precondition to this, though, is a 'capacity' for identification and a desire to engage in the first place, and some apprehension of the incipient neurobiological and neurosociological factors that provided the biophysiological and sociological bases for their emotional capacity.

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<sup>170</sup> Shakespeare (1622/1989). *Othello*: Act 4 Scene 2 line 34.

Another complication is that emotion is not always expressed, or felt, as a singularity. Often several emotions are expressed concurrently, or in very close sequence, or in different ways to different parties, making accurate analysis of, and reflection on, the emotions very challenging. Following a difficult PCC meeting, a cleric may indicate to their spouse that they were frustrated, annoyed, and cross. However, to a ministry colleague on the phone that same evening, they may say they felt belittled, humiliated, or angry, knowing that expressing those (more exact) terms for their emotions to the spouse may adversely affect the marriage, or the spouse's attitude to the church. Most EI Measures recognise 'handling emotions' is a key indicator of EI, but context and role significantly affect the management thereof. The cleric coming away from an emotionally fraught PCC meeting, which they felt they handled poorly, needs to manage his or her relationship with their spouse, so expresses their emotions differently to her/him than what they do the same evening to a colleague and friend. The following day, after a night's reflection, or fuming, they will certainly use different words to describe their emotions when the bishop rings to enquire as to how the meeting went. Once again, I am recognising the ameliorating or exacerbating features context and role play in emotion recognition, description and expression.

In recent years, there have been significant developments in neurobiology and neurosociology, discoveries that indicate genetic bases to human emotions. The capacity for emotion and the ability to express emotion are the result of major neural developments in *homo sapiens* largely formed as a result of being forced to survive in open-country savanna conditions in Africa, something our closest living relatives in the primate family tree<sup>171</sup> were unable to do. Social organisation is crucial for survival in

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<sup>171</sup> 'The three great apes (orangutans, chimpanzees, and gorillas) are closest to humans, while a fourth set of ape species (gibbons and siamangs) are not as closely related to humans and, hence, are not considered great apes... Since humans share 99 percent of their genetic material with the common chimpanzee (and slightly less with the bonobo chimpanzee), chimpanzees should rightly belong to the family Hominidae

open plains; monkeys have it due to matrilineal structures, but apes had lost that herding and pack facility millions of years previously, so ‘natural selection worked indirectly by heightening hominids’ and then humans’ emotional capacities that could then be activated to forge strong bonds’ (Turner, 2007, p. 22). Emotions, thereby, ‘proved to be a successful adaptation and natural selection continued to enhance this capacity’ (p. 8). Humans also developed a capacity for aggression, a form of genetic sensitivity to the environment (Meyer-Lindenberg et al., 2006; Caspi, et al., 2010), but on the whole, the human brain is ‘innately ethical... and the genes that support it are a consequence of our social and cooperative natures’ (Franks, 2013, p. 104).

Over the last 30 years, study in Gene-by-Environment (GxE) interactions has developed momentum. One example was the discovery of the reported gene sections that affect serotonin transportation, indicating correlation with elevated neuroticism (Lesch et al., 1996), and later work that suggested diagnosable depression and suicidality after stressful experiences and an abusive upbringing (Caspi et al., 2003). These results fostered media-driven interest in genetic determinism, a know-your-genes-know-your-problems kind of narrative, but more recent work on gene-environment interaction indicates a need to ‘embrace a more realistic, nuanced understanding of the causes of behavior, in which some genes’ effects depend on lifestyle choices that are often under human control’ (Caspi et al., 2010, p. 522). Adverse childhood experiences have been shown to affect neural development in children, especially deprivation and threat (Sheridan & McLaughlin, 2014; Moore et al., 2015; Machlin et al., 2019), whilst positive family values are transferred to children who carry them into adult life and choice of profession (Guest, 2010; Paloş & Drobot, 2010; Moskvicheva et al., 2016).

There are limited studies tracing the contribution of upbringing and the early family and

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and, more significantly, to genus homo. But, people like to think of themselves as somehow unique, and so the fiction that we are so different from our closest living relatives is maintained even in most scientific classifications of the primates’ (Turner, 2007, p. 15).

social environment on clergy effectiveness and wellbeing, a subject for future investigation (cf Bryant et al., 2006; Bell et al., 2011).

Additionally, *trait-EI* studies have demonstrated that their constituent components or ‘facets’ (Petrides et al., 2007) have strong genetic and neurobiological roots. In a study of twins, investigating the extent to which genetic and environmental factors contribute to the relationship between the Big Five personality factors and trait EI, Vernon et al. (2008b) claim to demonstrate ‘conclusively that the phenotypic associations between the Big Five and trait EI are primarily attributable to correlated genetic factors and, secondarily, to correlated nonshared environmental factors’ (p. 527).<sup>172</sup> Kolstad (2015), referring to recent research in cultural psychology, cross-cultural psychology, genetics and epigenetics, neurobiology and neuropsychology, and cultural neuroscience, notes that ‘biological phenomena (genes, hormones, brain) provide the framework for human psychological phenomena rather than directly determining them.’ Psychological activity is developed during the course of a person’s life according to cultural and socialising forces. Humans have the ability to set aside the biological elementary lower functions, changing them to mingle with higher cultural functions because ‘to live in a human constructed culture calls for socially constructed, designed, voluntary, volatile behaviour’ (pp. 265-266). Indeed, various competencies and facets of personality routinely identified as constituent elements of both trait- and ability-EI have been found to have genetic loci on chromosomes, for example self-awareness (Leary & Buttermore,

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<sup>172</sup> More recent personality studies examining the Big Five model indicate that personality traits are not independent of each other, ‘positively valenced traits typically display positive intercorrelations... personality traits seem to share a relevant proportion of their variance.’ This has been labelled as the General Factor of Personality (GFP) and ‘in terms of the Big Five model, high-GFP individuals would be, on average, open-minded, diligent, sociable, friendly, and emotionally stable’ (van der Linden et al., 2018, p. 147). A meta-analysis by these researchers found GFP and trait-EI have a high phenotypic overlap with a strong genetic correlation and conclude their study by calling for ‘future research on the genetic and evolutionary background and development of this important individual differences dimension’ (p. 153).

2003; Zvir et al., 2021), empathy (Bernhardt & Singer, 2012; Walter, 2012),<sup>173</sup> and social-awareness (Blakemore et al., 2004), whilst environmental forces strongly influence other recognised facets such as self-confidence (Greenacre et al., 2014), and service orientation (servant-leadership) (McClellan, 2012). Empathy may develop through one's lifespan (Uzefovsky & Knafo-Noam, 2017; Löffler-Stata et al., 2017).

*Clergy Emotional Intelligence* as a construct is rooted in neurobiological and neurosociological factors: genetic material and upbringing influence neurogenesis and provide fundamental bases on which and from which further human development takes place. The neurobiological and neurosociological roots are 'genotypic' in that they comprise the genetic and foundational material from which phenotypic, or observable, traits are manifest. A few Archdeacons sometimes surmised underlying issues of a genotypic nature, *HOD* identified 17 clergy in his large archdeaconry he said 'are in trouble':

(long pause) I think they probably all went into ministry with a pre-disposition and the demands of ministry have exposed the weakness (long pause). Interesting erm, other, ok so other common characteristics erm, yeah, that kind of fixedness of purpose is a very common characteristic in all of them erm, often a defensiveness erm, they're all in conflict, you know.

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<sup>173</sup> Perhaps significantly for this study on CofE clergy, class moderates empathic capacity, Manstead (2018) reports that a 'strong theme emerging from research investigating the relation between social class and emotion is that lower-class individuals score more highly on measures of empathy,' most likely due to greater interdependence being a characteristic of lower-class social environments fostering 'greater experience with, and therefore knowledge of, the relation between facial movement and subjective emotion' (p. 277). The same appears to be true of prosocial behaviour, Manstead summarises a number of contemporary studies concluding that 'relative to higher-class people, lower-class people are more generous, support charity to a greater extent, are more trusting towards a stranger, and more likely to help a person in distress' (p. 278). According to Warrior et al. (2018) only 10% of empathy is determined by genes, the majority on social factors and experience.



Some Archdeacons noted how one's upbringing may restrict, prevent, hinder, or stunt EI, especially related to the capacity to be aware of emotions and to express them. *CEV* spoke of:

my particular upbringing which is English public school in 1960s and '70s... I certainly wasn't typical of the nation as a whole; it was typical of the type of education I had... I left home before I was seven, in an all-male environment from six and three quarters to I left university at 21 so all of those things impact I think on your ability to not, to develop emotionally.

*OBV's* sociological interpretation was blunt:

The reason we can't sort the gays (issue) is that there is an elite at the top of the CofE who are basically put into care at the age of seven and put into care by the people who didn't even pretend to love them. And I think in terms of EI the result is an extremely emotionally unintelligent House of Bishops obviously (laughs). I don't, I don't understand, I mean at no point in the upbringing of our children do we have an instinct to just leave them in the middle of the road and get somebody else to, you know, if we'd won the, I don't know, we'd won the jackpot on the lottery we would not have spent that on distancing ourselves our children at the most important formative stage in their development but the English do en masse and you talk to survivors of this and they do it to their kids for class reasons, really it's how you get ahead isn't it. The deal is you have a shitty time when you're seven, but you end up running the world and of course some of those people now discover that you don't run the world at all because it's moved on, it's globalised, nobody does that anymore, it's a very odd pathology.

*TEF* indicated he was having difficulty with a Team Rector, I enquired as to whether he knew why this fellow was so resistant:

Oh, I think he's damaged, he's a gay evangelical who's now become a liberal Catholic and I think evangelicals have probably messed him up so much in his childhood... I want to tell him to get a Christian boyfriend. He'll be much better off. I think he's probably got too much of that teenage law, evangelical law in him er, it's so there, I mean I'm not going to play, I shouldn't be playing that, sorry it's not right, but I think his dysfunction comes from other issues that are going on in his life.

This qualitative study proceeds by paying attention to key themes and descriptors elicited through interviewing mature Christian ministers who exercise oversight and manage priests in their archdeaconry. Neurobiological and neurosociological studies are generally in their infancy, and almost completely unknown among the Archdeacons I interviewed, yet they had a 'sense' of the necessary qualities in healthy and effective ministers and were searching for a language and method to systematise their incipient intuitions. This, I perceived, was a key reason for their constructive engagement in conversation and dialogue.

### **12.3 CONCEPTUALISING CLERGY EMOTIONAL INTELLIGENCE – DATA RESULTS**

The qualitative research on clergy and their EI has provided significant data to suggest major themes towards the identification of a trait-type construct manifest in ordained ministers. Key phrases, some articulated for the first time by Archdeacons, were brought to consciousness by interrogative enquiry and focussed questions. Others

outlined emotional, psychological and personality concepts, previously semi-conceived or intuitively ‘felt,’ that began to form constellations around central concepts.

### 12.3.1 First Order Dimension – The Love of God and Love for Others

The critical ontological and profess(ional) component Archdeacons identified for clergy EI was a sense of **the love of God**, and **love for others**, as also identified by McKenna et al. (2007, pp. 194, 198). This was expressed in a variety of ways, generally the two phrases were intertwined as recorded in Table 12.1 along with associated concepts that contribute to the core dimension.

**Table 12.1**

#### **The Love of God and Love for Others**

<b>Key Phrases</b>	<b>Core Concepts</b>
‘See others as human beings, of worth, and that means something to me’ ( <i>OBI</i> ).	Worth of others Meaningful to me
‘I’d say great faith... and I think a living spirituality, a spiritual life, a living Christian spiritual life, absolutely... I would say a deep, deep, deep acceptance that they are a dearly loved child of God’ ( <i>SAJ</i> ).	Living spirituality Deep acceptance Dearly loved of God
‘A love of people, it’s not a job, it’s a vocation, if you don’t love people’ ( <i>SAJ</i> ).	Love of people as vocation
‘An understanding of God’ ( <i>DOR</i> ).	Understanding of God
‘An understanding of and a love for God... they have to love what they are doing, other people, and ideally the Lord as well’ ( <i>KRE</i> ).	Understanding of God Love the work Love people Love the Lord
‘I’m looking for someone who’s got holiness that runs all the way through them and who exudes the love of Jesus and people’ ( <i>BBE</i> ).	Permeated holiness Love of Jesus exuded Love of people exuded
‘They must have a genuine love of people’ ( <i>DAL</i> ).	Genuine love of people
‘So much pegs back to those fundamental things that who am I in God? How am I, and who do I love, and how am I living?’ ( <i>KOL</i> ).	Identity in God fundamental Affects who I love How I live
‘We’ve got to be curious about those souls, it actually goes with the word, curious in a good way about human beings you’re amidst... love of people, but it’s a kind of thoughtful love of people, that’s where your EI comes in doesn’t it? It’s not just a sort of gushing desire to love and be loved which will kind of collapse’ ( <i>NOF</i> ).	Curious about others Love of people Thoughtful love Basis of EI Considered love

Long-lasting

‘There have been times in this diocese, we’ve got to hold our hands up and say we’ve contributed to that, we haven’t looked after the clergy properly, we haven’t played our part as senior staff in helping people to live out their belovedness, we haven’t told them they’re loved. The most profound thing at the Chrism Mass on the Tuesday of Holy Week here, Bishop [name] in his address avoided all mention of the IICSA<sup>174</sup> stuff, even though it had just finished till just before his blessing and he said, You know we can’t ignore the fact at the moment that we’ve been under the spotlight and there’s lots of stuff in our past for us to be ashamed of, but he said, I’m not ashamed of you. Very profound actually’ (NIV).

Institutional shortcomings  
Look after clergy  
Live out belovedness  
You are loved  
Leadership sets tone  
Shame acknowledgement  
No shame – dignity

‘The first thing you’ve got to do (on appointment) is love people, the congregation, in house, very important, you move from a ‘them’ to a ‘we’. You’ve got to work on how you get to the ‘we’, it’s about loving people, getting to know people, it’s about building relationships’ (SUS).

Love people ministry  
priority  
Personalisation  
Comprehending others  
Task of building  
relationships

‘(Ministry is about) little conversations, and sharings and confidings, getting into trouble and getting out of trouble and bumping along with each other, getting things wrong and saying sorry and making it up... all of those little events all help shape ministry, and I think love at the end of the day shapes us and changes us, our capacity to love and be loved and... you know there’s a Vicar who’s leaving in the next month or so. Hugely loved, hugely loved, and people have gone the second mile for her and that’s despite her self-doubts and she (feels she) hasn’t done too well. It’s absolutely apparent that she’s done massively well’ (TAS).

Ministry shapes the minister  
Relationships shape ministry  
Love shapes the minister  
Love changes the minister  
Love affects one’s capacity  
to love and be loved  
Ministry may be enigmatic  
to the minister

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For the Christian, and the ordained minister particularly, the experience of the love of God and the ability to love others is central, of first order, to the vocation of Christian ministry. A model for CEI needs to recognise the priority of the capacity to apprehend the love of God and the ability to express the love of God. *NIV* spoke with passion:

I want to say (to clergy) that you’re made in the image of God, that’s a given, that’s the gift that you have, but actually you’ve got to grow into the likeness of Christ. That moment of accepting your belovedness is the moment of conversion, so it’s starting from the point of view that you are beloved, and then

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<sup>174</sup> IICSA – Independent Inquiry Child Sexual Abuse: The Anglican Church (2021). An inquiry into the extent of institutional failures to protect children from sexual abuse within the Anglican Church in England and the Church in Wales. The investigation concerned the extent to which the Church of England and the Church in Wales protected children from sexual abuse in the past. It examined the effectiveness of current safeguarding arrangements. A public hearing on these specific areas was held in 2019.

it's living in the light of that, (pause)... is increasingly what conversion means to me, rather than just wailing about in your utter squalidness and loathsomeness.

INTERVIEWER: Are clergy getting this? Are some of them getting it?

*NIV*: I honestly don't know, I honestly don't know, but if more clergy just believe they were beloved to start with that would transform most church lives (pause) they'd stop having to compete with the people in their neighbouring parishes.

INTERVIEWER: Why do they compete?

*NIV*: It's ego stuff isn't it, at the end of the day, it's living out of that deep insecurity, they compete because they don't fully know how loved they are.

Turner (2007) points out that 'the biology of emotions is so diffuse and generalized that it cannot explain the nature of emotional arousal; only culture, social structure, and context can do so' (p. 13). Whilst genetic and environmental factors are the bases or roots of human development, for the cleric the love of God and love for others is the core, or trunk, that supports all ministry and which delivers the spiritual, psychological and personality 'nutrients' that flow through the minister in service to others. More precisely, utilising the organic metaphor of a tree,<sup>175</sup> the inner 'core,' unseen but central to Christian experience and values, and thus ethics, is comprehended as the love of God. The outer and presenting structure, meanwhile, is the Christian's and the Christian minister's love for people, a theology founded on Christ's two great commandments (Lk 10:25-28) of loving God with all one's heart, soul, strength and mind, and loving your neighbour as yourself (cf Molnar, 2004). *SAJ* offered a down-to earth, yet sagacious reflection:

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<sup>175</sup> Following McGilchrist's (2009) image of a tree for consciousness (p. 221), as referenced in Chapter Eleven.

Inevitably the storms come, at some point in your ministry, no at several points in your ministry, someone is going to make you think, what am I doing here? And you're rubbish, and if you can say, I know that God loves me and I know he's called me to be here to do this you're on a pretty firm rock. To then say, okay, so what have I done wrong? How am I misbehaving? And you can take that because it doesn't shake the basis of you still being a dearly loved child of God who should be doing this. So you can then take those slings and arrows and reflect on them and respond to them because there's probably some truth in them no matter how nasty they are. Whereas if you haven't got that firm foundation of knowing that you're a dearly loved child of God and I know clergy say they are, but I wonder sometimes if the workaholic nature is, I've just got to justify myself because I'm not justified simply by being a child of God. But then when the slings and arrows come you start thinking maybe I shouldn't be here. Maybe I shouldn't have got ordained in the first place. And then you're in all sorts of trouble because, you know, if the ground underneath your feet isn't even certain... and if that's the situation you're in I think you're in deep doo-doo, so I'd go for something about knowing, that confidence of God loves me and this is where he wants me to be. And for the scepticism I think there would be something about someone who's filled with joy, the playfulness thing... enjoying God's creation... in the broadest sense. It might be musically, it might be horse riding, it might be outdoors, it might be indoors, it might be reading, it might be anything, but just something which enables people to enjoy something else. And just a love of people. Crucial isn't it? But a love of people, it's not a job, it's a vocation.

