AN ANALYSIS OF EMOTIONAL INTELLIGENCE TRAINING AND PASTORAL JOB SATISFACTION

by

JOHN L. WEST

M.C., University of Phoenix, 2003
B.S., Baptist Bible College, 1995

A dissertation submitted to the Graduate Faculty of the
University of Colorado Colorado Springs
in partial fulfillment of the
requirements for the degree of
Doctor of Philosophy

Department of Leadership, Research, and Foundations

2016
This dissertation for the Doctor of Philosophy degree by

John L. West

has been approved for the

Department of Leadership, Research, and Foundations

by

__________________________
Sylvia Mendez, Chair

__________________________
Nadyne Guzmán

__________________________
Al Ramirez

__________________________
Julaine Field

__________________________
Patricia Witkowsky

__________________________
Date

iii
The purpose of this qualitative research was to determine whether Canadian pastors in the ministry may be inadequately prepared in skills of emotional intelligence (EI), and if this possible lack of preparation in EI negatively affects their job satisfaction. Twenty Canadian pastors were interviewed to determine which of the 18 EI competencies from Goleman, Boyatzis, and McKee (2013) are utilized by pastors while serving in the ministry, and how the utilization of EI contributes to pastoral self-efficacy and job satisfaction. This study also researched the extent to which Bible colleges and seminaries in Canada and the U.S. offer EI-focused content by conducting a document analysis of college transcripts collected from the interviewed pastors. In addition, the corresponding course descriptions, syllabi, and academic catalogs from each of these institutions were analyzed to provide additional detail and context regarding the courses offered in each of these pastoral training programs. Next, five institutional interviews were conducted with key administrators from Bible colleges and seminaries to determine which of the EI competencies were offered in their coursework and their rationale for offering EI-focused content in their curriculum. The research demonstrated that all 18 of the EI competencies were relevant to Canadian pastors and the utilization of EI improved pastoral self-efficacy and corresponding job satisfaction. Further, this study revealed that Canadian pastors are inconsistently trained in Bible colleges and seminaries in the EI competencies. Several recommendations for policy and future research were made to facilitate the improvement of pastoral preparation programs and how they train pastors in the competencies of EI.
ACKNOWLEDGMENTS

The author would like to extend sincere gratitude to the following people for their contributions to this research: Dr. Sylvia Mendez, the author’s dissertation chair, for her outstanding guidance, calm demeanor, and unwavering support throughout this study. Dr. Nadyne Guzmán, the author’s methodologist, for the countless hours, boundless insight, and faithful outlook she provided during the writing and research process. Dr. Al Ramirez, Dr. Julaine Field, and Dr. Patricia Witkowsky, respectively, for each of their brilliant input and superb direction while serving on the author’s committee. Roy Oswald, co-author of *The Emotional Intelligence of Jesus*, for his invaluable work with pastors and EI, and for his powerful encouragement to the author to propagate research for this important population. Scott Thomas, for creating access to the world of pastors, and for demonstrating an amazing example of how coaching can inspire and equip pastors. Dr. Stephen Sharp, the author’s colleague, for giving his wisdom as a reader, and for his well-respected contributions as an industry professional in the fields of counseling and psychology. Dr. Peggy McNulty, former PhD program classmate and current friend, for inspiring the author to finish this dissertation, and for serving as an incisive reader. Rebecca Frazier, PhD program classmate, for her amazing perspective as a reader, and for the excellent example of grace and tenacity she provides. Jeremy Mares, former colleague, for his eagle eye for detail as a reader, and for his wonderful loyalty as a faithful friend. Renee West, the author’s beautiful wife, for her love, patience, and cheerful countenance and partnership during this challenging and rewarding adventure.
# TABLE OF CONTENTS

## CHAPTER

I. INTRODUCTION..............................................................................................................1
   - Background and Purpose of the Study.................................................................1
   - Significance of the Study.....................................................................................3
   - Research Questions...............................................................................................5
   - Theoretical Framework.........................................................................................5
   - Definition of Terms Used in this Study...............................................................9

II. LITERATURE REVIEW..............................................................................................11
   - Understanding the Relationship between Emotional Intelligence and Leadership.....................................................................................................................11
   - Emotional Intelligence Defined in Leadership..................................................12
     - Self-Awareness.................................................................................................13
     - Self-Management.............................................................................................16
     - Social Awareness............................................................................................20
     - Relationship Management..............................................................................22
   - Emotional Intelligence within Pastoral Leadership..........................................25
     - Self-Awareness in the Pastorate....................................................................26
     - Self-Management in the Pastorate................................................................27
     - Social Awareness in the Pastorate..................................................................28
     - Relationship Management in the Pastorate..................................................30
   - Challenges of Pastors and Job Satisfaction.........................................................33
     - Pastors and Burnout.......................................................................................34
Pastors and Career Longevity.........................................................37
Pastors and Potential for Personal and Professional Crises............38
Emotional Intelligence and Pastoral Job Satisfaction....................42

III. METHODS..................................................................................44
Research Approach and Philosophy.................................................44
Research Questions.........................................................................46
Context, Access, and Participants...................................................47
Procedure and Data Collection.........................................................48
Data Analysis..................................................................................51
Dependability, Confirmability, Credibility, and Transferability.......53
Ethical Issues and Confidentiality.....................................................55
Limitations......................................................................................56

IV. RESULTS..................................................................................58
The Influence of EI on Pastoral Job Satisfaction............................58
EI Competencies Utilized by Pastors in the Ministry.........................58
The Influence of EI on Self-Efficacy in the Pastorate......................82
Pastoral Responses Regarding the Relationship between EI and Self-Efficacy.........................................................82
Description from Pastors of EI as a Countermeasure to the Risks They Face.......................................................................................84
Competencies of EI Offered in Pastoral Preparation Institutions.......86
Topics and Objectives Highlighted in the Curriculum.....................87
Rationale for Including EI in the Curriculum..................................90
Benefits Seen from Including EI in the Curriculum.........................91
L. STUDENT CLASS NOTES FROM CHURCH ADMINISTRATION COURSE....147

M. SYLLABUS FOR EI SEMINAR FROM ROY OSWALD…………………………….150

N. COURSE DESCRIPTION FOR SKILLS FOR MINISTRY SPOUSES………………………………………………………………………………………………153
TABLES

Table

1. The Four Domains of Emotional Intelligence........................................6
2. Pastor Demographics........................................................................49
3. EI Competencies and Significant Statements from Pastoral Interviews........59
4. Pastoral Transcripts Organized by Degree and Graduation Date...............87
5. Pastoral Transcripts Organized by Course Category..............................88
FIGURES

Figure

1. A proposed model for EI and pastoral job satisfaction………………………8
CHAPTER 1

INTRODUCTION

*Today I visited someone who tried to commit suicide. Then I went to visit a baby whose mother had been doing drugs. The baby is blind and her brain is not working properly. Her blood sugar is going up and down, up and down, up and down. I'm there with the grandparents, praying. That was my morning. Sometimes I just go sit downstairs and say, “God, come on, seriously?”*

—Anonymous Pastor

**Background and Purpose of the Study**

Pastors are typically trained in a variety of knowledge and skills, such as biblical theology, business administration, and church leadership (Association for Biblical Higher Education, 2015). However, pastors may not receive the full preparation needed for the poimenic (shepherding) duties required for their work as vocational ministers (Hiltner, 1967; Wagner & Halliday, 2011). Specifically, pastoral training programs may fall short in preparing pastors with skills of emotional intelligence (EI). Naidu (2014) defined EI as the ability to identify, comprehend, and manage emotions both internally and externally to guide one’s thinking and actions. Oswald and Jacobson (2015) described EI as the essential factor of pastoral effectiveness and corresponding job satisfaction:

> Pastoral ministry is all about relationships. You may be a brilliant theologian, excellent at biblical exegesis, an outstanding preacher, a great pastoral care provider…but if you are not emotionally intelligent, your ministry as a parish pastor will be difficult. (p. 136)

Pastors often base their self-worth and satisfaction of their job performance and the results they bring to bear with their congregational members (Pembroke, 2012). However, many pastors may not have the training or skills to support the pressing emotional needs of the people in their charge (Dunlop, 1988). The unfortunate result of this performance gap can be a sense of failure
and shame (Pembroke, 2012). In contrast, pastors who learn the skills needed to increase their interpersonal effectiveness will attain a heightened sense of professional fulfillment. Oswald et al. (2015) stated: “a pastor who improves his emotional intelligence will find that his ministry is more fulfilling and effective, less draining and frustrating” (p. 25). Job satisfaction for those in the ministry was aptly defined by Miner, Dowson, and Sterland (2010) as “the extent to which ministers experience positive affect in relation to ministry, marked by contentment with the perceived conduct and outcomes of one’s ministry work” (p. 169). Therefore, an improvement in EI for pastors may lead to a needed lift in self-efficacy and job satisfaction.

In order for young Canadian pastors to learn the EI skills needed to promote job satisfaction, they should be properly trained. However, whether or not pastors have access to specific EI training while in Bible college and/or seminary is in question. This leaves a potential deficit in pastoral training programs. If training in EI is poorly addressed by the formal training programs available to pastors, a significant opportunity exists to improve pastoral preparation for Bible colleges and seminaries to consider for future educational policy and curriculum. Oswald et al. (2015) state:

Emotional intelligence involves a set of competencies that are not taught in seminary but that are central to pastoral effectiveness. It has to do with character and how we personally express ourselves—how we embody the message we bear. Who we are as a person is as important as what we know and what we do. This does not mean a seminary education is unimportant. It is also essential to pastoral excellence. When a student does not possess adequate emotional intelligence, however, most seminaries do not know how to address this challenge. Those who train clergy need to create an environment within which
relationships are the focus and where behavior is critiqued, where people are offered feedback on the impact their words and behavior have on others. (p. 136)

The purpose of this study was to investigate the influence of EI, or the lack thereof, has on the job satisfaction of male, Canadian pastors working in conservative churches. Furthermore, this study determined if Bible colleges and seminaries in Canada and the U.S. provide EI training for pastors.

This phenomenological study was accomplished through a strategy of four phases of data gathering. First, a group of 20 Canadian pastors completed interviews to study the influence of EI training and the influence that this has on their job satisfaction. Next, the pastors were interviewed again and educational transcripts were requested from them during that follow-up interview. An analysis of documents from the ten most commonly attended pastoral training institutions was then conducted to determine the level of EI training embedded in their curricula. Finally, a select group of five commonly attended Bible colleges/seminaries common to the original participants were identified and contacted for an interview about their curriculum. A key administrator (i.e., dean, chair, lead faculty) was interviewed at each institution to determine the extent to which the competencies of EI are taught to pastors in training.

**Significance of the Study**

A review of the literature revealed that insufficient research exists regarding EI and pastoral job satisfaction; therefore, this study is vital. Existing literature demonstrates that pastors face significant challenges to job satisfaction, such as burnout (Chandler, 2009), threats to career longevity (Elkington, 2013), and a high proclivity to personal and professional crises (Laaser, 2003). In 2003 London and Wiseman stated that 90 percent of pastors felt they were inadequately trained to cope with ministry demands. Elkington (2013) posited that three pastors
working in North America leave vocational ministry each day to move into different career paths. He further stated that one of the main reasons for this exodus is due to a lack of preparation for the stress and adversity endemic to the pastorate. In other words, over 1,000 North American pastors are lost from the ministry per year, with lack of adequate training as a chief cause. If emotional intelligence is a key ingredient toward preparedness for pastors in the ministry, then training in EI may offer the resources that Canadian pastors need in order to increase their self-efficacy and corresponding job satisfaction (Oswald et al., 2015).

Additionally, a determination that Canadian and U.S. Bible colleges and seminaries do not provide sufficient focus in EI might inform valuable recommendations for educational policy regarding EI and the vocational ministry. According to The Commission on Accrediting with The Association of Theological Schools, 72,014 students in 2014 attended 231 reporting Bible colleges and seminaries in Canada and the United States (The Commission on Accrediting with the Association of Theological Schools, 2014). This is important because each pastor influences an average of 183 people who regularly participate in the religious life of their congregation (Chavez & Anderson, 2014). Thus, subsequent EI innovations made to educational policy for pastoral preparation may have a positive effect on congregants on a large scale (Oswald et al., 2015). Otherwise stated, pastors who learn EI competencies can serve as innovators in each of their congregations and accomplish diffusion of EI throughout their collective social networks (Adams & Jean-Marie, 2011; Rowe, 2015). This phenomenological research addressed a concern that Canadian pastors in the ministry may be poorly prepared in skills of EI, and explored if this possible lack of preparation negatively affects their self-efficacy and resulting job satisfaction.
Research Questions

This phenomenological work focused on the following research questions and subquestions:

1) How does EI influence pastoral job satisfaction?
   a) What EI competencies (see Table 1) are most utilized by pastors in their vocational ministry?
   b) How does EI contribute to self-efficacy in the pastorate?

2) What competencies of EI are offered in pastoral preparation institutions (e.g., Bible colleges and seminaries)?
   a) Which topics and objectives are highlighted in the curriculum?
   b) What was the rationale for including EI in the curriculum?
   c) What benefits are seen from including EI in the curriculum?

Theoretical Framework

The study of EI within the pastoral context provides a new foundation for which pastoral leadership can be conceptualized. As noted in the next chapter, Goleman, Boyatzis, and McKee (2013) posited the four domains of EI have a significant impact on leadership: self-awareness, self-management, social awareness, and relationship management (see Table 1). Goleman et al. (2013) also described the 18 competencies that fall within the four domains of EI (Appendix A). Furthermore, Goleman et al. (2013) stated that the 18 competencies are skills that can be learned and mastered.
### Table 1

*The Four Domains of Emotional Intelligence from Goleman, Boyatzis, & McKee (2013)*

<table>
<thead>
<tr>
<th>Domain</th>
<th>Competencies</th>
</tr>
</thead>
<tbody>
<tr>
<td>Self-Awareness</td>
<td>Emotional self-awareness</td>
</tr>
<tr>
<td></td>
<td>Accurate self-assessment</td>
</tr>
<tr>
<td></td>
<td>Self confidence</td>
</tr>
<tr>
<td>Self-Management</td>
<td>Emotional self-control</td>
</tr>
<tr>
<td></td>
<td>Transparency</td>
</tr>
<tr>
<td></td>
<td>Adaptability</td>
</tr>
<tr>
<td></td>
<td>Achievement</td>
</tr>
<tr>
<td></td>
<td>Initiative</td>
</tr>
<tr>
<td></td>
<td>Optimism</td>
</tr>
<tr>
<td>Social Awareness</td>
<td>Empathy</td>
</tr>
<tr>
<td></td>
<td>Organizational awareness</td>
</tr>
<tr>
<td></td>
<td>Service</td>
</tr>
<tr>
<td>Relationship Management</td>
<td>Inspirational leadership</td>
</tr>
<tr>
<td></td>
<td>Influence</td>
</tr>
<tr>
<td></td>
<td>Developing others</td>
</tr>
<tr>
<td></td>
<td>Change catalyst</td>
</tr>
<tr>
<td></td>
<td>Conflict management</td>
</tr>
<tr>
<td></td>
<td>Teamwork and collaboration</td>
</tr>
</tbody>
</table>

Oswald et al. (2015) later utilized Goleman et al.’s model as a framework to understand the connection between EI and pastoral leadership. For instance, the domain self-awareness can be examined in relation to pastoral leadership. Self-awareness can serve as a theme cluster for three competencies: emotional self-awareness, accurate self-assessment, and self-confidence (Goleman et al., 2013, Oswald et al., 2015). Next, self-management can be analyzed as important to the field of pastoral leadership. The six competencies under this heading include: self-control, transparency, adaptability, achievement, initiative, and optimism (Goleman et al., 2013, Oswald et al., 2015). Third, social awareness can be studied as a vital domain of EI as it pertains to pastoral leadership. This domain involves: empathy, organizational awareness, and
Finally, relationship management is a critical domain by which we can classify EI competencies in relation to pastoral leadership. Six competencies comprise this domain: inspiration, influence, developing others, change catalyst, conflict management, and teamwork and collaboration (Goleman et al., 2013, Oswald et al., 2015). Goleman et al.’s (2013) model was selected for this study because this was the model selected as the basis for Oswald et al.’s (2015) benchmark work regarding EI and pastors. Therefore Goleman et al.’s (2013) model and Oswald et al.’s (2015) corresponding work provide a useful basis from which to understand and study EI among the pastoral population.

The literature also demonstrates the demanding nature of the pastorate and the threats to pastoral job satisfaction. These threats to job satisfaction can be summarized into three categories: 1) high level of burnout; 2) relatively brief career longevity; and 3) an increased proclivity to destructive professional and personal crises. Burnout is characterized as energy depletion without commensurate renewal (Chandler, 2009). Brief career longevity is understood as the lack of ability in pastors to overcome workplace adversity by employing skills of personal resilience (Elkington, 2013). Finally, an increased proclivity to destructive personal and professional crises refers to the increased risk that pastors face due to their public position, their status of trust, and the lack of boundaries that exist between the different areas of their life (Laaser, 2003). Therefore, these three challenges can be obstacles to pastors and their potential for job satisfaction.

As further noted in the next chapter, the literature documents a relationship between EI and job satisfaction. However, the literature is incomplete in the examination of EI and job satisfaction for those in the pastorate. Therefore, additional research to determine whether a relationship exists between EI and pastoral job satisfaction was warranted.
A conceptual framework can be constructed in which the four domains of EI (self-awareness, self-management, social awareness, and relationship management) are shown to be key influences in the job satisfaction of pastors. The following concept map illustrates this framework:

![Concept Map](image)

**Figure 1.** A proposed model for EI and pastoral job satisfaction.

The methodology for this study was informed by this theoretical framework. The research questions were informed by the relevant literature. For example, the pastor interviews were conducted to determine how the four domains of EI (self-awareness, self-management, social awareness, and relationship management) affect pastoral job satisfaction. These questions were informed by the human resource literature as a reference to determine how interview questions can be based on Goleman et al.’s (2013) model and the 18 competencies of emotional intelligence. Also, a document analysis of pastoral training programs was conducted to determine the level of formal preparation that Canadian pastors receive in the competencies of EI. Finally, institutional interviews were performed to determine the extent to which the competencies of EI are integrated into the pastoral training curriculum. The theoretical
framework, then, informed this study’s research design and methods as described in chapter 3 methodology.

**Definition of Terms Used in this Study**

- Pastor: a minister in charge of a Christian church or congregation. Also compared to a shepherd in care of a flock (Harper, 1984);
- Bible College: a formal educational institution that specializes in offering bachelor’s degree programs in theology or ministry for the purpose of training pastors (Sutherland, 2010);
- Seminary: a formal educational institution that specializes in offering master’s degree programs in theology or ministry for the purpose of training pastors (Mulder, 1988);
- Conservative Christian theology: can generally be defined as congruent with the Nicene creed, as documented in Appendix B (McGrath, 2011);
- Gospel-centered: focuses on the importance of the Christian tenet that Jesus, as the son of God, was born, crucified, and resurrected to save mankind from their sins (Cupitt, 1964);
- Holistic gospel: combines the concepts of evangelism, aimed at conversion and salvation of individuals, with social activism (Heldt, 2004);
- Mission-focused: places importance on the conversion of individuals to the Christian belief system and the planting of new churches, either locally or in foreign countries. (Heldt, 2004);
- God’s Word: the Bible, including the Old and New Testament (Hamilton, 2006);
- Spirit-led: a spiritual concept in which an individual is led by the Holy Spirit toward a wise choice of action (Derr, 2014);
• Missionally incarnated: a philosophy in which the gospel is not just told to others, but also lived as a godly example by those who adhere to the Christian faith (Breedt & Niemandt, 2013); and

• Christ-centered: a paradigm that strives to keep the spiritual principles taught by Jesus at the forefront of decision-making (Hancock, Bufford, Lau, & Ninteman, 2005).
CHAPTER 2
LITERATURE REVIEW

The purpose of this literature review was to analyze the extant research related to EI and leadership, the challenges pastors face that prevent job satisfaction, and how EI influences job satisfaction for pastors in leadership. This research was designed to determine whether Canadian pastors receive the necessary EI training needed to promote healthy levels of job satisfaction. In addition, a theoretical framework was utilized to demonstrate the relationship of EI in its various domains (self-awareness, self-management, social awareness, and relationship management) and pastoral job satisfaction in leadership.

Understanding the Relationship between Emotional Intelligence and Leadership

EI appears to have a strong relationship with successful leadership skills. Wall (2007) wrote: “regardless of training and experience, the most successful leaders are those who master the competencies associated with emotional intelligence” (p. 64). Not all literature supports the value of EI in relation to leadership. Antonakis, Ashkanasy, and Dashorough, (2009) stated that EI “does not matter for leadership” (p. 248). Additionally, some have warned against the dark side of EI as an instrument for Machiavellian manipulation when leaders are emotionally intelligent but not ethical with their leadership (McCleskey, 2014). However, the abundance of literature favors the connection between positive leadership and EI (Batool, 2013). If such a pairing is valid, it is fortuitous that EI can be learned and mastered (Goleman et al., 2013). Since EI is a critical factor in effective organizational navigation, the evidence that EI can both be learned and refined bodes well for leaders who hope to continue their personal and professional growth. “Like other components of traditional intelligence, emotional intelligence develops with age. Beyond other cognitive functions, however, EI development occurs throughout adulthood...
Mayer, Caruso & Salovey, 1999) and is therefore an important factor in “social and emotional growth” (Liff, 2003, p. 29). The concept of EI appears to yield rich dividends for those who pursue the discipline of leadership over the span of their professional career.

**Emotional Intelligence Defined in Leadership**

Psychologists and scholars have promoted various types of intelligence in different professional settings, including the arena of leadership. For instance, Erikson (1968) provided the construct for emotional lifespan development to explain how human personality advances over several stages. He posited a psychosocial model with eight stages of development that span progressively from birth to death in general age ranges (Bosma & Kunnen, 2001). Similarly, Piaget (1952) founded the philosophy of cognitive constructivism, in which he promoted the concept of stage development to classify how people develop intellectually during their lifetime. Piaget further stated that emotions influence thought, and no act of intelligence is complete without emotions (Bae, 1999). Ellis (1999) proposed that “human thinking, feeling, and behaving are by no means separate processes but are importantly related” (p. 61). Later, Howard Gardner (2011) promoted a model of nine distinct types of intelligences in his work *Frames of Mind: The Theory of Multiple Intelligences*. This model laid a foundation for the study of EI by identifying interpersonal (between others) aptitude and intrapersonal (within oneself) skill as two key types of intelligence (Naidu, 2014).

Research was subsequently published by Salovey and Mayer (1990) that examined the importance of EI as a set of abilities that contribute to the accurate appraisal and expression of emotion in self and others. Salovey and Mayer’s model was followed by Daniel Goleman’s writings on EI (1998) and how it can benefit leadership in the workplace through improved employee morale, motivation, and professional growth. Goleman originally put forth a five-part,
competency-based model of EI domains: self-awareness, self-regulation, motivation, empathy, and social skill. Later, Goleman, Boyatzis, and McKee (2013) refined the model into four domains: self-awareness, self-management, social awareness, and relationship management. EI has since been studied in several additional contexts, such as determining the significance of gender in relation to the EI of managers (Mandell & Pherwani, 2003). EI continues to be studied in a variety of leadership settings, such as the work by Oswald et al. (2014) regarding how EI bears significance for pastors in the vocational ministry.

Oswald’s work regarding pastors and EI was based on Goleman, Boyatzis, and McKee’s four-part model of domains (self-awareness, self-management, social awareness, and relationship management) and subsequent competencies (Appendix A). First, the domain of self-awareness includes the competencies of emotional self-awareness, accurate self-assessment, and self-confidence. The second domain of self-management holds the competencies of emotional self-control, transparency, adaptability, achievement, initiative, and optimism. Third, the domain of social awareness contains the competencies of empathy, organizational awareness, and service. Finally, inspirational leadership, influence, developing others, change catalyst, conflict management, and teamwork/collaboration comprise the fourth domain of relationship management. As seen below, the literature provides an abundance of support for each of these domains.

