Emotional Intelligence

and the

Prevention of Ministry Burnout

A thesis

submitted to Tabor College, Adelaide

by

Nigel D. Pegram,

as the thesis component

for the degree of

Doctor of Ministry

17th February 2015

This thesis contains no material that has been accepted for the award of any degree or diploma previously. The work is my own, except where otherwise acknowledged.

To the best of my knowledge, this thesis contains no material that has been published previously or written by another person, except where this is duly referenced.

I consent to this thesis being made available for reference, photocopying and loan if it is accepted as satisfactory by Tabor Adelaide.

<div align="right">Nigel D. Pegram</div>

Contents

Abstract

This thesis asks the question, 'Can emotional intelligence theory and research be applied to the prevention of ministry burnout?' Burnout is a significant problem for many in ministry, with a significant financial cost and a tragic human cost. Since both stress and burnout have major emotional components, researchers have turned to the relatively new field of emotional intelligence (EI) to investigate whether individuals with well-developed EI are able to reduce the incidence and severity of burnout. Even though significant research has been done concerning EI in other professions, such as education and medicine, little research has occurred in the context of Christian ministry. The literature further reveals almost no research specifically concerning EI and ministry burnout. Most of the work researching EI and ministry has major flaws, displaying a limited understanding of EI theory and the challenges in its measurement.

Rather than conducting an empirical study, this thesis turns to theory in order to construct a basis for future empirical research. A multidisciplinary approach is used, combining psychology and ministry studies. First the theory and models of EI and of burnout are examined. A clear distinction is made between investigating EI as an ability and as part of personality. This distinction is grounded in relevant psychometric theory. While noting the potential for investigating EI as an aspect of personality, this thesis focuses on EI as an ability. Burnout theory is reviewed and the key role of emotions in the stress and burnout process is identified. Critiques are provided and recommendations made for the appropriate tools for ministry research in the areas of EI and burnout.

The limitations of these tools are identified and suggestions are provided for addressing these limitations. Research on EI and burnout is then reviewed, including an assessment of various intervention studies. This thesis concludes that while many studies fail to adequately distinguish between studying EI as an ability and as an aspect of personality, the evidence favours ability EI as a significant factor in reducing burnout incidence and mitigating its severity.

Having established a theoretical basis for understanding EI and its potential to prevent burnout in the ministry, various burnout risk factors identified in the literature are examined. For each risk, empirical studies and/or theory are used to identify the potential role for EI in the prevention of ministry burnout. Examples of how each risk factor may present in ministry are given and practical implementation suggestions are provided. Suggestions are given for how to incorporate EI awareness and training into ministry training. Hurdles to the adoption of EI training are identified. The discussion concludes by highlighting areas for further research on EI and its potential to prevent burnout in ministry.

Acknowledgements

I would like to thank my supervisors, Dr Graham Buxton, from Tabor College, Adelaide, Dr Phyl Prout, of Lifeworks at 316, Shenton Park, and Dr Brendan Roach, from Harvest Bible College, Melbourne, for their support, encouragement and direction. Their questions, comments and challenges have all helped to form this thesis. I also thank Harvest West Bible College both for its practical support and for its encouragement to pursue this study. I also acknowledge the staff and students of Harvest West whom I have both learned from and taught. My experiences there have shaped my thinking and practice concerning teaching Emotional Intelligence.

I would like to acknowledge the important roles that Barry Austin and Roger Tan have played. Barry Austin was both a work colleague and is a friend. He played a significant role in developing EI training for ministers—'Ministry Life Skills'. His inclusion of me in that development process was a significant part of my journey. Roger, founder of Life Skills Centre, Singapore, as the designer of that course and primary coach, and later as a friend, has also been a key part of my journey.

Finally, I wish to give thanks to people who have played key roles as personal supports. The members of my ministry peer group ('the boys', Brad, Bruce, Mike, Mike and Ollie) have provided laughs, support, encouragement and challenge. Most importantly, my family, my wife Julie, and children, Simon and Robyn for their patience and understanding while I have been 'missing in action' during the years while I was completing my studies.

List of Figures

List of Tables

Nomenclature

AES   The Assessing Emotions Scale—authors' preferred name for the SSRI.[1]

Affect   Emotion or desire influencing behaviour (in a psychological context)

Big Five   See 'Five Factor Model'.

Dark Triad, The   The Dark Triad is a collection of three personality traits, narcissism, machiavellianism and psychopathy, all of which are usually associated with a lack of empathy. All three of the Dark Triad are considered socially malevolent and have a tendency to self-promotion, agressiveness, emotional coldness, deception, manipulation and exploitation of others in order to achieve their own gain. Although they share common characteristics, each has unique characteristics which make it distinct from the others.[2] These traits may appear as clinical illnesses, but are more likely to be found as sub-clinical manifestations among people in daily life.[3] See also entries on narcissism, machiavellianism and psychopathy.

ECI/ECI-2   Emotional Competency Inventory

[1] N. S. Schutte et al. 'The Assessing Emotions Scale'. In. *Assessing Emotional Intelligence*. Ed. by J. D. A. Parker et al. The Springer Series on Human Exceptionality. New York: Springer, 2009. 119–134. URL: http://dx.doi.org/10.1007/978-0-387-88370-0_7 (accessed 14/12/2013), p. 119.

[2] K. Lee et al. 'Sex, Power, and Money: Prediction from the Dark Triad and Honesty-Humility'. *European Journal of Personality* 27.2 (2013), pp. 169–184; D. L. Paulhus and K. M. Williams. 'The Dark Triad of Personality: Narcissism, Machiavellianism, and Psychopathy'. *Journal of Research in Personality* 36.6 (2002), pp. 556–563.

[3] D. Goleman. *Social Intelligence: The New Science of Human Relationships*. London: Hutchinson, 2006, p. 118.

EQ-i/EQi   Emotional Quotient Inventory

FFM   See 'Five Factor Model'.

Five Factor Model 'The five factor model represents a near consensual taxonomic model used contemporaneously by scientists attempting to understand personality processes. Its major components are extraversion, neuroticism, conscientiousness, agreeableness and openness. The factors underlying the model have been shown to be heritable, cross-culturally invariant, and to have predictive utility.'[4] Each of the five has a specific psychological definition, and is scored on a range.

Machiavellianism Machiavellianism is one of the Dark Triad collection of personality traits (see 'Dark Triad, The'). It describes a manipulative person, one who has a cynical view of human nature, along with a deceitful and calculating interpersonal style.[5]

MSCEIT   Mayer-Salovey-Caruso Emotional Intelligence Test

Narcissism   Narcissim is one of the Dark Triad collection of personality traits (see 'Dark Triad, The'). Narcissim is characterised by a sense of superiority, exhibitionism, entitlement, dominance and interpersonal exploitation.[6]

Psychopathy   Psychopathy is one of the Dark Triad collection of personality traits (see 'Dark Triad, The'). It describes 'a person [who is] characterised

---

[4] M. Zeidner et al. *What we Know About Emotional Intelligence: How it Affects Learning, Work, Relationships, and our Mental Health.* Cambridge, MA: MIT, 2009, p. 137.

[5] Lee et al., 'Sex, Power, and Money: Prediction from the Dark Triad and Honesty-Humility', p. 169; Paulhus and Williams, 'The Dark Triad of Personality: Narcissism, Machiavellianism, and Psychopathy', pp. 556–557.

[6] Lee et al., 'Sex, Power, and Money: Prediction from the Dark Triad and Honesty-Humility', pp. 169–177; Paulhus and Williams, 'The Dark Triad of Personality: Narcissism, Machiavellianism, and Psychopathy', p. 557.

by grandiosity, lack of empathy, a glib and manipulative interpersonal style, shallow affect, and a parasitic and antisocial lifestyle'.[7]

SEIS Schutte Emotional Intelligence Scale (synonym for SSRI)

SI Social Intelligence

SREIT Schutte self-Report EI Test (synonym for SSRI)

SSEIT Schutte Self-report EI Test (synonym for SSRI)

SSRI Schutte Self-Report Inventory

This test appears in the literature under a range of acronyms, some of which are listed in these nomenclature entries. Following texts such as Zeidner et al.,[8] SSRI is used as the base term in this thesis, with alternatives noted as synonyms.

The authors' perferred name for the SSRI is the Assessing Emotions Scale—AES.

SUEIT The Swinburne University Emotional Intelligence Test

WLEIS Wong and Law Emotional Intelligence Scale

---

[7] Lee et al., 'Sex, Power, and Money: Prediction from the Dark Triad and Honesty-Humility', p. 169.
[8] Zeidner et al., *What we Know About Emotional Intelligence: How it Affects Learning, Work, Relationships, and our Mental Health*

1. Introduction

A large number of ministers do not remain in ministry for the long term.[1] Others fail to thrive, experiencing stress in their vocation, finding challenge and trial, rather than joy and purpose in their calling.[2] A frequent outcome of ministry stress is ministry burnout.[3] The problem is both pervasive and persistent.[4]

There is a significant emotional content to much of the work of ministry,[5] such as counselling, pastoral care, public communication, working with large groups of people,[6] leading and managing teams of staff, and recruiting and maintaining a committed pool of

---

[1] D. R. Hoge and J. E. Wenger. *Pastors in Transition: Why Clergy Leave Local Church Ministry*. Grand Rapids: Eerdmans, 2005; M. H. Miner. 'Burnout in the First Year of Ministry: Personality and Belief Style as Important Predictors'. *Mental Health, Religion & Culture* 10.1 (2007), pp. 17–29; M. H. Miner. 'Changes in Burnout Over the First 12 Months in Ministry: Links With Stress and Orientation to Ministry'. *Mental Health, Religion & Culture* 10.1 (2007), pp. 9–16; P. Whetham and L. Whetham. *Hard to be Holy*. Revised. Adelaide: Openbook Publishers, 2000. URL: http://www.lifeboatstories.com/media/Books/Hard%20to%20be%20Holy%20(2000%20Rev%20Ed)%20-%20P&L%20Whetham.pdf (accessed 09/03/2013), p. 12.

[2] C. G. Ellison et al. 'Religious Resources, Spiritual Struggles, and Mental Health in a Nationwide Sample of PCUSA Clergy'. *Pastoral Psychology* 59.3 (2010), pp. 287–304; B. L. Trihub et al. 'Denominational Support for Clergy Mental Health'. *Journal of Psychology and Theology* 38.2 (2010), pp. 101–110.

[3] B. R. Doolittle. 'Burnout and Coping Among Parish-Based Clergy'. *Mental Health, Religion & Culture* 10.1 (2007), pp. 31–38; C. A. Lewis et al. 'Clergy Work-Related Psychological Health, Stress, and Burnout: An Introduction to this Special Issue of Mental Health, Religion And Culture'. *Mental Health, Religion & Culture* 10.1 (2007), pp. 1–8.

[4] Lewis et al., 'Clergy Work-Related Psychological Health, Stress, and Burnout: An Introduction to this Special Issue of Mental Health, Religion And Culture'. Ellison et al., 'Religious Resources, Spiritual Struggles, and Mental Health in a Nationwide Sample of PCUSA Clergy', p. 288 describes it as a 'perennial concern'.

[5] S. Hauerwas and W. H. Willimon. 'The Limits of Care : Burnout as an Ecclesial Issue'. *Word and World* 10.3 (1990), pp. 247–253, p. 248

[6] L. J. Francis et al. 'Psychological Type and Work-Related Psychological Health Among Clergy in Australia, England and New Zealand'. *Journal of Psychology and Christianity* 28.3 (2009), pp. 200–212, p. 208.

volunteers.[7] Added to the emotional content of the work is the emotional work involved in modelling Christ-likeness, such as acceptance, forgiveness, turning the other cheek and loving sacrifice.[8]

The core emotional content to burnout[9] has led researchers to seek connections between the relatively new field of emotional intelligence and burnout.[10] Given the emotional content of ministry, and given that burnout has an emotional core,[11] this thesis asks the question, 'Can emotional intelligence theory and research be applied to the prevention of ministry burnout?'

For many in ministry, the experience is quite negative. Research from England and Wales in 2013 revealed that nearly half of the ministers surveyed expressed frustration. The same amount felt drained, and nearly 40% experienced fatigue and irritation.[12] Ministers and their partners also experienced diminished quality of life when compared with other church members, with ministry couples measuring higher on loneliness and diminished

---

[7] J. Antonakis et al. 'Does Leadership Need Emotional Intelligence?' *The Leadership Quarterly* 20.2 (2009), pp. 247–261; R. Ginsberg. 'Being Boss Is Hard:The Emotional Side of Being in Charge'. *Phi Delta Kappan* 90.4 (2008), pp. 292–297; D. M. Yoder. 'Organizational Climate and Emotional Intelligence: An Appreciative Inquiry into a "Leaderful" Community College'. *Community College Journal of Research & Practice* 29.1 (2005), pp. 45–62.

[8] Francis et al., 'Psychological Type and Work-Related Psychological Health Among Clergy in Australia, England and New Zealand', p. 209

[9] U. Walter et al. 'Burnout Intervention'. In. *Burnout for Experts: Prevention in the Context of Living and Working.* Ed. by S. Bährer-Kohler. New York: Springer, 2013. 223–246, p. 225, so also S. Bährer-Kohler, ed. *Burnout for Experts: Prevention in the Context of Living and Working.* New York: Springer, 2013, passim.

[10] D. W. Chan. 'Emotional Intelligence and Components of Burnout Among Chinese Secondary School Teachers in Hong Kong'. *Teaching and Teacher Education* 22.8 (2006), pp. 1042–1054; L. Gerits et al. 'Emotional Intelligence and Adaptive Success of Nurses Caring for People With Mental Retardation and Severe Behavior Problems'. *Mental Retardation* 42.2 (2004), pp. 106–121; T. W. Moon and W.-M. Hur. 'Emotional Intelligence, Emotional Exhaustion, and Job Performance'. *Social Behavior and Personality* 39.8 (2011), pp. 1087–1096; S. Vaezi and N. Fallah. 'The Relationship between Emotional Intelligence and Burnout among Iranian EFL Teachers'. *Journal of Language Teaching & Research* 2.5 (2011), pp. 1122–1129

[11] S. Bährer-Kohler. 'Introduction'. In. *Burnout for Experts: Prevention in the Context of Living and Working.* Ed. by S. Bährer-Kohler. New York: Springer, 2013. 1–13, p. 1; F. J. Carod-Artal and C. Vázquez-Cabrera. 'Burnout Syndrome in an International Setting'. In. *Burnout for Experts: Prevention in the Context of Living and Working.* Ed. by S. Bährer-Kohler. New York: Springer, 2013. 15–35, pp. 15, 17; U.-M. Hemmeter. 'Treatment of Burnout: Overlap of Diagnosis'. In. *Burnout for Experts: Prevention in the Context of Living and Working.* Ed. by S. Bährer-Kohler. New York: Springer, 2013. 73–87, p. 74.

[12] K. J. Randall. 'Clergy Burnout: Two Different Measures'. *Pastoral Psychology* 62.3 (2013), pp. 333–341, pp. 336–337.

marital adjustment.[13] The negative experience of ministry flows two ways. Ministers and their families experience negative emotions and consequences to ministry. At the same time the negative experience of ministry impacts on ministry effectiveness. Many of these experiences have an emotional or relational component. Francis et al. conclude that ministers experiencing high levels of emotional exhaustion are:

> significantly more likely to experience disagreement with their congregation, to find difficulty in finding people to fill roles in congregational life, to doubt that they were the right kind of person for their congregation, to feel that their marriage and family life were negatively affected by their ministry, to find it hard dealing with difficult or critical attenders, to find it hard to make and keep close friends, to feel high stress in their vocation, and to think often of leaving ministry.[14]

With such negative experiences, it is unsurprising that many ministers have admitted to considering leaving the ministry. A 1991 US survey reported that 40% of ministers had considered leaving in the previous three months.[15] Large numbers actually do leave ministry prematurely. As far back as 1986 more ministers were reported as leaving ministry before retirement than in any other profession, largely due to burnout and distress.[16] Australian figures from 2000 indicate one in two ministers leaving the vocation before retirement.[17] In 2008, some eight years later, the situation had not appreciably changed.[18] Many have not only left the ministry, their experiences have resulted in their leaving the Church altogether. In 2001, forty percent of those in Australia who had left the ministry were found not to be worshipping anywhere, nor using their ministry gifts.[19]

---

[13] J. Warner and J. D. Carter. 'Loneliness, Marital Adjustment and Burnout in Pastoral and Lay Persons'. *Journal of Psychology and Theology* 12.2 (1984), pp. 125–131.

[14] L. J. Francis et al. 'Assessing Emotional Exhaustion Among the Australian Clergy: Internal Reliability and Construct Validity of the Scale of Emotional Exhaustion in Ministry (SEEM)'. *Review of Religious Research* 45.3 (2004), pp. 269–277, p. 274.

[15] H. B. London and N. B. Wiseman. *Pastors at Greater Risk*. Ventura: Gospel Light, 2003, p. 20.

[16] R. Croucher. *Recent Trends Among Evangelicals: Biblical Agendas, Justice and Spirituality*. Melbourne: John Mark Ministries, 1986, p. 31.

[17] Whetham and Whetham, *Hard to be Holy*, p. 12.

[18] At that time the number of ex-clergy in Australia was estimated at 10,000, approximately the same number then in ministry (R. Croucher et al. *Ex-Pastors: Why do clergy leave parish ministry?* 17/04/2008. URL: http://www.jmm.org.au/articles/21074.htm [accessed 28/11/2013]).

[19] P. Kaldor and R. Bullpitt. *Burnout in Church Leaders*. Adelaide: Openbook, 2001, p. 12.

Burnout in Christian ministry has been recognised as a significant issue for a number of years.[20] In a 1996 survey in Australia, 56% of 4,400 church leaders responded that they were borderline to burnout, 19% more had burnout as an issue, and a further 4% were in extreme burnout.[21] These statistics are shown graphically in figure 1.1. At that time, over three quarters of ministers in Australia were approaching or were in burnout. Shinhwan describes burnout as a universal experience for Korean ministers.[22] In comparison, concern was expressed for as many as 20 percent of medical and social work professionals suffering from burnout.[23]

There is a significant financial cost associated with ministry burnout, including 'wasted' training costs, sick leave, stress-related compensation claims and costs associated with frequent ministry transitions. There is also an additional hidden personal and emotional cost for people who have felt called to serve God in Christian ministry. The cost is greater when adding the impact on spouses, children and friends.

A range of issues have been identified as contributing to or protecting from ministry stress and burnout. These include personal characteristics (e.g. neuroticism, extroversion, perfectionism, optimism, negative affect, conscientiousness) as well as environmental factors (e.g. workload, level of control, level of reward, feeling of community, fairness, values clashes, job security, Type-A/Type-D personality).[24] A societal factor which contributes to stress is that the pace and stress of modern life is much greater than decades

---

[20] See L. J. Francis et al. 'Burnout Among Roman Catholic Parochial Clergy in England and Wales: Myth or Reality?' *Review of Religious Research* 46.1 (2004), pp. 5–19, for a specific addressing of this issue.

[21] Kaldor and Bullpitt, *Burnout in Church Leaders*, pp. 9-10.

Many other discussions of burnout in ministry exist. For example, see also J. Davey. *Burnout: Stress in the Ministry.* Leominster: Gracewing, 1996; B. Mills and C. Parro. *Finishing Well in Life and Ministry: God's Protection from Burnout.* Palos Heights: Leadership Resources International, 1997; London and Wiseman, *Pastors at Greater Risk*; C. Stone. *Five Ministry Killers and How to Defeat Them.* Minneapolis: Bethany House, 2010, let alone the multitude of journal articles and dissertations, some of which are referred to in this thesis.

[22] P. Shinhwan. 'Pastoral Counselling of Korean Clergy with Burnout : Culture and Narcissism'. *Asia Journal of Theology* 20.2 (2006), pp. 241–255.

[23] Hauerwas and Willimon, 'The Limits of Care : Burnout as an Ecclesial Issue', p. 247.

[24] A more comprehensive list can be found in section §5.2 on page 148.
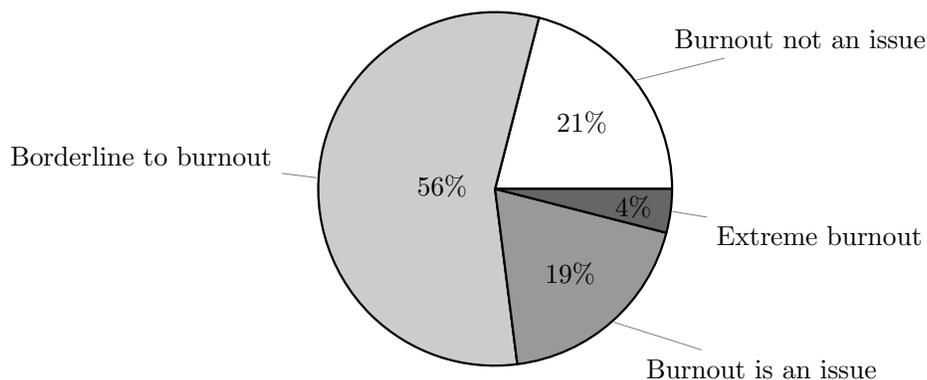
Figure 1.1.: Stress and Burnout, Results of the Australian National Church Life Survey

or centuries ago.[25] The pace of life can be a significant pathway to stress and burnout, particularly for those in leadership.[26]

Ministry distress is largely caused through an interaction of both personal and environmental (church/workplace) factors. Kaldor and Bullpitt found that 50% of the variance in ministry burnout measurement was due to organisational (church) factors, with personality factors explaining slightly more of the variance (54%).[27] A number of personal factors identified have emotional or relational components. For example, high levels of introversion or neuroticism increase risk, while high levels of extroversion and optimism act protectively.[28] The greater number and quality of supportive relationships ministers

[25] R. Lee. 'The New Pandemic: SuperStress?' *Explore: The Journal of Science and Healing* 6.1 (2010), pp. 7–10; A. D. Hart. *The Anxiety Cure*. Kindle. Nashville: Thomas Nelson, 2001, pp. 81/5136.

[26] Hart, *The Anxiety Cure*, passim.

[27] Kaldor and Bullpitt, *Burnout in Church Leaders*, p. 121.

[28] L. K. Barnard and J. F. Curry. 'The Relationship of Clergy Burnout to Self-Compassion and Other Personality Dimensions'. *Pastoral Psychology* 61 (2012), pp. 149–163; L. J. Francis et al. 'Happy but Exhausted? Work-Related Psychological Health Among Clergy'. *Pastoral Sciences* 24 (2005), pp. 101–120; Miner, 'Burnout in the First Year of Ministry: Personality and Belief Style as Important Predictors'; K. J. Randall. 'Examining Thoughts About Leaving the Ministry Among Anglican Clergy in England and Wales: Demographic, Churchmanship, Personality and Work-Related Psychological Health Factors'. *Practical Theology* 6.2 (2013), pp. 178–189; D. W. Turton and L. J. Francis. 'The Relationship Between Attitude Toward Prayer and Professional Burnout Among Anglican Parochial Clergy in England: Are Praying Clergy Healthier Clergy?' *Mental Health, Religion & Culture* 10.1 (2007), pp. 61–74; M. T. Wilson et al. *Preventing Ministry Failure: A ShepherdCare Guide for Pastors, Ministers and Other Caregivers.* Downers Grove: IVP, 2007, pp. 190–200.

have outside the congregation, including family and friends, the less likely ministers are to experience burnout.[29] Ministers with a relational leadership style that empowers, growing the attenders' gifts and skills, that inspires to action, and is characterised by listening to attenders' ideas are also less likely to burn out.[30]

Risk factors arising from organisational issues also have emotional components. Differences in expectation between ministers and the church/leadership concerning the minister's role, lead to tension and conflict.[31] How ministers manage their own emotions in response to organisational stressors, or how ministers relate to those in the wider organisation—intrapersonal and interpersonal factors—contribute to burnout. Intrapersonally, ministers' emotions impact on their evaluations and subsequent attitudes.[32] Negative emotions triggered by events at work can result in decreased psychological health, fewer positive attitudes and decreased work performance if the minister interprets events as part of a pattern of toxic emotions or behaviours. Conversely, positive emotions can trigger positive evaluations.[33] Conflict is a significant interpersonal organisational risk factor with large relational and emotional components, which also appears in the literature as a stressor.[34] The tendency of ministers to avoid conflict, to compromise and to be peacemakers[35] exacerbates the stress caused by unclear boundaries and unresolved issues resulting from avoided conflict. The need for ministers to be more assertive is frequently discussed in

---

[29] Kaldor and Bullpitt, *Burnout in Church Leaders*, p. 21; G. Kinnaman and A. H. Ells. *Leaders That Last: How Covenant Friendships Can Help Pastors Thrive*. Grand Rapids: Baker, 2003, chapter 7; G. L. Rediger. *Clergy Killers: Guidance for Pastors and Congregations Under Attack*. Louisville: Westminster John Knox, 1997, chapter 12; Wilson et al., *Preventing Ministry Failure: A ShepherdCare Guide for Pastors, Ministers and Other Caregivers*, pp. 33–64; L. Witt. *Replenish: Leading from a Healthy Soul*. Grand Rapids: Baker, 2011, chapter 19.

[30] Kaldor and Bullpitt, *Burnout in Church Leaders*, p. 120.

[31] Davey, *Burnout: Stress in the Ministry*, pp. 17–20; Stone, *Five Ministry Killers and How to Defeat Them*, pp. 66 ff.; London and Wiseman, *Pastors at Greater Risk*, chapter 3.

[32] T. Kiefer and L. J. Barclay. 'Understanding the Mediating Role of Toxic Emotional Experiences in the Relationship Between Negative Emotions and Adverse Outcomes'. *Journal of Occupational and Organizational Psychology* 85.4 (2012), pp. 600–625.

[33] ibid.

[34] Kinnaman and Ells, *Leaders That Last: How Covenant Friendships Can Help Pastors Thrive*, pp. 48 ff.

[35] C. R. Gambill. 'Emotional Intelligence And Conflict Management Style Among Christian Clergy'. PhD thesis. Capella University, 2008. URL: http://0-search.proquest.com.prospero.murdoch.edu.au/docview/621733529?accountid=12629 (accessed 16/11/2013).

the literature.[36] Emotions and relationships feature in how ministers manage their own emotions as well as how they manage the emotions of antagonists leading up to and during conflicts. The quality of relationships established by ministers with protagonists before conflict arises influences how the conflict progresses. A positive outcome is more likely when relationships are strong and positive beforehand, than if they are lacklustre or negative.[37] Emotion-laden schemas[38] also determine how conflict situations are perceived internally and responded to by participants, with the tenor of judgements reflecting the valence (positive or negative) of the schema.[39]

The seminal work on EI was by Salovey and Mayer.[40] The premise is that EI skills have the potential to reduce negative risk factors like conflict and to build protective ones like quality relationships. Salovey and Mayer's model is illustrated in figure 1.2 on page 9. The theory suggests that those higher in emotional intelligence may have richer emotional information illuminating their interactions and subsequent actions with others than those lower in EI. For ministers, higher EI has the potential to reduce the misinterpretation of, and conflict with, others. It also reduces the risks of ministers being

---

[36] Wilson et al., *Preventing Ministry Failure: A ShepherdCare Guide for Pastors, Ministers and Other Caregivers*, pp. 211–218; R. M. Oswald. *Clergy Self-Care: Finding a Balance for Effective Ministry*. New York: Alban Institute, 1991, chapter 20.

[37] M. A. Fina. *Perspectives on Managing Employees*. Boston: Course, 2009. URL: `http://search.ebscohost.com/login.aspx?direct=true&db=e000xww&AN=306353&site=ehost-live` (accessed 26/12/2013), p. 235; J. Waldeck et al. 'Communication in a Changing World: Contemporary Perspectives on Business Communication Competence'. *Journal of Education for Business* 87.4 (2012), pp. 230–240, p. 237.

[38] Schemas are mental representations of people, including oneself, and events to which strong emotional content is attached. These schemas guide an individual's behaviour in social interactions. The content may have a positive or negative valence. See A. N. Douglas et al. 'Reading Relationships, But Seeing Betrayal: Impact of Relational Health Schemas on Processing of Interpersonal Conflict'. *Journal of Social and Clinical Psychology* 32.9 (2013), pp. 964–988; P. R. Pietromonaco and L. Feldman Barrett. 'The Internal Working Models Concept: What Do We Really Know About the Self in Relation to Others?' *Review of General Psychology* 4.2 (2000), pp. 155–175; A. Rowe and K. B. Carnelley. 'Attachment Style Differences in the Processing of Attachment-Relevant Information: Primed-Style Effects on Recall, Interpersonal Expectations, and Affect'. *Personal Relationships* 10.1 (2003), pp. 59–75.

[39] Douglas et al., 'Reading Relationships, But Seeing Betrayal: Impact of Relational Health Schemas on Processing of Interpersonal Conflict'; K. L. Zigarovich and S. A. Myers. 'The Relationship between Perceived Instructor Communicative Characteristics and College Students' Conflict-Handling Styles'. *Journal of Instructional Psychology* 38.1 (2011), pp. 11–17.

[40] P. Salovey and J. D. Mayer. 'Emotional Intelligence'. *Imagination, Cognition and Personality* 9.3 (1990), pp. 185–211

driven by emotions about which they are personally unaware. If ministers are unaware of their own emotions then they will be unable to manage them intentionally. The greater emotional expressiveness and insight demonstrated by ministers with higher EI has the potential to build trust and transparency.

The benefits of EI are being established through a variety of research. Emotional intelligence has been significant in 'the prediction of real-life outcome variables . . . [including] physical health, happiness, academic performance, perceived quality of life, job satisfaction, and psychological well-being, to name a few'.[41] Emotional intelligence has also been linked with success, particularly in areas of leadership and teamwork.[42] Research has also linked it with self-management, including mitigating or preventing burnout.[43] Research suggests that those who are able to identify their emotional and physical reactions, that is, those who have a higher emotional intelligence, are less affected by negative incidents, and are better able to focus on solving the problems at hand.[44]

Emotional intelligence and ministry is an emerging field of research. Randall noted that until his paper in 2013, there had been no studies of EI and ministers in the UK.[45] When surveying studies of EI and ministry, he only listed one published article and three

[41] M. Zeidner et al. *What we Know About Emotional Intelligence: How it Affects Learning, Work, Relationships, and our Mental Health.* Cambridge, MA: MIT, 2009, p. 68.

[42] Antonakis et al., 'Does Leadership Need Emotional Intelligence?'; Ginsberg, 'Being Boss Is Hard:The Emotional Side of Being in Charge'; R. Rajah et al. 'Emotionality and Leadership: Taking Stock of the Past Decade of Research'. *Leadership Quarterly* 22.6 (2011), pp. 1107–1119; D. Rogalsky. 'Leaders Counselled to be Emotionally Smart'. *Canadian Mennonite* 16.6 (2012), p. 19; M. J. Schmidt. 'Is There a Place for Emotions within Leadership Preparation Programmes?' *Journal of Educational Administration* 48.5 (2010), pp. 626–641; R. Y. Sunindijo et al. 'Emotional Intelligence and Leadership Styles in Construction Project Management'. *Journal of Management in Engineering* 23.4 (2007), pp. 166–170.

[43] S. Côté and B. R. Golden. 'Emotional Intelligence and Managerial Burnout'. 2006; Ginsberg, 'Being Boss Is Hard:The Emotional Side of Being in Charge'; H.-C. Weng et al. 'Associations Between Emotional Intelligence and Doctor Burnout, Job Satisfaction and Patient Satisfaction'. *Medical Education* 45.8 (2011), pp. 835–842; Vaezi and Fallah, 'The Relationship between Emotional Intelligence and Burnout among Iranian EFL Teachers'.

[44] S. L. Wagner and C. A. Martin. 'Can Firefighters' Mental Health be Predicted by Emotional Intelligence and Proactive Coping?' *Journal of Loss and Trauma* 17.1 (2012), pp. 56–72, p. 59.

[45] K. J. Randall. 'Emotional Intelligence: What is it, and do Anglican Clergy have it?' *Mental Health, Religion & Culture* (2013), pp. 1–9. URL: http://dx.doi.org/10.1080/13674676.2013.796916 (accessed 16/10/2013), p. 5.

Thoughts promote
emotional, intellectual
and personal growth

Management
encourages
openness to
feelings

The implications of emotion,
from their feeling
to their meaning,
are considered

**IV. Emotional
Management**

Emotions are
perceived and
expressed

Emotional signals about
relationships are understood,
along with their interactive
and temporal implications

**III Emotional
Understanding**

**1. Emotional
Perception**

Emotional
Intelligence

Emotions and
emotion-related
information is
attended to

**II. Emotional
Integration**

Emotions are sensed,
and begin automatic
influences of cognition

Emotions enter the
cognitive system as
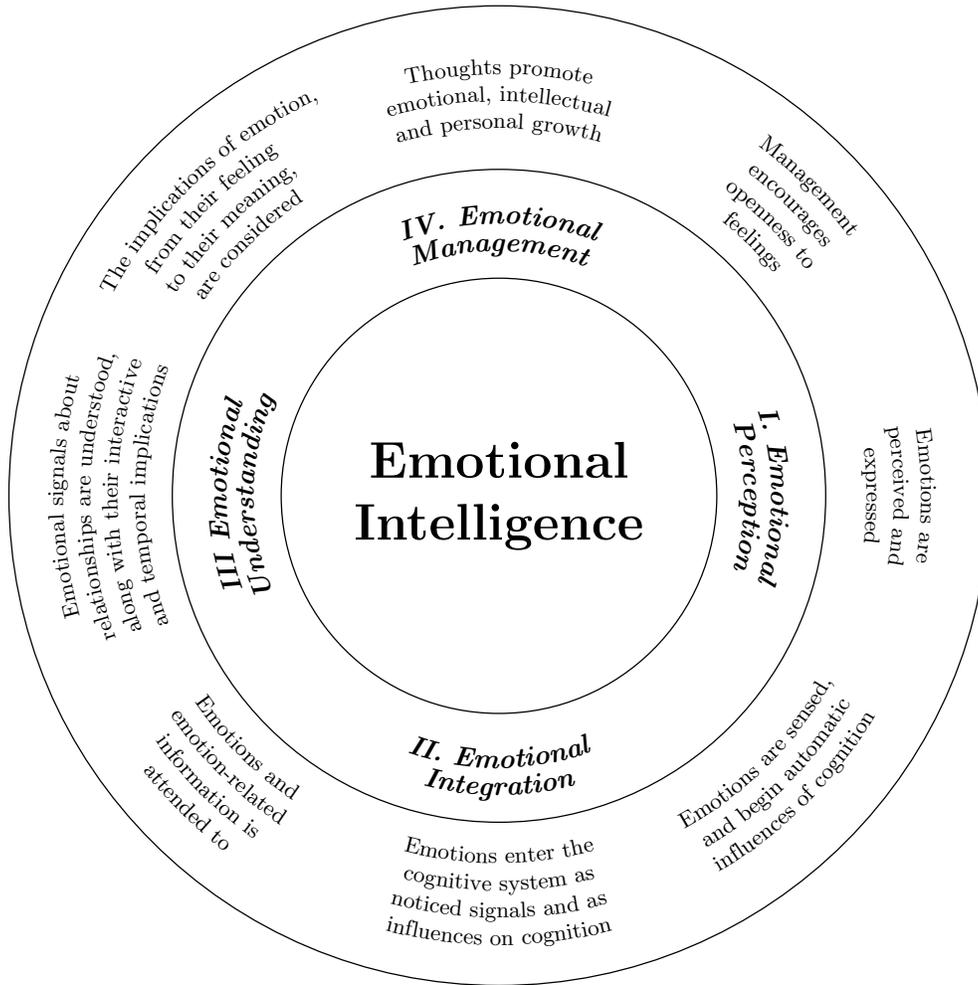noticed signals and as
influences on cognition

Figure 1.2.: Mayer and Salovey's Four-Branch Model of Emotional Intelligence
From Mayer et al., (2000, p. 108).

theses.[46] These studies, and others reviewed in this thesis, use a range of models and measurement tools. The limited number of studies available and the variety in models and tools used in them makes establishing population baselines for the EI of ministers problematic. The variety makes comparing separate studies challenging, as it increases the number of variables which need to be considered. The challenges raised by this variety of models and measures are exacerbated by the limited theoretical understanding evident in most of the studies presented to date concerning EI in ministry. Limitations of the available research concerning EI and ministry is further explored in chapter 3.

There have been a wide range of burnout risk and mitigation factors identified in the literature. To date no research has been published exploring the relationship of this wide range of burnout risk factors to EI and burnout in Christian ministry. A broad-based examination permits the recognition of common factors across a range of risk issues. In this case, the range of ways in which EI might contribute to the prevention of ministry burnout can best be observed by reviewing its effect on a breadth of risk factors, rather than through a narrow focus on one or two.

There is a significant need to address the issue of ministry burnout and its relationship to EI. Such an examination must take a multidisciplinary approach, integrating research from psychology and ministry. A variety of areas from the field of psychology are significant in addressing the relationship between EI and burnout in ministry. These include multiple intelligence, emotion, EI, burnout and psychometrics. An understanding of the impact of a wide range of church polities, the variety of roles in ministry, the various stressors present for ministers and the unique aspects of burnout for ministers is also required.

---

[46] A. Billard et al. 'Relationships Between Spiritual Transcendence and Emotional Intelligence Among Older Catholic Nuns'. *Research in the Social Scientific Study of Religion* 16 (2005), pp. 41–61; S. J. Palser. 'The Relationship Between Occupational Burnout and Emotional Intelligence Among Clergy or Professional Ministry Workers'. PhD thesis. Walden University, 2005. URL: `http://0-search.proquest.com.prospero.murdoch.edu.au/docview/305383654/14244E5A195295E247E/2?accountid=12629` (accessed 09/03/2012); D. W. Kanne. 'Emotional Intelligence and the Transformational Learning Journey of 30 Senior Pastors who Participated in LEAD'. PhD thesis. Regent University, 2005; R. M. Oney. 'Exploring the Causal Relationship of Emotional Intelligence to Clergy Leadership Effectiveness'. PhD thesis. Regent University, 2010. URL: `http://0-search.proquest.com.prospero.murdoch.edu.au/docview/755397465?accountid=12629` (accessed 16/11/2013).

To bring clarity and consistency to research concerning EI and ministry burnout, this thesis will examine the theory and measurement of EI and burnout in order to establish a theoretical foundation for future research. This will include recommendations concerning the best tools currently available to pursue quantitative research with a ministry population. By establishing the theoretical criteria by which tools may be evaluated, new tools which better fulfil the criteria can be adopted as they are developed. More robust tools to measure burnout and EI in ministry, as well as more consistent use of models and tools, will alleviate concerns about establishing population norms as well as enabling more robust replication and comparison studies. The relevant theory and measures of multiple intelligence, emotion and EI will be reviewed in chapter 2. This foundation will then be used to assess the current research literature on EI and ministry in chapter 3.

An examination of the stress and burnout literature follows in chapter 4. The relevant theory concerning stress and burnout and their measurement will be reviewed therein, including a review of the literature discussing burnout in ministry and its measurement. The literature concerning EI and burnout will then be reviewed in the final section of this chapter. Chapter 4 will include recommendations concerning tools for the measurement of burnout in ministry.

Finally, with a clearer understanding of the principles underlying the theory of EI and ministry burnout, chapter 5 will discuss how EI might contribute to the prevention of ministry burnout. Specific attention will be given to risk or mitigation factors identified in the burnout literature. Each risk or mitigation factor identified will be examined in turn, with a specific focus on how EI might contribute to the prevention of ministry burnout. Throughout this section any connections between EI and burnout risks identified in the literature will be applied to the ministry context, especially by drawing from research on burnout in other occupations and contexts.

With the question concerning how EI might contribute to ministry burnout prevention answered in the preceding discussion, chapter 5 will close with an examination of how con-

tributions identified might be incorporated into ministry training. The closing discussion will include consideration of both initial training and ongoing professional development, as well as potential hurdles to EI's implementation which may need to be overcome. Recommendations for further research will also be presented.

By bringing clarity to the theory and measurement of EI and burnout in ministry, this thesis sets out to provide a useful foundation on which further research into EI and ministry burnout may be built. By reviewing the literature relevant to EI and ministry burnout risk factors, this thesis will also provide a number of avenues for addressing the incidence and severity of ministry burnout based on EI theory.

2. Multiple Intelligence and Emotional Intelligence

Emotional intelligence is an extension of the theory of multiple intelligences (MI) developed by Howard Gardner.[1] Gardner identified a range of intelligences—spatial, bodily-kinaesthetic, musical, interpersonal, and intrapersonal intelligences[2]—with more developed later.[3] The latter two of Gardner's original list (interpersonal, and intrapersonal intelligence) are now considered to be part of emotional intelligence. According to Gardner's conception of intelligence, aptitude in one intelligence does not necessarily translate into aptitude in another. Various intelligences exist together in the one person, but 'operate somewhat independently of one another'.[4] Independence is what make intelligence multiple for Gardner. According to this perspective, each individual has a different profile among these intelligences. It is incorrect to assert someone has no capacity in any particular intelligence, apart from cases of functional disorder such as brain damage. It is equally incorrect to assert that everyone is superior in one or more of the intelligences.

---

[1] D. Goleman. *Working with Emotional Intelligence*. New York: Bantam, 1998, p. 317, D. Goleman. *Emotional Intelligence: Why it Can Matter More Than IQ*. 10th Anniversary Edition. New York: Bantam, 2006, pp. 37–39, G. Matthews et al. *Emotional Intelligence: Science and Myth*. Bradford Books. Cambridge MA: MIT, 2004, pp. 59–61.

 Gardner's theory is not the only pluralist approach to intelligence, although it is the best known. See K. Davis et al. 'The Theory of Multiple Intelligences'. In *Cambridge Handbook of Intelligence*. Ed. by R. J. Sternberg and S. B. Kaufman. New York: Cambridge University Press, 2011. 485–503.

[2] This list is as of 1983 (H. Gardner. *Frames of Mind: The Theory of Multiple Intelligences*. New York: Basic, 2011, p. xii).

[3] ibid., pp. xiv–xv, xxi.

[4] ibid., p. xii.

Whether something is an intelligence is determined by whether it fits the conceptual definition of an intelligence.[5] In the case of EI, multiple models have been proposed and a range of measurement methods presented. Whether EI theory and various models and measures fit with accepted definitions of an intelligence needs to be determined. Therefore, before proceeding to review the literature on emotional intelligence, it is important to be clear concerning the definition of 'intelligence', since it will impact on later decisions concerning emotional intelligence theory and models.

2.1. Multiple Intelligence

According to multiple intelligence theory, an intelligence is a related set of abilities which may be learned and then applied.

Gardner had a number of criteria for identifying an intelligence:

- It should be seen in relative isolation in prodigies, autistic savants, stroke victims or other exceptional populations. In other words, certain individuals should demonstrate particularly high or low levels of a particular capacity in contrast to other capacities.

- It should have a distinct neural representation—that is, its neural structure and functioning should be distinguishable from that of other major human faculties.

- It should have a distinct developmental trajectory. That is, different intelligences should develop at different rates and along paths which are distinctive.

- It should have some basis in evolutionary biology. In other words, an intelligence ought to have some sort of previous instance in primate or other species and have putative survival value.

---

[5] P. Salovey and J. D. Mayer. 'Emotional Intelligence'. *Imagination, Cognition and Personality* 9.3 (1990), pp. 185–211, p. 187

- It should be susceptible to capture in symbol systems, of the sort used in formal or informal education.

- It should be supported by evidence from psychometric tests of intelligence.

- It should be distinguishable from other intelligences through experimental psychological tasks.

- It should demonstrate a core, information-processing system. That is, there should be identifiable mental processes that handle information related to each intelligence.[6]

While Gardner's criteria are useful when attempting to classify something as an intelligence, Mayer et al. are more concise, with only three criteria: conceptual, correlational and developmental. These are the criteria used in this thesis.

> The first, conceptual criteria [sic], includes that intelligence must reflect mental performance, rather than simply preferred ways of behaving, or a person's self-esteem, or non-intellectual attainments ... moreover, mental performance should plainly measure the concept in question ... The second, correlational criteria [sic], describe empirical standards: specifically, that an intelligence should describe a set of closely related abilities that are similar to, but distinct from, mental abilities described by already-established intelligences ... The third, developmental criterion, states that intelligence develops with age and experience.[7]

The conceptual criterion emphasises that the intelligence must involve mental reasoning, rather than, say, simple memory. Conceptually, intelligence can be understood as a process, with input needed for processing, and with abstract reasoning assisted by a body of knowledge and meta cognitions.[8] See figure 2.1 and table 2.1.

The correlational criterion simply ensures that the intelligence is a discrete, separate area, not simply another way of describing an existing set of abilities, nor a diffuse, dis-

---

[6]   Gardner, *Frames of Mind: The Theory of Multiple Intelligences*, 66f, summary from Davis et al.
[7]   J. D. Mayer et al. 'Emotional Intelligence Meets Traditional Standards for an Intelligence'. *Intelligence* 27.4 (1999), pp. 267–298, pp. 269–270.
[8]   Strategies for using the intelligence in wider mental life.
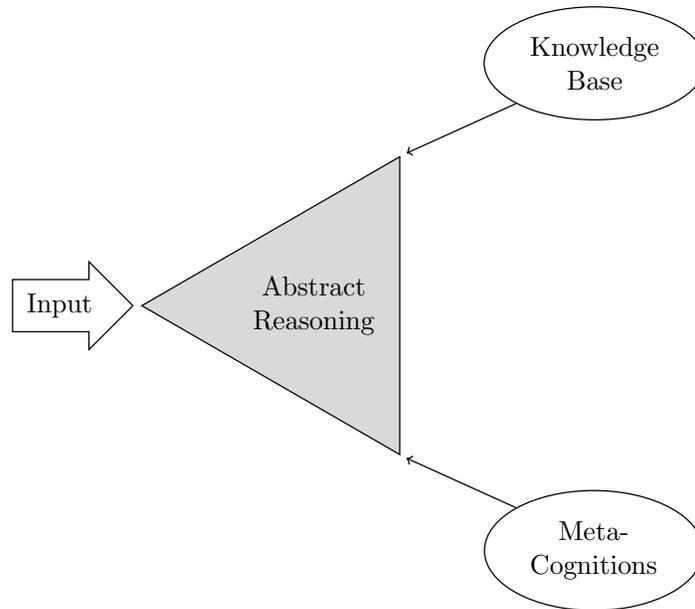
Figure 2.1.: Intelligence—Abstract Reasoning

Aspect of Intelligence	Examples from verbal intelligence	Examples from emotional intelligence
Meta-processing (adjunct)	Knowing that writing something down can help one remember it.	Knowing that helping someone may make oneself feel better.
Abstract understanding and reasoning (core)	Being able to identify the protagonist of a story and compare the individual with other people.	Being able to analyze an emotion and identify its parts and how they combine.
Knowledge base processing (adjunct)	Having knowledge (and remembering analyses) of prior instances of stories.	Having knowledge (and remembering analyses) of prior instances of feelings.
Input processing (adjunct)	Being able to keep long sentences in memory.	Being able to perceive emotions in faces.

Table 2.1.: A Summary Overview of Parts of Intelligence
from Mayer et al., (2001, p. 234).

connected collection of abilities. Whether this criterion can be established for EI has been a significant part of the debate in the literature.[9] (See also on mixed models on page 64.)