The strength and central concern on the love of God and love for others suggests it is a **core dimension** of clergy EI. The core concepts identified in Table 12.1 are noticeably

direct, unambiguous and unqualified. Many sentences incorporate intensifying adjectives or (ad)verbs such as: ‘exudes love,’ ‘real faith,’ ‘great faith,’ ‘living spirituality,’ ‘deep, deep, deep acceptance,’ ‘dearly loved,’ ‘hunger to minister.’ Although ‘religious’ words are employed (e.g., spiritual/ity, vocation, holiness, souls) their focus is entirely un-esoteric, rather they are practical, pastoral and oriented to development and welfare of the minister and the people he/she serves. Further, love of God is an intrinsic quality, equated with ‘spirituality,’ whilst love for others is extrinsic, it is a conscious act and, although exercised by people of faith generally, when exercised by the clergy profession it is understood as vocation, meaning the cleric loves others as part of the ‘call’ of ministry, it is literally an *exercise* separate from personal whim, desire, mood or value estimation of the other (1 Cor 9:20-27; 2 Tim 4:1-2). To reiterate the point, when Archdeacons spoke of their understanding of the subject of EI as it pertains to clergy, ‘love of God’ and ‘love for others’ is core. No satisfactory, let alone flourishing or healthy ministry, is possible apart from this experienced and lived ontology, indeed it is most likely that clergy who suffer from burnout are particularly lacking in this area, and suffering, in Maslachian terms, ‘depersonalisation’ (Francis, Loudon, & Rutledge, 2004; Golden et al., 2004; cf Estupiñan & Kibble, 2018), feeling at a remove from God and their fellow human beings.

This leads us to propose that Clergy Emotional Intelligence has a ***First Order Dimension*** of ‘Love of God and Love for Others.’ The emotional, psychological and spiritual wellbeing of clergy, and their ministerial effectiveness, directly corresponds to strength, health, vitality and exuberance in this core area. In order to develop a Measure for CEI it is necessary to identify key phrases that pertain to intrinsic spirituality and

extrinsic vocation that will provide the basis for item development for this dimension, as in Tables 12.2 and 12.3:<sup>176</sup>

**Table 12.2**

**CEI First Order Dimension Intrinsic (Spirituality) Indicators**

<b>Descriptors</b>	<b>Key terms</b>
‘I’m looking for someone who’s got holiness that runs all the way through them and who exudes the love of Jesus and people’ ( <i>BBE</i> 28).	Holiness Exudes love of Jesus
Love for/of others ( <i>BID</i> 41).	Love of people
‘But a love of people, it’s not a job, it’s a vocation, if you don’t love people’ ( <i>SAJ</i> 336).	Vocation loving others
‘They do relationships well. I trust their judgement. Relationships are the tyre tread of the Golden Rule’ ( <i>TIO</i> 345).	Trustworthiness Relationships key
Real faith ( <i>BID</i> 48).	Faith that is real
Understanding of God ( <i>DOR</i> 103).	Understanding of God
‘An understanding of and a love for God... they have to love what they are doing, other people and ideally the Lord as well’ ( <i>KRE</i> 103).	Love of God Love of people
‘I’d say great faith and wonderful preacher and I think a living spirituality, a spiritual life. A living Christian spiritual life, absolutely...I would say scratch that one. I would say a deep, deep, deep acceptance that they are a dearly loved child of God’ ( <i>SAJ</i> 335).	Living spirituality Dearly loved of God
‘You’re made in the image of God, that’s a given, that’s the gift that you have, but actually you’ve got to grow into the likeness of Christ and that moment of accepting your belovedness is the moment of conversion, so it’s starting from the point of view that you are beloved, and then it’s living in the light of that’ ( <i>NIV</i> 250).	Acceptance of belovedness Living accordingly

<sup>176</sup> The identifying Archdeacon and page reference to the transcript is in parentheses, e.g. (*BBE*, 28).



**Table 12.3**

**CEI First Order Dimension Extrinsic (Vocation) Indicators**

Descriptors	Key terms
Sense of vocation, ‘willingness to put yourself at God’s disposal, and therefore the church’s disposal... here I am send me’ ( <i>BID</i> 51-52).	At God’s disposal Willingness
‘There’s a sense of vocation... (even) being able to manage a larger group of churches for mission imaginatively, and if you allow people to do that then all sorts of exciting things happen’ ( <i>TAS</i> 378).	Imaginative ministry
‘I’m a Bishop’s selector so I ought to say this categorically that I think that there’s been an additional little twist put on one or more of the criteria that is used to select people that says something about a willingness to be deployed at the disposal of the Church, that’s my phrase, it would be slightly nicer than that, but an openness to being by the Church where the Church needs you’ ( <i>BID</i> 53).	An openness to be ‘used’ by God/Church  Willingness to be used and deployed
‘Nearly all Incumbents are incredibly hard-working, but all need to see encouragement, if not the world gets darker... some struggle to see good news around them’ ( <i>DAL</i> 111).	Seeing of good news
Evident ‘hunger’ to minister in this place, evident hunger for the work. ( <i>KRE</i> 104).	Hunger for the work
‘Pastoral ministry is more about making people hungry than it’s making them happy. And it’s not only about feeding them it’s about teaching them to feed themselves’ ( <i>NIV</i> 246).	Teaching people to grow
‘If you don’t pray you won’t survive in ministry, worship and witness are also key’ ( <i>DAL</i> 111).	Prayer central for health and effectiveness

**12.3.2 Thematic Concepts – Identification**

Chapter Eight described Thematic Analysis and indicated initial themes that were emerging from the *Coding Frames* (Table 8.2). Key terms provided *Early Themes* (Table 8.3), namely Emotion; Personality; Psychology/type; Neurology; Behaviour; Ecclesiology; and Religious Words. More intensive analysis searched for connections between codes and phrases, and terms emerged referring to the interface between role and context suggesting *Environmental Themes* (Table 8.4) specific to the ministry context and clergy role: Empathy; Spirituality; Self-awareness; Shadow Side; Stress; Control; and Differentiation. Further *Thematic Themes* relating to ministry specificities were analysed in Tables 8.5 – 8.11: Health and Stress; Leadership; Personality; Self-awareness; Spirituality; Empathy; The Shadow-Side; and Theology. Care needs to be taken with Thematic Analysis to ensure themes are not distilled to a single term, and that if a term is used, it is understood dimensionally whereby the term has facets,

nuances, perspectives and modulations. Hitherto this study has identified what personality literature calls ‘constellations’ (Blagov et al., 2011; Kernberg, 2016), themes and terms that are gravitating around common concepts. Having identified, and teased out, ‘love of God and love for others’ as a First Order Dimension of CEI, I then examined secondary phrases that emerged from the coding process to elicit thematic concepts that enabled me to propose a fuller conceptualisation of the CEI construct. These secondary phrases are identified as ‘key phrases’ in Table 12.4 and suggest common concepts in bold:

**Table 12.4**

**Thematic Concepts from Key Phrases**

<b>Key Phrases</b>	<b>Self-awareness</b>
‘What’s going on inside me?’ ( <i>BID</i> 40).	Inner awareness
‘Can EI be learned? I absolutely think so, but it comes from self-reflection’ ( <i>CEV</i> 78).	Self-reflection
‘I think people are capable of change and growth spontaneously or through their own reflection or even reflection through the lens of Scripture and prayer and... I think it does happen’ ( <i>HOD</i> 136).	Self-reflection with Scripture and prayer
‘The quintessence of emotional intelligence... is self-control, actually self-awareness, self-control, and dedication to the life of the other’ ( <i>KOG</i> 218).	Self-control Self-awareness
‘Self-awareness, how I’m responding, or how I am just purely in myself standing still, if I think how am I right now?’ ( <i>KOL</i> 155).	How responding
Reading of self ( <i>CEV</i> 72, 78).	Self-reading
‘Self-awareness... the ability to know one’s own feelings in the moment, the ability to take account of how that might be affecting one’s own behaviour or practice, and the ability to reflect on that in the moment but in a lifetime kind of, kind of way as well, in kind (of) a deep way’ ( <i>HOD</i> 128).	Self-awareness Know one’s feelings Reflection in the moment
‘I think I would have to add self-awareness, and self-examination I think is absolutely crucial, and I think probably EI and contemplative prayer are probably things that belong together’ ( <i>NIV</i> 242).	Self-awareness Self-examination with contemplative prayer
Think about emotions ( <i>CEV</i> 63).	Emotional cognition
Differentiating between what’s going on in me biochemically with what’s going on in my heart, gut and head ( <i>BID</i> 42).	Capacity for self-differentiation

‘Self-awareness actually keeps you grounded and that should help you to be sure that you are what you are, you are not pretending to be something else, or somebody else’ ( <i>AKO</i> 183).	Groundedness Being one’s own self
‘How much are they listening to themselves, also how much are they listening to what’s going on around them is quite a big part of (EI)’ ( <i>BBE</i> 19).	Self-listening Listening to surrounds
High self-awareness – ‘attention to other people, the ability to bring the best out of other people, the ability to see when some is struggling and whether someone needs a shoulder to cry on or a boot up the backside...’ ( <i>CEV</i> 76).	Self-awareness, related to bringing out best in other
Recognising stress ( <i>KRE</i> 98).	Stress recognition
‘I think that ability to say this is who I am, this is who you are, this is the situation we’re in, and a grasp of what the situation really is’ ( <i>SAJ</i> 335).	Self-recognition Sense of self <i>in situ</i>

<b>Key Phrases</b>	<b>Self-understanding</b>
Iterative, continued reflection ( <i>QUC</i> 311; <i>SUS</i> 316; <i>SAJ</i> 335).	Continually reflecting
‘Understanding my emotions’ ( <i>BID</i> 40-41; <i>CEV</i> 63).	Understanding own emotions
Self-knowledge ( <i>CEV</i> 72).	Self-knowledge
Uncouple capacity – not take things personally (clergy specific) ( <i>BID</i> 41).	Differentiation
Non-defensive, undefended ( <i>BID</i> 41).	Undefendedness
‘Strength of character and robustness’ ( <i>BID</i> 49).	Inner strength
‘Sure enough in yourself’ ( <i>BID</i> 60).	Self-contained
‘Knowing themselves better is the thing I would recommend almost above all’ ( <i>KRE</i> 107), ‘honesty about who you are’ ( <i>KRE</i> 107).	Self-knowledge Self-honesty
‘The first thing is being himself or herself, a lot of time they try to be somebody else or something else... they need to recognise that they are human beings and they have limitations as well as potential... they need to make sure that they are fully alive and that is where God’s glory is, they’re not going to look for God’s glory somewhere else, in your body, in your life, in your emotions, so all this, all this will be involved, you’re talking about being fully alive, you can’t actually do that without paying attention to your body, your emotions... just be themselves’ ( <i>AKO</i> 189-90).	Being oneself Accepting self-limitations Being ‘fully alive’ in relation to self and God Paying attention to own emotions

<b>Key Phrases</b>	<b>Other-awareness / Social-awareness</b>
‘It matters – see others as human beings, are of worth’ ( <i>OBV</i> 10).	Worth of the other
Curiosity ( <i>OBV</i> 4; <i>BID</i> 7; <i>NOF</i> 236).	Curious of others
Understanding of others ( <i>BBE</i> 19), understand and work with people ( <i>BID</i> 48), awareness of others and how you react to them and them to you ( <i>DAL</i> 110, 112).	Understand others Other-awareness Inter-reaction awareness

Reading their emotions, picking up clues ( <i>BBE 20; CEV 72</i> ).	Reading others' emotions
Perceive emotion ( <i>DOR, KRE 85</i> ).	Perceive others' emotions
Understanding others' emotions ( <i>CEV 63</i> ), able to read them ( <i>CEV 63</i> ), emotional awareness ( <i>KRE 107</i> ).	Understanding others Reading others
Chess or traffic lights' analogies: foreseeing what is coming up, 'how aware am I of (the) individual and their circumstances?' ( <i>BBE 19</i> ).	Emotional awareness
'You need to have a kind of spirituality that would actually give space for the whole of me just as I am (pause). And then if you're able to do that then you will be able to understand others, that's where actually they become confident people to understand other people's behaviour, other's emotions and even able to help others in managing (pause) their emotions even without them knowing that you're managing it, sometimes we do that here (laughs) in a group situation you always manage behaviour and emotions other people's emotions but they don't know you're managing it (laughs)' ( <i>AKO 190</i> ).	Self-sufficiency allows understanding of people Understanding others' Managing others' emotions
'I think it's predominantly a listening thing, the ability to really be with somebody, to really enter into somebody's world, to really allow someone to be the subject of their own world rather than the object of yours. I think it may be to do with cultivation, because some of this can be cultivated, the cultivation that actually someone else's world is really important ( <i>NIV 240</i> ).	Listening Being with the other Other to be the subject Cultivation of this ability
'What are the options that might have changed and how aware am I, or is any individual of the circumstances around them, either them or their personal circumstances?' ( <i>BBE 19</i> ).	Awareness of changing circumstances

### Key Phrases

### Empathy

'Interest in the other' ( <i>NIV 240</i> ).	Interest in other
'Read faces... make eye contact' ( <i>BBE 23</i> ).	Read faces, eye contact
'To stand in the shoes of the other,' to 'get it, how they are feeling, how they are responding to me and to those around me and not having it explained... (which may involve) a certain amount of suspension of understanding... I don't have to understand and have it made explicit before I understand' ( <i>MUL 221</i> ).	Stand in other's shoes Understanding other's feelings (Intuitive?)
'You're in for trouble if you can't empathise with your people. Can you do ministry without sympathy or empathy? No!' ( <i>QUC 311</i> ).	Critical for ministry
'The three top aspects (for ministry) are self-esteem, self-awareness (or social awareness), and empathy... a minister with high EI is a high functioning individual, it's an issue of capability and high and low functioning... those who are surviving and flourishing in ministry, all these qualities caught up in it' ( <i>QUC 313</i> ).	Empathy one of top three ministry requirements for survival and flourishing
'It's an appreciation of other people. It's a capacity to be able to listen and understand. It's the ability to be able to put yourself in other people's shoes and have a degree of empathy with who they are or what they are experiencing' ( <i>TAS 368</i> ).	Appreciation of the other Listen and understand In other's shoes Experience of other

	important
‘There’s the gender stereotype of male = systematiser, interested in how things work; female = empathiser, interested in how people feel. There’s always a little bit of truth in stereotypes but we need to tread carefully’ ( <i>TIO</i> 345; <i>PAF</i> 293).	Gender distinction?
‘When I am with other people there’s two ways you can be aware of them, the first way is virtually subconscious, what they’re feeling, and you don’t necessarily know exactly what it is they are doing which is your picking up, that classic sort of empathy isn’t it? You know, you feel with someone, and then there’s also this sort of you can train yourself to pick up particular things, and the advantage of the training with the natural empathy is that you can be more aware of where the emotions are coming from whether they are my source of emotions or your emotions’ ( <i>ANZ</i> 230).	Subconscious feeling of the other – ‘classic empathy’  Trained version Together enables discernment of emotions
‘I think empathy is an incredibly important part of EI and so I’m just wondering whether there are (psychological) preferences which actually draw people away from their ability to empathise’ ( <i>PAF</i> 290).	Important constituent of EI Correlation to psychological type theory?

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### Key phrases

### Leadership

‘(An emotionally intelligent minister has) evidence of real faith... an ability to understand and work with people well um, there’s got to be something about leadership somewhere in terms of it’s not just keeping the show on the road but it’s making conscious decisions about where this is going and how we’re going to aim to get somewhere’ ( <i>BID</i> 48).	Understanding and working with people Making conscious decisions Going somewhere
‘I think there’s a great quote on leadership by Max de Pree or someone like that and it goes, The first task of leadership is to define reality. The final task is to say thank you, and in between is service’ ( <i>SAJ</i> 335).	Define reality, thank you, service at core
Servant heartedness, theology ( <i>QUC</i> 311).	Servant-heartedness
‘I focus on the John 16 washing of the feet, on the servanthood, the verse before that Jesus knew who he was, before you can really serve, you (are) called to know who you are. It’s the thing that I’d most encourage clergy to go on; put money into therapy, for me I go on discovering things about me all the time’ ( <i>SUS</i> 317).	Washing feet story Self-knowledge precedes service
‘Church language is relational, family words, how do you build on that? It’s a constant negotiation of relationship. Father (priest) we know you love us’ ( <i>MUL</i> 223).	Relationship building Love of the people

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### Key phrases

### Humility

‘Ability to be vulnerable, undefendedness, not always being in control or successful, being willing to acknowledge limitations and mistakes’ ( <i>BID</i> 49).	Vulnerable Undefended Acknowledge shortcomings
‘It’s about being a functional human being, (the worst cleric) gets stropky, holds grudges, has no self-awareness, feels everything personally. You need the right kind of humility, it’s not about me, it may hurt but do what’s	Being human Humility not about self Role clarity

right... role clarity' (*MUL 223*).

'The ability to be not totally undefended, I think that's a mistake, but non-defensive in one's interactions. And non-anxious... the defended thing is tricky because there is a whole vulnerability scale and I don't think it does to be completely nakedly vulnerable in relation to the world, and I think there's a proper place for defences, but I think the non-defensive attitude has more to do with not assuming that whatever is being said is being intended to criticise attitude or to attack. And being secure enough in oneself to be able to explore the negative comment or whatever it is with the person, rather than instantly tightening up and answering out of a place of fear' (*PAF 289*).