**Self-Awareness**

According to Goleman et al. (2013), an emotionally intelligent leader will learn to employ degrees of emotional self-awareness, accurate self-assessment, and self-confidence.

*Emotional self-awareness.* Regarding self-awareness, Morrison (2008) found that:
Extensive research has focused on emotions, the wisdom of intuition, and the inherent power to connect at a fundamental level with one’s self and others. EI is significant because it provides a new model for viewing and understanding people’s behavior, attitudes, interpersonal skills and potential. EI involves knowing one’s own feelings and using them to make good decisions. (p. 975)

Interacting with people can activate important, and often negative, emotional responses. In the field of counseling and psychology these responses are called triggers, or classified as transference (Corey, 2012). Therefore a truly effective leader will learn the proper degree of intrapersonal skill needed to own and manage his or her past, perceptions, and pathology (McIntosh & Samuel, 2007). In addition, self-aware leaders are also more likely to maintain a positive outlook about themselves and others, and will come closer to attaining interpersonal and intrapersonal intelligence. By developing EI, a person is able to manage distressing moods and control impulses in circumstances involving conflict (Morrison, 2008). Leaders need to learn to make decisions and regulate their interactions with others based not just on critical, logical thinking, but also on intuitive, emotional acumen. Hence, a self-aware leader avoids becoming deceived and obtuse regarding their own emotional state, and consequently provides every opportunity to build loyal relationships with their workers. As Abrahams (2007) stated, “the first step to understanding and applying EI is examining the interpersonal relationship between leaders and followers” (p. 87).

**Accurate self-assessment.** Once a leader begins to develop proficiency in the practice of self-awareness, he or she can similarly learn the value of accurate self-assessment. The leader who learns to accurately self-assess their emotions will become facile at building upon their strengths and mitigating their weaknesses (Naidu, 2014). The wisdom of accurate self-
assessment can be found among several sources of ancient literature, including the Oracle at Delphi, the teachings of Socrates, and the biblical Book of Proverbs (Oswald et al., 2015). In addition, Hippocrates promoted the value of self-assessment with his four-part theory of temperament assessment and categorization (LaHaye, 2012). Furthermore, Sun Tzu (2012) communicated the worth of self-assessment in context of effective military strategy and the importance for a general to know both themselves and their enemy.

The potency of accurate self-assessment continues to hold true in the context of modern leadership. Today’s leaders must actively assess their emotional strengths and limitations so they can overcome the challenges inherent to their role (Naidu, 2014). George (2000) described accurate self-assessment in context of EI and leadership in this way:

People differ in terms of the degree to which they are aware of the emotions they experience and the degree to which they can verbally and nonverbally express those needs to others. Accurately appraising emotions facilitates the use of emotional input in forming judgments and making decisions. The accurate expression of emotion ensures that people are able to effectively communicate with others to meet their needs and accomplish their goals or objectives. (p. 1036)

Accurate self-assessment in light of modern leadership might be best understood from the discipline of human resources. Adele B. Lynn (2008) published a useful set of interview questions and analysis of responses to determine the EI of leaders. A leader must employ an understanding of self before they can properly assess the emotional makeup of others. Lynn stated:

Without self-awareness and self-control, it is difficult, if not impossible, to improve one's relationship with the outside world. For example, if I am not aware of my actions, thoughts,
and words, I have no basis for self-understanding. If I have some awareness and self-understanding, then I can ask: What is my impact on others, in my current state? If I find that impact to be negative—if I find that it detracts from my life goals—I may choose to change my actions, thoughts, or words. (p. 9)

**Self-confidence.** Once a leader gains the competencies of emotional self-awareness and accurate self-assessment, he or she can operate with an effective degree of self-confidence. Goleman et al. (2013) described the significance of self-confidence by positing: “Knowing their abilities with accuracy allows leaders to play to their strengths. Self-confident leaders can welcome a difficult assignment. Such leaders often have a sense of presence, a self-assurance that lets them stand out in a group” (p. 254). Oswald et al. (2015) stated that leaders who have learned their strengths and limitations can act with a balance of empathy and assertiveness. Müller and Turner (2007) described self-confidence as highly influential toward leadership effectiveness: “Thus the manager’s emotional intelligence affects their perception of success, which can feed through to make success (or failure) a self-fulfilling prophecy” (p. 23). Hence a leader’s positive self-perception can create a powerful impact on their leadership labors.

**Self-Management**

Goleman et al. (2015) posited that leaders can develop several competencies of self-management: emotional self-control, transparency, adaptability, achievement, initiative, and optimism.

**Emotional self-control.** Emotional self-control has become paramount in the successful makeup of leadership development. Maulding (2002) furthered this point by stating: “containing, ordering or controlling emotions while working toward a goal is critical for attention-paying, mastery and creativity. Being able to delay gratification and stifle impulses, having emotional
self-control, underlies accomplishment of every sort” (p. 10). Further, Blattner and Bacigalupo (2007) described emotional restraint as important because “it captures everything an individual does…” (p. 210). Leaders must become facile at preventing their negative feelings from tainting the consistent implementation of compelling vision. Sewell (2009) described how developed leaders understand the balance between passion and self-restraint:

What is missing from the definition and the manual is a holistic emphasis on the emotional side of leadership, not in the sense of the hyper-excited leader banging on the desk or screaming at new recruits, or the much tabooed “touchy-feely” leader, but leaders aware of their own emotions and how they affect those around them as they undertake the daily missions and tasks assigned them. (pp. 93-94)

**Transparency.** Goleman et al. (2013) defined transparency as the competency by which leaders display honesty, integrity, and trustworthiness. Naidu (2014) described the relationship between transparency and trust as integral; he went on to say that trust is the glue that bonds great people, processes and environments, and ensures long-term success. West (2015) further defined trust as the “integral adhesive that binds professional relationships together” (p. 216). Goleman et al. (2013) summed the concept of transparency in this manner:

Leaders who are transparent live their values. Transparency—an authentic openness to others about one’s feelings, beliefs, and actions—allows integrity. Such leaders openly admit mistakes or faults, and confront unethical behavior in others rather than turn a blind eye. (p. 254)

Therefore the competency of transparency is demonstration of sterling character, and those who employ transparency model an environment in which people have nothing to hide.
Adaptability. Executive leaders must also exercise emotional adaptability as the head of their organization. Joyce Munro (2008) adroitly referred to this quality as agility. Parthasarathy (2009) stated that quality leaders of this decade are required to be multifaceted and dynamic. They should have a wide range of knowledge, along with excellent interpersonal skills in ample supply. Emotional flexibility in leadership is also demonstrated as the capacity to learn from missteps. Rhode (2010) best captured the need for leaders to become dexterous and deft at learning from experience:

As Mark Twain famously observed, a cat that sits on a hot stove will not sit on a hot stove again, but it won't sit on a cold one either. What distinguishes effective leaders is the ability to draw appropriate lessons from the successes and failures that they experience and observe. (p. 14)

Achievement. Leaders who are competent in achievement are driven by high standards for themselves and for those whom they lead (Goleman et al., 2013). They are dauntless and determined to overcome any challenges that stand between them and their goals. Maree and Ebersöhn (2002) explained it thus:

More important than the result of any intelligence test for eventual life achievement, is that one feels and believes that one can, and that one will. Research has shown time and again that the difference between achievers and non-achievers lies in the fact that achievers succeed to overcome, digest and learn from setbacks and failures. They manage to remain in control of the situation, in contrast to non-achievers who regard failures and setbacks as destructive, insurmountable, irreversible proof of the fact that they are inferior, incompetent and no longer in control of the situation. (p. 263)
Therefore those leaders who are competent in leadership push themselves to continually accomplish their goals, and to thrive in spite of circumstances that occur around them.

**Initiative.** Goleman (1998) said leaders who demonstrate initiative are “ready to seize opportunities, pursue goals beyond what’s expected of them, cut through the red tape and bend the rules, and mobilize others through unusual, enterprising efforts” (p. 122). Cherniss and Goleman (2001) stated that those with the initiative competence act before being forced to do so by external circumstances:

This often means taking anticipatory action to avoid problems before they happen or taking advantage of opportunities before they are visible to anyone else. Individuals who lack initiative are reactive rather than proactive, lacking the farsightedness that can make the critical difference between a wise decision and a poor one. (p. 35)

Hence leaders who possess initiative notice when critical action should be taken for the good of their organization.

**Optimism.** Augusto-Landa, Pulido-Martos, and Lopez-Zafra (2011) stated:

“Optimism refers to the tendency to believe that, in the future, positive results or success will occur…” (p. 465). Leaders will view the outcome of their efforts with a positive paradigm.

Goleman et al. (2013) said that leaders with optimism:

Can roll with the punches, seeing an opportunity rather than a threat in a setback. Such leaders see others positively, expecting the best of them. And their “glass half full” outlook leads them to expect that changes in the future will be for the better. (p. 255)

Evidence shows optimistic leaders who demonstrate the emotional competency of optimism model a positive attitude in which they expect the best result to occur as a result of their efforts.
Social Awareness

Goleman et al. (2013) included the competencies of empathy, organizational awareness, and service within the dimension of social awareness.

**Empathy.** Goleman and Boyatzis (2008) wrote that the word empathy is used in “three distinct senses: knowing another person’s feelings, feeling what that person feels, and responding compassionately to another person’s distress. In short, I notice you, I feel with you, so I act to help you” (pp. 3-4). Collins (2008) discussed how powerful leaders learn to listen to their employees in order to empathize with their individual needs:

- Discussing empathy and social skills may sound like business psychiatry, but these qualities are part of the skill sets used by the most successful of today’s business leaders. These…leaders have a dimension to them that is beyond the administrative, analytical, and data side of the business. (p. 50)
- Incorporating the idea of empathy and emotional insightfulness into professional exchanges between leaders and employees improves the value of each worker’s professional existence (Liff, 2003). An emotionally intelligent leader will take his or her ability to listen and discern, and from this exchange can determine each employee’s motivation toward work. Alston, Dastoor, and Sosa-Fey (2010) further discussed the importance of how individualized consideration of worker’s motivations can provide transformational leadership. Leaders must learn how to listen to their employees with understanding, empathy, and organizational insightfulness. Pearman (2011) further emphasized this concept by pointing out that “leaders who utilize relationship, empathy, and problem-solving behaviors are likely to have both a clear understanding of what is needed in a situation and how to communicate information in such a way that it can really be heard” (p. 69). Thus, emotionally intelligent leaders can learn to analyze
and identify the individual needs and organizational motivation of their employees (Mayer & Geher, 1996).

**Organizational awareness.** Once leaders begin to understand with empathy the people within their organization, proper listening skills can give leaders the means to determine a collective awareness for the pulse of their overall organization. A wise leader develops an ability to analyze and diagnose each organizational situation uniquely. This delicate analysis requires more than just a “command and control” leadership style (Herbst, 2007, p. 86). Leaders can gain the insight needed to know which employees can provide this pulse accurately and to act accordingly. An astute leader will understand that the soft skill of emotional thoughtfulness is an important tool in the mission of organizational introspection and navigation. Acting passionately and proportionately to keep morale high according to a company’s current emotional state is a dynamic resource toward individual and organizational leadership. Therefore, leaders who can focus on managing complex social and personal dynamics will display facility in the domain of EI (Barbuto & Burbach, 2006).

**Service.** Once a leader has developed skills of empathy and organizational awareness, they can begin to master the art of service. Greenleaf (1977) stated that servant leadership occurs when leaders deliberately keep the aspirations and interests of others as their main priority. Servant leadership was further defined by Barbuto, Gottfredson, and Searle (2014) as “an altruistic-based form of leadership in which leaders emphasize the needs and development of others, primarily their followers” (p. 316). In short, a leader who is apt at service will place the needs of others above his or her own; leaders who understand the value of unselfishness demonstrate a valuable EI competency of service. In one recent study, Barbuto et al. (2014) found that EI is a predictor of a leader’s servant-leader ideology:
Servant leaders approach leadership with an altruistic calling desire to put their followers’ interests above their own in an effort to truly make a positive difference in their followers’ lives. For servant leaders to affect their followers in this way, they must be able to identify followers’ interests, desires, and ambitions, which almost by necessity requires that the leader understand the followers’ feelings, beliefs, and internal states. Because emotional intelligence encompasses the ability to understand those things, it is likely to be a predictor of altruistic calling. (p. 316)

**Relationship Management**

Goleman et al. (2013) described several competencies within the dimension of relationship management: inspirational leadership, influence, developing others, change catalyst, conflict management, and teamwork and collaboration.

**Inspirational leadership.** Leaders have the opportunity to emotionally energize their employees through the competency of inspiration. Goleman (1998) wrote that the essence of the word emotion is found in its etymology; it originates from the Latin word movere (to move). Therefore a leader who is emotionally intelligent will understand the significance of emotion when attempting to move the emotional barometer of their organization. To properly inspire their employees, Goleman et al. (2013) communicated the need for resonance, an organizational atmosphere in which a leader is able to bring out the emotional best of people:

Leaders who inspire both create resonance and move people with a compelling vision or shared mission. Such leaders embody what they ask of others, and are able to articulate a shared mission in a way that inspires others to follow. They offer a sense of common purpose beyond the day-to-day tasks, making work exciting. (p. 256)
Hence the competency of inspiration can contribute a positive purpose of work to the employees within their organization, and motivate his or her subordinates to contribute toward a common mission.

**Influence.** Influencing the emotional tone of an organization is a leader’s privilege, whether they chose this role or not. Mayer et al. (2004) stated that leaders need to manage the mood of their organizations, and gifted leaders accomplish that objective by using a mysterious blend of psychological abilities known as EI. Such leaders are apt at influencing their organization's emotional state. In addition, studies suggest that leaders “who often engage in transformational leadership behaviors, including idealized influence, inspirational motivation, intellectual stimulation, and individualized consideration, have a direct effect on their subordinates’ attitudes and behavior” (Yung-Shui & Tung-Chun, 2009, p. 380). Furthermore, Palmer, Walls, Burgess and Stough (2001) also provided empirical evidence regarding the constructive influence that an emotionally intelligent leader can have upon an organization. Thus, a leader who intentionally influences the positive emotional tone for his or her group can maximize opportunities for organizational success.

**Developing others.** Regarding the competency of developing others, Goleman et al. (2013) wrote: “leaders who are adept at cultivating people’s abilities show a genuine interest in those they are helping along, understanding their goals, strengths, and weaknesses. Such leaders can give timely and constructive feedback and are natural mentors or coaches” (p. 256). The practice of effective coaching takes a prominent role when considering the EI of leaders. Leaders who serve as coaches and mentors demonstrate a form of EI that can generate leaders from within the organization. Grant (2007) explained the importance of developing others by
stating: “leadership, emotional intelligence and good coaching skills are inextricably interwoven” (p. 264).

**Change catalyst.** Leaders who are emotionally intelligent are able to demonstrate a unique proficiency at facilitating dynamic and radical change (Huy, 1999). Leaders who are able to catalyze change are able to recognize when change is needed and challenge the status quo (Goleman et al., 2013). In this way, a catalyst of change can become a champion of effective policy change or cultural revolution within their organization. Groves (2006) stated how a change catalyst utilizes EI to adjust the tone of their vision for change according to the emotional state of their audience. Thus change catalysts are able to communicate compelling arguments to propagate transformation as needed within their vocational venue.

**Conflict management.** Hopkins and Yonker (2015) noted that understanding the role of emotions in work conflict situations was crucial since conflicts are emotionally charged. Allred (1999) pointed out, “It seems ironic that conflict, which is among the most emotion-arousing phenomena, has been predominately studied as though those emotions have no bearing on it” (p. 27). Conflict can be viewed by leaders as something to be avoided at all costs, instead of a resource that can bring growth when properly managed. Peter Scazzero (2014) stated he viewed conflict in his early leadership as “something that had to be fixed as quickly as possible. Like radioactive waste from a nuclear power plant, if not contained…it might unleash terrible damage” (p. 32). Yet emotionally intelligent leaders are able to manage conflicts and understand differing perspectives, so a solution can be found that all parties can endorse (Goleman et al., 2013). Such leaders have the knack to redirect the energy of conflict toward a productive solution.
**Teamwork and collaboration.** Emotionally intelligent leaders can achieve a collegial atmosphere by modeling a culture of respect and teamwork. Goleman et al. (2015) stated:

Leaders who are able team players generate an atmosphere of friendly collegiality and are themselves models of respect, helpfulness, and cooperation. They draw others into active, enthusiastic commitment to the collective effort, and build spirit and identity. They spend time forging and cementing close relationships beyond mere work obligations. (p. 236)

Farh, Seo, and Tesluk (2012) said EI may be a relevant predictor of teamwork effectiveness because “emotionally intelligent employees can better sense, understand, and respond appropriately to emotional cues exhibited by team members” (p. 892). Thus leaders who demonstrate competency in teamwork and collaboration demonstrate an emotional awareness of their team members and are able to establish a helpful and cooperative work culture.

**Emotional Intelligence within Pastoral Leadership**

In the previous section, the four main domains of EI (self-awareness, self-management, social awareness, and relationship management) were discussed in the general context of leadership. Next, the pastorate will be demonstrated as an excellent example of specific leadership that necessitates these four domains of EI. Oswald et al. (2015) posited “the emotional competencies of pastors and church leaders are probably the most important factors in pastoral effectiveness” (p. 18). Specifically, the emotional competencies of a pastor can have a significant impact on the parishioner satisfaction, organizational outcomes, and vibrancy of a congregation (Boyatzis, Brizz, & Godwin, 2011). Pastors have a unique leadership challenge because they bear the responsibility for both the spiritual health and congregational growth of their church members and overall organization. As such, a pastor’s leadership and emotional
competency has a significant impact on the vibrancy of their church (Cieslak, 2001). Oswald et al. (2015) summed the importance of emotionally intelligent pastors:

An emotionally intelligent leader is a nonanxious presence in the midst of sometimes infantile congregational behaviors, able to deal with the inevitable conflicts that arise from parish life. And a pastor who improves his emotional intelligence will find that his ministry is more fulfilling and effective, less draining and frustrating” (pp. 24-25).

Therefore pastors who incorporate the critical domains of EI (self-awareness, self-management, social awareness, and relationship management) elevate their self-efficacy and corresponding job satisfaction.

**Self-Awareness in the Pastorate**

The pastorate necessitates a high degree of emotional self-awareness in order to avoid the moral and professional traps inherent to full-time ministry (Laaser, 2003). This can be a difficult proposition for pastors, who can be obtuse regarding their own vulnerabilities and humanity (Pooler, 2011). Sczazero (2014) explained this difficulty for pastors by sharing his own experience: “I ignored the reality that signs of emotional immaturity were everywhere in and around me” (p. 15). Oswald et al. (2015) described the pastor who attains self-awareness as someone who successfully blends self-assessment and humility:

The perceptions that emotionally intelligent clergy have about themselves are fairly congruent with views others have of them. This type of accurate self-assessment comes from their capacity to receive feedback from those around them. They actually seek out this feedback, both formally and informally, so they are grounded in how others view them. They are humble, yet self-confident. (p. 141)
Pooler (2011) summarized the need for pastoral self-awareness: “A high level of self-awareness among pastors and congregations is needed to prevent problems and support pastors and congregations in the mutual pursuit of healthy congregations” (p. 711).

**Self-Management in the Pastorate**

Pastors can also learn to incorporate the domain of self-management and the subsequent competencies. For instance, self-control and restraint are powerful pieces of EI that can temper the fervor that pastors have for their work. These competencies can provide a countermeasure for their personal feelings of anger and frustration (Hoge, 2005). Furthermore, pastors can display self-management by acting with transparency among their followers. Oswald et al. (2015) stated that a pastor must have the trust of their people in order to have healthy interactions within their congregation. To earn the trust of their people, pastors must demonstrate both character and competence. If a pastor’s character comes into question, they face a difficult task of leading their congregation without the benefit of trust. Furthermore, pastors can demonstrate their character by honoring the personal boundaries of others. Simultaneously, a pastor must exhibit competency in their job functions or they may lose confidence from their congregation that they can properly fulfill their pastorate duties. Therefore, trust must be attained from consistent character and competence in order for pastors to implement the competency of self-management when working with their congregation.

Moreover, a pastor can demonstrate self-management by learning from mistakes. Those pastors who learn from mistakes will possess the emotional agility and dexterity needed to survive the difficult demands of the ministry (McKenna, Boyd, & Yost, 2007). In addition, a pastor who wishes to be successful in his or her professional role must be adaptable to different professional circumstances. Oswald et al. (2015) describe the emotionally intelligent pastor as
one who possesses the quality of assertiveness but knows “when to be assertive and when to acquiesce. He can tolerate stress and manages his or her emotions well under pressure. Beneath all of this is an optimistic perspective on life in general and congregational life in particular” (p. 141). Thus, a pastor who wishes to lead effectively will eschew their tendencies toward rigidity, and is willing to adapt as needed to an often tumultuous profession.

Pastors can also begin to show competency in self-management by adhering to a philosophy of optimism and abundance, rather than pessimism and scarcity. The anthropologist George Foster (1965) posited the concept of limited good and how this can inculcate a fear of loss among people. This idea can be applicable with the dynamic that occurs for pastors, who are required to give much of themselves and are to be given relatively less in return. An example of this can take place when pastors begin to feel overextended and vulnerable (Pooler, 2011). When pastors begin to perceive that psychological compensation is scarce, they may begin to grasp for inappropriate and unhealthy means to satisfy their hierarchy of needs (Maslow, 1943; McIntosh et al., 2007). In contrast, pastors who maintain a mentality of abundance are not faced with the pitfalls that can arise from existing in an emotional deficit. Pooler (2011) stated that a pastor who consistently administers consistent self-care and reciprocal relationships outside of church can ingest the emotional diet needed to be healthy. Thus through self-management, pastors are able to sustain emotional abundance and propagate the positive atmosphere needed for a healthy congregation.

Social Awareness in the Pastorate

First, pastors can demonstrate social awareness through facility in the competency of empathy. Oswald et al. (2015), in reference to the need for empathy in ministry work, stated:
Without an ability to intuit what is going on inside another person, how can we possibly begin to relate to him or her? We need to have some idea of the emotional state of another person if we are to connect with that person. (p. 57)

Yet a pastor’s ability to show empathy may be related to their emotional health. Elkington (2013) associated the discouraged pastor as one who may lose their ability to empathize: “When a pastor is demoralised, attacked and filled with sadness…their capacity to remain energised, focused and empathic can be greatly hindered” (pp. 11-12).

Next, pastors must employ competency in organizational awareness as they perform their duties of leadership. For example, pastors can become organizationally aware by listening to parishioners. Justes (2010) stated that listening for pastors “plays a vital role in ministry of all its forms: caregiving, education, chaplaincy, mission, administration, evangelism, and preaching. Effective ministry requires us to be able to listen well” (p. 1). Furthermore, pastors must show ability in the area of organizational insightfulness, specifically into how other people feel and how these emotions affect what transpires within a group (Oswald et al., 2015). Finally, pastors should be competent in the apt analysis of the emotional factors and status of their congregation. This provides the means to understand the temperament and motivation of each person, enabling a pastor to lead their people with precision, instead of utilizing a clumsy one-size-fits-all philosophy (Oswald & Kroeger, 1988). Understanding temperament theory and the concepts of human motivation affords unique opportunities for pastors to lead with intricacy when their parishioners need them to have wisdom that exceeds their own, such with instances of pre-marital counseling (Chapman, 1995).

Pastors can further demonstrate social awareness through the competency of service. For many pastors, this competency can be best understood in context of Jesus—one of the best
examples of servant leadership (Sendjaya & Sarros, 2002). For example, Jesus demonstrated the
value of serving his disciples by washing their feet (Ford, 1993). To gain the competency of
service, pastors must think of themselves as servants first, and leaders second (Greenleaf, 1977).
Nair (2010) explained how the need for servant leadership has applied to leaders throughout
history among the highest levels of leadership—beginning with Jesus as a case study of effective
service from a spiritual leader:

Ancient monarchs acknowledged that they were in the service of their country and their
people—even if their actions were not consistent with this. Modern coronation ceremonies
and inaugurations of heads of state all involve the acknowledgment of service to God, country, and the people. Politicians define their role in terms of public service. And service
has always been at the core of leadership in the spiritual arena, symbolized at the highest
level by Christ washing the feet of the disciples. (p. 59)

It can therefore be stated that pastors, as the spiritual leaders of their church, demonstrate the
competency of service by minding the needs of their congregation over their own.