When considering the developmental criterion, it is important to acknowledge that some studies have shown no correlation with EI and age. For example, Shipley et al. found that EI was not significantly correlated with age.[10] A range of other studies, using a range of tools, have demonstrated that EI increases with age until it peaks, then declines with increasing age.[11] The age at which this peak occurs has been reported variously. Derksen et al., places the peak at 35–44.[12] Many of the aforementioned studies have it peaking in old age, which seems to be the consensus view. However, as Zeidner et al. remark, it is possible that there is a cohort effect.[13] Differences could be due to other confounding factors, such as the changing role of family and community impacting on EI ability. The only definitive way to determine whether EI increases with age beyond childhood, and where any peak may be, is through a longitudinal study. However, the evidence at present supports the view that EI fulfils the developmental criterion. It increases through the life span, peaking somewhere in later adulthood, then declines due to impaired faculties in old age.

---

[9]   J. D. Mayer et al. 'Models of Emotional Intelligence'. In. *Handbook of Intelligence.* Ed. by R. J. Sternberg. Cambridge: Cambridge University Press, 2000. 396–420, pp. 401–402, M. Zeidner et al. *What we Know About Emotional Intelligence: How it Affects Learning, Work, Relationships, and our Mental Health.* Cambridge, MA: MIT, 2009, p. 349.

[10]   N. Shipley et al. 'The Effects of Emotional Intelligence, Age, Work Experience, and Academic Performance'. *Research in Higher Education Journal* 9 (2010), pp. 1–18, p. 9.

[11]   C. Bissessar. 'Gender, Age Differences and Emotional Intelligences: Implications for Workforce Development'. 2011. URL: `http://hdl.handle.net/2139/8699` (accessed 30/10/2012); T. Bradberry et al. *The Emotional Intelligence Quick Book: Everything You Need to Know to Put Your EQ to Work.* New York: Fireside, 2005; N. R. Burns et al. 'Emotional Intelligence: More than Personality and Cognitive Ability?' In *The Science of Emotional Intelligence: Knowns and Unknowns.* Ed. by G. Matthews et al. Series in Affective Science. New York: Oxford University Press, 2007. 167–196; D. Goleman. 'What Makes a Leader?' In. *HBR's 10 Must Reads on Leadership (with Featured Article 'What Makes an Effective Executive', by Peter F. Drucker).* Boston: Harvard Business Review, 2011. 1–25; K. Kafetsios. 'Attachment and Emotional Intelligence Abilities Across the Life Course'. *Personality and Individual Differences* 37 (2004), pp. 129–145; S. Scheibe and L. L. Carstensen. 'Emotional Aging: Recent Findings and Future Trends'. *Journal of Gerontology: Psychological Sciences* 65B.2 (2010), pp. 135–144; M. Sliter et al. 'Older and (Emotionally) Smarter? Emotional Intelligence as a Mediator in the Relationship Between Age and Emotional Labor Strategies in Service Employees'. *Experimental Aging Research* 39.4 (2013), pp. 466–479.

[12]   J. Derksen et al. 'Does a Self-report Measure for Emotional Intelligence Assess Something Different than General Intelligence?' *Personality and Individual Differences* 32 (2002), pp. 37–48, p. 42.

[13]   Zeidner et al., *What we Know About Emotional Intelligence: How it Affects Learning, Work, Relationships, and our Mental Health,* pp. 164, 167.

In summary, in order for EI to be considered an intelligence, three criteria must be met: conceptual, correlational and developmental. An intelligence must reflect mental performance, the mental performance must relate to a set of closely related distinct set of mental abilities, which should develop with age and experience. Having some clarity concerning what is considered an intelligence according to multiple intelligence theory, emotion will now be considered, before bringing the two concepts together in an examination of emotional intelligence.

2.2. Emotion

One item which seems to be frequently overlooked in discussions concerning EI is an understanding of emotion. Defining emotion is not an easy task, since as Salovey and Mayer remark, emotions cross 'the boundaries of many psychological subsystems, including the physiological, cognitive, motivational and experiential'.[14] Salovey and Mayer view an emotion as an organised response crossing these subsystems, having a positively or negatively valenced meaning. Their definition actually appears to be more a description of emotion's attributes and effects, and is even partially circular, which emphasises the challenge. Goleman cites emotions as 'biological propensities to act'—highlighting the etymology of the word 'move' as part of the word 'emotion'.[15] Zeidner et al. do not even provide a definition, but simply assume that the reader knows what emotions are.[16] Damasio helpfully distinguishes between emotion and feelings—emotion is the collection of responses whose perception is called feeling.[17] Unfortunately, he too engages in circular definitions, where feeling is defined in terms of emotions and emotions in terms of feelings. That said, he does provide a comprehensible definition:

---

[14] Salovey and Mayer, 'Emotional Intelligence', p. 186.

[15] Goleman, *Emotional Intelligence: Why it Can Matter More Than IQ*, pp. 6–7.

[16] Zeidner et al., *What we Know About Emotional Intelligence: How it Affects Learning, Work, Relationships, and our Mental Health*.

[17] A. R. Damasio. 'A Second Chance for Emotion'. In *Cognitive Neuroscience of Emotion*. Ed. by R. D. Lane and L. Nadel. Series in Affective Science. New York: Oxford University Press, 1999, pp. 14–15

> Emotions are specific and consistent collections of physiological responses triggered by certain brain systems when the organism represents certain objects or situations ... Although the precise composition and dynamics of the response are shaped by individual development and environment, the evidence suggests that the basics of most if not all emotional responses are preset by the genome ... In one way or another, most of the objects and situations we can either perceive or conjure up lead to some emotional reaction ... Sooner or later, in any of us, almost anything can cause some emotional reaction and does. Emotions are that pervasive.[18]

While emotions are common to humanity, our own history determines how we perceive and respond to emotional stimuli. Emotions cause a **global** change in the person, via chemicals in the bloodstream or neuronal impulses.[19] They are not singular, but a collection of responses, and are therefore varied and complex.[20] Emotions may be observed on people's faces, but how they experience emotion, their feelings, are determined by their own history, their mental landscape as well as by the biology underlying the response.[21] While certain ranges of stimuli can be recognised as inducers for certain classes of emotions, there is still 'considerable variation in the type of stimuli that can induce an emotion'.[22] People are not just biological mechanisms, with predetermined responses to stimuli. What constitutes an adequate inducer of an emotion, aspects of the expression of the emotion, and the thinking and behaviour which follow are influenced by individual learning and development, culture and values.[23]

Some view emotions negatively, setting up a dichotomy between emotions (viewed negatively) and reason (viewed positively). Damasio is frequently cited in this discussion and his *Descartes' Error* is seen as a key book in removing the reason/emotion dichotomy and challenging a predominantly negative view of emotion.[24] People are, at core, emotional

---

[18] Damasio, 'A Second Chance for Emotion', pp. 15, 17–18.

[19] ibid., p. 16.

[20] ibid., p. 15.

[21] ibid.

[22] ibid., p. 17.

[23] ibid.

[24] A. R. Damasio. *Descartes' Error: Emotion, Reason and the Human Brain*. New York: Avon, 1994, B. Shiv et al. 'Investment Behavior and the Negative Side of Emotion'. *Psychological Science* 16.6 (2005), pp. 435–439, p. 435.

beings, whether this is acknowledged or not. A significant point Damasio makes is that feeling and emoting are separable. Emotions are able to be attended to, or not. Someone may experience emotions but not know it, or be able to identify them.[25] This provides the basis for perception and recognition of emotion as a skill which can be learned.

It is important to distinguish between mood and emotion. In brief, emotions are shorter and generally more intense than mood. In essence a mood is an emotion which occurs frequently or continuously.[26] Though longer lasting and less intense, according to Salovey and Mayer moods can be managed better by people with good EI skills.[27]

There are a number of key points to note at this stage when considering emotions in a ministry context.[28] First, emotions are powerful and pervasive. Second, a minister's responses to stimuli are individual—for example, a harsh comment from a person may have little impact on one minister, causing few feelings, however another minister in a different context may find the same harsh words quite wounding, causing strong feelings. Third, ministers can have emotions and not be aware of them. Considering only the intrapersonal dimension of emotions,[29] to have emotions causing internal mental and physical responses of which ministers are unaware is, at best, an unhelpful state, at worst, an unhealthy one. A minister's lack of emotional awareness does not aid him or her in intentionally making wise decisions, whether in managing personal emotional states or in managing the relational elements of ministry.

This discussion has established the criteria for what constitutes an intelligence, and has provided an understanding of the pervasiveness, individual nature, yet sometimes hidden existence, of emotions. The following section will examine the theory, models and measurement of emotional intelligence so that effective models and tools may be recommended for future research into EI and ministry burnout.

---

[25] Damasio, 'A Second Chance for Emotion', p. 16.

[26] ibid., Salovey and Mayer, 'Emotional Intelligence', p. 186.

[27] ibid., pp. 196–197.

[28] While the following comments can apply to any individual, they have been applied to ministers in order to ground the discussion in the ministry context.

[29] The role of emotions in interpersonal relations will be discussed further below.

2.3. Emotional Intelligence

2.3.1. Introduction

The concept of emotional intelligence first appeared in the 1980s.[30] Serious research has been done from the early 1990s following the seminal work of Salovey and Mayer.[31] Since that time, EI has gained profile, in both academic and popular literature.

It is important to note that while EI as a theory is fairly new, the concept has a richer history than many writers allow. The idea of an intelligence surrounding social interactions had been proposed since the early parts of the twentieth century.[32] At this time, at the beginning of research into intelligence, it seemed natural that there was some sort of intelligence attached to social interactions (social intelligence—SI), as well as an intelligence attached to the ability to understand and manage the self.[33]

Emotional intelligence was popularised by Daniel Goleman in the mid 1990s, with many spectacular claims which grabbed the public's attention. His original book *Emotional Intelligence: Why it Can Matter More Than IQ* was released in 1995. It has since been revised and re-released in 2006. The original reached the *New York Times* best-seller list.[34] It has become the best-selling psychology book ever.[35]

Goleman and others have been criticised for their hyperbole and unsubstantiated claims concerning the benefits of EI.[36] Some of these concerns he addresses in the introduction to his tenth anniversary edition.[37] Writing for a popular audience,[38] requires less rigour.

---

[30] Matthews et al., *Emotional Intelligence: Science and Myth*, p. 4
[31] Salovey and Mayer, 'Emotional Intelligence'
[32] 'Emotional Intelligence'. In *Encyclopaedic Dictionary of Psychology*. Ed. by G. Davey. Oxford: Routledge, 2005. 306–307, Zeidner et al., *What we Know About Emotional Intelligence: How it Affects Learning, Work, Relationships, and our Mental Health*, p. 6.
[33] Salovey and Mayer, 'Emotional Intelligence', p. 187. For an excellent summary of this early conception of SI, see pages 187–189.
[34] See http://www.nytimes.com/1995/12/10/books/best-sellers-december-10-1995.html.
[35] G. Matthews et al. *Emotional Intelligence 101*. Kindle edition. Psych 101 series. New York: Springer, 2012, pp. 168/4583.
[36] J. D. Mayer et al. 'Emotional intelligence: Theory, Findings, and Implications'. *Psychological Inquiry* 15 (2004), pp. 197–215.
[37] Goleman, *Emotional Intelligence: Why it Can Matter More Than IQ*, pp. xiii–xv.
[38] ibid., p. xv.

While some of Goleman's claims may be proven to be true, the necessary challenges and validation required in psychological testing had not proceeded far enough to support his assertions.

Whether EI is actually a separate intelligence or simply a subset of existing models of intelligence has been a significant part of the EI debate. For example, at the ten year mark Mayer et al.[39] ask this question, then a further ten years later this question is still being addressed by MacCann.[40] While not a settled question, it is also important to note that more recent studies, like MacCann's, demonstrate there is significant data supporting EI as a separate intelligence.[41]

As Salovey and Mayer note, the concept of an intelligence of emotion is far from simple. Even early on, social intelligence was at times referred to in a darker light, emphasising its potential for manipulation, rather than influence.[42] Their assessment that 'consideration' of others' emotions will prevent SI turning into manipulation is a little idealistic. It assumes that 'consideration' is always beneficial or benign, rather than malicious or malignant. Those in the Dark Triad[43] may 'consider' others' emotions, but only insofar as they might be useful in obtaining their own ends.[44]

The potential to gild the EI lily, to paint it as having an inherent positive ethical bias, can be seen in Salovey and Mayer's section on "Utilizing Emotional Intelligence",[45] which focuses almost exclusively on the positive use of EI, rather than its potential abuse. Interestingly, Salovey and Mayer do later remark on the possible abuse of EI:

---

[39] J. D. Mayer et al. 'Emotional Intelligence as a Standard Intelligence'. *Emotion* 1.3 (2001), pp. 232–242.

[40] C. MacCann. 'Further Examination of Emotional Intelligence as a Standard Intelligence: A Latent Variable Analysis of Fluid Intelligence, Crystallized Intelligence, and Emotional Intelligence'. *Personality and Individual Differences* 49.5 (2010), pp. 490–496.

[41] ibid.

[42] Salovey and Mayer, 'Emotional Intelligence'.

[43] The Dark Triad is a collection of three personality traits, narcissism, Machiavellianism and psychopathy, all of which are usually associated with a lack of empathy. These traits may appear as clinical illnesses, but are more likely to be found as sub-clinical manifestations among people in daily life (Goleman, *Emotional Intelligence: Why it Can Matter More Than IQ*, p. 118).

[44] D. Goleman. *Social Intelligence: The New Science of Human Relationships*. London: Hutchinson, 2006, chapter 8

[45] Salovey and Mayer, 'Emotional Intelligence', pp. 198–200.

> Most people regulate emotion in themselves and others. Emotionally intelligent individuals, however, should be especially adept at this process and do so to meet particular goals. On the positive side, they may enhance their own and others' moods and even manage emotions so as to motivate others charismatically toward a worthwhile end. On the negative side, those whose skills are channelled antisocially may create manipulative scenes or lead others sociopathically to nefarious ends.[46]

The moral and ethical dimension, while present for other intelligences, looms large when discussing social/emotional intelligence. In measuring IQ, for example, there is no assessment made concerning whether the ability will be used for good or evil purposes. The ground is much more murky when measuring emotional or social intelligence. We **can** ask if a behaviour which leads to another person being hurt is an emotionally intelligent one. To ask a similar question for IQ seems nonsensical. It's not the IQ that matters, it's the application of the IQ which can be evaluated as good or bad. However, because EI is inherently relational, to ask about its effect on others does make sense.

The answer is not simple. Sometimes it **is** emotionally intelligent to 'hurt' someone or be less 'sensitive'.[47] A coach or counsellor needs to tell someone they must change unhelpful behaviours for their own good. Ministers need to denounce the reality and damage of sin. Many things might offend or cause emotional pain, but actually when viewed from a larger or longer-term perspective they may be deemed a good or appropriate thing to do. To **fail** to identify damaging or unhelpful behaviours or attitudes when necessary could be deemed to be not emotionally intelligent. Of course, it does depend on how it is done. One may carefully wound emotionally to bring about healing, or one may wound without caution causing devastation. It is analogous to physical injury—surgery wounds to heal, while a gunshot or explosion kills.

That EI is not as obviously value-neutral, in the same way that we perceive that other intelligences are, makes it more difficult for people to generalise and grapple with EI in an abstract way. It is unsurprising, therefore, that people frequently approach emotional intel-

---

[46] Salovey and Mayer, 'Emotional Intelligence', p. 198.
[47] Zeidner et al., p. 198. See also pp. 194ff

ligence from an emotional position. For example, in the writer's pastoral experience, rarely do ministers respond with calm curiosity when the topic is raised. More frequently there is polarisation, with eager endorsement and inquiry, or strong criticism and opposition. This is nothing new. Suspicion of emotion has been around for millennia. Publilius Syrus in the first century BC, advised, 'Rule your feelings, lest your feelings rule you'.[48] Oatley et al. note that 'many thinkers' have argued for over 2 000 years that emotions are 'base and destructive' and that human nobility is achieved through the exercise of reason (when our passions are controlled).[49] A separate tradition has emotion as a force which is adaptive, focusing cognition and action.[50] According to this view, emotion enhances cognition, providing information about what we value when we make decisions. Damasio discusses this issue in depth, citing historical studies and clinical experiences which demonstrate that patients with alexithymia induced by surgery or other brain damage are unable to make wise decisions due to the loss of emotionally laden information in the decision process.[51]

Goleman concludes:

> While strong feelings can create havoc in reasoning, the **lack** of awareness of feeling can also be ruinous, especially in weighing the decisions on which our destiny largely depends: what career to pursue, whether to stay with a secure job or switch to one that is riskier but more interesting, whom to date or marry, where to live, which apartment to rent or house to buy ... these are realms where reason without feeling is blind.[52]

So while there may be reason for caution concerning unfettered emotion—particularly because of the spontaneous nature of emotional reactions[53]—there is also reason for caution

---

[48] J. W. Duff and A. M. Duff. *Minor Latin Poets: With Introductions and English Translations*. London: William Heinemann, 1934, p. 20

[49] K. Oatley et al. *Understanding Emotions*. 2nd ed. Malden: Blackwell, 2006, p. 4. So also R. E. Sutton. 'Teachers' Emotions and Classroom Effectiveness: Implications from Recent Research.' *Clearing House: A Journal of Educational Strategies, Issues and Ideas* 78.5 (2005), pp. 229–234.

[50] Damasio, 'A Second Chance for Emotion', p. 13, Salovey and Mayer, 'Emotional Intelligence', p. 186.

[51] Damasio, 'A Second Chance for Emotion', pp. 13–14, chapters 2–3. See also Goleman, *Emotional Intelligence: Why it Can Matter More Than IQ*, chapters 3–4, especially pp. 52–54.

[52] ibid., p. 53. Emphasis his.

[53] Zeidner et al., *What we Know About Emotional Intelligence: How it Affects Learning, Work, Relationships, and our Mental Health*, p. 12.

concerning unrecognised or repressed emotion. Emotional intelligence reintroduces us to the concept of wisdom concerning what is in our own and others' hearts. Those in ministry need to recognise that while emotional intelligence may be a new term and area for study, is not necessarily a new idea. For example, the book of Proverbs millennia ago advises the wise person to be aware of what is in a person's heart before they speak, that it's not worth 'correcting' people who won't listen because of their own attitudes (Prov. 9:7–9).

For those in ministry, neither extreme is acceptable. Emotions are neither to be feared nor dismissed. Emotions are to be recognised as a part of human nature, both for ministers and for those with whom they must interact. In addition, once their importance and ubiquity has been recognised, wisdom in their use must be sought. That is, ministers need to be emotionally intelligent.

Not only can shallow thinking be found in those who equate high EI with moral behaviour. Similar shallow thinking can be seen where high EI is simply equated with personal happiness. While there may be some correlation between good EI and positive moods, emotional states alone do not indicate emotional competence.[54] This is easily seen in the oft-cited EI competence of delayed gratification. Delayed gratification requires denial in the short-term for greater gain in the long-term. In the short term, it is likely that 'happiness' would be subjectively lower until the greater gain is achieved, with a consequently higher level of happiness. In that case, lower happiness (at a specific point in time) would equate with greater EI.[55]

Rather than simplistically equating high EI with moral behaviour or happiness, if EI is to be **intelligent**, it must ultimately relate to life outcomes. Context is critical in determining whether a particular style or behaviour is adaptive or not.[56] For example,

---

[54] Zeidner et al., *What we Know About Emotional Intelligence: How it Affects Learning, Work, Relationships, and our Mental Health*, p. 111.

[55] J. D. Mayer and P. Salovey. 'Emotional Intelligence and the Construction and Regulation of Feelings'. *Applied and Preventive Psychology* 4.3 (1995), pp. 197–208, p. 198.

[56] Zeidner et al., *What we Know About Emotional Intelligence: How it Affects Learning, Work, Relationships, and our Mental Health*, pp. 105, 166. See also similar comments throughout chapters six and seven.

ministers always managing their own emotions to keep conflict with their leadership at a minimum, is not always wise. Sometimes conflict is not only good, but necessary. To always avoid it is unwise, not emotionally intelligent, and maladaptive in the long run.

Whose perspective you take, and the situation in which the judgement is made will influence whether a certain set of skills are advantageous (adaptive) or not. For example, even when discussing the Dark Triad, a group of traits most evaluate negatively, Goleman notes that narcissistic leaders, for example, have appeared at the top echelons of business. He comments that, 'Such ambitious and self-confident leaders can be effective in the present cut-throat business world'.[57] In these situations the 'value' added to the business by these leaders may be calculated as outweighing the 'cost' of their poor social interactions. Conversely, the writer has observed first-hand a narcissistic person causing severe dysfunction in a counselling team. Ultimately the narcissistic counsellor had to be dismissed. The writer has also observed a similar type of person causing devastation as a church leader, nearly totally destroying a church in six months. The EI skills which are seen in a narcissistic personality may be judged to be positive or negative, adaptive or maladaptive depending on the context and the values of the assessor. In certain situations the reverse may be true. A skill which may be simplistically equated with high EI—high empathy for example—may actually be a liability rather than an asset in some settings. The emergency room staff or surgeons, for example, cannot be too caught up in the emotion of the situation, empathising too strongly, or else they may find the work debilitating, particularly over the long run. Conversely a highly task-focused, extremely competent GP with little empathy is perceived as distant and arrogant and viewed as a poor doctor, regardless of how 'good' their technical skills may be.

Given that discussion of emotional intelligence has some unique challenges when compared with other intelligences, how have people sought to define it? Alavinia and Ahmadzadeh define Emotional Intelligence as: 'An array of noncognitive capabilities, com-

---

[57] Goleman, *Social Intelligence: The New Science of Human Relationships*, p. 119.

petencies, and skills that influence one's ability to succeed in coping with environmental demands and pressures'.[58]

This definition seems to dismiss thinking/thought processes by the use of the term 'non-cognitive'. The very diffuse nature of the definition is also unhelpful—raising a question regarding whether all non-cognitive capabilities are a part of emotional intelligence? Most tellingly, the fact that the skills are non-cognitive means that this definition does not fit the criteria for an intelligence noted earlier.

A more helpful summary comes from the early work of Salovey and Mayer. Emotional intelligence is: 'The subset of social intelligence that involves the ability to monitor one's own and others' feelings and emotions, to discriminate among them and to use this information to guide one's thinking and actions'.[59] This is the definition used in this thesis.

Beyond the above discussion of 'good' and 'bad' EI, there are a number of other issues found commonly in the literature.[60] A key issue is that there are currently multiple competing EI models. Throughout their book, Zeidner et al. highlight the issue of division concerning the appropriate model for EI. The division concerning models flows on into conclusions concerning the validity of available assessment tools. The development of reliable tools will be difficult or impossible without verified models on which they can be based.

The lack of clarity concerning models and measures then flows on into concerns about the application of EI. Zeidner et al. note a need for good tools to 'enhance practical emotional regulation in schools, workplaces and psychiatric clinics'.[61] Following this they also note, however, that the lack of good measurement tools make current application tools imprecise at best.[62] One cannot measure the success of an intervention program reliably if questions surround the validity and reliability of the tool used in measurement.

---

[58]   P. Alavinia and T. Ahmadzadeh. 'Toward a Reappraisal of the Bonds Between Emotional Intelligence and Burnout'. *English Language Teaching* 5.4 (2012), pp. 37–50, p. 40, citing R. Bar-On. *Bar-On Emotional Quotient Inventory (EQ-i): Technical Manual*. Toronto: Multi-Health Systems, 1997, p. 14.

[59]   Salovey and Mayer, 'Emotional Intelligence', p. 189.

[60]   A fairly recent book aimed at summarising current research is Zeidner et al., *What we Know About Emotional Intelligence: How it Affects Learning, Work, Relationships, and our Mental Health*.

[61]   ibid., p. 369.

[62]   ibid.

It is critically important to have valid tools and measures for research and implementation. It is also important is that the researcher chooses tools and models which are most appropriate for the research being conducted. This is a key point which will be returned to later.

In summary, EI has a long history as an idea. There are some conceptual issues unique to EI as an intelligence. These include how to determine what is good or bad EI and the close linkage between EI and morality. There has been significant debate over basic issues such as definitions, models and measures. The key is to understand EI as an intelligence; as a set of skills which can be learned. When this foundation is kept in mind, models and measures can be assessed with confidence. Appropriate selection of model and measure will impact on the quality of any research, including research on EI and ministry burnout. Clear understanding of salient issues in the debates around EI models and measures will allow tools and models to be chosen for research with confidence.

The method of measurement affects what is being measured. Frequently in the literature EI models are discussed followed by a discussion of measurement tools. The discussion of EI measurement tools sometimes occurs without any discussion of measurement principles. Below, the order will be reversed, with measurement principles and issues being discussed first, since these impact significantly upon an evaluation of tools and models. Following the examination of the measurement of EI, some of the more influential models will then be examined.

2.3.2. Measurement of Emotional Intelligence

The biggest challenge in constructing a psychometric measure is in constructing a tool which is both valid and reliable. That is, ensuring the tool measures what it purports to measure and not something else (construct and content validity), that the tool provides statistically reliable results across a range of people, over time and across circumstances (reliability), and that it predicts useful real-life behaviours and outcomes (predictive and

consequential validity). There are well-established methods available to researchers to determine whether a measurement tool is both statistically reliable and valid. The biggest hurdle many Emotional Intelligence tools face is the difficulties inherent in establishing content and construct validity. The reliability and validity of various models and tools will be discussed further below.

With respect to emotional intelligence, a valid question which is frequently raised is whether EI tests measure emotional intelligence or some aspect of IQ or personality?[63] In more recent years, some development in this area can be observed in the placement of trait-EI (self-perceived EI) within personality discourse, with a clear division between it and ability models of EI.[64] Unfortunately, the distinction between EI as an ability and self-perceived EI as an aspect of personality is not always observed either in theory (see on mixed models below) or in research (see chapter 3).

Two key issues in the measurement of EI are that of culture and measurement methodology. Both of these are relevant to EI research in the ministry context. They are examined further below.

2.3.2.1. Culture

Issues surrounding context and culture complicate the construction of a valid EI tool. When considering the measurement of emotions and responses, what is the **right** way to interpret a person's emotional state (the individual's and others) and what is **good** self-management of emotions and what is not? These are core questions. Without clear

---

[63] Derksen et al., 'Does a Self-report Measure for Emotional Intelligence Assess Something Different than General Intelligence?'; M. Fiori and J. Antonakis. 'The Ability Model of Emotional Intelligence: Searching for Valid Measures'. *Personality and Individual Differences* 50.3 (2011), pp. 329–334; K. S. Law et al. 'The Construct and Criterion Validity of Emotional Intelligence and its Potential Utility for Management Studies'. *Journal of Applied Psychology* 89.3 (2004), pp. 483–496; MacCann, 'Further Examination of Emotional Intelligence as a Standard Intelligence: A Latent Variable Analysis of Fluid Intelligence, Crystallized Intelligence, and Emotional Intelligence'; S. Sharma et al. 'Development and Validation of a Situational Judgment Test of Emotional Intelligence'. *International Journal of Selection and Assessment* 21.1 (2013), pp. 57–73.

[64] K. V. Petrides et al. 'The Location of Trait Emotional Intelligence in Personality Factor Space'. *British Journal of Psychology* 98.2 (2007), pp. 273–289.

answers to these questions it is impossible to determine what is good EI and what is not. If there are no objective measures/questions, then the 'correct' response is a matter of personal values and bias.

When considering EI research designed to involve ministers, the multicultural factor must be considered. In a country like Australia, with a large multicultural dimension, many people in ministry come from backgrounds other than white Anglo-Saxon. Many denominations have culturally specific churches, with ministers hailing from that same cultural background. There are other churches which incorporate culturally specific congregations within the scope of a multi-site or multi-congregation church. A few of the many ethnic churches/congregations in Australia are Indigenous, Vietnamese, Serbian, Cantonese-speaking Chinese and Sudanese. Within Churches of Christ in Western Australia, just over 9% of churches are ethnically specific.[65] With such a wide cultural mix among ministers and churches, before any reliable results could be obtained using EI tools to survey Australian ministers, either culturally specific tools need to be created and appropriately applied, or tools which are able to demonstrate cross-cultural equivalence must be established.

Culturally specific EI tools have limitations if used in a multicultural context. An example of the limitations of a culturally specific EI tool might be where a minister, born, raised and trained in Indonesia, is in ministry to a predominantly Anglo-Saxon congregation in Australia. A tool aimed at Indonesian culture might determine the minister to be emotionally intelligent given Indonesian norms. However it is conceivable that the same minister could be judged to lack EI when measured using Anglo-Saxon norms. In such a hypothetical situation the minister with high 'Indonesian EI' working in a predominantly

---

[65] Source http://www.cocwa.com.au/#/churches-directory, accessed 2/12/2013 .

The figures are calculated based on whether the church is ethnically specific in its target ministry group. It doesn't include situations where ministers of 'Western' congregations come from other ethnic backgrounds, nor churches with a range of cultures represented in their congregation, nor churches who have a large proportion of their members from a non-western ethnic background, but where the church is not ethnically targeted. If these situations were included, the proportion would be even greater.

Anglo-Saxon setting could experience reduced effectiveness, conflict, dissatisfaction and disagreement, simply due to missing or misinterpreting Anglo-Saxon emotion signals.

The culture question is one which has not been addressed adequately in the EI literature. Ekermans explains the issues in detail.[66] According to Ekermans, 'National culture is defined as the pattern of values, attitudes, and beliefs that affect the behaviour of people from different countries'.[67] Culture need not correlate with nationality or ethnicity. Therefore, in this thesis culture is defined as, the 'customary beliefs and values that ethnic, religious, and social groups transmit fairly unchanged from generation to generation'.[68]

Matthews et al. noted in 2004 that the evidence on ethnic differences is 'scant and contradictory' in EI research.[69] Five years later they again echoed this, noting that there is 'little validity evidence concerning ethnic or socio-economic differences'.[70] Still later, in 2010, Ekermans argues cogently for urgent attention to this need, describing it as a 'relatively uncharted domain'.[71] She argues that the Western origins of many EI tests 'contain descriptions of EI **as defined within those cultures**'.[72]

It has also been established that language facility also reflects on result accuracy.[73] Once culturally sensitive tests are constructed, mother-tongue testing should be conducted.[74] This will prevent test results from being confounded by the facility of the subject in the test language.

---

[66] G. Ekermans. 'Emotional Intelligence Across Cultures: Theoretical and Methodological Considerations'. In. *Assessing Emotional Intelligence: Theory, Research, and Applications.* Ed. by C. Stough et al. The Springer Series on Human Exceptionality. Boston: Springer, 2010. 259–290.

[67] ibid., p. 262, following Hofstede, G. (2001). *Culture's Consequences: Comparing Values, Behaviours, Institutions and Organizations Across Nations* (2nd ed.). California: Sage.

[68] L. Guiso et al. 'Does Culture Affect Economic Outcomes?' *Journal of Economic Perspectives* 20.2 (2006), pp. 23–48, p. 23.

[69] Matthews et al., *Emotional Intelligence: Science and Myth*, p. 71.

[70] Zeidner et al., *What we Know About Emotional Intelligence: How it Affects Learning, Work, Relationships, and our Mental Health*, p. 94.

[71] Ekermans, 'Emotional Intelligence Across Cultures: Theoretical and Methodological Considerations', p. 261.

[72] ibid., emphasis mine.

[73] H. W. Marsh. 'Positive and Negative Global Self-Esteem: A Substantively Meaningful Distinction or Artifactors?' *Journal of Personality and Social Psychology* 70.4 (1996), pp. 810–819.

[74] Ekermans, 'Emotional Intelligence Across Cultures: Theoretical and Methodological Considerations', p. 282.

Cultural difference is not an area amenable to quick fixes. Well-designed, focused research needs to be done. For example, Ghorbani et al. demonstrated that even while there may be evidence at one level for cross-cultural similarities, in this case in higher order EI factor structure, further analysis demonstrated differences at lower levels, specifically in the processing of emotional information.[75] The challenges are not limited to EI research. Research on anxiety, depression and personality face similar challenges.[76]

Any emotional intelligence instrument has to be able to allow for cultural issues. Ekermans rightly highlights cultural differences and that they could introduce cultural bias into EI measures. She particularly highlights areas concerning power distance, display rules, uncertainty avoidance and individualism–collectivism as areas where most nationalities differ.[77] It can be observed from her analysis of a sample of elements from two EI tools how pervasive the influence of cultural bias can be on EI measures. (See table 2.2.)

There is difference among scholars whether the solution is to be found in seeking universal patterns or indigenous measures.[78] No matter how one answers that question, as Ekermans summarises: 'In the absence of ... equivalence investigations, the truth about group differences on the latent trait (i.e., EI) and subsequent practical implications for group membership ... is simply not known.'[79]

The scope of the challenge was seen when testing an instrument which was deemed to meet cross-cultural requirements (Matsumoto and Ekman's *Japanese and Caucasian Facial Expressions of Emotion* (JACFEE)). Despite high agreement, cross-national differences were found in the *level* of agreement for anger, contempt, disgust, fear, sadness and surprise as well as the *intensity* attributed to them.[80] This is of concern for EI meas-

---

[75] N. Ghorbani et al. 'Self-Reported Emotional Intelligence: Construct Similarity and Functional Dissimilarity of Higher-Order Processing in Iran and The United States'. *International Journal of Psychology* 37.5 (2002), pp. 297–308.

[76] S. Sue and J. Chang. 'The State of Psychological Assessment in Asia'. *Psychological Assessment* 15.3 (2003), pp. 306–310

[77] Ekermans, 'Emotional Intelligence Across Cultures: Theoretical and Methodological Considerations'.

[78] Sue and Chang, 'The State of Psychological Assessment in Asia', p. 309.

[79] Ekermans, 'Emotional Intelligence Across Cultures: Theoretical and Methodological Considerations', p. 260.

[80] M. Biehl et al. 'Matsumoto and Ekman's Japanese and Caucasian Facial Expressions of Emotion

Item content taps behaviors related to ...	Individualism/ collectivism	Power distance	Uncertainty avoidance	Display rules
being helpful towards others	x			
being concerned about others/what happens to them	x			
being more of a follower than a leader	x			
independence in decision making	x			
whether others perceive you as being assertive	x			
easily exploding with anger	x		x	x
having problems to control/manage anger	x		x	x
finding it easy to control anger at work	x		x	x
overcoming anger at work by thinking through what's causing it	x		x	x
experiencing strong emotions at work which are hard to control	x		x	x
finding it hard to control anxiety	x		x	x
expressing intimate feelings	x	x		x
expressing feelings to colleagues when anxious	x	x		x
finding it difficult to convey anxiety to colleagues	x	x	x	x
whether colleagues know you are worried	x	x		x
determining when a colleague's emotional reactions are inappropriate	x			x
whether a colleague's facial expressions reveal a lot to you about the way they are feeling	x			x
being happy/cheerful	x			
finding it difficult to enjoy life	x			
understanding how others feel	x			
whether you can generate positive moods and emotions within yourself to get over frustration at work		x		
when a colleague upsets you at work, whether you think through what the person has said to find a solution to the problem	x			

Table 2.2.: Theoretical Framework of Predicted Cultural Bias in (Approximated) Content of Selected SUEIT and Bar-On EQ-i: S Items

Note A cross opposite the item indicates that, due to the respective cultural value dimensions (or display rules); the item may be prone to display bias when included in EI measures that are used for cross-cultural assessment (e.g., transporting a Western developed measure to a non-Western cultural context). The content of the items has been slightly modified.

(Ekermans, 2010, p. 269)

ures, where accuracy of perception of emotion is considered a core ability. A recent study comparing Western Caucasians and East Asians showed that facial expressions are culture-specific, with perception reflecting the observer's social environment.[81] While their overall conclusion has been challenged,[82] the study did emphasise the consensus that there are some universal aspects to the perception/display of emotion alongside differences. These differences highlight the task before tool designers, especially if the differences arise because of issues such as the translation and understanding of English emotion terms and the cross-cultural exposure of respondents.[83]

In summary, there has been little work done concerning the cross-cultural validity of EI tools. Yet, it is well-known that the interpretation and expression of emotions have cultural specifics. This is significant for research concerning EI in ministry due to the range of cultures represented across some denominations. Until appropriate research has clarified some of the issues surrounding culture and EI, any conclusions about EI involving the measurement of a multicultural sample must remain uncertain, including how it relates to a multicultural ministry population.

2.3.2.2. Measurement Methods

Having recognised the cultural limitations of current EI tools, this thesis now examines issues surrounding the method of measurement of EI. It will be argued below that an understanding of measurement issues clarifies some of the uncertainty surrounding EI models and measures.

As Pérez et al. observe, a major criticism of many Emotional Intelligence measures is that they seem to be at best only loosely connected with theoretical models. They

---

(JACFEE): Reliability Data and Cross-National Differences'. *Journal of Nonverbal Behavior* 21.1 (1997), pp. 3–21.

[81] R. E. Jack et al. 'Facial Expressions of Emotion are not Culturally Universal'. *Proceedings of the National Academy of Sciences* 109.19 (2012), pp. 7241–7244.

[82] D. A. Sauter and F. Eisner. 'Commonalities Outweigh Differences in the Communication of Emotions Across Human Cultures'. *Proceedings of the National Academy of Sciences* 110.3 (2013). URL: http://www.pnas.org/content/110/3/E180.short (accessed 13/04/2013).

[83] ibid.

remark that the conceptual confusion and seemingly conflicting findings which appear in the earlier literature were a result of a rush to create measures while assuming they were all analysing the same construct.[84]

Below is a list of ten EI tools which the EI Consortium assess as having 'a substantial body of research (at least five published journal articles or book chapters that provide empirical data based on the test)':[85]

- Bar-On Emotional Quotient Inventory (EQ-i)

- Emotional & Social Competence Inventory

- Emotional & Social Competence Inventory—U

- Genos Emotional Intelligence Inventory

- Group Emotional Competency Inventory

- Mayer-Salovey-Caruso EI Test (MSCEIT)

- Schutte Self Report EI Test

  (Also known as Schutte Emotional Intelligence Scale. Variously abbreviated in the literature as SSRI, SREIT, SSEIT and AES.)

- Trait Emotional Intelligence Questionnaire (TEIQue)

- Work Group Emotional Intelligence Profile

- Wong's Emotional Intelligence Scale (WLEIS)

Some researchers choose their tool based on popularity (as observed below for some ministry EI studies in chapter 3). Other factors influencing the choice may be cost or complexity of the instrument.

---

[84] J. C. Pérez et al. 'Measuring Trait Emotional Intelligence'. In *International Handbook of Emotional Intelligence*. Ed. by R. Schulze and R. D. Roberts. Cambridge, MA: Hogrefe and Huber, 2005. 123–143, pp. 124–125.

[85] `http://www.eiconsortium.org/measures/measures.html`, accessed 2/9/2014.

Some clarity can be obtained by dividing the tools according to assessment method. The two major assessment approaches can be summarised as self-report[86] and ability-based.[87] The measuring of EI without clear distinctions between ability and self-report constructs has caused confusion in the field.[88] A summary of the difference between the two can be seen in table 2.3. As can be observed in this table, some characterise a difference between self-report and ability measures as between typical and maximal performance. It is more accurate to say that a self-report EI tool is not measuring typical performance, but is actually measuring the person's self-perception of their EI abilities.[89] Self-report EI measures can only ever report a self-perception, not an ability. They do not measure an intelligence as defined above.[90] It is unsurprising that results from self-report and ability-based measurement methods do not correlate strongly. At their core they are measuring different things.[91]

The following discussion will first consider self-report EI measures, followed by an examination of ability measures of EI. Self-report tools are easily purchased and there is little or no restriction on who can use them. Some have solid connections with academic research, such as the Trait Emotional Intelligence Questionnaire (TEIQue), which is part of the program at the London Psychometric Laboratory, University College London.[92] However, others are not so rigorous. Of particular concern are tools like Daniel's,[93] which

---

[86] The terms 'descriptive' or 'behavioural-trait' approach are also used to speak of tools which use self-report assessments. Sometimes the distinction is being made between self-reports and measures where others report on the subject's EI. In other-report measures, ability isn't strictly being measured, rather the other person's perception (description) of the subject's EI skills forms the assessment.

[87] Zeidner et al., *What we Know About Emotional Intelligence: How it Affects Learning, Work, Relationships, and our Mental Health*, pp. 51, 56

[88] MacCann and Roberts, p. 540.

[89] K. V. Petrides. 'Ability and Trait Emotional Intelligence'. In *The Blackwell-Wiley Handbook of Individual Differences*. Ed. by T. Chamorro-Premuzic et al. New York: Wiley, 2011. 656–678, p. 657.

[90] That is, an intelligence must reflect mental performance, describe a set of closely related abilities and develop with age and experience.

[91] K. V. Petrides and A. Furnham. 'Trait Emotional Intelligence: Psychometric Investigation with Reference to Established Trait Taxonomies'. *European Journal of Personality* 15 (2001), pp. 425–448, p. 426.

[92] http://www.psychometriclab.com/Default.aspx?Content=Page&id=2.

[93] M. Daniel. *Self-Scoring Emotional Intelligence Tests*. Self-Scoring Tests Series. New York: Sterling, 2000.

Self-reported EI	Ability EI [a]
Typical performance	Maximal performance
Internal appraisal of performance	External appraisal of performance
Response bias may be great	Response bias minimal (or non-existent)
Administration time short, testing easy	Administration time long, testing complicated
Personality-like	Ability-like

[a] In this table, the term 'performance-based' is used by the authors. In the literature, 'ability' is used more commonly than 'performance', therefore ability is the term used in this thesis.

Table 2.3.: Differences Between Ability and Self-Report Measures of EI
After Zeidner et al., (2009, p. 63).

even advises against taking itself too seriously with the following disclaimer in the book's front-matter: 'These tests are not meant to replace a professional examination. The accepted view is that the only valid test is an individual test administered by a qualified professional'. Tools and approaches like this do little to enhance the reputation of EI as an area for serious study.[94]

With self-report tools, the potential for self-deception or ignorance results in low levels of correlation between ability and self-estimated scores. The correlation is around $r = 0.30$.[95] An additional factor is the issue of response bias, where respondents distort their answers in order to manage the image portrayed of them. The bias can be for the better, inflating their score, or for the worse, reporting their skills more poorly than they actually are. This can be a conscious or unconscious act.[96] Zeidner et al. remark it is 'unlikely' there is a high correlation between self-report and objective (ability) measures of EI since most individuals are likely to overestimate their own competence and that the **least** emotionally intelligent individuals are those with the least knowledge of their own deficiencies. That is, most overestimate their EI skills and those who think most highly of themselves are likely

---

[94] A simple and light-hearted example of questions from a self-report tool can be seen in appendix B.

[95] D. L. Paulhus et al. 'Self-Report Measures of Intelligence: Are They Useful as Proxy IQ Tests?' *Journal of Personality* 66.4 (1998), pp. 525–554, Pérez et al., 'Measuring Trait Emotional Intelligence', p. 125, Zeidner et al., *What we Know About Emotional Intelligence: How it Affects Learning, Work, Relationships, and our Mental Health*, p. 63.

[96] A. Furnham. 'Response Bias, Social Desirability and Dissimulation'. *Personality and Individual Differences* 7.3 (1986), pp. 385–400, Zeidner et al., *What we Know About Emotional Intelligence: How it Affects Learning, Work, Relationships, and our Mental Health*, pp. 63–64.

those who are actually the least competent.[97] These difficulties with self-report measures are not problems for ability measures, where the person's ability in the measured domain is what is measured in the test.[98]

Another criticism of self-report measures is that they simply reproduce information which is available through other established psychometric tools and models, particularly the Five Factor Model.[99] 'For self-assessment of EI, at least, the amount of overlap between emotional intelligence instruments and personality measures can be extraordinarily high.'[100] When comparing EI measures to other life outcome measures, Burns et al. found that, 'for these self-report life outcome measures, none of the EI measures has significant incremental predictive validity over that of personality and ability'.[101]

With ongoing development of tools, and a clearer distinction concerning what is actually being measured, some self-report tools are showing promise. The TEIQue is a case in point. The TEIQue (**T**rait **E**motional **I**ntelligence **Que**stionnaire) is less problematic than typical self-report EI tools, since the authors place it firmly in the personality domain.[102] The goal of research with this tool is the study of EI in terms of personality.[103] Self-report bias is not an issue here, since what is being measured is the individual's self-perception of their own emotional skills (sometimes termed emotional self-efficacy[104]), which is appropriately measured by self-report questionnaires.[105] The use of 'Emotional Intelligence' in the title

---

[97] Zeidner et al., *What we Know About Emotional Intelligence: How it Affects Learning, Work, Relationships, and our Mental Health*, pp. 112–113. See also O. J. Sheldon et al. 'Emotionally Unskilled, Unaware, and Uninterested in Learning More: Reactions to Feedback About Deficits in Emotional Intelligence'. *Journal of Applied Psychology* 99.1 (2014), pp. 125–137.

[98] Assuming a valid and reliable ability measure.

[99] C. A. Webb et al. 'Convergent and Divergent Validity of Integrative versus Mixed Model Measures of Emotional Intelligence'. *Intelligence* 41.3 (2013), pp. 149–156.

[100] Zeidner et al., *What we Know About Emotional Intelligence: How it Affects Learning, Work, Relationships, and our Mental Health*, p. 43. For an extended discussion see chapter 4.

[101] Burns et al., 'Emotional Intelligence: More than Personality and Cognitive Ability?', p. 22. Their study did find some small incremental validity for an ability measure, the MSCEIT.

[102] Pérez et al., 'Measuring Trait Emotional Intelligence', pp. 124–125.

[103] M. Mikolajczak et al. 'Psychometric Properties of the Trait Emotional Intelligence Questionnaire: Factor Structure, Reliability, Construct, and Incremental Validity in a French-Speaking Population'. *Journal of Personality Assessment* 88.3 (2007), pp. 338–353, pp. 338–339.

[104] Pérez et al., 'Measuring Trait Emotional Intelligence', p. 125.

[105] Petrides and Furnham, 'Trait Emotional Intelligence: Psychometric Investigation with Reference to

of the model and tool is an unhelpful, potentially misleading misnomer. They are not measuring an intelligence construct, but a personality one—a self-perception. Based on this thesis's definition of an intelligence as an interrelated set of knowledge and skills that can be learned and developed, Trait-EI is not about emotional *intelligence*. Therefore it should be discussed separately from EI. It **is** part of the discussion of emotional functioning, but for the sake of clarity their own alternative rubric of Trait Emotional Self-Efficacy (TESE) should be used and the term Trait Emotional Intelligence discarded. To avoid confusion with the wider literature, rather than use a fairly obscure rubric, this thesis will continue to use the more commonly found 'Trait Emotional Intelligence'.

Future work on how emotional self-perception relates to ability EI and real-world outcomes would be a useful area of research, since at the moment there appears to be no theory connecting these two. In some studies a correlation between Trait-EI and positive behavioural outcomes is read as causality, that is, high Trait-EI results are seen as resulting in adaptive outcomes.[106] First, a correlation does not prove cause and effect. Second, treating a Trait-EI score as in some way equivalent to an EI ability score is unsupportable given the potential for error and bias in self-reports. Without an appropriate model to articulate the connection between Trait-EI and adaptive outcomes, and empirical verification of the model, all that can be justifiably examined at present is the relationship between Trait-EI and aspects of personality.

In summary, criticisms of self-report tools are that a person may be deceived about their own EI abilities, particularly rating themselves higher if low in EI; and the tools are accused of measuring much the same information as personality tests, such as the Five Factor Model,[107] or other constructs such as daily hassles.[108]

Established Trait Taxonomies', p. 426, Petrides, 'Ability and Trait Emotional Intelligence', p. 657.

[106] See, for example, N. Frederickson et al. 'Trait Emotional Intelligence as a Predictor of Socioemotional Outcomes in Early Adolescence'. *Personality and Individual Differences* 52 (2012), pp. 317–322.