Appropriate undefendedness  
Non-anxious  
Non-defensive  
Self-secure  
Non-fearful

'Vulnerability and genuineness are important, open enough so people know where you are, alert to others and one's own mood' (*MUL 224*).

Vulnerability  
Genuineness  
Alert to others and self  
Recognises own needs  
I am not the answer

'Always being there for everyone at the drop of a hat, that's not humility. Humility recognises your own needs. Humility says, I'm not the answer to everyone's question or issue all the time' (*CEV 77*).

'You need to be adaptable in the sense that you need to have listening skills, you need to be able to listen to other people and you need to be self-critical... you need to understand that we might need to change our perceptions, our understanding in order to relate to others, and we need to be willing to listen to other people with an intention of helping ourselves, I mean receiving criticisms or corrections. So for all that you need adaptability, without that you don't actually listen to others and you don't stand sort of corrected by somebody else. It's very difficult for an incumbent as far as I have seen to accept that actually he needs to be corrected by somebody else (laughs) but we need to have that humility (laughs) and adaptability is the only way actually that would lead you to that kind of humility where you could actually listen to other people, their criticisms, their corrections and everything that comes in our direction' (*AKO 184*).

Adaptability  
Listen to others  
Self-critical  
Willingness to listen  
Receiving criticism  
Adaptability that leads to humility  
Capable of listening to criticism

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## Key phrases

## Relationship Building

'What makes the difference in effective ministry has so much to do with relationship building' (*CEV 71, 72*).

Effective ministry  
Relationality

'The role of Incumbent is highly relational... have they managed relationships well in the parish?' (*DAL 111*).

Role highly relational  
Managing relationships

Mobilise others – key to leadership: contra coercive and psychological manipulation (*CEV 73*).

Mobilise others' ability

'The ability to bring the best out of other people' (*CEV 76*).

Bring out best in others

'How someone relates to a parish rep... to the Archdeacon...' in the appointment process... needs to be done intuitively otherwise 'I couldn't see them flourishing in this parish' (*DOR 92; KRE 94*).

Flourishing ability

'Engage well with other people, friendly, engaging (done through) observing others' (*MUL 224*).

Engaging, friendly

'It's really important, can this person relate well to people?... I want to see signs that they can relate, they can look at people, they are confident enough in relating to people. I want signs that when they say they're collaborative

Relate well is key question  
Collaborative

they really mean it, and when they are going to lead it's not going to be I'm going to come to this church and I'm gonna make it what I think it ought to be, but they are much more aware that these days yes, all of us are in the change business but each church needs to be changed along it's grain' (*ANZ* 281).

Self-confident

Change-agent

### Key phrases

### Temperament and Personality Match

'What I'm looking for is what are they noticing around them... therefore reflecting, What am I noticing about me? I try to spot some of the things that are coming ahead, being aware that they're things might change, (like) chess or traffic lights changing ahead... things may be as they are now but they may not be like that, what are the options that might have changed and how aware am I or is any individual of the circumstances around them, either them or their personal circumstances. Sometimes the geographical ones but quite often it's much more subtle than that, it's the personality equation and things like that... how much are they listening to themselves also how much are they listening to what's going on around them is quite a big part of that' (*BBE* 19).

Noticing surroundings

Looking ahead ability

Awareness of change

Personality equation

Listening within and without

'You may want to ask questions to (the) candidate to unpick their personality traits, (how) their emotional response will play into (the work)... to do with how, to do with reading people, it's to do with relationality, how they build relationships that are appropriate to the context' (*CEV* 72).

Emotional response appropriate to context

Reading people

Relationality

'I think within all of us, a bit like a personality type indicator there will be varying degrees of EQ, IQ kind of balance, but I think we can grow our EI, because a bit like operating out of our shadow, I mean the Church way over-ordains introverts, they must spend their lives exhausted' (*KOL* 164).

Varying personalities in ministry

Operating out of shadow

Introverts over-represented for role

### Key Phrases

### Self-regulation

Steering appropriately cf letting others' steer (*BBE* 24).

Steering well

Taking responsibility for self-care (many). 'You've got to recognise you're stressed, that's half of it. Clergy don't always recognise. Got to be good at managing it, I've got to stop, or I need help. You're not the Saviour of the world, that's why you're in ministry because there's another Saviour of the world. I can see that in myself, clergy not wanting to fail. It's partly because of our desire to be Christ-like; it's because it's what we do' (*SUS* 317).

Responsibility for self-care

Managing self

Problem of Messiah complex

Christlikeness desire

Self-motivated (*BBE* 28).

Self-motivated

Temper self (*BID* 40-41) – being able to control self against 'natural' reaction, self-control (*CEV* 72).

Temper self

Self-control

'Sometimes clergy over-love their congregations but (pause), they don't necessarily draw the right boundaries and that's slightly different but I think within EI is the ability to draw boundaries around yourself and I (pause), I have concerns where I find too many clergy are not boundaried, so either work far too long hours... I think that's folly er and don't have their days off... I think the fruit of the spirit, the last one is self-control' (*TEF* 362).

Self-boundaries

Self-care

Self-control

Handling your own emotions in role and as a person, e.g., in funeral setting (*KRE* 89).

Handling own emotions in crises

Manage one's mood ( <i>DOR 99</i> ).	Mood management
'Don't get isolated, it is not wise to be on your own' ( <i>DAL 111</i> ).	Don't self-isolate
Manging stress, 'in stress management one of the most important things is awareness of self and awareness of self in context and awareness of self in relation including relation to God' ( <i>KRE 98</i> ).	Self-awareness relates to stress management
'Think before you speak' ( <i>KRE 107</i> ) re being more aware.	Speak aware of others
'Self-recognition is important, managing time, and awareness how this affects one's family, you must take all your holidays' ( <i>DAL 111</i> ).	Time-management Family needs

<b>Key Phrases</b>	<b>Consciously Connect</b>
Carve out space so other can talk ( <i>OBV 7</i> ).	Space for the other
Take interest in the other ( <i>OBV 7</i> ), from curiosity.	Interest and curiosity
Sit and emote with ( <i>OBV 10</i> ), assist the other to get 'unstuck' ( <i>BID 41</i> ) as an act of love ( <i>BID 41</i> ).	Emote with others Help unstick as love
'Clergy if they're worth their salt spend a lot of time dealing with human emotion' ( <i>KRE 105</i> ).	Dealing with human emotion
'Work sensitively with others' ( <i>DAL 112</i> ).	Sensitivity
'Emotional wellbeing is dependent upon having a good connected, inter-connected relationship with people and it's interesting' ( <i>TAS 372</i> ).	Inter-connectedness Interest in others

<b>Key Phrases</b>	<b>'Reading' People</b>
'Picking up implicit signals' ( <i>MUL 221</i> ).	Implicit signals
'It's (EI) to do with reading people, it's to do with relationality, how they build relationships that are appropriate to the context' ( <i>CEV 72</i> ).	Reading people How building relationships
'Some of that (understanding emotions) is intuitive and some of that is learned, (pause) that's the interesting bit... to try and read people's body language, try to read a room... whether it's by observation or the way people are, as well as what they say and there is something that's just gut' ( <i>TEF 347</i> ).	Intuition Reading body-language 'Gut' feel
'Measure the heat of the room... absorb the feelings in a room and be able to react to them in a way that is positive' ( <i>QAT 386, 388</i> ).	Reading a room Absorb social feelings
Reading body-language critically important ( <i>BBE 23; CEV 63; KRE 101; DAL 111; HOD 148; PAF 302; TIO 344; TEF 347; TAS 374</i> ).	Body language

<b>Key Phrases</b>	<b>Social Graces</b>
'The things you are asked to do in the job which are both sort of leadership managing volunteer type stuff which do require you to be quite adept at	Managing volunteers People adeptness



people as well as the pastoral stuff, I would expect the people who are doing well at it to be reassembly emotionally intelligent' (*ANZ 275*).

'I know some people with very little education who have really got a finger on the pulse of what's going on around them and can read a scene very, very quickly' (*BBE 21*).  
Managing the emotions of others (*BBE 29*).

Finger on the pulse  
Read the scene

Managing others' emotions

'Maturity beyond years' (*DAL 112*).

Maturity

'Well actually if you take the clergy as a whole across the Archdeaconry, are there, are there many? To which the answer is, well yes there are a few that are adept in every area' (*DOR 90*).

Competence with others  
General adeptness

### Key Phrases

### Professional Competencies

Move towards people who are sad or in crisis, e.g., funeral, 'hold it together however they may be feeling' (*DOR 88; BBE 22; KOL 168; SAJ 322*).

Funeral ability a good test

Appropriate speech, silence, affection, care to the bereaved (*BID 7; OBV 9; ANZ 271*).

Appropriate speech

'I'm listening for use of language, I'm listening for people who just want to talk about themselves all the time and not talk about themselves in relationship with others' (*PAF 302*).

Self-un-centredness

Inclusive language and illustrations when speaking (*OBV 32*).

Appropriate language

Boundary setting, application of the letter of the spirit of the law (*BBE 26*).

Boundaries

'Ability to lead demanding people' (*DAL 112*).

Working with difficult people

'Adaptability: ability to step back from a precious cause' (*DAL 112*).

Adaptability

### Key Phrases

### Vulnerability

Ability to be vulnerable, undefendedness, not always being in control or successful, being willing to acknowledge limitations and mistakes (*BID 49*), cf defendedness (*CEV 73*) and 'build a shell' (*CEV 77*).

Vulnerableness as ability Undefendedness  
Acknowledging limitations

'What is presented (to the Archdeacon in MDR) is going very well and actually it is not' (*KRE 92*).

Accurate self-presentation

'Act of will' to express emotions (*CEV 70*).

As act of will

Acting non-defensively as sure enough in yourself (*BID 60*).

Self-assuredness

'Develop an environment of commitment to on-going self-knowledge' (*KRE 107*) – this related to vulnerability and defendedness.

Pursue self-knowledge  
Open environment

'Ability to listen and ask advice' (*DAL 112*).

Solicit advice

'I think I'm much more open with my emotions now (post-divorce) so that gave me a very personal interest in the desire to form relationships, I have to

Crisis formative  
Reading others

<p>be able not only to read other people, which I think I probably have always been quite good at, but actually allow myself to be read, which is a different matter... I had quite a lot invested. What is my EI? Can I, do I read people well? Do I read myself well?' (CEV 67)</p>	<p>Allowing self to be read Reading self well</p>
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**Key Phrases**

**Pastoral Qualities**

Contra posing and proving (BID 58).

Focus on the other

'The most ongoing and dreadful pastoral issues with clergy seem to me to stem around a complete lack of self-awareness... self-knowledge, self-awareness, that's key in all leadership but in pastoral relationships (especially)' (CEV 72).

Self-awareness  
Self-knowledge

'High correlation between effective ministry in the sense of equipping the body of Christ and drawing people on emotionally and spiritually' (CEV 76).

Drawing people on is effective ministry

'In *From Anecdote to Evidence* clergy characteristics such as empathy, persistence and managing are not associated with church growth. I'm dubious about this, churches often grow when associated with an Incumbent with strong pastoral qualities. I've listened to people complain, what they want is a Vicar with the characteristic to be very caring. Research in the US shows doctors who get sued aren't liked. Those that are liked don't get sued. The person with characteristics such as being kind, open, self-deprecatory with humour – these cover a multitude of sins' (TIO 343).

Empathy  
Persistence  
Managing  
Very caring required  
Kindness, openness,  
self-deprecatory,  
humour

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**12.4 SUMMARY**

In summary the thematic concepts delineated in Table 12.4 are:

- 12.3.3.1 Self-awareness.
- 12.3.3.2 Self-understanding.
- 12.3.3.3 Other/social-awareness.
- 12.3.3.4 Empathy.
- 12.3.3.5 Leadership.
- 12.3.3.6 Humility.
- 12.3.3.7 Relationship building.
- 12.3.3.8 Temperament and personality match.
- 12.3.3.9 Self-regulation.

- 12.3.3.10 Consciously connect.
- 12.3.3.11 Reading people.
- 12.3.3.12 Social graces.
- 12.3.3.13 Professional competencies.
- 12.3.3.14 Vulnerability.
- 12.3.3.15 Pastoral qualities.

The next step is to evaluate and distil these thematic concepts to gain an understanding as to how they contribute to the EI of clergy, this is the focus of the next chapter.

# CHAPTER THIRTEEN

## DEFINING AND MEASURING

### CLERGY EMOTIONAL INTELLIGENCE

#### 13.1 INTRODUCTION

The thematic analysis described in Chapter Eight provided codes that suggested themes or sub-themes chiefly composed from the key phrases listed in Table 12.4, which were representative of statements of assertion, reflection and musings by the interviewees. A noticeable feature of the qualitative data is its provisionality, the Archdeacons' descriptions of EI are 'efforts to describe' rather than 'polished definitions,' they are 'working towards an essence' in their reflections and surmisings, so the researcher listens for key thoughts and distils these into broader themes. Closer examination of the thematic concepts in Table 12.4 associates a number of these concepts into larger groupings. This chapter proceeds to conceptualise the larger groupings as second and third dimensions of '*Clergy Emotional Intelligence*,' the Second Order relating to EI 'capacity' and the Third Order relating to EI 'ability.'

Having conceptualised CEI, the chapter concludes with a Model of CEI and a CEI Measure that will form the basis for future development and exploration of the CEI construct.

## 13.2 THE SECOND ORDER DIMENSION OF CLERGY EMOTIONAL INTELLIGENCE

### 13.2.1 Self-awareness

Closer analysis of the thematic concepts of ‘self-awareness’ and ‘self-understanding’ in Table 12.4 indicate common descriptors as depicted in Table 13.1:

**Table 13.1**

#### Self-awareness and Self-understanding Shared Themes

Self-awareness	Shared Theme	Self-understanding
‘What’s going on inside me?’ ( <i>BID</i> 40).	Sense of Self	‘Non-defensive, undefended’ ( <i>BID</i> 41).
‘how I am just purely in myself?’ ( <i>KOL</i> 155).		‘Sure enough in yourself’ ( <i>BID</i> 60).
‘how am I right now?’ ( <i>KOL</i> 155).		‘honesty about who you are’ ( <i>KRE</i> 107).
‘what’s going on in me biochemically?’ ( <i>BID</i> 42).		‘being himself or herself’ ( <i>AKO</i> 189-90).
‘what’s going on in my heart, gut and head?’ ( <i>BID</i> 42).		‘sure that they are fully alive’ ( <i>AKO</i> 189-90).
		‘being fully alive’ ( <i>AKO</i> 189-90).
		‘just be themselves’ ( <i>AKO</i> 189-90).
		‘be sure that you are what you are’ ( <i>SAJ</i> 335).
		‘this is who I am, this is who you are’ ( <i>SAJ</i> 335).
		‘self-knowledge’ ( <i>CEV</i> 72).
		‘knowing themselves better’ ( <i>KRE</i> 107).
‘it comes from reflection’ ( <i>CEV</i> 78).	Self-reflection	
‘their own reflection or even reflection through the lens of Scripture and prayer’ ( <i>HOD</i> 136).		‘Iterative, continued reflection’ ( <i>QUC</i> 311; <i>SUS</i> 316; <i>SAJ</i> 335).
‘the ability to reflect on that’ ( <i>HOD</i> 128).		

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‘reading of self’ ( <i>CEV</i> 72, 78).	‘understanding my emotions’ ( <i>BID</i> 40-41; <i>CEV</i> 63).	
‘to know one’s own feelings’ ( <i>HOD</i> 128).	‘paying attention to your body, your emotions’ ( <i>AKO</i> 189-90).	
‘self-awareness, and self-examination I think is absolutely crucial’ ( <i>NIV</i> 242).	Reading/attending/ understanding of self	‘listening to themselves, also how much are they are listening to what’s going on around them’ ( <i>BBE</i> 19).
‘think about emotions’ ( <i>CEV</i> 63).	‘attention to other people’ ( <i>CEV</i> 76).	
	‘recognising stress’ ( <i>KRE</i> 98).	
	‘grasp of what the situation really is’ ( <i>SAJ</i> 335).	

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Self-awareness and Self-understanding share common themes: sense of self; self-reflection; and reading/attending/understanding of self, so for the sake of semantic brevity and constructural facility the association of the thematic concepts of ‘self-awareness’ and ‘self-understanding’ shall hereafter be referenced as the second order capacity factor of ‘**Self-awareness**’.<sup>177</sup>

### 13.2.2 Social-awareness

Closer analysis of the thematic concepts of ‘Other/social-awareness,’ ‘Consciously Connect,’ ‘Reading People,’ and ‘Social Graces’ in Table 12.4 indicate common descriptors as depicted in Table 13.2:

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<sup>177</sup> Ghorbani et al. (2008) suggested self-reflection and mindfulness are two aspects of self-awareness. Viskovich and De George-Walker’s (2019) study of self-care constructs with undergraduate psychology students understand ‘self-knowledge’ much in the same way as our use of ‘self-understanding’ but are vague in conceptualising ‘self-awareness.’