**Relationship Management in the Pastorate**

Those pastors who wish to make a powerful impact with their congregations will
incorporate the EI competencies related to relationship management. One effective competency
of relationship management that pastors can practice is the influence of inspiration. Pastors
typically consider the concept of inspiration in divine terms, and the Greek word *theopneustos*—
from which the term inspiration is derived—carries the fitting definition of God-breathed
(Thiessen, 1979). For pastors, the skill of inspiration is typically thought of one that is executed
from the pulpit. Much time and training are invested into a pastor’s ability to orate effectively.
In terms of EI, public speaking has some affect, and preaching may indeed be the pastor’s most
potent tool for transformational communication. For example, key religious and philosophical leaders such as the Reverend Martin Luther King delivered amazing exemplars of this talent, namely with his seminal exposition “I Have a Dream.” Charles Spurgeon is another example of an exceptional pastor who preached to great effect, to massive crowds during the Second Great Awakening. Those who master the art of public persuasion can bring about transformational leadership with an impressive display of oratory pathos (Mshvenieradze, 2013).

Providing inspiration through interpersonal skills, such as in one-on-one settings or small groups, is another modality available to pastors. However, this method can be considered one for which pastors are the least equipped to perform. It can be argued that the nature of the pastorate attracts a higher level of extroversion than introversion (Francis, Jones, & Robbins, 2004). As a result, pastors may feel more comfortable on stage than they do in intimate settings. Yet intimate meetings can also be fertile fields that are ready for the planting of inspired notions, and for the cultivation of growth and healing among church members.

The competence of relationship management can also be demonstrated by setting a positive tone from the top down, and by using the influential power intrinsic to a leadership position. The tone of any organization is highly influenced by the person from whom guidance is expected (Oswald et al., 2015). John Maxwell (1998) further expounded this point with his work on leadership principles and his idea of the “law of the lid.” Maxwell stated that an organization can never exceed the limitations of the leader; therefore, if the attitude of a pastor is negative, the emotional climate of a congregation cannot be expected to elevate past their leader’s shortcomings. As Oswald et al. (2015) stated: “Just as the CEO of the corporation sets the emotional tone for the whole company, the pastor sets the emotional tone of the whole congregation” (p. 141).
A pastor’s inspirational and influential skills are also needed to develop others into a successful leadership team. A wise pastor will learn to build up the people who work for him or her so they can share the burdens of ministry. The steps of properly mentoring staff will also make the transition easier on their congregation when his or her eventual departure from that ministry takes place. Jesus provided a powerful example of succession when he trained the disciples who continued to communicate the message of Christianity after his death (Thomas & Wood, 2012). Pastors who emotionally invest themselves into their people display aptitude in servant leadership (Sendjaya & Sarros, 2002). This interpersonal modality is an opportunity for pastors to invest themselves in people in ways that public speaking does not afford. Therefore, pastors can inspire their parishioners and subordinates with multiple delivery methods.

Relationship management can also be accomplished with the paradigm of transformational leadership. In the ministry setting, pastors have many dimensions with which to influence their members and employees toward higher degrees of maturity, including spirituality. Carter (2009) defined transformational leadership in the pastorate as those who elucidate a vision of the future and share it with peers and followers. In addition, transformational pastors contemplate the long-range needs of their organization and commendably communicate that vision to the people who look to them for guidance. Furthermore, they actively work toward developing other leaders within the congregation so that the entire church benefits from the growth of key parishioners. Pastors who understand the value of transformational leadership will discern that people experience higher levels of contentment when they believe they are an integral part of a noble cause, and that their talents are instrumental in building something important. Rowold (2008) summarized this phenomenon
accurately when he stated: “transformational leadership helps pastors to motivate followers to perform well and to be satisfied with their work” (p. 409).

In summary, the literature effectively establishes the relationship between EI and pastoral leadership. First, pastors must show they are adept at the competencies of self-awareness so they can understand themselves and what motivates them. Further, pastors should demonstrate an ability to integrate the competencies of self-management into their repertoire of EI skills. This proficiency provides pastors the discipline and agility they need to effectively lead their congregation in the midst of complicated circumstances. Additionally, those who wish to be effective in the pastorate ministry must be proficient in the competencies of social awareness in order to analyze and address the emotional variables inherent and unique to each congregation. Finally, pastors can utilize the competencies of relationship management to inspire and transform the people in their charge. By mastering the various competencies of EI, pastors create a breadth of intricate leadership tools they can implement for greater job satisfaction and self-efficacy in their respective ministries.

**Challenges of Pastors and Job Satisfaction**

The demands of the ministry on pastors are well documented. The pastoral profession creates a high level of burnout, relatively brief career longevity, and an increased proclivity to destructive professional and personal crises. As previously stated in chapter one, job satisfaction for those in the ministry is defined by Miner, Dowson, and Sterland (2010) as “the extent to which ministers experience positive affect in relation to ministry, marked by contentment with the perceived conduct and outcomes of one’s ministry work.” (p. 169)
Pastors and Burnout

Chandler (2008) stated: “pastors risk burnout because of inordinate ministerial demands, which may drain their emotional, cognitive, spiritual, and physical energy reserves and impair their overall effectiveness” (p. 1). In addition, Spencer, Winston, and Bocarnea (2012) researched how compassion fatigue contributes to a high risk of pastoral termination/exit from the church. Pooler (2011) further explained how pastors create additional vulnerability to fatigue and burnout by striving to fulfill their perception of an ideal pastor:

When pastors possess “negative” qualities and behaviors they consider characteristic of congregants, such as substance abuse, lust, or mental health problems, they view these behaviors and incongruent with their idealized pastoral identity. In order to appear more competent (and thus congruent with their idealized roles), they not only deny the existence of these problems but may also engage in behaviors that will bolster and enhance this role identity. The behaviors that are used to do this (e.g., more pastoral visits, more attention to members’ needs, discounting of personal needs) exacerbate the vulnerability that already exists. (p. 708)

Pastoral burnout is a primary threat to job satisfaction. The pastoral ministry presents an enormous burden on the men and women who undertake this profession. Pastors are willing to push themselves to extreme lengths because they agree to an intense personal commitment to their work and their faith, often referred to as a “calling” (Golden, 2004, p. 1). The pastoral calling is believed to come from the divine and is not easily forsaken by those who agree to the terms demanded by the ministry. Pastors believe they are not only responsible and accountable to the considerable needs of their people, but also to God. Furthermore, pastors believe their divine mission should provide the various and proportionate levels of sustenance needed to keep
all of their people content and the church growing. As a result, pastors can come to forget their human limitations and become overextended. A common complaint among pastors is: “I do not know where my work starts and where it ends” (Evers & Tomic, 2003, p. 331). Thus the enormous work pressure that pastors endure contributes to pastoral burnout.

Pastors can push themselves toward increasing levels of sacrifice if they fail to recognize their subconscious motivations (Oswald et al., 2015). Jung’s concept of the shadow self provides an explanation of how pastors can be subconsciously driven to patterns of overachievement and perfectionism (Johnson, 2013). Pastors can also be driven by a perception of existential debt (Burns, 1978). This condition is typically caused by childhood trauma, and demonstrated through an irrational need to serve others in order to repay a perceived debt and alleviate subconscious feelings of guilt (McIntosh et al., 2007). For example, a child who lost a parent might go into the pastorate to subconsciously save as many people as they can—since he or she was unable to save their parent as a child (Lamia & Krieger, 2009). McIntosh et al. (2007) dubbed the entirety of this unconscious process for pastors as the development of the “dark side” (p. 70). Thus, pastors can unknowingly place undue internal pressure on themselves and accelerate a state of burnout.

Pastors also suffer from burnout because of the highly emotional scenarios they face on a consistent basis. For example, pastors must support their parishioners with their personal problems such as death of loved ones, marital trouble and divorce, illness, loss of home, and loss of work. These heavy burdens are consistently carried by pastors on behalf of their people—with no respite (Spencer et al., 2012). In fact, most pastors are expected to care for their congregation like a shepherd would care for their flock. As a result of the affective weight of the
work that pastors carry, their profession can be considered excessively taxing (Evers et al., 2003).

Not only do pastors willingly embark upon an emotionally difficult profession, but they are taught that the ministry carries some degree of martyrdom. They are taught the stories of first century believers who gave their life for the Christian cause. Furthermore, they are inspired by stories such as that of Jim Elliot, who was slain by the native Huaorani tribe in Ecuador, of whom he had hoped to serve as a missionary. Thus Elliot’s famous quote is taught to young pastors: “He is no fool who gives what he cannot keep to gain that which he cannot lose” (Elliot, 2008, p. 17). While most pastors do not carry the expectation of literal martyrdom, many of them do expect to live a life of extreme sacrifice (London et al., 2003). It is this paradigm of required sacrifice that can cause pastors to fall into a satisfaction deficit and slip into the phenomenon of burnout, or the “disease of overcommitment” (Freudenberger & Richelson, 1981, p. 22). McIntosh et al. (2007) described this extreme level of commitment as self-defeating for pastors: “The harder they work to satisfy all expectations, the greater the number of expectations that are placed on them…it becomes a vicious cycle” (p. 190). Golden, Piedmont, Ciarrocchi, and Rodgerson (2004) summed up this type of professional adherence as more than a vocational choice, as a divine mandate that defines pastors’ identities.

Pastoral burnout can be exacerbated when pastors suffer from a fading clarity of purpose. Golden et al. (2004) aptly described this phenomenon:

Burnout among the clergy may represent a threat not only to one's vocation, but to one's sense of life calling and identity as a pastor. Pastors struggling with burnout often face a growing sense of cynicism and disillusionment that threaten to undermine the very convictions which define their calling. (p. 115)
Oswald et al. (1991) referred to this crisis as “a deeply religious issue” (p. 71) and Golden et al. (2004) stated the phenomenon of burnout represents a threat to a pastor’s life calling. This erosion of focus can begin with a deterioration of spiritual health. Many pastors are unaware of their own spiritual neglect. They spend much time ministering to others and in study of scripture, but these activities may not bring spiritual renewal (Chandler, 2009). Additionally, it is not uncommon for pastors to spend more time in the study and worship of scripture itself (bibliolatry) than in working toward a satisfying spiritual experience (McClendon, 2012). With a weakening of a pastor’s spiritual resources, their calling and intrinsic motivation for ministry can become diffuse (Faucett, Corwyn, & Poling, 2013) and the intensity of their burnout can become more pronounced. Unless a pastor possesses a sufficient level of self-awareness to determine the extent of their fatigue, a pastor’s depth of emotional burnout may progress with no warning, and find no alleviation (Fallon, Rice, & Howie, 2013).

**Pastors and Career Longevity**

Pastors also demonstrate the challenges of maintaining job satisfaction by abandoning their ministry careers. Rainer (2014) noted that the average tenure for pastors is only three to four years. Pastors can leave the ministry for various reasons. For example, some pastors depart their positions from ministry because of internal doubt or fatigue (Spencer et al., 2012). Others leave because of personality conflicts and political challenges from church members, contentious coworkers, or difficult board members. Pastors also vacate their ministries because they do not experience a consistent sense of self-efficacy in their work, especially when faced with scenarios for which they have not been properly trained—such as, counseling the severely and persistently mentally ill (Marks, 2013). Still other pastors leave because of challenges such as continuous crises that face the congregation, such as death of members or loss of work (Sullender, 2010),
marital and parental problems among church families (Marks, 2013), or fighting among church members (Spencer et al., 2012). Yet another set of difficulties that pastors face are community disasters such as natural disasters (Elkington, 2013) and school shootings (Swezey & Thorp, 2010). Additionally, pastors must find a way every week to maintain a certain average of church membership, attendance, and offerings in order to meet the church’s financial obligations (Cohall & Cooper, 2010). Therefore, many challenges to job satisfaction and career longevity exist for those in vocational ministry.

Pastors can choose to respond to their challenges in a variety of ways. One response might be to resign from their post and pursue work in another church or ministry, in hopes that their next opportunity will provide a healthier venue in which they can use their training and fulfill their calling. Other pastors may resign and depart from ministry altogether, and choose instead to engage in secular work. Another response of pastors to adversity is withdrawal from the challenges and neglect of their duties. This response can lead to a deterioration of the pastor’s relationship with their congregation and denominational supervisors. Unfortunately, deterioration of a pastor’s church relationships can lead to departure, either by forced resignation or outright termination. Still other pastors might continue to perform difficult duties—while employing a vice to dull pain, channel angst, or quell anxieties. In contrast, some pastors do learn skills of emotional resilience to address psychological discomfort. These pastors are able to maintain longevity in ministry despite adversity (Elkington, 2013).

**Pastors and Potential for Personal and Professional Crises**

Job satisfaction for pastors can also be studied in light of their high potential for involvement in personal and professional crises. Rediger (2002) described ministry as “the only profession in which our personal life, personal faith, and our professions are all wrapped together
into the pastoral role” (p. 2). This amalgam of identities and blurring of boundaries can create a confusion existence for pastors (McIntosh et al., 2007). For example, a pastor’s family attends church at his or her place of work and is expected to act in a certain manner (Hileman, 2008). In addition, pastors work during every church service, and their opportunities to worship for their own spiritual well-being are limited by the scope of their professional responsibilities.

Furthermore, pastors are expected to live their lives at levels of relative perfection to demonstrate a “Christ-like” example and because their parishioners expect for them to not make significant mistakes at home or work (Davies, 2003). As a result, the pastorate is one of the only positions in which a person must give up their job due to a failed marriage, or if their children get into significant trouble. Moreover, some pastors may not be permitted to have failings such as drinking alcohol, smoking, or sex outside of marriage for fear of removal from their position (Laaser, 2003). Finally, if a pastor leaves or is removed from their professional position, the pastor and their family are required to stop attending their place of worship—a place in which they have invested heavily of themselves (Hileman, 2008). Therefore, pastors labor in a venue in which they have very little room for human error (Davies, 2003).

Pastors also find it difficult to find a support system in which they confide their struggles and feelings. Congregations often have unrealistic expectations of their pastors that they will not struggle with personal problems during their time in leadership of the church (Pooler, 2011). Because pastors bear enormous emotional burdens, along with very few outlets for emotional decompression, the risk is high for pastors to repress their feelings of frustration, anger, sadness, and futility (McIntosh et al., 2007). In short, pastors are expected to be godly and not allowed to be human (Scazzero, 2014). However, pastors struggle with the same challenges as laypeople, such as pornography, extreme marital conflict, and substance abuse. In many cases, pastors are
in jeopardy of reprisal if they attempt to trust anyone else in the organization with their emotional challenges (Davies, 2003). In addition, most pastors might be trusted less from their congregation if it became known that the pastor were pursuing professional counseling. Therefore the intense emotional struggles in which a pastor struggles can be compounded with feelings of desperation and loneliness.

Once a pastor falls into an unhealthy cycle of emotional turmoil with no healthy resources to help, psychological defense mechanisms such as repression, sublimation, and projection can be brought to bear with negative results (Vaillant, 1995). Pastors who repress their emotional turmoil without healthy catharsis can succumb to maladaptive behavior, such as the pursuit of secret lives with extramarital affairs, prostitution, gambling, etc. Other pastors might try to assuage the needs of their ego by becoming workaholics. One pastor stated:

My initial experiences of success drove me further into pursuing an elusive goal, and I worked countless hours at the expense of my marriage. I reasoned that my loving wife would understand. At first, I justified working long hours by telling myself it would increase the attendance of the church to the point where its offering would sustain the church expenses. But after that was accomplished, I continued to work hard to satisfy my own ego and pride and to gain recognition. (Thomas et al., 2012, p. 62)

Many pastors find that job satisfaction has become elusive. An honest self-analysis might reveal to a pastor that their decision to live and work in the ministry is more costly than they hoped (Zondag, 2001). In addition, pastors can choose to sublimate their impulses into less harmful actions, such as visiting their church members when they are lonely, or mowing the church lawn when they are overcome with feelings of helplessness or ineffectiveness. Moreover, the mechanism of projection may take place from the pulpit. For example, the pastor who struggles
to achieve healthy sexual expression, worries excessively about money, or battles feelings of abandonment, might preach consistently about sexual immorality, tithing, or church attendance, respectively. While pastors have defense mechanisms at work just as all people do, it remains to be seen how much they are self-aware of these powerful forces and the extent to which their decision-making is influenced (Vaillant, 1995). Many are uncomfortable or skeptical of ideas such as the Jungian shadow self (McIntosh et al., 2007), or of the need to understand the psychological destruction that toxic shame can bring to an individual (Johnson, 1945; Pembroke, 2012). Without the training to understand the importance of individual psychology and the factors that motivate people, a pastor’s job satisfaction may become strained by these emotional factors.

Unfortunately, the combination of emotional risks that pastors face can accelerate the risk of personal and professional crises. For example, one of most prominent risks for many pastors is sexual addiction or sexual misconduct (Blanchard, 1991). Sexual addiction or impropriety begins with pastors for several reasons. For instance, many pastors suffered from emotional or physical abandonment from one or more of their parents (Laaser, 2003). This painful background can lead to a tainted concept of God and their corresponding sense of self. As a result, pastors can turn to sexual addiction as an unhealthy proxy for emotional intimacy. In addition, risks such as narcissism and grandiosity can be accelerated in professions that are prone to adulation from their constituency (Zondag, 2004). Pooler (2011) stated: “Pastors place themselves at risk when they view themselves as set apart from or even above their congregants, and congregations may be complicit in this process” (p. 707). This type of hero worship can also be addictive, and can leave pastors developmentally arrested and codependent on their flock as a mercurial solution to their deficiencies of ego (Laaser, 2003). Finally, pastors serve in the role of
a caregiver and often leave their own needs unfulfilled. This deficit can leave pastors at risk to indulge in sexually addictive or destructive behavior (Blanchard, 1991).

When pastors act out in sexually inappropriate ways, it can happen either in isolation, such as with the use of pornography, or with trysts outside the church—including prostitution (Laaser, 2003). Even more immediately damaging, pastors might engage in inappropriate sexual relationships within the church. Extreme examples of this might include victimizing vulnerable parishioners such as minors (Markham & Mikail, 2004). The risks involved with pastors and sexual impropriety are usually destructive to the lives of pastors, their families, and to the membership of their church (King, 2003). While the consequences of sexual misconduct can be high for every person, sexual mistakes involve an elevated level of risk for those who work in the ministry. For example, if non-pastors are caught with pornography at work, they are disciplined in a variety of ways. However, if a pastor is caught with pornography at work, he or she is likely to be fired and the entire family shunned by the congregation (Laaser, 2003). Furthermore, as a public figure and person of moral leadership, mistakes can become local or national news. When pastors fall, it is considered an unforgiveable breach of trust, and often, an abuse of power (Grenz & Bell, 2001). Yet these risk factors are frequently a culminating combination of personal brokenness, intense professional demands, and limited emotional resources. It is this precarious balance that can deteriorate the quality of job satisfaction for professionals in the pastorate.

**Emotional Intelligence and Pastoral Job Satisfaction**

Since job satisfaction can be elusive for pastors, it is beneficial to review the literature pertaining to EI and job satisfaction to determine if a possible relationship exists between the two constructs for those in the vocational ministry. EI has been positively linked to job satisfaction
for many leadership settings and skills, such as with global leadership (VanderPal, 2014), political positions (Meisler, 2014), and academic administration (Coco, 2013). However, the literature that directly studies the connection between pastors and job satisfaction with EI is relatively scarce. The paucity of literature regarding the need for pastoral training programs specific to EI is surprising, given the recent increase of such literature in other fields. Zondag’s (2004) study on pastoral job satisfaction did not directly study EI as a factor, but his research did find that pastors who feel they make a positive difference in their professional role generally report high job satisfaction. Another study by Shehan, Wiggins, and Cody-Rydzewski (2007) was completed regarding clergywomen and career salience, work satisfaction, and depression. In this study, it was determined that higher career salience correlated with lower depression, and high levels of commitment from clergywomen to their calling can create an increase in depression when the positive impact of their work is unapparent. Because of a clear gap in the literature regarding pastors’ EI and job satisfaction, this study examined if EI is related to job satisfaction for those who have chosen vocational ministry.
CHAPTER 3
METHODS

This research studied the four domains of EI (self-awareness, self-management, social awareness, and relationship management) and their relationship with pastoral job satisfaction. As established in the literature review, pastors endure severe challenges to their professional contentment. The literature also confirms that skills in EI have been linked to job satisfaction in leadership settings.

This phenomenological study was based on a pair of assumptions: 1) Since the literature demonstrates that job satisfaction among leaders is related to the 18 competencies of EI, the same premise may be true for pastors in leadership and 2) because an absence of literature exists regarding pastoral education programs and the incorporation of EI principles in their respective curricula, these training programs may not emphasize the EI training needed for pastors to thrive in the demanding nature of the pastorate profession. This research was designed to investigate the veracity of these assumptions with a phenomenological approach and within the context of the conceptual framework described in chapter 1.

Research Approach and Philosophy

This study employed phenomenology to explore the shared experience of selected Canadian pastors in vocational ministry (Creswell, 2013). The participants were interviewed in order to identify patterns of convergence between perspectives (Mays & Pope, 1995). As such, the participants were able to discuss and interact regarding their experiences and to relate their internal perspective. Moustakas (1994) explained this process as “capturing consisting of both what was experienced and how it was experienced by the participant” (p. 45). Furthermore, Husserl (1970) asserted that “Ultimately, all genuine, and, in particular, all scientific knowledge,
rests on inner evidence: as far as evidence extends, the concept of knowledge extends also” (p. 61). In addition, the philosophy of the study was heuristic because the nature of this research is personally meaningful to the researcher (Moustakas, 1994). For instance, the researcher’s life and being were centered in the experience of his former experience in the pastorate (Patton, 2014). The researcher collected data from persons who have experienced the phenomenon of working in the pastorate, and then developed a composite description of the essence of the experience for all of the pastors involved (Moustakas, 1994). By attempting to interpret the interpretation provided by the pastor of their social world, a double hermeneutic principle was utilized (Giddens, 1987). As Creswell (2013) stated: “phenomenology ends with a descriptive passage that discusses the essence of the experience for individuals incorporating ‘what’ they have experienced and ‘how’ they have experienced it” (p. 79). This study, then, can best be described as phenomenological and heuristic in nature as it captured the essence of experience for pastors.

Reflexivity was also utilized as part of the research philosophy (Cumming-Potvin, 2013). The researcher has a background in the vocational ministry and he served for several years as a youth pastor and young adult pastor. Later he became a professional therapist and worked as a licensed professional counselor with various populations, including counseling pastors. These prior experiences have created a robust base of knowledge regarding life as a pastor for the researcher (Patton, 2014). In addition, these past experiences helped to inform the assumptions made in this study about how pastors are trained in Bible colleges and seminaries. Furthermore, the researcher completed a master’s level counseling program and can compare the education programs that pastors and counselors complete as part of their formal training, and contrast how different elements of emotional intelligence training are included in the preparation for each
professional discipline. This is consistent with Merriam’s (2002) statement regarding the central characteristic of qualitative research, that “individuals construct reality in interaction with their social worlds” (p. 37). The background of the researcher had a significant impact on the study, since the credibility of the research depends on the competence of the researcher as the instrument (Patton, 2014). The researcher’s overall familiarity with the field may have provided a thoughtful and quietly authoritative tone (Rubin & Rubin, 2011). The researcher’s past experiences also affected his interpretive framework and provided potential for bias (Denzin & Lincoln, 2011), which is addressed in the Ethical Issues section of this chapter.

**Research Questions**

As stated in chapter 1, the purpose of this phenomenological research was to address a concern that Canadian pastors in the ministry may be inadequately prepared in skills of EI, and if so, this possible lack of preparation negatively affects their job satisfaction. This study also researched the extent to which formal training in EI was provided from Bible colleges and seminaries for pastors to overcome the emotional challenges inherent to the ministry profession. This work focused on the following research questions and subquestions:

1) How does EI influence pastoral job satisfaction?
   
   a) What EI competencies (see Table 1) are most utilized by pastors in their vocational ministry?
   
   b) How does EI contribute to self-efficacy in the pastorate?