Compare Petrides, 'Ability and Trait Emotional Intelligence', pp. 660, 668–669.

[107] Matthews et al., *Emotional Intelligence: Science and Myth*, passim. In particular, see chapter 5.

[108] See, for example, A. L. Day et al. 'Predicting Psychological Health: Assessing the Incremental Validity of Emotional Intelligence Beyond Personality, Type A Behaviour, and Daily Hassles'. *European Journal*

Gardner—the 'father' of multiple intelligence theory—remarks that assessment of the various intelligences should focus on relevant tasks.[109] The *Encyclopaedic Dictionary of Psychology* observes similarly:

> The measurement of EI through maximum performance tests will not yield the same findings as its measurement through self-report inventories, just as the measurement of cognitive ability through IQ tests does not yield the same findings as its measurement through self-report questionnaires.[110]

Ability-based tools use measures which require completion of standardised tasks which have a fixed scale by which the responses are assessed. Ability measures are maximal performance tests, which multiple intelligence models require for assessment.[111] The tasks include recognition of facial expressions and recognition and use of emotional information in problem solving.[112]

Burns et al. say that in 2007 the Mayer-Salovey-Caruso Emotional Intelligence Test (MSCEIT) was the only EI measure which met the standard of dealing with EI in terms of processes which deal with information about emotions, measured by performance.[113] This observation is echoed some years later in 2010 by Orchard et al., who refer to a 'large volume' of self-report assessments, and the only maximal-performance assessment currently available—the MSCEIT.[114] The MSCEIT is currently at version 2.[115] Its precursor was the MEIS—the Multifactor Emotional Intelligence Scale.[116]

A challenge for, and criticism of, ability measures is the scoring method. Three main strategies have developed to score ability measures: consensual, expert and target scoring.

---

of Personality 19.6 (2005), pp. 519–536, p. 533.

[109] Gardner, *Frames of Mind: The Theory of Multiple Intelligences*, p. xiv.

[110] 'Emotional Intelligence', p. 306.

[111] See table 2.3 on page 37.

[112] Some example ability-based questions can be see in table B.4, table B.5 and table B.6.

[113] Burns et al., 'Emotional Intelligence: More than Personality and Cognitive Ability?'

[114] B. Orchard et al. 'New Directions and Alternative Approaches to the Measurement of Emotional Intelligence'. In. *Assessing Emotional Intelligence: Theory, Research, and Applications.* Ed. by C. Stough et al. The Springer Series on Human Exceptionality. Boston: Springer, 2010. 321–344, p. 321.

[115] 'Emotional Intelligence', p. 306.

[116] Zeidner et al., *What we Know About Emotional Intelligence: How it Affects Learning, Work, Relationships, and our Mental Health*, p. 82.

The first, **consensual scoring**, was used in early ability-based tools. This involved measuring the respondent against a population mean. The closer you were to the population mean, the more correct your response. This had the limitation that a population's answer may be 'normal' for that group, but normal does not require correctness in an absolute sense, just conformity with the group. Different values come into play, including cultural norms and the valuing of outcomes. To use an extreme, 'normal' for a population of narcissists is far from that of the general population. Similarly, as noted above in the discussion about cultural variance, what is 'normal' in one context, culture or ethnic group may be different to another. This can be across nations, say Thailand and New Zealand, or even within national boundaries, such as the cultural differences between white Australians and indigenous Australians. More pertinently, this diversity can occur among groups whose membership are culturally diverse, such as Australian church ministers.

The second approach, **expert scoring**, works reasonably well for concrete items, such as facial expressions. However, as discussed above, issues of culture influence even the 'simple' assessment of the kind and level of emotion in faces.[117] The situation is amplified for more abstract assessments. Context and cultural norms come into play, changing what is emotionally intelligent from one person and situation to another. This is further complicated by the valuing of outcomes—what is desirable for one respondent might not be as valued for another. A respondent's answer might vary from that of the experts simply because of differing values, rather than a difference in ability.

The third approach—**target scoring**—is not used widely. This is where the subject of an image, for instance, records their own emotions at the time of the image. This is then used to score participants.[118] It is unclear why target scoring has not been more widely used. At least for some tests, such as facial expressions, it could be used to create items which have a clearly correct or incorrect answer. However, it is not easy to

---

[117] Ekermans, 'Emotional Intelligence Across Cultures: Theoretical and Methodological Considerations', pp. 274–275.

[118] See Zeidner et al., pp. 59–62 for fuller explanations of these strategies.

see how problem-solving questions could be constructed using this scoring method. The construction of problem-solving questions which would avoid being skewed by cultural and values differences seems particularly challenging.

MacCann and Roberts raise a valid objection to consensus and expert assessment for an intelligence tool. They object to the disconnect between EI measures and appropriate theory. Other intelligence tools are normally scored on the basis of an objective assessment whether, according to the relevant theory, the answer to a particular question is right or wrong.[119] Simply because the majority of a population or an expert panel determine an answer is correct does not guarantee that the answer actually is objectively correct according to a particular model or theory. The history of science is replete with situations where the majority and experts were wrong (e.g. the Copernican revolution, quantum versus Newtonian mechanics). In these cases, new data caused the reformulation of models.

Further criticisms of ability-based measures are their higher cost and the time expenditure involved. The proprietary nature of these tools means there is significant cost involved.[120] One study using the MEIS had to use only 11 of the 12 sub-scales due to time constraints. The average test time was 1 hour.[121] (The MSCEIT reduced the number of items to 141, down from over 400 for the MEIS.[122])

There is still a lot of research going on around the validity of EI testing, with much work to be done.[123] Particularly when pursuing statistically valid data, the ability-based tools are superior.[124] For proprietary tools, like the MSCEIT, a challenge is that elements of the model and/or tool are inaccessible for peer scrutiny. Even if the tool is conceptually strong, valid and reliable, it cannot be **unequivocally** demonstrated to be so since important elements cannot be examined or verified by others.

---

[119] MacCann and Roberts, p. 540.
[120] See http://www.mhs.com/product.aspx?gr=cli&prod=msceit&id=overview.
[121] Ciarrochi et al., p. 544.
[122] Brackett and Mayer, p. 4.
[123] Zeidner et al., *What we Know About Emotional Intelligence: How it Affects Learning, Work, Relationships, and our Mental Health*, pp. 351 ff.
[124] Burns et al., 'Emotional Intelligence: More than Personality and Cognitive Ability?'

A very useful contribution to the discussion about the measurement of EI is Orchard et al.[125] First, they establish four criteria which any EI tool must meet before it can purport to measure emotional **intelligence**:[126]

1. Emotional Intelligence test scores should show substantial positive correlations to other tests of intelligence

2. The EI test should not relate too strongly to any one other type of intelligence

3. It should relate to indicators of emotional functioning; and

4. It should have a relatively low correlation with personality ($r <= 0.30$).

The first two criteria ensure that an intelligence is measured, but one which is distinct. The third ensures it relates to emotions, that is, it is assessing in the correct domain. The fourth criterion ensures that the test does not simply measure personality. Additionally, as mentioned above, any test must be explicitly mono-cultural or validly cross-cultural. Self-report measures do not meet criteria one and four. For example, with the EQ-i $r = 0.08$ when compared to established intelligence tests, falling far short of criterion one. Correlation (r) reaches as high as 0.87 with personality tests for a range of self-report measures, far above criterion four.[127]

Orchard et al. highlight some important trends and experiments which hold out the promise of better ability tests into the future. These tests have better experimental design and a more solid connection between emotion theory and the instrument itself. Some of the tools/strategies they mention are analysed below.

Implicit Association Tests IATs are used to detect an individual's subtle biases.[128] Based on the assumption that those who attempt to regulate their emotions have an im-

---

[125] Orchard et al., 'New Directions and Alternative Approaches to the Measurement of Emotional Intelligence'.

[126] ibid., p. 322.

[127] ibid., pp. 322–323.

[128] A. G. Greenwald et al. 'Measuring Individual Differences in Implicit Cognition: The Implicit Association Test'. *Journal of Personality and Social Psychology* 74.6 (1998), pp. 1464–1480; Matthews et al., *Emotional Intelligence 101*, loc. 1547/4582.

plicit positive bias toward emotional regulation, it is suggested that the Emotion Regulation—Implicit Association Test (ER—IAT) assesses emotion regulation. Implicit Association Tests have their critics who disagree about what the task actually measures,[129] though work is ongoing to improve their properties.[130] Orchard et al. critique Mauss et al.'s study for having a very limited sample ($N = 36$).[131] That figure was only for the test–retest process. In all other cases the sample is much larger, with $N > 151$.[132] In Mauss et al.'s study the ER-IAT scores were unrelated to trait measures of emotion regulation.[133]

Orchard et al. conclude the approach has potential to assess emotion regulation and might possibly be extended to related areas such as empathy and emotion perception.[134] Given this is being proposed as a tool which might provide a more objective measure of EI, the lack of convergent validity with trait measures need not be a major concern. Of greater significance is whether the ER—IAT shows validity with respect to ability measures and indeed how it relates to an **ability** of emotion regulation, rather than an attitude toward it. The assumption concerning ability and bias is flawed since it involves reverse logic. While it may be true that those who exercise emotion regulation have a positive bias toward it, it must still be noted that this is an **assumption** which needs evidence. One cannot conclude that since one

---

[129] K. Fiedler and M. Bluemke. 'Faking the IAT: Aided and Unaided Response Control on the Implicit Association Tests'. *Basic & Applied Social Psychology* 27.4 (2005), pp. 307–316; J. Mierke and K. C. Klauer. 'Method-Specific Variance in the Implicit Association Test'. *Journal of Personality and Social Psychology* 85.6 (2003), pp. 1180–192.

[130] See, for example, M. D. Back et al. 'Measuring Task-Switching Ability in the Implicit Association Test'. *Experimental Psychology (formerly 'Zeitschrift für Experimentelle Psychologie')* 52.3 (2005), pp. 167–179; D. Wentura and K. Rothermund. 'Paradigms We Live By: A Plea for More Basic Research on the Implicit Association Test'. In. *Implicit Measures of Attitudes*. Ed. by B. Wittenbrink and N. Schwarz. New York: Guilford, 2007. 195–215.

[131] Orchard et al., 'New Directions and Alternative Approaches to the Measurement of Emotional Intelligence', p. 328.

[132] I. B. Mauss et al. 'How to Bite Your Tongue Without Blowing Your Top: Implicit Evaluation of Emotion Regulation Predicts Affective Responding to Anger Provocation.' *Personality and Social Psychology Bulletin* 32.5 (2006), pp. 589–602, p. 592.

[133] ibid., p. 598.

[134] Orchard et al., 'New Directions and Alternative Approaches to the Measurement of Emotional Intelligence', p. 328.

has a positive attitude toward emotion regulation that the person therefore has the **skills** to achieve emotion regulation.

Emotion Recognition Assessments Facial recognition of emotion has a much longer history than EI. It can be traced back to the 19th century with Darwin's *The Expression of the Emotions in Man and Animals*.[135] A key researcher in the area of emotion expression in more recent times has been Paul Ekman.[136] It is only more recently that this research has been applied in the EI field. Tools for vocal recognition of emotion and the recognition of emotion in postures and gestures also already exist.[137]

Research has shown that when using the same modality (e.g. vocal), emotion recognition tests correlate strongly ($r = 0.80$), however when using different modalities for the different tests (e.g. vocal for one and facial for another), the correlation is weak ($r = 0.17$). Of significant concern is that these other emotion recognition tests do not correlate with the perceiving emotions test of the MSCEIT ($r = 0.07$).[138]

Orchard et al. suggest that these results could be due to two possible causes. First, rather than one unitary skill of perceiving emotions, there could be discrete skills in each of the modalities. Second, the divergence with the MSCEIT could be due

[135] C. Darwin. *The Expression of the Emotions in Man and Animals*. London: John Murray, 1872. URL: http://darwin-online.org.uk/content/frameset?pageseq=1&itemID=F1142&viewtype=text (accessed 20/08/2014).

[136] For example, a limited selection of his contribution includes: P. Ekman and H. Oster. 'Facial Expressions of Emotion'. *Annual Review of Psychology* 30.1 (1979), pp. 527–554; J. C. Hager and P. Ekman. 'The Asymmetry of Facial Actions is Inconsistent with Models of Hemispheric Specialization'. *Psychophysiology* 22.3 (1985), pp. 307–318; P. Ekman. 'Facial Expressions of Emotion: New Findings, New Questions'. *Psychological Science* 3.1 (1992), pp. 34–38; P. Ekman. 'Should We Call it Expression or Communication?' *Innovation: The European Journal of Social Sciences* 10.4 (1997), pp. 333–344; P. Ekman and M. O'Sullivan. 'From Flawed Self-assessment to Blatant Whoppers: The Utility of Voluntary and Involuntary Behavior in Detecting Deception'. *Behavioral Sciences & the Law* 24.5 (2006), pp. 673–686; D. A. Sauter et al. 'Cross-Cultural Recognition of Basic Emotions Through Nonverbal Emotional Vocalizations'. *Proceedings of the National Academy of Sciences* 107.6 (2010), pp. 2408–2412.

[137] Orchard et al., 'New Directions and Alternative Approaches to the Measurement of Emotional Intelligence', p. 329.

[138] R. D. Roberts et al. 'Exploring the Validity of the Mayer-Salovey-Caruso Emotional Intelligence Test (MSCEIT) with Established Emotions Measures'. *Emotion* 6.4 (2006), pp. 663–669.

to differences in experimental design.[139] A further possibility is that the MSCEIT is measuring something quite different from the other tools, perhaps something theoretically valid. The lack of agreement between modalities and with the MSCEIT requires further research to clarify the situation. The lack of correlation with the MSCEIT is the more urgent, in case a flaw in the tool has been identified. Once research has shed light on the answers to the above questions, then either the MSCEIT will need adapting, the models need revising or entirely new measures will need to be developed.

Inspection Time A related method is using a speeded test to evaluate emotion recognition. Results are mixed. Most work has been done to relate such tests to self-report tests.[140] Whether such tests correlate with ability EI measures remains to be seen. A study by DeBusk and Austin showed no correlation when using a specific-ability measure.[141] A significant question is how rapid recognition of emotion, as opposed to non-timed accurate recognition, relates to real-world outcomes?[142]

Social Intelligence Measures Orchard et al. equate social intelligence with emotional intelligence, remarking in a footnote that, ultimately, the two will need to be disentangled.[143] It seems unwise to advocate for such a disconnection. Tests need to allow for in-group and out-group relationships when asking emotional assessment

---

[139] Orchard et al., 'New Directions and Alternative Approaches to the Measurement of Emotional Intelligence', pp. 328–329.

[140] E. J. Austin. 'Emotional Intelligence and Emotional Information Processing'. *Personality and Individual Differences* 39.2 (2005), pp. 403–414; E. J. Austin. 'An Investigation of the Relationship Between Trait Emotional Intelligence and Emotional Task Performance'. *Personality and Individual Differences* 36.8 (2004), pp. 1855–1864. URL: `http://learn.taboradelaide.edu.au/local/bcextension/ezproxy/gotoezproxy.php?url=http://search.ebscohost.com/login.aspx?direct=true&db=aph&AN=12962945&site=ehost-live`.

[141] K. P. A. DeBusk and E. J. Austin. 'Emotional Intelligence and Social Perception.' *Personality and Individual Differences* 51.6 (2011), pp. 764–768.

The TEMINT, used in their study, is an ability measure which focuses on emotional reasoning skills (G. Blickle et al. 'Construct Validation of the Test of Emotional Intelligence (TEMINT)'. *European Journal of Psychological Assessment* 27.4 [2011], pp. 282–289, p. 282).

[142] Orchard et al., 'New Directions and Alternative Approaches to the Measurement of Emotional Intelligence', pp. 329–330.

[143] ibid., pp. 330, 340.

questions.[144] Having tests situated in an interpersonal context is important. Apart from self-awareness of emotions, all emotion perception of another is in an interpersonal context by definition. Available tests include the Communication of Affect Receiving Ability Test (CARAT); the Profile of Nonverbal Sensitivity (PONS); the Interpersonal Perception Task (IPT); the Child and Adolescent Social Perception Measure (CASP); and the Test of Nonverbal Cue Knowledge (TONCK). Research needs to be done to determine how these measures relate to EI ability tests and how they might form part of future, more robust measures.

Situational Judgement Tests SJT tests involve the subject being presented with a situation (vignette) about which they have to select the most appropriate response. The response format may vary, for example, using multiple choice or rate the extent.[145] There is a standard three-step process for the generation of test items:

1. Item generation (usually via critical-incident interview), review and editing

2. Response-option generation, usually by a second group of experts, who frequently identify what the respondent would most likely do, or what the best thing is to do

3. Expert scoring (generated by a further expert group)

While the MSCEIT and other measures have what appear to be SJTs, they are not SJTs because they were not constructed using the necessary three-step methodology. The EARS (Emotional Accuracy Research Scale) as a possible exception to this

---

[144] An easily overlooked cultural issue in the measurement of EI is the relationship of the individual to the group. For example, it is inadequate to simply ask if a respondent finds it easy or difficult to share their emotions. The question needs to specify in which context and with whom. See Ekermans, 'Emotional Intelligence Across Cultures: Theoretical and Methodological Considerations', p. 274.

[145] M. A. M. Cabrera and N. T. Nguyen. 'Situational Judgment Tests: A Review of Practice and Constructs Assessed'. *International Journal of Selection and Assessment* 9.1-2 (2001), pp. 103–113, C. MacCann and R. D. Roberts. 'New Paradigms for Assessing Emotional Intelligence: Theory and Data'. *Emotion* 8.4 (2008), pp. 540–551, p. 543, Orchard et al., 'New Directions and Alternative Approaches to the Measurement of Emotional Intelligence', pp. 330–331.

flaw.[146] Orchard et al. note a few projects which use this technique to measure social/emotional intelligence:

- Social Intelligence Test—Magdeburg (SIM/MTSI)[147]

- Situational Test of Emotional Understanding (STEM)[148]

- Intrapersonal and Interpersonal Abilities[149]

Sharma et al. make another attempt to move in this direction, but are limited by the use of a self-report EI tool.[150]

Situational Judgement Tests are measures which can be built to assess a variety of constructs.[151] Whether they are useful in measuring EI will be determined by the methodology and assumptions driving their generation. Text-only assessments are limited by their confounding with the subject's linguistic facility. Other approaches such as video or audio vignettes could alleviate this somewhat.[152]

---

[146] Orchard et al., 'New Directions and Alternative Approaches to the Measurement of Emotional Intelligence', pp. 330–331.

[147] K. Seidel. 'Social Intelligence and Auditory Intelligence—Useful Constructs?' PhD thesis. Otto-von-Guericke-University, Magdeburg, 2007. URL: http://diglib.uni-magdeburg.de/Dissertationen/2007/kriseidel.pdf (accessed 23/08/2014); K. Conzelmann et al. 'New Findings About Social Intelligence'. *Journal of Individual Differences* 34.3 (2013), pp. 119–137.

[148] MacCann and Roberts, 'New Paradigms for Assessing Emotional Intelligence: Theory and Data'.

[149] H. H. Freudenthaler and A. C. Neubauer. 'Measuring Emotional Management Abilities: Further Evidence of the Importance to Distinguish Between Typical and Maximum Performance'. *Personality and Individual Differences* 42.8 (2007), pp. 1561–1572.

[150] Sharma et al., 'Development and Validation of a Situational Judgment Test of Emotional Intelligence'.

A limitation of Sharma et al.'s work is that they attempt to correlate with the TEIQue, rather than an ability measure. They do not find a strong correlation with the TEIQue. They do raise the issue of cross-cultural factors, with their SJT being constructed for Indians and the TEIQue being Western, and the use of different response measures (Likert scale versus multiple choice) as explanations for the lack of correlation. MacCann and Roberts also highlight the influence which response formats can have on test outcomes, with different results from multiple choice than from rate the extent formats. See MacCann and Roberts, 'New Paradigms for Assessing Emotional Intelligence: Theory and Data'. Sharma et al. do not seem to consider that the poor correlation may be due to seeking correlation between personality and ability measures.

[151] Cabrera and Nguyen, 'Situational Judgment Tests: A Review of Practice and Constructs Assessed', pp. 106–107

[152] MacCann and Roberts, 'New Paradigms for Assessing Emotional Intelligence: Theory and Data', p. 549.

Even though using a standard process for item generation, ambiguity in scoring SJTs remains a concern,[153] including confounding by cultural factors.[154] At present, research using SJTs to assess EI is in its infancy but shows promise.

Conditional Reasoning assessments are based on the assumption that a subject's implicit beliefs will influence the interpretation of an ambiguous situation.[155] For example, a person who believes 'everyone is out to get me' may interpret someone bumping into them as intentional, rather than as an accident. The challenge with assessments based on this approach is identifying implicit biases which equate to high or low levels of EI.[156] Without appropriate underlying theory to guide the construction of tests it remains of potential benefit only. That the examples cited by Orchard et al. assessed personality (aggression, achievement motivation and others), rather than EI ability, is also of concern.[157]

Principal-Agent Paradigm (PAP) assessments evaluate the ability of the subject to make decisions on behalf of another (act as their agent) based on their knowledge of that person. In such a test the subject would observe several examples of the principal's choices and then, given a novel situation, have to select what the principal's prefer-

---

[153] See J. A. Weekley and R. E. Ployhart. *Situational Judgment Tests: Theory, Measurement, and Application.* SIOP Organizational Frontiers Series. Mahwah: Lawrence Erlbaum, 2006, especially M. E. Brooks and S. Highhouse. 'Can Good Judgment be Measured?' In J. A. Weekley and R. E. Ployhart. *Situational Judgment Tests: Theory, Measurement, and Application.* SIOP Organizational Frontiers Series. Mahwah: Lawrence Erlbaum, 2006. Chap. 3. So also Orchard et al., 'New Directions and Alternative Approaches to the Measurement of Emotional Intelligence', p. 334.

[154] F. Lievens. 'International Situational Judgment Tests'. In J. A. Weekley and R. E. Ployhart. *Situational Judgment Tests: Theory, Measurement, and Application.* SIOP Organizational Frontiers Series. Mahwah: Lawrence Erlbaum, 2006. 279–300.

[155] L. R. James et al. 'The Conditional Reasoning Measurement System for Aggression: An Overview'. *Human Performance* 17.3 (2004), pp. 271–295.

[156] Orchard et al., 'New Directions and Alternative Approaches to the Measurement of Emotional Intelligence', p. 335.

[157] L. R. James. 'Measurement of Personality via Conditional Reasoning'. *Organizational Research Methods* 1.2 (1998), pp. 131–163; James et al., 'The Conditional Reasoning Measurement System for Aggression: An Overview'; L. R. James. 'A Conditional Reasoning Measure for Aggression'. *Organizational Research Methods* 8.1 (2005), pp. 69–99. The only article returned by a search for conditional reasoning and EI did not use an ability EI measure, but the TEIQue (C. Kornreich et al. 'Impaired Conditional Reasoning in Alcoholics: A Negative Impact on Social Interactions and Risky Behaviors?.' *Addiction* 106.5 [2011], pp. 951–959).

ence would be.[158] In an EI situation, the assessments would equate to recognition of others' emotions and the practise of empathy. Orchard et al. note PAP as a very promising avenue through which to create a valid EI measurement tool.[159] However, no tool yet appears to have been constructed.[160]

Affective Forecasting is the prediction of one's emotional state at some future time, usually in response to a trigger event.[161] The assumption is that high EI individuals should be better at predicting their future state, due to greater awareness of emotional information (in the self and others) and better skills in using that information.[162] This is similar to PAP in that forecasts need to be made, however in this case the principal and agent are the same person.

A study using this method is encouraging. Using a longitudinal design, not only did accuracy in self-prediction correlate with the ability-based MSCEIT, with emotion management the most significant factor ($\beta = -0.31$ in study one and $\beta = -0.52$ in study two), but it failed to correlate significantly with the self-report SREIS (Self-Rated Emotional Intelligence Scale).[163] The lack of correlation with self-report and correlation with ability measures suggests this is a measure of ability. A more recent study demonstrated more equivocal results, with affective forecasting correlating with both self-report and ability measures.[164] This approach shows potential, but is in early stages and needs development.

---

[158] A. van Ackere. 'The Principal/Agent Paradigm: Its Relevance to Various Functional Fields'. *European Journal of Operational Research* 70.1 (1993), pp. 83–103.

[159] Orchard et al., 'New Directions and Alternative Approaches to the Measurement of Emotional Intelligence', pp. 336–338.

[160] A search of EBSCOhost in mid-January 2014 showed no results. Search terms: (EMOTIONAL INTELLIGENCE OR EI) AND (PRINCIPAL AGENT PARADIGM OR PAP OR PRINCIPAL-AGENT PARADIGM).

[161] For a summary of affective forecasting and issues influencing an individual's competence, see C. K. Hsee and R. Hastie. 'Decision and Experience: Why Don't We Choose What Makes Us Happy?' *Trends in Cognitive Sciences* 10.1 (2006), pp. 31–37.

[162] E. W. Dunn et al. 'On Emotionally Intelligent Time Travel: Individual Differences in Affective Forecasting Ability'. *Personality and Social Psychology Bulletin* 33.1 (2007), pp. 85–93, p. 86.

[163] ibid., p. 88.

[164] M. Hoerger et al. 'Emotional Intelligence: A Theoretical Framework for Individual Differences in Affective Forecasting'. *Emotion* 12.4 (2012), pp. 716–725.

MacCann and Roberts make an important contribution with their introduction of the Situational Test of Emotional Understanding (STEU) and the Situational Test of Emotion Management (STEM).[165] The STEM uses an established methodology (SJTs) to create test items. Rather than use expert or consensus scoring, the correctness of answers for the STEU was determined by theory. For the STEU they used Roseman's appraisal theory, which proposes that seven appraisals combine to differentiate seventeen different emotions.[166] Answers were determined to be correct if they were in accord with the theory's model. This meets the above-mentioned criterion for an intelligence test that an answer can be established as objectively correct or incorrect. MacCann and Roberts's study provided some support for this test as a measure of EI independent of personality. However differences in results between samples for the STEU showed that more work needs to be done. This is one of the only tools to use a theory-based approach to assessment. A significant lack in EI research in general.

In summary, tools for measuring EI fall into two broad categories, self-report and ability-based tools. The distinction between ability and self-report measures is critical. For a tool to purport to measure **intelligence** it must be demonstrated that what is measured is able to be learned as a skill, and that increase in the skill is in some way adaptive. Self-report tools do not measure intelligence, rather they measure self-perception. Ability measures, in contrast, measure EI as a set of learnable skills. Work still needs to be done to improve the validity of ability-based tools, including the addressing of scoring methods and better connection with theory. Even so, ability-based tools are superior for research due to their separation from personality constructs. The only currently available comprehensive EI ability tool is the MSCEIT.

Work like that of MacCann and Roberts demonstrates that alternative ability approaches are possible, including standards-based approaches, with better connections to

---

[165] MacCann and Roberts, 'New Paradigms for Assessing Emotional Intelligence: Theory and Data'.

[166] I. J. Roseman and A. Evdokas. 'Appraisals Cause Experienced Emotions: Experimental Evidence'. *Cognition and Emotion* 18.1 (2004), pp. 1–28, p. 3. Roseman et al., p. 900, especially figure 1.

theory, and better principles for assessment. Because of the advantages of the alternative ability approaches, with appropriate testing these newer tools should eventually prove superior to the MSCEIT. An important outstanding task is creating and validating the various tools based on these improved approaches.

An emerging consensus is that no single test will measure all of EI.[167] Future research will need to determine which tool is best to use to examine the aspects of EI which are appropriate to the specific research being pursued.

Finally, a significant flaw all current tools share is a cultural bias and lack of cultural transportability, casting doubt when the tools are used in a cross-cultural or multicultural environment. The cross-cultural challenges, in particular, are significant when assessing the emotional intelligence of ministers, due to the multicultural nature of many denominations and churches, and the ethnic and cultural variety of ministers as a population.

With clarity surrounding assessment issues, the major EI models will now be examined and critiqued in the following section. The models will largely be critiqued based on the above conclusions concerning measurement of EI. Once the major EI models have been reviewed, the influence of EI on life outcomes and the training of EI will then be examined. The chapter will close with a review of EI intervention studies.

2.3.3. Models of Emotional Intelligence

Given EI is still a relatively new area of inquiry, there have been, and are, competing models. In the early stages, three major EI models came to prominence. These were by Mayer and Salovey, Bar-On and Goleman. Models were usually categorised according to whether they measured EI purely as an ability or whether they included aspects outside the definition of an ability, including morality, ethics and personality factors. These are labelled 'ability' and 'mixed' models, respectively. Emotional intelligence testing has largely focused on these two approaches: self-assessment applied to mixed models and

---

[167] Orchard et al., 'New Directions and Alternative Approaches to the Measurement of Emotional Intelligence', p. 339.

performance-based tools used by ability models.[168] The three early models, two mixed (Bar-On and Goleman) and one ability (Mayer and Salovey) are summarised in table 2.4. The difference may be observed in both the definition and the 'skills' listed. The mixed models branch beyond ability with elements like 'social responsibility' and 'interacting smoothly with others', which include value judgements.

While much of the early writing about EI focused on the distinction between ability and mixed models, a later important distinction which many writers still fail to mention is the difference between Trait-EI and Ability EI. This commonplace omission of Trait-EI is partly because it is a relatively new development, with the concept first advanced in the doctoral dissertation of K.V. Petrides in 2001.[169] The emergence of Trait-EI over time can be seen in the following works by the same authors:

2004 Trait-EI is not mentioned at all in the index of G. Matthews et al. *Emotional Intelligence: Science and Myth*. Bradford Books. Cambridge MA: MIT, 2004.

2009 It does receive some mention in a later work: M. Zeidner et al. *What we Know About Emotional Intelligence: How it Affects Learning, Work, Relationships, and our Mental Health*. Cambridge, MA: MIT, 2009.

2012 Emotional intelligence as a trait becomes a major section, one of seven chapters in G. Matthews et al. *Emotional Intelligence 101*. Kindle edition. Psych 101 series. New York: Springer, 2012.

---

[168] Zeidner et al., *What we Know About Emotional Intelligence: How it Affects Learning, Work, Relationships, and our Mental Health*, pp. 51, 56

[169] `http://www.psychometriclab.com/Default.aspx?Content=Page&id=1`, (accessed 2/9/2014).

See also Petrides and Furnham, 'Trait Emotional Intelligence: Psychometric Investigation with Reference to Established Trait Taxonomies'; K. V. Petrides et al. 'Emotional Intelligence'. *The Psychologist* 17 (2004), pp. 574–577; K. V. Petrides et al. 'Trait Emotional Intelligence: Moving Forward in the Field of EI'. in *Emotional Intelligence: Knowns and unknowns*. Ed. by G. Matthews et al. Series in Affective Science. Oxford: Oxford University Press, 2007. 151–166.

For a list of Trait-EI publications see `http://www.psychometriclab.com/Default.aspx?Content=Page&id=30`.

Mayer & Salovey (1997)	**Bar-On (1997)**	**Goleman (1995)**
Overall Definition	Overall Definition	Overall Definition
Emotional intelligence is the set of abilities that account for how people's emotional perception and understanding vary in their accuracy. More formally, we define emotional intelligence as the ability to perceive and express emotion, assimilate emotion in thought, understand and reason with emotion, and regulate emotion in the self and others (after Mayer & Salovey 1997)	'Emotional intelligence is . . . an array of noncognitive capabilities, competencies, and skills that influence one's ability to succeed in coping with environmental demands and pressures.' (Bar-On, 1997, p. 14)	'The abilities called here *emotional intelligence*, which include self-control, zeal and persistence, and the ability to motivate oneself.' (Goleman, 1995a, p. xii) [. . . and. . .] 'There is an old-fashioned word for the body of skills that emotional intelligence represents: *character*.' (Goleman, 1995a, p. 28)
Major Areas of Skills and Specific Examples		

Perception and Expression of Emotion
  • Identifying and expressing emotions in one's physical states, feelings, and thoughts
  • Identifying and expressing emotions in other people, artwork, language, etc.
Assimilating Emotion in Thought
  • Emotions prioritize thinking in productive ways
  • Emotions generated as aids to judgment and memory
Understanding and Analyzing Emotion
  • Ability to label emotions, including complex emotions and simultaneous feelings.
  • Ability to understand relationships associated with shifts of emotion
Reflective Regulation of Emotion
  • Ability to stay open to feelings.
  • Ability to monitor and regulate emotions reflectively to promote emotional and intellectual growth (after Mayer and Salovey, 1997, p. 11)
	Intrapersonal Skills:
	  • Emotional self-awareness,
	  • Assertiveness,
	  • Self-Regard,
	  • Self-Actualization,
	  • Independence.
	Interpersonal Skills:
	  • Interpersonal relationships,
	  • Social responsibility,
	  • Empathy.
	Adaptability Scales:
	  • Problem solving,
	  • Reality testing,
	  • Flexibility.
	Stress-Management Scales
	  • Stress tolerance,
	  • Impulse control
	General Mood:
	  • Happiness,
	  • Optimism.
		Knowing One's Emotions
		  • Recognizing a feeling as it happens.
		  • Monitoring feelings from moment to moment.
		Management [of] Emotions
		  • Handling feelings so they are appropriate.
		  • Ability to soothe oneself.
		  • Ability to shake off rampant anxiety, gloom, or irritability.
		Motivating Oneself
		  • Marshalling emotions in the service of a goal.
		  • Delaying gratification and stifling impulsiveness.
		  • Being able to get into the 'flow' state.
		Recognizing Emotions in Others
		  • Empathic awareness.
		  • Attunement to what others need or want.
		Handling Relationships
		  • Skill in managing emotions in others.
		  • Interacting smoothly with others.

Model Type		
Ability	*Mixed*	*Mixed*

Table 2.4.: Three Competing Models, all Labelled 'Emotional Intelligence'
From Mayer et al., (2000, p. 401).

Ability, mixed and trait models of EI will be examined below under those headings, along with their measurement tools where relevant. Four models which Cherniss identifies as dominating the field will receive focus as representatives of those three areas:[170]

1. Bar-On and his measure the EQ-i   (mixed)

2. Mayer, Salovey and Caruso and their measure the MSCEIT   (ability)

3. Boyatzis–Goleman and their tool the ECI, and   (mixed)

4. Trait Emotional Intelligence (Petrides and others) and their tool the TEIQue(trait)

2.3.3.1. Emotional Intelligence as an Ability

The only ability model is the four-branch model of Mayer, Salovey and Caruso, with its measures the MEIS and MSCEIT. Even as recently as 2008 MacCann and Roberts were able to say that tools for the assessment of the four branches are restricted to the MSCEIT.[171] In fact, even in 2010 it is remarked upon as the only available **ability** measure.[172] While there are other tests for assessing emotional abilities,[173] such as facial recognition, the four-branch model is the only **model** of ability EI.

The MSCEIT assesses twelve measures which are divided to match the four classes (or 'branches') of abilities in the model: 1. **Perceiving** Emotions, 2. Using Emotions to **Facilitate** Thinking, 3. **Understanding** Emotions, 4. **Managing** Emotions to Achieve Goals (see figure 2.2).[174] Each branch describes a set of skills that together make up overall emotional intelligence. The four-branch model is hierarchical, moving from the foundation skill of perceiving emotions accurately through to the high-level ability of

---

[170] C. Cherniss. 'Emotional Intelligence: Toward Clarification of a Concept'. *Industrial and Organizational Psychology* 3.2 (2010), pp. 110–126, pp. 111–112

[171] MacCann and Roberts, p. 540.

[172] Orchard et al., 'New Directions and Alternative Approaches to the Measurement of Emotional Intelligence', p. 321.

[173] See section 2.3.2 on page 28.

[174] MacCann and Roberts' summary is slightly different, substituting 'integrate' for 'facilitate'. MacCann and Roberts, p. 540.
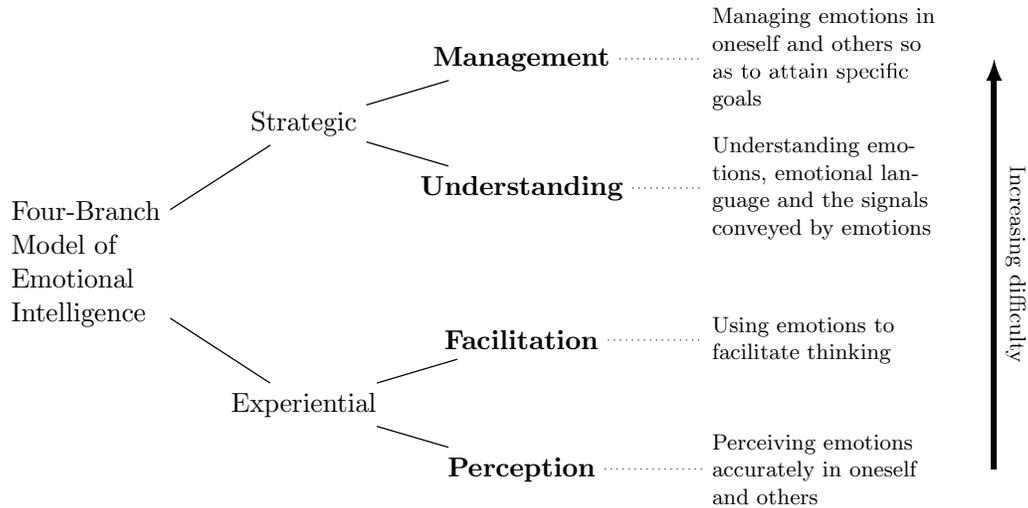
Figure 2.2.: The Four-Branch Model of Emotional Intelligence

managing emotions.[175] Each branch also has its own developmental trajectory, proceeding from relatively easy skills to more sophisticated ones.[176] For example, Perceiving Emotions typically begins with the ability to perceive basic emotions in faces and voice tones and may progress to the accurate perception of emotional blends and to the detection of emotional micro-expressions in the face.[177] The perception and facilitation branches collectively form Experiential EI, while understanding and management together form Strategic EI. The MSCEIT consists of 141 items which measure the four branches of the model using eight tasks (two sub-tests per branch). The test returns seven scores: an overall composite, the two area scores (experiential and strategic), plus scores for the four individual branches.[178] Version one of the MSCEIT was a research version.[179] The current version is version two.

---

[175] J. D. Mayer et al. 'Emotional Intelligence: New Ability or Eclectic Traits?' *American Psychologist* 63.6 (2008), pp. 503–517, p. 506.

[176] ibid., p. 507.

[177] ibid.

[178] J. D. Mayer et al. 'Measuring Emotional Intelligence With the MSCEIT V2.0'. *Emotion* 3.1 (2003), pp. 97–105, p. 99.

[179] ibid., p. 97.

The first branch (perceiving emotions) is measured using a task which asks the respondent to report the emotions expressed in images of people's faces, as well as in other pictures (artistic designs and landscapes).[180] The second branch (using emotion to facilitate thought) is measured using two tests, the sensations and facilitation sub-tests. Subjects must identify emotions that may affect behaviour or performance on cognitive tasks. An example from the sensations area is where subjects are provided with a sentence asking them to imagine a feeling such as shame. For each sentence, a list of adjectives (e.g. cold, blue, sweet) is provided. The subject has to choose how much the emotion is similar to the adjectives. Rating is done using a five-point scale from 'Not Alike' to 'Very Much Alike'.[181] The third branch (understanding emotions) is assessed using two tests which measure a person's ability to analyse blended or complex emotions and to understand how emotional reactions change over time or flow from one to another.[182] An example of the understanding emotions branch is a question which gauges the capacity to reason with emotions: 'What feeling, when intensified and coupled with a sense of injustice, is most likely to lead a person to experience anger? (a) frustration (b) guilt (c) melancholy (d) fatigue.' The correct answer is (a) frustration, because when intensified it leads to anger.[183] The fourth branch's two sub-tests measure emotional regulation and management. The tests here provide social situations (vignettes) and ask the subject to rate possible responses from 'very ineffective' to 'very effective' in their likelihood of achieving the desired result.[184]

The overall (composite) EI score has a mean of 100 and standard deviation of 15, echoing the standard for IQ measures.[185] The MSCEIT can be scored using either consensus or

---

[180] M. A. Brackett and P. Salovey. 'Measuring Emotional Intelligence with the Mayer-Salovey-Caruso Emotional Intelligence Test (MSCEIT)'. *Psicothema* 18.Supplement (2006), pp. 34–41, p. 36.

[181] ibid.

[182] ibid.

[183] Mayer et al., 'Emotional Intelligence: New Ability or Eclectic Traits?', p. 507.

[184] Brackett and Salovey, 'Measuring Emotional Intelligence with the Mayer-Salovey-Caruso Emotional Intelligence Test (MSCEIT)', p. 36, Mayer et al., 'Measuring Emotional Intelligence With the MSCEIT V2.0', pp. 99–100, E. Rossen and J. H. Kranzler. 'Incremental Validity of the Mayer–Salovey–Caruso Emotional Intelligence Test Version 2.0 (MSCEIT) after Controlling for Personality and Intelligence'. *Journal of Research in Personality* 43.1 (2009), pp. 60–65, p. 61.

[185] Mayer et al., 'Measuring Emotional Intelligence With the MSCEIT V2.0', p. 102.

expert scoring methods. The correlation between scores for these two methods has been reported as exceeding 0.9, indicating that scores obtained from either scoring method are virtually identical.[186]

The response method in the MSCEIT varies across the eight tasks and includes multi-choice and Likert-type scales. Mayer et al. explain that the rationale for using a variety of response formats is to avoid response format errors. They state that results will be 'generalized across response methods'.[187] This is a laudable goal. However, other studies have demonstrated response method bias caused when varying response methods while using the same evaluation tool, the STEM.[188] MacCann and Roberts conclude that different cognitive processes are engaged when responding to the different formats. With response format varied per **task** in the MSCEIT, it is unclear whether results for a particular task include an artefact relating to response method or not. For the rationale of Mayer et al. to be valid, rather than varying response method among the different tasks, response format errors would have better been avoided by providing variety of response format **within** each of the tasks. To resolve this limitation, future versions of the MSCEIT should either use a standard response format throughout or vary it randomly, but evenly, across all tasks. If an argument can be adequately made that a particular measurement methodology is required for accurate assessment of a particular task or branch, then this recommendation need not apply. However, such a recommendation should only be made with appropriate theoretical underpinning and then the assertion in favour of a particular assessment method needs to be verified experimentally.

Factor analysis of the MSCEIT has been a point of some contention. Some assert with the authors that it relates to four separate dimensions which correlate with each other (oblique rotation), rather than being totally independent (orthogonal rotation),[189] which

---

[186] Mayer et al., 'Measuring Emotional Intelligence With the MSCEIT V2.0', $r = 0.908$. Rossen and Kranzler, 'Incremental Validity of the Mayer–Salovey–Caruso Emotional Intelligence Test Version 2.0 (MSCEIT) after Controlling for Personality and Intelligence' report $r = 0.98$.

[187] Mayer et al., 'Measuring Emotional Intelligence With the MSCEIT V2.0', p. 99.

[188] MacCann and Roberts, 'New Paradigms for Assessing Emotional Intelligence: Theory and Data'.

[189] Zeidner et al., *What we Know About Emotional Intelligence: How it Affects Learning, Work, Relation-*

supports the four-branch model. A relatively recent study by Rossen and Kranzler only used the overall EI score, due to concerns with the factor structure of the MSCEIT.[190] They cited studies dated from 2005–2008 which were divided over whether a one-, two- or four-factor structure fits the data. They were particularly concerned over the 'Facilitating Emotions' branch. Even though Zeidner et al. support the four-factor model, a more recent meta-study incorporating 10,573 responses confirmed some of Rossen and Kranzler's concerns.[191] The high correlation between branches one and two ($r = 0.90$, $p < 0.01$) leads Fan et al. to suggest that in fact an oblique three-factor solution is better and that the model and tool be modified accordingly. They remark that the tool may not actually be measuring what it purports to measure. An even more recent study found the contrary, that the overall score had no support, while supporting the four factors.[192] Fan et al. remain open to the possibility of the four-branch model being valid, but assert that the MSCEIT does not measure those constructs adequately.[193] Rossen and Kranzler conclude that only the overall MSCEIT score is valid, and therefore until the factor structure of the MSCEIT is resolved the overall score alone should be used, omitting all other MSCEIT scores.[194] This conclusion is supported by the later work of Fan et al., who found that along with a three-factor model, a good fit was also obtained for a general EI factor.

Another concern with the model is that while the authors describe each branch as having its own developmental trajectory, the evidence for, and an adequate description of, this development throughout the lifespan has not been published.[195]

---

[190] *ships, and our Mental Health*, pp. 48, 93. Though, to their credit they do note elsewhere that doubts have been raised (p. 95).

[190] Rossen and Kranzler, 'Incremental Validity of the Mayer–Salovey–Caruso Emotional Intelligence Test Version 2.0 (MSCEIT) after Controlling for Personality and Intelligence'.

[191] H. Fan et al. 'The Factor Structure of the Mayer–Salovey–Caruso Emotional Intelligence Test V. 2.0 (MSCEIT): A Meta-Analytic Structural Equation Modeling Approach'. *Personality and Individual Differences* 48.7 (2010), pp. 781–785

[192] Fiori and Antonakis, 'The Ability Model of Emotional Intelligence: Searching for Valid Measures'.

[193] Fan et al., 'The Factor Structure of the Mayer–Salovey–Caruso Emotional Intelligence Test V. 2.0 (MSCEIT): A Meta-Analytic Structural Equation Modeling Approach'.

[194] Rossen and Kranzler, 'Incremental Validity of the Mayer–Salovey–Caruso Emotional Intelligence Test Version 2.0 (MSCEIT) after Controlling for Personality and Intelligence', p. 64.

[195] Burns et al., 'Emotional Intelligence: More than Personality and Cognitive Ability?', p. 27.

An issue of significant discussion and some ongoing concern is the incremental validity of the MSCEIT, over information gained from standard personality and cognitive constructs.[196] There is research which has shown relative independence for the MSCEIT from well-defined personality and ability constructs.[197] A 2009 study, for example, confirmed the incremental validity of the MSCEIT was established after controlling for general cognitive ability g and personality (the Big 5).[198] While significant, the result was small. EI only accounted for 1% and 4% of variance in outcomes measured. While Burns et al. note that even a modest incremental validity can be useful,[199] the incremental gains from EI found here are a far cry from some of the popularist hyperbole by authors like Goleman.

Burns et al. make a significant point when they comment that the incremental validity problem may require the MSCEIT move away from consensual and expert scoring methods to behavioural measures.[200] Ultimately, such a move would mean that what is assessed is a real-world skill—a valuable contribution. Current ability measures are divorced from situations where there is an investment in or cost from the decisions made or actions taken. A basic tenet of EI is that emotion influences behaviour. Therefore it follows that the conditions under which measurement occurs will influence the outcome. Different results will be obtained when there is an emotional investment by the subject in the outcome of a situation than if EI is measured in a neutral or low-investment environment. That is, will a subject be as emotionally intelligent when their own emotions have to be managed at the same time as being confronted with the measurement tasks? Ability measures may be measuring actual skills, but they are measuring skills devoid of real-world context—

---

[196] Burns et al., 'Emotional Intelligence: More than Personality and Cognitive Ability?', p. 27, Zeidner et al., *What we Know About Emotional Intelligence: How it Affects Learning, Work, Relationships, and our Mental Health*, passim.

[197] Burns et al., 'Emotional Intelligence: More than Personality and Cognitive Ability?', p. 26, Zeidner et al., *What we Know About Emotional Intelligence: How it Affects Learning, Work, Relationships, and our Mental Health*, p. 97.