**Table 13.2**

**Shared Themes between Other/Social-awareness, Consciously Connect, Reading People, and Social Graces**

Other/Social-awareness summary phrases	Consciously Connect phrases	Reading people phrases	Social Graces phrases
<p><i>Worth of the other</i></p> <p><i>Other to be the subject</i></p> <p><i>Curious of others</i></p>	<p>‘carve out space so other can talk’ (<i>OBV</i> 7).</p> <p>‘work sensitively with others’ (<i>DAL</i> 112).</p> <p>‘take interest in the other, from curiosity’ (<i>OBV</i> 7).</p>		
<p><i>Understand others</i></p>			<p>‘a few that are adept in every area’ (<i>DOR</i> 90).</p>
<p><i>Reading others’ emotions</i></p>		<p>‘it’s to do with reading people, it’s to do with relationality’ (<i>CEV</i> 172).</p> <p>‘read people’s body language... read a room’ (<i>TEF</i> 347).</p>	<p>‘really got a finger on the pulse of what’s going on around them and can read a scene’ (<i>BBE</i> 21).</p>
<p><i>Perceive others’ emotions</i></p> <p><i>Inter-reaction awareness</i></p>		<p>‘picking up implicit signals’ (<i>MUL</i> 221).</p>	
<p><i>Emotional awareness</i></p>		<p>‘measure the heat of the room... absorb the feelings in a room’ (<i>QAT</i> 386, 388).</p>	
<p><i>Self-sufficiency allows understanding of others</i></p>			<p>‘maturity beyond years’ (<i>DAL</i> 112).</p>
<p><i>Understanding others’ behaviour and emotions</i></p>		<p>‘reading body-language critically important’ (<i>BBE</i> 23; <i>CEV</i> 63; <i>KRE</i> 101; <i>DAL</i> 111; <i>HOD</i> 148; <i>PAF</i> 302; <i>TIO</i> 344; <i>TEF</i> 347; <i>TAS</i> 374).</p>	
<p><i>Managing others’ emotions</i></p> <p><i>Awareness of changing circumstances</i></p>	<p>‘assist the other to get ‘unstuck,’ as an act of love’ (<i>BID</i> 41).</p> <p>‘spend a lot of time dealing with human emotion’ (<i>KRE</i> 105).</p>		<p>‘managing volunteers (well)... quite adept at people’ (<i>ANZ</i> 275).</p>
<p><i>Being with the other</i></p>	<p>‘sit and emote with’ (<i>OBV</i> 10).</p>		

<i>Listening</i>	‘having a good connected inter-connected relationship with people’ (TAS 372).
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These shared themes between ‘Other/Social-awareness,’ ‘Consciously Connect,’ ‘Reading People,’ and ‘Social Graces’ enable us to recognise a common second-order capacity factor that will be referred to as ‘**Social-awareness.**’

### 13.2.3 Undefendedness

Closer examination of the thematic concepts in Table 12.4 identifies descriptors that associate ‘Humility’ with ‘Professional Competencies’ and ‘Vulnerability’ and ‘Pastoral Qualities.’ These are overlapping phrases indicating that each is a part of the other, as in Table 13.3. These shared themes between ‘Humility,’ ‘Professional Competencies,’ ‘Vulnerability,’ and ‘Pastoral Qualities’ enable us to recognise a common second-order capacity factor that may be referred to as ‘**Undefendedness.**’

**Table 13.3**

#### **Shared Themes between Humility, Professional Competencies, Vulnerability, and Pastoral Qualities**

Humility summary phrases	Professional Competencies phrases	Vulnerability phrases	Pastoral Qualities phrases
<i>Vulnerable; undefended;</i>  <i>non-defensive attitude;</i>  <i>appropriate undefendedness</i>		‘ability to be vulnerable, undefendedness, not always being in control or successful, being willing to acknowledge limitations and mistakes (BID 49); (non-)defendedness (CEV 73); (not) ‘build(ing) a shell’ (CEV 77); ‘able not only to read other people... but allow myself to be read’ (CEV 67).	
<i>Acknowledge shortcomings;</i>		‘ability to listen and ask advice’ (DAL 112).	



<i>Receiving criticism</i>			
<i>Being human; recognises own needs</i>		‘develop an environment of commitment to on-going self-knowledge’ (KRE 107).	
<i>Humility not about self; I am not the answer</i>	‘not talk about themselves in relationship with others’ (PAF 302).		
<i>Role clarity</i>	‘ability to lead demanding people’ (DAL 112).		‘high correlation between effective ministry in the sense of equipping the body of Christ and drawing people on emotionally and spiritually’ (CEV 76).
<i>Self-secure; non-fearful; non-anxious</i>	move towards people who are sad or in crisis, e.g., funeral, ‘hold it together however they may be feeling’ (DOR 88; BBE 22; KOL 168; SAJ 322).	‘act of will’ to express emotions (CEV 70); ‘acting non-defensively as sure enough in yourself’ (BID 60).	
<i>Genuineness</i>			contra posing and proving (BID 58); ‘the person with characteristics such as being kind, open, self-deprecatory with humour – these cover a multitude of sins’ (TIO 343).
<i>Adaptability</i>	Inclusive language and illustrations when speaking; boundary setting; ‘adaptability: ability to step back from a precious cause’ (DAL 112).		
<i>Listen to others; willingness to listen; alert to others and self</i>	‘appropriate speech, silence, affection, care to the bereaved’ (BID 7; OBV 9; ANZ 271).		‘churches often grow when associated with an Incumbent with strong pastoral qualities’ (TIO 343).
<i>Self-critical</i>		(negative example): ‘What is presented (to the Archdeacon in MDR) is going very well and actually it is not’ (KRE 92).	

### **13.2.4 Empathy**

The concept of ‘empathy’ was consistently identified by Archdeacons as crucial for high-functioning and healthy ministry, so can be recognised as a second-order capacity factor.

### **13.2.5 Summary**

Of the 15 thematic concepts listed 12.3.3.1 to 12.3.3.15 (pp. 311-312) I have identified four sets of associated themes I identify as Second Order factors and four remainders.

The four **Second Order** factors are:

- (i). Self-awareness.
- (ii). Social-awareness.
- (iii). undefendedness.
- (iv). Empathy.

The remaining thematic concepts consist of:

- (v). Leadership.
- (vi). Relationship building.
- (vii). Temperament and personality match.
- (viii) Self-regulation.

Leadership, Relationship building, and Self-regulation will be considered in Section 13.5. Temperament and personality match need to be considered separately.

### 13.3 TEMPERAMENT AND PERSONALITY MATCH AS A SEPARATE CATEGORY

‘Temperament and personality match’ was often referenced by Archdeacons, as in Table 12.4, but as a subject or phenomenon sketchily understood. A fuller picture emerges in Table 13.4 where a more complete set of descriptors from the full transcript is captured:

**Table 13.4**

#### Personality according to Archdeacons

Statements related to personality	Analysis
<p>To the question: How would you say people understand themselves? <i>BBE</i>: That’s difficult, because I suppose quite a lot of it is to (do) with how you understand the world... what do other people spot? If I’m with somebody and trying to gauge something of their EI then part of what I’m looking for is what are they noticing around them... quite often it’s much more subtle than that, it’s the personality equation and things like that.</p>	<p>Understanding the world is in accord with one’s personality that may be understood in terms of ‘equation.’</p>
<p><i>BBE</i>: Some of my most sensitive priests are male and some of my hardest and direct priests are female so (EI) doesn’t immediately go gender-wise at all and doing some of those personality profile things like DISC profiling or Myers Briggs or something like else like that shows that there’s much more of a colour on it as well. There’s one that Bridge Builders use... the questions ask you about what do you are like in calm and storm... you are going to be different under those settings and so being aware that people are going to operate in different ways, that sort of whole personality profiling thing or being self-aware having done one of the awareness tests of one sort or another has helped people realise that much more generally.</p>	<p>Personality profiling helpfully insightful. Various measures employed. Appreciation of difference is most useful. People behave differently according to their personality. Tests provide ‘realisation’ of individual difference.</p>
<p><i>BBE</i>: I do try and to put quite a lot of time and energy into working with some of those who find me as the Archdeacon difficult to deal with. Sometimes it’s a personality thing, but sometimes it’s not personality it’s actually something like the underlying autism or something like that.</p>	<p>Personality differences may make working together difficult. Psychological issues distinct from personality.</p>
<p><i>CEV</i>: We’re just in the middle of our first go at doing some personality profiling as part of the selection process... so what we will be given is a chart that has our job specification and person profile as it were mapped out in a circle with a dozen different characteristics so those things that we have found most desirable, that will be done from our person profile and from tests that are given to us as the job devisers and then the candidates will answer, you know do an online personality test that will then map</p>	<p>Personality profiling for selection.  Correlation between personality</p>

out how they fit into the, you know the red, amber and green sections of those particular characteristics. and role, search for fit.

*BAT:* If ministry is about growing and developing and changing, growth and development and change are actually potentially stressful, although I see some clergy who thrive on that... so the stripping away of just the sort of personality type that sort of thrives on thrill and excitement are which there are some and those who find it harder is not necessarily the key to stress management. Personality type correlated with stress management ability.

*BAT:* When I see clergy who I really don't think have any skills of engaging or interacting with other people, now I don't know whether that's sort of because they're on this spectrum or because that's other aspects of personality, so I can see serious questions about what some people might say is part of that spectrum, that personal engagement whether it's actually part of that spectrum or something else I really wouldn't want to pass judgement on 'cos I don't know. Inability to engage and interact related to personality. 'On the spectrum' a feature of personality. Difficult to discern or understand.

*DAL:* Personal identity is significant, how does this person connect? Interviews are rather artificial, we are strangers, the role of Incumbent is highly relational, sometimes your own issue such as marital breakdown, health issue, personality, 'I want this to work'. Relationship side of things is key, otherwise it's difficult to retrieve. Personality in play in ministry regarding ministry success.

*KOL:* I think within all of us, you know a bit like a personality type indicator there will be varying degrees of er EQ-IQ kind of balance, but I think we can grow our EI because, a bit like operating out of our shadow, I mean the Church way over-ordains introverts, they must spend their lives exhausted. EI similar to IQ in terms of 'degree.' Too many introverted priests.

*NOF:* [*diocese*] has a lot of clergy in a small area, many of whom are not parochial clergy, many of whom are IQ wise highly intelligent... you can get personality types who would be extremely intelligent academically who are not massively EI, you do see that, you probably see it more in a place like [*diocese*] than many settings. Correlation between personality and intelligence.

*ANZ:* I read Jung stuff when I was still doing psychology second time round when I was at Oxford and quite a lot of what he writes is high class crap in my opinion. But that doesn't mean he had some insights other people haven't been able to work out which are quite insightful. Jung categorised as 'stuff.' Negative judgment. This Archdeacon seemingly qualified to assess usefulness of psychological research.

*SAJ:* EI is being able to be saying, now hang on a minute, you would be behaving like that because of the other stress you've got going on at work or at home or somewhere else. In terms of being able to judge people's personality types and your own, again introverts respond in different ways. You can understand that someone is responding in a particular way because they're introverts and this is a stressful situation for them. Correspondence between EI and assessing personality type.

*SAJ:* I don't know anyone who does the personality testing on recruitment. So I'm happy if you'll come up with a nice diagnostic for me. I can tell you about a few, when we get onto it, of appointments that have gone spectacularly wrong. Which I'd say were down to a personality disorder. Could we have possibly known? Is there some Personality assessment not part of recruitment process. Correlation between pastoral breakdown and personality

way of knowing the mistake we were about to make that would have prevented us? disorders.

*SAJ*: I think the reason why the bishops staff did the Insights thing, the colours, is because sometime on senior staff someone will say, well you would say that because you're blue. Because they all know the colours you came out at. So that speaking as someone whose blue or yellow or whatever, it's interesting for someone who's starting as not defining themselves by their colours but saying I would say this wouldn't I? Personality testing at episcopal staff level for team building and understanding. Personality type 'defines' (cf indicating preference).

*TIO*: We are emotional people & intentionally relate to God and each other in emotion, love, and hatred). Personality types associated are with growth according to 'From Anecdote to Evidence.' Correlation of personality type and church growth. Empathy a personality indicator. It's suggested that the type of person who is empathetic isn't associated with church growth. I agree that people that are up-front, opinionated, intelligent and educated at a reputable institution are noticed in the CofE... I'm dubious about this, churches often grow when associated with an Incumbent with strong pastoral qualities. Pastoral qualities a positive indicator.

*QAT*: I suppose if you are talking about EI it's a sense of being able to bring yourself into a situation where you are able to assess the situation and be able to react in a positive way and particularly when it's highly charged emotionally, having said that I don't think it's something you can learn, you can't go on a course for EI I say very often it's personality grade and possibly a result of a whole range of factors in terms of your development and your childhood and your way that you have grown as a person. EI development limited by personality, upbringing, maturity.

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These quotes indicate varied understandings of personality type theory. Generally, personality 'tests' are considered positively and function as team-building or other-understanding devices, and in one instance as beginning to be used for the purposes of ministerial selection. Tests that include colours<sup>178</sup> appear to be attractive (so *BBE*, *CEV*, *SAJ*, *OBV*). The chief purpose is affirmation of difference, appreciating that individuals may hold different views due to their different 'personalities.' Although utilised to promote team harmonisation these may be employed at the expense of rigorous

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<sup>178</sup> For instance *SAJ* said, 'We put our clergy on Bridge Builders stuff which uses colours, Mennonite based. It's colours are always different from Insights (Benton et al., 2008) which is difficult because they all use the same four colours, but they all mean different things. And the Insights thing is very good, when I was a Vicar I got a team to do Insights, we did Belbin, we did various things to try and help the team to function better.' Discussing EI gender difference, *OBV* said, 'Some of my most sensitive priests are male and some of my hardest and direct priests are female so it doesn't immediately go gender-wise at all and doing some of those personality profile things like DiSC profiling (Sugerman, 2009), or Myers-Briggs or something like else like that shows that there's much more of a colour in it as well.'

determination of truthfulness of the matter at hand or discernment of wisest action. The data of Table 13.4 suggest understanding of personality type theory is superficial, vague and undifferentiated from character, interpersonal skills, and complex psychological disorders.

Although Archdeacons recognise temperament and personality match (role to post) as important constituents for clergy effectiveness and wellbeing, these characteristics can be elided from a ‘clergy emotional intelligence’ construct. Recent literature suggests trait-EI is analogous to higher orders of personality (Petrides et al., 2016), and perhaps the GFP particularly (van der Linden et al., 2018), such that later research<sup>179</sup> seeks correlations between CEI and personality, noting that the CEI construct identified in this study derives much of its conceptualisation from the contribution of extrinsic factors, such as ministry context and clergy role.

#### **13.4 CONCEPTUALISING A SECOND ORDER DIMENSION OF CEI**

Table 2.2 listed interviewee responses to the question, ‘How would you describe emotional intelligence?’ and overall Archdeacons described EI as an *ability* or *capacity* that works with a transitive verb towards the self, as one direct object, or towards the self and another self, as a second and associated direct object. ‘Ability’ and ‘capacity’ appeared to be understood as synonyms and archdeacons were quite clear as to their functionality (Table 2.4): ‘to feel,’ ‘to be aware,’ ‘to discern,’ ‘to understand,’ ‘to interpret,’ ‘to manage,’ ‘to connect,’ ‘to be,’ ‘to read,’ ‘to attune,’ ‘to stand,’ ‘to think.’ The direction of the action is towards the self and/or towards the other person.

Chapter Eleven more closely examined the question through structural analysis and emotional exegesis. I found that the notions of ‘capacity’ and ‘ability’ are linked to the

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<sup>179</sup> Post-doctoral work analysing correlation between CEI dimensionality and personality factor scales (cf Ashton et al., 2009; Thielmann et al., 2017).

dynamic quality of EI, emotions are to be ‘managed,’ ‘understood’ and ‘read’ with respect to how they are experienced by oneself and by others in social intercourse. ‘Awareness’ of self and ‘empathy’ towards others appear to be chief components of EI in ministry settings. The effect of another person’s feelings on one is another vital component; the feelings of another are important to the emotionally intelligent minister. These qualities translate to effective pastoral ministry.<sup>180</sup>

Emotional exegesis enabled us to identify a conceptual difference between the emotional state or stasis of the cleric, and the dynamic quality that enables activation of that emotional state into, or towards, meaningful Christian action. The emotional state I term a ‘capacity,’ and the dynamic quality I term an ‘ability,’ and is explained further below. *Clergy Emotional Intelligence* includes the First Order Dimension of Loving God and Love for Others (§12.3.1) along with a Second Order Capacity Dimension and a Third Order Ability Dimension. A cleric with high CEI has a strong love for God and for others, plus a strong static capacity for emotional awareness and development, plus a great dynamic ability to activate those static capacities for the benefit of others, which, reflexively, contributes to clergy wellbeing and effectiveness.

This trait-EI conceptualisation is analogous to the theological concept of *χάρις* (*charis*), translated variously as ‘gift’ and ‘grace’ (Rom 5:15). One may possess an object of some kind that is potentially a ‘gift,’ but is not actually a ‘gift’ until it is given and received. A rare First Edition novel, for instance, is interpersonally ‘static’ until the owner decides to give it to a friend, and at the moment of giving and reception the book becomes a gift in that transaction of friendship. Conceptually the book has the ‘capacity’ of gift but is not an actual gift until the ‘ability’ to decide and act to give it operationalises the book’s gift-potential.

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<sup>180</sup> Strunk et al. (2017) developed a ‘theory of pastoral efficacy’ that suggests fidelity to the pastoral call and development of authentic community are critical factors for effective ministry. The study did not consider personality nor ecclesiological (ministry role and ministry context) issues.

Applying this conceptualisation of *capacity* as emotional stasis and *ability* as emotional dynamism, I readily observe that the four sets of associated themes (self-awareness, social-awareness, undefendedness, empathy) are ‘capacities,’ and, when the agglomerated archidiaconal conceptions of ‘temperament and personality match’ is put to one side, the three remainder concepts (leadership, relationship building, self-regulation) are ‘abilities.’ Conceptually, the emotionally intelligent cleric has the ‘capacity’ of one who is qualitatively good at discernment of self-emotionality, and the assessment of, and appropriate response to, the emotions of others. However, *effective* ordained ministry is an operationalised function, the effective cleric has significant ability dynamising the static emotion capacity. Ministry efficacy is dependent on the cleric’s self-understanding (role) and the realities of the ministry context that, in turn, affects ministry wellbeing for good (job satisfaction, sense of purpose, joyful participation in God’s work, happiness through helping others, sense of theological and existential wonder), or ill (psychological stress, burnout, relationship breakdown, personality disorder, entitlement and pomposity).