2) What competencies of EI are offered in pastoral preparation institutions (e.g., Bible colleges and seminaries)?
   
   a) Which topics and objectives are highlighted in the curriculum?
   
   b) What was the rationale for including EI in the curriculum?
c) What benefits are seen from including EI in the curriculum?

**Context, Access, and Participants**

The participants involved with this study were Canadian pastors employed by churches affiliated with the organization C2C Network. This organization was selected because its affiliates have philosophical and theological commonalities; therefore, the pastors from which the participants were drawn were more likely to have parallel backgrounds and provide focus for this research (Patton, 2014). Access to the participants was provided by the Associate National Director of C2C Network and approved by the UCCS Institutional Review Board (Appendix C), as discussed below in the Ethical Issues and Confidentiality section.

Individuals selected for the study were male pastors working full-time in vocational ministry. This work was limited to male pastors for two reasons: 1) Only male pastors are employed in churches affiliated with this organization, as is typical for conservative churches (Adams, 2007); and 2) Limiting this research to male pastors provides an opportunity to focus solely on the EI of men. Claes (1998) described men as less empathetic and emotionally flexible than women when employed in leadership settings. In addition, Mandell et al. (2003) found a significant difference between the EI scores between genders, with female managers on average scoring higher than men on the Bar-on Emotional Quotient Inventory. Therefore this study was limited to full-time, male pastors to determine if an opportunity exists to improve training methods for a population who may be underprepared for the work of ministry.

Each pastor interviewed was the head of their respective congregation. In this role, the pastors bear the chief responsibility for the successes and challenges that their respective organizations face. This position of prime responsibility magnifies the pressures that the pastors endure. Access to pastors for this research was limited to churches located in Canadian settings.
Knowledge about the C2C network is critical to understanding the sample of pastors in this study. The C2C Network is a collection of similarly designed churches, led by male pastors of similar education and professional philosophy. The purpose statement of the C2C Network (2015) explains that the organization exists to be a catalyst for church multiplication in Canada. The name C2C is in reference to the Bible verse Psalm 72, in which God is said to have dominion from sea to sea. Currently, C2C is a network of churches in Canada, all with a common system of conservative Christian theology—as previously defined in chapter 1. This network outlined their values in their posted agenda on their website (2015): a desire to be a movement that is: gospel-centered, Spirit-led, and mission focused. All of the churches associated with C2C Network adhere to three common teachings: 1) the centrality of God’s Word; 2) a holistic gospel that is both faithfully proclaimed as well as missionally incarnated; and 3) ministry that is Christ-centered. Therefore, this organization serves as a support system for Canadian pastors in burgeoning and established churches within the network of C2C.

In addition to studying pastors, the curricula of formal training institutions was analyzed (Bowen, 2009). These institutions were selected from a list of Bible colleges and seminaries in Canada and the United States commonly attended by participants in this study. Access to institutional curricula was obtained through an exhaustive search of program curriculum as detailed below. Access for institutional interviews came from appropriate program administrators. This document review phase of this study provided illumination into the material culture (Hodder, 2000) of pastoral training institutions and their policies toward EI training.

**Procedure and Data Collection**

The primary method used for data collection in this study was a typical cases, criterion-based sampling method (Patton, 2014). Participants were recruited purposefully by a gatekeeper
Widding, 2012) who 1) works as the Associate National Director at C2C and 2) utilized a list of criteria for such participants and access to pastors. The first 20 pastors who agreed to participate were included in the study. Five additional names were kept as alternate participants to be included in the event that one of the original participants dropped out of the study; however, all 20 of those who initially agreed to be a part of the study participated in the research. Saturation was reached at the completion of the interviews since the final interviewees added nuances but no new distinctions (Rubin et al., 2011). The participants were Canadian men who ranged in age from 23-65, with experience levels in the pastorate ranging from less than a year of experience to 28 years of experience (Table 2). No incentives were offered to the participants.

Table 2

Pastor Demographics

<table>
<thead>
<tr>
<th>Pastor</th>
<th>Age</th>
<th>Ethnicity</th>
<th>Education</th>
<th>Educated in US or Canada</th>
<th>Years of Experience</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>48</td>
<td>English Canadian</td>
<td>BA</td>
<td>Canada</td>
<td>21</td>
</tr>
<tr>
<td>2</td>
<td>43</td>
<td>English Canadian</td>
<td>BA</td>
<td>Canada</td>
<td>&lt; one year</td>
</tr>
<tr>
<td>3</td>
<td>38</td>
<td>Swiss Canadian</td>
<td>MA IP</td>
<td>US (MA only)</td>
<td>&lt; one year</td>
</tr>
<tr>
<td>4</td>
<td>31</td>
<td>English Canadian</td>
<td>BA</td>
<td>Canada</td>
<td>&lt; one year</td>
</tr>
<tr>
<td>5</td>
<td>39</td>
<td>English Canadian</td>
<td>BA</td>
<td>Canada</td>
<td>10</td>
</tr>
<tr>
<td>6</td>
<td>38</td>
<td>English Canadian</td>
<td>BA IP</td>
<td>Canada</td>
<td>14</td>
</tr>
<tr>
<td>7</td>
<td>65</td>
<td>French Canadian</td>
<td>MSW</td>
<td>Canada</td>
<td>16</td>
</tr>
<tr>
<td>8</td>
<td>50</td>
<td>English Canadian</td>
<td>BA</td>
<td>Canada</td>
<td>28</td>
</tr>
<tr>
<td>9</td>
<td>31</td>
<td>French Canadian</td>
<td>BA</td>
<td>Canada</td>
<td>7</td>
</tr>
<tr>
<td>10</td>
<td>48</td>
<td>German Canadian</td>
<td>BA</td>
<td>Canada</td>
<td>17</td>
</tr>
<tr>
<td>11</td>
<td>35</td>
<td>English Canadian</td>
<td>BA IP</td>
<td>Canada</td>
<td>15</td>
</tr>
<tr>
<td>12</td>
<td>42</td>
<td>English Canadian</td>
<td>BA</td>
<td>Canada</td>
<td>8</td>
</tr>
<tr>
<td>13</td>
<td>49</td>
<td>English Canadian</td>
<td>MDiv</td>
<td>Canada</td>
<td>25</td>
</tr>
<tr>
<td>14</td>
<td>36</td>
<td>English Canadian</td>
<td>BA</td>
<td>US</td>
<td>11</td>
</tr>
<tr>
<td>15</td>
<td>46</td>
<td>English Canadian</td>
<td>BA</td>
<td>Canada</td>
<td>16</td>
</tr>
<tr>
<td>16</td>
<td>36</td>
<td>Métis/Scottish Canadian</td>
<td>MA</td>
<td>US (MA only)</td>
<td>9</td>
</tr>
<tr>
<td>17</td>
<td>44</td>
<td>French Canadian</td>
<td>BA</td>
<td>Canada</td>
<td>24</td>
</tr>
<tr>
<td>18</td>
<td>46</td>
<td>English Canadian</td>
<td>MA</td>
<td>US (BS and MA)</td>
<td>25</td>
</tr>
<tr>
<td>19</td>
<td>47</td>
<td>English Canadian</td>
<td>MA</td>
<td>US (MA only)</td>
<td>22</td>
</tr>
<tr>
<td>20</td>
<td>23</td>
<td>Acadian</td>
<td>BA</td>
<td>Canada</td>
<td>2</td>
</tr>
</tbody>
</table>
Standardized, open-ended interviews were conducted with the pastors over a two-month period. This approach also allowed review of the wording and sequence of the interview questions in advance by the dissertation committee members. In addition, this created highly focused interviews so that time was used efficiently and all questions were asked of each pastor. Every question was asked within the interview guide since each question represented either a specific competency of EI or an inquiry specific to job satisfaction. Finally, this structure allowed for comparability of responses as all the respondents answered the same questions (Patton, 2014).

Each participant was interviewed virtually by Skype on two different occasions for 45-60 minutes each session (Appendices D & E). Skype was chosen because it provided the researcher with an opportunity to not just talk to the respondent from a long distance, but also to see them in real time (Deakin & Wakefield, 2014). Skype allowed the interview “to remain, to a certain extent at least, a ‘face-to-face’ experience while preserving the flexibility and ‘private space’ elements offered via telephone interviews” (Hanna, 2012, p. 241). Every interview was conducted in an individual, one-on-one format and was digitally recorded and transcribed verbatim (Carlson, 2010). This two-part interview approach allowed the pastors to be more transparent, and to provide additional depth with an opportunity to expand on their answers.

The interview questions were taken from The EQ Interview: Finding Employees with High Emotional Intelligence (Lynn, 2008). Eighteen questions were selected that align with Goleman et al.’s (2013) 18 EI competencies (Appendices D & E). Preference was given to interview questions designed for managers and leaders. Lynn’s work is endorsed by the Society of Human Resource Management and has been used by over 250 companies as an interview guide based on EI competencies (Society of Human Resource Management, 2015). The
remaining four questions were related to job satisfaction, and these questions were informed by the definition of job satisfaction by Miner, Dowson, and Sterland (2010) as listed previously (Appendices D & E).

The secondary methodology for this study was document analysis. Educational transcripts were requested from all of the pastors by the researcher as a follow-up to the interview process to review the courses taken by each pastor and in what year they graduated. Using a survey of collected transcripts, 10 programs were selected from among the Bible colleges and seminaries that were most commonly attended by the pastor participants. Next, institutional catalogs, course descriptions, and syllabi of the 10 programs were collected from the pastors, their schools, and the internet to be analyzed for key competencies of EI. After analyzing the catalogs, course descriptions, and syllabi, these 10 institutions were narrowed down to five programs that most demonstrated significant competencies of EI in their curriculum. These five schools were selected for institutional interviews (Appendix F). Within these five institutions the dean, chair, or lead faculty members were interviewed individually to determine the extent to which their pastoral preparation program addressed the key concepts of EI within their curriculum. Each 45-60 minute Skype interview was digitally recorded and transcribed verbatim. No incentives were offered to the participants.

Data Analysis

It is essential for studies in which participants are interviewed to provide an explanation of how the collected data was analyzed (Patton, 2014). A description of the essence of EI and how it is related to pastoral job satisfaction was derived by classifying the significant statements and by grouping those statements into meaning units (Patton, 2014). Interview transcripts were uploaded and stored within NVIVO software, which served as a useful database to organize the
large cache of collected data (Bazeley & Jackson, 2013). The transcript data were analyzed for key competencies of EI and reports of job satisfaction and/or dissatisfaction using Goleman et al. (2013) as a model. The response to each interview question was coded as to whether it demonstrated relevance to the EI competency related to that question, regardless of whether the participants made a positive or negative statement regarding their EI competency. The coded statements were classified into 20 nodes in NVIVO by looking for patterns of convergence and recurring regularity as described by Colaizzi (1978). The NVIVO memo function was used to record margin notes that were used to augment and inform the analysis (Creswell, 2013).

Further, NVIVO was used to analyze the number of meaningful statements and words collected per competency (Appendices G & H). While NVIVO was a useful analysis tool to organize the data, it was ultimately the insight of the researcher that was utilized to interpret the data (Patton, 2014) and develop a coherent interpretation (Merriam, 2002). Thus, phenomenology was employed as an inductive method of analysis (Morse, 2003).

Next, the educational documents were closely analyzed as rich sources of data for triangulation (Creswell & Miller, 2000). This document review phase provided illumination into current educational policies of pastoral degree-granting organizations at the bachelor and master’s levels (Hodder, 2000). The analysis of transcripts, institutional catalogs, syllabi, and course descriptions from pastoral training programs with administrators determined if any of the key competencies of EI were incorporated into pastoral training. These data sources proved valuable not only for what can be learned directly from them, but also as stimulus for further paths of inquiry that were pursued in the institutional interviews (Bowen, 2009). Any references to key competencies of EI in the educational documents were captured with margin notes, classified as codes, grouped into meaning units, and organized into theme clusters for analysis.
An analysis was conducted to look for a relationship between formal emotional intelligence training and specific competencies displayed by the pastor participants (Merriam, 2002).

**Dependability, Confirmability, Credibility, and Transferability**

Dependability for this study was established in part by effective data collection (Creswell, 2013). Specifically, the interviews were systematically recorded and transcribed verbatim in order to preserve the data in “a more permanent, retrievable, examinable, and flexible manner” (Lapadat & Lindsay, 1999, p. 80). This step allowed for the raw transcript data to be analyzed by others for future study should the need arise (Patton, 2014). In addition, the data was analyzed and coded as described in the Data Analysis section (Rubin et al., 2011). Moreover, an audit trail was kept as a detailed record and to allow a place to record the researcher’s reflexive hunches and doubts (Creswell & Miller, 2000). These strategies were employed so that other researchers might replicate this study.

Confirmability was first established by disclosing any previous dispositions of the researcher regarding this research (Miles & Huberman, 1994). Primarily, the researcher comes from a background in both ministry and professional counseling. This might create a bias that pastors may not be as well trained in the key concepts of EI as compared to other helping professionals (Hsiung, 2008). This limitation was addressed through the method of reflexive commentary as documented within field and margin notes made while collecting and interpreting data (Patton, 2014). A second way to address confirmability came from the audit trail mentioned above as a manner in which to document and diagram the course of the research as it transpired (Creswell & Miller, 2000). Finally, triangulation was used to create confirmability with a four-pronged approach to the research: 1) the literature review; 2) pastoral interviews; 3) document
analysis; 4) and interviews of administrators from pastoral training institutions. This strategy created a wide net by which data collection and interpretation can be protected from investigator bias (Shenton, 2004).

Credibility strategies for the study included peer review, member checking, clarifying research bias, and writing with thick and rich descriptions (Lincoln & Guba, 1985; Creswell, 2013). First, three colleagues were consulted to review and validate the definitions used for the phenomenon of EI in the context of psychology, leadership, and the pastorate: 1) a colleague with a PhD in Counseling Psychology experienced in counseling education; 2) a colleague with a PhD in Educational Leadership, Research, and Policy experienced in educational leadership training; and, 3) a colleague with a Master of Divinity and extensive experience with training pastors in EI. This strategy provided additional insights; for example, how EI is contextualized in the fields of psychology, educational leadership, and ministry, and why EI is relevant to pastors (Creswell & Miller, 2000). Second, member checking was performed by returning the interview transcripts to random subjects to ensure that the transcripts accurately captured each of their comments and their corresponding feelings about each question (Carlson, 2014). This step effectively confirmed that the transcripts were accurate and reliable. Third, researcher bias was addressed by enlisting two peer PhD students, unconnected to the study, to check the interview questions for balance and validity (Creswell & Miller, 2000). This strategy did not produce a change in the research questions; however, it confirmed the validity of the questions and provided confidence for the researcher to move forward with the study. Finally, thick and rich description of the findings was incorporated in order to provide an accurate picture and to capture the participants’ experience (Creswell, 2013). This allowed the researcher to gain
insights “step by step” from the examples and experiences collected during the interviews (Rubin et al., 2011, p.56).

The transferability of this research is limited to the selected population, specifically Canadian male pastors who work in conservative Christian churches. The population was selected purposefully in order to generate information-rich cases (Patton, 2014). These cases were studied to learn about the issue of central importance: whether the competencies of EI affect pastoral job satisfaction. Rather than attempt to determine generalizations, this study pursued specific insights and in-depth understanding not previously known about the male, conservative pastorate population and their professional experiences as they related to EI (Denzin & Lincoln, 2011). This research used data analysis to make extrapolations that are problem oriented to potentially inform educational policy at pastoral training institutions (Patton, 2014).

**Ethical Issues and Confidentiality**

Permission was requested from C2C Network and the UCCS Institutional Review Board (IRB approval # 16-029, Appendix C). Participants provided signed consent forms in which their confidentiality was assured prior to completing the interview questions. Participants were given an email with a “click here” feature that directed them to a consent form. After consent was given, participants were contacted by the researcher by phone or email to schedule their interview time. Each participant was assigned a pseudonym to be used throughout data analysis and reporting. The researcher maintained a confidential list of pseudonyms and actual names of the participants that were kept in an undisclosed location. The pastors were encouraged to return their responses to the researcher via their personal email to protect their confidentiality. Audio recordings were destroyed once the individual recordings were transcribed, and data was
deidentified for each participant. Furthermore, the raw data was kept in a secure location by the researcher. The documents gained from the pastoral training institutions were available from open access.

As stated previously, the personal experience and bias of the researcher could be perceived as an ethical issue. However, the researcher’s past experience as a former pastor and licensed professional therapist contributes to the elements of this heuristic study. Potential bias was addressed by using the dependability, confirmability, and credibility strategies discussed above.

**Limitations**

One limitation of this study came from the homogeneity of the participants. Limiting the gender of the participants to male pastors narrowed the scope of transferability for this work. However, this focus was necessary because that population was central to the assumption studied in this research—that the male pastorate population is underprepared in the competencies of EI. These shared characteristics provided commonality among the participants and insight into that specific population. Thus, the transferability of any possible findings was limited to the population of male, conservative pastors in Canada.

A second limitation involved self-selection bias, since the first 20 pastors who agreed to participate were involved in the study. Those pastors who decided to participate in the research may have done so with an inherent bias toward the relevance of EI as it pertains to the pastorate. If so, the participants may have wanted to use the study as a platform to give their opinion of whether EI is relevant in context of ministry (Bjering, Havro, & Moen, 2015). However, the participants were expected to provide a window (Patton, 2014) into their social worlds (Merriam,
2002). Therefore their perspective of whether or not EI is relevant to ministerial work was valuable to the study.

A third limitation was due to the self-reporting that occurred by pastors during the interview component of the study. The reported data was first interpreted by the pastors before it was reported to the researcher. More specifically, the pastors’ descriptions of how they use various competencies of EI were biased by their personal paradigm. However, this limitation would have created greater significance if the goals of the study were to quantify the extent to which pastors are emotionally intelligent. Instead, this study’s design was intended to determine if the various EI components are relevant or not to pastors within the context of their self-efficacy and corresponding job satisfaction. Therefore, the subjective nature of the pastors’ responses was appropriate to the study and how the 18 EI competencies are utilized by pastors within the context of their ministerial work.

A fourth limitation to this study involved the active employment status of the pastors in the ministry. In other words, none of the participants were pastors who had quit the ministry or who had been driven out of their current ministerial position. Studying those pastors who have vacated the ministry may be more challenging for two reasons: 1) Pastors typically do not complete exit interviews when leaving their position, therefore their experiences may be hard to capture; and 2) Pastors who are no longer part of a denomination or church network may be more difficult to locate without the help of a commonly known gatekeeper.
CHAPTER 4

RESULTS

The methods described in the previous chapter were designed to study the 18 competencies of EI (Appendix A) and their relationship with the job satisfaction of conservative, male pastors in Canada. This chapter presents the results of using the phenomenological methods to answer the following questions and subquestions:

1) How does EI influence pastoral job satisfaction?
   a) What EI competencies (see Table 1) are most utilized by pastors in their vocational ministry?
   b) How does EI contribute to self-efficacy in the pastorate?

2) What competencies of EI are offered in pastoral preparation institutions (e.g., Bible colleges and seminaries)?
   a) Which topics and objectives are highlighted in the curriculum?
   b) What was the rationale for including EI in the curriculum?
   c) What benefits are seen from including EI in the curriculum?

The Influence of EI on Pastoral Job Satisfaction

EI Competencies Utilized by Pastors in the Ministry

This section will answer the question of what EI competencies are utilized by pastors in the ministry. Twenty pastor interviews were conducted to determine which of the 18 EI competencies (Goleman et al., 2013) are utilized by Canadian pastors in their ministry roles. Eighteen questions specific to each of the components of emotional intelligence (Goleman et al., 2013) were asked of each pastor to determine how emotional intelligence applies to each of their leadership roles (Appendices D & E). From these interviews, 40 different transcripts were
collected and transcribed verbatim. From these transcripts, 804 significant statements were identified that demonstrated that the 18 competencies of EI are relevant in the pastorate. These statements were organized using NVIVO software into 18 corresponding nodes that correspond with the 18 EI competencies, with two additional nodes for statements that apply to self-efficacy and job satisfaction (Table 3). The 20 total nodes were summarized into the following results:

Table 3

*EI Competencies and Significant Statements from Pastoral Interviews*

<table>
<thead>
<tr>
<th>Competency</th>
<th>Number of Significant Statements</th>
</tr>
</thead>
<tbody>
<tr>
<td>Self-Awareness</td>
<td>102</td>
</tr>
<tr>
<td>Emotional Self-Awareness</td>
<td>39</td>
</tr>
<tr>
<td>Accurate Self-Assessment</td>
<td>32</td>
</tr>
<tr>
<td>Self-Confidence</td>
<td>31</td>
</tr>
<tr>
<td>Self-Management</td>
<td>186</td>
</tr>
<tr>
<td>Emotional Self-Control</td>
<td>32</td>
</tr>
<tr>
<td>Transparency</td>
<td>28</td>
</tr>
<tr>
<td>Adaptability</td>
<td>34</td>
</tr>
<tr>
<td>Achievement</td>
<td>31</td>
</tr>
<tr>
<td>Initiative</td>
<td>26</td>
</tr>
<tr>
<td>Optimism</td>
<td>35</td>
</tr>
<tr>
<td>Social Awareness</td>
<td>107</td>
</tr>
<tr>
<td>Empathy</td>
<td>38</td>
</tr>
<tr>
<td>Organizational Awareness</td>
<td>36</td>
</tr>
<tr>
<td>Service</td>
<td>33</td>
</tr>
<tr>
<td>Relationship Management</td>
<td>212</td>
</tr>
<tr>
<td>Inspirational Leadership</td>
<td>34</td>
</tr>
<tr>
<td>Influence</td>
<td>29</td>
</tr>
<tr>
<td>Developing Others</td>
<td>51</td>
</tr>
<tr>
<td>Change Catalyst</td>
<td>32</td>
</tr>
<tr>
<td>Conflict Management</td>
<td>36</td>
</tr>
<tr>
<td>Teamwork and Collaboration</td>
<td>30</td>
</tr>
<tr>
<td>Self-Efficacy</td>
<td>92</td>
</tr>
<tr>
<td>Job Satisfaction</td>
<td>105</td>
</tr>
<tr>
<td>Total</td>
<td>804</td>
</tr>
</tbody>
</table>
Self-awareness.

*Emotional self-awareness.* From the pastoral interviews, 39 significant statements were identified that demonstrated the utilization of self-awareness from pastors in the ministry. Comments from participants varied in range from pastors who expressed a need for increased self-awareness, to pastors who explained how the degree of self-awareness they attained was a boon to their role in the ministry. For example, one pastor said simply: “I wish I knew myself better.” Many pastors reported regarding the importance of knowing themselves and their emotional limits. One specific pastor stated: “if you perhaps are not familiar with how you run, how you function, and what you need…what makes you emotionally tired or what makes you physically tired, and what kind of margins you have…if you don’t understand yourself, it’s easy to become clouded.” In addition, several pastors discussed how they become distracted from their work because of their emotional state. For instance, one pastor explained how he became emotionally distracted from an important challenge in his church:

I wasn't distracted so much as distracted in the sense of thinking about other things, because I was totally thinking about that, but I was thinking about it from wrong motives, like insecurity and stuff like that rather than confidence and boldness and stuff.

Other pastors reported how they have achieved a higher level of self-awareness through time and experience. One pastor reported: “I didn't understand myself like I do now.” Several pastors described how their emotional state can affect their actions without self-awareness. One example came from a pastor who stated:

When I was younger, there were those feelings that were much more intense, and I would have probably acted more on them. I now know how I am wired, so that's helpful, I think.
But I think that comes with time and experience, and actually taking some time to learn who you are and to understand yourself.