[198] Rossen and Kranzler, 'Incremental Validity of the Mayer–Salovey–Caruso Emotional Intelligence Test Version 2.0 (MSCEIT) after Controlling for Personality and Intelligence'.

This and other studies are discussed further in section 2.3.4 on page 72.

[199] Burns et al., 'Emotional Intelligence: More than Personality and Cognitive Ability?', p. 27.

[200] ibid.

assessing declarative, rather than procedural knowledge.[201] The only branch where this criticism is less significant is emotion perception, which is relatively straightforward to assess objectively.[202]

As discussed above, the question of whether the MSCEIT is culturally bound (valid across different cultures) is still open and is regarded doubtfully by a number of researchers.[203] Mayer et al. argue that there are cultural and evolutionary foundations for consistency in emotional communication.[204] Yet research has established cultural variation in facial recognition tasks.[205] While there may be some support for hard-wiring of emotional expression, learned behaviours are also involved, particularly when it comes to the intensity of expression and the interpretation of emotional expressions.[206] As part of their argument in favour of the cross-cultural validity of the MSCEIT, Mayer et al. refer to the existence of cultural emotional 'memes' (shared cultural ideas). However, rather than supporting their case, the existence of such cultural memes serves to prove the MSCEIT's mono-cultural nature. If emotional cultural memes exist, then they will, by definition, be dissimilar across various cultures. Surprisingly, this is a point they themselves acknowledge elsewhere.[207] Some progress has been made by analysing the MSCEIT for Romanian, Pakistani and French subjects. The conclusions, while suggesting some promise, are equivocal.[208]

---

[201] Fiori and Antonakis, 'The Ability Model of Emotional Intelligence: Searching for Valid Measures'.

[202] Zeidner et al., *What we Know About Emotional Intelligence: How it Affects Learning, Work, Relationships, and our Mental Health*, p. 100.

[203] ibid., pp. 94–95.

[204] Mayer et al., pp. 326–327.

[205] See Ekermans, 'Emotional Intelligence Across Cultures: Theoretical and Methodological Considerations', pp. 274–275, Biehl et al., 'Matsumoto and Ekman's Japanese and Caucasian Facial Expressions of Emotion (JACFEE): Reliability Data and Cross-National Differences' Jack et al., 'Facial Expressions of Emotion are not Culturally Universal' and T. Masuda et al. 'Placing the Face in Context: Cultural Differences in the Perception of Facial Emotion'. *Journal of Personality and Social Psychology* 94.3 (2008), pp. 365–381.

[206] D. Matsumoto. 'Cultural Influences on the Perception of Emotion'. *Journal of Cross-Cultural Psychology* 20.1 (1989), pp. 92–105.

See also the Measurement section on page 28.

[207] Mayer et al., 'Models of Emotional Intelligence', p. 413.

[208] D. Iliescu et al. 'Examining the Psychometric Properties of the Mayer-Salovery-Caruso Emotional Intel-

For ability EI, having a large portion of research based on one instrument is unsatisfactory, both on general principles and specific grounds. First, test effects cannot be distinguished from construct effects. With one measure it is not possible to determine whether results are due to the construct being measured or due to the measure itself. Multiple measures assessing the same construct permits better examination of the various construct and tests effects. Second, the MSCEIT does not have a strong theoretical background. It is empirically, rather than theoretically, keyed.[209]

In the case of the MSCEIT we have a test and its data without an appropriate model to evaluate it. In addition, it uses atypical assessment methodology and scoring for an *intelligence* test.[210] MacCann and Roberts conclude: 'With unique measurement methods and a unique construct, it is difficult to know whether empirical results are attributable to the constructs examined or the measurement methods used.'[211]

Of significant concern is that as an intelligence, there should be substantial positive correlation with other measures of intelligence. However, correlations with fluid intelligence is about $r = 0.18$, and about $r = 0.31$ with crystallised intelligence.[212] Furthermore, the strength of the relationship varies by branch with Emotional Understanding and crystallised intelligence showing the strongest relationship ($r = 0.40$), while the remaining

---

ligence Test: Findings from an Eastern European Culture'. *European Journal of Psychological Assessment* 29.2 (2013), pp. 121–128; J. Karim and R. Weisz. 'Cross-Cultural Research on the Reliability and Validity of the Mayer-Salovey-Caruso Emotional Intelligence Test (MSCEIT)'. *Cross-Cultural Research* 44.4 (2010), pp. 374–404; D. A. Lynch. 'An Examination of Emotional Intelligence and the Relationship to Gender, Country of Residence, and Organizational Job Category'. Ph.D.. Capella University, 2008. URL: `http://0-search.proquest.com.prospero.murdoch.edu.au/docview/194029908?accountid=12629` (accessed 16/12/2013).

[209] MacCann and Roberts, p. 540.

[210] Orchard et al., 'New Directions and Alternative Approaches to the Measurement of Emotional Intelligence', p. 324. See also above.

[211] MacCann and Roberts, pp. 540–541.

[212] Fluid intelligence, commonly abbreviated Gf, can be thought of as innate reasoning ability. It is adaptive. Fluid intelligence is used to solve novel problems, find patterns and relationships and extrapolate. Crystallised intelligence is commonly abbreviated Gc, is the ability to use skills, knowledge and experience. Crystallised intelligence, while not the same as memory, does rely on accessing memory to solve problems. See J. L. Horn. 'Intelligence—Why It Grows, Why it Declines'. *Society* 5.1 (1967), pp. 23–31; I. S. Schonfeld. 'The Genevan and Cattell-Horn Conceptions of Intelligence Compared: Early Implementation of Numerical Solution Aids'. *Developmental Psychology* 22.2 (1986), pp. 204–212.

relationships are quite low, ranging from $r = 0.03$ to $r = 0.18$.[213] While better than self-report measures, this is still a poor result. MacCann and Roberts's work suggests that even the 'Emotional Understanding' score may be an artefact of the response method used rather than a true correlation.[214] Even if the response method question proves incorrect, the remaining three branches still fail the first criterion (correlation) for an intelligence test.

In summary, the Four-Branch Model seeks to understand and assess EI as an ability. The Four Branch Model's measurement tool is the MSCEIT, currently at version 2. A key strength of the MSCEIT is that it has been shown to measure something other than simply another aspect of personality; it has incremental validity, albeit at low levels.[215] However, the MSCEIT has been criticised on the grounds that it is culturally bound, is empirically keyed, and correlates poorly with other measures of intelligence. Furthermore, there are outstanding questions concerning the test's factor structure and whether it accurately measures the four branches the model proposes.

With only one tool whose limitations include a disconnect between theory, model and tool, further work to develop reliable and valid ability tools is needed. Tools which assess procedural knowledge, that is, EI applied in action, rather than declarative knowledge would be particularly useful for EI measurement. Until improved tools are developed, the MSCEIT remains the tool of choice for measuring EI as an ability.

The following section examines mixed models of EI and their associated self-report tools. Following that, the third major model, Trait-EI will be examined.

---

[213] Orchard et al., 'New Directions and Alternative Approaches to the Measurement of Emotional Intelligence', p. 325.

[214] MacCann and Roberts, 'New Paradigms for Assessing Emotional Intelligence: Theory and Data', Orchard et al., 'New Directions and Alternative Approaches to the Measurement of Emotional Intelligence', p. 325.

[215] Rossen and Kranzler, 'Incremental Validity of the Mayer–Salovey–Caruso Emotional Intelligence Test Version 2.0 (MSCEIT) after Controlling for Personality and Intelligence'; J. C. Rode et al. 'An Examination of the Structural, Discriminant, Nomological, and Incremental Predictive Validity of the MSCEIT© V2.0'. *Intelligence* 36.4 (2008), pp. 350–366; M. A. Brackett and J. D. Mayer. 'Convergent, Discriminant, and Incremental Validity of Competing Measures of Emotional Intelligence'. *Personality and Social Psychology Bulletin* 29.9 (2003), pp. 1147–1158.

2.3.3.2. Mixed Models and Self-Report Tools

The mixed model is built on the understanding that EI consists of both abilities and aspects of personality.[216] It then assumes that all these various aspects of EI may be measured by self-report questionnaires.[217] Mixed models are rightly criticised for including items which are argued as not being proper 'intelligences' or are part of personality characteristics, including moral or ethical behaviour.[218] For example, a common component of these models is that a positive measure of 'happiness' is equated with good EI. However, while happiness may be a result of emotional competence, it is not in itself a measure of emotional competence.[219] Circumstances, for example, may influence happiness apart from an individual's EI skills. Goleman is a key representative of the mixed model, because of the prevalence of his writing in the popular literature. The other prevalent mixed model is Bar-On's, which frequently appears in academic literature.[220]

Goleman's original model has some flaws in logic. While it is presented as a hierarchical model, with each skill dependent on and building on the ones below (see figure 2.3), it is not strictly so. An example of this is the skills of those in the Dark Triad to 'work with' people, even while lacking empathy themselves. According to Goleman's model, working with people is 'built' on empathy. Yet, for the Dark Triad, while their methods may be effective in 'working' with people, their goals are quite self-focused in the end. Narcissists, for example, can be quite charming and helpful until challenged or their goals are frustrated. It's not their empathy which enables their ability to 'work with' people, it's their skills in manipulation. These manipulative skills are often not detected until their goals are frustrated and their 'niceness' is replaced by antisocial, even destructive behaviour. More recently Goleman's model has been amended so that EI is distinguished

---

[216] Zeidner et al., *What we Know About Emotional Intelligence: How it Affects Learning, Work, Relationships, and our Mental Health*, p. 104.

[217] ibid.

[218] Mayer et al., 'Models of Emotional Intelligence', pp. 401–402; Zeidner et al., *What we Know About Emotional Intelligence: How it Affects Learning, Work, Relationships, and our Mental Health*, p. 349.

[219] ibid., p. 111.

[220] Cherniss, 'Emotional Intelligence: Toward Clarification of a Concept', p. 112.
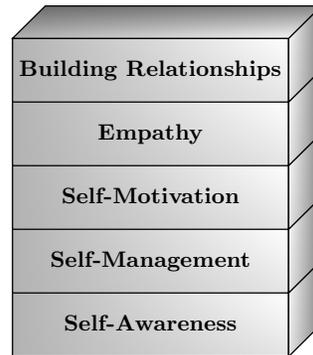
Figure 2.3.: Goleman's Five Domains of Emotional Intelligence
Illustration from Pegram and Tan, (2010, p. 59).

from social intelligence (SI), with the social awareness and social facility parts of his original model being moved to SI.[221] These changes do not alter its inclusion of non-ability factors and therefore its failure to meet the criteria for an intelligence.

Bar-On's EQ-i has been popular in empirical research,[222] but has been criticised as 'severely flawed', accused of measuring little more than personality.[223] Zeidner et al. remark, 'To a large degree the EQ-i is no more than a psychometrically maladroit mélange of established emotion constructs.'[224] Further damning it with faint praise they say, 'A few studies ... suggest that the EQ-i adds some modest incremental validity to the Big Five as predictors of outcome criteria'.[225]

The Emotional Competence Inventory (ECI), is a mixed model tool developed from original work by Boyatzis.[226] It is a self-report and other-report measure, sometimes de-

---

[221] Cherniss, 'Emotional Intelligence: Toward Clarification of a Concept', p. 112, see also Goleman, *Social Intelligence: The New Science of Human Relationships*.

[222] Zeidner et al., *What we Know About Emotional Intelligence: How it Affects Learning, Work, Relationships, and our Mental Health*, p. 113.

[223] Matthews et al., *Emotional Intelligence: Science and Myth*, pp. 206–213.

[224] Zeidner et al., *What we Know About Emotional Intelligence: How it Affects Learning, Work, Relationships, and our Mental Health*, p. 117.

[225] ibid., pp. 117–118.

[226] S. B. Wolff. *Emotional Competence Inventory (ECI) Technical Manual*. Updated. McClelland Center for Research and Innovation, Hay Group. Philadelphia, 2005, p. 2.

scribed as a 360° tool.[227] Boyatzis' original work was expanded, based on and in conjunction with Goleman.[228] Subsequent developments suggest that the model has changed from Goleman's original five to four domains: self-awareness, self-management, social awareness and relationship management—omitting self-regulation.[229] Using other-assessment mitigates some of the critiques levelled at self-assessment tools. However, other-reports are not a measure of EI ability, they provide a third party's perception of the subject's EI skills. Criticism of the ECI's psychometric properties are harsh.

> The ECI appears psychometrically weaker than the EQ-i and SSRI ... Indeed more than a few of the scales have test-retest reliabilities [sic] approaching zero, suggesting that it may not function much better than the proverbial lemon! ... As with other EI questionnaires, there is considerable potential for overlap with personality ... In sum, it is difficult **not** to be cynical of this measure.[230]

The Schutte Self-Report Inventory (SSRI) is based on Salovey and Mayer. It has a relatively strong conceptual framework compared to mixed models and is a popular choice for independent research. However, it has been included with mixed models because unlike the MSCEIT, it uses a self-report measure (as the name indicates). As discussed above the choice to use self-report measures is flawed if one wishes to assess intelligence. It is understandable, therefore, that it has strengths and weaknesses similar to the EQ-i.[231] Zeidner et al. remark that along with the EQ-i, the predictive value of the SSRI is 'notably limited'.[232] In 1998 the authors asserted its validity in terms of consistency with other studies of emotional *skills*.[233] The authors more recently refer to it as an assessment of

---

[227] Wolff, *Emotional Competence Inventory (ECI) Technical Manual*, p. 2.

[228] J. C. Byrne et al. 'Examination of the Discriminant, Convergent, and Criterion-Related Validity of Self-Ratings on the Emotional Competence Inventory'. *International Journal of Selection and Assessment* 15.3 (2007), pp. 341–353, p. 342; Wolff, *Emotional Competence Inventory (ECI) Technical Manual*, p. 2.

[229] Zeidner et al., *What we Know About Emotional Intelligence: How it Affects Learning, Work, Relationships, and our Mental Health*, pp. 119–121.

[230] ibid., pp. 121–122, 124. (Emphasis theirs.)

[231] ibid., p. 118.

[232] ibid., p. 119.

[233] N. S. Schutte et al. 'Development and Validation of a Measure of Emotional Intelligence'. *Personality and Individual Differences* 25.2 (1998), pp. 167–177.

typical or trait EI,[234] clearly separating it from assessing skills, possibly in an attempt to avoid its previous inclusion and criticism with mixed models. The measure, however, is the same.

Of key importance in this thesis, mixed models of EI fail to stand up as models of intelligence when held against Mayer et al.'s criteria for an intelligence.[235] Results show near zero or even negative correlations with established intelligence measures.[236] Another key issue is that the mixed models are frequently criticised for lack of discriminant validity over common personality constructs. As discussed above, for self-report measures, which all the mixed models use, the overlap between personality and these instruments 'can be extraordinarily high'.[237] Roberts et al. describes mixed model measures as having a 'near complete overlap with personality'.[238] For these reasons, the use of mixed models and their tools is not appropriate when wishing to pursue empirical research in emotional intelligence. Mixed models (and their associated tools) have been frequently used to investigate EI in Christian ministry (see chapter 3) . Theoretically this is unsound and it is also unsupportable given the research evidence discussed above.

Having reviewed ability and mixed models, the final emotional intelligence model to be examined is Trait-EI.

2.3.3.3. Emotional Intelligence as a Trait

A more recent development in the field of emotional intelligence is the rise of Trait Emotional Intelligence (Trait-EI), with the concept first advanced in the doctoral dissertation

---

[234] N. S. Schutte et al. 'The Assessing Emotions Scale'. In. *Assessing Emotional Intelligence.* Ed. by J. D. A. Parker et al. The Springer Series on Human Exceptionality. New York: Springer, 2009. 119–134. URL: http://dx.doi.org/10.1007/978-0-387-88370-0_7 (accessed 14/12/2013), pp. 119 f.

[235] Mayer et al., 'Emotional Intelligence Meets Traditional Standards for an Intelligence', pp. 269–270.

[236] R. D. Roberts et al. 'Emotional Intelligence: Towards a Consensus of Models, Measures, and Applications'. *Social and Personality Psychology Compass* 4.10 (2010), pp. 821–840, p. 824.

[237] Zeidner et al., *What we Know About Emotional Intelligence: How it Affects Learning, Work, Relationships, and our Mental Health*, p. 43. For an extended discussion see chapter 4. See also Burns et al., 'Emotional Intelligence: More than Personality and Cognitive Ability?', p. 22.

[238] Roberts et al., p. 824.

of K.V. Petrides in 2001.[239] Trait-EI and ability EI, while sharing similar names, are actually quite different.[240] Rather than purporting to measure an intelligence, the authors place it firmly in the personality domain. Where ability EI deals with cognitive-emotional ability, Trait-EI is concerned with emotion-related self-perceptions and dispositions.[241] Trait-EI belongs to the realm of personality and is appropriately measured by self-report questionnaires. Its contribution is seen as expanding an understanding of personality, rather than describing ability.[242]

Trait-EI is organised into fifteen facets: adaptability, assertiveness, emotion perception (self and others), emotion expression, emotion management (others), emotion regulation, impulsiveness, relationships, self-esteem, self-motivation, social awareness, stress management, trait empathy, trait happiness and trait optimism (see table 2.5).[243] These fifteen facets are further organised under four factors: well-being, self-control, emotionality, and sociability.[244]

There are some significant issues surrounding Trait-EI. The formation of the facets for Trait-EI lacks rigour. Rather than being based on a theory of personality, the authors

---

[239] `http://www.psychometriclab.com/Default.aspx?Content=Page&id=1`.

See also Petrides and Furnham, 'Trait Emotional Intelligence: Psychometric Investigation with Reference to Established Trait Taxonomies'; Petrides et al., 'Emotional Intelligence'; Petrides et al., 'Trait Emotional Intelligence: Moving Forward in the Field of EI'.

For a list of Trait-EI publications see `http://www.psychometriclab.com/Default.aspx?Content=Page&id=30`.

[240] 'Emotional Intelligence', p. 306.

[241] Petrides and Furnham, 'Trait Emotional Intelligence: Psychometric Investigation with Reference to Established Trait Taxonomies', p. 427, K. V. Petrides et al. 'On the Criterion and Incremental Validity of Trait Emotional Intelligence'. *Cognition and Emotion* 21.1 (2007), pp. 26–55, p. 26, S. Mavroveli et al. 'Exploring the Relationships Between Trait Emotional Intelligence and Objective Socio-Emotional Outcomes in Childhood'. *British Journal of Educational Psychology* 79.2 (2009), pp. 259–272, p. 259.

[242] Zeidner et al., *What we Know About Emotional Intelligence: How it Affects Learning, Work, Relationships, and our Mental Health*, p. 137.

[243] 'Emotional Intelligence', p. 306; Pérez et al., 'Measuring Trait Emotional Intelligence'; Petrides and Furnham, 'Trait Emotional Intelligence: Psychometric Investigation with Reference to Established Trait Taxonomies'.

The facet rubrics have been updated to reflect those currently in use at the London Psychometric Laboratory at University College London. See `http://www.psychometriclab.com/Default.aspx?Content=Page&id=7`.

[244] Mikolajczak et al., 'Psychometric Properties of the Trait Emotional Intelligence Questionnaire: Factor Structure, Reliability, Construct, and Incremental Validity in a French-Speaking Population'.

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

Table 2.5.: The Sampling Domain of Trait Emotional Intelligence in Adults and Adolescents
From Matthews et al. (2012, loc 307/4583).

selected common themes from an analysis of EI models in the current EI literature (ability and mixed), choosing only those which were found in more than one model.[245] Without an appropriate theoretical foundation, such a method can simply perpetuate erroneous assumptions in existing approaches. Also of concern is inclusion of facets which relate only indirectly to emotion, such as adaptability, assertiveness and impulsiveness.[246]

In 2001, Petrides and Furnham remarked that the facets should not actually be considered factors in a model in a statistical sense, and that relatively high inter-correlations between them are to be expected.[247] Intercorrelations like these are not so serious in an early paper, where a construct is being proposed, beginning the process of development. To some extent, viewing the selection methodology through this lens, seeing it as a starting point for further analysis, reduces some of the concerns about it. However the fact

---

[245] Petrides and Furnham, 'Trait Emotional Intelligence: Psychometric Investigation with Reference to Established Trait Taxonomies', p. 428, Matthews et al., *Emotional Intelligence 101*, loc 307/4583.

[246] ibid., loc 307/4583.

[247] Petrides and Furnham, 'Trait Emotional Intelligence: Psychometric Investigation with Reference to Established Trait Taxonomies', p. 428.

that the factors remain essentially unchanged over a decade later indicates that significant work remains to be done to determine a theoretically valid structure for Trait-EI. Without a valid factor structure the formation of valid taxonomies seems unlikely.

The observation that high Trait-EI scores are not necessarily adaptive and low scores maladaptive is relevant.[248] Trait-EI essentially measures a person's perception of their own emotional abilities.[249] A pertinent question is raised around how a self-perception relates to real-world efficacy. Furthermore, whether a person's Trait-EI profile is adaptive or not will also depend on context. Some emotion profiles will be adaptive in certain situations, while being unhelpful in others.[250] If a person has a certain way of approaching situations, then to use that method in all situations will result in varying levels of success.

As a self-report tool, a high score may simply be the result of self-promotion, self-deception or pride.[251] Even though this is the conclusion of a key researcher in the field, it is frequently ignored. There seems to be an unfortunate leap from measurement of a correlation between Trait-EI and behavioural outcomes in some papers.[252] Even key researchers in this field who refer to Trait-EI personality profiles seem to make this mistake at times.[253] This leap is incorrect on the basis of Trait-EI theory since the TEIQue measures self-perception, not ability. Furthermore, even if this issue was decided to be irrelevant, a correlation does not prove cause and effect.[254] Without the appropriate model and verification such leaps are insupportable.

---

[248] Petrides, 'Ability and Trait Emotional Intelligence', p. 661, Petrides et al., 'The Location of Trait Emotional Intelligence in Personality Factor Space', K. V. Petrides and A. Furnham. 'Trait Emotional Intelligence: Behavioural Validation in Two Studies of Emotion Recognition and Reactivity to Mood Induction'. *European Journal of Personality* 17.1 (2003), pp. 39–57, N. Sevdalis et al. 'Trait Emotional Intelligence and Decision-Related Emotions'. *Personality and Individual Differences* 42.7 (2007), pp. 1347–1358.

[249] Petrides, 'Ability and Trait Emotional Intelligence', p. 660.

[250] ibid.

[251] ibid., p. 661.

[252] See, for example, Frederickson et al., 'Trait Emotional Intelligence as a Predictor of Socioemotional Outcomes in Early Adolescence'.

[253] Compare Petrides, 'Ability and Trait Emotional Intelligence', pp. 660, 668–669.

[254] M. Schield. 'Correlation, Determination and Causality in Introductory Statistics'. In *Proceedings of the Section on Statistical Education.* American Statistical Association. 1995. 1–6.

Before Trait-EI can be used reliably, a specific Trait-EI model needs to be developed, for which a measure is then created. Currently, there is a tendency to lump all self-report measures as Trait-EI.[255] Petrides does emphasise that results from other self-report measures need to be 'interpreted through the lens of Trait-EI theory'.[256] However, rather than bringing clarity, which firmly placing Trait-EI in personality space does, this eclectic approach tends to obfuscate matters. Papers have appeared which lump a wide range of self-report EI studies together under the rubric of Trait-EI. Schutte et al. is an example of such an approach. The TEIQue is not even used in this Trait-EI study![257] So, instead of having one tool which operationalises a Trait-EI model, it seems that for some researchers it means that any emotional self-report tool can be brought to bear.

Also lacking in Trait-EI is a taxonomy which groups emotion styles, as described by various factors of Trait-EI measurement. A taxonomy of Trait-EI 'styles' would allow evaluations to be made concerning the efficacy of discrete styles for specific real-life situations. It is the presence of such classifications which make other personality measures like Myers-Briggs useful. The terminology of Trait-EI profiles is a much more helpful approach than to speak of Trait-EI score.[258]

While acknowledging the above limitations, there is promise for Trait-EI. Studies where the influence of other personality factors have been accounted for have demonstrated Trait-EI's incremental validity.[259] Such findings demonstrate that Trait-EI measures aspects of personality beyond current models. Therefore, Trait-EI is worthy of further investigation.

The use of the TEIQue is appropriate for personality-focused emotion research. For Trait-EI to be an even more useful addition to emotion-centred research, a clear model needs to be established, so that the bridge between measurement and outcomes can then

---

[255] Petrides, 'Ability and Trait Emotional Intelligence', pp. 660, 662.

[256] ibid., p. 662.

[257] N. S. Schutte et al. 'A Meta-Analytic Investigation of the Relationship Between Emotional Intelligence and Health'. *Personality and Individual Differences* 42.6 (2007), pp. 921–933.

[258] Petrides, 'Ability and Trait Emotional Intelligence', p. 661.

[259] Petrides et al., 'The Location of Trait Emotional Intelligence in Personality Factor Space', Petrides and Furnham, 'Trait Emotional Intelligence: Behavioural Validation in Two Studies of Emotion Recognition and Reactivity to Mood Induction'

be built. A valid factor structure also needs to be established for the model and then a taxonomy of Trait-EI profiles needs production as essential next steps.

In summary, to study emotional intelligence, any model needs to fit with standard definitions of intelligence, and any tools need to assess using methods which measure ability. Mixed models fail on both counts. Trait-EI is useful when studying emotional self-perception. To assess EI as an ability, researchers should use the MSCEIT. As better ability tools become available, they should be evaluated as complements or eventual replacements for the MSCEIT.

2.3.4. Emotional Intelligence and Life Outcomes

Having reviewed the measurement and models of EI, it is now appropriate to review what can be concluded concerning the relationship between EI and life outcomes. Following this, in the final section of this chapter the literature on training EI and on EI intervention studies will also be examined.

Zeidner et al. note that the literature has 'recently provided some promising data' supporting EI as a reliable predictor of 'adaptive social outcomes'.[260] In essence they remark that the link is plausible, but not conclusively established. They divide the outcomes into three areas:

1. Social interactions

2. Intimate personal relationships, and

3. Health and well-being

This link is not always simple. For example, some people might think that to have 'better' EI means to be more emotionally expressive. However by examining figure 2.4, which plots the level of marital satisfaction against emotional expression, it can be seen that the

---

[260] Zeidner et al., *What we Know About Emotional Intelligence: How it Affects Learning, Work, Relationships, and our Mental Health*, p. 172.
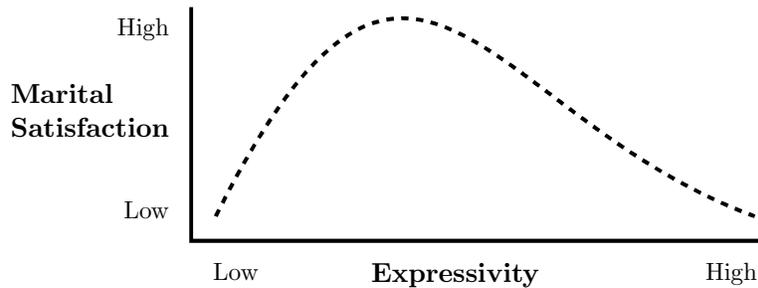
Figure 2.4.: Expression of Negative Emotions and Marital Satisfaction
Adapted from Zeidner et al., (2009, p. 179).

relationship is not simply linear. Too little or too great a level of emotional expression reduces marital satisfaction.[261] The relationship between EI and outcomes is mediated by variables other than EI. Some of these potential mediators are displayed in figure 2.5.

Data is accumulating which establishes the real-world utility of EI. Zeidner et al. note that EI has incremental validity over and above cognitive ability in the areas of physical health, happiness, job satisfaction and psychological well-being.[262] For example, a 2009 study by Rossen and Kranzler demonstrated incremental validity for the MSCEIT in the prediction of positive relations with others and alcohol use ($N = 150$). Given the stringent nature of the experimental design, the authors describe the results as:

> meaningful and substantial ... [that] EI represents an important construct in
> predicting a statistically significant amount of unique variance in a range of
> outcomes related to social/emotional functioning beyond that accounted for
> general cognitive ability and personality.[263]

[261] J. Fitness. 'Emotional Intelligence and Intimate Relationships'. In. *Emotional Intelligence in Everyday Life: A Scientific Inquiry.* Ed. by J. Ciarrochi et al. Philadeliphia: Psychology Press, 2001. 98–112.

[262] Zeidner et al., *What we Know About Emotional Intelligence: How it Affects Learning, Work, Relationships, and our Mental Health*, p. 68.

[263] Rossen and Kranzler, 'Incremental Validity of the Mayer–Salovey–Caruso Emotional Intelligence Test

Mediating Variables

EI

- Limited exposure to stressful events
- Greater resilience
- Richer personal health and emotional resources
- More positive emotionality and less negative emotionality
- Enhanced optimism
- Wider social support networks
- Adaptive coping mechanisms
- Better self-regulation in maintaining health behaviours
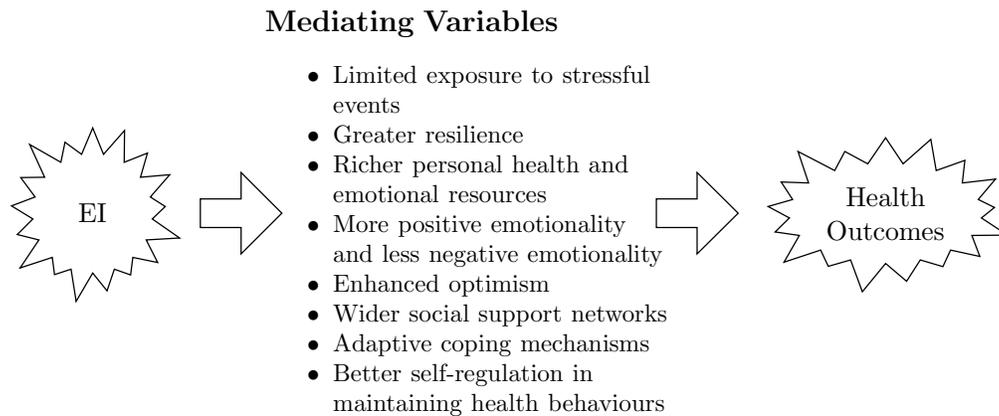
Health Outcomes

Figure 2.5.: Some Potential Mediating Factors in the Relationship Between Emotional Intelligence and Health Outcomes

From Zeidner et al., (2009, p. 184).

While it has been demonstrated that EI correlates with well-being, the nature of the relationship is unclear, since the mediating processes have not been established. Some suggestions are that EI may depend on learned skills like assertiveness, impulse control and positive thinking. It may also involve aspects of self-knowledge which is not captured by standard personality tests.[264]

Since this thesis is concerned with ministry stress and burnout, it is important to note that the literature suggests there is correlation between EI and burnout, with increasing EI linked with decreasing levels of burnout.[265] Many of the studies listed in the 'Select

---

Version 2.0 (MSCEIT) after Controlling for Personality and Intelligence', p. 64.

[264] Zeidner et al., *What we Know About Emotional Intelligence: How it Affects Learning, Work, Relationships, and our Mental Health*, p. 135.

[265] For example, Alavinia and Ahmadzadeh, 'Toward a Reappraisal of the Bonds Between Emotional Intelligence and Burnout'; E. J. Austin et al. 'Associations of Personality and Emotional Intelligence with Display Rule Perceptions and Emotional Labour'. *Personality and Individual Differences* 44.3 (2008), pp. 677–686; M. A. Brackett et al. 'Emotion-Regulation Ability, Burnout, and Job Satisfaction Among British Secondary-School Teachers'. *Psychology in the Schools* 47.4 (2010), pp. 406–417; S. Côté and B. R. Golden. 'Emotional Intelligence and Managerial Burnout'. 2006.

A more extensive list of articles referred to here can be found following the Appendices, in the Select Bibliography on EI and Burnout.

Bibliography on EI and Burnout' on page 225 demonstrate the mediating influence of other factors, such as age, years in ministry, type of ministry (solo versus team), team perception, personality type, thought processes (particularly emotional labour strategies), role, ethnicity and gender. How these various factors might relate to ministry stress and burnout will be discussed further below.

The evidence supports EI as a predictor of positive life outcomes. These positive outcomes include mitigation or prevention of burnout. Based on our definition of an intelligence above, a final element to be established is whether EI can be learned—that is, whether training in EI produces an increase in EI ability. If EI is immutable, if it is programmed from birth or an early age, then all EI assessments can tell us is the level of risk ministers may be at for burnout. If EI can be learned, if it truly is an intelligence, then EI has the potential to become an important tool in the prevention of ministry burnout. Emotional intelligence training is examined in the following section through a review of EI intervention studies.

2.3.5. Training Emotional Intelligence

While there is a genetic component to emotional capacities,[266] scholars acknowledge that there is room for development.[267] Some even going so far as to say emotional learning is a lifelong process.[268] Based on the theory that an intelligence like EI can be learned, numbers of EI training programs have been developed.[269]

---

[266] N. M. Ashkanasy et al. 'Developing Leaders: Teaching about Emotional Intelligence and Training in Emotional Skills'. In. *The SAGE Handbook of Management Learning, Education and Development.* Ed. by S. J. Armstrong and C. V. Fukami. Thousand Oaks: Sage, 2009. 162–184. URL: `http://www.sagepub.com/northouse6e/study/materials/reference/reference3.4.pdf` (accessed 05/06/2013).

[267] P. N. Lopes et al. 'An Ability Model of Emotional Intelligence: Implications for Assessment and Training'. In. *Linking Emotional Intelligence and Performance at Work: Current Research Evidence With Individuals and Groups.* Ed. by V. U. Druskat et al. Mahwah: Erlbaum, 2006. 53–80, p. 67; P. Moriarty and F. Buckley. 'Increasing Team Emotional Intelligence Through Process'. *Journal of European Industrial Training* 27.2-4 (2003), pp. 98–110, p. 101.

[268] Lopes et al., 'An Ability Model of Emotional Intelligence: Implications for Assessment and Training', p. 54.

[269] Matthews et al., *Emotional Intelligence 101*, chapter 5; J. A. Durlak et al. 'The Impact of Enhancing Students' Social and Emotional Learning: A Meta-Analysis of School-Based Universal Interventions'.

Empirical studies have illustrated the beneficial relationship between EI **interventions** and burnout. However, the number of studies available is not large.[270] Due to the small number of studies, EI intervention studies in general were considered, not just those examining EI and burnout. The papers from the database searches, and some other relevant studies discovered while researching this thesis, are remarked upon below.

A meta-study in 2011 surveyed school-based interventions ($N = 270,034$). They concluded that social and emotional learning programs contributed significantly to increases in social and emotional skills, attitudes and behaviour. The positive outcomes also included an 11% increase in academic performance.[271] For those programs which had follow-up studies, admittedly only a small percentage of them (15%), effects remained significant for a minimum of six months following interventions.[272] These results are encouraging. There is room for better designed programs and research. While noting the success of such programs, the authors were critical that only about 1/3 of programs actually assessed skills as an outcome. Further, because there is no standardised method for measuring social and emotional skills, they emphasise the need for theory-driven research to develop robust assessment tools.[273] They also highlighted the need to clarify the moderating effect of other variables, such as the environment.[274]

Child Development 82.1 (2011), pp. 405–432; Ashkanasy et al., 'Developing Leaders: Teaching about Emotional Intelligence and Training in Emotional Skills'; C.-S. Wong et al. 'The Feasibility of Training and Development of EI: An Exploratory Study in Singapore, Hong Kong and Taiwan'. *Intelligence* 35.2 (2007), pp. 141–150, p. 143; N. Clarke. 'Emotional Intelligence Training: A Case of Caveat Emptor'. *Human Resource Development Review* 5.4 (2006), pp. 422–441.

[270] A search of EBSCOhost returned only two studies relating to EI interventions:

J. S. Cohen and L. J. Miller. 'Interpersonal Mindfulness Training for Well-Being: A Pilot Study With Psychology Graduate Students'. *Teachers College Record* 111.12 (2009), pp. 2760–2774; P. A. Jennings and M. T. Greenberg. 'The Prosocial Classroom: Teacher Social and Emotional Competence in Relation to Student and Classroom Outcomes'. *Review of Educational Research* 79.1 (2009), pp. 491–525

A ProQuest search returned only two additional results:

J. L. Brown et al. 'Improving Classroom Quality: Teacher Influences and Experimental Impacts of The 4Rs Program'. *Journal of Educational Psychology* 102.1 (2010), pp. 153–167; M. Rojas. 'The Missing Link: Emotional Intelligence in Teacher Preparation'. D.Ed. Arizona State University, 2012

[271] Durlak et al., 'The Impact of Enhancing Students' Social and Emotional Learning: A Meta-Analysis of School-Based Universal Interventions'.

[272] ibid., pp. 413, 417.

[273] ibid., p. 419.

[274] ibid.

A significant study was completed in Spain in 2012.[275] Using a program based specifically on the four-branch model, 147 high-school students completed an Emotional Intelligence training program (or were in a control group). Students who participated in the program reported better self-esteem and psychosocial adjustment (reduced anxiety, depression), and reduced social stress.

Brown et al.[276] investigated the effect of a social–emotional training program (the 4Rs program[277]) on classroom processes, controlling for teacher-related factors such as the teacher's social–emotional functioning. Strengths of this study include its longitudinal nature,[278] and a randomised trial using a control group. The classroom climate was assessed using the education-specific CLASS measure, and teacher burnout was measured with the Maslach Burnout Inventory—Educators Survey.[279] The teachers' perceived emotional ability was also assessed. Of concern is that the authors label the EI measure used as the 'Perceived Emotional Intelligence Scale',[280] citing Brackett and Mayer.[281] However, in Brackett and Mayer, there is no tool with that name. Only the MSCEIT, EQ-i and SSRI are referred to therein. Brown et al.'s description of the tool as having 23 self-report questions[282] makes it impossible to identify the measure, since that number matches none of the tools in Brackett and Mayer.[283] (Attempts to clarify the tool used with the lead researcher were unsuccessful.) The study concluded that the intervention schools'

---

[275] D. Ruiz-Aranda et al. 'Can an Emotional Intelligence Program Improve Adolescents' Psychosocial Adjustment? Results from the INTEMO Project'. *Social Behavior and Personality* 40.8 (2012), pp. 1373–1379.

[276] J. L. Brown et al. 'Improving Classroom Quality: Teacher Influences and Experimental Impacts of The 4Rs Program'. *Journal of Educational Psychology* 102.1 (2010), pp. 153–167

[277] 'The 4Rs Program is a school-based intervention in literacy development, conflict resolution, and intergroup understanding that trains and supports all teachers in kindergarten through fifth grade in how to integrate the teaching of social and emotional skills into the language arts curriculum.' (ibid., p. 156)

[278] The results arose from a three-year intervention.

[279] See chapter 4 for more on Maslach's model and measure.

[280] Brown et al., 'Improving Classroom Quality: Teacher Influences and Experimental Impacts of The 4Rs Program', p. 161.

[281] Brackett and Mayer, 'Convergent, Discriminant, and Incremental Validity of Competing Measures of Emotional Intelligence'.

[282] Brown et al., 'Improving Classroom Quality: Teacher Influences and Experimental Impacts of The 4Rs Program', p. 161.

[283] The MSCEIT is not self-report. The EQ-i has 33 items (Zeidner et al., 2009, p. 113) and the SREIT 133 items (Zeidner et al., 2009, p. 118).

classroom interactions were significantly improved from the non-intervention schools, even after controlling for other factors, including teachers' self-perception.

A study of teachers in Hong Kong[284] demonstrated an inverse relationship between burnout and EI. Structured equation modelling was used to determine the relationship between the four branches of EI and Maslach's three elements of burnout. The significant paths suggest that:

- perception and awareness of emotion increases emotional exhaustion (echoing Ciarrochi et al. below)

- positive management and regulation of emotions reduces emotional exhaustion

- positive utilisation of emotions increased personal accomplishment.

A proposed link between empathy and reduced depersonalisation did not achieve significance. This lack of correlation could be because depersonalisation is actually a coping mechanism.[285] The researchers used a self-report inventory (the Schutte Emotional Intelligence Scale (SEIS)), and appropriately describe the EI assessment as 'teachers' perceived emotional intelligence'.[286] There is justification for research into links between burnout and self-perceptions of EI. The person in the best position to assess an individual's level of burnout is the individual concerned, using a self-report.[287] Furthermore, global self-esteem (a self-perception) has a protective effect on burnout.[288] It is, therefore, reasonable

---

[284] D. W. Chan. 'Emotional Intelligence and Components of Burnout Among Chinese Secondary School Teachers in Hong Kong'. *Teaching and Teacher Education* 22.8 (2006), pp. 1042–1054.

[285] A. Milićević-Kalašić. 'Burnout Examination'. In. *Burnout for Experts: Prevention in the Context of Living and Working.* Ed. by S. Bährer-Kohler. New York: Springer, 2013. 169–183, pp. 170 f.

[286] Chan, 'Emotional Intelligence and Components of Burnout Among Chinese Secondary School Teachers in Hong Kong', pp. 1044 f.

[287] Milićević-Kalašić, 'Burnout Examination', p. 173; G. Alarcon et al. 'Relationships Between Personality Variables and Burnout: A Meta-Analysis'. *Work & Stress* 23.3 (2009), pp. 244–263, p. 259.

[288] A. Bosco et al. 'Burnout Internal Factors—Self-Esteem and Negative Affectivity in the Workplace: The Mediation Role of Organizational Identification in Times of Job Uncertainty'. In. *Burnout for Experts: Prevention in the Context of Living and Working.* Ed. by S. Bährer-Kohler. New York: Springer, 2013. 145–158.

   Global self-esteem is only one factor examined in the study. It is singled out here due to its relevance to the discussion at hand. Organisation-based self-esteem, loyalty, level of identification with the organisation and other personal facets also emerged as factors.

to investigate the relationship between a self-perception of EI and burnout. A significant limitation of this study is that they used abbreviations of the SEIS, with only 12 of the full 33 items, and the MBI, using only 9 of 22 elements. However, a strength was that the abbreviated scales have been developed through earlier research with Chinese teachers, mitigating some cross-cultural concerns. While there are some reasonable justifications for their decisions, it makes it difficult to establish meaningful comparisons with other studies which use standard tools. As the authors note, replication studies are needed, including studies investigating untested models of relationship between EI and burnout constructs.[289] Also needed are studies which compare these self-report studies with the results of objective measures of EI. The relationship between self-perceptions of EI and real-world emotional facility remain unexplained.

A study by Ciarrochi et al. used the stories scale of the MEIS (a precursor to the MSCEIT) to measure the link between objective emotion perception and levels of stress ($N = 302$).[290] They found that emotion perception skill moderated hassles for measures of depression, hopelessness and suicidal ideation (all $p < 0.001$). The relationship, however, was such that higher levels of emotion perception were linked with higher levels of stress. (A self-report EI measure used at the same time provided inconsistent results.) While the direction of this relationship may seem to counter other studies, the authors provide two explanations. First, those who are insensitive to emotion are buffered from emotional stresses simply by their lack of awareness of events around them—ignorance is bliss. Second, they may be less aware of their own emotional states, and therefore misrepresent their emotional state, indicating low stress when they are in truth stressed. The study's design did not allow for any examination of these explanations. However, the result is noteworthy in two respects. It highlights that high scores in one branch of EI are not necessarily protective, and may even be harmful. The result also highlights

---

[289] Chan, 'Emotional Intelligence and Components of Burnout Among Chinese Secondary School Teachers in Hong Kong', pp. 1051 f.

[290] J. Ciarrochi et al. 'Emotional Intelligence Moderates the Relationship Between Stress and Mental Health'. *Personality and Individual Differences* 32.2 (2002), pp. 197–209.

that using only one of the tests (in this case emotion perception) does not always give a helpful picture. A more robust picture may have emerged if perception could have been tested alongside other branches in the four-branch model such as emotion management or facilitation to see what combined effects occurred. While the size of the study is adequate, the heavy weighting toward young females may have some impact (77% female, mean age 20.6, $\sigma = 5.0$). That is, there may be effects due to age and/or gender. The observation that skill in one branch is not necessarily protective has implications for training/intervention. Since the four-branch model is hierarchical, weight should be given to the foundation skills; however it suggests that all skills should be included. Finally, the study showed that those skilled in managing others' emotions responded with less suicidal ideation. The suggested link is that those with high skills in this area have a greater relational support base. Since this part of the experiment was based on self-report measures, it should not be given undue weight due to flaws in self-report EI. However, it is an area worth pursuing using skills-based measures such as the MSCEIT to determine if this effect stands more rigorous testing.

A pilot study by Cohen and Miller evaluated a mindfulness[291] training program which was modified to emphasise relational awareness.[292] Its effect on EI, as well as other factors were measured using a pre-post test design. The study reported a significant increase in EI, decrease in anxiety and enhanced well-being. The use of a self-report measure (Schutte's SREIT) is concerning here. All that can be said with confidence is that the subject perceived themselves as having improved in EI following the intervention. However the use of measures of stress (Perceived Stress Scale, Beck Anxiety Inventory, Center

---

[291] Mindfulness interventions use meditative practices to enhance awareness of the present-moment. Through the process the practitioner becomes aware of conscious thoughts, feelings, and body sensations. The goal is to recognise and relate to these mental events as **mental** events, rather than necessarily as accurate reflections of reality. Though originating in Eastern religious practices, in the clinical sphere the process is used independently of its spiritual origins and is used to treat a range of psychiatric illnesses as well as in the management of stress and anxiety (Cohen and Miller, 2009, p. 2761).

[292] J. S. Cohen and L. J. Miller. 'Interpersonal Mindfulness Training for Well-Being: A Pilot Study With Psychology Graduate Students'. *Teachers College Record* 111.12 (2009), pp. 2760–2774.

for Epidemiological Studies—Depression) and other well-being measures (Meaning in Life Questionnaire, Satisfaction with Life Scale, Social Connectedness Scale—Revised) suggest potential usefulness for mindfulness training in increasing resilience and therefore burnout prevention.[293] The authors themselves critique the reliance on self-report data.[294] A replication study using an ability measure is needed to validate the results. A 2014 unpublished study used ability measures to examine the relationship between mindfulness, affect and EI. It found that EI mediated the relationship between affect and mindfulness.[295] There is a question of whether it is the mindfulness or the interpersonal nature of the mindfulness that is the efficacious element in Cohen and Miller's experiment. Of significance for this thesis is that the authors integrated the training as part of a graduate psychology course. They advocate incorporating such training into the courses of trainee mental health care workers as a measure to reduce occupational stress and hence burnout.[296] Similar techniques could also be used during ministry training to reduce stress and burnout in ministry.

Rojas examined the effects of the Six Seconds model on the EI of teacher trainees.[297] She concluded that the Six Seconds model did improve the EI of the students. Of concern is that Six Seconds is a non-standard mixed-model with a self-report tool. The vendor's own web site lists only one peer-reviewed article concerning the measure.[298] With its absence from the literature, it is difficult to give weight to research using this tool.

---

[293] Cohen and Miller, 'Interpersonal Mindfulness Training for Well-Being: A Pilot Study With Psychology Graduate Students', p. 2771.

[294] ibid., p. 2772.

[295] A. Webber. *Emotional Intelligence Mediates the Relationship between Mindfulness and Positive and Negative Affect*. 02/2014. URL: `http://newenglandcounselling.com/2014/02/16/research-paper-emotional-intelligence-mediates-the-relationship-between-mindfulness-and-positive-and-negative-affect/` (accessed 20/04/2014).

[296] Cohen and Miller, 'Interpersonal Mindfulness Training for Well-Being: A Pilot Study With Psychology Graduate Students', pp. 2770 f.

[297] Rojas, 'The Missing Link: Emotional Intelligence in Teacher Preparation'.