This conceptualisation suggests ‘capacities’ are a **Second Order Dimension**, these capacities have neurobiological and upbringing roots, and are thoroughly undergirded by the First Order Dimension of the Love of God and Love for Others, but may not be operationalised ministerially or, if so, operationalised to low degrees. The operationalisation of the capacities is enabled by high-functioning abilities in effective ministry. That the Archdeacons associated ‘capacity’ and ‘ability’ in their conceptualisation indicates the close relationship of the two qualities; indeed a careful teasing out of the abilities from the capacities suggests a correspondence between certain abilities and certain capacities. Some abilities operationalise particular capacities



in Christian ministry, so these may be conceptualised as a **Third-Order Dimension**, inasmuch as they are factors effecting positive and effective ministry.

### **13.5 CONCEPTUALISING A THIRD ORDER DIMENSION OF CEI**

In Chapter Eleven, a thoroughgoing exegesis of eight archidiaconal responses to the question, ‘How would you describe emotional intelligence?’ revealed the notions of ‘capacity’ and ‘ability’ as a framework for understanding EI as pertinent to ordained Christian ministry. These ‘capacity’ and ‘ability’ dimensions are thoroughly relational; I discovered that emotions are to be ‘managed,’ ‘understood’ and ‘read’ with respect to how they are experienced by oneself and by others in social intercourse. Furthermore, ‘awareness’ of self and ‘empathy’ towards others are chief components of EI in ministry settings. I found that the effect of another person’s feelings on one is a vital and qualitatively important feature of the emotionally intelligent minister. Inculcation of these qualities suggest an effective and healthy pastoral ministry.

Chapter Nine described role-specific factors that Archdeacons identified as ontologically formative for the ordained minister, shaping self-understanding and priestly identity in addition to ministerial effectiveness and wellbeing. These factors included role ambiguity, defence mechanisms, and ministry processes.

Chapter Ten outlined contextual factors that contribute to the ontological formation of a Christian priest, most of which, sadly, are negative: dealing with difficult people; a temperament mismatch between the cleric and the parish church and personality issues between the cleric and some parishioners; the huge variety and diversity of people with whom the minister must deal; relentless time pressure; the overwhelming amount and complexity of the work; the capacity and ability to manage stress; and breaches of the psychological contract.

These role-specific and ministry-context factors that shape clergy ontology are now read in the light of data provided by the thematic analysis summarised in Table 12.4 and the four conceptualised ‘branches’ that constitute the Second Order Dimension of CEI. The role-specific and ministry-context factors shape, form and fashion processes that enable the cleric’s four Second-Order branches to operationalise effectively in pastoral ministry. These processes, or ‘abilities,’ bridge to connect, nuance to link, and relate to develop trust with parishioners and society generally.

### **13.5.1 ‘Capacities’ correlate with ‘Abilities’**

The thesis of this construct is that the sub-factors of the ability dimension operationalise the capacity factors. *Clergy Emotional Intelligence* is the product of the ability-operationalised capacity factors.

Capacity development is difficult as this dimension is undergirded by genetic and strong sociological factors. Although it is thought behaviour is not directly shaped by genes and experience, each likely ‘exerts reciprocal effects through the multiple levels of organization that constitute the developing organism’ (Johnston & Edwards, 2002, p. 32), and early trauma such as intimate partner violence has long-lasting effects on a child’s socio-emotional and neurological development (Mueller & Tronick, 2019) possibly contributing to later mental health problems (Reuben et al., 2016) including memory and cognitive difficulties (Marrocco et al., 2019). The capacities comprising ‘clergy emotional intelligence’ need to be a selection issue for the church. On the other hand ability is formational and developmental, so can be enhanced by means of focused training through critical reflection on practice and life events (McKenna et al., 2007), clinical supervision (Francis & Turton, 2004b; LaMothe, 2005), and peer group support (Stuart-White et al., 2018). An apt metaphor for ministry may be a chisel and timber.

The chisel has potential and capacity to make a groove in a piece of timber, and some chisels are sharper than others, but until the chisel is used as such, it is not truly a chisel. In this sense, CEI has the nature of a tool or instrument, but only insofar as the instrument is congruent to the role it needs to perform. A screwdriver, for instance, can be used as a chisel, but because its capacity for chiselling is limited, its functionality will be restricted in its utility and effectiveness. It is neither strong enough, nor sharp enough, nor of appropriate dimensions. Similarly, some 'screwdriver' people are selected for ministry, but their basic 'capacity' is inapt for the role, and the role itself will resist the work of the screwdriver, so will further blunt and even disable it, causing it to break or to be discarded as useless for the required task.

*KRE* reflected that it is one thing to be stirred emotionally, but it is quite another to know or operationalise emotions:

I think sometimes people get emotionally stirred by something and then find it very hard to react or respond in a way that allows them to discern those emotions. Set them slightly to one side, their own emotions, and react in a way that is most helpful for the situation which may be a more reasoned way... Sometimes that separation of emotion, self-emotion from self-reaction, as it were, would be quite helpful and not something that is always engaged in, whereas if emotion informed thought I think that could be quite useful in such circumstances.

Similarly, *DOR* used the concept of 'understanding' as an operative word:

Understanding could often be a step towards placing meaning on something, or interpreting it and whereas that might need to come, actually to try and do that

too soon in some circumstances may actually be pastorally unhelpful... that's what... EI (might be about) when to simply acknowledge and be in the presence of, and when actually to understand (i.e. respond), an example is 'to laugh with people when they are laughing, cry with people when they are crying.'<sup>181</sup>

What does operationalisation of the capability factors mean? This argument says the capability factors are somewhat latent until operationalised, and the emergence, as such, is conceived as *Clergy Emotional Intelligence*. The ability sub-factors are enabling functions of the capacity factors. So, for instance, one has empathy, but has one the wisdom or wit or internal agency to empathise in meaningful ways? One has self-awareness, a reflective capacity to understand one's own inner world of desire, set of needs, values, and emotions, and how that sits in relation to others, but does one have the motivation, faculty or power to act in such a way that one's own desires, needs and values do not overly influence or destabilise the relationship, or the possibility of a positive relationship, with the other person?

### **13.5.2 Self-regulation and Self-awareness**

The thematic concepts identified in Table 12.4 of **Self-regulation** align to the **Self-awareness** thematic concepts, suggesting Self-regulation is the Third Order (Ability) Dimension that operationalises the Second Order (Capacity) Dimension of Self-awareness, as in Table 13.5.

The Self-regulation thematic concepts, clustered according to the correlating categories offer four summary Third Order Dimension abilities that operationalise the Second Order capacity dimension of self-awareness:

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<sup>181</sup> A paraphrase of Romans 12:15, 'Rejoice with those who rejoice, weep with those who weep.' In fact the passage from which this verse comes (12:9-21) is an exhortation in operationalising Christian virtues.

1. Self-management (related to awareness)
2. Self-control (related to role)
3. Self-motivation (related to ministry context)
4. Self-care (related to minister)

These four abilities shall form the nucleus for item development of a CEI measure related to the Self-awareness capacity (Table 13.9).

**Table 13.5**

**Self-awareness and Self-regulation Correlations**

Self-awareness	Correlating categories	Self-regulation
Self-awareness. Self-awareness, related to bringing out best in other. Inner awareness. Paying attention to own emotions. Emotional cognition. Understanding own emotions. Know one’s feelings. Self-reading. Self-listening. Stress recognition. Self-recognition. Self-knowledge. Self-honesty.	Awareness	Responsibility for self-stressed, care.  Managing self.  Temper self.  Self-control.  Mood management.  Self-awareness relates to stress management
Self-reflection with Scripture and prayer. Self-examination with contemplative prayer. Being ‘fully alive’ in relation to self and God. Differentiation. Capacity for self-differentiation. Undefendedness. Self-contained	Role	Self-boundaries.  Speak aware of others.  Handling own emotions in crisis.  Don’t self-isolate.
Self-reflection. Reflection in the moment. Continually reflecting. Self-control. Listening to surrounds. Groundedness. How responding. Accepting self-limitations.	Ministry context	Time-management.  Self-motivated.  Steering well.

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Being one's own self.  
Sense of self *in situ*.  
Being oneself.  
Inner strength

Minister

Self-care.  
Problem of Messiah complex.  
Christlikeness desire.  
Family needs.

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Self-awareness was a strong theme recognised by Archdeacons, who identified several practices to enhance this capacity: religious disciplines, mysticism and 'deep prayer,' and attention to self-awareness in the vocation and training period of ministry formation, particularly through reflective practice. Archdeacons generally supported the notion of pastoral supervision and spiritual accompaniment (direction) as developmental tools for self-awareness but could provide no efficacious evidence. The lack of self-awareness manifests when relationships break down; *CEV* provided examples in his archdeaconry where the minister blames other people rather than asking, 'What might my role have been in this?' Another priest, 'not doing what they're required to do, not being Christian,' does not pause to think, 'How might I have contributed to (others') responses?' A third example was with a minister who had a 'total unwillingness to address issues, a deep self-centredness,' leading him to reflect, 'We do have a cracking record for identifying people who are quite emotionally disabled in some way.' The same Archdeacon reflected that 'the most ongoing and dreadful pastoral issues with clergy seem to me to stem around a complete lack of self-awareness (and) self-knowledge.'<sup>182</sup> Other issues identified that had the capacity to hinder or improve self-awareness were the health of the parish or ministry, family life, the need to 'achieve,' and the cleric's sense of 'ambition,' the latter two examples recognised as being particularly corrosive of EI.

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<sup>182</sup> If Jung (1958) is correct, that 'the normal person possesses only a limited degree of self-knowledge' (p. 3), then the clergy role demands a person far from normal.

### 13.5.3 Relationship building and Social-awareness

The thematic concepts identified in Table 12.4 of **Relationship building** align to the thematic concepts of **Social-awareness**, suggesting Relationship-building is the Third Order (Ability) Dimension that operationalises the Second Order (Capacity) Dimension of Social-awareness, as in Table 13.6.

The Relationship building thematic concepts, clustered according to the correlating categories offer four summary Third Order Dimension abilities that operationalise the Second Order capacity dimension of Social-awareness:

1. Relationality (related to interpersonal)
2. Collaborative-ness (relating to role)
3. Change agency (relating to ministry context)
4. Engagingness (related to minister)

These four abilities will form the nucleus for item development of a CEI measure related to the Social-awareness capacity (Table 13.9).

Consistent with other conceptualisations of EI *per se*, Social-awareness is a key branch of CEI, consistent with role, context and fundamental theological principles espoused by the Gospels and the book of Acts. The Matthean Jesus describes those who enter into eternal life at the eschaton as those who provided and cared for the impoverished ‘other’ as if for Christ himself (Mt 25:40), and Luke outlines the earliest Christian community as having things in common (Acts 2:45) and providing for those in need (4:35). The CofE’s by-line is ‘A Christian Presence in Every Community,’ and every diocesan

**Table 13.6**

**Social-awareness and Relationship building Correlations**

Social-awareness	Correlating categories	Relationship building
<p>Worth of the other.            Understand others.            Other-awareness.            Inter-reaction awareness.            Reading others' emotions.            Reading people.            Reading body-language.            Managing others' emotions.            Perceive others' emotions.            Intuition.            Understanding others.            Emotional awareness.            Understanding others' behaviour and emotions.            Listening.            Inter-connectedness.            Interest in others.            Implicit signals.            'Gut' feel.</p>	Interpersonal	<p>Relationality.            Managing relationships.            Bring out best in others.            Flourishing ability.</p>
<p>Managing volunteers.            Interest and curiosity.            Curious of others.            People adeptness.            Managing others' emotions.            Space for the other.            Other to be the subject.            General adeptness.            How building relationships.            Competence with others.            Being with the other.</p>	Role	<p>Role highly relational.            Collaborative.            Mobilise others' ability.</p>
<p>Read the scene.            Finger on the pulse.            Absorb social feelings.            Reading a room.            Awareness of changing circumstances.</p>	Ministry context	<p>Effective ministry.            Change agent.</p>
<p>Maturity.            Self-sufficiency allows understanding of others.            Sensitivity.            Help unstick as love.            Dealing with human emotion.            Emote with others as an act of love.</p>	Minister	<p>Engaging, friendly.            Relate well is key question.            Self-confident.</p>



website indicates ‘service’ as central to their role, mission and vocation. *OBV* described the EI required of clergy as ‘the ability to feel how the other person in the room is feeling and for that to matter to you... someone who can connect sufficiently with the person they happen to be communicating with on a basis of operational equality, in other words what you say matters as much as what I say.’

Although *OBV* spoke of this aspect of EI as an ‘ability,’ the focus of his attention is the other, how they are, and its effect on you. He described his understanding of EI in four sentences and the word ‘matter’ occurred five times such as, ‘it’s that intuitive ability to connect with the other person as though they matter to you.’ This kind of EI proceeds from an egalitarian ethic of ‘operational equality.’ It bespeaks not only an ‘awareness’ of the other, but an awareness that the other is valued, as much as oneself. This aspect of *Clergy Emotional Intelligence* is a significant difference to other EI conceptualisations as value elsewhere is spoken of transitively: EI has value *for* negotiation outcomes (Der Foo et al., 2004), high performance coaching (Chan & Mallett, 2011), improving academic performance (Jaeger & Eagan, 2007), developing desirable nursing behaviours (Vandewaa et al., 2016); effective teaching (Hen & Sharabi-Nov, 2014), psychological wellbeing (Carmeli et al., 2009), and corporate leadership (Dulewicz & Higgs, 2003). EI related to the clergy role and context is the capacity to value the other, and, therefore, to operationalise that capacity so *the other is the beneficiary* of one’s concern or general ministry. The EI relevant to clergy is of a kind that understands the other, and the relational process, as non-instrumental (profiting the organisation)<sup>183</sup> and even far more than not-for-profit. It is value-of-person. CEI is a conceptualisation geared to the goodwill, good-health and good-life of the other, or, in theological parlance, good news.

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<sup>183</sup> Recent leadership research is embracing the concept of ‘servant-leadership’ and the leader whose focus is on empowering others, not on their own power or prowess (van Dierendonck, 2011; Frei & Morriss, 2020).

Consequently Social-awareness requires a capacity for curiosity, a disposition that seeks goodness for the other, therefore the person with high CEI will understand others' emotional states and exercises an ability to work with people rather than react to them. The capacity to 'read' emotions and 'read the room' is based on attentive listening, close but respectful observation of body language and subtle emotional signs, and a fundamental regard for others that values them as made in the image of God.

Social-awareness requires operationalisation through the specific abilities of relationality, collaborative-ness, change agency, and engagingness. These key terms emerged from the qualitative data (Table 12.4) indicating role and context specific abilities of high-functioning and healthy ministers.

#### **13.5.4 Leadership and Undefinedness**

The thematic concepts of **Leadership**, identified in Table 12.4, align to the thematic concepts of **Undefinedness**, suggesting Leadership is the Third Order (Ability) Dimension that operationalises the Second Order (Capacity) Dimension of Undefinedness, as in Table 13.7.

The Leadership thematic concepts, clustered according to the correlating categories offer four summary Third Order Dimension abilities that operationalise the Second Order capacity dimension of Undefinedness:

1. Servant-heartedness (related to attitude)
2. Reflective decision-making (related to role)
3. Insightfulness (related to ministry context)
4. Openness (related to minister)

These four abilities will form the nucleus for item development of a CEI measure related to the Undefinedness capacity (Table 13.9).

**Table 13.7**

**Undefendedness and Leadership Correlations**

Undefendedness	Correlating categories	Leadership
<p>Vulnerable.  Vulnerability.  Vulnerableness as ability.  Undefended.  Appropriate undefendedness.  Non-defensive attitude.  Undefendedness.  Self-un-centredness.  Acknowledge shortcomings.  Humility recognises own needs.  I am not the answer.  Humility not about self.  Being human.  Non-anxious.  Non-fearful.  Self-secure.  Genuineness.  Self-critical.  Adaptability that leads to humility.  Self-assuredness.  Pursue self-knowledge.</p>	Attitude	<p>Self-knowledge precedes service.   Servant-heartedness.   Washing feet story (Jn 13).</p>
<p>Drawing people on is effective ministry.  Solicit advice.  Boundaries.  Appropriate speech.  Appropriate language.  Role-clarity.  Receiving criticism.  Capable of listening to criticism.  Accurate self-presentation.</p>	Role	<p>Understanding and working with people.   Making conscious decisions.   Going somewhere.</p>
<p>Open environment.  Persistence.  Focus on the other.  Reading others.  Allowing self to be read.  Working with difficult.  Crisis formative.  Funeral ability a good test.  Alert to others and self.  Adaptability to others.</p>	Ministry context	<p>Define reality, thank you, service at core.   Relationship building.</p>

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Reading self well. Self-awareness. Self-knowledge. Empathy. Very caring required. Kindness, openness, self- deprecatory, humour. Expressing emotions.	Minister	Love of the people.
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‘Undefendedness’<sup>184</sup> is preferred to ‘humility’ in category terms, as a *capacity* it clusters the themes of humility, professional competencies, vulnerability, and pastoral qualities identified by Archdeacons relating to the professional ministry context (as Table 12.4).

Likewise the ‘leadership’ theme recognised by Archdeacons is also profession-specific, a particular type of leadership *ability* pertinent to clergy. *AKO* employed a very specific term, adaptability, to describe both the nature of the cleric and the leadership competence required for effective ministry:

You need adaptability, without that you don’t actually listen to others and you don’t stand sort of corrected by somebody else, it’s very difficult for an incumbent as far as I have seen to accept that actually he (sic) needs to be corrected by somebody else (laughs), but we need to have that humility (laughs) and adaptability is the only way actually that would lead you to that kind of humility where you could actually listen to other people, their criticisms, their corrections and everything that comes in our direction.