**Accurate self-assessment.** From the pastoral interviews, 32 significant statements were identified that demonstrated the utilization of accurate self-awareness from pastors in the ministry. Similar to the results from the competency of self-awareness, the pastor interviewees reported a range of acumen with accurate self-assessment. One of the first results that was noteworthy was how pastors tended to view self-assessment as a quality closely related to humility, similar to the description from Oswald et al. (2015) in which the self-aware pastor is described as one who is primarily “humble” (p. 141). For example, one pastor valued how he is “very aware and humble with himself.” He went on to say: “I would say any situation where I had a disagreement or worked something out, I was often aware to my own presence or my own frailties or my own influence in the situation through it.” In addition to reporting humility as an important precursor to accurate self-assessment, several pastors reported several examples of their own strengths and weaknesses. For instance, one pastor explained how his tendency to be decisive can be both a strength and weakness. To mitigate his decisive personality he has a small group of trusted advisors with whom he often “bounces decisions off of” before he acts. Not all of the pastors described an ability to accurately assess their limitations, especially in their description of their early days in ministry. One pastor explained his struggle to learn his limitations thus:

I was adjusting…I was becoming a leader and it was not a well-lubricated time. There were a few people who didn’t want a pastor, they wanted a counselor, or someone to go to coffee with every week, and I can’t provide that.
Several pastors reported they had received training in temperament analysis and this ability to accurately assess themselves and others was a useful skill in the ministry. For example, the ability to understand the difference between introversion and extroversion was described as an important distinction for pastors to understand about themselves. As one pastor described, self-awareness was a means to understand how to overcome conflict at his church: “I think they mistook extroverted qualities for being a people person rather than realizing that there’s ways for an introvert and an extrovert to be a people person. Both are equally valid and important.”

**Self-confidence.** From the pastoral interviews, 31 significant statements were identified that demonstrated the utilization of self-confidence from pastors while serving in the ministry. Many of the pastors reported the need for self-confidence as an important resource to overcome the challenges of the ministry. For example, the significance of self-confidence became evident when pastors described how they are required to defend the vision with which they were leading the church. In response to this type of doubt received from parishioners, one pastor stated: “I guess, I am the kind of guy who pushes back. I don't lead where other people tell me I should lead. I lead where I feel is right.” Other pastors demonstrated self-confidence by earning the trust of the parishioners over time, and with intentionality toward the church mission. As an illustration of this, one pastor explained his vision for the church to become more facile at outreach:

> At one point in my ministry the church was heading in one direction, and I just didn’t feel like a solely inward focus was really the right focus for anyone. I continued to lead ministries out of a very outward focused fashion, and the church really needed to have that focus. They didn't really want to, but they liked it the more they saw it. The young adult ministries were very outward focused and bringing people in and leading them to Christ.
Hence the mission. Even with the people that were against it and not supporting it, I still led my ministry in a way that I felt was right.

Pastors also showed self-confidence in their leadership by exemplifying courage in the face of doubt and adversity. As one pastor shared: “I put aside my doubts, and I just continued as if I believed in the process.” All of the pastors communicated a need to be encouraged to sustain their challenging work, whether it be from their wives, church elders, or from outside coaching. One pastor said: “through the encouragement of other people we see the small nuggets that the Lord gives us throughout the day and throughout the week, and that just makes a world of difference.” The pastors reported a strong sense of self-confidence that originates from faith in their vision, which acts as an antidote to doubt. As one pastor said: “I’ve really struggled with doubt more than people would realize, but that’s how I know it is faith.” One pastor was honest about their battle with feelings of inadequacy: “God, why me? I’m not qualified to do this.”

Overall, the pastors showed an interesting type of self-confidence that emanated from their system of beliefs, which served as a resource to overcome internal and external challenges to their leadership. As one pastor shared his perspective, he quoted himself as saying: "Jesus, you chose me, I didn't choose you. Just show me what would you like me to do, and I will trust you."

**Self-management.**

**Emotional self-control.** From the pastoral interviews, 32 significant statements were identified that demonstrated the utilization of emotional self-control from pastors in the ministry. Goleman et al. (2013) and Lynn (2008) posited that the competency of emotional self-control is closely connected to the competency of self-awareness. The pastoral interviews provided several statements regarding this idea. Several pastors reported that they notice when they are triggered by anger or strong emotions, before they act according to those emotions. One pastor stated:
There's a real apathy of people. That can be really aggravating and get me really upset. I've got to pull myself out of the situation most of the time, and reflect and pray. I think it's one of those difficult situations, especially where anger is something I struggle with. When I want to change people through my own strength, I have to realize, no, no, I can't do that.

Other pastors were able to identify their specific triggers: “If someone is lazy, or if someone is passive aggressive, those are the things that drive me crazy. If you are playing emotional games, I will get upset pretty quick.” Another pastor described what frustrates him the most:

When things don’t move the way I think they should, I can become crunchy to be around.

I have tons of tolerance for making mistakes, but I don’t a lot of patience for making the same mistake over and over again.

Another common report from pastors was the need to demonstrate self-control when their parishioners act childishly. As one pastor described this challenge: “When you see somebody that you think should be mature in their faith and be responding in a certain manner, and they don't and they come across more like a petulant child, you go, ugh.” In order to mitigate difficult emotions and demonstrate adequate self-control, many pastors reported that they utilize their support system, including their spouse, therapist, or coach. In addition, many pastors included the utilization of prayer and scripture as key resources as they strive for increased self-awareness. As one pastor reported: “In those situations I rely on family, especially my wife, to vent and to sound out the situation, if there is any other solution. Of course prayer and scripture are a part of that situation.”

**Transparency.** From the pastoral interviews, 28 significant statements were identified that demonstrated the utilization of transparency from pastors in the ministry. Goleman et al. (2013) stated that integrity is a primary piece of the competency of transparency, and this
connection was confirmed several times in the pastoral interviews. One pastor described displaying transparency as “absolutely core to being someone of integrity.” As one specific example of integrity, another pastor stated: “Honesty and transparency are the best resource I have in my bag of tricks.” Still another pastor discussed how transparency with others has contributed to a positive perception of “character and integrity.” Pastors also described that displaying transparency is sometimes met with resistance when people disagree with their stance. One pastor stated: “My people don’t want me to have my beliefs. They want me to let them have their beliefs, but they don’t want me to have my beliefs.” Another pastor said: “We get a lot of pushback and we have to hold the line, whatever the line may be.” Forgiveness was another concept that was paired with the competency of transparency in the pastoral interviews. One pastor explained how he has learned how to work through “a whole level of forgiveness” in order to speak freely about his own mistakes and the emotional injuries he sustained from others. This aligns with Oswald et al.’s (2015) description of transparent leaders as those who live their lives with authenticity. One pastor shared the importance of authenticity with his people: “I don’t do anything special. I am not a great looking guy. Just a normal guy, who, they know, is just as messed up as they are.” Finally, several pastors described the importance of transparency among fellow members of their leadership team, specifically in times of difficulty. As one pastor stated: “We try to make sure we are honest with each other.”

Adaptability. From the pastoral interviews, 34 significant statements were identified that demonstrated the utilization of adaptability from pastors in the ministry. One of the main ideas that was communicated was the need for pastors to overcome obstacles while working in the ministry. One pastor reported the need for perseverance in the midst of adversity in the ministry:
For me it was kind of like, don’t quit. That’s our strategy. There were a lot of times when things were going poorly or we doubted whether the church was going to make it, and I was just like, don’t quit. Wait for the call of God, but don’t quit. Once you habitually get into the concept of not quitting, it is helpful.

Several pastors reported they worked second or third jobs in order to keep their churches running. As one pastor of a new church explained:

I started out church planting with no money, no plan, no denomination, and it got harder, not easier. It’s not fair to say I worked bi-vocationally, I worked all-vocationally. There were quite a few times when I just wanted to quit. I was hospitalized at one point. I realized I had worked 27 days without a day off because I worked 5-6 days a week, and then on my day off I would try to plant a church. I tried to run a weekly church service, and I worked on top of that. There were multiple times where I was just like, this is not getting any easier at all. It is actually getting harder.

The pastors reported that their obstacles come not only from the efforts of serving others and addressing financial stresses, but also from facing political challenges. Unfair management policies from their supervisors and unrealistic expectations from their parishioners are some of the challenging political conditions that the interviewed pastors faced. One pastor described how he was called in for an unscheduled, negative performance right before his child was near death and scheduled for emergency heart surgery. Thinking that the elder who called him wanted to meet for reasons of encouragement or comfort, he was instead corrected harshly because he had been distracted from his work. As a result, the pastor felt a strong feeling of betrayal and “just a sick feeling of indignation.” In addition, several pastors described the need to juggle multiple demands, and to know how to prioritize their work. One pastor said:
I came to a staff of five as a youth pastor and they all resigned, including the secretary and custodian. I was left holding the bag. What occurred to me was, "okay God, there are twenty things I can put on my plate, and I can only do seven." It wasn't, "Help me do eight", it was "Which seven?"

Finally, many pastors described the need for flexibility in order to adapt and survive in the ministry. One pastor described that they were facing ambiguous circumstances, and that they “didn’t know the way forward.”

**Achievement.** From the pastoral interviews, 31 significant statements were identified that demonstrated the utilization of achievement from pastors in the ministry. Several pastors communicated that achievement is a key competency needed for their work in the ministry. In fact, the nature of pastoral work is often rooted in achievement; for example, to attain numerical growth of converts to the faith and to add church members and attendees (Oswald et al., 2013). One pastor explained his efforts toward achievement: “We thought the church would be at 140 people by now and we are at 110. We prayed for the broken and lost, and he sent us the broken and lost.” Many pastors expressed that their aims at achievement have adapted with experience, and their focus for achievement now includes taking care of the people in their flock:

I'm continually reminded that it's not about how many people are there, but what's actually happening there and the discipleship and the community that's being built. Every time I feel like that, God does something absolutely astounding and then I'm reminded that it is not about the fact that the church is not full. But I seem to need that reminder regularly.

Several pastors expressed how they can become disappointed in themselves when they do not achieve their goals. One pastor explained how he felt about not achieving a particular project he attempted:
I felt that it reflected on me, even though I'm not really sure if it did entirely, but at that time it just fed into that insecurity like, oh, look, there's another thing that I was not able to do.

However, pastors who paired the competency of achievement with adaptability appeared to have the most success and career longevity, such as one pastor who stated: “If I set out to do something I will usually see it through. It's just a more of a question of how long that would be.” The same interviewee explained one experience in which he learned how to adapt his objective to match his available resources: “It wasn’t healthy and we had to move on, so I just changed my goal.” One of the risks of achievement for pastors is the trap of overachievement, and burnout can be the cost (McIntosh, 2007). One interviewee advised that: “Pastors are expected to do everything. You've got to prioritize what does have the most impact, what matters.” Goleman et al. (2013) posited that self-awareness, emotional self-control, and empathy are needed for leaders to temper achievement in order to keep from resorting to a commanding style, without first stopping to ponder the best course of action. Those pastors who did not temper their drive for achievement tended to alienate those that were close to them, including their family members. As one interviewee stated: “I've seen too many pastors essentially sacrifice their family for church.”

**Initiative.** From the pastoral interviews, 26 significant statements were identified that demonstrated the utilization of initiative from pastors in the ministry. Initiative was identified by several pastors as the practical expression of their calling to the pastorate. For example, a pastor’s work depends upon initiative to increase the numerical population of the church or to create programs to serve their existing members (Oswald et al., 2015). One of the frequent challenges that pastors reported was in choosing which initiative is the best use of their
resources. As one pastor stated: “we really need to be careful of what initiative we take in, and what we stress in our church.” Many of the pastors had stories to share regarding initiatives that failed:

Another thing that we were trying to do that year in a decentralizing kind of motif was we tried to do church on a Sunday evening once a month or so. I thought this would be some permanent thing and it would lead to some glorious breakthrough. People tried to get their heads around it and it just didn't fly. I had to go, okay, well, we learned something. Hopefully we're all better people because of it.

Some pastors have become conservative and selective in the scope of their initiatives: “My philosophy of ministry is so paired back, there haven’t been a lot of things in the last few years that haven’t worked.” Similar to what was reported with the competency of achievement, those pastors who paired adaptability with initiative seemed to report more long-term success. For example, one pastor explained: “Something that didn't work out is always a learning experience. It is never a bad thing.” Still another pastor said: “I’m not afraid to fail. If you’re not trying and failing, then you’re not really trying and not doing anything right either.”

**Optimism.** From the pastoral interviews, 35 significant statements were identified that demonstrated the utilization of optimism from pastors in the ministry. One of the first ideas that pastors expressed was the need to guard their positive energy from negative people. One pastor stated:

I don’t deal with ‘Eeyores’ very well. If you want to whine, then go somewhere else, don’t do it to me. If you’re having a really bad day, and you want to share your heart, that’s fine. But if you want to whine on a consistent basis, then you lose your right to whine.
The same pastor described how they try to move people whom they perceive as negative from their team: “If you are not excited to be here, we need to get you where you are excited, because I don’t want to have anyone on my team who is not excited to be here.” Other pastors reported that they struggle with optimism. One pastor stated that he is “usually the most critical person in the room.” Several pastors reported that the nature of the ministry involves dealing with criticism on a regular basis from church elders and parishioners, and this can lead to negative expectations with personal interactions. As one pastor reported: “I know there have been times that I've been a little too defensive in my own corner, which is not helpful.” Another pastor described how they have learned to filter negative feedback in order to maintain his positive outlook:

Some of the older, rooted people don't like the way the church looks, and so we get some negative feedback, but for me it is not even an issue. I don't even allow it to get to me. It is mostly negative feedback, but to me, I just shrug it off.

Several pastors described the significance of having a positive support system. One pastor described: “Probably a lot of the time on the team, I was the negative one. The other three guys on the leadership team tell me, this is what we are called to, right?” One pastor explained how he utilizes optimism to maintain a positive atmosphere when working with ambiguity: “My team member was like, ‘So what's the plan?’ I'm like, ‘Dude, sometimes you can't have a plan.’

**Social awareness.**

**Empathy.** From the pastoral interviews, 38 significant statements were identified that demonstrated the utilization of empathy from pastors in the ministry. Some of the pastors expressed willingness to empathize with their parishioners and coworkers. As one pastor stated: “I step back and try to put myself in their shoes.” According to Goleman et al. (2013), the
competency of empathy has a direct connection to the competency of self-control, and this became evident in several of the interviews. One pastor explained that understanding the perspective of the people in his church helped him to “step back” and kept him from “punching holes in walls” due to frustration. The pastors who developed a competency of empathy showed they have learned how to observe non-verbal signals, such as the pastor who stated: “I saw it in her face. I could just read it.” Another pastor noticed a volunteer worker who was having a bad evening. The worker shared with the pastor that “he was in tears at the end of the day.” A different pastor explained the importance of listening to their team: “My guys know that I care, and they want to talk to me.” While most pastors expressed the importance of noticing the emotions of the people in their charge, several pastors described their limitations with noticing direct and indirect emotional cues. As one pastor admitted:

Honestly, I don’t notice it. That is my problem. I don’t read people very well, and I feel it is almost a curse. I don’t notice or read people really well. And so what is going on in people’s brains, I find out is…I miss it about 90% of the time when people feel overwhelmed. You are going to have to tell me what you are thinking and feeling, because I can’t tell by the way you are responding.

**Organizational awareness.** From the pastoral interviews, 36 significant statements were identified that demonstrated the utilization of organizational awareness from pastors in the ministry. One pastor explained the importance of actively probing and listening for the organizational pulse of his church: “You know we ask questions as part of our weekly meetings. We do that pretty good here, asking questions about things in the future and what's best for the organization. I think the dialogue is really helpful.” One new pastor explained how he got to know the members of his church before deciding who he should ask for help with a key project:
“I went and talked with people and visited with people. Once I had that knowledge, then we started reaching out to see who else would want to do this, and accomplish that.” Several pastors described the importance of pairing the competency of influence with organizational awareness when a philosophical discrepancy exists among two groups. For example, one pastor explained how he utilized organizational awareness to create a unified focus for his church:

We had a huge discussion about things going on throughout the church, and just being outward focused rather than inward focused. So, out toward the lost as opposed to in toward those that are already saved. In the end we got everybody on board with the outward focus, rather than inward focus. A lot of people took ownership and came on board, and really helped out in changing the culture of the church. So, that was cool.

In addition, one pastor described the need to listen to trusted advisors to help him understand the political climate and collective values of the church members: “I need a good group of people around me to make sure I’m not being persuasive for the wrong thing. So that’s usually the first thing I do is if I think we are going in a certain direction, I want to get their council.” Finally, pastors communicated the need to understand and navigate the different organizational levels present in their church before introducing new programs. One pastor explained the importance of gaining buy-in from key stakeholders:

At the end of the day, there were multiple layers of approvals that I needed. I needed approval from my senior pastor, board of elders, and district. I had to work with over 100 plus people to join with us in starting it, spouse, kids, good friends, and all of that.

**Service.** From the pastoral interviews, 33 significant statements were identified that demonstrated the utilization of service from pastors in the ministry. The competency of service was shown repeatedly by the pastors as one they value highly. Several of the pastors discussed
how they were willing to help a parishioner or neighbor in times of need. One pastor said: “If people are moving homes, I will help them with that.” Another pastor said: “I heard you've got a project. Don't go rent a tool. I've got the tools for that. Those are the things I try to do to help people.” Several of the pastors expressed how they like to serve others, and the pastors do not expect a thank-you, or for the favor to be returned. One pastor stated: “I don't expect them to be overly grateful. I mean, I don't want a gift card or anything like that.”

Several pastors also expressed that they perceive service to be part of their professional expectation. One pastor said: “Whether it's helping someone with a mortgage payment or having someone in my home or whatever, that's all in my job description.” Furthermore, several pastors explained the need to be willing to do menial work in order to meet the needs of the church. As one pastor stated: “You have to be willing to mop the floor.” In addition, one pastor expressed a willingness to offer “assistance to other ministers.” While many pastors demonstrated a strong willingness to serve, several pastors expressed that they have learned the importance of setting boundaries to guard against the demands of others. One pastor explained how he protects himself from being placed in charge of additional church programs, specifically when the initial idea came from someone else:

I will help them figure out what to do, but I don't want to do it for them. The only time I do that is when I can see they are way overwhelmed. I am pretty selfish with my time, too.

That is just being honest.

Several pastors also expressed frustration when parishioners take advantage of their service, or have unrealistic expectations about how much they can give to others each week. One pastor said: “there is also a side of people, there's an expectation there. You only work one day a week, so why wouldn't you be here to help us move? Why wouldn’t you bring your truck?” One
pastor described the emotional cost of serving without boundaries after a particularly demanding week of helping others: “I feel broken this morning. I’m busted.” Knowing that their emotional resources are limited, several pastors communicated the need to train others to serve the members of the church: “I don't have the emotional energy to invest in everybody. I'm aware of those limitations. Nor should I try. I will serve them better by developing people who care for people rather than trying to do it all myself.”

**Relationship management.**

**Inspirational leadership.** From the pastoral interviews, 34 significant statements were identified that demonstrated the utilization of inspirational leadership from pastors in the ministry. This competency was most clearly shown by pastors who cast a compelling vision and mission among church members. First, several pastors shared how they saw inspirational results in their church when the vision and mission of the church were designed collaboratively among the church leadership. One pastor shared: “It was incredible coming up with a strategy that really flushed out the vision and mission, and doing that together. It was phenomenal. Out of that came some guiding principles that we still talk about all the time.” In addition to motivating church members with a compelling vision and mission, several pastors explained how it is easier to inspire congregants when pastors have personally invested in the members of their congregation: “where we've invested in people, and we've also communicated something that they can be excited about…the result has been that the investment has paid off with the support that's both ministry oriented and personal.” Another method that several pastors employed to inspire church members was to communicate appreciation for hard work. One pastor said, “I try to go around and tell thank you to everyone, and let them know I notice things that they do.” Finally, several pastors shared how they often encourage their congregants when their morale is
low. One pastor explained that he tries to hearten the people in his charge: “I try to put the wind in people’s sails.” Still another pastor shared a specific story in which he encouraged one of his parishioners:

Recently, we had a recovering drug addict come to our church. He had been clean for a couple of years and he fell. He was so down in the dumps and I just took him in, and I said, don’t worry. Know that we all fail.

**Influence.** From the pastoral interviews, 29 significant statements were identified that demonstrated the utilization of influence from pastors in the ministry. The interviews showed that several pastors utilize a wide range of tactics for persuasion when working with their parishioners, as stated by Goleman et al. (2013). For instance, several pastors discussed how they effectively influence their church members in a group format during scheduled services. Several pastors also explained the importance of persuading their parishioners by example, in addition to the formal sermons they provide. One pastor said “I use the pulpit to lead, along with the combination of living life with integrity.” Another pastor shared: “I have a mantra on my bulletin board in my office. It says, ‘Live the life, preach the word and lead the change.’” Yet another pastor discussed how his church members are not effectively led by “commanding them, but through persuasion and example.” One pastor provided a link between authenticity and influence: “The best thing is to mean what you say, and say what you mean, so if people see you following up and that you care about them, and celebrating their successes…they will want to follow you.” Another pastor explained the link between empathy and influence:

I get people to follow me just by identifying where they're at, and what God can do in their lives…if you can identify what they need, and are able to fill that, not from your own depths, but from what God can provide.
Thus, pastors consistently reported the need to influence their parishioners as part of their day-to-day responsibilities. As one pastor stated: “I am constantly in persuade mode.”

**Developing others.** From the pastoral interviews, 51 significant statements were identified that demonstrated the utilization of developing others from pastors in the ministry. Many of the pastors showed a desire to develop the people in their charge. One pastor explained that the primary quality he looks for in an employee or volunteer is someone who is “teachable.” In addition, several pastors differentiated between the development efforts used for paid staff, in contrast to how they are able to develop volunteer workers. One pastor explained that they have fewer opportunities to train unpaid workers whose time for the church is limited, and that it is “just more difficult” to train volunteers. In addition, several pastors lamented the difficulty of running programs with volunteers, who can be less reliable than paid staff members. One pastor described the challenges inherent with organizing volunteers. He explained: “We have had some volunteers that are a lot more relaxed, such as not showing up on time.” Regardless of whether workers are paid or unpaid, several pastors described the need to place the right people into the proper positions, each according to their giftedness. One pastor said: “I realize that not everyone has the same personality type as me.” Another pastor explained the need to have a team of people with complementary strengths:

> How do we work together, to even up the team, to realize how each person is wired with their gifts? To know what gifts they bring to the table, and which gifts I don't have. It also seems to help fill the gaps, because there are gaps for each person in terms of giftedness.

One pastor explained how he gives his people “opportunities to shine in the strengths, and minimize areas of weakness and try to make sure that they not failing in those areas.”
While many pastors expressed the importance of developing others according to their strengths and weaknesses, few pastors reported they have received training in assessing the temperament of their workers. One of the pastors who had received training in temperament analysis explained that they received it during their previous background in human resources. He stated:

> When I meet somebody I just start asking them questions and figure out who they are. Then immediately I know how to communicate; what's going to help them thrive, what's going to be things to motivate them, what things are not going to work. It's the first thing that I do.

Several pastors were honest regarding their own limitations when it comes to analyzing and applying temperament or motivational theory. One pastor admitted: “Could I use objectivity to identify strengths and weaknesses? I don't know if I've ever done that. That's a really good question.” Another pastor acknowledged that he is limited in the assessment of his church worker’s strengths and weaknesses: “You know, I don't do that enough.” Still another pastor said they would not feel qualified to assess a worker’s personality: “I would bring in somebody else, someone who knew what they were doing.” Yet another pastor explained how temperament analysis is a concept for which they have not been previously prepared: “It's a new situation to me, in the sense of realizing that it needs to be done, that it can be done. I never used any other tools or peer evaluations or anything like that.”

Several pastors described past challenges that ensued when they incorrectly placed people into jobs for which they were poorly suited. One pastor stated: “it really was not fair to ask that of him because it’s not his passion or his strength. So we will put somebody in that role who is a lot more naturally gifted.” Another pastor described how one of his church workers became exhausted by doing a job for which he was poorly suited: “I gave him too much of things
that sucked the life out of him, and to be honest, he just wasn’t any good at those tasks anyway.”