[298] C. F.-V. Dijk and J. Freedman. 'Differentiating Emotional Intelligence in Leadership'. *Journal of Leadership Studies* 1.2 (2007), pp. 8–20.

See `http://www.6seconds.org/tools/sei/research/`, accessed 25/8/2014.

A study of office managers by Slaski and Cartwright has good design elements.[299] Those who had received training in core EI skills (emotion regulation, self-awareness, and recognition of emotion in others) demonstrated lower stress levels post-training than pre-training when compared with a control group who received no training at all. The experiment included the testing of general health and stress. A second testing occurred after a six-month period, establishing that the effect was not simply short-term and transient. The EI measures in this study cause concern, since they are self-reports (the EQ-i and the less-known EIQ by Dulewicz and Higgs[300]). The significant changes in the measures of health and stress compared to the control group, and the fact that the elements of the EI training were sound according to EI theory, strongly suggests that the EI training was effective in stress reduction (for most of the results reported, $p < 0.001$ or lower, $N = 120$). However, replication with an ability measure is needed.

The weight of evidence supports Emotional Intelligence interventions as effective in raising the emotional skills of the participants,[301] with some studies supporting the efficacy of EI training in reducing burnout risk. There is a clear need for further research, using ability measures, into the efficacy of EI interventions, including for burnout. The results from two of the above studies (Chan; Ciarrochi et al.) suggest that the management and regulation of emotions are key skills, and that it is wise to raise these alongside emotion perception skills.

Caution should be exercised when generalising beyond the population and situation studied. First, it is difficult to assess the validity of training programs because little is known of the *process* of development of EI skills.[302] Also, what constitutes good EI or

---

[299] M. Slaski and S. Cartwright. 'Emotional Intelligence Training and its Implications for Stress, Health and Performance'. *Stress and Health* 19.4 (2003), pp. 233–239.

[300] For more information on the EIQ, see V. Dulewicz et al. 'Measuring Emotional Intelligence: Content, Construct and Criterion-Related Validity'. *Journal of Managerial Psychology* 18.5 (2003), pp. 405–420.

[301] Such as D. W. Essary. 'Emotional Intelligence: An Investigation on the Effect of Implementing Emotional Intelligence Competencies into Management Training of a Metropolitan Government Agency'. PhD. Capella University, 2010, T. F. Karahan and B. M. Yalçin. 'The Effects of an Emotional Intelligence Skills Training Program on the Emotional Intelligence Levels of Turkish University Students'. *Eurasian Journal of Educational Research* 36 (2009), pp. 193–208.

[302] Wong et al., 'The Feasibility of Training and Development of EI: An Exploratory Study in Singapore,

poor EI is contextually (including culturally) determined. Thus, any intervention needs to focus on the target environment, so that **relevant** skills are learned. To address ministry burnout, training in EI should be aimed at the situations encountered by ministers in the normal course of their work. Just as tools need to be either valid across cultures or culturally specific, so too interventions need to be demonstrated either to be effective cross-culturally or to be effective in culturally specific (appropriate) situations.[303]

Emotional Intelligence skills are not simple skills. Developing them frequently involves relearning entrenched modes of thought or behaviours (habits)—it takes time.[304] EI training needs to be experiential and involve repeated practice over a much longer period of time than for traditional cognitive training. Trainee motivation must be high and there must be 'considerable guidance and support to help them maintain motivation until a new way of thinking becomes second nature'.[305] Three key elements required for any such training program to be successful in a workplace are: preparation for change, the actual training and then an evaluation phase.[306]

Finally, it is important to measure performance, not just potential.[307] For example, there is a world of difference between a minister who knows the need to display empathy in sensitive situations and the minister who can actually make the connection with another person and communicate empathy. Training programs which raise knowledge, but not skills, may educate, but are not truly 'training' programs.

2.3.6. Summary

The field of emotional intelligence is still relatively new. Therefore, there is still contention concerning measures and models in the literature. Clarity can be achieved by first consid-

---

Hong Kong and Taiwan', p. 143.

[303] Ekermans, 'Emotional Intelligence Across Cultures: Theoretical and Methodological Considerations', p. 274.

[304] Zeidner et al., *What we Know About Emotional Intelligence: How it Affects Learning, Work, Relationships, and our Mental Health*, pp. 275–276.

[305] ibid., p. 276.

[306] ibid., p. 275.

[307] ibid., pp. 257–258.

ering the theory of measurement of multiple intelligences. By definition, EI must involve a set of related but distinct mental skills which develop over time. Measurement theory determines that EI cannot be assessed as an ability using self-report tools. Self-report tools can only be used to assess a person's self-perception of their emotional intelligence, an aspect of their personality. Mixed EI models are open to conceptual criticism in their incorporation of personality and moral attributes, and are flawed in their attempt to measure an ability using self-report tools. Trait-EI, while confusingly named, places its research using a self-report questionnaire (the TEIQue) firmly in the personality domain.

Ability EI models and measures fit the measurement and theoretical criteria. The only available comprehensive tool to measure EI as an ability is the MSCEIT. More research is necessary to deal with issues arising around cross-cultural measurement of EI. There is some promising work being done in the development of alternative ability measures.

The weight of evidence supports the benefits of EI interventions for a range of life outcomes, including mitigating the effects of burnout. There have been a large number of correlation studies and a number of intervention studies. Additional intervention studies would add richer data, including around the difficult issue of causality.

The above understanding of EI and intelligence theory will be used to assess available research into EI and ministry in the next chapter. Following this, in chapter 4, the theory of stress and burnout will be reviewed, before specifically addressing, in chapter 5, how EI theory and research can be applied to prevent ministry burnout.

3. Emotional Intelligence and Ministry—Previous Studies

The literature on Emotional Intelligence in ministry must be critiqued with a clear understanding of EI and its measurement. This need to clearly understand EI and its measurement becomes apparent when the ministry literature is reviewed. A review of the literature shows that the research which has been done on EI in ministry has a poor grounding in appropriate theory or has been poorly executed, in argument and/or method. Frequently, papers have used inappropriate methods or drawn unsupportable conclusions with respect to EI and its measurement. Therefore this thesis has examined EI first, providing a framework on which to base assessments. The need for a solid theoretical basis for any future EI ministry research, including research into ministry burnout, will be demonstrated below. In this chapter, the results of chapter 2 are used to evaluate extant EI and ministry research. A seminal contribution this thesis makes is that both chapters 2 and 4 provide the critical theoretical framework from which further studies of EI and/or burnout in ministry may proceed.

Given the primary manifestation of burnout is *emotional* exhaustion,[1] a number of papers have sought possible connections between EI and burnout. These papers have examined a range of occupations, with much work done among educators and medical professionals.[2] When comparing the frequency of publication of studies concerning EI and

---

[1]   F. J. Carod-Artal and C. Vázquez-Cabrera. 'Burnout Syndrome in an International Setting'. In. *Burnout for Experts: Prevention in the Context of Living and Working*. Ed. by S. Bährer-Kohler. New York: Springer, 2013. 15–35, p. 17.

[2]   A small sample: M. A. Brackett et al. 'Emotion-Regulation Ability, Burnout, and Job Satisfaction

burnout in other occupations compared with those specific to Christian ministry, there is a significant difference in quantity and in quality. For example, a ProQuest search revealed 10 times as many papers written about EI and doctors and nearly 80 times more about teachers and EI, than about clergy and EI.[3] All searches have some false positives. The figures nonetheless give an appreciation that the difference is one of orders of magnitude. Expanding the search parameters simply makes the gap even larger.[4] A similar search of EBSCOhost revealed 35 times as many articles concerning doctors and 330 times more articles about teachers than the three returned concerning ministers and EI.[5] Furthermore, all of the ministry-related results returned were false positives.

Among British Secondary-School Teachers'. *Psychology in the Schools* 47.4 (2010), pp. 406–417; D. W. Chan. 'Emotional Intelligence and Components of Burnout Among Chinese Secondary School Teachers in Hong Kong'. *Teaching and Teacher Education* 22.8 (2006), pp. 1042–1054; N. R. Froese. 'Emotional Intelligence: Risk Factor for Caregiver Burnout'. PhD thesis. Capella University, 2009. URL: `http://search.proquest.com/docview/305160611?accountid=12629` (accessed 16/03/2012); L. Gerits et al. 'Emotional Intelligence and Adaptive Success of Nurses Caring for People With Mental Retardation and Severe Behavior Problems'. *Mental Retardation* 42.2 (2004), pp. 106–121; S. Vaezi and N. Fallah. 'The Relationship between Emotional Intelligence and Burnout among Iranian EFL Teachers'. *Journal of Language Teaching & Research* 2.5 (2011), pp. 1122–1129.

[3] Results obtained from searching ProQuest using the databases listed in the appendices on page 217. Search performed on 23 November 2013.

Occupation	Search Phrase	Hits
Doctors	ALL(EMOTIONAL INTELLIGENCE) AND ALL(DOCTORS)	309
Teachers	ALL(EMOTIONAL INTELLIGENCE) AND ALL(TEACHERS)	2434
Clergy	ALL(EMOTIONAL INTELLIGENCE) AND ALL(CLERGY)	31

[4]

Occupation	Search Phrase	Hits
Doctors	ALL(EMOTIONAL INTELLIGENCE) AND (ALL(DOCTORS)OR ALL(MEDICINE) OR ALL(NURSES OR NURSING))	2160
Teachers	ALL(EMOTIONAL INTELLIGENCE) AND (ALL(TEACHERS) OR ALL(EDUCATION))	7716
Clergy	ALL(EMOTIONAL INTELLIGENCE) AND (ALL(CLERGY) OR ALL(CHRISTIAN MINISTRY))	38

[5] Using the EBSCO databases in section §A.2 returned the following results:

Occupation	Search Phrase	Hits
Doctors	ALL(EMOTIONAL INTELLIGENCE) AND ALL(DOCTORS)	29
Teachers	ALL(EMOTIONAL INTELLIGENCE) AND ALL(TEACHERS)	168
Clergy	ALL(EMOTIONAL INTELLIGENCE) AND ALL(CLERGY)	1

Using a different set of Ebsco databases increased the difference between the three areas: (Academic Search Premier, eBook Academic Collection (EBSCOhost), Education Research Complete, Psychology and Behavioral Sciences Collection, Religion and Philosophy Collection, ATLA Religion Database, eBook Collection (EBSCOhost), ERIC, Library, Information Science & Technology Abstracts, Teacher Reference Center).

In addition to the dearth of research concerning EI in the context of Christian ministry, of great concern is the quality of much of the work to date. The relevant ProQuest results,[6] plus papers discovered using other sources, are examined below. When assessing the research, of significance is whether an observable understanding of multiple intelligence and EI theory is demonstrated. This clear understanding of theory should result in a subsequent critical use of the available tools, particularly an appreciation of the difference between ability and self-report measures. The following studies are examined alphabetically by author.

Barfoot examined the link between EI and follower trust.[7] In his introduction to EI, Barfoot discussed some of the significant theoretical and practical issues around EI models and various measurement tools. However, he did not discuss the theoretical difference between a measure of ability and a self-report measure. He simply chose a self-report measure (the WLEIS) because of its claimed validity and brevity.[8] Yet, one of the main studies he cited, by Rosete and Ciarrochi,[9] itself demonstrated that a self-report tool (the SUEIT) showed no impact on leadership effectiveness above personality and reasoning, while an ability measure in the same study (the MSCEIT) did.[10] With Rosete and

Occupation	Search Phrase	Hits
Doctors	ALL(EMOTIONAL INTELLIGENCE) AND ALL(DOCTORS)	107
Teachers	ALL(EMOTIONAL INTELLIGENCE) AND ALL(TEACHERS)	989
Clergy	ALL(EMOTIONAL INTELLIGENCE) AND ALL(CLERGY)	3

Even expanding **only** the ministry search to 'EMOTIONAL INTELLIGENCE' AND (CLERGY OR MINISTRY), allowing for the widest interpretation of 'ministry', returned only 17 results, none of which specifically related to EI and Christian ministry.

[6] Eleven of the ProQuest results may be dismissed as false positives, that is not relevant to the question of ministry and emotional intelligence. Another four may be dismissed as popular, that is, appearing in the popular or trade press, as opposed being published in academic sources.

[7] D. S. Barfoot. 'Antecedents of Leader-Follower Trust in a Christian Church Organization'. PhD thesis. Regent University, 2007. URL: http://0-search.proquest.com.prospero.murdoch.edu.au/docview/621727897?accountid=12629 (accessed 16/11/2013).

[8] The word 'claimed' is used here since Barfoot makes no argument in favour of this statement, he simply makes an assertion.

[9] D. Rosete and J. Ciarrochi. 'Emotional Intelligence and its Relationship to Workplace Performance Outcomes of Leadership Effectiveness'. *Leadership & Organization Development Journal* 26.5 (2005), pp. 388–399.

[10] ibid.

Ciarrochi concluding that the self-report measure of EI had little to offer beyond well-established personality and reasoning measures, it is puzzling that Barfoot chose to use a self-report tool for his own research, rather than an ability tool.

Boyatzis et al. examined the relationships between the emotional and social competencies of Catholic clergy and parish vibrancy (investigating their relationship with parish member satisfaction).[11] Unsurprisingly, the Emotional Competency Inventory (ECI-2) was chosen as the assessment tool, given that Boyatzis played a key role in that tool's development.[12] Since their goal was aimed at investigating competencies, the methodology used feedback from third parties about the priests' skills (self-report data being discarded). This seems to remove difficulties surrounding the use of self-report measures. However, other-reports are still not measures of ability (competence), which is what they wished to assess. Also of concern is that the items measured included aspects of personality, such as self-confidence. Furthermore, there have been significant concerns raised around the ECI-2's psychometric properties.[13] These concerns were not addressed by the authors.

Francis et al. investigate both the psychometric properties of the SSRI and the level of EI of local church leaders.[14] They described the SSRI as 'constructive and user-friendly', noting that it is 'grounded' in the theory of Salovey and Mayer.[15] However, they did not discuss the difference between ability and self-report measures of EI. So while they remarked on the SSRI's construct validity as being supported by a range of instruments,

---

[11] R. Boyatzis et al. 'The Effect of Religious Leaders' Emotional and Social Competencies on Improving Parish Vibrancy'. *Journal of Leadership & Organizational Studies* 18.2 (2011), pp. 192–206.

[12] M. K. Mandal et al. *Emotional Intelligence : Theoretical and Cultural Perspectives.* Nova Science, 2008. URL: http://search.ebscohost.com/login.aspx?direct=true&db=e000xww&AN=333766&site= ehost-live (accessed 29/11/2013), p. 91.

[13] M. Zeidner et al. *What we Know About Emotional Intelligence: How it Affects Learning, Work, Relationships, and our Mental Health.* Cambridge, MA: MIT, 2009, pp. 119–124. See also the earlier discussion in section 2.3.2 'Measurement of Emotional Intelligence' (p. 28).

[14] L. J. Francis et al. 'Emotional Intelligence Among Church Leaders: Applying the Schutte Emotional Intelligence Scale within Newfrontiers'. In. *Personality and Individual Differences : Theory, Assessment, and Application.* Ed. by S. Boag and N. Tiliopoulos. Psychology Research Progress. New York: Nova Science, 2011. 141–149. URL: http://search.ebscohost.com/login.aspx?direct=true&db= e000xww&AN=367751&site=ehost-live (accessed 16/12/2013). In this study, not all the church leaders were clergy.

[15] ibid., p. 143.

all of the referents were personality assessments, rather than ability measures.[16] In the data analysis they remarked that the mean score for ministers falls below the mean for the SSRI.[17] This is a valid conclusion, since they expressed it in terms of variation from the SSRI mean. However, immediately following, in the discussion, they then remarked that the 'finding [indicates] that church leaders may not be displaying particularly high levels of emotional intelligence'.[18] This conclusion is unsupportable when using a self-report measure. All they can conclude is that the sample's self-perception of their EI skills falls below the mean. For example, the result could also be explained by the hypothesis that the EI **ability** of the sample is the same or higher than the mean, but the sample subjects **perceive** their skills as lower for some reason such as a lower self-esteem or higher expectations of themselves.

Gambill investigated EI and conflict style among clergy using the MSCEIT.[19] In passing he noted that various models exist, and they are briefly discussed. In his favour, he is very definite that he measured EI as an ability—though it is up to the reader to determine why this is significant, since he did not discuss the issue of self-report versus ability measures. The tool chosen, the MSCEIT, is appropriate for measuring EI as an ability. However, in his review of EI research, he combines results from multiple instruments and models uncritically.[20] Gambill didn't analyse for differences based on ethnicity. This may have been due to his population being 98.31% identified as 'white', with one minister identified as 'black' and one 'Hispanic'.[21] He did acknowledge that this ethnic distribution is non-representative of US ministers.[22] His population, therefore, largely maps onto the

---

[16] E.g. Toronto Alexithymia Scale, Trait Meta Mood Scale, Zung Depression Scale, Barratt Impulsiveness Scale.

[17] Francis et al., 'Emotional Intelligence Among Church Leaders: Applying the Schutte Emotional Intelligence Scale within Newfrontiers', p. 146.

[18] ibid.

[19] C. R. Gambill. 'Emotional Intelligence And Conflict Management Style Among Christian Clergy'. PhD thesis. Capella University, 2008. URL: `http://0-search.proquest.com.prospero.murdoch.edu.au/docview/621733529?accountid=12629` (accessed 16/11/2013).

[20] ibid., pp. 44 ff.

[21] ibid., p. 71,

[22] The proportions among the wider US clergy is 12.4% black/African-American, 4.5% Asian, 4.7%

population to which the MSCEIT is culturally appropriate.[23] This diminishes concerns about the multicultural limitations of the MSCEIT in the context of this study. Gambill found that ministers ranked in the 'low average' range for overall EI, with higher scores in the emotional reasoning and managing emotions dimensions. He found no correlation with conflict resolution style and EI. He also found a preference for compromise as the preferred conflict management style. While some criticism may be levelled at his use of the research literature, Gambill appropriately measures EI as an ability in order to make conclusion about ministers' EI skills and conflict style.

Hagiya investigated the key 'traits, qualities and characteristics' of 'high [sic] effective' United Methodist clergy.[24] One of the elements he investigated was EI, using Bar-On's EQ-i. His argument for using the EQ-i was not based in theory. He simply cited a few authors who supported his choice of instrument. No alternative models or instruments were discussed. Furthermore, his discussion of EI covered only two pages and in that space he confused an ability definition of EI with a mixed model, and simply cited a non-academic text for his evidence.[25] His exploration of EI research was very limited, with only Johnson, Kanne and Palser being referred to. He made no use of EI research in wider domains, such as education or leadership. Finally, his sample size was quite small (18 highly effective clergy and 19 clergy with low effectiveness). While statistical significance was achieved, it is unwise to generalise beyond this specific sample as the small sample makes testing of normality difficult. The establishment of the required sample size appropriate to the research should have been done first, since $n < 120$, which he failed to do.[26]

Hispanic/Latino (Gambill, 'Emotional Intelligence And Conflict Management Style Among Christian Clergy', p. 129).

[23] G. Ekermans. 'Emotional Intelligence Across Cultures: Theoretical and Methodological Considerations'. In. *Assessing Emotional Intelligence: Theory, Research, and Applications.* Ed. by C. Stough et al. The Springer Series on Human Exceptionality. Boston: Springer, 2010. 259–290.

[24] G. J. Hagiya. 'Significant Traits, Characteristics, and Qualities of High Effective United Methodist Church Clergy'. PhD thesis. Pepperdine University Graduate School of Education and Psychology, 2011. URL: `http://0-search.proquest.com.prospero.murdoch.edu.au/docview/1081867353?accountid=12629` (accessed 16/11/2013).

[25] That is, T. Bradberry et al. *Emotional Intelligence 2.0.* San Diego: TalentSmart, 2009.

[26] J. E. Bartlett et al. 'Organizational Research: Determining Appropriate Sample Size for Survey Re-

Higley examined the relationship between the EI of the lead pastor and the effectiveness of the associated pastoral leadership team.[27] He rightly noted the issue of multiple EI models, including the critiques of various models and tools. Because of theoretical concerns he endorsed the ability model, but then surprisingly used the self-report WLEIS as his instrument. This is unsupportable, since EI ability cannot be measured using a self-report tool.

Johnson argued that the core of effective missional leadership is emotional intelligence.[28] While discussing some of the history of EI, he ended up mislabelling and attributing Goleman's mixed model[29] to Salovey and Mayer,[30] who proposed an ability model. Beyond this point, while occasionally referring to Salovey and Mayer's original article, his discussion focused on Goleman's writings and model. There is no discussion of the differences in models or measurement and no reference to primary EI research data. Goleman has largely written for popular consumption, rather than for academic or research-orientated purposes. It is disappointing that a number of papers on EI and ministry have used him as their major or only EI-related sources. (Johnson, Streets and Tourville are examples which are discussed in this chapter.) From an academic perspective, ministry research papers using popular literature rather than primary sources or other scholarly writings weaken the discourse.

Jones demonstrated how emotions form a key part of transformational learning in the emotionally charged environment of Clinical Pastoral Education.[31] However, while emotions and ministry are the focus, there was no discussion of EI.

---

search'. *Information Technology, Learning, and Performance Journal* 19.1 (2001), pp. 43–50, p. 44.

[27] W. J. Higley. 'The Relationship Between the Lead Pastor's Emotional Intelligence and Pastoral Leadership Team Effectiveness'. PhD thesis. Southern Baptist Theological Seminary, 2007. URL: `http://0-search.proquest.com.prospero.murdoch.edu.au/docview/304805370?accountid=12629` (accessed 16/11/2013).

[28] C. D. Johnson. 'Emotional Intelligence: The Core of the Church Leader for Missional Living in the Emerging Culture'. PhD thesis. George Fox Evangelical Seminary, 2005. URL: `http://0-search.proquest.com.prospero.murdoch.edu.au/docview/305380054?accountid=12629` (accessed 16/11/2013).

[29] D. Goleman. *Emotional Intelligence: Why it Can Matter More Than IQ*. 10th Anniversary Edition. New York: Bantam, 2006.

[30] Salovey and Mayer.

[31] L. C. Jones. 'You Must Change Your Life: A Narrative and Theological Inquiry into the Experiences of Transformative Learning in Clinical Pastoral Education Students'. PhD thesis. Adult and Community College Education, Raleigh, North Carolina, 2010. URL: `http://0-search.proquest.com.prospero.murdoch.edu.au/docview/881456130?accountid=12629` (accessed 16/11/2013).

Kanne investigated the relationships between EI and pastors' personal relationships and transformational leadership.[32] While outlining the history of EI, he failed to adequately distinguish the gulf between ability and mixed models. However, in his favour he used the MSCEIT in his research, noting it as an ability measure. His results were mixed, with some showing relationships the opposite of that predicted by the literature. Again, the relatively small sample size ($N = 30$) makes generalisation difficult, as does the male-only nature of the sample. The lack of demographic data concerning ethnicity allows no judgements to be made concerning cross-cultural issues and the MSCEIT and his sample.

Miller-Clarkson examined EI, performance-based self-esteem and ministry burnout using the Schutte Emotional Intelligence Scale (SEIS).[33] When reviewing studies concerning EI and burnout, she showed little critical distinction between studies using trait, mixed or ability measures. Furthermore, when arguing for the SEIS she described it as a self-report measure based on Salovey and Mayer's ability model. Surprisingly, she even noted the critique that self-report measures are in reality trait or mixed model measures, yet proceeded to use the SEIS as though it was an ability tool. In the context of this study, there is some justification for using a self-report tool, comparing it with an aspect of personality, in this case performance-based self-esteem. Miller-Clarkson herself, however, did not make this observation. Such a change would also require characterising the SEIS results as a measure of self-perception of EI.

Oney explored the relationship between EI and clergy leadership effectiveness using the EQ-i.[34] He had a very clear discussion of the conceptual difference between ability and mixed models of EI, and that the choice of model influences measurement. He concluded

---

[32] D. W. Kanne. 'Emotional Intelligence and the Transformational Learning Journey of 30 Senior Pastors who Participated in LEAD'. PhD thesis. Regent University, 2005.

[33] J. Miller-Clarkson. 'Examining the Relationships of Emotional Intelligence and Performance-Based Self-Esteem with Burnout among Pastors'. PhD thesis. Walden University, 2013. URL: http://0-search.proquest.com.prospero.murdoch.edu.au/docview/1399591397?accountid=12629 (accessed 16/11/2013).

[34] R. M. Oney. 'Exploring the Causal Relationship of Emotional Intelligence to Clergy Leadership Effectiveness'. PhD thesis. Regent University, 2010. URL: http://0-search.proquest.com.prospero.murdoch.edu.au/docview/755397465?accountid=12629 (accessed 16/11/2013).

that at the time of writing in 2010, there was theoretical support for both models.[35] He introduced the MSCEIT, EQ-i and ECI as major instruments. He chose the mixed model and the EQ-i based on its frequent use and reported good psychometric properties.[36] Oney's contention that support existed for both models depended on a loose definition of 'intelligence'. His lack of differentiation between an intelligence and personality traits led to his use of a mixed model tool to assess EI as an ability.

Palser examined the relationship between ministry burnout and EI. He demonstrated significant correlations between two Maslach Burnout Inventory factors (emotional exhaustion and sense of personal achievement) and two branches of the MSCEIT (facilitating emotional thought and understanding emotions).[37] He accurately described the conceptual difference between mixed and ability models and measures of EI. Therefore he conducted his research considering EI as a true intelligence, using a modified form of the Maslach Burnout Inventory and the MSCEIT.

Randall used the SEIS to assess the EI of Anglican clergy.[38] His choice of tool was based on its brevity, low cost and use by other researchers.[39] While brevity does assist in the administration of a tool, neither it nor cost should be determining factors. The key determinant should be an evaluation of whether the tool will validly assess the question being asked. The rationale of following other researchers, allowing for building comparative data for ministers, is quite valid. His review of the literature on EI and clergy returned a subset of the studies in this chapter. In his discussion he did not distinguish between ability or other studies of EI. Furthermore, in his results he read self-reported EI from the

---

[35] Oney, 'Exploring the Causal Relationship of Emotional Intelligence to Clergy Leadership Effectiveness', p. 27.

[36] ibid., pp. 46, 63 f.

[37] S. J. Palser. 'The Relationship Between Occupational Burnout and Emotional Intelligence Among Clergy or Professional Ministry Workers'. PhD thesis. Walden University, 2005. URL: http://0-search.proquest.com.prospero.murdoch.edu.au/docview/305383654/14244E5A195295E247E/2?accountid=12629 (accessed 09/03/2012).

[38] K. J. Randall. 'Emotional Intelligence: What is it, and do Anglican Clergy have it?' *Mental Health, Religion & Culture* (2013), pp. 1–9. URL: http://dx.doi.org/10.1080/13674676.2013.796916 (accessed 16/10/2013).

[39] Citing Francis et al., 'Emotional Intelligence Among Church Leaders: Applying the Schutte Emotional Intelligence Scale within Newfrontiers'.

SEIS as measuring EI ability, which is conceptually invalid. The tool does not measure what he wished it to assess, it measured the ministers' self-perception, not their ability.

Rivera used the EQ-i to investigate the EI of Catholic diocesan and religious clergy in Guam.[40] He lacked an understanding of the difference between intelligence and personality, as demonstrated by his critique of ability EI measures for their *lack* of correlation with personality.[41] As noted above, as an ability, it **should** have low correlation with personality. Nor did he discuss the conceptual difference between ability and self-report measures. His only remark about self-report measures concerned possible self-report bias.[42] Rivera justified the use of the EQ-i largely based on evidence from the instrument's author, including the tool author's own statement that it is the premier measure of EI![43] In his literature review he made excessive use of secondary literature. He also equated trait and mixed models of EI. His goal was to compare the EI of two groups of Catholic clergy in the one experiment. He is able to validly make conclusions concerning differences between the EI of the two groups, but only as measured by the EQ-i, which is what he does. However he did not make it explicit that the comparison is of the clergy's self-perception of their own EI, rather than their EI ability.

Roth used the EQ-i to investigate the relationship between EI and the leadership of 'turnaround' churches.[44] He noted that a distinction had been made between EI defined as an ability and mixed models, and that the tools measured different constructs.[45] However, he selected the EQ-i based on its popularity and empirical criteria,[46] rather than on theoretical ones. This is unfortunate since his goal was to measure EI as a variable

---

[40]   J. J. Rivera. 'An Exploration of Emotional Intelligence and its Relationship to Catholic Clergy in The Archdiocese of Agaña, Guam'. PhD thesis. 2012. URL: http://0-search.proquest.com.prospero.murdoch.edu.au/docview/1024140296?accountid=12629 (accessed 26/11/2013).

[41]   ibid., p. 37.

[42]   ibid., p. 95.

[43]   ibid., pp. 74 f.

[44]   J. Roth. 'The Relationship Between Emotional Intelligence and Pastor Leadership in Turnaround Churches'. PhD thesis. Pepperdine University Graduate School of Education and Psychology, 2011. URL: http://0-search.proquest.com.prospero.murdoch.edu.au/docview/913502336?accountid=12629 (accessed 26/11/2013).

[45]   ibid., p. 17.

[46]   ibid., pp. 23 ff.

in clergy performance, contradicting his own observation that ability and mixed models assess different constructs. In summary, his work did not display an understanding that self-report tools cannot measure ability, only self-perception.

Samples examined links between EI, GPA and spiritual maturity among Bible College students.[47] This is a solid piece of research. While not discussing the measurement issues in depth, she used the MSCEIT because it was an ability assessment, assessing a 'distinct and clearly defined construct'.[48] Her study found that EI had a positive correlation with the academic success of students preparing for ministry ($p < .05$). The study also demonstrated a relationship between higher levels of EI and a greater degree of spiritual maturity.

Streets tested a leadership development program in a church, which incorporated EI as one of the characteristics to be taught.[49] His understanding of EI was based on Goleman, with no primary research examined. With no discussion of EI models nor of measurement issues, there is little to commend this study as an exemplar of quality EI research.

Similarly, Tourville's discussion of EI and leadership had a very limited review of EI literature.[50] He focused on Goleman (four texts) with only one reference to Mayer. None of his EI references were to primary research.

Table 3.1 on page 98 summarises the above analysis of research concerning EI and ministry. The cells with a light grey background indicate areas of some concern or uncertainty. Cells with a darker grey background indicate some serious concerns or flaws. Only two of the above eighteen papers display a good theoretical basis concerning the models and measurement of emotional intelligence and then transfer this into their conclusions (Palser

---

[47] G. M. Samples. 'Emotional Intelligence and Academic Success Among Bible College Students'. PhD thesis. Regent University, 2009. URL: `http://0-search.proquest.com.prospero.murdoch.edu.au/docview/305136243?accountid=12629` (accessed 16/11/2013).

[48] ibid., p. 39.

[49] E. D. Streets. 'Understanding the Cross of Christ as it Relates to Leadership Development at Wesley United Methodist Church'. PhD thesis. Asbury Theological Seminary, 2004. URL: `http://0-search.proquest.com.prospero.murdoch.edu.au/docview/305055433?accountid=12629` (accessed 16/11/2013).

[50] S. R. Tourville. 'Training Pastors in Emotional Intelligence and Situational Leadership Skills'. PhD thesis. Assemblies of God Theological Seminary, Springfield, Missouri, 2008. URL: `http://0-search.proquest.com.prospero.murdoch.edu.au/docview/304833677?accountid=12629` (accessed 16/11/2013).

and Samples). Only two others investigate EI using an ability measure (Kanne and Gambill), although both have limited discussion about the theoretical challenges surrounding EI research. Gambill's work is further flawed by an uncritical mixing of ability and mixed model EI in his discussion. Of the remaining studies, apart from three (Boyatzis et al.; Higley; and Rivera), about which concern is expressed, the majority of studies demonstrate significant gaps in their appreciation of EI theory and measurement. These differences are expressed graphically in figure 3.1. Research which has significant flaws does little to add to quality empirical data concerning EI and ministry, let alone provide useful empirical data concerning EI and ministry burnout.

Of import for this thesis was that only two studies were found examining the connection between EI and burnout among ministry professionals—Miller-Clarkson and Palser.[51] Of these, only Palser has a good theoretical and methodological basis. As the following chapter will show, even Palser's study can be criticised based on his selection of a modified version of the Maslach Burnout Inventory for the measurement of burnout in ministry.

When researching emotional intelligence and ministry burnout, chapter 2 demonstrated the need to carefully understand the theory and measurement of intelligence and EI. Only with a clear understanding of the theoretical issues concerning models and measures can choices be made and empirical study proceed. As the above exploration of ministry research has established, this has been the exception, rather than the rule in ministry-focused studies of EI. The prevalence of methodological flaws is particularly disappointing given the above-mentioned potential EI has to increase ministry effectiveness in a wide range of areas, from leadership and teamwork to individual health outcomes.

The next chapter examines the theory and measurement of burnout, including the measurement of burnout for ministers. An important element of that chapter is the relationship between emotion and burnout. The chapter will also review research concerning the rela-

---

[51] Miller-Clarkson, 'Examining the Relationships of Emotional Intelligence and Performance-Based Self-Esteem with Burnout among Pastors'; Palser, 'The Relationship Between Occupational Burnout and Emotional Intelligence Among Clergy or Professional Ministry Workers'.
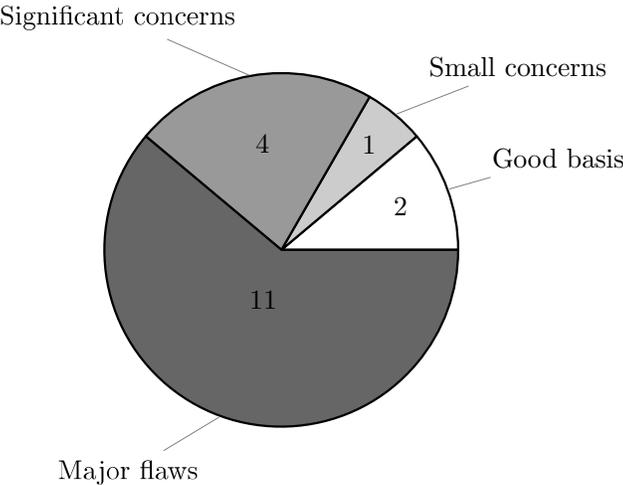
Figure 3.1.: Quality of Research Papers Concerning EI and Ministry

tionship between EI and burnout. How EI, stress and burnout theory may apply to the prevention of ministry burnout then forms the focus of chapter 5. Recommendations for avenues for further research are presented at the end of chapter 5.

Table 3.1.: Studies of Emotional Intelligence and Ministry

Author	Tool	Discusses Model Differences	Discusses Tool Differences	Uses Appropriate Tool	Uses Range of EI Literature	Conclusions Fit Literature and Model	Other Concerns
Barfoot	WLEIS	Yes	No	No	Yes	No	
Boyatzis et al.	ECI-2	Unknown	Unknown	Possibly	No	Yes	
Francis et al.	SSRI	Yes	No	Yes	Yes	No	
Gambill	MSCEIT	Yes	No	Yes	Yes	Yes	Combines discussion of mixed and ability EI studies.
Hagiya	EQ-i	No	No	Possibly	Very Limited	Yes	Confuses ability and mixed model definitions. Very small sample size.
Higley	WLEIS	Yes	Yes	No	Yes	No	
Johnson	None	No	No	N/A	Limited	No	Not primary research. No reference to primary research. Heavily dependent on Goleman
Jones							No specific reference to EI.
Kanne	MSCEIT	Partly	Partly	Yes	Yes	Yes	Limited sample size.
Miller-Clarkson	SSRI	Yes	Yes	No	Yes	No	
Oney	EQ-i	Yes	Yes	No	Yes	No	Loose definition of intelligence
Palser	MSCEIT	Yes	Yes	Yes	Yes	Yes	
Randall	SSRI	No	No	No	No	No	
Rivera	EQ-i	Partly	No	Yes	No	No	Excessive use of secondary literature. Equates mixed and trait models.
Roth	EQ-i	Yes	Yes	No	Yes	No	
Samples	MSCEIT	Yes	Yes	Yes	Yes	Yes	
Streets	None	No	No	No	No	No	
Tourville	None	No	No	No	No	No	

4. Stress and Burnout

Understanding the nature of stress is an important precursor to making sense of burnout. Of particular significance for this thesis is the role emotions play in the stress process and how this impacts on the experience and measurement of burnout. Below, stress and burnout theory will be examined, particularly as they relate to emotional intelligence and ministry burnout. As part of the examination of burnout theory, burnout measurement will be reviewed, with specific attention paid to measures designed to assess burnout within the ministry.

4.1. Stress

Early models of stress were biological in nature. The beginnings of stress research is usually traced back to the 1930s, when Hans Selye published his stress syndrome theory. Stress was seen as the normal reaction to change for an organism—the mechanism by which it sought to maintain homœostasis.[1] Selye later developed the 'General Adaptation Syndrome', later called the 'stress syndrome'.[2] According to his theory, organisms need a certain level of stress to function, mature and grow. This created a distinction between

---

[1] L. H. McLean and R. W. Clouse. *Stress and Burnout: An Organizational Synthesis*. Nashville: Vanderbilt University, 1991. URL: http://www.eric.ed.gov/PDFS/ED341140.pdf (accessed 10/03/2012), pp. 10–11.

[2] ibid., pp. 11–12; N. De Vito. 'The Relationship Between Teacher Burnout and Emotional Intelligence: A Pilot Study'. Psy.D.. New Jersey: Fairleigh Dickinson University, 2009. URL: http://0-search.proquest.com.prospero.murdoch.edu.au/docview/622072146/14244EF20A335BF00A7/2?accountid=12629 (accessed 16/03/2012), pp. 10–11.

De Vito's descriptions are somewhat different from McLean and Clouse. De Vito seems to have taken the general nature of Selye's theory and applied it solely to a description of individuals experiencing a burnout-type stress response.

eustress, stress which is beneficial for the organism, and distress, which is not. According to this model, stress is not distress unless the organism does not have the reserves to cope with it.[3] Many have latched onto the idea of eustress as a way of rationalising their own high levels of stress.[4] However, 'overstress is **never** eustress'.[5]

Deficiencies were identified in Selye's model. His definition was narrow and limited,[6] failed to take account of psychological factors, and ignored an organism's ability to change the situation after recognising the stress.[7] Modern definitions in the area of occupational stress include the negative impact on physical or mental health (strain), an imbalance in the effort–reward model, or a differential between the demands and the amount of control.[8] Cohen et al. defined stress as, 'a process in which *environmental demands tax or exceed the adaptive capacity of an organism, resulting in psychological and biological changes that may place persons at risk for disease*'.[9] Rather than some of the more static stimulus–response early models, this definition treats stress as a process, includes the person–environment interaction, and ties the interest in stress to the health outcomes involved.[10]

As important as the health, and person–environment interactions are, one missing element from Cohen et al.'s definition is the role of emotions in appraisal and response. Of particular interest to this study is that there are a number of social and psychological variables which can be either protective or risk factors in the stress process.[11] Lee notes that an individual's psychological responses, a person's subjective experience and capacity for coping, influences their physiological response to stress.[12] That means, one person's

---

3   McLean and Clouse, *Stress and Burnout: An Organizational Synthesis*, pp. 12–13.
4   A. D. Hart. *The Anxiety Cure*. Kindle. Nashville: Thomas Nelson, 2001, pp. 21–22.
5   ibid., pp. 22, 142, emphasis mine.
6   McLean and Clouse, *Stress and Burnout: An Organizational Synthesis*, p. 14.
7   De Vito, 'The Relationship Between Teacher Burnout and Emotional Intelligence: A Pilot Study', p. 11.
8   L. C. Batista-Taran and T. G. Reio Jr. 'Occupational Stress: Towards an Integrated Model'. *COERC 2011* (2011), pp. 9–16, pp. 9–10.
9   S. Cohen et al. 'Strategies for Measuring Stress in Studies of Psychiatric and Physical Disorders'. In *Measuring Stress: A Guide for Health and Social Scientists*. Ed. by S. Cohen et al. Oxford: Oxford University Press, 1997. 3–26, p. 3, emphasis theirs.
10 R. J. Contrada. 'Stress, Adaptation, and Health'. In *The Handbook of Stress Science: Biology, Psychology, and Health*. Ed. by R. J. Contrada and A. Baum. New York: Springer, 2011. 1–9, p. 1.
11 ibid.
12 Genetic factors also play a part, but that is not the focus of this thesis. R. Lee. 'The New Pandemic:

'normal' is another's 'overload', or one person's emotional trigger raises little or no response in another. Rather than considering an event as stressful or not, which reflected an earlier deterministic model, current thinking speaks of potential stressors, whose effect depends on cognitive appraisals and coping processes.[13]

Moving the stress discussion away from a purely biological approach to a psychological one, serves to highlight the key role of emotions in the stress process. A key early researcher in the field, Richard Lazarus, viewed stress as essentially relational. He argued strongly that the emotion and stress were in fact alternative conceptions of the same construct.[14] More recently, Smith and Kirby have argued for a unified theoretical approach to emotion, coping and adaptation.[15] In this view, stress is a function of 'the individual circumstances considered **in relation to** the individual's personal characteristics'.[16] A definition of stress with this more dynamic understanding in mind, and the one used in this thesis is: 'A subjectively important discrepancy, or gap, between what one wants and what one has in a given situation'.[17] The strength of the response is directly related to the magnitude of the discrepancy. Given the consequent conceptualisation of the stress process in figure 4.1, it is apparent that EI has input into two areas: the role emotions play in appraisal and the use of emotion-focused coping. These two areas where EI can contribute are explained further below.

There is considerable support for specific emotions being related to particular appraisals.[18] 'Knowing a person's emotional state conveys much more information about how that person is appraising his or her circumstances and how he or she is likely to behave than does merely know [sic] that he or she is experiencing stress.'[19] The appraisal process

---

SuperStress?' *Explore: The Journal of Science and Healing* 6.1 (2010), pp. 7–10, p. 9.

[13] Contrada, 'Stress, Adaptation, and Health', p. 3.

[14] C. A. Smith and L. D. Kirby. 'The Role of Appraisal and Emotion in Coping and Adaptation'. In. *The Handbook of Stress Science: Biology, Psychology, and Health.* Ed. by R. J. Contrada and A. Baum. New York: Springer, 2011. 195–208, p. 195.

[15] ibid.

[16] ibid., p. 195, emphasis theirs.

[17] ibid., p. 205

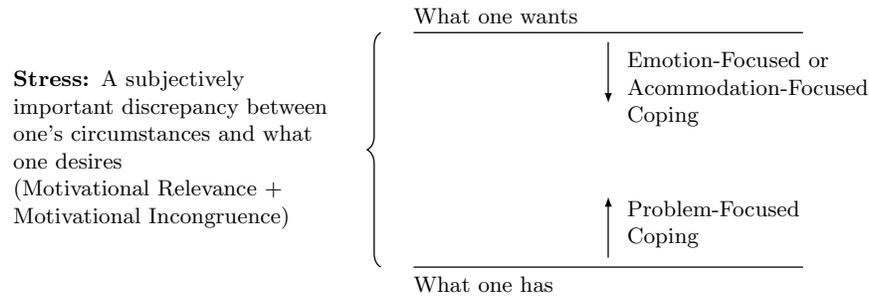[18] ibid., pp. 202–204.

[19] ibid., p. 204.

Figure 4.1.: Subjective Stress
From Smith and Kirby (2011, p. 205).

is divided into primary appraisal of what's at stake, and secondary appraisal of what can be done about it. (See figure 4.2.) The four key assessments made are:

- Two primary appraisals of what's at stake

  - Whether the situation is deemed relevant or irrelevant,

  - Whether it is congruent or incongruent with their desires,[20] and

- Two secondary appraisals of what can be done

  - Their level of coping potential, and

  - Their accountability in the situation.

Initially, primary assessments are the most important. If a situation is deemed irrelevant, the outcome is low stress. For example, if a camp is organised in a church, but camping is not part of the church's strategy and the camp has no effect on any aspect of the church's operations or goals, then it is irrelevant (low-stress). If the minister has no interest in camping, then the result will be boredom, because it is incongruent. If the minister is interested in camping (irrelevant and congruent), it will be seen as benign, rather

---

[20] Relevance and congruence are closely connected. Relevance is a broad determination which focuses on *whether* a situation is relevant. Congruence focuses on the situation's relationship with the person's goals or desires; that is, *how* it is relevant to the person's desires or goals (R. S. Lazarus and C. A. Smith. 'Knowledge and Appraisal in the Cognition–Emotion Relationship'. *Cognition and Emotion* 2.4 [1988], pp. 281–300; C. A. Smith and R. S. Lazarus. 'Appraisal Components, Core Relational Themes, and the Emotions'. *Cognition and Emotion* 7.3-4 [1993], pp. 233–269).
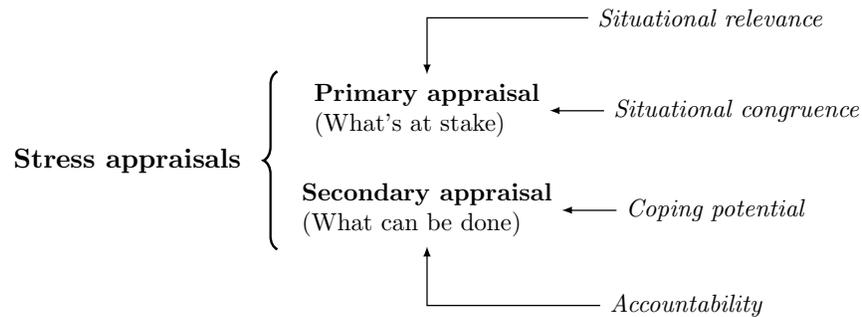
Figure 4.2.: Stress Appraisals

than truly irrelevant. As a result, the minister will experience contentment. However, if camping is part of the church's strategies, the situation will be deemed to be relevant. Depending on whether the camp is organised in a fashion that is congruent with current policy and aims, the camp will be either positive or stressful. If the minister views camping as a means of outreach, connecting with non-church members, and the camp is conducted as an outreach activity, then the camp will be deemed relevant and congruent. The camp will seen as beneficial, resulting in positive emotions (happiness, joy) and low stress. If the camp is organised so that it is for the church 'in crowd', with no consideration for those outside the church, then it will be viewed by the minister as incongruent with the outreach goals (relevant, but incongruent). The incongruence of this event will lead to increased stress for the minister. If such a relevant, but incongruent camp is organised by the minister in violation of outreach aims, perhaps in response to pressure from others, the resulting emotions for the minister will be shame, embarrassment or guilt, because the minister is accountable. If the same relevant, but incongruent 'in crowd' camp was organised by another member of the minister's church, the key emotion would be anger, because someone else is accountable. Assessment of accountability also influences the emotions in a beneficial situation. If another person organised a camp in line with the outreach goals (relevant and congruent), the resulting emotion the minister would feel is gratitude. If the minister organised a similar camp, then pride will be a result.[21]

---

[21] See Smith and Kirby, 'The Role of Appraisal and Emotion in Coping and Adaptation', p. 196.

When a person has assessed an event as stressful, secondary assessments become relevant.[22] At this point, secondary assessments assume as much psychological importance as primary assessments.[23] In a stressful situation, the individual's determination of coping potential will influence whether the stress is an opportunity or a threat. Continuing the previous example, if someone else organises a camp which is not in line with the church's outreach goals, if the minister determines he/she has the resources to cope with the situation, then the relevant, but incongruent camp will be deemed an opportunity. The minister might perceive an opportunity to refashion the camp and to further educate those involved in the outreach aims of the church. Such an opportunity will result in determination or challenge, where the stress is eustress, rather than distress. If the minister views his/her coping resources as inadequate, then the camp becomes a threat or harm situation. The minister may determine that the organiser is being wilful and that the camp is organised as an act of rebellion. The minister may feel he/she has little support in the wider church to effect a challenge. In such threat or harm situations emotions include sadness, resignation, fear and anxiety.