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<sup>184</sup> Johnson et al. (2013) define ‘undefendedness’ in the context of vulnerable children in a global context as ‘the inability or lack of will by adults, communities, or governments to be the advocates ensuring basic needs and the betterment of children’s lives’ (p. 2). A British psychiatrist (Burns, 2014) refers to awareness of his own undefendedness on his first encounter with a therapist. Gossy (2006), a literary critic, asserts the ‘desire to understand others on their own terms’ is ‘connected to a wish to be understood oneself’ and ‘is the precondition for meaningful agreement and disagreement.’ Such an activity is a form of bearing witness to and with the other that can only be done ‘from a position of radical “undefendedness,” or what Shoshona Felman (1992) calls... “shelterlessness,” in which one “gives reality one’s own vulnerability, as a condition of exceptional availability and of exceptionally sensitized, tuned in attention to the relation between language and events”’ (pp. 52-53).

*AKO*'s expression of the necessity of adaptability indicated this was a feature he had previously discovered in his work with clergy, rather than a spontaneous offering at interview. Etymologically 'adaptability' consists of *ad-* (Latin 'to'), *apt* (Latin *aptus*, 'to fasten, to fit'), ability (from able, Latin *habilem*, 'easy to be handled'), and so bespeaks the ease with which one is able to fit to one's context. This is a particular type of leadership trait, thoroughly Christian in the sense of the type of servant-leadership Jesus insisted his disciples practice (Jn 13:12-17). Von Balthasar (2007) locates the washing of the feet as the central characteristic of priestly ministry for it is 'taking upon oneself, in humiliation, the dirt of one's brethren' (p. 100). Walker (2014) developed a hypothesis of undefended leadership related to the psychological health of clergy and their role performance, based on the premise that individuals generally, and clergy particularly, are 'are not fully safe in the world' and so 'learn to relate to others primarily through defensive strategies of self-protection.' Leadership requirements may reinforce defensiveness, leading to moral compromises and internal dissonances, but 'in order to be effective leaders we need to enter the vulnerable spaces of the self that harbour fear and disarm their influence over our behaviour.' Elsewhere Walker (2007b) suggests that the undefended leader is one 'whose needs are met through an unconditional attachment to an Other' (p. 144), and the effective leader is one who exercises power in a context of high trust and operant vision, so enabling the movement of followers towards a specified goal (Walker, 2007a, p. 6).

*CEV* asserted, as if responding to a recent interlocuter, that in the parish context, humility is not 'always being there for everyone at the drop of a hat,' rather 'humility recognises your own needs,' and 'humility says, I'm not the answer to everyone's question or issue all the time.' The issues of role, and its clarification, and of ministry context are critical components when considering humility as a capacity factor in CEI. On the one hand, a priest is inculcated into kenotic theology, such as that of Phil 2

which urges Christians to ‘have the same mind... that was in Christ Jesus who... emptied himself, taking the form of a slave... humbled himself and became obedient to the point of death’ (2:5-8). On the other, the incumbent is expected to lead a parish or multi-parish benefice, an exceedingly complex system, with a servant-hearted attitude, grace and charisma, yet with limited funds and restricted authority (McKenna et al., 2007; Joynt, 2017).

*BID* spoke of a wish that clergy once again might have ‘an openness to being used by the Church where the Church needs you.’ This had a wistful tone, as if something once held to be a key vocational requirement has been elided from individuals’ sense of calling, commitment and fundamental understanding about the clergy role. There is a strong biblical and ecclesiastical tradition for such ‘disposability’ or ‘deployability,’ but in its efforts to equilibrate the unequal power relationship between ordinand/curate and the bishop, the Church has effectively adopted an employment process rather than a vocational process regarding appointments. Clergy speak of ‘being called’ by God, but few seem to accept the bishop as the agency of that call. Green (2010) indicates that a Roman Catholic understanding of priesthood is that of ‘essence,’ following the *Mysterium Ecclesiae* (1974),<sup>185</sup> an ontological differentiation that equips priests for their work and endows them with the necessary power for its exercise. This means, Green argues, that if the moment of ordination is ‘a singular moment of transformation into a new mode of being’ then subsequent ‘formation’ is in fact ‘de-formation,’ that requires deconstruction ‘leaving the ordinand throughout her training in a high state of identity-anxiety and uncertainty’ (p. 116). Better, he avers, is a ‘shift away from sacramental ontology to sacramental relations,’ whereby there is recognition of ‘the very practical elements of self-identification, relation with others and relation with God that effects the

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<sup>185</sup> §6. The Church Associated with the Priesthood of Christ (Sacred Congregation, 1973).

significant change of identity with the concomitant recognition by self, society, Church and God of new identity' (p. 118).

Clergy ontology understood in relational terms recognises the CEI construct, as the wellbeing of the cleric, and their effectiveness in ministry, is congruent to the quality of relation with God and others. The 'emptying' of self is not a negativising but, ironically, a filling of spirit/Spirit. Making oneself vulnerable, an ability operationalisation of the undefendedness capacity factor, is a meekness, an actualisation of the *makarioi* who inherit the earth (Mt 5:5). *MUL* said, 'Vulnerability and genuineness are important, open enough so people know where you are, alert to others and one's own mood,' and *AKO* stated, 'It's very difficult for an Incumbent as far as I have seen to accept that actually (they) need to be corrected by somebody else, but we need to have that humility, and adaptability is the only way actually that would lead you to that kind of humility where you could actually listen to other people, their criticisms, their corrections and everything that comes in our direction.'

### **13.5.5 Operationalising Empathy**

Empathy as a Second Order Capacity was strongly identified by Archdeacons, and of all the themes, empathy was understood in both static and dynamic terms, as a capacity and as an ability. A close reading of three responses offer evidence for this understanding:

To stand in the shoes of the other, to get it, how they are feeling, how they are responding to me and to those around me and not having it explained... (which may involve) a certain amount of suspension of understanding... I don't have to understand and have it made explicit before I understand (*MUL*).

You're in for trouble if you can't empathise with your people. Can you do ministry without sympathy or empathy? No!... The three top aspects (for ministry) are self-esteem, self-awareness (or social awareness), and empathy... a minister with high EI is a high functioning individual, it's an issue of capability and high and low functioning... those who are surviving and flourishing in ministry, all these qualities caught up in it (*QUC*).

It's an appreciation of other people. It's a capacity to be able to listen and understand. It's the ability to be able to put yourself in other people's shoes and have a degree of empathy with who they are or what they are experiencing (*TAS*).

Whilst 'to stand in the shoes of the other' is so common as to be a cliché, nevertheless it is a striking image, as it demands the hearer to place themselves outside of their own frame of reference and consciously take the perspective and emotional load of the other person. *MUL* amplifies the image with an astonishingly brief but illuminating phrase, 'to get it.' 'Get' is 'to obtain possession, to win, to gain, to capture,' so bespeaks the strong ability to own the other's emotional state as if it is one's possession. Understood in this way, empathy is a psychological, emotional and spiritual embrace, and is the purest of all features of CEI, and perhaps of any EI construct, as it is a complete comprehension and inhabitation of another's emotional state. To return to the calceamen metaphor, the cliché is full-occupancy of the shoes, not in one or half, but both, a 'possession' analogous to the ancients' understanding of possession by demons or by the Holy Spirit.



Along with ‘self-esteem’ and ‘self-awareness’ (which he also associated with ‘social-awareness’) *QUC* averred that ‘empathy’ is characteristic of high functioning ministers, who have high EI; they do more than survive, they are ‘flourishing’ in the work.

Analysing the Archdeacons’ references to empathy through the construct of capacity and ability dimensionality enables us to identify terms and phrases of the capacity dimension, others pertaining to the ability dimension, and those that are shared, as in Table 13.8.

Turning to literature, empathy is ‘considered among the building blocks of successful interpersonal relationships’ (Chrysikou & Thompson, 2016, p. 769), and is considered a ‘core dimension of social functioning, relating to affective and cognitive responses to others’ emotional circumstances’ (Ingoglia et al., 2016, p. 461). Further, leadership behaviours that signal empathic emotion appear to enhance leadership effectiveness (Sadri et al., 2011), so it is not surprising that empathy was often mentioned by Archdeacons as key for effective ministry. Research indicates, however, that many clergy feel unprepared for the kind of ministry that requires high levels of empathy (Lloyd-Williams et al., 2006), though *ANZ* insisted empathy can be increased through training.

**Table 13.8**

**Empathy Capacity and Ability Thematic Concepts**

<b>Capacity Dimension</b>	<b>Empathy Thematic ← Themes →</b>	<b>Ability Dimension</b>
Interest in other.	Interest in other.	
	Read faces, eye contact.	Read faces, eye contact.
	Stand in other’s shoes. In other’s shoes.	Stand in other’s shoes. In other’s shoes.
Understanding other’s feelings.	Understanding other’s feelings.	
(Intuitive?).	(Intuitive?).	
Critical for ministry.	Critical for ministry.	Critical for ministry.
Empathy one of top three ministry requirements for survival and flourishing.	Empathy one of top three ministry requirements for survival and flourishing.	Empathy one of top three ministry requirements for survival and flourishing.
Appreciation of the other.	Appreciation of the other.	
	Listen and understand.	Listen and understand.
Experience of other important.	Experience of other important.	Experience of other important.
Gender distinction?	Gender distinction?	Gender distinction?
Subconscious feeling of the other – ‘classic empathy’.	Subconscious feeling of the other – ‘classic empathy’.	
	Trained version.	Trained version.
Together enables discernment of source of emotions.	Together enables discernment of source of emotions.	Together enables discernment of source of emotions.
Important constituent of EI.	Important constituent of EI.	Important constituent of EI.
Correlation to psychological type theory?	Correlation to psychological type theory?	
<b>Capacity Summary</b>		<b>Ability Summary</b>
Interest in other. Understanding feelings of other. Intuitive towards other. Appreciation of the other. Question of relationship to psychological type.		Read others’ faces, make eye contact. Stand in the other person’s shoes. Listen and understand (Active listening), Trainable ability.

Empathy can be diminished by environmental and contextual factors, such as negative attitudes of health professionals to substance abusers (van Boekel et al., 2013), victimisation (Malti et al., 2010), burnout (Thirioux et al., 2016), and employment pressures/requirements that diminish personal time (Moralles et al., 2016). *CEV* added ‘poor upbringing’ to this list, and *OBV* cited ‘entitlement.’ Contextual factors in the church that negatively influence the capacity for empathy, and its operationalisation, include mystification by the politics people play, jealousy, and one’s need to be needed. Heavy role requirements may reduce empathy, one’s own needs are neglected or repressed, demoralisation sets in, and burnout is the result. On the other hand, studies among social workers indicate components of empathy may prevent or reduce burnout while increasing compassion satisfaction (Wagaman et al., 2015), and this is very likely also to be true both for clergy and for the people with whom they work.

Vischer (1873) had employed the term *einfühlung* to describe the capacity to feel the emotion in a work of art, which an inspired Titchener (1909) translated as ‘empathy’ (Ganczareka, 2018), a transliteration of the ancient Greek ἐμπάθεια,<sup>186</sup> a term Plutarch had used of Pythia, the Delphic priestess<sup>187</sup> caught up in a state of intense emotion.<sup>188</sup> Its modern usage in psychology, concisely defined by the OED<sup>189</sup> as ‘the power of projecting one’s personality into, and so fully understanding, the object of contemplation’ (p. 601), describes its dual nature as both *capacity* (fully understanding) and *ability* (power of projection). When conceived in relation to the role of the cleric and the ministry context, the capacity to ‘fully understand’ is critical in role clarification, whilst the ability to ‘project one’s personality’ is key to contextual

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<sup>186</sup> ἐμπάθεια - affection, passion, partiality (Liddell & Scott, p. 542).

<sup>187</sup> ‘For many annoyances and disturbances of which she is conscious, and many more unperceived, lay upon her body and filter into her soul; and whenever she is replete with these, it is better that she should not go there and surrender herself to the god, when she is not completely unhampered (as if she were a musical instrument, well strung and well tuned), but is in a state of emotion (*empathē*) and instability (*akatastatos*)’ (Plutarch, *Obsolescence, Mor.* p. 437).

<sup>188</sup> Diggle (2021) defines ἐμπαθής ‘affected with strong emotion, deeply moved’ (p. 477).

<sup>189</sup> Empathy. (1962). In *The Shorter Oxford English Dictionary (Third ed.)*. Oxford: The Clarendon Press.

ministry efficacy. The qualitative data suggests that the cleric with high CEI has a developed capacity for interest in the other, understanding of feelings of the other, is intuitive towards the other, and appreciates the other person. These capacities are operationalised by the thoroughly familiar abilities of reading others' faces (and making eye contact), and standing in the shoes of the other person, plus active listening. The two clichés reveal this ability to be thoroughly human,<sup>190</sup> while active listening is a developed ability. In the field of social work Hepworth and Larsen (1986) described high competence of empathic listening as when the social worker's paraphrase response is interchangeable with the client's statement, though Nugent and Halvorson (1995) argue for more nuanced attention to the listener's 'matching of vocabulary and using culturally ideosyncratic (sic) phrases' (p. 173).

The effective cleric has a large capacity of empathy and a great ability to be empathic. The three abilities of reading others' faces, standing in the other person's shoes, and active listening, will form the nucleus for item development of a CEI measure related to the Empathy capacity (Table 13.9).

### **13.6 CLERGY EMOTIONAL INTELLIGENCE – A MODEL**

The *Clergy Emotional Intelligence* construct suggests a scale composition that conceptualises a dynamic flow as capacity → ability → item. The item scores measure the sum of the ability and capacity dimensions. For the purposes of clergy selection and training the Church should select for capacity, develop the ability, and monitor the measure.

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<sup>190</sup> Hence direct equivalents in other languages – German: eine Meile in seinen Schuhen gehen (walk a mile in his shoes); French: se mettre à la place de quelqu'un, se mettre à ma/ta/sa place (put yourself in someone's shoes, put yourself in my / your / his / her place); Italian: mettersi nei miei panni / mettersi nei panni di qualcuno (put yourself in my shoes / put yourself in someone's shoes); Spanish: ponerse en los zapatos del otro, ponerse en mis/tus/sus zapatos, ponerse en el lugar de alguien, ponerse en mi/tu/su lugar (put oneself in the shoes of the other, put oneself in my / your / their shoes, put oneself in someone's place, put oneself in my / your / their place).

The measurement of the EI of clergy until now is of limited relevance, as the items of the self-report trait-EI AES are not sufficiently specific for the profession. Data concerning clergy self-awareness, interpersonal and social skills, empathy, and ‘the ability to monitor one’s own and others’ feelings and emotions, to discriminate among them and to use this information to guide one’s thinking and actions’ (Salovey & Mayer, 1990, p. 189), is too general for ministry contexts. Previous research has not adequately considered clergy ontology, the nature of the professional clergy, who profess in their work and the life they lead characteristics unlike any other profession or occupation. Semantic analysis is revelatory, key words bespeak the specificity of clergy ontology: habit and habitus, rule of life, disciple and discipler, spiritual disciplines, servant and deacon, priest and sacerdotal, confessor and minister of reconciliation, liturgist, forgiveness announcer, last rites minister (e.g. to plague victims, battlefield fallen), fellowship (*koinonia* – a common life together) focus, proclaimer (of ‘truth’), evangeliser (‘good news’), president (of a religious meal), baptism minister (initiating people into the Christian faith), blessing. These terms are specific to the clergy profession, so an appropriate Measure for clergy is required that encompasses clergy ontology and the particularities of their role and context, which may serve to develop, or corrode, ‘clergy emotional intelligence,’ thus affecting their wellbeing and ministerial effectiveness.

The CEI model suggests a core or ‘trunk’ consisting of an intrinsic love of God and extrinsic love for others, four branches or factors comprising the capacity dimension, and 12 ability dimension sub-factors that respectively operationalise the capacity factors. Throughout the course of the thematic analysis, the ontological formation analyses of clergy role and context, and the emotional exegesis, I have been alert to key phrases which may provide ‘unconscious’ substance for item composition that relate to

**Table 13.9**

**Clergy Emotional Intelligence Item Composition**

<b>Core/Trunk</b>	<b>Item Development</b>	
<b>Love of God</b> (belovedness)	‘I pray regularly with much benefit.’ ( <i>DAL</i> )	
	‘I find it difficult carving out time for my own spiritual and physical wellbeing.’*	
	‘When I pray I rarely speak to God about personal issues.’ ( <i>BID</i> )*	
<b>Love for Others</b>	‘Emotions are integral to one’s spirituality.’	
	‘Universalism is a negative word.’*	
	‘I readily see God in others.’	
<b>Capacity Dimension Factors</b>	<b>Ability Dimension Sub-factors</b>	<b>Item Development</b>
<b>Self-awareness</b>	Self-management.	‘Recent self-reflection has led to some mood management and important changes.’ ( <i>DOR</i> )
		‘Learning from mistakes is hard work.’
		‘I find it difficult to talk about my stress to others.’*
	Self-control.	‘I am careful to think before I speak.’
		‘I am good at setting professional boundaries.’
		‘When conducting a funeral I am able to hold it together however I am feeling.’ ( <i>BAT</i> )
	Self-care.	‘It takes me a long time to calm down after a bad day.’ ( <i>DOR</i> )*
		‘I am open with my spiritual director.’
		‘I have bad habits that are hard to stop.’*
	Self-motivation.	‘Managing my time is always an issue.’*
		‘I am clear why I am in ministry.’
		‘My emotions help to motivate me in my work.’

<b>Social-awareness</b>	Relationality.	‘I find it challenging developing new relationships.’ (CEV)*  ‘Connecting with strangers is challenging.’ (DAL)*  ‘In times of conflict I am often the mediator.’
	Collaborative-ness.	‘I readily introduce new people to a conversation.’ (BBE)  ‘When I meet someone new I have difficulty remembering their name.’ (BBE)*  ‘I care for my colleagues.’ (KOL, TAS)
	Change agency.	‘I think carefully about including people according to their gifts.’  ‘I am wary of change as it can cause conflict.’*  ‘My adaptability means I can negotiate change well.’ (DAL)
	Engagingness.	‘I really enjoy engaging with people different to me.’  ‘It is important to engage with other faith groups.’ (BBE)  ‘Small talk I find irritating.’*

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<b>Undefendedness</b>	Servant-heartedness.	‘There is a lot of good news around me.’ (DAL)  ‘I have fellow leaders I trust implicitly.’  ‘I readily ask for and listen to advice.’
	Reflective decision-making.	‘Being true to yourself is more important than accommodating to others.’*  ‘I like to respond quickly and assertively in decision-making.’*  ‘I discuss important ministry issues with a supervisor.’
	Insightfulness.	‘My spouse/partner and family/friends complain they don’t see enough of me.’ (DAL)*  ‘I am aware how my own needs play out in ministry.’