Still another pastor explained the challenge of placing someone in a position in which they are passionate, but not talented in the needed tasks. He stated: “just because someone is excited about something doesn’t mean that they are any good at it.” Several pastors explained that church workers who are unhappy with their duties are usually counterproductive to the overall mission of the church. One pastor said: “It's not good for us to have them come in to work, and to be miserable.” Another pastor shared an example of a church worker who may not be properly matched to her duties at the church:

This gal, she is responsible for connecting people into our church, and she is maybe the grumpiest, sourest person in all our church. She doesn’t really know how to smile, except that is what her job requires. I’m trying to find a way to gently tell her that she is not gifted for this.

**Change catalyst.** From the pastoral interviews, 32 significant statements were identified that demonstrated having the skill to act as a change catalyst for pastors in the ministry. In the transcripts, effective communication was a common tool that pastors used when acting as a change catalyst. One pastor shared how he helped his team to accept a change to one of their longstanding programs through his communication skills:

I had to really help all of the guys understand that we are going to upgrade this year’s Christmas Eve service. We are going to work harder, have more volunteers, and change a bunch of stuff. At first it wasn’t well received, but I just had to do a better job of communicating the vision and why, and they accepted it. Because I basically had to say wait a minute, we are not in a brainstorming session right now, I am giving you a direction of what I want you to do.
Another pastor described an instance in which he proposed a change in ministry emphasis, which would reallocate their energy away from college students and focus instead on young families. In order to help his staff to process shift in policy, he needed to help them to adjust their paradigm. He told his staff:

You guys are thinking of what you used to be. I hate to break this to you, but university students don't want to hang out with you. It was a change in the mindset of the church of having to have them realize, wait, we're not university students anymore. We're now families.

Several pastors described how acting as an effective change catalyst can involve overcoming opposition from various stakeholders within the church. One pastor explained how he had to convince many key people of the merits of a particular change: “You know it's really hard. It takes a lot of different people asking a lot of questions. It's just a process, a tough process.” In addition, one pastor explained how acting as a change catalyst became easier after he had successfully navigated a previous change and proven his good judgment to the church:

The leadership trusted me, from where we had come and where we had been, to give me support. As long as I wasn't changing too many things, just adding a few more, that's how I got through that. It was fine and they were supportive.

Several pastors described how it was easier to implement change when it was done incrementally. One pastor stated the importance of approaching change management with patience:

If you come at people with a huge goal and a huge change, most people can't see past or can't see their way to the end, and they say, 'It will never work.' But if you just give to them smaller short term goals, and short term changing, I find that a lot easier.”
Finally, one pastor explained how helping people to accept the initial idea of change is just as important as managing the ongoing details of the change. He shared how properly communicating the idea and rationale for change recently helped with a significant transition he implemented at his church: “I learned that the acceptance of an idea phase is vastly underestimated.”

**Conflict management.** From the pastoral interviews, 36 significant statements were identified that demonstrated the utilization of conflict management from pastors in the ministry. One pastor in particular explained how he does not hesitate to address conflict head-on. First, this pastor explained the need to address blatant insubordination from paid church workers. He stated: “When you are given a position of authority, you do have to demand authority when it’s out of line.” He also described the importance of dealing with conflict among church members in a timely manner: “I address things. I don’t let things lie. Some people turn their head, and hope it goes away, and it never will. You have to address things.” Another pastor shared how he addressed conflict by acknowledging the perspective of all parties involved, and by redirecting energy toward a common goal:

It's not being afraid of conflicts and healthy tension. It's directing it in a way that's actually helpful. It's more like, help me to understand why you are feeling what you are feeling, and thinking the way you're thinking, and in responding the way you're responding, because I think you're seeing something that I'm not seeing. So help me understand.

Another pastor identified how he has learned over time the importance of confronting passive-aggressive conflict. He said: “I think I’m getting better at calling it out now and not putting up with it. For a long time, I just put up with it, and didn’t challenge it, now I’m just like, ‘We need to call it out and deal with it.’”
Many of the pastors reported a need to improve their conflict management skills. One pastor stated, “I don't enjoy the conflicts and the difficulties.” Another pastor explained how they feel a strong sense of dread when addressing conflict. He reported: “I hate conflict. I’ve dealt with it …but I don’t like it.” Still another pastor described how much he dislikes conflict management after working through a difficult confrontation with a key church worker:

I hate those kinds of things, they are so stressful for me. As I talked through this conflict with my leaders, they were like, no, he needs to understand that this is the vision and mission of the church. So in spite of the conflict, I won him over, but I feel uncomfortable in those situations because they are so tiring. Now he is fine, but I am exhausted.

**Teamwork and collaboration.** From the pastoral interviews, 30 significant statements were identified that demonstrated the utilization of teamwork and collaboration from pastors in the ministry. One pastor explained the value of teamwork in order to ensure proper coverage of programs, and to allow for volunteer attrition among the various church ministries:

For each area, like worship, children's area, or tech…the way we do it is all of those teams exist with three leaders. Essentially we don't have anything that exists at the church that doesn't have a team of three, because I've seen it happen many, many times where you'll have one individual that's like, "I'll do the children's ministry." Then, when they're like, "Yeah, I'm not doing it anymore," it crashes and burns.

Another pastor explained that utilizing a collaborative approach creates better church programs. He stated: “I will do something on my own, and then we will do the same thing as a team, and what we do is the team always comes out better than what I did alone. Collaboration has a pretty big value.” Yet another pastor described how teamwork and collaboration works best when the strengths of team members complement one another:
I tend to work pretty collaboratively with my co-worker because he’s always good at coming up with new ideas. He’ll bring ideas and we’ll end up collaborating on them because he always jokes that he comes up with the ideas, and I end up making them happen. Finally, several of the pastors described how working collaboratively allows for key stakeholders to share ownership of the direction of the church. One pastor explained the value of collaboration in decision-making: “It is better to make decisions based on many people’s opinions rather than one.”

The Influence of EI on Self-Efficacy in the Pastorate

Pastoral Responses Regarding the Relationship between EI and Self-Efficacy

The previous section answered the research question of what competencies are most utilized by Canadian pastors in their vocational ministry. This section will answer the research question of how EI contributes to self-efficacy in the pastorate, and address the overarching question of how EI influences pastoral job satisfaction. In addition to the 18 questions that were posed in the pastoral interviews related to the 18 competencies of EI, four additional interview questions were utilized to determine the contribution of EI to pastoral self-efficacy and job satisfaction. From the pastoral interviews, 197 significant statements were identified that demonstrated the influence of EI toward self-efficacy and corresponding job satisfaction for pastors in the ministry. For example, one pastor explained how self-awareness helped him define his pastoral duties to include mentorship of other pastors:

My giftedness is such that… I basically go where there is a need. If someone calls up, and if I can do it, then sure, especially when it comes to church planting. And this comes up on a weekly basis where there is some church that asks if we can get together.
The competency of transparency was also linked with self-efficacy by a pastor who has been able to find successful connections with his congregants through authenticity. He said: “I feel like in our culture particularly, there is a radar for people which they use to sniff out the fake people. I think that is why people follow us.”

Another pastor demonstrated how he gained serenity regarding his work in the pastorate by utilizing the competency of adaptability. He explained how flexible thinking about his future as a pastor has eased his stress while serving in the ministry. He shared: “I don't think I hold ministry as tightly as I used to. I enjoy it. God's called me to do it, but I don't feel identified by it.” Still another pastor discussed how the competency of achievement affects how he views himself. He explained how he feels when he fails to achieve his goals. He said: “It plays into me personally with feelings of self-worth, and feelings of inadequacy.”

Optimism was identified by one pastor as a boon to his self-efficacy. He described how he had become negative toward a specific scenario at work, until a mentor taught him how to turn the bad situation into a positive advantage by changing his attitude and perspective. He said: “I got some outside perspective, which was very valuable. I learned…I can just chill out. I know there have been times that I've been a little too defensive.” In addition, both empathy and teamwork were described by one pastor as a beneficial in anticipating when his teammates become overwhelmed. Empathy was often reciprocated in turn to this pastor from his teammates, which created an effective support system for him during difficult times. He stated: “We are pretty open with each other. We are like, ‘It is too much. I can't do this.’ We are pretty open about that, and I think that is a strong point. There is some give and take.” Another pastor described he has learned from experience how the effective use of empathy has improved his
relationship with his employees. He described how he learned how to listen more attentively to his staff, especially during one particularly challenging time for his organization:

I would sometimes use the expression, "Blessed are the flexible, for they shall not break."

I started to use that again with the staff in a particular meeting, and one of the staff said, "Enough of that. We want to be flexible, but we need a plan. We need a way forward, and we can't just always say that." That hit me like a ton of bricks.

One pastor explained how the competency of developing others has been a benefit to his ministerial work. Over time, he changed his focus away from efforts to grow his church numerically, to instead focus on helping each of his congregants grow as individuals. He described how he learned to implement the philosophy: “Build people, not a thing. The people will build the thing.” Another pastor described how the specific conflict management training he received in seminary has helped him in comparison with his peers, many of whom did not receive similar training. He stated: “Regarding my master’s degree…it had a lot on conflict management and church growth, and most other guys don’t get a lot of that. They don’t expect there to be problems, then they run from the problems.”

**Description from Pastors of EI as a Countermeasure to the Risks They Face**

The pastoral interviews provided several examples of how EI relates to the three main risks to self-efficacy and job satisfaction as described in chapter 3: stress and burnout, career longevity, and the proclivity toward personal and professional crises. First, several pastors discussed how EI provided alleviation of stress and burnout. One pastor described how he has learned to become more self-aware in order to deal with high stress and burnout. He shared:

Years ago I was in a job that was incredibly stressful and I actually had to take time off because of it. That's also when I discovered I'm not very self-aware. It's helped me become
more self-aware. I just put it all inside and that was one of the key moments that sent me
down an emotional stress spiral like that. I didn't even understand at the time, because like
I say, I wasn’t very introspective.

Another pastor shared the risks of burnout when he became unaware of his need to maintain his emotional health:

    You have to be careful about burnout. Burnout happens regularly around the ministry and
you have to stay healthy yourself, or else you will pour yourself out to everyone else, and
if you are not filling up your own heart as you pour out your heart, then you quickly empty
and then you have nothing left to give. So you have to stay internally healthy in order to help other people.

Next, several pastors described the connection between EI and career longevity. For example, one pastor explained how he considered changing careers at the beginning of each week, after the rigors he faced every Sunday. He explained how he fantasized about a change to a simpler vocation:

    Every single Monday morning; I call it bread truck morning. I heard someone say once that every morning I dream about driving a bread truck. Because a bread truck doesn’t have same sex attraction issues and it doesn’t irregularly give. You just get in and smell fresh bread all day and you listen to sports radio, and at the end of the day they fill your truck up with bread again.

This pastor went on to explain how he struggled with poor self-efficacy until he gained self-confidence in his ministry that he was “called to do this.” Additionally, several pastors shared how the utilization of EI can mitigate the threat of personal and professional crises for them in the ministry. One pastor explained how he was at significant risk when he failed to exercise self-
awareness and self-management. For instance, he discussed how the boundaries between his personal and professional life became blurred, leaving him with relentless demands upon his life. He said:

I don’t want to separate my work life from my personal life and my spiritual life. But the real challenge is to rest, more than anything else. And it goes along with what I was talking about, it is hard to emotionally recover when you don’t know what you are doing. When you don’t know where the lines are, they are sometimes blurred. You don’t know when you are working, or not working, and it is hard to monitor your own spiritual health.

Finally, several pastors described the risks to their physical health that can occur as a result of stress from ministry. One pastor explained how he sometimes finds comfort from the emotional rigors of the ministry through overeating. He shared:

I don’t turn off very well, and my mind just goes…so I have to create rhythms where it doesn’t go, where it stops and rests. For me, dealing with that stress and some of those rhythms is not healthy. I’ve told my leadership that if it looks like I’ve gained ten pounds since the last time you saw me, I’m not doing well. Because for me, the fourth meal of the day is because of a dependency. It’s a comfort.

Competencies of EI Offered in Pastoral Preparation Institutions

This study also addressed the research question of what competencies of EI are offered in pastoral preparation institutions. Academic transcripts, catalogs, course descriptions, and syllabi from ten Bible colleges and seminaries in Canada and the U.S. were analyzed to determine which topics and objectives are highlighted in their curriculum. In addition, five key administrators from Bible colleges and seminaries were interviewed to determine the rationale for including EI in their curriculum. Finally, the interview data from the administrators and
pastors were analyzed to determine what benefits might have been seen from including EI in the curriculum of pastoral training programs. The following sections will address the results gained from these inquires:

**Topics and Objectives Highlighted in the Curriculum**

The academic transcripts were analyzed to determine which of the courses that pastors completed for pastoral preparation aligned with training in EI competencies (Table 4). The degree completion dates ranged from 1984 to 2015, with one pastor currently completing courses toward the completion of his degree. The types of degrees analyzed included Bachelor’s and Master’s degrees in Theology, Christian Studies, Religion, and Ministry. In addition, two non-ministry related degree types completed by pastors were included in the analysis for the purpose of comparison: Bachelor of Social Work and Bachelor of Education.

### Table 4

**Pastoral Transcripts Organized by Degree and Graduation Date**

<table>
<thead>
<tr>
<th>Transcript</th>
<th>Degree</th>
<th>Graduation Date</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>MA Applied Theology</td>
<td>2013</td>
</tr>
<tr>
<td>2</td>
<td>Bach. of Ministry</td>
<td>Currently attending</td>
</tr>
<tr>
<td>3</td>
<td>Bach. of Education</td>
<td>2006</td>
</tr>
<tr>
<td>4</td>
<td>Bach. of Social Work</td>
<td>1984</td>
</tr>
<tr>
<td>5</td>
<td>Bach. of Christian Studies</td>
<td>2012</td>
</tr>
<tr>
<td>6</td>
<td>Bach. of Theology</td>
<td>2003</td>
</tr>
<tr>
<td>7</td>
<td>Bach. of Religion</td>
<td>2015</td>
</tr>
<tr>
<td>8</td>
<td>MA Bible and Theology</td>
<td>2015</td>
</tr>
<tr>
<td>9</td>
<td>Bach. of Theology</td>
<td>1995</td>
</tr>
<tr>
<td>10</td>
<td>MA Ministry</td>
<td>1997</td>
</tr>
</tbody>
</table>

The coursework from each transcript was classified into five categories: 1) academic, including theology, philosophy, and history; 2) church administration; 3) communication, including public speaking, education, and composition; 4) practicum and internship; and 5) EI-focused courses (Table 5). For courses to be classified as EI-focused, each course was required
to contain specific language in the course description or syllabus that aligned with one of the 18 core competencies of EI (Goleman et al., 2013).

Table 5

*Pastoral Transcripts Organized by Course Category*

<table>
<thead>
<tr>
<th>Transcript</th>
<th>Theology/Philosophy/History</th>
<th>Church Administration</th>
<th>Public Speaking/Education/Composition</th>
<th>Practicum/Internship</th>
<th>EI-focused</th>
</tr>
</thead>
<tbody>
<tr>
<td>Transcript 1</td>
<td>7</td>
<td>2</td>
<td>0</td>
<td>0</td>
<td>2</td>
</tr>
<tr>
<td>Transcript 2</td>
<td>12</td>
<td>3</td>
<td>2</td>
<td>2</td>
<td>0</td>
</tr>
<tr>
<td>Transcript 3</td>
<td>37</td>
<td>0</td>
<td>17</td>
<td>6</td>
<td>4</td>
</tr>
<tr>
<td>Transcript 4</td>
<td>2</td>
<td>0</td>
<td>0</td>
<td>1</td>
<td>7</td>
</tr>
<tr>
<td>Transcript 5</td>
<td>10</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Transcript 6</td>
<td>27</td>
<td>1</td>
<td>6</td>
<td>0</td>
<td>2</td>
</tr>
<tr>
<td>Transcript 7</td>
<td>20</td>
<td>0</td>
<td>4</td>
<td>0</td>
<td>1</td>
</tr>
<tr>
<td>Transcript 8</td>
<td>10</td>
<td>0</td>
<td>1</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Transcript 9</td>
<td>24</td>
<td>1</td>
<td>3</td>
<td>0</td>
<td>2</td>
</tr>
<tr>
<td>Transcript 10</td>
<td>1</td>
<td>2</td>
<td>2</td>
<td>0</td>
<td>3</td>
</tr>
<tr>
<td><strong>Total Courses</strong></td>
<td><strong>150</strong></td>
<td><strong>9</strong></td>
<td><strong>35</strong></td>
<td><strong>9</strong></td>
<td><strong>21</strong></td>
</tr>
</tbody>
</table>

From the 224 total courses analyzed, 21 courses demonstrated content that align with EI competencies. From the 21 courses that demonstrated EI content, 11 of those courses were completed in the two non-ministry related degrees: Bachelor of Social Work and Bachelor of Education. An analysis of the completion dates of each degree did not demonstrate a relationship between the year that each degree was completed and EI-focused coursework (see also Appendix I). In other words, the most recent degree programs did not appear to contain more EI-focused coursework than older degree programs did.

The subjects of the EI-focused courses included the disciplines of psychology, sociology, social work, counseling, and various uniquely titled courses. One exemplar course that demonstrated purposeful alignment with EI competency was called Soul of Ministry (Appendix J). The course description for Soul of Ministry articulated how personal identity, giftedness, and
professional calling are key concepts taught to pastors in alignment with the EI competencies of emotional self-awareness, accurate self-assessment, and initiative. In addition, the course syllabus for Soul of Ministry described how pastoral students are required to develop the EI competency of transparency by working in small groups regarding topics of personal history, intimacy, and brokenness. A second exemplar course called Personal Formation (Appendix K) demonstrated a focus on personality and motivational theories. Overall, these types of EI courses proved to be infrequent in comparison to the overall amount of course offerings required for pastoral degree completion.

In addition to the courses that provided direct training in the EI competencies, several courses that fell under the categories of church administration, communication, and practicum and internship were sources of indirect training in EI competencies. One church administration course provided indirect lessons on how pastors can utilize the EI skills of change catalyst and conflict management to address the challenges of church growth. The pastor who completed the course in church administration captured an example of the relevant EI content in his class notes, as shown as an artifact in Appendix L. Additionally, several of the courses in communication (public speaking, education, and composition) provided training in rhetoric and persuasion, thus contributing to pastors’ EI competency of influence. Finally, the practicum and internship courses provided mentorship opportunities to learn practical EI skills in a real-world format. These practical courses, along with the numerous academic courses that pastors complete that address the concept of professional calling, combined to create a strong training program for pastors to learn the EI competency of service.
Rationale for Including EI in the Curriculum

Data from the institutional interviews were analyzed to determine the rationale for including EI in the curriculum. The common rationale among the institutions for offering EI-focused content was to emotionally prepare their student pastors for the challenges of ministry. One administrator stated: “I believe the benefits are enormous in including emotional intelligence in the curriculum; as well as necessary, in order to have prepared, emotionally mature individuals for the ministry.” All of the institutions recognized the extreme level of emotional rigor experienced by pastors, and how training in EI competencies provides a valuable resource in coping with those rigors. One administrator said: “There are huge benefits in turning out students with high emotional intelligence. This may impact the number of students, myself included, who go into ministries and end up being crushed by the pressure of emotional circumstances and end up pursuing other vocations.” Another administrator described pastoral work as a “very volatile kind of work these days.” For one institution, the rationale for training in EI competencies is linked to their mission to teach character to their pastoral students. The administrator from this institution stated: “You have to have a component which attends to questions of being, as well as knowing and doing, with courses not just focused on increasing knowledge but also character formation.”

All five of the institutions stated at least some of the 18 competencies of EI are demonstrated in their coursework. The administrators reported that EI-focused content was included in their respective institution’s coursework with varying degrees of intentionality. Specifically, two of the five of the institutions were able to describe how they prepare pastors in EI. For example, one institution incorporated the Association of Theological School’s Profiles of Ministry Program, which provided a personality profile test in a context designed for pastors
in the ministry (Association of Theological Schools, 2016). The other three administrators pointed to specific course content that indirectly prepares students in EI competencies, such as a required reflective paper that may develop emotional self-awareness among the pastoral students. Several administrators also made mention of their practicum and internship program as good sources of EI training. From the three institutions that lack intentionality of EI training, two of the administrators reported their institution’s need to make a deliberate shift toward training toward EI competencies. One administrator stated: “I don’t believe the training is enough because it is not intentional. I do believe it should be.” Only one of the five institutions reported that training in EI competencies has increased markedly for their institution over the last five years. All five institutions indicated they plan to improve how they prepare pastors in EI competencies. For example, a lack of training in conflict management was mentioned by three administrators. One administrator explained the importance of future EI training: “We need to develop this, since much of what trips pastors up in their ministry lives has to do with EI, or the lack of it.”

**Benefits Seen from Including EI in the Curriculum**

None of the institutions reported a tracking method to determine if including EI in the curriculum provided benefits to the pastors who completed EI-focused courses. However, the pastoral interviews provided several insights regarding the benefits they received from specific courses with EI-focused content. One pastor described the Soul of Ministry course he completed as a class that really helped him with the EI competencies of emotional self-awareness and accurate self-assessment. This provides a noteworthy example of triangulation since this course was mentioned independently from the institutional interview. Another pastor provided an example of how his competency in conflict management can be traced back to a course named
Role and Identity of the Minister. The course description illuminated the intention of this course to train pastoral students in conflict management in order to prevent pastoral burnout, increase career longevity, and address potential crises that might arise from a pastor’s sexuality:

This course is designed to help those in the specialized ministry understand the nature of their calling. This will involve a study of: the call to the ministry, continuing in the ministry, burnout, defining and dealing with one’s sexuality, as well as developing a harmony in multiple ministry conflict management.

Interestingly, the pastor who described how this course helped prepare him in the competency of conflict management reported the most proficiency of diffusing conflicts during his pastoral interview among all of the pastors interviewed. In addition to those pastors who specifically mentioned coursework that contributed to their development in EI, several pastors noted that they did not receive training in specific EI competencies that would have been useful in their career as pastors. For example, one pastor made a point to express how ill-prepared he feels at conflict management and recommended coursework be developed for future student pastors in this EI competency. Additionally, two pastors made mention of how they learned over time to recognize compassion fatigue in themselves, and recommended that pastors are taught the EI competency of emotional self-awareness while in school to better prepare pastors for the rigors of ministry.

In summary, data from the pastoral interviews demonstrated that the 18 EI competencies are relevant for pastors in the vocational ministry. Additionally, it appears that EI has an important effect on self-efficacy and corresponding job satisfaction for those in the pastorate. From the document analysis and institutional interviews, EI training in pastoral preparation institutions appears to have a relationship with the level of EI preparedness that pastors
demonstrate in the ministry. From the data collected in this study, the essence of the intersection between EI and pastoral job satisfaction can be captured and described with depth and clarity (Creswell, 2013). Conclusions can be made about the significance of intentional EI training in pastoral preparation institutions, along with recommendations for potential policy changes in Bible colleges and seminaries regarding EI training in formal education programs offered to pastors.
CHAPTER 5
DISCUSSION

This study examined the influence that EI has on pastoral job satisfaction for Canadian pastors. Further, it investigated whether Bible colleges and seminaries in Canada and the U.S. provide EI training for pastors. A review of extant literature determined that pastors endure severe challenges to their professional contentment. The literature review also confirmed that skills in EI have been linked to job satisfaction in leadership settings. The research was completed in several phases. The first phase involved interviews with 20 pastors to determine which of the 18 competencies of EI are relevant resources to pastors, and how their training influenced their use of EI competencies while completing their pastoral duties. Next, a document analysis of transcripts, institutional catalogs, course descriptions, and syllabi were collected from the pastors, their schools, and the internet to be analyzed for key competencies of EI. Finally, institutional interviews with key Bible colleges and seminaries were completed to determine which topics and objectives in EI are included in pastoral training programs, as well as the potential rationale for offering or not offering EI in their curriculum.