As well as being a result of assessments, emotion is also involved in the assessment of the available resources and the assessment of the situation. For example, ministers deciding that they don't have the 'energy' to continue fighting for change will involve an assessment of their own emotional, and physical resources, as well as an assessment of the likelihood of change, all weighted by the level of significance this change has for them personally. Even though emotions are important factors in this process, their presence and role may not be consciously recognised by the individual concerned. Existential beliefs, including faith in God, are influential in ascribing meaning in the appraisal process.[24] What ministers believe about God impacts on how they process stressful events. How this influences ministry burnout is discussed in chapter 5. The above appraisal process

---

[22] 'Primary' and 'secondary' do not denote importance, but consequence. The secondary assessment is termed 'secondary' because its relevance is dependent on the primary assessment being 'stressful'.

[23] Smith and Kirby, 'The Role of Appraisal and Emotion in Coping and Adaptation', p. 196.

[24] ibid., p. 197.

and the subsequent emotions are presented as a flow diagram or decision tree in figure 4.3. In this figure, the resulting emotions can be traced from the starting situation to the resultant emotions, by selecting the individual's primary and secondary appraisals of the situation.[25]

As well as being involved in assessments, emotion is involved in coping with stress. Coping with stress involves changing cognitive and/or behavioural efforts in order to manage the internal or external demands.[26] One of the two coping strategies illustrated in figure 4.1 is emotion-focused coping.[27] When using emotion-focused coping, individuals focus on changing their goals and desires in order to reduce the stress-inducing discrepancy. The alternative, problem-focused coping, involves efforts to change the situation to bring it closer to what they want. Alternative conceptualisations of coping include passive/active coping, cognitive/behavioural coping, and primary/secondary control.[28] Most of these can fit within the model illustrated. Carver argues that the most important distinction is between engagement and disengagement,[29] which is not addressed in Smith and Kirby's model. If Smith and Kirby's model is read as one of stress engagement, then adding engagement–disengagement provides a more comprehensive picture of stress responses as illustrated in figure 4.4 on page 107). The grey area represents the individual's engagement with the stressor. The extra choice of avoidance the individual has in response to stress has been added. This is outside the engagement area.

---

[25] Of necessity, this is a simplification. As Lazarus and Folkman observe, situations may have elements of both threat and challenge, such as in the challenge and opportunity presented by a workplace promotion. Furthermore, the element of future expectancy is also missing, which a fuller explication of the process would need to include, particularly for threat situations (R. S. Lazarus and S. Folkman. *Stress, Appraisal, and Coping.* New York: Springer Publishing Company, 1984, pp. 32–33).

[26] Smith and Kirby, 'The Role of Appraisal and Emotion in Coping and Adaptation', p. 197.

[27] Also called accommodation-focused coping.

[28] For more see Smith and Kirby, 'The Role of Appraisal and Emotion in Coping and Adaptation', p. 198; C. S. Carver. 'Coping'. In. *The Handbook of Stress Science: Biology, Psychology, and Health.* Ed. by R. J. Contrada and A. Baum. New York: Springer, 2011. 221–229, pp. 223–224.

[29] ibid., p. 224. Others who argue for disengagement as a coping mechanism are L. S. Walker et al. 'Development and Validation of the Pain Response Inventory for Children'. *Psychological Assessment* 9.4 (1997), pp. 392–405; B. E. Compas et al. 'Latent Variable Analysis of Coping, Anxiety/Depression, and Somatic Symptoms in Adolescents with Chronic Pain'. *Journal of Consulting and Clinical Psychology* 74.6 (2006), pp. 1132–1142.
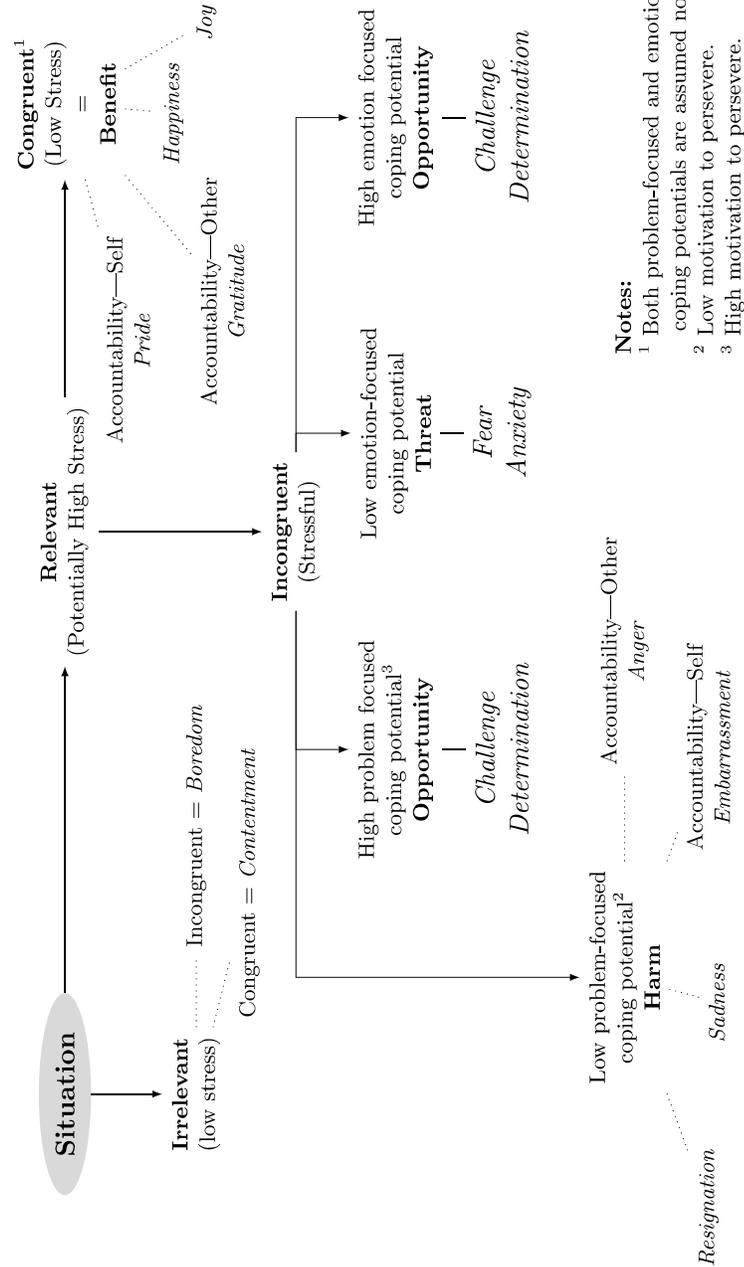
Figure 4.3.: Stress Appraisals and Emotions
After Smith and Kirby (2011, p. 202).

What one wants

Stress: A subjectively important discrepancy between one's circumstances and what one desires (Motivational Relevance + Motivational Incongruence)

Engagement coping (grey area)

Emotion-Focused or Acommodation-Focused Coping

Problem-Focused Coping
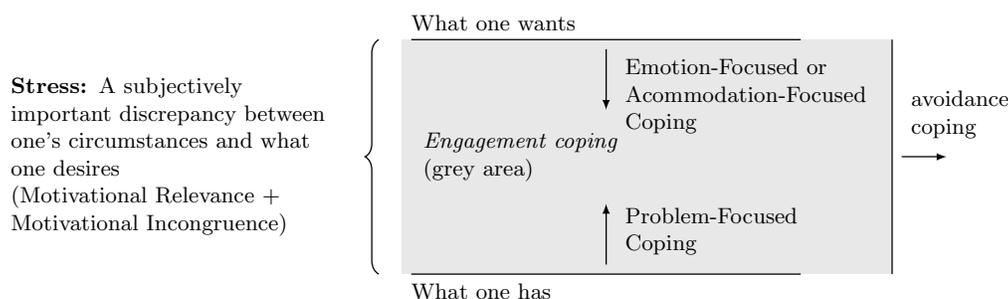
avoidance coping

What one has

Figure 4.4.: Subjective Stress—Enhanced to Include Avoidance
After Smith and Kirby (2011, p. 205).

At first glance this model may seem rather simplistic. For example, it does not seem to introduce the use of 'dysfunctional' coping behaviours, such as self-medication through drugs or alcohol.[30] This misapprehension may be due to an assumption that 'coping' behaviour is inherently beneficial. In lay discourse, coping is frequently used to describe someone managing a difficult situation in a positive way (coping with their circumstances). Coping in psychological discourse concerns the strategies used in response to stress, whether beneficial or detrimental. While the use of drugs as distractors may not be beneficial in the long term, they are a coping mechanism. In this case they fit the model as a disengagement, an avoidance of the emotional discomfort. It is important to note that no form of coping is inherently beneficial. It depends on the situation whether a particular approach is adaptive, ineffective or maladaptive.[31] The wise person will have a range of tools in their coping toolbox which can be drawn on as appropriate across a range of situations.

There are a number of key elements from this model of stress relevant to ministry burnout. By definition, high EI ministers are more capable in the EI skills of recognising

---

[30] There are a range of hypotheses which address behaviours like self-medication. It is not simple, though, with the relationship between the use of drugs and stress differing for different classes of drugs (e.g. stimulants enhancing a person's ability to engage versus other drugs acting as distractors). N. E. Grunberg et al. 'Stress and Drug Use'. In. *The Handbook of Stress Science: Biology, Psychology, and Health*. Ed. by R. J. Contrada and A. Baum. New York: Springer, 2011. 287–300.

[31] Smith and Kirby, 'The Role of Appraisal and Emotion in Coping and Adaptation', pp. 197, 199.

and managing their own emotions, and are more adept in reasoning using emotional information. If ministers are trained in EI and are given an understanding of the role of emotions and assessments in the stress process then some potential outcomes which will reduce or prevent stress might be:

- They may be better able to monitor their own emotional state and adjust it when required in order to prevent or mitigate ministry burnout. They may, for instance, be more aware of the primary assessments which they make that will lead them toward burnout. Their response to this knowledge may involve cognitive re-framing. An example of cognitive re-framing may be to consider an issue's impact in the long term and to decide that it has lower relevance than their initial emotion-driven primary assessment. Another example of a high EI response is to choose to adopt problem-focused coping, rather than emotion-focused coping, due to an understanding that problem-focused coping is much more effective than emotion-focused coping.

- If a minister has gone beyond the primary assessment, then simply managing their own emotional state so that they are more settled before making (or re-evaluating) their secondary assessment, will allow for a more reasoned and considered response. This is particularly important if the emotions flowing from their assessments have a negative valence. (The impact of negative emotion on cognition is explained further below in the discussion on models of affect.)

- The ability to recognise their own emotional state enables ministers to reflect on that state. Therefore, if a minister is feeling threatened (fear and anxiety), they can then reflect on the assessments they have made (Relevant → Incongruent → Low emotion-focused coping potential). They can then reconsider whether these are effective assessments and respond accordingly. Even if reconfirming the previous assessments, the minister could then choose to seek advice from third parties who may see problem-focused coping strategies which the minister may not have seen.

As observed initially by Selye, not all stress is subjective, it is also objective (physiological), and the two can even act with some independence.[32] Hart attributes the pervasive high levels of stress in society to the fact that human beings are not made to operate at the pace of life found in modern society. It results in frequent and/or sustained high levels of adrenaline.[33] Objective stress occurs when there are insufficient physiological recovery states in relation to excitement states.

A group which can be overlooked if focusing only on subjective stress, are those individuals whose stress begins as primarily physical, but later results in psychological manifestations. Hart identifies two personality types for whom this is a significant risk: the highly driven personalities (popularly known as 'Type A' persons) and the thrill-seeking personalities (also labelled 'Type T' persons). In both there is often an extended period of hyper-adrenalinæmia, which later manifests in anxiety and panic attacks.[34] He highlights that these people often have no idea of the pressure which elevated stress hormones are putting on their body. Particularly for the thrill-seekers, the adrenaline feels 'good', so the activities are judged good, even though there are long-term deleterious effects on the body. Once the physiological effects trigger psychological effects, their experience may include subjective stress elements.

Emotions are also important for those travelling the physiological stress pathway. First, the 'buzz', the emotional high, which thrill-seekers obtain from various activities misleads their assessment of their own level of stress.[35] For ministers with this profile, being emotionally intelligent involves recognising their emotional drivers and managing them so as to reduce the physiological stress on their bodies. Second, there are many emotional antecedents to the stress of the highly driven personality, including people-pleasing behaviours, the need for control, poor self-image (depending on the high esteem of others), low self-

---

32 Hart, *The Anxiety Cure*, p. 23.
33 ibid., passim.
34 ibid.
35 ibid., p. 97.

confidence and perfectionism.[36] Such a person's self-talk is a key factor in adding to or reducing stress, since self-talk is emotionally charged and frequently connected to worry.[37] Emotions common to highly driven people are anger, frustration, irritation and aggravation. These emotions can all trigger an adrenaline response.[38] Poor management of these emotions will increase stress, while effective management will reduce stress. Depending on what the minister's antecedents are, being emotionally intelligent could include strategies such as managing their need for the approval of others, the reduction of perfectionist self-talk or managing trigger emotions.

Not only do appraisals and other cognition lead to specific emotions, people's emotions are not static, but subject to dynamic processes. These dynamic processes are described using various models of affect. Some early linear and bipolar models of affect will be described below, before specific attention is paid to the dynamic model of affect, a model which is useful when considering EI and ministry burnout.

Finan et al. describe both bipolar and bivariate models of affect.[39] In the bipolar (linear) model affect is described as motion along a continuum between positive affect (PA) and negative affect (NA), where changes in one affects the other (see figure 4.5). In the bivariate model, PA and NA may operate independently, with changes in one allowed to be independent of each other. This is illustrated using a Cartesian set of axes, one for PA the other for NA (see figure 4.6 on page 112).

The more recent dynamic model of affect (DMA) provides some important information about the stress process. It holds to the relative independence of PA and NA in normal circumstances, as per the bivariate model, however in elevated stress circumstances involving increased threat or uncertainty, emotional states become less differentiated. The increased attentional demands tax the person's information processing abilities, resulting

---

[36] Hart, *The Anxiety Cure*, pp. 146–148.
[37] ibid., p. 163.
[38] ibid., p. 149.
[39] P. H. Finan et al. 'The Dynamics of Emotion in Adaptation and Stress'. In. *The Handbook of Stress Science: Biology, Psychology, and Health.* Ed. by R. J. Contrada and A. Baum. New York: Springer, 2011. 209–220, p. 211.

$$\text{NA} \longleftrightarrow \text{PA}$$

Figure 4.5.: Bipolar Understanding of Affect

in a more limited attention focus, centring on NA, with PA and NA becoming more inversely correlated. That is, during stressful events there is a shrinkage of affective space as people focus cognitive attention on the emotion most closely tied to the stressor—NA.[40] (See figure 4.7.)

Of significance to the DMA, emotions and stress, is an understanding of the beneficial impact of positive emotions on stress.[41] Some positive emotions, such as joy and amusement, have demonstrable physical effects (similar to the strong physiological effects of negative emotions such as anger or fear). Other positive emotions do not (e.g. contentment, serenity),[42] with these positive emotions often characterised by a lack of autonomic reaction.[43] The role these less-demonstrative emotions play has been explained as 'undoing' the deleterious effects of stress and negative emotion. As a result, they can help regulate negative emotions as well as their deleterious effects.[44] Tranquillity and peace are important tools in the burnout prevention toolbox. The same effect was found for demonstrative emotions like amusement.[45] Both active and passive positive emotions allow a broadening of thought-action repertoires, whereas negative emotions narrow them[46]—as shown in

---

[40] Finan et al., 'The Dynamics of Emotion in Adaptation and Stress', pp. 211-212.

[41] M. M. Tugade. 'Positive Emotions and Coping: Examining Dual-Process Models of Resilience'. In *Oxford Handbook of Stress, Health, and Coping*. Ed. by S. Folkman. New York: Oxford University Press, 2011. 186–199; Finan et al., 'The Dynamics of Emotion in Adaptation and Stress', p. 214; S. Jaser et al. 'Coping and Positive Affect in Adolescents of Mothers With and Without a History of Depression'. *Journal of Child and Family Studies* 20.3 (2011), pp. 353–360; M. M. Tugade and B. L. Fredrickson. 'Resilient Individuals Use Positive Emotions to Bounce Back From Negative Emotional Experiences'. *Journal of Personality and Social Psychology* 86.2 (2004), pp. 320–333.

[42] Finan et al., p. 214.

[43] B. L. Fredrickson et al. 'The Undoing Effect of Positive Emotions'. *Motivation and Emotion* 24.4 (2000), pp. 237–258, p. 238.

[44] ibid.

[45] ibid., p. 248.
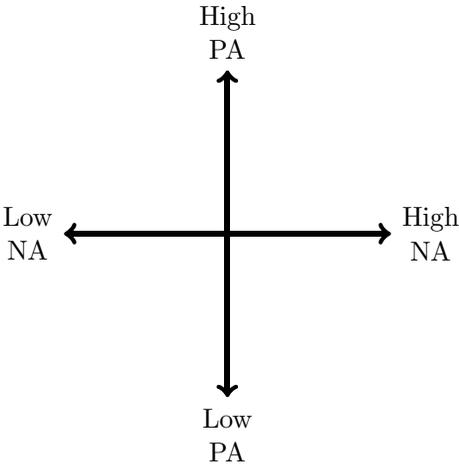
[46] ibid., p. 239.
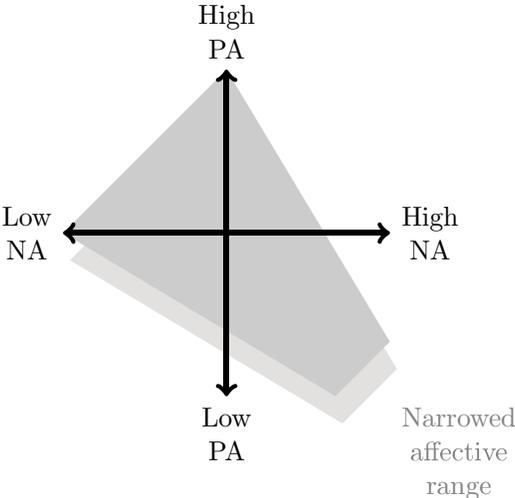
Figure 4.6.: Bivariate Understanding of Affect

Figure 4.7.: Dynamic Model of Stress—Distress

the DMA. Positive emotions, therefore, ameliorate the results of negative emotions/stress. The effect of positive emotions on stress is cumulative, with positive emotions leading to a broadening of attention and cognition, leading to better coping strategies, which leads to greater positive emotions, and so on.[47] Once aware of the role positive emotions play in burnout prevention, ministers with high EI can take active steps to enhance their experience of positive emotion, both active and passive, and so reduce their risk of burnout.

A key issue in the context of this thesis is the difference between the impact of positive events and positive affect traits. It is not sufficient to simply encourage positive 'experiences' or events. They will have a limited buffering effect.[48] It is also important not to have a superficial assessment of events as 'positive', since superficially positive events like marriage or graduation bring attendant changes or other consequences which themselves are stressful.[49] However, *underlying* affect traits/skills do have the potential to buffer the impact of negative events. When studying optimism (both as a trait and as a situation-specific outcome expectancy) links were discovered between optimism and increased health outcomes.[50] Half of the happiness set-point is genetic,[51] the other half is subject to learned behaviour. Studies have demonstrated that long-term use of positive emotions to cope, moves from being initially a conscious process, to becoming an unconscious process.[52] Unconscious processes require less attention or cognitive effort than conscious ones,[53] leaving more resources available for active coping. Furthermore, even implicit goals, such as an intention to control one's emotions, result in alteration of one's emotions in the direction

---

[47] B. L. Fredrickson. 'The Role of Positive Emotions in Positive Psychology: The Broaden-and-Build Theory of Positive Emotions'. *American Psychologist* 56.3 (2001), pp. 218–26; Jaser et al., 'Coping and Positive Affect in Adolescents of Mothers With and Without a History of Depression', pp. 358–359.

[48] J. H. Riskind et al. '"Undoing" Effects of Positive Affect: Does it Buffer the Effects of Negative Affect in Predicting Changes in Depression?' *Journal of Social and Clinical Psychology* 32.4 (2013), pp. 363–380, p. 374; Fredrickson et al., 'The Undoing Effect of Positive Emotions', p. 255.

[49] Riskind et al., '"Undoing" Effects of Positive Affect: Does it Buffer the Effects of Negative Affect in Predicting Changes in Depression?', p. 375.

[50] Finan et al., 'The Dynamics of Emotion in Adaptation and Stress', p. 215.

[51] 'Counting your Blessings and Keeping up with the Joneses'. *Harvard Mental Health Letter* 23.5 (2006), pp. 6–7.

[52] Tugade, 'Positive Emotions and Coping: Examining Dual-Process Models of Resilience', p. 196.

[53] ibid.

of the intention.[54] The implications for ministry burnout are that while it may be difficult at first for ministers to maintain positive affect and mood, as they develop their emotional management skills they will become more adept, ultimately moving to it being a low-impact, unconscious process. Furthermore, even the intention to progress will move ministers in the right direction. A minister who seeks joy, laughter, peace, tranquillity and similar emotions, will be less likely to experience burnout than one who rarely experiences them.

Stressful encounters have a cumulative effect on a person. Not only is the effect physiological, draining energy reserves and causing plastic changes in the brain (among other health issues), but it also has emotional consequents.[55] Kolassa and Elbert posit that a 'building block effect' occurs in the brain, with the development of a 'fear network' of hot (emotionally charged) and cold memories (autobiographical context information). This building block effect eventually leads to a cascade effect when a suitable trigger is activated, where the details of cold memory are lost and hot memory dominates. That is, the reaction is mostly emotional, rather than reasoned and logical. This overwhelming of cognitive regulation by emotion is also known as an emotional hijack.[56] This research makes it clear that it is much easier to deal with negative events when the number has been small, once a minister has experienced a series of traumatic events, the path to recovery will be much longer. Prevention is much easier than cure.

In summary, when considering stress and methods to prevent or treat it, both subjective and physiological stress factors need to be considered. Emotions play a key role in both pathways. Emotions dominate the appraisal process in determining what events are stressful. Emotions also influence secondary appraisals concerning coping. They also influence behaviours for those at high risk of physiological stress. Emotions can also play a role in

---

[54] Tugade, 'Positive Emotions and Coping: Examining Dual-Process Models of Resilience', p. 194.

[55] I.-T. Kolassa and T. Elbert. 'Structural and Functional Neuroplasticity in Relation to Traumatic Stress'. *Current Directions in Psychological Science* 16.6 (2007), pp. 321–325, pp. 321–322.

[56] D. Goleman. *Emotional Intelligence: Why it Can Matter More Than IQ*. 10th Anniversary Edition. New York: Bantam, 2006, chapter 2.

undoing the effects of stress. Ultimately, to reduce stress, the body needs to move into a state of tranquillity, emotionally and physically. Emotional and spiritual tranquillity work together with physical actions[57] to achieve a state which undoes the effects of stress.[58]

4.2. Burnout

Burnout is a specific condition related to stress, although not equivalent to it. There is no globally-accepted definition of burnout.[59] Definitions continue to be wide and varied due to the breadth of its occurrence and the complex interaction of personality and environmental factors,[60] as well as the confounding of stress and burnout. Burnout is frequently understood as the state which occurs when the body's coping reserves are exhausted, that is, a condition resulting from chronic stress.[61] However, burnout is more than the outcome of chronic stress, it is a work-related phenomenon, with a core emotional content.[62] While burnout and stress share similar biological systems, they are not the same and should be carefully distinguished so that the most appropriate responses may be made. Finally, it is important to realise that burnout is a process, not an event.[63] The definition of burnout used in this thesis is that, 'Burnout is a result of the stress underlying social

[57] Physiological issues to address include sleep, rest, exercise and diet.

[58] D. Chandler. 'Pastoral Burnout and the Impact of Personal Spiritual Renewal, Rest-taking, and Support System Practices'. *Pastoral Psychology* 58.3 (2009), pp. 273–287; Hart, *The Anxiety Cure*, p. 254.

[59] S. Bährer-Kohler. 'Introduction'. In. *Burnout for Experts: Prevention in the Context of Living and Working.* Ed. by S. Bährer-Kohler. New York: Springer, 2013. 1–13, p. 2.

[60] McLean and Clouse, *Stress and Burnout: An Organizational Synthesis*, pp. 51–83, 142.

[61] M. H. Miner. 'Changes in Burnout Over the First 12 Months in Ministry: Links With Stress and Orientation to Ministry'. *Mental Health, Religion & Culture* 10.1 (2007), pp. 9–16, p. 9, E. Garrosa and B. Moreno-Jiménez. 'Burnout and Active Coping with Emotional Resilience'. In. *Burnout for Experts: Prevention in the Context of Living and Working.* Ed. by S. Bährer-Kohler. New York: Springer, 2013. 201–222, p. 201.

[62] U. Walter et al. 'Burnout Intervention'. In. *Burnout for Experts: Prevention in the Context of Living and Working.* Ed. by S. Bährer-Kohler. New York: Springer, 2013. 223–246, p. 225, so also S. Bährer-Kohler, ed. *Burnout for Experts: Prevention in the Context of Living and Working.* New York: Springer, 2013, passim.

[63] W. Nuallong. 'Burnout Symptoms and Cycles of Burnout: The Comparison with Psychiatric Disorders and Aspects of Approaches'. In. *Burnout for Experts: Prevention in the Context of Living and Working.* Ed. by S. Bährer-Kohler. New York: Springer, 2013. 47–72, p. 50.

relationships in a professional context'.[64] This definition underlines both the situation, it is work-specific, and the core relational-emotional content of burnout.

Freudenberger is seen as the 'founding father' of burnout research.[65] He used the term in 1974, where he defined it as exhaustion resulting from excessive job demands on energy, strength or resources.[66] Maslach's work was almost contemporaneous with Freudenberger. Maslach's focus was more on empirical research, while Freudenberger focused on clinical issues. Both their work was with people in human services occupations and much early work focused on burnout as a psychological phenomenon, though it branched out to include workplace issues and other occupations in subsequent years.[67]

As far back as 1991, it was reported that, 'thousands of projects and articles have been produced on the subject'.[68] McLean and Clouse provide a snapshot of the studies in a range of occupations, including ministry, at that time.[69] Bährer-Kohler provides an up-to-date series of articles on the subject.[70] The introduction to Bährer-Kohler emphasises the scope of the problem, noting that in Europe one in four professional workers is affected by burnout,[71] describing it as one of the biggest mental health and safety challenges.[72]

Numerous studies recount the cost to society from burnout. With 50–60% of work absences related to work stress and (in 2002) an estimated annual cost of €20,000 million in the EU alone (not including additional indirect costs, which in the US amounted

---

[64] Walter et al., 'Burnout Intervention', p. 225.

[65] F. Muheim. 'Burnout: History of a Phenomenon'. In. *Burnout for Experts: Prevention in the Context of Living and Working*. Ed. by S. Bährer-Kohler. New York: Springer, 2013. 37–46, p. 41

[66] S. G. Forman. 'Occupational Stress Management: Cognitive-behavioral Approaches'. *Children and Youth Services Review* 5.3 (1983), pp. 277–287, p. 277, McLean and Clouse, *Stress and Burnout: An Organizational Synthesis*, p. 142.

[67] Muheim, 'Burnout: History of a Phenomenon'.

[68] McLean and Clouse, *Stress and Burnout: An Organizational Synthesis*, p. 142.

[69] ibid., pp. 147 ff. For specific studies concerning ministry see pages 175–176.

[70] Bährer-Kohler, *Burnout for Experts: Prevention in the Context of Living and Working*.

[71] Referring to M. Milczarek et al. *OSH in Figures: Stress at Work, Facts and Figures*. Luxembourg: European Communities, 2009. URL: https://osha.europa.eu/en/publications/reports/TE-81-08-478-EN-C_OSH_in_figures_stress_at_work (accessed 06/12/2013). Depending on which part of the report Bährer-Kohler used, the figures for professionals alone range from 25% (p. 70) to over 30% (p. 76).

[72] Bährer-Kohler, 'Introduction', p. 3.

to billions of dollars), burnout is a worldwide issue of great significance.[73] It is one of the most frequent illnesses among Europeans and Americans, exceeded only by diabetes and cardiovascular illness.[74] The cost expands when consequent stress-related illnesses, such as heart disease, general malaise, substance abuse, exhaustion and even death are included.[75]

There is a common misunderstanding that burnout is an issue for individuals who do 'people work'. An extreme of this position is found in Oswald, where he makes a strong distinction between stress and burnout, stating that burnout is due to people overusing 'their listening or caring capacities'.[76] However others have established that the phenomenon is not limited to workers in people-centric professions.[77] Burnout is both person and context dependent, involving the interaction of the person and their work environment.[78] Emotional exhaustion is the key component of burnout, and relationships are the key issue.[79] It can occur in any type of occupation and with any person there, colleagues, supervisors or clients. Relationships and emotion are the key differentiators between simple work stress and burnout. The reason that burnout appears and is studied so much in people-centric occupations is that there is much greater scope for social relationship stress when combining the potential stressors of employee teams with those of clients.

Emotion plays an important part in the stress and burnout process. It determines what items are stressful as well as the intensity of the response. Emotion is also part of

---

[73] Bährer-Kohler, 'Introduction', pp. 5–6.

[74] P. Constantino et al. 'Burnout Aspects of Physical and Mental Health Conditions'. In. *Burnout for Experts: Prevention in the Context of Living and Working*. Ed. by S. Bährer-Kohler. New York: Springer, 2013. 89–98, p. 89.

[75] McLean and Clouse, *Stress and Burnout: An Organizational Synthesis*, pp. 25 ff.

[76] R. M. Oswald. *Clergy Self-Care: Finding a Balance for Effective Ministry*. New York: Alban Institute, 1991, p. 67.

[77] See T. Chirkowska-Smolak and P. Kleka. 'The Maslach Burnout Inventory—General Survey: Validation Across Different Occupational Groups in Poland'. *Polish Psychological Bulletin* 42.2 (2011), pp. 86–94. (Accessed 19/07/2012), p. 92 for example.

[78] Nuallong, 'Burnout Symptoms and Cycles of Burnout: The Comparison with Psychiatric Disorders and Aspects of Approaches', passim.

[79] F. J. Carod-Artal and C. Vázquez-Cabrera. 'Burnout Syndrome in an International Setting'. In. *Burnout for Experts: Prevention in the Context of Living and Working*. Ed. by S. Bährer-Kohler. New York: Springer, 2013. 15–35, p. 17.

the outcome/response. As emotion is the core aspect of burnout, it is no surprise that researchers have examined the hypothesis that EI skills can prevent or mitigate the effects of burnout.

When considering the dynamic model of affect, there are a number of contributions which EI can make. First, the shrinkage in affective attention [80] can be prevented by the maintenance of a complex affective space. That is, the reduction in attention can be prevented through the maintenance of positive affect.[81] According to EI theory as operationalised in the Four-Branch Model, those high in EI are not only aware of their emotions, but are able to regulate their emotions, reason about emotion and use emotion to facilitate their thinking. Therefore, since emotions are a moderator in the stress process, it follows that greater facility with emotion management and reasoning will result in lower stress.[82] A person high in EI will be able to recognise their growing negative affect and as a consequence of this knowledge will work to prevent the narrowing of affect by taking action to increase their positive affect.

Expectations also play an important role. A person's cognitive state at the time of emotional processing determines both the intensity and valence of the expressed emotion.[83] It is particularly the disruptions of expectations which causes an individual stress. Finan et al. even define stress as 'uncertainty introduced by **unexpected** events'.[84] This has important implications in dealing with ministry stress and burnout. Both the management of expectations and appropriate modification of the cognitive framework of ministers can be powerful tools in the prevention and treatment of stress and burnout. Therefore, if people are unaware of the cognitions and emotions attached to their expectations they will be driven by factors about which they are unaware. Furthermore, low

---

[80] See above on the DMA. As negative affect increases it dominates the individual's attention, reducing the ability to focus on anything else.

[81] Finan et al., 'The Dynamics of Emotion in Adaptation and Stress', p. 212.

[82] M. Slaski and S. Cartwright. 'Emotional Intelligence Training and its Implications for Stress, Health and Performance'. *Stress and Health* 19.4 (2003), pp. 233–239, p. 234.

[83] Finan et al., 'The Dynamics of Emotion in Adaptation and Stress', p. 209.

[84] ibid., p. 210, emphasis mine.

EI ministers will not have either the mental framework for understanding, nor the EI skills to bring about adaptive coping strategies when these expectations are challenged or frustrated.

Studies have shown connections between EI and burnout, particularly in the areas of education and medicine, with the evidence supporting the beneficial impact of EI on burnout.[85] However, as observed in chapter 3, there are very few studies which specifically examine EI with respect to ministry stress and burnout. There is significant ignorance or antipathy toward EI in the Christian context.[86] This lack of association between emotional intelligence and Christian thinking on burnout can be seen in the content of a recent book about ministry burnout by Jackson.[87] Some of the book focuses on cognitive re-framing and behavioural modification, which may be argued to have some overlap with EI. However, nowhere does Jackson acknowledge or develop any connection with EI.

Considering emotions in the context of burnout has benefits beyond the management of specific emotions, to the management of mood. How people perceive their own mood can determine the depth and duration of that mood. This has been acknowledged for decades. In 1990 Salovey and Mayer remarked:

> Another quite different way that meta-mood experience may affect mood-change is by positively augmenting a person's overall internal experience. A negative mood that is evaluated as unacceptable and long-lasting is devast-

---

[85] P. Alavinia and T. Ahmadzadeh. 'Toward a Reappraisal of the Bonds Between Emotional Intelligence and Burnout'. *English Language Teaching* 5.4 (2012), pp. 37–50; E. J. Austin et al. 'Associations of Personality and Emotional Intelligence with Display Rule Perceptions and Emotional Labour'. *Personality and Individual Differences* 44.3 (2008), pp. 677–686; M. A. Brackett et al. 'Emotion-Regulation Ability, Burnout, and Job Satisfaction Among British Secondary-School Teachers'. *Psychology in the Schools* 47.4 (2010), pp. 406–417; R. L. I. Carson. 'Exploring the Episodic Nature of Teachers' Emotions as it Relates to Teacher Burnout'. PhD thesis. Purdue University, 2006. URL: http://0-search.proquest.com.prospero.murdoch.edu.au/docview/622007906/14244DB0C476DA27104/1?accountid=12629 (accessed 16/03/2012).

A more extensive list of articles can be found following the Appendices, in the Select Bibliography on EI and Burnout.

[86] N. Pegram. 'Emotional Intelligence and Ministry Burnout'. In *New Frontiers: Redefining Ministry in 21st Century Contexts*. Ed. by J. K. Newton. Melbourne: Mosaic, 2013. 154–188, p. 188.

[87] A. Jackson. *Mad Church Disease: Overcoming the Burnout Epidemic*. Grand Rapids: Zondervan, 2009.

ating; but were the evaluations reversed so as to view the mood as under control and soon-to-change, the overall feelings would be far less destructive of one's equanimity. Such countervailing evaluations may assist individuals to persevere in times of negative moods, and thereby enter new situations that have the potential to improve their future moods.[88]

The strategies used could be quite simple. For example even simply changing facial expression or bodily position can change a person's mood.[89] Re-framing people's thinking about their situation, particularly their thinking about their own emotions (one of the EI branches), helping them see hope for the future, can alter their experience of the present. Such thinking adds extra weight to the writer to the Hebrews' remarks that hope can be an anchor for the soul (Heb. 6:19). While the aim of changing thought patterns to see hope for the future is simple, it is not necessarily easy. For example, mood can influence the recall of valenced memories, where happy people better remember happy memories and sad people sad memories.[90] Therefore, if one is sad, it takes more effort to recall happy memories in order to change one's mood. Similarly, personality type influences mood maintenance, with extroverts exhibiting better good mood maintenance than introverts.[91]

Studies have demonstrated that a change of attention/focus, such as performing a cognitive task can aid in mood repair.[92] The cognitive task operates as a distraction, drawing attention away from mood, serving to attenuate mood, either positive or negative.[93] An emotionally-intelligent response to increased stress could be the exercise of adaptive cognitive activities such as the intentional recall of positive memories or focusing on a task

---

[88] P. Salovey and J. D. Mayer. 'Emotional Intelligence'. *Imagination, Cognition and Personality* 9.3 (1990), pp. 185–211, pp. 196–197. See also J. D. Mayer and Y. N. Gaschke. 'The Experience and Meta-Experience of Mood'. *Journal of Personality and Social Psychology* 55 (1988), pp. 102–111.

[89] S. E. Duclos et al. 'Emotion-Specific Effects of Facial Expressions and Postures on Emotional Experience'. *Journal of Personality and Social Psychology* 57.1 (1989), pp. 100–108.

[90] J. D. Mayer and L. J. McCormick. 'Mood-Congruent Memory and Natural Mood: New Evidence'. *Personality and Social Psychology Bulletin* 21.7 (1995), pp. 736–746.

[91] T. Lischetzke and M. Eid. 'Why Extraverts Are Happier Than Introverts: The Role of Mood Regulation'. *Journal of Personality* 74.4 (2006), pp. 1127–1162.

[92] B. R. Josephson et al. 'Mood Regulation and Memory: Repairing Sad Moods with Happy Memories'. *Cognition and Emotion* 10 (1996), pp. 437–444.

[93] R. Erber and A. Tesser. 'Task Effort and the Regulation of Mood: The Absorption Hypothesis'. *Journal of Experimental Social Psychology* 28.4 (1992), pp. 339–359.

(employing the EI skill of reasoning about emotion). When in the midst of a negative mood, the recall of a positive memory can serve to repair mood.[94] Ultimately, emotionally intelligent individuals can become so adept that emotion regulation strategies become automatic, so that they operate below the level of conscious thought.[95]

Salovey and Mayer remark that, while some researchers have assumed that people will seek pleasant experiences and memories rather than unpleasant ones, thus maximising positive mood and reducing negative mood, in reality the situation is more complex.[96] There are those who are unable to simply alter their negative moods, even if they seem to want to—those experiencing some sort of pathology. The person who has experienced long-term burnout, bullying or stress—any type of extended abuse—will find it very difficult to change negative patterns of thinking. Frequently these people only find hope having left the toxic situation and then often only in conjunction with pharmacological therapy to enable the brain's chemistry to return to a more normal state.[97]

An important observation about burnout is the connection with what is termed 'emotion work' or 'emotional labour'.[98] Emotion work is concerned with the emotional processing of the individual. Emotion work happens when an individual acts in accordance with display rules (e.g. role expectations), rather than in accord with the experience of their own emotions or values, introducing an emotional dissonance.[99] There are two possible

---

[94] Josephson et al., 'Mood Regulation and Memory: Repairing Sad Moods with Happy Memories'.

[95] Tugade, 'Positive Emotions and Coping: Examining Dual-Process Models of Resilience', see also W. G. Parrott. 'Beyond Hedonism: Motives for Inhibiting Good Moods and for Maintaining Bad Moods'. In. *The Handbook Of Mental Control.* Ed. by D. M. Wegner and J. W. Pennebaker. Pearson, 1992. 278–305 cited by Josephson et al., 'Mood Regulation and Memory: Repairing Sad Moods with Happy Memories', p. 443.

[96] Salovey and Mayer, 'Emotional Intelligence', p. 197

[97] Hart, *The Anxiety Cure*, passim.

[98] Definitions may vary in the literature, where the same term refers to quite a different idea. Guy et al. define it as work which, 'requires the engagement, suppression, and/or evocation of the worker's emotions in order to get the work done'. This is conceptually quite different (much broader) than the sense used in this thesis (M. E. Guy et al. *Emotional Labor: Putting the Service in Public Service.* Armonk: Sharpe, 2008. URL: `http://search.ebscohost.com/login.aspx?direct=true&db=nlebk&AN=275506&site=ehost-live` [accessed 29/07/2012], p. xii).

[99] T. W. Moon and W.-M. Hur. 'Emotional Intelligence, Emotional Exhaustion, and Job Performance'. *Social Behavior and Personality* 39.8 (2011), pp. 1087–1096, p. 1088; E. Demerouti et al. 'Daily Recovery from Work-Related Effort During Non-Work Time'. In S. Sonnetag et al. *Current Perspectives on Job-*

---

responses, surface acting or deep acting. Surface acting may involve simply adjusting facial expressions so they are appropriate to the rules, without any internal adjustment of the person's feelings. Deep acting, in contrast, involves modifying inner feelings to match the rule.[100] Surface acting is associated with high stress. High emotional demands and high levels of emotional labour are key burnout risk factors in the workplace.[101] Of import to ministry burnout is that frequently ministers face such emotional dissonance. People and situations challenge them, yet the call is to behave in a Christ-like manner, even though they don't feel that way. The better EI skills ministers have with respect to reasoning about, and managing, their emotions, the more likely it is that they will choose to engage in deep acting in such situations, placing them at reduced burnout risk. This is in accord with expectations of Christian maturity—that it is more than surface actions, involving a transformation (so Rom. 12:1–2).

A finding which has important connections with ministry burnout is that it is precisely those who are highly motivated, energetic and committed, those displaying outstanding performance, particularly those early into their career, who seem to be at greatest risk of burnout.[102] This is because high levels of commitment will increase the emotional weight given to work stressors. Further, it is unsurprising that it is those who are early in their careers, since they can easily be the most idealistic and therefore subject to greater disappointment. Also, those early in their careers have not had the experience to develop wise understandings of, and good strategies to deal with, the stresses of their new role(s).

---

[100] *Stress Recovery*. Vol. 7. Research in Occupational Stress and Well Being. Bingley: Emerald, 2009. 85–123, p. 99; N. J. Yanchus et al. 'The Impact of Emotional Labor on Work–Family Outcomes'. *Journal of Vocational Behavior* 76.1 (2010), pp. 105–117, p. 106.

[100] Moon and Hur, 'Emotional Intelligence, Emotional Exhaustion, and Job Performance', p. 1094; J. P. Trougakos and I. Hideg. 'Momentary Work Recovery: The Role of Within-Day Work Breaks'. In S. Sonnetag et al. *Current Perspectives on Job-Stress Recovery*. Vol. 7. Research in Occupational Stress and Well Being. Bingley: Emerald, 2009. 37–84, p. 70; Yanchus et al., 'The Impact of Emotional Labor on Work–Family Outcomes', p. 106.

[101] A. Pandey et al. 'Stress and the Workplace: 10 Years of Science, 1997–2007'. In. *The Handbook of Stress Science: Biology, Psychology, and Health*. Ed. by R. J. Contrada and A. Baum. New York: Springer, 2011. 137–149, p. 139; Yanchus et al., 'The Impact of Emotional Labor on Work–Family Outcomes', p. 106.

[102] Bährer-Kohler, 'Introduction', p. 2, McLean and Clouse, *Stress and Burnout: An Organizational Synthesis*, p. 52.

Another explanation is that the first bout of burnout is likely to occur early in a career, and that those with difficulty in dealing with it leave the occupation. Therefore the ones left (those who are older) are those who can cope better.[103] Ministers will be at risk early in their careers and their very commitment makes them more vulnerable to burnout. For this reason, the discussion in chapter 5 will focus on strategies which may be implemented early in a minister's career.

No blanket rules or assumptions can be made about what events in life will be stressful or even how stressful—a one-size-fits-all approach to burnout will not work.[104] The intensity of emotion experienced by an individual is a function of both the individual's traits as well as the specifics of the episode(s) causing the stress.[105] Some general wisdom can be applied in that some events are **more likely** to be stressful than others, but the only way to truly know is to measure the stress for the individual in a specific situation. For example, the thought, let alone the experience, of changing a ministry role/position for most ministers will create distress. However, for the minister leaving a toxic situation, the emotional response will more likely involve relief. Similarly, if the minister falls within the personality types who seek variety and change, then staying in a ministry long-term may be more stressful than relatively quick movements. For these type of people the thought of being 'trapped' in the same situation for a long time is draining and demotivating, whereas new horizons and new challenges will be energising and exciting. While broad generalisations and conclusions can be drawn, these need to be applied with understanding of the unique persons and circumstances involved, and such knowledge then needs to be applied with wisdom.

While many burnout interventions are directed at management of personal factors, individual factors are not the only source of stressors. Burnout involves an interaction of person

---

[103] O. Aydemir and I. Icelli. 'Burnout: Risk Factors'. In. *Burnout for Experts: Prevention in the Context of Living and Working.* Ed. by S. Bährer-Kohler. New York: Springer, 2013. 119–143, pp. 134–135.

[104] ibid., p. 127, Bährer-Kohler, 'Introduction', p. 1, Carod-Artal and Vázquez-Cabrera, 'Burnout Syndrome in an International Setting', p. 28.

[105] Finan et al., 'The Dynamics of Emotion in Adaptation and Stress', p. 201.

and environment. Interventions can take three directions, person-centric, organisation-focused or a combination approach. All have been shown to be effective.[106] When considering factors which might be points of attack for addressing ministry burnout, both individual and environmental factors need to be considered. While each case is unique, some common risk and protective factors have been identified. Aydemir and Icelli provide an excellent review of these factors.[107] They note seven external/environmental (organisational) factors influencing burnout:[108]

1. Workload and its intensity, time demands and complexity.

2. Lack of control of establishing and following day-to-day priorities.

3. Insufficient reward and the accompanying feelings of continually having to do more with less.

4. The feeling of community, in which relationships become impersonal and teamwork is undermined.

5. The absence of fairness, in which trust, openness, and respect are not present.

6. Conflicting values, in which choices that are made by management often conflict with mission and core values (the individual's or the organisation's).

7. Job Insecurity

They also group individual risk factors into four categories:[109]

1. personality traits

2. demographic factors

---

[106] Constantino et al., 'Burnout Aspects of Physical and Mental Health Conditions', p. 96, Walter et al., 'Burnout Intervention'.

[107] Aydemir and Icelli, 'Burnout: Risk Factors'.

[108] ibid., p. 120. On page 120 they only note six factors, however in the following text they discuss the seven listed.

[109] ibid., pp. 127–138.

3. predisposition to psychiatric disorders

4. biological susceptibility

The relationship between these factors, emotional intelligence and ministry burnout forms a core part of the discussion in chapter 5. Before proceeding with that discussion, the measurement of burnout, especially in ministry, needs to be considered.

4.2.1. Measurement

The most commonly accepted instrument and scale to measure burnout is that of pioneer researcher Christina Maslach.[110] McLean and Clouse list some other instruments available in 1991.[111] Since then, even more have been developed,[112] including those specifically aimed at ministry burnout, such as the Francis Burnout Inventory. Maslach's model and measure, which dominates the literature, will be reviewed before examining measures designed specifically to assess burnout in ministry.

Maslach's model separates burnout into three domains or variables: emotional exhaustion; depersonalisation; and personal accomplishment. The first two variables show a positive correlation with burnout and the third, a negative correlation.