		‘Often people seek me out to talk about important things.’
	Openness.	‘I find it awkward when others show their emotions in public.’* ‘I am curious about all people I meet.’ ( <i>NOF</i> ) ‘When I am criticised, I tend to go into my shell.’*
<b>Empathy</b>	Reading others’ faces.	‘Making eye contact in conversation is difficult.’* ‘I find it easy to process my thoughts as others are speaking.’ ( <i>DOR</i> ) ‘I also listen with my eyes.’
	Standing in the other person’s shoes.	‘When someone describes an important experience I feel as if I am right there.’ ‘When a person is in trouble my first impulse is to try and help.’ ‘The last funeral I took of a stranger people said afterwards that it was as if I knew the deceased.’ ( <i>BBE</i> )
	Active listening.	‘People tell me I’m a good listener.’ ‘It is difficult communicating with people from different cultures to me.’* ‘Body-language communicates as much as words.’

Table notes:

1. \* = reverse score;
2. (*DAL*) – italicised, capitalised terms in parentheses refer to a direct quote from an Archdeacon in the interview transcript.



the ‘trunk’, the ‘branches,’ and the ‘sub-factors.’<sup>191</sup> Table 13.9 offers an initial item schema in accordance with the CEI construct.

There are 51 items in total: 6 core/trunk items, and 45 sub-factor items from the ability dimension. On a five-point scale (Strongly Disagree, Disagree, Neither Agree or Disagree, Agree, Strongly Agree), the *trunk score* minimum would be 6 and the maximum 30. For the *ability sub-factors* the minimum would be 45 and the maximum 225. This would provide a total range from 51 (6+45) to 255 (30+225).

However, the score needs to reflect the model, in the sense that this conceptualisation of *Clergy Emotional Intelligence* is mediated and nourished by belovedness and love for others. The theological primacy of this is clear; Jesus summarised the whole of the Torah to the two great commandments of loving God with your whole being and loving your neighbour as yourself. The model incorporates this theology, but it needs to be reflected empirically, hence what is the empirical relationship between the core/trunk and the dimensions (capacity and ability)? *KOL* said that:

If there could only be one thing on my (ministry) island it would be an absolute groundedness and certainty in your own personal relationship with God um, yeah.

*TIO* said similarly:

The golden rule, love God and your neighbour as yourself, that sense of relationships is at the heart of what we’re about, it’s fundamental.

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<sup>191</sup> Following the analogy of a tree the ability dimension sub-factors may be usefully described as foliage, physiologically ‘in touch’ with the ministry environment.

The apt metaphor of a tree for this construct provides an empirical formula. The trunk of a tree provides strength, solidity and transports nutrients to the leaves. It is measured volumetrically in cubic metres (Edwards, 1998), so the *trunk score* cubed would provide a score of between 18 (6x3) and 90 (30x3) for the first-order dimension.

The total scores (core plus ability) then range from a minimum of 69 (51+18) to a maximum of 345 (255+90). Dividing the total scores by 23 and multiplying by 10, provides a satisfactory statistical range between 30 and 150.

### 13.7 SUMMARY

Thematic analysis, ontological evaluation of clergy role and context, emotional exegesis of the transcripts of interviews of Archdeacons, and data analysis have successfully produced a new conceptualisation of EI of Christian clergy. This chapter has identified and described this conceptualisation as '*Clergy Emotional Intelligence*' (*CEI*). It recognises a **First Order Core Dimension** that identifies the theological primacy and vocational core of belovedness of God and love for others; a **Second Order Capacity Dimension** of four factors that branch from the core; and a **Third Order Ability Dimension** consisting of sub-factors that operationalise each of the capacity factors.

CEI as a construct may be described in the form of a dendritic model, as Figure 13.1. Table 13.10 summarises the Capacity Dimension Factors and the Ability Dimension Sub-factors, and provides a Key for Figure 13.1.

**Table 13.10**

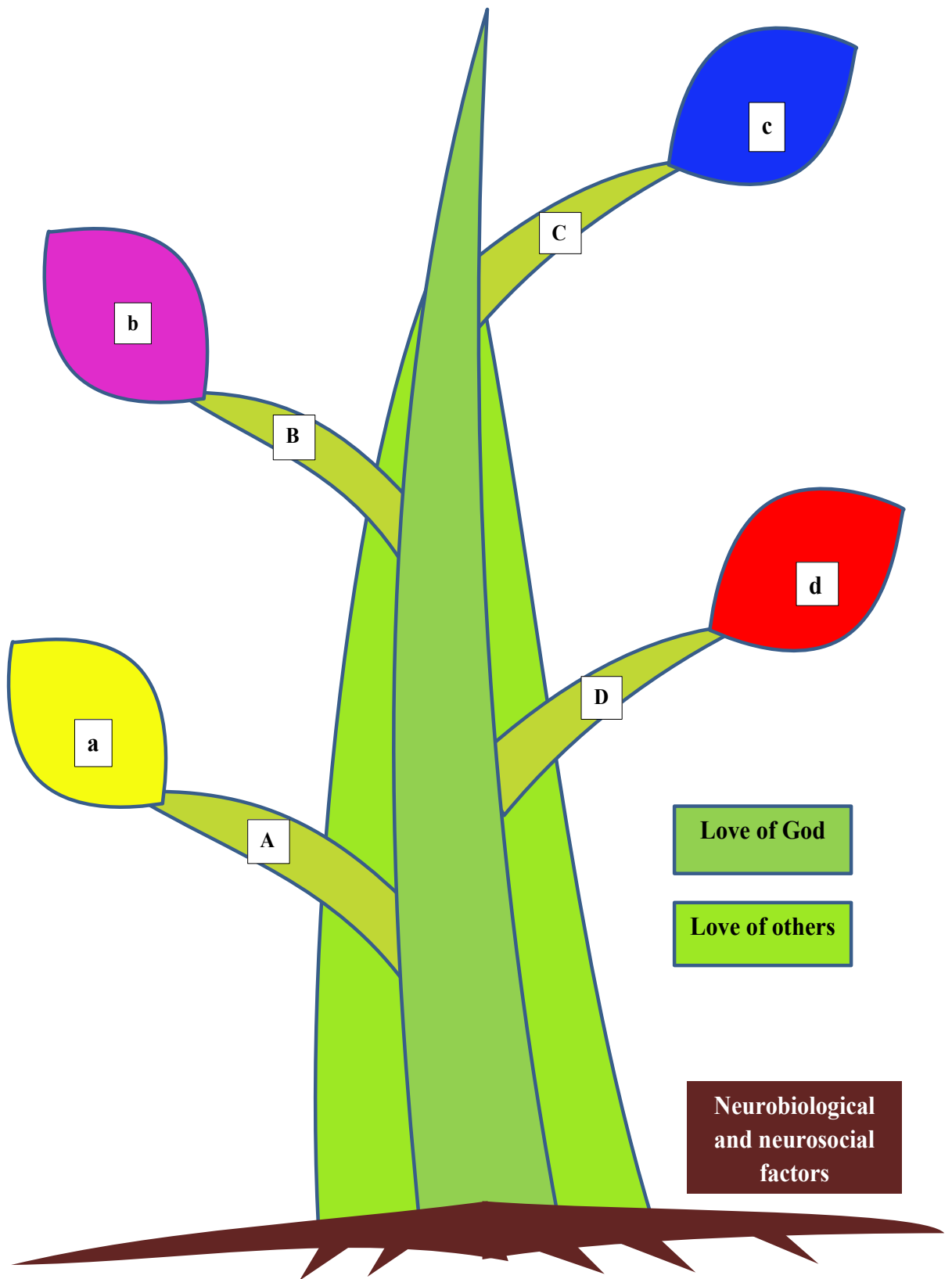
**Capacity Dimension Factors and the Ability Dimension Sub-factors – A Summary**

<b>Capacity Dimension Factors</b>	<b>Ability Dimension Sub-factors</b>	
Self-awareness Figure 13.1 – <b>A</b>	Self-management. Self-control. Self-motivation. Self-care	Figure 13.1 – <b>a</b>
Social-awareness Figure 13.1 – <b>B</b>	Relationality. Collaborative-ness. Change agency. Engagingness	Figure 13.1 – <b>b</b>
Undefendedness Figure 13.1 – <b>C</b>	Servant-heartedness. Reflective decision-making. Insightfulness. Openness.	Figure 13.1 – <b>c</b>
Empathy Figure 13.1 – <b>D</b>	Reading others’ faces. Standing in the other person’s shoes. Active listening.	Figure 13.1 – <b>d</b>

The ‘capacity’ and ‘ability’ dimensions in this construct require careful delineation. In literature relating to EI ‘ability’ and ‘capacity’ are often used correspondently, frequently as synonyms, and Archdeacons regularly used the terms alternatively to

Figure 13.1

Clergy Emotional Intelligence – A Model



describe the same concept. Etymologically, ‘capacity’ and ‘ability’ have had long and varied histories in the English language, dictionaries note they can be used in certain settings interchangeably. Salovey and Mayer’s (1990) original definition of EI was the ‘ability’ to understand and manage your own and other people’s emotions, but they made little investigation as to the psychic ‘bed’ from which one’s emotions arise. Further, as all humans know only too well, emotions can readily overtake a person if they are unchecked or when one is in very stressful or stimulating environments, sometimes with self-destructive or relationally detrimental results (Goleman, 2006; Knox et al., 2007). Ministry settings can be emotionally fraught (Campbell-Reed & Scharen, 2011) so the ‘ability’ to understand and manage your own and others’ emotions is critical to ministry effectiveness and wellbeing (cf Table 10.1 and footnotes).

The CEI construct suggests that ‘ability’ is effectively the operationalisation of personality-character ‘capacity factors,’ that have neurobiological and neurosociological roots, and which have been developed through various internal processes. However, unless capacity factors are operationalised, they lie dormant, remaining passive, or are expressed insignificantly. Operationalising the capacity dimension is demanding, as the evolutionary development of humans has not equipped them readily to associate themselves with one another or to form groups. Concomitant ‘ability’ factors are necessary to activate these capacities, and the appropriateness and effectiveness of such operationalisation is the measurable ‘*Clergy Emotional Intelligence*.’ Capacity factors may be understood in the sense of ‘holding powers,’ rather like large tree branches emerging from the trunk and frondescing ability factors like leaves. *CEI is the sum of capacity factors and ability factors cognisant of clergy role and context.*

Accordingly, a cleric with high CEI has progressed from capacity *for* to ability *to*. *KRE* described EI in the ministry context as ‘emotional literacy,’ a fitting descriptor, since the emotional capacity is made known, or accessible, or real, or available. The capacity dimension factors are operationalised by an ability or set of abilities for the good of others and in service to the world. Echoes of this construct are seen elsewhere, Cloninger and Zohar (2011) note that eudaimonia (psychological wellbeing) is used to ‘refer to well-being that arises from a combination of character strengths involving facets of Self-directedness (e.g., autonomy, life purpose, environmental mastery, and self-acceptance), Cooperativeness (e.g., positive relations with others), and Self-transcendence (e.g., personal growth and self-actualization)’ (p. 25). Moreover, the CEI construct is reflexive, as it recognises that the ministry role and context develop the capacity and ability dimensions.

Section 13.6 outlined Item development towards the construction of a Scale to measure CEI. To enable efficient and practical use, the Scale comprises three items per ability sub-factor, and a further three each for the two components of the First Order Dimension (belovedness of God, and love for others). Given their centrality to the clergy role and context, and the spiritual, emotional, psychological and relational ‘power’ they have regarding ministerial effectiveness and wellbeing, they are triple loaded in terms of item score.

## CHAPTER FOURTEEN

### CONCLUSION

#### 14.1 INTRODUCTION

This final chapter presents a résumé of the thesis and summarises new findings from the research in accord with the research question:

*What is 'clergy emotional intelligence,' and is there any correspondence between 'clergy emotional intelligence' with clergy effectiveness and wellbeing?*

Limitations of the study will be discussed, and a proposed strategy of where research should proceed from this point will be presented.

#### 14.2 THESIS RÉSUMÉ

Goleman (1998a) argued that individuals are born with a general EI potential that determines their potential for learning, and emotional competencies are skills for developing those competencies. He described EI as comprising five categories<sup>192</sup> and 25 related competencies. His work led to a plethora of training programmes for commercial use, many of which, however, were scientifically speculative. Recent studies have suggested that EI can be enhanced by educational interventions,<sup>193</sup> but differentiating EI from emotional competence provided a more promising avenue for meaningful research. Wang, Young, Wilhite and Marczyk (2011) described EI as innate, and argued that emotional competence could be learned and developed. This study has investigated the notions of EI and emotional competence in relation to the

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<sup>192</sup> The five categories are: 1. self-awareness; 2. motivation; 3. self-regulation; 4. empathy; 5. adaptability in relationships.

<sup>193</sup> Schutte and Malouff, 2002; Slaski and Cartwright, 2003; Gardner, 2006; Boyatzis, 2007; Schutte, Malouff, and Thorsteinsson, 2013; Vesely, Saklofske, and Nordstokke, 2014.

clergy profession, building on previous quantitative studies of clergy EI in the UK and Ireland.

In the Preface, I outlined the intention of the research: to develop an understanding of ‘clergy emotional intelligence,’ the capacity of self-awareness, self-understanding and self-regulation consciously, routinely, and faithfully operationalised by high-functioning ministers who serve the people of their parish.

Quantitative research of clergy EI in the UK and Ireland using a single Measure has yielded surprisingly, and disturbingly, low scores compared to almost every other population group. My research critiqued those findings and determined that the Measure itself was inapt for the clergy profession, so a new method of qualitative analysis was formulated, cognisant of the particular and peculiar features of the clergy profession, especially the clergy role and the ministry context. These features affect the cleric’s entire life, home and work, mind, body and soul, unlike any other profession, stressing their wellbeing and influencing their ministry effectiveness.

My research was qualitative, interviewing Archdeacons who, as senior clerics in the CofE, have pastoral, legal and ecclesiastical responsibilities for parish priests. The research method proceeded through four stages:

Stage One: *Conscious Attention*.

Stage Two: *Thematic Analysis*.

Stage Three: *Ontological Formation Analysis* in two parts:

Clergy Role.

Clergy Context.



### **14.3 THESIS FINDINGS**

The findings of this research may be summarised as follows:

14.3.1 The AES is inapt for measuring the EI of clergy.

14.3.2 The clergy role is emotionally demanding and can contribute to clergy breakdown.

14.3.3 The ministry context is emotionally demanding and may contribute to clergy breakdown.

14.3.4 The clergy role and ministry context are ontological engines, potentially formative so contributing to positive personal and professional growth, but possibly corrosive to mental health, physical wellbeing and relational happiness.

14.3.5 High-performing clergy are noted for their 'high emotional intelligence.'

14.3.6 High emotional intelligence which is relevant to clergy performance and wellbeing is a personality-type construct different to other trait-EI constructs, due to a variety of contributory factors, including:

14.3.6.1 Religious faith and religious experience.

14.3.6.2 Church selection for certain personal and religious dispositions.

14.3.6.3 The clergy role: formative and corrosive aspects.

14.3.6.4 The ministry context: formative and corrosive aspects.

14.3.7 Clergy Emotional Intelligence is a distinct construct and is conceptualised as consisting of underpinning genetic and neurosociological elements plus three Dimensions:

14.3.7.1 *First Order Dimension:* A strong apprehension of the love of God and a strong love for people.

14.3.7.2 *Second Order Dimension:* Comprising four distinct ‘capacity’ factors:

14.3.7.2.1 Self-awareness

14.3.7.2.2 Social-awareness

14.3.7.2.3 undefendedness

14.3.7.2.4 Empathy

14.3.7.3 *Third Order Dimension:* Comprising ‘ability’ sub-factors that operationalise the ‘capacity’ factors:

14.3.7.3.1 Self-management, Self-control, Self-care, Self-motivation, operationalise Self-awareness.

14.3.7.3.2 Relationality, Collaborative-ness, Change agency, Engagingness, operationalise Social-awareness.

14.3.7.3.3 Servant-heartedness, Reflective decision making, Insightfulness, Openness, operationalise undefendedness.

- 14.3.7.3.4 Reading others' faces, Standing in the other person's shoes, Active listening, operationalise Empathy.

## 14.4 LIMITATIONS

*Clergy Emotional Intelligence* is a conceptualisation of a new construct derived from qualitative data but has yet to be tested for efficacy. Utilising the AES, Randall (2014) and Hendron, Irving, & Taylor (2014b) found clergy scores to be low and suggested the Church may be selecting ordinands low in EI, or that the clergy role reduces EI. Their sample sizes were relatively small, and although Francis (2019) studied some additional hundreds of clergy, a more numerous study may add weight to Randall's and Hendron's (et al.) hypotheses. However, criticism of item bias of the AES remains valid (Section 5.3).

*Clergy Emotional Intelligence* conceptualises three dimensions, the second and third of which distinguish 'capacity' from 'ability' as intrinsic and extrinsic concepts respectively. The notion of personality-type features as static and dynamic, the latter operationalising the former, is novel and requires further investigation. This conceptualisation may be vulnerable to over-defining personality features as inner or outer, static or dynamic.