The essence of the relationship between EI and pastoral job satisfaction was captured as a shared and common experience among Canadian pastors (Patton, 2014). Specifically, this study integrated a composite description of how EI skills provide a lift in pastoral self-efficacy, and administer an antidote to the endemic pastoral challenges of burnout, career longevity, and proclivity toward personal and professional crises (Moustakas, 1994). In other words, 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. The essential nature of the link between EI and pastoral job satisfaction was further revealed by the demand
from pastors for effective and comprehensive EI training, whether it originated from their formal education, or from supplemental training sources after they graduated from Bible college or seminary. Understanding the essence of the intersection between EI and pastoral job satisfaction was critical in order to analyze the data for practical importance.

All data from the various sources were analyzed for potential implications, conclusions, and policy recommendations. Specifically, the interviews were interpreted through phenomenology, in light of the conceptual perspective of pastors and how they interpret their reality (Merriam, 2002). A double hermeneutic methodology was utilized as the researcher attempted to interpret the interpretation provided by the pastors of their social worlds, while remaining aware of the transformative affect that this study may have upon the participants (Giddens, 1987). The hermeneutic process can comprise an element of bias since interpretation is processed through the insights of the researcher (Bobb, 2011). However, the researcher’s past experience as a former pastor and licensed professional therapist contributed to the elements of this heuristic study (Moustakas, 1994). This contribution was accomplished because of the researcher’s unique ability to provide a general understanding of the world of pastors, which would normally be unavailable to the uninitiated researcher (Patton, 2014). In addition, the researcher’s history as a psychotherapist provided an alternative perspective for how students in the helping professions can be prepared for the rigor of helping those with emotional needs. The study was guided by the following research questions and subquestions:

1) How does EI influence pastoral job satisfaction?
   a) What EI competencies (see Table 1) are most utilized by pastors in their vocational ministry?
   b) How does EI contribute to self-efficacy in the pastorate?
2) What competencies of EI are offered in pastoral preparation institutions (e.g., Bible colleges and seminaries)?

   a) Which topics and objectives are highlighted in the curriculum?
   
   b) What was the rationale for including EI in the curriculum?
   
   c) What benefits are seen from including EI in the curriculum?

Discussion and Implications

Question 1: How Does EI Influence Pastoral Job Satisfaction?

EI competencies are utilized by pastors in their vocational ministry. The pastoral interviews provided extensive data that demonstrated that all 18 EI competencies are useful resources for Canadian pastors while serving in the ministry. None of the 18 competencies appeared to be utilized noticeably more than the other competencies were used. However, several salient points can be highlighted from the data and organized by domain (review Appendix A) for the purpose of drawing applicable implications and conclusions.

Self-awareness.

Temperament and motivational theory. Those pastors who reported to have received previous testing in temperament or motivational theory also reported that the self-awareness of their temperament type provided an advantage to their self-efficacy and overall job satisfaction. Furthermore, those pastors who received training in the testing of the self-awareness of others reported an increase in effectiveness when working with their teammates or subordinates. The pastors reported learning temperament theory from various sources, including their formal educational training, as well as from post-graduate mentorship or coaching opportunities. The earlier that pastors were introduced to these skills, the sooner in their ministry they were able to incorporate them in their approach to others and to receive a subsequent increase in job
satisfaction. Multiple frameworks for temperament theory were mentioned favorably by the pastors as useful tools in the ministry, including Myers Briggs, Profile of Ministry, DISC Personality Profile, and StrengthsFinder. In addition to training in one of the abovementioned temperament constructs, a brief training regarding the ancient origin of temperament theory from Hippocrates may create greater facility and understanding for pastors when utilizing this theory (LaHaye, 2012).

*Self-confidence and faith.* The self-confidence of the pastors who were interviewed appeared to originate from an earnest faith in a calling to the ministry. These pastors believed they are in the role for which God intended them, and are therefore able to minimize their self-doubts and proceed forward in their ministerial duties on a day-to-day basis. The EI competency of self-confidence, contextualized in faith, provided an interesting element that influences pastoral job satisfaction. Because pastors perceive their job as a calling, they have self-confidence in their choice of industry, even when their current job is not satisfactory in meeting their emotional needs. Thus for pastors it becomes a question of short-term job satisfaction vs. long-term industry satisfaction (Chang, Walsh & Tse, 2014). When pastors were asked if they could imagine doing something else for a living, all 20 pastors stated with confidence that they could not seriously imagine another career path. It should be noted that, based on data from the interviews, pastors possess the confidence to persist in the ministry. The pastors communicated they intend to remain faithful to their calling, even when facing adverse conditions at work.

*Self-management.*

*Resiliency and tenacity.* Sixteen different pastors stated that they faced tremendous adversity during their time in the ministry. Previous works have documented the necessity for workers to possess the qualities of resiliency and tenacity to succeed in various industries
Resilience and tenacity have also been linked as key to those who are successful in the pastorate (Oswald et al., 2015). Since resiliency and tenacity are important qualities for pastors, it should be asked whether student pastors are properly warned of the emotional difficulties they may face as a result of their career choice. Furthermore, are pastors given the resources of resiliency and tenacity needed to overcome the adversity that awaits them? It does not appear from the analyzed coursework that pastors are sufficiently prepared in school for the professional burdens inherent to ministry. It is understandable why Bible colleges and seminaries may be reluctant to fully warn new pastors of the risks they face. These educational institutions should be careful to not frighten young pastors away from the ministry altogether. However, finding appropriate ways to develop resiliency and grit in pastors while they are still in school may be needed to prevent the initial discouragement that pastors feel when they enter the ministry (Stolz, 2015).

**Social awareness.**

*Listening skills.* The research with pastors and the EI competencies of empathy and organizational awareness demonstrated that training in effective listening skills is an untapped opportunity for pastors to improve their EI acumen and self-efficacy. The pastoral interviews highlighted the need for pastors to actively listen to their parishioners on a regular basis. Of the 10 college transcripts analyzed, only one transcript included coursework that contained an emphasis in improving student listening skills. Clinical disciplines such as counseling and social work often provide courses with a strong emphasis in the elements of active listening, such as: 1) asking open-ended questions; 2) providing minimal encouragers; 3) reflecting through paraphrasing and summary; 4) maintaining eye contact; 5) creating a non-judgmental atmosphere; and, 6) utilizing nonthreatening body language (Corey, 2012). Pastors are often
placed in opportunities to listen to their parishioners, but they appear to lack the same level of training that clinicians receive (Scott & Lovell, 2015). Improving the listening skills of pastors can increase their ability to express empathy to parishioners (Karp, 2015) and to install a positive organizational culture (Parks, 2015). Training pastors to listen effectively should decrease their feelings of burnout, and provide an increase in their overall self-efficacy (Justes, 2010; Scott & Lovell, 2015).

**Relationship management.**

**Developing others.** Eleven different pastors reported experiencing unfair evaluations or firings from their former head pastor, church board, or denominational supervisor. Two pastors stated they were happy that they transitioned up to the head pastor role so they can avoid such conflicts in the future. From the pastoral interviews, those who supervise pastors in the ministry appear to have a large degree of autonomy on how they supervise, correct, and fire pastors in their charge. This lack of accountability appears to create an unpredictable situation for many pastors because a wide variance of expectations exists from church to church. Formal human resource policy in other industries are developed within the confines of labor law in order to protect the organization and individual workers from the risk of mercurial supervision practices (Sagar & Agarwal, 2012). A system of timely and accurate feedback developed by those with human resource and staff development expertise could provide needed guidance for pastoral supervisors.

**Conflict management.** Of the 20 pastors interviewed, two pastors stated that they were well-prepared while in school to address the intense conflicts that are part of ministerial work. Three pastors made a point to recommend that conflict management become part of the curricula in Bible colleges and seminaries. Six pastors stated that they preferred to avoid conflict
altogether because they dislike it so intensely. All 20 of the interviewed pastors reported that they are regularly presented with conflict with their parishioners and subordinates. Subsequently, training in conflict management appears to be a significant opportunity to increase pastoral self-efficacy and job satisfaction. As one pastor stated: “A course with helping people deal with conflict would be nice. It seems like there isn’t great preparation for that kind of stuff.”

**EI can be utilized as a countermeasure to the risks pastors face.** Key implications and conclusions can also be drawn regarding the use of EI competencies to counteract the risks to job satisfaction that pastors face in the ministry. As discussed above, these risks can be categorized into burnout, career longevity, and proclivity toward personal and professional crises. Burnout for pastors often presents itself as compassion fatigue because of the intensity and persistency of the emotional demands that come from parishioners. As one pastor stated: “I am not dissatisfied with the pastorate as a career. I would just like the burdens to be lighter.” As a countermeasure to compassion fatigue, the competency of emotional self-awareness can provide the resource that pastors need to notice emotional and physical warning signs and act accordingly before burnout takes root. Pastors are also at risk of burnout because the high amount of emotional energy they give to their parishioners often becomes disproportionate to the low energy they invest in themselves. Two pastors reported that their wives displayed exceptional EI skills and were extraordinary partners in the ministry. These pastors shared the emotional burdens of their work as a partnership with their spouse in order to avoid burnout. One pastor stated: “My wife has a higher Emotional Quotient than I do, and she helps me considerably.” Investing in the development EI for pastors and their spouses can assist pastors to know when the amount they are giving to others is reaching a dangerous level.
Next, career longevity can be a risk for those in the pastorate, especially when they no longer feel effective in their work. However, pastors who develop the EI competencies of achievement and adaptability have additional emotional resources to mitigate the risk to career longevity. While many pastors are driven by a desire to achieve, developing their EI competency of achievement allows pastors to better understand how success feels in ministerial work. One pastor explained his confusing feelings when evaluating his own ministerial work as vacillating between “proud or despairing.” Without the fully developed EI competency of achievement, pastors can fall into a confusing snare of evaluating their success solely by numerical considerations, such as how many people attend church services. One pastor described this phenomenon as a “confusing trap for the ego.” Rather, pastors who understand that much of their success involves the growth that their parishioners experience—many of whom move away and lose contact with their pastor—are more likely to be satisfied with their achievements. This can lead to a helpful realization for pastors that the reason their work lacks a sense of finality and conclusion is because their parishioners’ growth includes an inevitable blend of gains and failures. Furthermore, the competency of adaptability must be paired with achievement so that pastors can employ a sense of resiliency during significant ministerial challenges. In other words, they are much less likely to quit when the ministry becomes tough. By combining adaptability with achievement, pastors will have the resources they need to sustain their ministerial work longer than they would survive without those resources.

Finally, the proclivity for pastors toward personal and professional crises can be addressed with a combination of service and accurate self-assessment. Pastors do appear to be effectively trained in the EI competency of service during their Bible college and seminary training programs. However, performing acts of service for parishioners without setting personal
and professional boundaries creates risk for pastors (McIntosh et al., 2007). Pastors who establish appropriate boundaries can guard themselves from exhausting their emotional resources while addressing the extensive needs of their parishioners. Combining the EI competency of service with the competency of accurate self-assessment can provide the balance needed to prevent an imbalance for pastors. Otherwise stated, pastors must learn to honor their emotional limits if they want to limit the negative impact that relentlessly serving parishioners can have on their health. As one pastor explained:

I love working with people, but it also drives me nuts. There's a certain burden as a pastor, because you end up having everyone else's issues and problems heaped on you as well. You have to have compassion and care, but yet, at the same time, not letting it weigh down your own life.

By not placing themselves into an emotional deficit, pastors can mitigate risk to their emotional and physical well-being. Unchecked stress and fatigue for pastors increases their risk of depression and anxiety, and threatens their physical immune system (Walton, 2012). Seventeen of the pastors mentioned specific emotional and physical crises that they faced at some point during their career in the ministry. Some examples of these crises include: needing to take extensive time off work to recover from depression and facing serious health conditions such as physical exhaustion, and hospitalization after a severe heart attack. From the data gathered in this study, it should be understood that pastors who remain in the ministry without proper boundaries are placing themselves at increased risk for emotional and physical crises.

**Question 2: What Competencies of EI are Offered in Pastoral Preparation Institutions?**

Whereas all of the 18 EI competencies were demonstrated by the data to be useful to Canadian pastors while serving in the ministry, many of the EI competencies are inconsistently...
offered at Bible colleges and seminaries in Canada and the U.S. All of the pastoral training institutions stated that training for EI competencies is something they hope to continuously improve upon in order to properly prepare pastors for the emotional rigors of ministry. The pastors demonstrated that they can learn EI competencies in a variety of ways: 1) formal educational academic coursework, such as what might be offered in Bible college and seminary; 2) formal field experience or practicum/internship settings offered in Bible college and seminary; 3) post-graduate mentorship or coaching; 4) professional counseling settings; 5) self-study; or, 6) professional experience while working in the ministry. Although the pastors showed that EI competencies can be learned and mastered in various settings, those training opportunities offered in formal education venues such as a Bible college or seminary create the earliest opportunity for pastors to gain EI skills for their burgeoning career. By providing EI training while pastors are still in school, pastors are given the resources they need at the start of their professional journey.

Those pastors who completed a course that was specifically designed to teach EI competencies reported a gain in self-efficacy and corresponding job satisfaction as a result of the skills they gained from completing the course. The pastors who received the most training in formal education settings came from non-pastoral preparation programs (i.e., social work and education). Pastors from non-pastoral preparation programs reported that they felt more prepared than some of their contemporaries in EI skills, such as listening effectively to others and the utilization of temperament theory. Based on this research, Bible colleges and seminaries are justified in adopting policies to include or improve upon training for pastors in the EI competencies.
Among those pastors who were not adequately taught the principles of EI while attending a Bible college or seminary, several eventually gained the EI skills they need from non-academic sources. For instance, ten pastors described how the coach from their church network provided useful training in EI skills. For these pastors, the coach served as part mentor, part counselor, and part friend. One of the coaches, Scott Thomas, published a book named *Gospel Coach* (2012) that one pastor mentioned as a particularly helpful resource for the balance it provided between practical ministry guidance and relevant principles taken from the field of psychology. Overall, the coaching role appeared to be a safe and effective intervention for the development of EI in pastors. Pastors were able to share openly with their coach their personal and professional concerns, without fear of disciplinary action from their denominational supervisor. One pastor explained the explicit trust he has for his coach as “relational connectivity.”

In addition to learning EI from their coach, two pastors shared that they found professional counseling to be an outstanding resource to gain EI skills. One pastor described how he learned in therapy to become more self-aware and consequently how to forgive others. He stated: “Counseling really helped me to work through that stuff.” Finally, two pastors described books they read in their own self-study. One pastor described how he learned a great deal about his emotional perceptions from the book *Lies We Tell Ourselves* (Talley, 2014). A second pastor recommended Gene Edward’s book *Three Kings: A Study in Brokenness* (1992) as an excellent resource from which he learned emotional insight regarding his own leadership and brokenness. Therefore, those participants who did not learn EI skills while attending in their formal education sought out other means to gain the emotional skills they needed while serving in the ministry.
Recommendations

Policy Recommendations

The results of this study provided several recommendations for future policy and curricular improvement. Canadian pastors would be better prepared to address the ambiguities, human dilemmas, conflicts, and pressures of their work if:

- Bible colleges and seminaries include EI-focused coursework within their pastoral degree program in order to prepare them for the emotional rigor of the ministry.
- Key administrators of Bible colleges and seminaries receive specialized training in EI to equip them for the development of their institution’s EI curriculum. One such training opportunity might originate from the Hay Group (2016), led by Boyatzis and Goleman.
- Specific elements of EI are included in EI curriculum, such as 1) training in temperament and motivational theory; 2) conflict management training; 3) active listening workshops; and 4) a training component in resilience and grit.
- Bible colleges and seminaries utilize existing consulting opportunities to augment the practical elements of EI development that cannot be learned in books or in a lecture setting. One good example was provided by Roy Oswald, author of Emotional Intelligence of Jesus: Relational Smarts for Religious Leaders, who serves as the executive director of the Center for Emotional Intelligence and Human Relations Skills. His organization provides a week-long EI seminar in a laboratory format for pastoral students attending seminary (Appendix M).
- A list of recommended readings that augment EI skills are compiled, organized, and distributed to Bible colleges and seminaries. A poll might be taken from pastors, instructors, school administrators, coaches, and EI consultants to ask which books have...
been particularly helpful to them in developing certain EI categories. This list could be either be used as a resource for Bible colleges and seminaries when creating their EI curriculum, or as a supplemental resource to provide to pastors after they complete their EI training.

- EI training for spouses of pastoral students is also offered among married couples due to the benefits of shared ministry that became apparent from this research. One institution provided an EI-focused course for ministry spouses that can be examined as an exemplar (Appendix N).

- Each denomination or church network considers investing in a set of human resource policies and subsequent training for pastor supervisors to facilitate the effective supervision and development of those pastors in their charge. In addition, a future study to determine if churches consistently follow labor laws within the U.S. and Canada may provide useful data to inform potential human resource policy development for religious denominations and organizations.

- As part of the human resource policies mentioned above, denomination or network leaders conduct exit interviews for pastors as they depart from the ministry to determine if their reasons are due to a lack of training in EI-related skills or similar preparation.

- Graduating pastoral students are connected with a coach or post-graduate mentor to provide ongoing EI support while serving in the ministry. Such coaches and mentors should be fully trained as EI trainers to provide EI refresher workshops or EI training on an ad hoc basis.

- Professional therapy is required for all students while in Bible college or seminary to assess future pastors for emotional pathology, teach effective coping mechanisms, and
contribute to their overall self-awareness. This recommendation for mandatory counseling for pastors is similar to the requirement for therapists from some counseling preparation programs (Prosek, Holm, & Daly, 2013).

**Recommendations for Further Research**

Several studies can be recommended as a follow-up to this research:

- A phenomenological study to research the emotional pathology of pastors, including the phenomenon commonly referred to as brokenness.
- A comparison study to research how men and women may respond differently to EI training.
- A parallel study with a less conservative denomination or network of churches, in order to compare the responses among pastors against the responses from the conservative pastors in this research.
- A parallel study to this research, with only female pastors.
- A parallel study with pastors working in churches located in the United States.
- A study to research which temperament and leadership style is most predominant among pastors and how that interacts with their EI.
- A phenomenological study of pastors who have departed the ministry in order to determine the relevance of EI training and skills in their decision to change vocations.
- A study regarding the influence that EI training on current pastors has on their respective congregants, potentially through the use of social network analysis (Adams et al., 2011; Rowe, 2015).
- A quantitative study to determine whether the EI competencies of pastoral students increase as a result of EI training in their formal education.
• A study to determine the benefits of combining certain EI competencies for pastors (e.g., achievement and adaptability, service and accurate self-assessment, etc.). The results of this study can be used to inform pastoral training with temperament theory training, in order to understand how different personality types may have difficulty learning certain EI competency pairings (i.e., a pastor may be naturally adept at achievement but not gifted in adaptability).

**Conclusion**

This research addressed a concern that Canadian pastors in the ministry are inadequately prepared in skills of EI. This lack of preparation negatively affects their self-efficacy and corresponding job satisfaction. Several assumptions were made at the outset of this research. First, the review of literature demonstrated that job satisfaction among leaders in various industries is related to the 18 competencies of EI. Therefore, the assumption was made that job satisfaction among pastors is also related to the competencies of EI. Second, literature regarding pastoral education programs and the incorporation of EI principles in their respective curricula was insufficient. Thus, it was surmised that Bible colleges and seminaries in Canada and the U.S. do not consistently emphasize the EI training needed for pastors to thrive in the demanding nature of the pastorate profession. This research investigated the veracity of these two assumptions with a phenomenological approach.

The essence of this phenomenological research demonstrated that the 18 competencies of EI are relevant to Canadian pastors while serving in the ministry. By learning to utilize these competencies, pastors can improve their self-efficacy and corresponding job satisfaction. Further, this research demonstrated that the EI competencies can act as a countermeasure to the three main threats of pastoral job satisfaction: burnout, career longevity, and proclivity toward
personal and professional crises. Additionally, this research demonstrated that pastors are inconsistently trained in Canadian and U.S. Bible colleges and seminaries in the EI competencies. Several recommendations for policy and future research were made to facilitate the improvement of pastoral preparation programs and how they train pastors in the competencies of EI.

Some unexpected discoveries were uncovered by the researcher that can be shared in order to provide additional insights gained from this study. First, the researcher made an incorrect assumption that the pastoral interview participants would be unable to demonstrate the relevance of EI because they lack formal educational training in EI. The researcher was surprised to discover that all of the interviewed pastors demonstrated the use of some EI competencies in their weekly ministerial duties. It was learned from the interviews that these pastors pursued training in EI competencies after their traditional education programs were complete. Therefore, opportunities should be provided for pastors to be trained in the EI competencies during their formal education in order to properly equip them early for the emotional demands of the ministry. Also, it is significant to realize that EI can be reinforced for pastors in a variety of non-educational venues, including coaching relationships and professional counseling settings.

The researcher was also surprised to learn how receptive the pastors and educational administrators were to the construct of EI during the research process. The researcher expected more resistance from this conservative population to the validity of EI as a paradigm. However, none of the pastors or school administrator participants from institutions of higher education questioned the need for pastors to develop EI competencies to increase their self-efficacy and corresponding job satisfaction. Two of the training institutions that were interviewed were
already committed to the development of EI among their pastoral students, and were able to document their intentional efforts to include EI-focused coursework within their pastoral degree requirements. In addition, the Association for Biblical Higher Education (2016) recently posted an article on their website named “The Frog in the Kettle” that discusses the current shortcomings of biblically-based higher education, specifically stating that employers are dissatisfied with the level of EI demonstrated by recent graduates. Furthermore, one of the pastor participants currently serves on the governing board for a Bible college in the U.S., separate from this research. The pastor/board member requested a copy of this completed dissertation to inform policy change at his institution, specifically regarding the inclusion of EI competency training into their curriculum for pastoral preparation. With a currently favorable view of EI among conservative pastors and school administrators, many Bible colleges and seminaries may be ready to fully install EI competency-based training into their training curriculum.

Finally, the researcher was surprised that the pastors did not discuss moral misconduct to a greater extent in their interviews, specifically within the context of pastors’ proclivity toward personal and professional crises. One pastor made mention that in one church all of the leaders were “sleeping with one another.” Aside from that response, all of the pastor responses were limited to the emotional and physical health risks that pastors face. This can be potentially explained by the specifics of this population, namely that all of the pastors interviewed were currently employed in the ministry. It can be reasoned that pastors who are directly involved in moral misconduct may be less likely to remain employed in their ministerial position. Therefore, this gap in data can be targeted in a follow-up study, with pastors who have departed the ministry as research participants.
This research addressed a concern that Canadian pastors are inadequately prepared to address the emotional rigor that accompanies their difficult occupation. Pastors are burdened with extensive emotional challenges, originating from both internal and external sources. Like others committed to a life of service, pastors give altruistically in an attempt to make a positive difference in their respective communities. Because the pastorate comes with the potential for great emotional risk, pastors must be properly trained before they are submerged into the complicated and problematic realm of ministry life. This study demonstrated the need to adequately train pastors in the competencies of EI during their formal educational degree programs. As a follow-up to their educational training, pastors can be further taught and updated in EI skills through support systems such as coaching, counseling, and self-study.

This research contributed to the field of vocational ministry. Specifically, this work demonstrated that enhancing the educational process for Canadian pastors with the competencies of EI increases their potential for positive self-efficacy and job satisfaction by expanding their repertoire of skills. Subsequently, the effect of equipping pastors in EI will likely have a positive impact on a large scale among their respective congregants. Pastors have a high degree of influence over the spiritual direction and social activism within each of their communities. Equipping pastors with higher competency in EI will better equip them to fulfill their spiritual calling as they provide a positive example of emotional health and serve their congregations with emotional maturity. By providing training in needed EI competencies to pastors, their service in the ministry can be more “fulfilling and effective,” and less “draining and frustrating” (Oswald et al., 2015, pp. 24-25).
References


Justes, E. J. (2010). *Hearing beyond the words: How to become a listening pastor* (pp. 1-5). Nashville, TN: Abingdon Press.


Lapadat, J. C., & Lindsay, A. C. (1999). Transcription in research and practice: From standardization of technique to interpretive positionings. *Qualitative Inquiry, 5*(1), 64-86.