> Emotional exhaustion refers to feelings of being emotionally overextended and drained by one's contact with other people. Depersonalization refers to an unfeeling and callous response toward these people, who are usually the recipients

---

[110] U.-M. Hemmeter. 'Treatment of Burnout: Overlap of Diagnosis'. In. *Burnout for Experts: Prevention in the Context of Living and Working.* Ed. by S. Bährer-Kohler. New York: Springer, 2013. 73–87, p. 74, L. J. Francis et al. 'Burnout Among Roman Catholic Parochial Clergy in England and Wales: Myth or Reality?' *Review of Religious Research* 46.1 (2004), pp. 5–19, p. 6, R. T. Lee and B. E. Ashforth. 'On the Meaning of Maslach's Three Dimensions of Burnout'. *Journal of Applied Psychology* 75.6 (1990), pp. 743–743, p. 743, McLean and Clouse, *Stress and Burnout: An Organizational Synthesis*, p. 143, M. H. Miner et al. 'Ministry Orientation and Ministry Outcomes: Evaluation of a New Multidimensional Model of Clergy Burnout and Job Satisfaction'. *Journal of Occupational and Organizational Psychology* 83.1 (2010), pp. 167–188, p. 167, S. J. Palser. 'The Relationship Between Occupational Burnout and Emotional Intelligence Among Clergy or Professional Ministry Workers'. PhD thesis. Walden University, 2005. URL: `http://0-search.proquest.com.prospero.murdoch.edu.au/docview/305383654/14244E5A195295E247E/2?accountid=12629` (accessed 09/03/2012), p. 24.

[111] McLean and Clouse, *Stress and Burnout: An Organizational Synthesis*, pp. 143–145.

[112] A. Milićević-Kalašić. 'Burnout Examination'. In. *Burnout for Experts: Prevention in the Context of Living and Working.* Ed. by S. Bährer-Kohler. New York: Springer, 2013. 169–183, pp. 173–179.

of one's service or care. Reduced personal accomplishment refers to a decline in one's feelings of competence and successful achievement in one's work with people.[113]

Her measurement tool is called the Maslach Burnout Inventory (MBI), which has been used across professions and cultures,[114] and even as far back as 1991 McLean and Clouse described it as both statistically valid and reliable.[115]

The Maslach model describes these three variables as sequential:[116]

Emotional Exhaustion $\longrightarrow$ Depersonalisation $\longrightarrow$ Diminished Personal Accomplishment

Recent work suggests that the factors may not be sequentially dependent. Some suggest that they are independent.[117] The consensus seems to be that *emotional* exhaustion is the key factor, sequentially followed by the interpersonal dimension of depersonalisation, which occurs as a response to emotional exhaustion.[118] The relationship of diminished accomplishment is more complex, sometimes displaying dependency and at other times independence,[119] due to the cognitive appraisals involved in assessing personal accomplishment.[120]

The relative independence of the MBI factors may serve to explain some results which show only a partial correlation between emotional intelligence and burnout. If burnout as

---

[113] M. P. Leiter and C. Maslach. 'The Impact of Interpersonal Environment on Burnout and Organizational Commitment'. *Journal of Organizational Behavior* 9.4 (1988), pp. 297–308, pp. 297–298.

[114] L. J. Francis et al. 'Assessing Emotional Exhaustion Among the Australian Clergy: Internal Reliability and Construct Validity of the Scale of Emotional Exhaustion in Ministry (SEEM)'. *Review of Religious Research* 45.3 (2004), pp. 269–277, p. 270, Francis et al., 'Burnout Among Roman Catholic Parochial Clergy in England and Wales: Myth or Reality?', pp. 6, 14–15.

[115] McLean and Clouse, *Stress and Burnout: An Organizational Synthesis*, p. 143.

[116] Leiter and Maslach, 'The Impact of Interpersonal Environment on Burnout and Organizational Commitment', p. 300, S. Côté and B. R. Golden. 'Emotional Intelligence and Managerial Burnout'. 2006, p. 4.

[117] Chirkowska-Smolak and Kleka, 'The Maslach Burnout Inventory—General Survey: Validation Across Different Occupational Groups in Poland', p. 93.

[118] Milićević-Kalašić, 'Burnout Examination', pp. 170 f.

[119] Carod-Artal and Vázquez-Cabrera, 'Burnout Syndrome in an International Setting', p. 17, M. Helkavaara. 'Emotional Exhaustion and Psychosocial Work Factors'. In. *Burnout for Experts: Prevention in the Context of Living and Working.* Ed. by S. Bährer-Kohler. New York: Springer, 2013. 159–168, pp. 159-160

[120] C. W. Mueller and E. M. McDuff. '"Good" Jobs and "Bad" Jobs: Differences in the Clergy Employment Relationship'. *Review of Religious Research* 44.2 (2002), pp. 150–168, P. R. Gil-Monte et al. 'A Model of Burnout Process Development: An Alternative from Appraisal Models of Stress'. *Comportamento Organizacional e Gestão* 2.2 (1998), pp. 211–220, p. 175.

measured by the MBI were a unitary, sequential phenomenon then it would be expected that emotional intelligence should correlate with all items, especially if it correlates with the first item in the sequence: emotional exhaustion. However studies have shown only limited correlation, linking EI with emotional exhaustion and depersonalisation, but not personal accomplishment.[121] This could be because emotional exhaustion and depersonalisation are inherently relational and will be influenced by the relational skills of individuals and their emotional self-management skills, both core aspects of EI. Personal accomplishment, however, is open to mediation by more abstract concepts such as the value of the work done and the self-image of the worker. Supporting this, Francis et al. found that Catholic clergy still showed high personal accomplishment, even while demonstrating high levels of emotional exhaustion and depersonalisation.[122]

The MBI has been used in quantitative study of ministry burnout.[123] Other methodologies have also been used, such as qualitative study using open-ended questionnaires.[124] The use of the MBI to study ministry burnout has been questioned on conceptual and empirical grounds.[125] The conceptual challenge concerns the generic nature of the MBI's questions. Therefore some modified versions have been tailored for survey of those in ministry.[126] The modifications are slight, aimed at addressing concerns that some of the items

---

[121] Côté and Golden, 'Emotional Intelligence and Managerial Burnout'.

[122] Francis et al., 'Burnout Among Roman Catholic Parochial Clergy in England and Wales: Myth or Reality?'

[123] ibid., pp. 6–7 and L. J. Francis et al. 'Dogs, Cats and Catholic Parochial Clergy in England and Wales: Exploring the Relationship Between Companion Animals and Work-Related Psychological Health'. *Mental Health, Religion & Culture* 10.1 (2007), pp. 47–60, pp. 47–48 list a number of studies.

[124] R. Charlton et al. 'Clergy Work-Related Psychological Health: Listening to the Ministers of Word and Sacrament Within the United Reformed Church in England'. *Pastoral Psychology* 58.2 (2009), pp. 133–149.

Dunbar rightly argued in a recent paper that a reliance on quantitative studies in ministry burnout may be unbalanced and that greater use of qualitative studies might give a richer understanding, particularly into the spiritual dimensions of ministry burnout (L. Dunbar. 'Where's God? The Absence of a Spiritual Dimension in Studies of Clergy Stress'. 2013).

[125] L. J. Francis et al. 'Happy but Exhausted? Work-Related Psychological Health Among Clergy'. *Pastoral Sciences* 24 (2005), pp. 101–120, p. 106.

[126] C. J. F. Rutledge and L. J. Francis. 'Burnout Among Male Anglican Parochial Clergy in England: Testing a Modified Form of the Maslach Burnout Inventory'. In. *Research in the Social Scientific Study of Religion*. Ed. by R. L. Piedmont and D. O. Moberg. Vol. 15. Leiden: Brill, 2004. 71–93, cited in Francis et al., 'Burnout Among Roman Catholic Parochial Clergy in England and Wales: Myth or

were worded in ways which did not correspond to the experience or vocabulary of those in ministry.[127] Such changes make the modified MBI more appropriate for church culture, and hence more applicable to ministry research. Examples of the modified questions are: 'I feel burned out from my parish ministry', and 'I find it really difficult to listen to what some parishioners are really saying to me'.[128] Changes were also made to the number of items in each sub-scale and altering the response scale used. Questions have been raised about the factor structure of this modified MBI.[129] An additional concern is differences in polity and language among church traditions. For example, some traditions do not use parish organisation and so would never speak of their ministry using such terms.

More specific tools have been developed in response to concerns over the MBI and modified MBI.[130] A ministry-specific tool is the Oswald Clergy Burnout Inventory (CBI).[131] No mention is made of its theoretical underpinning, nor of the development process. It seems to be born from Oswald's experience with his own and others' burnout.[132] Of concern is Oswald's definition of burnout as occurring when people 'overuse their listening or caring capabilities'.[133] Oswald introduces a number of 'diagnostic' tools in his text, none of which have information on model or psychometrics. Given that the audience of the book is ministers, rather than researchers, these tools seem aimed at awareness raising, rather than creating statistically valid studies. The tool measures two factors, personal and social aspects of burnout. Atypically, Oswald shows stress and burnout increasing

---

Reality?', pp. 7–9.

[127] Francis et al., 'Happy but Exhausted? Work-Related Psychological Health Among Clergy', p. 106; Francis et al., 'Assessing Emotional Exhaustion Among the Australian Clergy: Internal Reliability and Construct Validity of the Scale of Emotional Exhaustion in Ministry (SEEM)', p. 270.

[128] These sample questions were both adapted for a ministry sample and were also Anglicised. The language such as parish/parishioners, reflects the vocabulary of the Catholic ministers being sampled.

[129] Francis et al., 'Happy but Exhausted? Work-Related Psychological Health Among Clergy', p. 106, P. Hills et al. 'The Factor Structure of a Measure of Burnout Specific to Clergy, and its Trial Application with Respect to Some Individual Personal Differences'. *Review of Religious Research* 46 (2004), pp. 27–42.

[130] Francis et al., 'Assessing Emotional Exhaustion Among the Australian Clergy: Internal Reliability and Construct Validity of the Scale of Emotional Exhaustion in Ministry (SEEM)', p. 270.

[131] Described in L. J. Francis et al. 'The Oswald Clergy Burnout Scale: Reliability, Factor Structure and Preliminary Application Among Australian Clergy'. *Pastoral Psychology* 57.5-6 (2009), pp. 243–252.

[132] Oswald, *Clergy Self-Care: Finding a Balance for Effective Ministry*, for the inventory, see pp. 61 ff.

[133] ibid., p. 58.

with age.[134] Francis et al. used this measure to study Australian ministers (as part of the Australian National Church Life Survey).[135] The strength of this study lies in its large sample ($N = 3012$) and the use of a ministry-specific sample. While a later paper establishes some of the psychometric properties of the CBI, addressing some earlier concerns,[136] without solid evidence of its theoretical underpinning, with an unusual definition of burnout,[137] with atypical results for burnout and age, and with no information for validity and reliability, the use of the CBI in further ministry burnout research seems difficult to substantiate.

Another ministry-specific tool, the Francis Burnout Inventory (FBI), has two components which are described as distinguishing between positive affect (the Satisfaction in Ministry Scale—SIMS) and negative affect (the Scale of Emotional Exhaustion in Ministry—SEEM).[138] Focus groups were used to build on the concept of psychological health found in Oswald's CBI.[139] The FBI 'conceptualises good work-related psychological health in terms of the presence of positive affect and the absence of negative affect'.[140] Some recent research has supported the construct validity of the FBI by comparing it with the modified MBI,[141] addressing some concerns,[142] though further work in this area is still needed.

---

[134] Oswald, *Clergy Self-Care: Finding a Balance for Effective Ministry*, pp. 3–4, 67.

[135] Francis et al., 'The Oswald Clergy Burnout Scale: Reliability, Factor Structure and Preliminary Application Among Australian Clergy'.

[136] Francis et al., 'Assessing Emotional Exhaustion Among the Australian Clergy: Internal Reliability and Construct Validity of the Scale of Emotional Exhaustion in Ministry (SEEM)', p. 271, Francis et al., 'Happy but Exhausted? Work-Related Psychological Health Among Clergy', pp. 106–107.

[137] See above, page 117.

[138] Francis et al., 'Assessing Emotional Exhaustion Among the Australian Clergy: Internal Reliability and Construct Validity of the Scale of Emotional Exhaustion in Ministry (SEEM)'; Francis et al., 'Happy but Exhausted? Work-Related Psychological Health Among Clergy'; L. J. Francis et al. 'The Relationship between Work-Related Psychological Health and Psychological Type among Clergy Serving in The Presbyterian Church (USA)'. *Journal of Empirical Theology* 21.2 (2008), pp. 166–182.

[139] Francis et al., 'Assessing Emotional Exhaustion Among the Australian Clergy: Internal Reliability and Construct Validity of the Scale of Emotional Exhaustion in Ministry (SEEM)', p. 271.

[140] Francis et al., 'The Relationship between Work-Related Psychological Health and Psychological Type among Clergy Serving in The Presbyterian Church (USA)', p. 167.

[141] K. J. Randall. 'Clergy Burnout: Two Different Measures'. *Pastoral Psychology* 62.3 (2013), pp. 333–341; L. J. Francis et al. 'Work-Related Psychological Health Among Clergy Serving in The Presbyterian Church (USA): Testing the Idea of Balanced Affect'. *Review of Religious Research* 53.1 (2011), pp. 9–22.

[142] Francis et al., 'Work-Related Psychological Health Among Clergy Serving in The Presbyterian Church

Scale of Emotional Exhaustion in Ministry (SEEM)	Satisfaction in Ministry Scale (SIMS)
I feel drained by fulfilling my ministry roles	I have accomplished many worthwhile things in my current ministry
Fatigue and irritation are part of my daily experience	I gain a lot of personal satisfaction from working with people in my current ministry
I am invaded by sadness I can't explain	I deal very effectively with the problems of the people in my current ministry
I am feeling negative or cynical about the people with whom I work	I can easily understand how the people here feel about things
I always have enthusiasm for my work	I feel very positive about my ministry here
My humour has a cynical and biting tone	I feel that my pastoral ministry has a positive influence on people's lives
I find myself spending less and less time with those among whom I minister	I feel that my teaching ministry has a positive influence on people's faith
I have been discouraged by the lack of personal support for me here	I feel that my ministry is really appreciated by people
I find myself frustrated in my attempts to accomplish tasks important to me	I am really glad that I entered ministry
I am less patient with those among whom I minister than I used to be	The ministry here gives real purpose and meaning to my life
I am becoming less flexible in my dealings with those among whom I minister	I gain a lot of personal satisfaction from fulfilling my functions here

Table 4.1.: Francis Burnout Inventory (FBI)

The FBI's two scales both contain eleven items (see table 4.1). Each item is assessed on a five-item Likert-type scale (5—Strongly Agree, 4—Agree, 3—Not Certain, 2—Disagree, 1—Disagree Strongly).[143]

The concept behind the FBI appears to echo the dynamic model of stress discussed above, but is actually based on a much earlier construct, the 1969 balanced model of affect of Bradburn.[144] Bradburn's model is similar to the bivariate model of stress.[145] Criticisms have been levelled at Bradburn's model, in that it actually arose serendipitously from a study aimed at something else and that little attention was paid to a fundamental, theory-based understanding of psychological well-being to support the model.[146] However, in

---

(USA): Testing the Idea of Balanced Affect'.

[143] K. J. Randall. 'Examining Thoughts About Leaving the Ministry Among Anglican Clergy in England and Wales: Demographic, Churchmanship, Personality and Work-Related Psychological Health Factors'. *Practical Theology* 6.2 (2013), pp. 178–189, p. 183.

[144] Francis et al., p. 167. See N. M. Bradburn. *The Structure of Psychological Well-Being*. Chicago, Illinois: Aldine, 1969.

[145] ibid., p. 53.

[146] C. D. Ryff and C. L. M. Keyes. 'The Structure of Psychological Well-Being Revisited'. *Journal of*

papers using the FBI, the language used to describe the emotions of ministers in burnout is similar to the description of the processes in the dynamic model of affect, including the narrowing of positive affect during stress.[147] Moves should be made to transfer the FBI's theoretical basis to the dynamic model of affect, rather than discard the tool due to theoretical concerns over its basis in a bivariate model of affect.

Even though the FBI purports to measure positive and negative affect, currently positive affect (PA) is being equated with ministry satisfaction,[148] with the SIMS questions centring around job satisfaction. Furthermore, when analysing the modified MBI alongside the FBI, Randall established that the strongest correlation between the SIMS and MBI was with personal accomplishment ($r = 0.58$ $p < 0.001$).[149] It appears that SIMS is closer to measuring a sense of personal accomplishment for ministers, rather than being a measure of positive affect. That the SIMS measures personal accomplishment is demonstrated by its correlation with the MBI's personal accomplishment factor, the SIMS questions appearing mostly to query **job** satisfaction, and by statements in the literature indicating the same.[150]

Job satisfaction and positive affect are not the same. High job satisfaction is likely to result in positive emotions, however not all positive emotions will be due to job satisfaction. People may experience positive affect apart from their job. To that end, the FBI should be modified, using the dynamic model of affect as its basis. Three steps are necessary to make the FBI more accurately measure affect. First, make the SIMS focus specifically on **job** satisfaction. Second, ensure that SEEM includes some general negative affect questions

---

Personality and Social Psychology 69.4 (1995), pp. 719–727, pp. 719–720.

[147] Randall, 'Examining Thoughts About Leaving the Ministry Among Anglican Clergy in England and Wales: Demographic, Churchmanship, Personality and Work-Related Psychological Health Factors'.

[148] Francis et al., 'Work-Related Psychological Health Among Clergy Serving in The Presbyterian Church (USA): Testing the Idea of Balanced Affect'.

[149] Randall, 'Clergy Burnout: Two Different Measures', p. 338. There was a significant, though smaller, correlation between the SIMS and the other two MBI factors—Emotional Exhaustion ($r = -0.41$ $p < 0.001$) and Depersonalization ($r = -0.26$ $p < 0.001$).

[150] Francis et al., 'Work-Related Psychological Health Among Clergy Serving in The Presbyterian Church (USA): Testing the Idea of Balanced Affect', p. 11; Randall, 'Clergy Burnout: Two Different Measures', pp. 335, 338.

in addition to the current job-focused ones. Third, introduce a new scale into the FBI to measure positive affect directly—a Scale of Positive Affect in Ministry (SPAM), which like the SEEM scale, would include both ministry-specific and general affect questions. No such scale seems to exist at present. With these three changes, the modified FBI would reflect the dynamic model of affect (DMA) more closely. When using the modified FBI in research, these changes would then allow testing for ministry burnout situations where high general PA may be buffering high NA, as per the DMA. Currently, such an examination is not possible using the FBI. Additionally, the suggested changes also result in the FBI more closely reflecting the structure of the MBI, opening avenues for comparative research. An FBI modified as suggested above would take time to construct and validate, but would provide richer data when researching ministry burnout.

Strong notes of caution have been raised about the culturally bound nature of burnout tools, '[In order to accurately assess burnout] instruments must be specifically adapted to the special characteristics of the population group, professional group, language group, and cultural group, which they are designed to assess.'[151] Concerns surrounding cultural variance remain an outstanding factor for the FBI. Further study is needed to assess whether the FBI is valid cross-culturally. In its favour, the FBI is already focused on a particular professional group. The FBI is also relatively simple and quick to administer, which are key advantages.

With the figures obtained from the FBI for negative affect reflecting other statistics, with its high inter-correlation with the MBI, and with its conceptual similarity to the DMA, the FBI is the most promising measure for **ministry** stress available at present.

---

[151] Walter et al., 'Burnout Intervention', p. 225.

4.3. Summary

Burnout is a result of relational stress in the workplace whose core component is emotional exhaustion. It is particularly common in work involving human services, which includes many forms of Christian ministry. Burnout involves a complex interaction of factors, both individual and environmental. Emotion is a result of the stress and burnout process. Emotion is also integrally involved in the processes which lead to stress and burnout. Emotional intelligence has been shown to be beneficial in mitigating and preventing burnout. By definition, ministers high in EI will have more skills for adaptively coping with the emotional antecedents or consequents of stress and burnout. Below, risk or protective factors identified in the literature are examined in turn. Each factor is considered, from a research and/or theoretical standpoint, asking how EI might prevent ministry burnout.

5. Discussion—Emotional Intelligence and Ministry Burnout Prevention

In previous chapters this thesis has demonstrated that burnout is a significant issue for ministers. It has also established that the core of burnout is an emotional response to relational stress. Through emotionally weighted assessments a minister's own thinking and feeling influence what is a stressor and what is not. A minister's cognitive processes and emotions also influence the type of reaction made in response to stress. This thesis has also argued that the evidence supports emotional intelligence as an ability which can be learned—an ability which can enhance a range of life outcomes, including preventing or mitigating the effects of stress and burnout.[1] This thesis has also established that although

---

[1] A few examples:

- R. Rajah et al. 'Emotionality and Leadership: Taking Stock of the Past Decade of Research'. *Leadership Quarterly* 22.6 (2011), pp. 1107–1119, p. 1113 note that emotionally intelligent leaders display higher levels of stress tolerance.
- N. J. Yanchus et al. 'The Impact of Emotional Labor on Work–Family Outcomes'. *Journal of Vocational Behavior* 76.1 (2010), pp. 105–117 observe a moderating effect for EI in response to emotional labour. Their conclusions are not a simple linear or bivariate correlation, however, as other factors come into the equation.
- H.-C. Weng et al. 'Associations Between Emotional Intelligence and Doctor Burnout, Job Satisfaction and Patient Satisfaction'. *Medical Education* 45.8 (2011), pp. 835–842 record support for reduced burnout and higher job satisfaction for doctors being correlated with EI. There was also an inverse relationship between burnout and patient satisfaction.
- M. Mikolajczak et al. 'Explaining the Protective Effect of Trait Emotional Intelligence Regarding Occupational Stress: Exploration of Emotional Labour Processes'. *Journal of Research in Personality* 41.5 (2007), pp. 1107–1117 also recorded lower level of burnout and somatic complaints for high EI individuals.

It is important to note that different methods and models of stress, burnout and EI will make an 'apples and apples' comparison of various studies difficult. However, the evidence is weighted in favour of supporting EI as a moderator of stress and burnout.

there is a significant amount of research concerning EI occurring in other professions, both the quantity and the quality of research concerning EI in ministry is lacking. A key flaw in most ministry-focused EI research is a poor understanding of EI and psychometric theory, particularly the fact that self-report instruments measure self-perception, not ability.

This chapter focuses on how EI, conceived of and measured as an ability, may be applied to the prevention of ministry burnout. First some general issues concerning EI and ministry are discussed as they apply to stress and burnout. Then specific burnout risk factors are examined.

5.1. General Issues and Strategies

Some social trends have reduced the likelihood of ministers learning EI skills as they grow up. Of import is that empathy seems to have declined much more rapidly in the first decade of this century, when compared with decades preceding it.[2] Two trends of interest are personal/relational and technological changes.

Emotional intelligence is not something easily learned from a book. People learn how to build relationships and how to recognise emotions from relating with others.[3] These others included extended family and community.[4] It is through modelling, and through the pain and pleasure of mistakes and successes that such wisdom is gained, particularly through relationships with significant others.[5] In families which either model poor relationships

---

[2]   S. H. Konrath et al. 'Changes in Dispositional Empathy in American College Students Over Time: A Meta-Analysis'. *Personality and Social Psychology Review* 15.2 (2011), pp. 180–198.

   Even though this is a meta-study, the methodology used is sound. The writers ensured that age effects were minimised by selecting only college-aged subjects at each point in time—that is, the temporal samples reflected birth cohorts ranging from the 1970s to the 2000s. Measurement effects were minimised by selecting studies which used the same tool (the Interpersonal Reactivity Index).

[3]   There is a genetic component to temperament, however, EI can be learned. See M. Zeidner et al. *What we Know About Emotional Intelligence: How it Affects Learning, Work, Relationships, and our Mental Health.* Cambridge, MA: MIT, 2009, chapter 5.

[4]   Parental coaching is the most direct aspect contributing to emotional socialisation and the subsequent development of strategic emotion regulation (ibid., pp. 158 ff.).

[5]   D. Goleman. *Emotional Intelligence: Why it Can Matter More Than IQ.* 10th Anniversary Edition. New York: Bantam, 2006, chapter 12; Zeidner et al., *What we Know About Emotional Intelligence: How it Affects Learning, Work, Relationships, and our Mental Health*, chapter 5.

or consist of parents with deficient EI skills, and with greater social disconnection,[6] there are fewer opportunities to learn EI skills in the process of growing up.[7]

Use of technology is another contributing factor. One-way use of technology, such as gaming or watching movies has been shown to have a significant negative effect on relationships. FaceBook, a tool designed to connect people with each other, has also been shown to have a negative effect on relationships.[8]

A number of the ways in which people now 'relate', such as FaceBook, SMS and email, are missing vital elements, particularly those which assist in the communication of emotion. The non-verbal part of face-to-face communication is often difficult or impossible to replicate using electronic means. This especially applies to textual electronic communication,[9] since a significant amount of emotional communication is obtained non-verbally.[10] Non-verbal communication helps reduce misunderstanding and miscommunication.[11] Therefore the chance for miscommunication and misunderstanding is greater when FaceBook, email

---

[6] McPherson et al. record a doubling of the proportion of Americans who are isolated (M. McPherson et al. 'Social Isolation in America: Changes in Core Discussion Networks over Two Decades'. *American Sociological Review* 73.6 [2008], pp. 1022–1022).

[7] Goleman, *Emotional Intelligence: Why it Can Matter More Than IQ*, chapter 9.

Akomolafe and Adebayo found that EI was higher in children from monogamous families (compared with single-parent and polygamous families) (M. J. Akomolafe and M. A. Adebayo. 'Assessment of Emotional Intelligence Among Secondary School Students in Ibadan Metropolis, Oyo State, Nigeria'. *Ife Psychologia* 20.1 [2012], pp. 214–228).

Amato and Keith found children from divorced families at higher risk, particularly due to the conflict element of the divorce (P. Amato and B. Keith. 'Parental Divorce and the Well-Being of Children: A Meta-Analysis'. *Psychological Bulletin* 110.1 [1991], pp. 26–46).

Çoban et al. found no difference between extended and nuclear families, but 'broken' families having a negative effect on EI (B. Çoban et al. 'The Emotional Intelligence of Students who are Sitting a Special-Ability Examination'. *Social Behavior and Personality* 38.8 [2010], pp. 1123–1134).

[8] J. M. Lloyd et al. 'Students' Technology Use and Its Effects on Peer Relationships, Academic Involvement, and Healthy Lifestyles'. *NASPA Journal* 46.4 (2009), pp. 695–709.

Konrath et al. suggest the popularity of social networking sites may be a reflection of increased self-interest, rather than interest in relationships. Konrath et al., 'Changes in Dispositional Empathy in American College Students Over Time: A Meta-Analysis', p. 183.

[9] Video conference does not share the same limitations as text-based electronic communication due to its visual content.

[10] B. Kuzmanovic et al. 'Imaging First Impressions: Distinct Neural Processing of Verbal and Nonverbal Social Information'. *NeuroImage* 60.1 (2012), pp. 179–188, B. App et al. 'Nonverbal Channel Use in Communication of Emotion'. *Emotion* 11 (2011), pp. 603–617.

[11] Y.-J. An and T. Frick. 'Student Perceptions of Asynchronous Computer-Mediated Communication in Face-to-Face Courses'. *Journal of Computer-Mediated Communication* 11.2 (2006), pp. 485–499.

and SMS are used as replacements for face-to-face communication.[12] As electronic communication is the *lingua franca* of more recent generations, the opportunities to learn important EI skills may be reduced and the potential for miscommunication increased.

Ministers and ministry students are not exempt from such social trends. Some, and potentially an increasing number, of people end up in ministry with little or low skill in EI. A 2013 paper records that a ministry sample recorded a mean EI score below the population average.[13] Some ministers even lack the basic EI skill of accurately labelling their own emotions as they experience them.[14]

This lack of skills is concerning for how it feeds into ministry dysfunction, including burnout. From the author's own pastoral ministry and leadership experience, and from conversations with Australian state and national church leaders over a number of years, once a minister is under stress they frequently end up 'shooting themselves in the foot' (as one leader described it). That is, under emotional pressure they make unwise decisions that end up making the situation worse rather than better. Added to this is the common observation by the same leaders that difficulties in ministry are rarely due to theology or praxis, but more likely due to poor management of relationships with others, especially significant local leaders, or poor self-management under stress. These denominational leaders described ministers under pressure who either made some unwise (often inflammatory) decisions which made a difficult situation worse or they made decisions which were short-sighted and frequently irrevocable. Rather than reducing the pressure, their actions served to increase the stress.

---

[12] S. Casale et al. 'Preference for Online Social Interactions Among Young People: Direct and Indirect Effects of Emotional Intelligence'. *Personality and Individual Differences* 54.4 (2013), pp. 524–529; P. Harmon. 'Does Texting Affect Emotional Intelligence?' *T+D* 67.7 (2013), pp. 70–71; D. K. Holland. 'Being Human'. *Communication Arts* 52.6 (2011), pp. 14–19.

[13] K. J. Randall. 'Emotional Intelligence: What is it, and do Anglican Clergy have it?' *Mental Health, Religion & Culture* (2013), pp. 1–9. URL: `http://dx.doi.org/10.1080/13674676.2013.796916` (accessed 16/10/2013).

[14] N. Pegram. 'Emotional Intelligence and Ministry Burnout'. In *New Frontiers: Redefining Ministry in 21st Century Contexts*. Ed. by J. K. Newton. Melbourne: Mosaic, 2013. 154–188, p. 184.

Poor self-management and poor relationships are key areas where EI can contribute. Emotional Intelligence theory indicates that if ministers are unaware of their own emotional state, then managing those emotions will be difficult. Some responses which they make may be appropriate, but it is also likely their responses will be unhelpful, even damaging, creating further stress. If ministers can accurately label their emotions, then they have an opportunity to address them appropriately, leading to more wise decisions. For example, knowing that one has a fear of conflict can allow that fear to be managed, so that conflict is engaged in appropriately, rather than letting the fear-driven response of avoidance take place. The same applies to basic emotional needs. If a minister is aware that a core need is social approval, then that awareness can lead to measured response. For a minister with this need, recognising that sometimes people will disapprove and that the disapproval will trigger a strong emotional response, gives the ability to make decisions which may be necessary, but may be unpopular. Without this self awareness, the minister who is driven by social approval is much more likely to avoid the decisions that lead to loss of approval by others. An example of such a circumstance may be the need to cease a long-standing but ineffective ministry program.

Ultimately, awareness of one's emotional state leads to anticipation. Anticipation of emotional responses can allow the minister to marshal emotional and/or other resources and plan strategies to meet the coming need. The preparation may be as simple as the changed cognitive processing of events brought about by the anticipation, through to actions such as planned down-time in anticipation of an emotionally draining experience. The previous example concerning social approval involves both elements of self-awareness as well as anticipation.

These EI skills of self-awareness and self-management have the potential to change ministers' internal mental landscape or actions so that what might have been acute stressors instead become challenges, or events to be managed wisely to avoid undue drain on personal (especially emotional) resources. With reduced drain on resources, there is reduced risk of ministry burnout.

The connection identified above between surface acting and stress indicates another point of leverage for emotional intelligence. The difference between surface and deep acting is that deep acting requires the adjustment of emotions to match the rule. Hart records that the demands of ministry include expectations of self, expectations by others, unrealistic aspirations, working with people, the lack of clear boundaries, and lack of clarity for measuring accomplishments.[15] If ministers only surface act in response to rules or expectations, then there will be a constant disconnect between their display of appropriate behaviour as required by the rules and the feelings they experience. The requirement to conform to 'Christian' standards of behaviour can easily set up this disconnect, particularly when dealing with 'difficult' individuals. Such rules are reinforced by the requirement to 'love' often being equated with being nice, which is frequently interpreted as avoiding harshness or conflict. Ministers high in EI can choose to confront, instead of surface acting or to recognise that deep acting is a better response than surface acting, and take steps to modify their internal psychological landscape.

The fact that stress is connected to burnout might lead some to conclude that good ministry leadership means not stressing employees. This is not so. A quality leader actually creates the right amount and the right type of stress so that their subordinates **and** the organisation benefits.[16] Such leaders must have the EI to accurately assess their co-workers, so that they are able to provide the right amount of stress in the correct areas without causing distress.[17] A range of leadership skills come into play here. Since the key issue in stress and burnout is the emotions, the most important factor in preventing the eustress from becoming distress leading to burnout is the monitoring of the emotional state of the staff. Quick et al. describe this type of leadership as an **art** learned from

---

[15] A. D. Hart. *Coping With Depression in the Ministry and Other Helping Professions.* Waco: Word, 1984, chapter 11.

[16] J. C. Quick et al. 'Executives: Engines for Positive Stress'. In. *Emotional and Physiological Processes and Positive Intervention Strategies.* Ed. by P. L. Perrewé and D. C. Ganster. Research in Occupational Stress and Well Being. Amsterdam: JAI, 2004. 359–405. URL: http://search.ebscohost.com/login.aspx?direct=true&db=nlebk&AN=189678&site=ehost-live (accessed 30/10/2013).

[17] ibid., p. 365.

experience.[18] However, he also speaks of it as 'social astuteness' and the 'ability to engage in behaviors that give impetus to feelings of confidence, trust and sincerity',[19] with the best leaders being 'those who listen empathetically to their followers, are sensitive to their feelings, and respectful of their ego defenses'—that is, they have emotional intelligence.

Some ministers cause distress in their subordinates, but excuse their damaging behaviour as being 'apostolic' or 'visionary'. Leadership without love, without caring for those whom we lead, is not Christian leadership.[20] At its core, such behaviour is quite egocentric, focusing only on the leader's goals and purposes. It is a destructive form of leadership.[21] Christian leadership must consider the emotions of those being led. For Christian leaders the end never justifies the means. Jesus said that it is by our love that others will recognise the presence of God in us.[22] The means cannot be separated from the ends. Being emotionally intelligent, being aware of and making decisions in light of others' emotions **is** Christian leadership.

Simply moving from a stance where the emotional state of subordinates does not matter, to one where it influences the leader's decision-making process positively, will reduce stress on subordinates and therefore reduce their risk of burnout. While the solution seems simple, from pastoral experience, persuading leaders who operate in this fashion that they should consider more than their own 'vision', can be difficult. A key step is determining whether it is lack of awareness, selfish ambition, callousness or some greater pathology, such as one of the Dark Triad, which is driving the behaviour. Conflict is a likely, but necessary, outcome.

Addressing damaging, stifling leadership behaviour is much easier with those who are unaware of the impact their behaviour is having. They simply need illuminating. Bringing such behaviour to the leaders' attention must be done in an emotionally intelligent way, so

---

[18] Quick et al., 'Executives: Engines for Positive Stress', p. 362.

[19] ibid., p. 366.

[20] See John 17, 1 Corinthians 13.

[21] D. V. Krasikova et al. 'Destructive Leadership: A Theoretical Review, Integration, and Future Research Agenda'. *Journal of Management* 39.5 (2013), pp. 1308–1338

[22] John 17.

that the leaders themselves are not wounded when their unhelpful or damaging behaviour is highlighted. This requires good EI on the part of those who are bringing it to the minister's attention. Ministers, particularly senior or sole leaders, need to have coaches, mentors or trusted others, such as a peer group or close friends, who can raise such difficult issues with them. A challenge is that ministers generally have a low level of social support. It is alarming that the majority of ministers don't even have one close friend.[23] Lack of friends means that most will have few close confidantes who can provide an outside perspective, free from distortions due to unhelpful self-talk and skewed perceptions.[24] Lack of support and external perspective increases ministers' risk of burnout.[25] Ministers need to develop their own EI so that they can build relationships with peers or others with whom they can be vulnerable, and who have the permission to challenge and the responsibility to encourage. One oft-tried mechanism is ministry peer groups. These have great potential, but as Oswald notes, such groups have to be formed intentionally and need some level of leadership.[26] To form effective peer groups requires commitment and planning—it doesn't just happen.

Leadership abuse can be an issue in solo ministries, with church members being the victim or perpetrator. For example, a strong lay leader may abuse the local minister. Emotional intelligence is required in these circumstances so that such patterns are quickly identified and are not allowed to devolve into long-term dysfunction. Church polity will impact on the responses available. If a victimised minister is employed by the congregation the path is difficult, especially if the abuser has significant local influence or power. Frequently ministers have to leave such situations for their own health. In a hierarchical structure, ministers can call upon the resources of the system to address the harmful behaviour.

---

[23] M. T. Wilson et al. *Preventing Ministry Failure: A ShepherdCare Guide for Pastors, Ministers and Other Caregivers*. Downers Grove: IVP, 2007, p. 44 cites the figure as 70%.

[24] Hart, *Coping With Depression in the Ministry and Other Helping Professions*, pp. 17 f.

[25] See further on the discussion of Hardiness on page 173.

[26] R. M. Oswald. *Clergy Self-Care: Finding a Balance for Effective Ministry*. New York: Alban Institute, 1991, pp. 137 ff.

Conflict is a significant problem which deserves special mention. Conflict is a common experience in Christian ministry. Gambill describes it as 'ubiquitous' and one of the primary stressors named by clergy who have left local ministry.[27] Avoidance of conflict is an issue which Lencioni identifies as one of the key dysfunctions of any team.[28] Team members will surface act, be nice to one another, and yet never solve important team issues, especially relational ones. Fear of conflict itself and fear of the consequences frequently move ministers to de-escalate conflict. Gambill found that compromise, avoidance and accommodating were ministers' preferred conflict management styles, while competing and collaborating were least favoured.[29]

Gambill found no relationship between EI and conflict for ministers.[30] Studies among other populations have demonstrated a significant link both in terms of the approach chosen[31] and the well-being of the individual involved in conflict.[32] The relationship is not necessarily a simple one. For example, the leader–follower relationship impacts on the role of EI.[33] Further study is required to determine any mediation role played by personality or other factors in the relationship between EI and conflict.

---

[27] C. R. Gambill. 'Emotional Intelligence And Conflict Management Style Among Christian Clergy'. PhD thesis. Capella University, 2008. URL: http://0-search.proquest.com.prospero.murdoch.edu.au/docview/621733529?accountid=12629 (accessed 16/11/2013), pp. 7, 20.

[28] P. Lencioni. *The Five Dysfunctions of a Team*. San Francisco: Jossey-Bass, 2002, pp. 202 ff.

[29] Gambill, 'Emotional Intelligence And Conflict Management Style Among Christian Clergy', pp. 84 ff.

[30] ibid.

[31] T. Sharma and A. Sehrawat. 'Emotional Intelligence and Conflict Management: An Empirical Study in Indian Context'. *International Journal of Engineering, Business and Enterprise Applications* 7.1 (2014), pp. 104–108; A. Schlaerth et al. 'A Meta-Analytical Review of the Relationship Between Emotional Intelligence and Leaders' Constructive Conflict Management'. *Group Processes & Intergroup Relations* 16.1 (2013), pp. 126–136; Bao-Yiann and Y. Chun-Chi. 'The Moderating Role of Personality Traits on Emotional Intelligence and Conflict Management Styles'. *Psychological Reports* 110.3 (2012), pp. 1021–1025; A. C. Ellis. 'Exploring the Relationship of Emotional Intelligence and Conflict Management Styles'. MA thesis. The University of North Carolina at Greensboro, 2010; A. S. Godse and N. S. Thingujam. 'Perceived Emotional Intelligence and Conflict Resolution Styles among Information Technology Professionals: Testing the Mediating Role of Personality'. *Singapore Management Review* 32.1 (2010), pp. 69–83.

[32] O. B. Ayoko et al. 'The Influence of Team Emotional Intelligence Climate on Conflict and Team Members' Reactions to Conflict'. *Small Group Research* 39.2 (2008), pp. 121–149; J. A. Lenaghan et al. 'An Examination of the Role of Emotional Intelligence in Work and Family Conflict'. *Journal of Managerial Issues* 19.1 (2007), pp. 76–94; S. O. Salami. 'Conflict Resolution Strategies and Organizational Citizenship Behavior: The Moderating Role of Trait Emotional Intelligence'. *Social Behavior and Personality* 38.1 (2010), pp. 75–86.

[33] Schlaerth et al., 'A Meta-Analytical Review of the Relationship Between Emotional Intelligence and Leaders' Constructive Conflict Management'. These results should be taken cautiously as the analysis did not discriminate between the various EI tools or models used in the source studies.

It is concerning that many books on ministry pressures and risks do not list conflict as a major stressor. Some do discuss conflict due to role expectations, personality or values, but they do not discuss the overarching issue of conflict avoidance or conflict being handled poorly.[34] The author's ministry experience is that team and interpersonal conflict in Christian circles is often avoided, frequently by using surface acting, or conflict is done in a damaging or destructive way. It is rare to see intentional, skilful conflict which achieves a positive outcome.[35] The evidence favours the conclusion that EI skills can assist in reducing ministry burnout due to conflict. Emotional intelligence can assist individuals to first identify what they feel in conflict situations, including any apprehension concerning conflict itself, then to manage the feelings appropriately, including choosing to conflict in a healthy, empathic way when required. Good EI skills will also allow for better communication with the other parties as their emotions will be better perceived and understood. Being emotionally intelligent may even involve appropriately seeking conflict so that issues may be addressed, rather than hidden and allowed to fester. Healthy conflict will reduce ministry stress and therefore reduce burnout risk.

As part of conflicting in a more healthy fashion, there is a need to develop assertiveness in ministry.[36] Teaching assertiveness by itself may actually make a difficult situation worse. If ministers simply learn some new skills without understanding the emotional drivers behind their own behaviours, then a likely outcome is further guilt and self-recrimination or other strong negative emotions. Ministers need the EI skills to be **appropriately** assertive and to manage emotions throughout. For example, ministers may know what

---

[34] See, for example, J. Davey. *Burnout: Stress in the Ministry*. Leominster: Gracewing, 1996; A. Jackson. *Mad Church Disease: Overcoming the Burnout Epidemic*. Grand Rapids: Zondervan, 2009; F. Lehr. *Clergy Burnout: Recovering from the 70-Hour Work Week ... And Other Self-Defeating Practices*. Minneapolis: Ausgburg-Fortress, 2006; H. B. London and N. B. Wiseman. *Pastors at Greater Risk*. Ventura: Gospel Light, 2003; C. Powell and G. Barker. *Unloading the Overload: Stress Management for Christians*. Sydney: Strand, 1998; C. Stone. *Five Ministry Killers and How to Defeat Them*. Minneapolis: Bethany House, 2010.

[35] Defining what is a 'good outcome' can be challenging. The Dark Triad, for example, are often good at conflict from the perspective of their own agenda—they get what they want—however this is usually at the cost of good outcomes for others.

[36] Oswald, *Clergy Self-Care: Finding a Balance for Effective Ministry*, chapter 20.

has to be done, but their own fear of rejection, or of conflict may drive them to inaction. The result is an increase in guilt from not doing what they know they 'should'. Even if they can overcome the impulse to avoid confrontation, poor EI skills could mean greater emotional turmoil will result following their assertiveness if they are unable to manage the flood of emotions during or after a confrontation. Being assertive without good EI could also result in being assertive in an inappropriate fashion or at an inappropriate time, due to a failure to understand the emotions of others involved.

Emotional intelligence also has a contribution to make when considering the links between stress, affect and attention. From the dynamic model of affect above, a major protective factor is the ability of ministers to attend to and then manage negative affect. First, a caution. An expressed feeling of satisfaction in ministry is not the same as positive affect and should not be used to measure levels of ministry sustainability. Satisfaction in ministry often masks the problem.[37] It seems that a negative measure of satisfaction is cause for alarm, a positive measure allows no conclusions to be drawn. A positive attitude to the role may mask or mitigate the negative affect associated with emotional exhaustion. It does not ultimately remove the negative consequences.[38]

Affect causes individuals to re-prioritise their attention.[39] Whether that re-prioritising is in a useful or problematic direction will be determined by the emotions and their causes. For ministers in the process of burnout, their overwhelming negative mood will cause re-prioritising on themselves, away from ministry and their leadership roles. Those experiencing negative mood, experience a consequent reduction in the ability to be positive about and create creative plans for the future. Mood even affects the ability to categorise information in memory and use that information in problem solving. Mood redirected

---

[37] L. J. Francis et al. 'Psychological Type and Work-Related Psychological Health Among Clergy in Australia, England and New Zealand'. *Journal of Psychology and Christianity* 28.3 (2009), pp. 200–212, p. 210.

[38] L. J. Francis et al. 'Work-Related Psychological Health Among Clergy Serving in The Presbyterian Church (USA): Testing the Idea of Balanced Affect'. *Review of Religious Research* 53.1 (2011), pp. 9–22, p. 20.

[39] P. Salovey and J. D. Mayer. 'Emotional Intelligence'. *Imagination, Cognition and Personality* 9.3 (1990), pp. 185–211, p. 200.

attention also means that powerful emotions do not allow for attention to be focused on ongoing or forthcoming problems, since the feeling requires attention be given to the issues of immediate importance.[40] Positive mood leads to more open, varied thinking about the future, and the concomitant ability to generate a larger number of future plans.[41] For ministers with burnout, changing their mood in a positive direction allows for a more positive view of the future and an increased ability to plan creatively for it.

Negative affect can be managed in two broad manners. Cognitive therapy is the standard therapeutic approach which aims at reducing negative emotions. Growing evidence supports the efficacy of the alternative of promoting positive emotions.[42] For those with a serious pathology, medication and professional counselling may be required. For those experiencing lesser degrees of negative affect, intentionally using EI skills to promote positive emotions will be both therapeutic and prophylactic. The Losada Ratio indicates that for every negative event, 2.9 positive events are needed to buffer against it.[43] That negative events seem to have more 'weight' emotionally than positive ones emphasises the need for ministers to develop skills to intentionally increase positive affect.

Strategies to increase positive affect need not involve a denial of the negative aspects of the current situation.[44] The goal is not to diminish negative affect, but to increase positive affect. One method of promoting positive emotion which has a long history in the Christian tradition is the counting of one's blessings. This method is effective simply because it moves the attention from the negative to the positive. Researchers have used a similar strategy (as part of coping effectiveness training—CET) to improve the mood of those with illness, reducing measures of stress and burnout.[45] A practical strategy used

---

[40] Salovey and Mayer, 'Emotional Intelligence', p. 199.

[41] ibid.

[42] P. H. Finan et al. 'The Dynamics of Emotion in Adaptation and Stress'. In. *The Handbook of Stress Science: Biology, Psychology, and Health*. Ed. by R. J. Contrada and A. Baum. New York: Springer, 2011. 209–220, p. 216.

[43] J. H. Riskind et al. '"Undoing" Effects of Positive Affect: Does it Buffer the Effects of Negative Affect in Predicting Changes in Depression?' *Journal of Social and Clinical Psychology* 32.4 (2013), pp. 363–380, pp. 375 f.

[44] Finan et al., 'The Dynamics of Emotion in Adaptation and Stress', p. 216.

[45] M. A. Chesney et al. 'Coping Effectiveness Training for Men Living With HIV: Results From a Ran-

in CET is a daily log of positive experiences, which is subsequently shared with a group, seeking to find benefit and to laugh together.[46]

For those aware of their emotional state, but finding it difficult to manage negative thought patterns, mindfulness training is a helpful strategy to interrupt the cycle of negative thought. While mindfulness originated in Buddhist religious practices, it can be taught independently of religion.[47] The essence of mindfulness training is learning to be in the present, attentive to experience, rather than occupied with thought, particularly negative meta-cognition.[48] The focus of the mindfulness can be the person's own body or the immediate environment. Thoughts, when they occur, simply become something to be noted and let go, with attention re-focused on the immediate again. Mindfulness is practised repeatedly. As part of the process, the realisation that thoughts, and their accompanying emotions, are not reality becomes something experienced, rather than simply a fact known.[49]

Another method of modifying affect is positive reappraisal. This is a strategy for maintaining or increasing positive emotions whereby the individual re-frames a situation to see it in a more positive light.[50] A valued friend or coach could help a minister view a difficult situation from another light. Another helpful strategy is to say to oneself about the situation, 'That's good!'. The search for reasons why it is good is undertaken to resolve the dissonance. At first it may not work, but if repeated every time the negative circum-

domized Clinical Trial Testing a Group-Based Intervention'. *Psychosomatic Medicine* 65.6 (2003), pp. 1038–1046.