## 14.5 FURTHER RESEARCH

Section 13.6 offered a new Measure for CEI, this would form the basis for a large-scale study of CEI alongside existing Measures,<sup>194</sup> controlling for other personality features,

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<sup>194</sup> Particularly the major EI tests that continue to be used in professional workplaces and with different populations. O'Connor (2019) lists five: Mayer-Salovey-Caruso Emotional Intelligence Test (MSCEIT) (Mayer et al., 2002); Self-report Emotional Intelligence Test (SREIT/AES) (Schutte et al., 1998); Trait

age, gender, background, ecclesiology, psychological type and wellbeing. The CEI Measure (Table 13.9), however, is a self-report instrument, about which I have been critical throughout this thesis. Considering this conceptualisation inculcates abilities that operationalise the capacity factors, then more objective means of assessing the ability may be useful. This could be achieved by 360-degree questions, such as requesting third parties to complete the questionnaire on behalf of the participant and comparing results. Inherent is the problem of whether a low CEI person twists their answers to appear better, i.e., would a person high in narcissism second-guess scores? This could be ameliorated by running the CEI alongside personality tests like the Short Dark Tetrad SD4 (Neumann et al., 2021) and General Factor of Personality (GFP).

Personality or psychological type theory was argued by a number of Archdeacons as constitutive to the EI of clergy. How CEI as a construct compares to other orders of personality, such as the Big Five and the GFP, would need to be considered, alongside supervisor assessed job performance (cf van der Linden et al., 2010). Specific terms, such as ‘empathy,’ need further definition and correlation with personality studies.<sup>195</sup>

Operationalisation of the various Second Order capacities will be determined by role and contextual factors, and high CEI will indicate significant clergy ability to operationalise capacities within role and in various contexts. However other personality traits or disorders may also affect ability, such as alexithymia and Autism spectrum disorder. As individuals with such disorders appear to feature in clergy ranks, these could be correlated utilising the Toronto Alexithymia Scale (TAS-20: Bagby et al.,

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Emotional Intelligence Questionnaire (TEIQue) (Petrides and Furnham, 2001); Bar-On Emotional Quotient Inventory (EQ-i) (Bar-On, 1997); Emotional and Social competence Inventory (ESCI) (Boyatzis and Goleman, 2007), and possibly the Genos Emotional Intelligence Inventory (Genos EI) – formerly the Swinburne University Emotional Intelligence Test (SUIET: Palmer & Stough, 2001) which was designed for the workplace but does not strictly measure EI.

<sup>195</sup> Regarding empathy, Leiberg and Anders (2006) suggest empathising ability varies between people and is a stable personality trait, so some individuals are more successful empathising than others.

1994)<sup>196</sup> and the short form Autism-Spectrum Quotient (AQ-10: Allison, et al., 2012).<sup>197</sup>

Recent neurophysiological and neurosociological studies increasingly indicate genetic bases for ‘capacities’ and ‘personality factors’ conceptualised in CEI; these give rise to emotions, a feature of humans, and the relationship between the genotypic and phenotypic features would be the subject of future analysis. There are limited studies tracing the contribution of upbringing and the early family and social environment on clergy effectiveness and wellbeing, a subject for future investigation.

Longitudinal studies would also be valuable for future research, as standard EI measures have indicated EI develops, or may develop, with age (Schlaerth et al., 2013; Tsaousis & Kazi, 2013; Cabello et al., 2016; Foster et al., 2017). What is the effect of the clergy role and ministry context on CEI over time? What other factors influence CEI? Females generally score higher on ability-EI and trait-EI scales, yet Archdeacons were ambivalent about EI differences between male and female clergy. However, corrosive aspects within the ministry environment may play a limiting part in wellbeing offsetting self-awareness and mental stability and sense of purpose and vocational peace (Kinman et al., 2011; Brewster, 2012; Adams & Bloom, 2017).

Measuring wellbeing is challenging, Cloninger and Zohar (2011) note there are several reliable ways of measuring aspects of wellbeing such as the presence of positive emotions and the absence of negative emotions, life satisfaction (Pavot & Diener,

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<sup>196</sup> Leising et al. (2009) suggests the TAS-20 assesses a general psychological distress factor, also Preece et al. (2020).

<sup>197</sup> Booth et al. (2013) evaluated the AQ-10 as a brief measure for time-pressed front-line workers and found it an appropriate identification alternative for the longer 50-item measure. More recent studies, however, have suggested psychometric shortcomings with this instrument (e.g., Taylor et al., 2020; Bertrams, 2021); the subject of ASD is little understood morphologically and genetically, nor the effects of socioeconomic status and parental education (Bedford et al., 2020).

1993), social engagement (Zimet et al., 1990), and physical wellness (Knäuper & Turner, 2003). Clergy understanding of role complicates the understanding of wellbeing, in other environs ‘happiness’ may be equated to wellbeing but this is conceptually different to those with religious sensibilities related to the Passion, discipleship and bearing witness.<sup>198</sup> As a result of recognising the shortcomings of the widely-employed Maslach Burnout Inventory (MBI) with clergy (Rutledge & Francis, 2004), particularly discrepancies between some items and the ways clergy understand their professional work, Francis, Jackson, and Jones (2005) developed the Francis Burnout Inventory (FBI) which followed the model of balanced affect, conceptualised as comprising satisfaction in ministry (positive affect) and emotional exhaustion in ministry (negative affect). The FBI was designed to reflect the experiences and vocabulary of clergy. Psychological health is compromised when high levels of negative affect coincide with low levels of positive affect leading to burnout. The question of correlation between CEI and clergy burnout would be an important study.

Does the CEI truly indicate wellbeing and effectiveness? The instrument needs to be tested against ‘successful’ pastors and growing churches, and with clergy in poor health and in difficult contexts. There are some US studies on ‘high-performing’ and ‘low-performing pastors’ but few in the UK, as clergy ‘effectiveness’ remains a contested theological and organisational subject.

## 14.6 SUMMARY

The contribution of this work is to define adequately the processes and to identify the construct, so selection procedures may consider clergy EI, and so conscious and meaningful resources can be applied to assist clergy effectiveness in role and wellbeing

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<sup>198</sup> Greek μαρτυρέω (martureō), ‘to bear witness’ (e.g., Jn 15:27); from which the English transliteration ‘martyr.’

in context. As this construct is further researched and tested, more specific and tailored programmes can be developed to help ameliorate the high levels of burnout and clinical depression, which is exacerbated by a fundamental lack of ‘clergy emotional intelligence.’

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## APPENDIX ONE

### The

### ASSESSING EMOTIONS SCALE

(AES: Schutte, Malouff, & Bhullar, 2009)

**Directions:** Each of the following items asks you about your emotions or reactions associated with emotions. After deciding whether a statement is generally true for you, use the 5-point scale to respond to the statement. Please circle the “1” if you strongly disagree that this is like you, the “2” if you somewhat disagree that this is like you, “3” if you neither agree nor disagree that this is like you, the “4” if you somewhat agree that this is like you, and the “5” if you strongly agree that this is like you.

There are no right or wrong answers. Please give the response that best describes you.

1=strongly disagree

2=somewhat disagree

3=neither agree nor disagree

4=somewhat agree

5=strongly agree

- |    |   |   |   |   |   |   |
|----|---|---|---|---|---|---|
| 1. | I know when to speak about my personal problems to others.  | 1 | 2 | 3 | 4 | 5 |
| 2. | When I am faced with obstacles, I remember times I faced similar obstacles and overcame them.       | 1 | 2 | 3 | 4 | 5 |
| 3. | I expect that I will do well on most things I try.  | 1 | 2 | 3 | 4 | 5 |
| 4. | Other people find it easy to confide in me.   | 1 | 2 | 3 | 4 | 5 |
| 5. | I find it hard to understand the non-verbal messages of other people.                               | 1 | 2 | 3 | 4 | 5 |
| 6. | Some of the major events of my life have led me to re-evaluate what is important and not important. | 1 | 2 | 3 | 4 | 5 |
| 7. | When my mood changes, I see new possibilities.  | 1 | 2 | 3 | 4 | 5 |
| 8. | Emotions are one of the things that make my life worth living.                                      | 1 | 2 | 3 | 4 | 5 |

- |     |  |   |   |   |   |   |
|-----|--|---|---|---|---|---|
| 9.  | I am aware of my emotions as I experience them.  | 1 | 2 | 3 | 4 | 5 |
| 10. | I expect good things to happen.  | 1 | 2 | 3 | 4 | 5 |
| 11. | I like to share my emotions with others.   | 1 | 2 | 3 | 4 | 5 |
| 12. | When I experience a positive emotion, I know how to make it last.  | 1 | 2 | 3 | 4 | 5 |
| 13. | I arrange events others enjoy.   | 1 | 2 | 3 | 4 | 5 |
| 14. | I seek out activities that make me happy.  | 1 | 2 | 3 | 4 | 5 |
| 15. | I am aware of the non-verbal messages I send to others.  | 1 | 2 | 3 | 4 | 5 |
| 16. | I present myself in a way that makes a good impression on others.  | 1 | 2 | 3 | 4 | 5 |
| 17. | When I am in a positive mood, solving problems is easy for me.   | 1 | 2 | 3 | 4 | 5 |
| 18. | By looking at their facial expressions, I recognize the emotions people are experiencing.  | 1 | 2 | 3 | 4 | 5 |
| 19. | I know why my emotions change.   | 1 | 2 | 3 | 4 | 5 |
| 20. | When I am in a positive mood, I am able to come up with new ideas.   | 1 | 2 | 3 | 4 | 5 |
| 21. | I have control over my emotions.   | 1 | 2 | 3 | 4 | 5 |
| 22. | I easily recognize my emotions as I experience them.   | 1 | 2 | 3 | 4 | 5 |
| 23. | I motivate myself by imagining a good outcome to tasks I take on.  | 1 | 2 | 3 | 4 | 5 |
| 24. | I compliment others when they have done something well.  | 1 | 2 | 3 | 4 | 5 |
| 25. | I am aware of the non-verbal messages other people send.   | 1 | 2 | 3 | 4 | 5 |
| 26. | When another person tells me about an important event in his or her life, I almost feel as though I experienced this event myself. | 1 | 2 | 3 | 4 | 5 |
| 27. | When I feel a change in emotions, I tend to come up with new ideas.  | 1 | 2 | 3 | 4 | 5 |
| 28. | When I am faced with a challenge, I give up because I believe I will fail.   | 1 | 2 | 3 | 4 | 5 |
| 29. | I know what other people are feeling just by looking at them.  | 1 | 2 | 3 | 4 | 5 |



- |     |  |   |   |   |   |   |
|-----|--|---|---|---|---|---|
| 30. | I help other people feel better when they are down.                        | 1 | 2 | 3 | 4 | 5 |
| 31. | I use good moods to help myself keep trying in the face of obstacles.      | 1 | 2 | 3 | 4 | 5 |
| 32. | I can tell how people are feeling by listening to the tone of their voice. | 1 | 2 | 3 | 4 | 5 |
| 33. | It is difficult for me to understand why people feel the way they do.      | 1 | 2 | 3 | 4 | 5 |

Total scale scores are calculated by reverse coding items 5, 28 and 33, and then summing all items. Scores can range from 33 to 165, with higher scores indicating more characteristic EI.

## APPENDIX TWO

### INVITATION LETTERS

From: Neville Emslie [mailto:NEmslie@diocant.org]  
Sent: .....  
To: [.....]  
Subject: request for appointment and interview

Dear [.....]

I had the pleasure of speaking to you and your colleagues at the Archdeacons' Residential at the end of February. I had hoped to have a few minutes at the end of that session to speak with the group about research I am doing but our vibrant conversation around Revelation 2 and 3 and helping churches to grow used up all the time.

I write, thus, to see whether it may be possible for me to make an hour's appointment to speak with you by way of interview about my research into clergy emotional intelligence. I have recently submitted a PhD proposal to Warwick University entitled 'Developing an Emotional Intelligence Index for Anglican clergy.'

Initially I would like to interview a purse of Archdeacons to gain an understanding as to what you think emotional intelligence is, its relevance to ministry, and how it influences appointments.

In addition I would like to ask you to nominate a few clergy in your Archdeaconry who you regard as having high emotional intelligence, and then I will approach them for interview. Following this I will develop a draft Measure of Emotional Intelligence among Clergy.

From this I plan to survey a large group of clergy to test this new Index, alongside a number of other Measures to do with emotional intelligence, personality, mysticism and burnout.

The outcome would be publication of the research results with commentary and theological reflection as to applicability for clergy recruitment, training and continuing ministerial formation.

I realise your diary overflows at the best of times, but I am very willing to find a time at your convenience.

With thanks and best wishes

Neville

Neville Emslie  
Ministry Development Officer  
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---

Dear Archdeacon .....

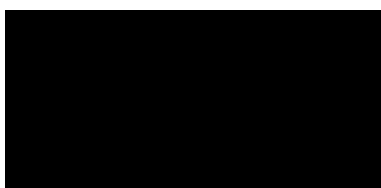
I am following up the conversation I had with (you/your colleagues) recently regarding research I am conducting with respect to clergy and emotional intelligence.

I write to see whether it may be possible to make an appointment to speak with you by way of interview about my research into this subject. I have submitted a PhD proposal to Warwick University entitled 'Developing an Emotional Intelligence Index for Anglican clergy.' Ethical approval is attached. As this is a huge subject I have refined the proposal to research Archdeacons at this stage to gain an understanding as to what Archdeacons think emotional intelligence is, its relevance to ministry, and how it influences appointments.

Subsequent work will include further interviews with clergy that Archdeacons nominate as having a high emotional intelligence to develop a draft Measure of Emotional Intelligence among Clergy. This Measure would then become the basis of a large-scale survey of Anglican clergy. The outcome would be publication of the research results with commentary and theological reflection as to applicability for clergy recruitment, training and continuing ministerial formation.

I realise your diary overflows at the best of times, but I am very willing to find a time at your convenience.

With thanks and best wishes



Neville Emslie

## APPENDIX THREE

### CONSENT FORM



**Title of Project:** 'Developing an Emotional Intelligence Index for Anglican clergy.'

**Name of Researcher:** Neville John Emslie.      Supervisor – Professor Leslie Francis.

Please initial all boxes.

1. I confirm that I have read and understand the information sheet for the above study. I have had the opportunity to consider the information, ask questions and have had these answered satisfactorily.
2. I understand that my participation is voluntary and that I am free to withdraw at any time without giving any reason, without any legal rights being affected.
3. I understand that data collected during the study may be looked at by other qualified individuals from The University of Warwick.\*
4. I consent to an audio record of the interview.
5. I consent for use of verbatim quotations on the understanding that all quotations and references shall be thoroughly anonymised with respect to person and context.
6. I am happy for my data to be used in future research.
7. I agree to take part in the above study.

Name of Participant

Date

Signature

Name of Person

Date

Signature

\* In the very rare event of a complaint, the collected data might be consulted by relevant regulatory bodies, such as the Head of Research Governance or by qualified individuals responsible for safeguarding data privacy. The safety of participants (such as request of anonymity, etc.) will remain a priority throughout.

## APPENDIX FOUR

### INTERVIEW QUESTIONS

For the first four interviews the following questions were put to interviewees:

1. Marital status
2. Children
3. Qualifications
4. How long ordained?
5. How long Archdeacon?
6. On a scale of 1-7 where are you with respect to:
  - a. Evangelical (1) to Catholic (7)
  - b. Liberal (1) to Conservative (7)
  - c. Charismatic (1) to Non-charismatic (7)
7. How would describe the term 'emotional intelligence'?
8. Would you say EI is related to cognitive abilities?
9. Would you say EI is related to social intelligence?
10. Would you say EI is related to personal wellbeing?
11. How important is it for clergy to perceive emotion?
12. How important is it for clergy to use emotion to facilitate thought?
13. How important is it for clergy to understand emotion?
14. How important is it for clergy to manage emotion?
15. Contextual issues in your Archdeaconry which relate to EI, e.g.
  - a. On the whole, in your Archdeaconry, how do you think clergy are at accurately perceiving emotions?
  - b. On the whole, in your Archdeaconry, how do you think clergy are at accessing and generating emotions so as to assist thought?

- c. On the whole, in your Archdeaconry, how do you think clergy are at understanding emotions and emotional knowledge?
16. Formation question: On the whole, in your Archdeaconry, how do you think clergy are at reflectively regulating emotions so as to promote emotional and intellectual growth?
  17. Do you think EI is related to perception of facial expressions?
  18. When interviewing a candidate for the post of Incumbent, how much weight do you place on EI?
  19. How important are the following for ministry as an Incumbent?
    - a. intrapersonal EI (e.g. emotional self-awareness, assertiveness, self-regard, self-actualisation, and independence).
    - b. interpersonal EI.
    - c. adaptability.
    - d. stress management.
    - e. general mood.
  20. What is the top priority for an Incumbent today? (list 5)
  21. Chester diocesan questionnaire for church members asked the following question, “Which of the following do you believe should be priorities for the clergy in their ministry?” Of the ten answers provided, the two most clearly perceived priorities were the care of the lonely, sick and aged, and to pray. What are your thoughts about that?
  22. Is religiosity – religious orientation and religious behaviour – related to emotional intelligence?
  23. Do you think the CofE as an institution is EI?
  24. How do you think clergy manage emotions?
  25. How do you think clergy would best manage emotions?

26. Do you think EI is related to clergy physical health? Mental health? Marital health?
27. Have you any observations about EI as it relates to gender difference?
28. When recommending to me as a researcher 6 clergy with high EI, what aspects of their person are you considering?
29. Other comments (e.g. autism)

The remaining interviews were less structured and more discursive. I sought to be more interactive and ask for amplification or illustration and tried to be particularly alert to key words and themes in the following areas:

**Intrapersonal:**

Self-regard; Emotional Self-awareness; Assertiveness; Independence; Self-actualisation.

**Interpersonal:**

Empathy; Social Responsibility; Interpersonal Relationship.

**Stress Management:**

Stress Tolerance; Impulse Control.

**Adaptability:**

Reality Testing; Flexibility; Problem Solving.

**General Mood:**

Optimism; Happiness/Contentment.

## APPENDIX FIVE

### INDEX EXCERPT

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