Appendix A

Emotional Intelligence Domains and Associated Competencies

Goleman, Boyatzis & McKee (2013)

Personal Competence: These capabilities determine how we manage ourselves.

Self-Awareness

- Emotional self-awareness: Reading one’s own emotions and recognizing their impact; using “gut sense” to guide decisions.
- Accurate self-assessment: Knowing one’s own strengths and limits.
- Self-confidence: A sound sense of one’s self-worth and capabilities.

Self-Management

- Emotional self-control: Keeping disruptive emotions and impulses under control.
- Transparency: Displaying honesty and integrity; trustworthiness.
- Adaptability: Flexibility in adapting to changing situations or overcoming obstacles.
- Achievement: The drive to improve performance to meet inner standards of excellence.
- Initiative: Readiness to act and seize opportunities.
- Optimism: Seeing the upside in events.
- Social competence: These capabilities determine how we manage relationships.

Social Awareness

- Empathy: Sensing others’ emotions, understanding their perspective, and taking active interest in their concerns.
- Organizational awareness: Reading the currents, decision networks, and politics at the organizational level.
- Service: Recognizing and meeting follower, client, or customer needs.
Relationship Management

- Inspirational leadership: Guiding and motivating with a compelling vision.
- Influence: Wielding a range of tactics for persuasion.
- Developing others: Bolstering others’ abilities through feedback and guidance.
- Change catalyst: Initiating, managing, and leading in a new direction.
- Conflict management: Resolving disagreements.
- Teamwork and collaboration: Cooperation and team building.
Appendix B

Nicene Creed

We believe in one God the Father Almighty, Maker of heaven and earth, and of all things visible and invisible.

And in one Lord Jesus Christ, the only-begotten Son of God, begotten of the Father before all worlds, God of God, Light of Light, Very God of Very God, begotten, not made, being of one substance with the Father by whom all things were made; who for us men, and for our salvation, came down from heaven, and was incarnate by the Holy Spirit of the Virgin Mary, and was made man, and was crucified also for us under Pontius Pilate. He suffered and was buried, and the third day he rose again according to the Scriptures, and ascended into heaven, and sitteth on the right hand of the Father. And he shall come again with glory to judge both the quick and the dead, whose kingdom shall have no end.

And we believe in the Holy Spirit, the Lord and Giver of Life, who proceedeth from the Father, who with the Father and the Son together is worshipped and glorified, who spoke by the prophets. And we believe in one holy catholic and apostolic Church. We acknowledge one baptism for the remission of sins. And we look for the resurrection of the dead, and the life of the world to come. Amen.
Appendix C

IRB Approval Letter

University of Colorado Springs
Institutional Review Board (IRB) for the Protection of Human Subjects

Date: 8/31/2015

IRB Review

IRB PROTOCOL NO.: 16-029
Protocol Title: An Analysis of Emotional Intelligence Training and Pastoral Job Satisfaction
Principal Investigator: John West
Faculty Advisor if Applicable: Sylvia Martinez
Application: New Application
Type of Review: Expedited
Risk Level: No more than Minimal Risk
Renewal Review Level (If changed from original approval) if Applicable: N/A
This Protocol involves a Vulnerable Population: N/A (No Vulnerable Population)
Expires: 30 August 2016

*Note, if exempt: If there are no major changes in the research, protocol does not require review on a continuing basis by the IRB. In addition, the protocol may match more than one review category not listed.

Externally funded: ☒ No ☐ Yes
OSP #: Sponsor:

Thank you for submitting your Request for IRB Review. The protocol identified above has been reviewed according to the policies of this institution and the provisions of applicable federal regulations. The review category is noted above, along with the expiration date, if applicable.

Once human participant research has been approved, it is the Principal Investigator’s (PI) responsibility to report any changes in research activity related to the project:

- The PI must provide the IRB with all protocol and consent form amendments and revisions.
- All advertisements recruiting study subjects must also receive prior approval by the IRB.
- The PI must promptly inform the IRB of all unanticipated serious adverse events (within 24 hours). All unanticipated adverse events must be reported to the IRB within 1 week (see 45 CFR 46.103(a)). Failure to comply with these federally mandated responsibilities may result in suspension or termination of the project.
- Renew study with the IRB prior to expiration.
- Notify the IRB when the study is complete.

If you have any questions, please contact Research Compliance Specialist in the Office of Sponsored Programs at 719-255-3903 or irb@uccs.edu

Thank you for your concern about human subject protection issues, and good luck with your research.

Sincerely yours,

Michele Okun, PhD
IRB Reviewer
Appendix D

Interview Guide 1

Thank you for taking time for this important research regarding emotional intelligence and pastoral job satisfaction. Today I have a few questions regarding your professional experiences as pastor. In our next meeting I will have some additional questions regarding your time spent as a pastor. Your participation and answers will be kept confidential so you can speak openly regarding this topic. The goal of this research will be to potentially influence educational policy in Bible colleges and seminaries to better prepare pastors for the rigor and challenges required to work in the ministry.

Questions:

1. **Job satisfaction:** What do you like most about being a pastor?
   - What do you dislike about being a pastor?
   - What emotional challenges do you face in this role?
   - Tell me how your feelings about serving in the pastorate have changed over time?

2. **Organizational awareness:** Tell me about a time when you gained support for an idea that you had.
   - How did you do that?
   - Why was this idea important to you?

3. **Accurate self-assessment:** Describe a time when you received feedback about your performance and you disagreed with that feedback.
   - What did you disagree with?
   - Tell me about a time when you initially disagreed with feedback you received and later came to accept it.
4. **Inspirational leadership**: Tell me about a time when you lifted someone’s spirits at work.
   - What was your method of communication?
   - What affect did it have on their job performance?

5. **Emotional self-control**: Describe some things that make you angry or frustrated at work.
   - Tell me what you do in those situations.

6. **Influence**: How do you get people to follow you?
   - What do you do?
   - How do you influence them?

7. **Self-efficacy**: Why might you feel stressed by your responsibilities at work in a given week?
   - What kinds of scenarios at work cause high stress for you?
   - How do you handle high stress at work?

8. **Adaptability**: Describe a time when you didn't think things could get any worse, and then they did.
   - What did you do?
   - Were you successful in overcoming that particular adversity?

9. **Conflict management**: Tell me about a situation when you "won someone over" at work.
   - What did you do?

10. **Initiative**: Have you ever taken the initiative to do something that didn't work out?
    - Describe that situation. What did you do?
    - How did you feel about that?
11. **Optimism**: Tell me about a time when someone on your team was negative about an outcome.

   - How did it affect you?
   - How did you handle your interactions with that person?
Appendix E

Interview Guide 2

I really appreciate your willingness to meet with me again. Have you had any thoughts or questions regarding our previous conversation? Today I would like to ask you some additional questions specific to your experience in the pastorate.

Questions:

1. **Empathy:** Tell me about a time when you noticed that your staff was overwhelmed.
   - How did you know?
   - What did you do?

2. **Service:** Describe a situation when you offered assistance to someone even though it was outside of your job description.
   - What did you do?
   - Was that person grateful?

3. **Emotional self-awareness:** Tell me about a time when you were distracted or preoccupied about something at work.
   - How did you know?
   - What impact did that have on your performance?
   - What impact did it have on others at work?

4. **Self-confidence:** Tell me about a time when you had to lead others in a certain direction and you had some doubts.
   - What did you do?
   - What did you say?
5. **Job satisfaction:** In what situations at work might you catch yourself daydreaming about doing something else for a living?
   - When you daydream, what other job might you like to do instead?
   - What sounds appealing about that other work?

6. **Change catalyst:** Tell me about a time when you had to implement a change.
   - What did you say to your staff?
   - How did you convince them to follow you?

7. **Developing others:** Tell me about one of your employees with whom you are unhappy with their performance.
   - What have you done to develop that person’s skills and performance?
   - Please provide a brief snapshot of that employee’s strengths and weaknesses and how you are managing that person accordingly.

8. **Transparency:** Describe a time when you felt very strongly about something that happened at work—something you considered to be an affront to your values.
   - What did you do?
   - Would you handle it that same way again?

9. **Self-efficacy:** Have you ever had a time when you started to wonder if you were still effective as a pastor?
   - What happened?
   - How did that make you feel when that happened?

10. **Achievement:** Tell me about a time when you didn’t achieve something that you set out to do.
    - What happened?
• How did you feel about how that situation ended?

11. **Teamwork and collaboration:** Describe a time when you sought a teammate’s ideas or opinions about a project or idea you were working on.

• What was the result of that collaboration?
Appendix F

Institutional Interview Guide

1. How important is the integration of emotional intelligence training in pastoral education curriculum at this institution (send interviewee a copy of Table 1 in advance for their reference)?

Table 1

The Four Domains of Emotional Intelligence from Goleman, Boyatzis, & McKee (2013)

<table>
<thead>
<tr>
<th>Domain</th>
<th>Competencies</th>
</tr>
</thead>
<tbody>
<tr>
<td>Self- Awareness</td>
<td>Emotional self-awareness</td>
</tr>
<tr>
<td></td>
<td>Accurate self-assessment</td>
</tr>
<tr>
<td></td>
<td>Self confidence</td>
</tr>
<tr>
<td>Self-Management</td>
<td>Emotional self-control</td>
</tr>
<tr>
<td></td>
<td>Transparency</td>
</tr>
<tr>
<td></td>
<td>Adaptability</td>
</tr>
<tr>
<td></td>
<td>Achievement</td>
</tr>
<tr>
<td></td>
<td>Initiative</td>
</tr>
<tr>
<td></td>
<td>Optimism</td>
</tr>
<tr>
<td>Social Awareness</td>
<td>Empathy</td>
</tr>
<tr>
<td></td>
<td>Organizational awareness</td>
</tr>
<tr>
<td></td>
<td>Service</td>
</tr>
<tr>
<td>Relationship Management</td>
<td>Inspirational leadership</td>
</tr>
<tr>
<td></td>
<td>Influence</td>
</tr>
<tr>
<td></td>
<td>Developing others</td>
</tr>
<tr>
<td></td>
<td>Change catalyst</td>
</tr>
<tr>
<td></td>
<td>Conflict management</td>
</tr>
<tr>
<td></td>
<td>Teamwork and collaboration</td>
</tr>
</tbody>
</table>
2. How does this educational program for pastors include competencies of emotional intelligence in the curriculum (refer to table above and ask about each domain and competency)? What opportunities do students have to display their knowledge, skills, and application of these competencies?

3. Please provide some specific examples within the curricular topics and objectives of how this pastoral training program provides emotional intelligence training.

4. Why (or why not) is the current level of emotional training available to pastors in this education program for pastors appropriate?

5. Why (or why not) has the degree to which emotional intelligence is included in education program for pastors increased, decreased, or stayed the same at your institution over the past 5 years? What benefits, if any, are seen from including emotional intelligence in the curriculum?
Appendix G

Number of Coding References

<table>
<thead>
<tr>
<th>Category</th>
<th>References</th>
</tr>
</thead>
<tbody>
<tr>
<td>Self-Awareness</td>
<td></td>
</tr>
<tr>
<td>Emotional Self-Awareness</td>
<td>39</td>
</tr>
<tr>
<td>Accurate Self-Assessment</td>
<td>32</td>
</tr>
<tr>
<td>Self-Confidence</td>
<td>31</td>
</tr>
<tr>
<td>Emotional Self-Control</td>
<td>32</td>
</tr>
<tr>
<td>Transparency</td>
<td>28</td>
</tr>
<tr>
<td>Adaptability</td>
<td>34</td>
</tr>
<tr>
<td>Achievement</td>
<td>31</td>
</tr>
<tr>
<td>Initiative</td>
<td>26</td>
</tr>
<tr>
<td>Optimism</td>
<td>35</td>
</tr>
<tr>
<td>Empathy</td>
<td>38</td>
</tr>
<tr>
<td>Organizational Awareness</td>
<td>36</td>
</tr>
<tr>
<td>Service</td>
<td>33</td>
</tr>
<tr>
<td>Inspirational Leadership</td>
<td>34</td>
</tr>
<tr>
<td>Influence</td>
<td>29</td>
</tr>
<tr>
<td>Developing Others</td>
<td>51</td>
</tr>
<tr>
<td>Change Catalyst</td>
<td>32</td>
</tr>
<tr>
<td>Conflict Management</td>
<td>36</td>
</tr>
<tr>
<td>Teamwork and Collaboration</td>
<td>30</td>
</tr>
<tr>
<td>Self-Efficacy</td>
<td>92</td>
</tr>
<tr>
<td>Job Satisfaction</td>
<td>105</td>
</tr>
</tbody>
</table>
Appendix H

Number of Words Coded

<table>
<thead>
<tr>
<th>Self-Awareness</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Emotional Self-Awareness</td>
<td>3936</td>
</tr>
<tr>
<td>Accurate Self-Assessment</td>
<td>4124</td>
</tr>
<tr>
<td>Self-Confidence</td>
<td>3530</td>
</tr>
<tr>
<td>Emotional Self-Control</td>
<td>3014</td>
</tr>
<tr>
<td>Transparency</td>
<td>3904</td>
</tr>
<tr>
<td>Adaptability</td>
<td>4658</td>
</tr>
<tr>
<td>Achievement</td>
<td>2967</td>
</tr>
<tr>
<td>Initiative</td>
<td>2158</td>
</tr>
<tr>
<td>Optimism</td>
<td>3385</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Self-Management</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Empathy</td>
<td>3269</td>
</tr>
<tr>
<td>Organizational Awareness</td>
<td>3520</td>
</tr>
<tr>
<td>Service</td>
<td>2951</td>
</tr>
<tr>
<td>Inspirational Leadership</td>
<td>3108</td>
</tr>
<tr>
<td>Influence</td>
<td>2612</td>
</tr>
<tr>
<td>Developing Others</td>
<td>4976</td>
</tr>
<tr>
<td>Change Catalyst</td>
<td>3897</td>
</tr>
<tr>
<td>Conflict Management</td>
<td>3392</td>
</tr>
<tr>
<td>Teamwork and Collaboration</td>
<td>3408</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Relationship Management</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Self-Efficacy</td>
<td>10056</td>
</tr>
<tr>
<td>Job Satisfaction</td>
<td>7685</td>
</tr>
</tbody>
</table>
## Appendix I

### Academic Course Analysis from Pastors’ Transcripts

<table>
<thead>
<tr>
<th>Transcript</th>
<th>Theology/Philosophy/History</th>
<th>Church Administration</th>
<th>Public Speaking/Education/Composition</th>
<th>Practicum/Internship</th>
<th>EI-focused</th>
</tr>
</thead>
<tbody>
<tr>
<td>Transcript 1 (MA Applied Theology)</td>
<td>7</td>
<td>2</td>
<td>0</td>
<td>0</td>
<td>2</td>
</tr>
<tr>
<td>Completed: 2013</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Transcript 2 (Bach. of Ministry)</td>
<td>12</td>
<td>3</td>
<td>2</td>
<td>2</td>
<td>0</td>
</tr>
<tr>
<td>Completed: IP</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Transcript 3 (Bach. of Education)</td>
<td>37</td>
<td>0</td>
<td>17</td>
<td>6</td>
<td>4</td>
</tr>
<tr>
<td>Completed: 2006</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Transcript 4 (Bach. of Social Work)</td>
<td>2</td>
<td>0</td>
<td>0</td>
<td>1</td>
<td>7</td>
</tr>
<tr>
<td>Completed: 1984</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Transcript 5 (Bach. of Christian Studies)</td>
<td>10</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Completed: 2012</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Transcript 6 (Bach. of Theology)</td>
<td>27</td>
<td>1</td>
<td>6</td>
<td>0</td>
<td>2</td>
</tr>
<tr>
<td>Completed: 2003</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Transcript 7 (Bach. of Religion)</td>
<td>20</td>
<td>0</td>
<td>4</td>
<td>0</td>
<td>1</td>
</tr>
<tr>
<td>Completed: 2015</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Transcript 8 (MA Bible and Theology)</td>
<td>10</td>
<td>0</td>
<td>1</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Completed: 2015</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Transcript 9 (Bach. of Theology)</td>
<td>24</td>
<td>1</td>
<td>3</td>
<td>0</td>
<td>2</td>
</tr>
<tr>
<td>Completed: 1995</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Transcript 10 (MA Ministry)</td>
<td>1</td>
<td>2</td>
<td>2</td>
<td>0</td>
<td>3</td>
</tr>
<tr>
<td>Completed: 1997</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Total Courses</strong></td>
<td><strong>150</strong></td>
<td><strong>9</strong></td>
<td><strong>35</strong></td>
<td><strong>9</strong></td>
<td><strong>21</strong></td>
</tr>
</tbody>
</table>
Appendix J

Course Description for Soul of Ministry

Soul of Ministry: Becoming Persons-in-Relation

This course is designed to help students explore some of the critical theological and personal dynamics of being and becoming persons who are image-bearers, persons-in-relation with the triune God, their fellow human, and creation, persons joyfully participating in God’s mission to the world of people and creation. The overarching goal is to help students in the life-long process of developing intimacy with God and people, of discovering personal identity, giftedness, and a sense of vocation to the church and the world, thus providing a framework for ongoing soul formation throughout their future lives, and also a capacity to communicate confidently in Christian and non-Christian contexts, discern wise action in public, and imagine theological embodiments of the gospel in all realms of life. Students will explore issues concerning their character and sense of identity as that is discovered within their own personal journey with the triune God and other human beings, and their significant others. Personal vocational calling will be explored within the broader context of the calling to be Christian and human. There will be an intentional cultivation of spiritual practices to encounter and be formed by God through ecclesial life, Scripture, prayer, Sabbath, work, spiritual discernment with an openness to the work of the Holy Spirit. Our aims will be achieved through a combination of lectures and small group work.
Appendix K

Course Description for Personal Formation and Development

Personal Formation and Development

This course helps the student develop a rule of life that fits their personality, season of life, and unique situation. It explores the nature and goal of spiritual formation, as well examines our rich inheritance of spiritual practices from Scripture and church history. The student will also be asked to undertake an intensive study of one biblical or historical figure in light of that individual’s spiritual formation (and, if warranted, deformation). Overall, the emphasis will be on the student cultivating increasing Christ-likeness expressed through their God-given personality.
Appendix L

Student Class Notes from Church Administration Course

1:00 p.m. — gave his testimony and history
* first church was closed when he went — did well —
finished school at Lincoln. (general kindness)
— all of his churches were smaller — w/ exception of one
* the churches grew not because of his great wisdom, but
because of his leadership w/ in the church, the
leadership was strong.

2:30 p.m. — the average sm. church could double its size in
3 yrs. — if certain things would happen (esp. in
leadership)

— skeptical of the “church growth movement”
— too many ideas — trying to make minors
into majors.

What is the greatest need today?
* Get Back to the Basics.

Terms are relative — such as large & growth
i.e., Topeka, KS — 90-100 st. church = 200-600

* It is always relative to your situation,
  don’t set out to build a big church, go
  win people to Christ & growth will happen
  just as in the N.T.

— Growth ought to be a normal thing; evangelism
  + growth is part of N.T. model.
Small friendly, evangelistic church - impossible.

- we get suspicious of growth it won't make changes needed for growth is no extreme lead.
- we are experiencing a strategic amount of ministerial losses. There is always someone comparing them to someone else w/ no encouragement.

360,000 congregations in U.S. + Canada
330,000 U.S.
30,000 Canada.

- If you attend a cong. of 76-80 then your church is in the top 50% of churches.
355 – 865 → top 5%
*

we aren't keeping up w/ population growth we must increase the evangelism. The Church must reach out!

It would take Ch. Ch. running 100 in attendance to give the amount to missions that Mr. McCollum church in Cal. did running 2,700.

- As the church grows there is an acceleration of Outreach - evangelism - efficient.
Unchanging Laws (be able to outline it)

1. The church must want the Church to grow and be willing to pay the price.
   (Also true of Ss., Youth, etc., whoever is the head).
   a. money! In growing churches there is a short fall in finances - stewardship takes time to be taught, etc.
   b. work - more babies - the more diapers (problems to deal with). It does lead to evangelism, but absolute of work.
      - acceleration of growth - snowballing, don't set presidents that you can't keep up w/ i.e. sitting in for a day in a church of 100 - 2 when it grows to 300 - you can't do it.
   c. education - those who are constantly getting education are usually serving growing churches. It is the name of the game of every profession.

D. Having Members that You Personally do Not Minister to, my job is to equip the saints to do the work of the ministry. I am not supposed to be buddy buddy w/ everyone. I must equip others. A lot of times you won't know someone in the room, and so well as others.
Appendix M

Syllabus for EI Seminar from Roy Oswald

Luther Seminary, St. Paul, MN

Course Syllabus

Emotional Intelligence and Human Relations Laboratory

July 8-12, 2013

Course Description: This course is a laboratory experience designed to develop and enhance personal, interpersonal, and group process skills for church leaders. The content of the course will focus on the four areas of emotional intelligence as they promote more effective leadership. The laboratory will provide opportunities for practical theological research and reflection on leadership and group process. The teaching methodology in this one-week intensive course is experiential learning in small groups of 10 to 14 people led by two experiential educators in each group. As group life unfolds, participants are offered feedback on the impact they have on others in the group.

As part of this course participants will complete a survey on emotional intelligence developed by the Hay Group in Boston. In addition to completing this survey, participants will identify up to 20 other people who are willing to complete the same survey on them. The outcome will be a 35 page printout of the individual’s emotional intelligence. This feedback will be for the participant’s eyes only and will identify potential issues to be explored within their small group.

Outcomes:

- To improve the “EQ” (emotional intelligence) of participants in areas of the four components of intra and interpersonal skills as identified by each participant in response to their test scores and the information shared with them in groups.
- To identify, articulate and reflect on various phenomena of group process, and to practice improving skills of effective participation in groups.
- To grow in the ability to give and receive constructive behavioral information about self and others as leaders.
- To be able to identify and reflect on the presence of God’s Spirit in group life and to recognize the redemptive possibilities in group life.

Faculty: Roy M. Oswald, Executive Director, Center for Emotional Intelligence and Human Relations Skills, Senior Consultant with Alban Institute for 31 years

Small group leaders to be named

Writing Assignments:

1. A three page book review of Goleman’s Primal Leadership
3. A ten page paper reflecting on the laboratory experience including the following elements:
   a. describing what the participant learned or relearned about self during the class,
   b. Identifying concepts and practices the participant learned about group process,
   c. indicating the ways the participant experimented with new ways of relating to self and others in the group,
d. reflecting theologically on what the participant has learned,
e. and relating specific concrete steps the participant will take to integrate these learnings in the practice of leadership.

**Tentative Bibliography** (pending further consultation with Roy Oswald)


- “The Emotional Quotient Inventory (EQ-i) A test of emotional intelligence, Toronto, Canada: Multi-Health Systems, Inc.


- “The Emotional Intelligence Quick Book” by Travis Bradberry and Jean Greaves, 2005 New York City, Rockefeller Center, Fireside Publishing.


- “Social Intelligence” by Daniel Goleman, 2006 New York, NY A Bantam Book


The following is an overview of the four general areas of emotional intelligence and the 20 human abilities that make up one’s EQ.

**The Competency Framework**

One does not need to be competent in all 20 of these abilities as certain clusters of competencies can be combined for effective leadership skills. It would be fair to say that competencies in emotional intelligence cannot be learned through a lecture/presentation process. To learn EQ one needs to engage this material experientially where feedback is offered from the other participants in one’s small group. This kind of candid feedback is generally not available in other academic settings. We believe the laboratory method we have developed in this workshop is one of the more effective ways of getting at this intra-personal, inter-personal, intra-group competency.
Appendix N

Course Description for Skills for Ministry Spouses

Skills for Ministry Spouses

This course focuses on skill development for spouses of those preparing for or currently in ministry. It incorporates principles of basic communication, counselling, leadership skills, and ongoing skill development. The course describes the dynamics of crisis and other issues and problems frequently encountered by the spouses and families of those in fulltime ministry. It recommends resources for ministering in these situations, and explains how to create and carry out prevention plans, growth counselling and teaching in areas such as pre-marital counselling, marriage enrichment, family communication, encouragement and mentoring.