[46] Finan et al., 'The Dynamics of Emotion in Adaptation and Stress', p. 216.

[47] J. S. Cohen and L. J. Miller. 'Interpersonal Mindfulness Training for Well-Being: A Pilot Study With Psychology Graduate Students'. *Teachers College Record* 111.12 (2009), pp. 2760–2774, p. 2761.

[48] J. D. Teasdale. 'Metacognition, Mindfulness and the Modification of Mood Disorders'. *Clinical Psychology and Psychotherapy* 6 (1999), pp. 146–155.

[49] ibid.

Resources to assist in the practice of mindfulness are easily found. For example, the Black Dog Institute has a brief document with a helpful set of suggestions how to incorporate mindfulness into everyday life. Black Dog Institute. *Mindfulness in Everyday Life*. URL: `http://www.blackdoginstitute.org.au/docs/10.mindfulnessineverydaylife.pdf.` (accessed 19/02/2014)

[50] S. Folkman and J. T. Moskowitz. 'Positive Affect and the Other Side of Coping'. *American Psychologist* 55.6 (2000), pp. 647–654, p. 650.

stances come to mind, the likelihood of seeing some good in the situation will increase. Downward comparison is another strategy, frequently used in conjunction with upward comparison.[51] By comparison with less fortunate others, individuals are able to conclude that they are better off, that their situation is not all bad.[52] The comparison does not have to be with known others. One only needs to hypothetically compare oneself with less-fortunate others.[53] Upward comparison, by contrast, provides positive role models and hope[54]—demonstrating that it is possible to do better or to be in a better position. It is possible to engage in social comparison in a negative fashion,[55] so the EI skill is learning to intentionally engage in helpful comparisons.

Emotional contagion can also be used to induce a more positive mood state.[56] Simply put, being with others in a happy, positive environment will have the effect of lightening the individual's own mood. Therefore an emotionally intelligent action for a minister who is feeling down is to seek out positive people and/or a positive environment in order to improve their own mood. A common mood induction strategy used by researchers is to watch an emotionally laden film. This suggests that even going to the cinema or hiring a video may lift the spirits (if the appropriate movie is chosen). Even physical changes like changing one's expression (smiling) or physical position can influence feelings—emotional behaviour produces the matching feelings.[57] Therefore EI training for ministers should include not only recognition of expressions and postures in others, but how to mimic those expressions and postures in order to induce the matching emotions.

---

[51] S. E. Taylor and M. Lobel. 'Social Comparison Activity Under Threat: Downward Evaluation and Upward Contacts'. *Psychological Review* 96.4 (1989), pp. 569–575.

[52] B. P. Buunk and T. Mussweiler. 'New Directions in Social Comparison Research'. *European Journal of Social Psychology* 31.5 (2001), pp. 467–475; Taylor and Lobel, 'Social Comparison Activity Under Threat: Downward Evaluation and Upward Contacts', p. 468.

[53] Taylor and Lobel, 'Social Comparison Activity Under Threat: Downward Evaluation and Upward Contacts', p. 572.

[54] Buunk and Mussweiler, 'New Directions in Social Comparison Research', p. 468.

[55] ibid., p. 469.

[56] Rajah et al., 'Emotionality and Leadership: Taking Stock of the Past Decade of Research', pp. 1113 f.; E. S. Sullins. 'Emotional Contagion Revisited: Effects of Social Comparison and Expressive Style on Mood Convergence'. *Personality and Social Psychology Bulletin* 17.2 (1991), pp. 166–174.

[57] S. E. Duclos et al. 'Emotion-Specific Effects of Facial Expressions and Postures on Emotional Experience'. *Journal of Personality and Social Psychology* 57.1 (1989), pp. 100–108.

Emotional intelligence also involves reasoning about emotion. An important mindset shift necessary for many in ministry is that happiness is not a result of success, but vice versa.[58] Emotionally intelligent ministers will not wait for success to bring happiness but will integrate strategies into their lives to bring happiness, to increase positive affect, and let success come as it may. This reversal of cause and effect will reduce burnout risk.

The beneficial effects of high EI can relate to both the EI of the minister as well as that of individuals among the minister's support structures. Benefit accrues from the minister having a network with good EI skills. Such support networks may include, but need not be limited to ministry peers. One strategy may be to improve the EI skills of the members of a minister's existing support network. Another strategy may be adding to or changing the membership of the support network, removing those who are unhelpful, replacing them with those whose EI skills add value. A combination of these strategies could be used. Given the beneficial effect of supportive relationships, enhancing the effectiveness of support networks will reduce the severity and duration of a burnout episode. For those not experiencing burnout it will increase their resilience and reduce the likelihood of an episode occurring.

5.2. Risk Factors, EI and Preventing Burnout in Ministry

The preceding section examined how EI may contribute to reducing stress and burnout in a range of areas relevant to ministry. In order to further answer the question how EI may contribute to the prevention of ministry burnout, this section returns to the organisational and individual burnout risk factors identified in the literature. For each risk factor identified in the literature, how EI might be relevant in preventing ministry burnout will be considered. As a recent summary of major organisational and individual risk

---

[58] M. Jacobsen. 'Positive Psychology for Career Counselors'. *Career Planning & Adult Development Journal* 26.1 (2010), pp. 26–39.

factors, Aydemir and Icelli will be used to structure the following discussion.[59] Examples of how each factor might present in ministry will be provided, along with suggestions where EI might prevent or mitigate burnout. Research concerning the relationship between EI, the factor and burnout will be considered where available. Due to the frequent lack of specific research, opportunities for further research will also be noted.

It is important to recognise that each incidence of burnout is quite idiosyncratic. Both the nature of the work environment as well as the individual's own personal characteristics will influence both the stressors as well as their actual expression in behaviour.[60] This variability means that prevention and treatment cannot be done in a formulaic manner. Wisdom is needed to examine each minister's circumstances and to then address the most significant factors for them at that time.[61]

Following this section, opportunities where EI can be incorporated into ministry training are then discussed. While professional development is discussed and is useful in the prevention of burnout, particular attention is given to approaches which address initial ministry training, since the first years of ministry is the time of greatest vulnerability. The chapter concludes with some challenges facing the adoption of EI as part of ministry training and a discussion of areas for further research.

5.2.1. Organisational Risk Factors

Aydemir and Icelli identified seven organisational risk factors relevant to burnout:

1. Workload and its intensity, time demands and complexity.

2. Lack of control of establishing and following day-to-day priorities.

---

[59] O. Aydemir and I. Icelli. 'Burnout: Risk Factors'. In. *Burnout for Experts: Prevention in the Context of Living and Working.* Ed. by S. Bährer-Kohler. New York: Springer, 2013. 119–143.

[60] S. Bährer-Kohler. 'Introduction'. In. *Burnout for Experts: Prevention in the Context of Living and Working.* Ed. by S. Bährer-Kohler. New York: Springer, 2013. 1–13, p. 1.

[61] ibid., p. 7.

3. Insufficient reward and the accompanying feelings of continually having to do more with less.

4. The feeling of community, in which relationships become impersonal and teamwork is undermined.

5. The absence of fairness, in which trust, openness, and respect are not present.

6. Conflicting values, in which choices that are made by management often conflict with mission and core values (the individual's or the organisation's).

7. Job Insecurity

When considering organisational risk factors, a significant question ministers under stress have to address is whether they possess the ability to effect organisational change. This could be an assessment concerning their own personal resources, including, but not limited to, their own emotional state and resources, and whether they have the skills and reserves to actively and adaptively cope with the situation. It could also be an assessment (including using necessary emotional information) whether the organisation and its staff have the capacity or willingness to change.[62]

A positive response to these questions means that an active, problem-focused coping response is not only possible, but a wise choice. A negative response to any of the above means that an active response aimed at bringing about organisational change may not be wise. A wise response, then, may be to disengage, which likely means leaving the situation, moving to another role or workplace. High EI ministers should be better able to assess whether engagement or disengagement is most appropriate, especially by appropriately processing emotional information (their own and others) and by being better able to manage the physical and emotional 'fallout' of making that decision. For example, some

---

[62] 'Staff' in the context of Christian ministry will frequently include volunteers. In this thesis, terms such as staff, workers and employees include both paid employees and volunteers.

ministers stay long after the time when it was wise to leave. Their own fears or uncertainties about the future cause them to stay, even though they know that leaving is the best decision.

Emotion-focused coping is another option. However, as noted above, it normally results in increased, rather than decreased, stress, leading to an increased risk of burnout. Therefore emotion-focused coping is not an option a person who has good EI would choose when organisational risk factors are involved. Finally another maladaptive response available is the use of 'distractors', such as drugs, alcohol, or pleasure-seeking behaviours. By definition, a high EI person would not choose such maladaptive responses.

5.2.1.1. Workload

Workload includes the intensity, time demands and complexity of the job. There is a general trend toward longer working hours in western society.[63] The trend to increased hours has occurred particularly among white collar workers, while blue collar workers' hours have reduced. This trend has occurred even though there is good evidence that productivity declines when working beyond 40 hours per week.[64] Increased demands mean that workers frequently work longer hours, interfering with home life and increasing the risk of burnout.

Ministers are no exception. A study in 1980 showed 90% of ministers working more than 46 hours per week, with 80% indicating a negative impact on their family and 33% saying ministry 'is clearly a hazard to my family'.[65] One study of physicians showed an alarming 12–15% increase in burnout for every extra five hours worked over 40 hours in a week.[66] Beyond quantitative overload, a common cause of stress is qualitative overload, with people being asked to do things which are too difficult or for which they are ill-equipped.[67]

---

[63] Quick et al., 'Executives: Engines for Positive Stress', pp. 390 f.
[64] ibid.
[65] Lehr, *Clergy Burnout: Recovering from the 70-Hour Work Week ... And Other Self-Defeating Practices*, p. 4.
[66] Aydemir and Icelli, 'Burnout: Risk Factors', p. 121.
[67] Quick et al., 'Executives: Engines for Positive Stress', pp. 390 f.

The pressure of expectations is huge, particularly on clergy. A challenge in ministry is that the work is never done.[68] When one adds the perception that the more people work 'for the Lord' the more 'spiritual' or committed they are,[69] and the expectation that ministers must be the most 'spiritual' person in the church,[70] then the pressure to give and do 'more' is huge. A significant emotional tie-in occurs with the minister's internal drivers. If ministers are not extrinsically motivated, but find significance through the approval of others, or have the need to be needed, then there will be much higher internal motivation to keep working longer. If ministers have a secure self-image which allows them to say 'No' appropriately, they will be at less risk. A Type-A personality adds to their own stress through their own constant struggle to succeed which pushes them to do more.[71] An emotionally intelligent minister will learn and then reason adaptively about their internal drivers to mitigate unhelpful behaviours and enhance protective ones.

Overcommitment can lead not only to interpersonal conflict with loved ones, but to subjective stress as the demands of ministry result in the 'neglect' of the minister's family. Guilt and shame are a consequence of the conflict of values between the work of 'ministry' and the call to be a good parent, spouse or sibling. The emotionally intelligent minister will recognise the warning given by these emotions and use that information to make wise decisions to resolve the tension. Those with lower levels of EI will fail to recognise the warning and seek to either dismiss the emotional input or make maladaptive responses, such as blame shifting, making the demanding congregation the scapegoat or becoming aggressive toward the family for being so 'demanding'.

Research in other occupations has demonstrated that a senior leader's own experience of work–family conflict is a determining factor in the organisation's response to work–

---

[68] Lehr, *Clergy Burnout: Recovering from the 70-Hour Work Week ... And Other Self-Defeating Practices*, p. 4, Davey, *Burnout: Stress in the Ministry*, chapter 2, Oswald, *Clergy Self-Care: Finding a Balance for Effective Ministry*, passim.

[69] Lehr, *Clergy Burnout: Recovering from the 70-Hour Work Week ... And Other Self-Defeating Practices*, pp. 18 f., Jackson, *Mad Church Disease: Overcoming the Burnout Epidemic*, p. 39.

[70] G. Kinnaman and A. H. Ells. *Leaders That Last: How Covenant Friendships Can Help Pastors Thrive*. Grand Rapids: Baker, 2003, p. 62.

[71] Quick et al., 'Executives: Engines for Positive Stress', p. 391.

family conflict. That is, if the leader has experienced work–family tensions, then they are more likely to institute family-friendly initiatives.[72] It is not **required** that the leader personally experience work–family conflict to understand, empathise and act. All that is required is the requisite EI skills of empathy and the ability to draw upon the appropriate emotional information to make decisions which create a more family-friendly environment, reducing burnout risk.

For women there is an added workload stress—the myth that they can 'have it all'. This myth says a successful career, a family and happy and fulfilled life outside of work are all achievable together. Studies of executives have shown it is rarely possible. Women in significant leadership positions are much more likely to be childless and unmarried at ages 41–55.[73] While this myth is perpetuated, it will only increase stress on women in leadership. Research is needed to see whether the picture is the same for Christian women leaders, and how the high value on marriage and conflicting ideas around women in leadership may influence the picture.

In any group, the dynamic of 'oiling the squeaky wheel' can easily arise. Complaining behaviour of staff and church members can add to the workload burden as the 'squeaky wheel' is tended. High EI ministers are less likely to fall prey to this syndrome since they will be more aware of the needs driving the behaviours in others and of the needs in themselves which might lead them to participate in the behaviour. Ministers must be wise in assessing feedback, evaluating it as information, rather than taking it to heart as criticism. Good self-awareness and self-management will assist here.

The ability to conflict well and to be assertive without being aggressive, is an important skill in managing workload pressures, helping to prevent ministry burnout.[74] Assertiveness is a skill in which those with greater EI skills will be more competent than those with lower EI skills. Furthermore, leaders high in EI will create environments which reduce work-

---

[72] Quick et al., 'Executives: Engines for Positive Stress', pp. 392 f.
[73] ibid., p. 392.
[74] Oswald, *Clergy Self-Care: Finding a Balance for Effective Ministry*, chapter 20.

load stressors for their staff, such as workplace–family tensions, reducing the likelihood of burnout.

5.2.1.2. Lack of control

Lack of control is the second organisational risk factor for burnout. It relates to the individual's inability to establish and follow their own day-to-day priorities. Low levels of work control are strongly related to burnout.[75]

Ownership decreases when a person is unable to decide how they will apply their energies to work tasks in a meaningful way. An inability to adapt one's job circumstances to outside needs can also feed into the work-home tension.[76] Key emotional issues here are the perceived lack of trust communicated through being micromanaged and a perceived lack of caring from inflexible demands.

One of the complicating factors for some church polities is that the minister is the 'employee' of those they are called to lead. This is particularly so in congregationally governed churches. At times it can express itself in trying to meet the requirements of a multitude of 'bosses', with the inevitable tensions which arise when competing priorities are expressed.[77] Frustration and discouragement can easily arise when it is unclear which of many 'needs' require addressing. Stress could also arise in a more hierarchical system, where directives 'from above' disconnect with issues and priorities at the local level (either the minister's or the congregation's).

Forced relocation can add to the lack of control. Relocation is a common experience for ministers. In 2001, the average tenure for ministers in the USA was reported as 3.8 years.[78] Denominational policy can be the trigger for relocation, but so can ministry stress and difficulties. Some churches are so disruptive that no minister remains in lead-

---

[75] Aydemir and Icelli, 'Burnout: Risk Factors', p. 122.

[76] ibid.

[77] Kinnaman and Ells, *Leaders That Last: How Covenant Friendships Can Help Pastors Thrive*, p. 43, London and Wiseman, *Pastors at Greater Risk*, chapter 3.

[78] T. S. Rainer. *Surprising Insights from the Unchurched and Proven Ways to Reach Them.* Grand Rapids: Zondervan, 2001, p. 146.

ership for long.[79] Even if a ministry is ending well, the process of relocation itself can add to ministry stress. A number of health and interpersonal issues such as depression, health problems, alcoholism, aggression, marital discord and divorce, have been connected with relocating.[80]

The prevalence and manifestation of lack of control will depend on church polity and leadership models. In churches where there is participatory leadership, this type of behaviour is less likely as long as the relationships are healthy—highlighting the need for good EI skills. The EI of the leader in churches where the leadership model is a hierarchical, authoritarian one, is important. High EI leaders will recognise the benefits of allowing subordinates to control their work priorities.

In summary, lack of control is a structural issue. The EI facility of ministers experiencing it will enable them to manage their own emotions, such as disappointment or frustration, assisting them to respond wisely. Furthermore, senior ministers with high EI will be less likely to be causing the stress in others by failing to give their subordinates meaningful control, since they will be leading with attention to the emotional state of subordinates.

5.2.1.3. Insufficient reward

In addition to excessive workload and lack of control over one's priorities, insufficient reward is another organisational risk factor which increases the risk of burnout. Insufficient reward includes the accompanying feelings of continually having to do more with less.[81]

While insufficient reward may relate to pay in absolute terms, attitudes to the level of remuneration will vary depending on the various assessments made by ministers about their value in the workplace. The issue is perceived fairness in remuneration, rather than absolute value.[82] To an extent, the 'call' to ministry overrides negativism about low

---

[79] D. Briggs. 'Forced Exits Erode Clergy Morale'. *Christian Century* 129.8 (2012), p. 14.
[80] M. W. Frame. 'Relocation and Well-Being in United Methodist Clergy and Their Spouses: What Pastoral Counselors Need to Know'. *Pastoral Psychology* 46.6 (1998), pp. 415–430, p. 415.
[81] Aydemir and Icelli, 'Burnout: Risk Factors', pp. 122 f.
[82] A. L. Temnitskii. 'Fairness in Wages and Salaries as a Value Orientation and a Factor of Motivation

remuneration.[83] It is not that the minister determines the pay and conditions acceptable, but that they determine it a 'cost' involved in their service to the Kingdom. The value attached to 'call' and 'service' in the Kingdom changes the weight given to remuneration in the assessments involved in the stress process; it does not remove them nor does it mean that the weight cannot change in response to other variables.

The feeling of having to do more with less is a significant issue for many in ministry. The general decline in Church attendance and the general reduction in commitment in the West mean that reduced resources and rewards are a common experience. Discouragement can easily arise if ministers focus their goals around church growth, attendance, commitment—on anything to do with the response of others. The issue here is that these are factors which essentially remain outside the minister's direct control. Ministers with high EI will assess their self-worth using a more intrinsic value scheme—based on a healthy self-image—rather than by external measures. In particular, ministers with high EI will acknowledge that external, societal factors play a part in the state of the church and they will also recognise that people's commitment is not solely their responsibility. Another important factor here which will influence how demoralising others' low levels of commitment may be will be their view of God's role in their ministry and in the lives of others. A key issue will be whether they believe 'results' are up to their own activity and effectiveness, or if God can also work with and through their limitations as well as their strengths.

The key role EI can play in burnout prevention when considering insufficient rewards as a stressor, is in raising the minister's self-awareness regarding their motivations for ministry, where their emotional satisfaction comes from. High EI ministers are more likely to change from extrinsic to intrinsic motivators.

to Work'. *Sociological Research* 46.1 (2007), pp. 36–50.

[83] C. W. Mueller and E. M. McDuff. ' "Good" Jobs and "Bad" Jobs: Differences in the Clergy Employment Relationship'. *Review of Religious Research* 44.2 (2002), pp. 150–168, p. 161.

5.2.1.4. The feeling of community

In contrast to excessive workload, lack of control and insufficient reward, the feeling of community is a negatively correlated risk factor for burnout. If the feeling of community is strong, it is protective against burnout. Studies have shown that supportive work relationships are more significant for reducing the risk of burnout than family support.[84] When relationships become impersonal and teamwork is undermined then the risk of burnout is increased.[85]

Since this factor is inherently relational, EI has a significant role to play. (There are also strong links with agreeableness, which is discussed further below.) The minister with better EI skills is more able to sustain and enhance relationships with others than those lower in EI. Rather than becoming risk factors, work relationships actually become protective, providing support and encouragement.

Assertiveness and conflict skills are important here. Lencioni notes that teams are enhanced by conflict conducted well. It is either the absence of healthy conflict or the presence of unhealthy conflict which damages teamwork.[86] Unsurprisingly, problematic relationships among team members is related with increased levels of burnout.[87] Low levels of EI both reduce the individual's ability to benefit from social support, while at the same time making them more likely to experience interpersonal difficulties in the workplace.[88]

The influence of the minister as team leader is even more significant. The leader is a major influence in setting the emotional and relational tone of a team. The greater the EI skills of the leader the more likely the team members will experience community and

---

[84] Quick et al., 'Executives: Engines for Positive Stress', p. 394.
[85] Aydemir and Icelli, 'Burnout: Risk Factors', p. 123.
[86] Lencioni, *The Five Dysfunctions of a Team*, pp. 202 ff., Quick et al., 'Executives: Engines for Positive Stress', pp. 385 ff.
[87] Aydemir and Icelli, 'Burnout: Risk Factors', p. 123.
[88] ibid.; D. Bratis et al. 'Alexithymia and its Association with Burnout, Depression and Family Support Among Greek Nursing Staff'. *Human Resources for Health* 7.72 (2009). URL: http://www.human-resources-health.com/content/7/1/72 (accessed 31/10/2013); A. K. Mattila et al. 'Alexithymia and Occupational Burnout are Strongly Associated in Working Population'. *Journal of Psychosomatic Research* 62.6 (2007), pp. 657–665. See also on alexithymia on page 175.

support. The poorer the leader's skills, the greater the likelihood of stress and burnout. The occurrence of burnout as a result will depend on whether the ministry staff are paid or volunteers. Volunteers will find it easier to opt out (leave the team) as a strategy to reduce stress than paid staff. The staff's perception of their role is also a factor. If they see it as a 'call' or 'ministry', then they are more likely to stay and experience negative emotional consequences.

Trust is a key issue in any relationship, especially in teamwork.[89] A person who has high EI is more likely to relate in a manner which engenders trust and openness, since a key to this is being vulnerable. A person low in EI will not have the same skills to engender trust and openness. If the team leader is low in EI, it may actually be their own relational deficits which are the source of problems in the team.[90] Whether the leader or a team member, better EI skills will enhance team relationships, so that rather than being an organisational risk factor, the team becomes protective, reducing the likelihood of burnout.

5.2.1.5. The absence of fairness

The sense of fairness in a workplace is the next organisational risk factor.[91] When someone determines that there is unfairness in reward for their contribution, possible consequents are disengagement and burnout. The unfairness may relate to remuneration, but it is also related to other rewards, including recognition of effort. **Perceived** fairness is the issue, rather than whether or not fairness exists in reality.

Emotional intelligence can help with this factor. A high EI minister will detect the signals of dissatisfaction more readily than a low-EI counterpart. Having detected the signals the minister can then address the issue. If there is real injustice, it can be corrected.

---

[89] Lencioni, *The Five Dysfunctions of a Team*, pp. 195 ff.

[90] D. Moussavi-Bock and S. Scott. 'Vulnerability is Power in Leadership and Relationships'. *Journal of Staff Development* 32.6 (2011), pp. 61–62; P. Singh. 'Emotional Intelligence Begets Collegial Leadership in Education'. *International Journal of Learning* 15.1 (2008), pp. 73–88; Lencioni, *The Five Dysfunctions of a Team*, p. 201.

[91] Aydemir and Icelli, 'Burnout: Risk Factors', pp. 123 f.

If it is a perceived injustice, then the thinking which leads to the perception (and hence the emotions) can be addressed. These principles apply whether the minister is the leader or a staff member with the perception of unfairness.

An example of organisational injustice in churches is when 'up front', public contributions are perceived as being recognised or valued more highly than other contributions, such as staffing the crèche. If they perceive the situation as unfair, crèche workers will be at greater risk of burnout than the platform workers, all other things being equal. The degree to which the impact is felt by the workers will be influenced by their assessments. Good EI skills will reduce stress by at the very least allowing the individual to better manage the resulting emotions. The most significant people in this example are the leaders whose affirmation the staff value. If these leaders have high EI then they will be able to monitor the emotional state of their staff more effectively and address perceptions of unfairness before they trigger the strong emotions which lead down the path to burnout. Lower EI leaders will either not perceive the problem or respond in less effective ways. In most cases the response will either be to manage perceptions or to change behaviour, to ensure that all areas of contribution are, **and are seen to be**, valued equally.

High EI will assist ministers to address issues of unfairness, whether experiencing the situation for themselves or whether guarding against their staff experiencing it. In either case, reducing the perception or reality of unfairness will reduce the risk of burnout.

5.2.1.6. Conflicting values

The next organisational risk factor is the tension caused by a conflict of values. The stressors in this organisational risk factor are caused by differences in values whereby choices that are made by management often conflict with mission and core values of the individual or the organisation. Resolution of the values conflict will reduce the risk of burnout.[92] In a church context, it may be that once clarity is achieved, one healthy

---

[92] Aydemir and Icelli, 'Burnout: Risk Factors', p. 124.

solution is the acceptance that the minister and the church are fundamentally different in values and should part amicably.

There is a role for EI in ministers managing their own internal tensions if it is their own values which are conflicted. As it is a structural issue over which ministers may have little control, the decision may come down to whether they can effectively bring about change or whether leaving the situation is the wise response.

The issue of differing expectations of the role of the minister in the minds of the minister and the church is an example of this stress in the ministry. Not only is there frequently uncertainty in ministers' minds concerning their role,[93] but there can also be uncertainty in the congregation's mind about the church's vision and purpose. This can easily lead to differing expectations about the minister's role.[94] A minister high in EI is more likely to communicate with openness and empathy, highlighting the differences and seeking a resolution. Good EI doesn't necessarily mean acquiescing to others' expectations and simply being accommodating. It involves being appropriately assertive, ensuring that clarity is achieved so that wise decisions can be made, rather than unwise reactions. Reactions, rather than considered responses are more likely if ministers are unaware of and poorly manage their emotional drivers.

5.2.1.7. Job Insecurity

The final organisational risk factor concerns job security, with the risk of burnout increasing with increasing job insecurity.[95] How significant this factor looms for the minister is a function of the employment situation. For chaplains and ministers in para-church organisations the factors and risks here will be similar to people in the wider workforce. For those employed by churches, governance structure is the major factor. For ministers employed by denominations, rather than by local churches, there is a greater security, since even if the

---

[93]   Hart, *Coping With Depression in the Ministry and Other Helping Professions*, pp. 20 f.
[94]   P. Kaldor and R. Bullpitt. *Burnout in Church Leaders*. Adelaide: Openbook, 2001, pp. 91–96, Davey, *Burnout: Stress in the Ministry*, chapter 2.
[95]   Aydemir and Icelli, 'Burnout: Risk Factors', p. 124.

local church may fail, there is a wider structure to take care of them and their dependants. For those employed directly by the local congregation there is much higher uncertainty.

Those employed by a congregation are in the unenviable position of trying to lead those to whom they are accountable. At times this may involve having to challenge or rebuke those who 'pay the bills'. For some ministers, this may cause them to step back from issues which they believe need confronting. This will cause inner tension as the drive for security wars with their own values. This will be influenced by the minister's self-confidence.[96] If ministers are confident in their own ability, if they see themselves as capable of and likely to find ministry beyond the current situation, then the threat of job loss will cause lower levels of anxiety than for a minister in the same position with poor self-confidence. Such evaluations are linked with traits like optimism, which is discussed as a burnout factor below.

Another important factor is the minister's level of intrinsic motivation. Those with higher intrinsic motivation are at much reduced risk of burnout than those extrinsically motivated when facing job insecurity.[97] A key EI issue here is ministers' level of self-awareness about their own drivers. Those who consider themselves 'called', who are in the ministry because they love it, are intrinsically motivated. These ministers will be more resilient in times of stress and job insecurity. Those in the ministry because of recognition or prestige, for example, will be extrinsically motivated. Those found to be extrinsically motivated should be coached to examine their motivations, and other vocations suggested. Motivation should be a key area for discussion during ministry training. If students are found to be extrinsically motivated then they can be assisted to move toward an area of work where their motivation is intrinsic and more likely to be sustainable for them over the long term. Early redirection in the ministry cycle of those who are extrinsically motivated could prevent instances of burnout. The extrinsic motivation of some people will not be

---

[96] F. J. Carod-Artal and C. Vázquez-Cabrera. 'Burnout Syndrome in an International Setting'. In. *Burnout for Experts: Prevention in the Context of Living and Working.* Ed. by S. Bährer-Kohler. New York: Springer, 2013. 15–35, p. 28.

[97] L. L. ten Brummelhuis et al. 'Breaking Through the Loss Cycle of Burnout: The Role of Motivation'. *Journal of Occupational and Organizational Psychology* 84.2 (2011), pp. 268–287, see also below.

detected during training. However, the fact that the issue had been raised earlier will make discussion and awareness later in life much easier.

A further role for EI is to manage the feelings surrounding job uncertainty and change. A contributing factor will be ministers' view of the role and interest of God in their situation. Changing ministers' mindsets and self-talk will change their emotional state. Instead of focusing on negative consequences, if ministers attend to the positive opportunities inherent in change it will reduce the risk of burnout in these situations. This involves self-management EI skills.

5.2.1.8. Summary

Emotional intelligence can contribute to the reduction of a range of organisational risk factors. With organisational factors, high EI may be displayed in wisely choosing whether the environment is susceptible to change or not, leading to either active coping or a decision to leave. Alternatively, EI will increase abilities which allow ministers to respond in more healthy ways when facing a range of organisational stressors, such as being assertive rather than passive in the face of unreasonable demands on time or unreasonable reordering of their workplace priorities. Additionally, organisational stresses may come from superiors. In such cases it is in addressing the EI skills of the leader where a reduction in risk can be achieved. However, even when it is the superior who is the source of the stress, as will be seen in the following section on individual risk factors, increasing the EI of the stressed person will also assist in preventing burnout.

5.2.2. Individual Risk Factors

In addition to organisational risk factors, a number of individual factors have been identified which either increase the risk of burnout or are protective against it. Individual factors will be considered below under the four categories identified previously: personality traits, demographic factors, predisposition to psychiatric illness and biological susceptibility.

5.2.2.1. Personality traits

A number of studies have linked personality profiles and burnout,[98] including ministry-specific studies.[99] Originally, it was believed that personality was fixed beyond 30 years of age. Later that threshold changed to 50 years old. Now, continued personality growth throughout the later years of life is mooted.[100] Therefore, while genetics and upbringing have strong influences on personality, the fact that personality is open to development means that while personality factors can put someone at greater or lesser risk of burnout, it does not mean that the situation has to remain so. In fact, the whole theory of emotional intelligence itself indicates that skills may be learned which will ameliorate risk traits such as perfectionism and negative affect.

The personality traits which have been described as associated with burnout are:[101]

- Neuroticism
- Extroversion
- Agreeableness
- Openness
- Conscientiousness

- Negative affect
- Hardiness
- Locus of control
- Alexithymia
- Type A behaviour

- Type D behaviour
- Perfectionism
- Optimism
- Proactive personality

How each of these personality elements interact with emotional intelligence and the prevention of ministry burnout is discussed below.

---

[98] G. Alarcon et al. 'Relationships Between Personality Variables and Burnout: A Meta-Analysis'. *Work & Stress* 23.3 (2009), pp. 244–263; Aydemir and Icelli, 'Burnout: Risk Factors', pp. 127–134.

[99] L. J. Francis et al. 'Happy but Exhausted? Work-Related Psychological Health Among Clergy'. *Pastoral Sciences* 24 (2005), pp. 101–120; L. J. Francis et al. 'The Relationship between Work-Related Psychological Health and Psychological Type among Clergy Serving in The Presbyterian Church (USA)'. *Journal of Empirical Theology* 21.2 (2008), pp. 166–182; Francis et al., 'Psychological Type and Work-Related Psychological Health Among Clergy in Australia, England and New Zealand'.

[100] S. K. Whitbourne. *Can you Survive your Personality?* 07/09/2010. URL: `http : / / www . psychologytoday.com/blog/fulfillment-any-age/201009/can-you-survive-your-personality` (accessed 03/10/2013), so also M. Ardelt. 'Still Stable After All These Years? Personality Stability Theory Revisited'. *Social Psychology Quarterly* 63.4 (2000), pp. 392–405.

[101] Aydemir and Icelli, 'Burnout: Risk Factors', pp. 127 ff.

Neuroticism   Neuroticism is one of the Five-Factor Model traits. It is characterised by the tendency to experience negative, distressing emotions and their consequent behaviours and thoughts, including fearfulness, irritability, low self-esteem, social anxiety, poor impulse control, and helplessness.[102]

> People high in neuroticism seem to use avoiding and distracting coping strategies . . . neuroticism dominates the picture in studies of burnout . . . People with anxiety and neuroticism . . . react in a highly emotional way in a stressful situation . . . Neuroticism and a low degree of extroversion appear to be the most important factors for predicting burnout . . . *the emotional facet of burnout was found to be significantly associated with neuroticism.*[103]

Analyses have shown that EI mediates the effects of personality on emotion labour, particularly when it comes to surface acting, with neuroticism being a major factor.[104] Simply being aware of a high neuroticism score will enable ministers to be aware that they are at greater risk of burnout. Such ministers can first be urged to pay more attention to self-care, and then be encouraged to build their EI skills. Since neuroticism is characterised by poor emotion regulation and negative emotions, raising a minister's EI will limit the negative effects of neuroticism,[105] in essence reducing their neuroticism score, and hence their risk of burnout.

Extroversion   In the popular mind, introverts are equated with shy, retiring people and extroverts with brash, energetic types. The significance in the psychological model centres around the source of energy. Introverts are energised by inward, more solitary pursuits, while extroverts are energised by being out and around people. It is important to realise that each type can behave like the other and be involved in all sorts of situations. Being

---

[102] Aydemir and Icelli, 'Burnout: Risk Factors', p. 128.

[103] ibid., emphasis mine.

[104] E. J. Austin et al. 'Associations of Personality and Emotional Intelligence with Display Rule Perceptions and Emotional Labour'. *Personality and Individual Differences* 44.3 (2008), pp. 677–686; S. O. Salami. 'Personality and Psychological Well-Being of Adolescents: The Moderating Role of Emotional Intelligence'. *Social Behavior and Personality* 39.6 (2011), pp. 785–794.

[105] Salami, 'Personality and Psychological Well-Being of Adolescents: The Moderating Role of Emotional Intelligence', p. 793.

involved in situations which are contrary to their default orientation will be draining and de-energising.[106]

Extroverted ministers display better health than introverted ones, a finding replicated in other professional groups.[107] Of concern is that the majority of ministers surveyed are the introverted type.[108] Doing ministry in the wider world, rather than in private space, means introverted ministers will be operating in a higher risk environment, the nature of which depletes them. There is no inherent reason why introverts may not be as effective in ministry as extroverts, however introverts will require more opportunities to re-energise. The challenge is that self-awareness and self-management are required here—basic EI skills. First, ministers need to recognise their personality type—a strong argument for personality testing during training or later—then they need to be able to monitor their psychological state (health) and take appropriate steps to recover.

Burnout is not a risk only for those with an introvert style—a point some researchers seem to miss.[109] All people are subject to risk. The question is whether ministers regularly expend more than they replenish. Ministers need to be aware of their own physical and emotional deficits. The introvert tends to follow the path of subjective (psychological) stress, whereas the driven and extrovert personalities tend to follow the path of object-ive (physiological) stress.[110] These more extroverted personality types frequently don't know they're stressed because their emotional state is positive, even though their body is in distress.[111] A high level of physical stimulation (excitement/adrenalinæmia) will eventually kill, no matter whether the stress feels 'good' or 'bad'.[112] Ministers who are

---

[106] M. Robbins and L. Francis. 'Work-Related Psychological Health and Psychological Type Among Church of England Clergywomen'. *Review of Religious Research* 52.1 (2010), pp. 57–71, p. 61.

[107] Francis et al., 'Psychological Type and Work-Related Psychological Health Among Clergy in Australia, England and New Zealand', p. 209

[108] ibid., p. 203.

[109] So, Francis et al., 'Happy but Exhausted? Work-Related Psychological Health Among Clergy', pp. 107–108, 113–117

[110] The description of extroverts as seeking excitement mirrors the description of Type-T personalities. See R. E. Morehouse et al. 'Type T Personality and the Jungian Classification System'. *Journal of Personality Assessment* 54.1/2 (1990), pp. 231–235.

[111] A. D. Hart. *The Anxiety Cure*. Kindle. Nashville: Thomas Nelson, 2001, p. 97.

[112] ibid., p. 141.

extroverts also need to be aware of their personality type and the risks that opens them to. Extrovert ministers will need to monitor their physiological state and make sure that they engage in anti-stress actions. Anti-stress actions will include (among other things) appropriate exercise and making space for tranquillity and rest.[113] Anti-stress action can be integrated into spiritual practices like meditation and the *examen*, the nature of which is more passive. In the *examen*, one reviews the day, determining where God has been active, which then leads to prayer and reflection.[114] Such practices may feel foreign to extroverts, particularly if they come from an ecclesiastical tradition which does not teach and practice such disciplines. It will require commitment on their part to do this well. A spiritual guide would be helpful on this journey.

Agreeableness   Agreeableness is the measure to which people are caring, trusting, co-operative and sympathetic. It correlates positively with the burnout measure of personal accomplishment and negatively with both emotional exhaustion and depersonalisation.[115] The strongest relationship is with depersonalisation.[116] The main mechanism is interpersonal, with the agreeable person behaving in ways which evoke favourable responses from others in the work environment. Hence the strong negative relationship with depersonalisation.[117] Agreeableness is protective because agreeable people will experience fewer negative interactions and will have a more robust support network in the workplace.[118]

---

[113] D. Chandler. 'Pastoral Burnout and the Impact of Personal Spiritual Renewal, Rest-taking, and Support System Practices'. *Pastoral Psychology* 58.3 (2009), pp. 273–287; Hart, *The Anxiety Cure*, p. 254.

[114] See G. A. Aschenbrenner SJ. *Examination of Consciousness*. Somos católicos. Chicago: Loyola, 2007; M. Morse. *A Guidebook to Prayer: 24 Ways to Walk with God*. Downers Grove: IVP, 2013, chapter 8; J. W. Skehan. *Place Me with Your Son: Ignatian Spirituality in Everyday Life*. Washington: Georgetown University Press, 1991. URL: `http://search.ebscohost.com/login.aspx?direct=true&db=e000xww&AN=21720&site=ehost-live` (accessed 08/11/2013).

[115] Alarcon et al., 'Relationships Between Personality Variables and Burnout: A Meta-Analysis'; Aydemir and Icelli, 'Burnout: Risk Factors', p. 129.

[116] The regression analysis showed $\beta = -0.22$ for depersonalisation, $\beta = -0.01$ for emotional exhaustion and $\beta = -0.08$ for personal accomplishment.

[117] Alarcon et al., 'Relationships Between Personality Variables and Burnout: A Meta-Analysis', p. 257.

[118] ibid., p. 247

A recent study found that rather than EI mediating the effect of agreeableness, agreeableness mediated the effect of EI. Individuals high in EI tend to have low levels of Machiavellianism because they are agreeable. Those found to be high in EI who were without high agreeableness, were at potential risk of Machiavellianism.[119]

This research needs to be used with caution. First, the relationships between EI and personality are complex. Other studies have demonstrated the reverse—a mediating role for Trait-EI.[120] Second, they examined Trait-EI, rather than ability EI. Trait-EI examines the person's self-assessment of their EI—an element of personality.[121] Therefore there may be interactions between Trait-EI and burnout that are quite different to ability EI. Trait-EI studies may be a useful adjunct to ability EI. Precisely because personality affects burnout risk, studies of Trait-EI may illuminate interactions that studies of ability EI may not. This is perhaps seen most clearly in agreeableness, since a person's agreeableness, particularly others' perception of them as agreeable, will be influenced by their relational facility, their EI skills. A fruitful area of research would be to examine whether Trait-EI and ability EI load onto different factors in the study of ministry burnout and personality. If so, as theoretical considerations suggest they will, it will mean that there are multiple complementary tools which can be profitably used to study EI and ministry burnout. Furthermore, because of the above-mentioned errors of perception involved in self-report measures, another fruitful area of study would be to examine ministers' self-perception of their EI and the reported EI by significant others in their ministry (e.g. elders, other staff, non-staff leaders, denominational superiors). Such collateral information could be used to replace high-cost proprietary tools such as the MSCEIT. Any disparity of results between the minister's perception and that of the others then becomes an entrée for

---

[119] P. J. O'Connor and V. S. Athota. 'The Intervening Role of Agreeableness in the Relationship Between Trait Emotional Intelligence and Machiavellianism: Reassessing the Potential Dark Side of EI'. *Personality and Individual Differences* 55.7 (2013), pp. 750–754.

[120] T. Chamorro-Premuzic et al. 'The Happy Personality: Mediational Role of Trait Emotional Intelligence'. *Personality and Individual Differences* 42.8 (2007), pp. 1633–1639.

[121] K. V. Petrides et al. 'The Location of Trait Emotional Intelligence in Personality Factor Space'. *British Journal of Psychology* 98.2 (2007), pp. 273–289.

further discussion. The results may not actually indicate what the underlying problem is, however a skilled coach can draw out the significant issues and then lead into strategies for remediation.

Although details of the picture need clarifying, the strong connections between agreeableness and reduced burnout risk when taken with the relational nature of agreeableness, suggests a positive role for ability EI. The positive correlation between Trait-EI and agreeableness provides an additional, though different, connection. There are multiple avenues for future research. These include the potential for using Trait-EI and ability EI as complementary tools to inform ministry burnout.

Openness   'Openness reflects the extent to which one desires uniqueness, change and variety.'[122] The data here is contradictory. Openness is described as having little[123] or no[124] relationship to burnout. Another study found it to be the *most* significant factor in contributing to burnout.[125] Since different personality models were used, it is difficult to make meaningful comparisons. An area for future research is the correlation between openness and burnout among ministers, with EI as an additional variable. The Five Factor Model is recommended to measure openness since the majority of similar work has been done using this measure.[126] Not only would such studies inform ministry burnout, they would also add data to the overall picture of the relationship between openness and burnout.

Conscientiousness   Conscientiousness describes a person's tendency to be a careful planner, an effective organiser and efficient with time management. Conscientious individuals

---

[122] Aydemir and Icelli, 'Burnout: Risk Factors', p. 129.

[123] ibid., pp. 129 f.

[124] R. L. I. Carson et al. ' "You Are Who You Are": A Mixed-Method Study of Affectivity and Emotion Regulation in Curbing Teacher Burnout'. In. *Personality, Stress, and Coping: Implications for Education.* Ed. by E. Frydenberg and G. Reevy. Research on Stress and Coping in Education. Charlotte: Information Age, 2011. 239–265. URL: `http://search.ebscohost.com/login.aspx?direct=true& db=nlebk&AN=470124&site=ehost-live` (accessed 08/11/2013), p. 241; Alarcon et al., 'Relationships Between Personality Variables and Burnout: A Meta-Analysis', p. 247.

[125] G. Gustafsson et al. 'Personality Traits Among Burnt Out and Non-Burnt Out Health-Care Personnel at the Same Workplaces: A Pilot Study'. *International Journal of Mental Health Nursing* 18.5 (2009), pp. 336–348, p. 341.

[126] Carson et al., ' "You Are Who You Are": A Mixed-Method Study of Affectivity and Emotion Regulation in Curbing Teacher Burnout', p. 241.

tend to be proactive, rational and problem-focused in coping, which reduces the likelihood of burnout.[127] Lopes et al. found significant correlations between the total score, and understanding and managing emotions branch scores of the MSCEIT and conscientiousness measured using the NEO Five Factor Inventory ($r = 0.22$, $r = 0.24$, $r = 0.23$, respectively, $p < 0.05$.).[128] The specific nature of the relationship between EI, burnout and conscientiousness needs clarification, since no relevant studies measuring these two variables and burnout were found.

At present nothing certain can be said concerning any relationship between EI, burnout and conscientiousness. Therefore it is impossible to determine how this reflects on ministry burnout. The correlation between EI and conscientiousness, along with the protective nature of conscientiousness, suggests that further research examining the relationship between EI, conscientiousness and burnout may be profitable.

Negative affect   Individuals with positive affectivity tend to experience positive emotional states (e.g. happiness, excitement, energy), while those with negative affectivity tend to experience negative emotional states (e.g. sadness, anxiety, hostility). High negative affect results in an increased risk of burnout.[129] Those high in negative affect tend to perceive their work environment as unpleasant or stressful, whereas those with high positive affect perceive their environment in a positive light.[130] The relationship is not a simple one. For example, expectations may raise dissatisfaction even in the presence of high positive affect.[131]

---

[127] Aydemir and Icelli, 'Burnout: Risk Factors', p. 130.

[128] P. N. Lopes et al. 'Emotional Intelligence, Personality and the Perceived Quality of Social Relationships'. *Personality and Individual Differences* 35 (2003), pp. 641–658.

[129] Aydemir and Icelli, 'Burnout: Risk Factors', p. 130.

[130] N. A. Bowling et al. 'A Meta-Analytic Examination of the Relationship Between Job Satisfaction and Subjective Well-Being'. *Journal of Occupational and Organizational Psychology* 83.4 (2010), pp. 915–934, Alarcon et al., 'Relationships Between Personality Variables and Burnout: A Meta-Analysis', p. 248.

[131] O. A. O'Neill et al. 'Disaffected Pollyannas: The Influence of Positive Affect on Salary Expectations, Turnover, and Long-term Satisfaction'. *Journal of Occupational and Organizational Psychology* 84.3 (2011), pp. 599–617.

Positive affect is protective with respect to stress.[132] Building *underlying* affect traits/ skills has potential to reduce the effects of negative affect and stress. Increasing optimism, both as a trait and as a situation specific outcome expectancy, should be pursued as a means of reducing the likelihood of burnout.[133]

Due to its strong links with emotion, EI has a major role to play in managing this risk factor. Ministers with high EI will make use of positive emotions and states like contentment and serenity to undo the negative effects of stress and to change patterns of negative affect.

An example is the use of the spiritual discipline of the *examen*. Ministers who are aware of their tendency to negative affect can implement the *examen* as a preventative practice. Once ministers have completed the *examen*, they then may choose to pause and give thanks. This is similar to the oft-repeated advice to 'count your blessings'. Since emotions flow from an individual's thought processes, for those high in negative affect, such a practice helps refashion their mental landscape into a more positive shape. Ultimately, this will result in mood change, since mood is simply one's emotional state over time.

Other contemplative practices, such as meditation and prayer, could also be pursued to take advantage of this effect. Hart notes the efficacy of meditation in reducing stress.[134] He also remarks on the resistance and fear which can occur when meditation is mentioned in some Christian circles.[135] Meditation is an important practice which has a long and valued history in the Christian Church.[136] Meditation is a practice which urgently needs to be reclaimed, particularly in Protestant church life, as an addition to other practices such as Bible reading and prayer.[137] In terms of the effect on the practitioner, eastern and Chris-

---

[132] As noted when discussing the dynamic model of affect. See page 110.

[133] Finan et al., 'The Dynamics of Emotion in Adaptation and Stress', p. 215.

[134] Hart, *The Anxiety Cure*, passim. See especially chapter 17.

[135] ibid., p. 100.

[136] J. Mermis-Cava. 'An Anchor and a Sail: Christian Meditation as the Mechanism for a Pluralist Religious Identity'. *Sociology of Religion* 70.4 (2009), pp. 432–453, p. 437; Hart, *The Anxiety Cure*, pp. 238 ff.; H. W. Pipkin. *Christian Meditation: Its Art and Practice*. New York: Hawthorn, 1977.

[137] Hart, *The Anxiety Cure*, p. 242. Chapter 17, pp. 238ff. is an excellent discussion of the issue including some practical suggestions on how to engage in Christian meditation.

tian meditation and prayer are quite different.[138] A study on centring prayer found that in addition to enhancing their relationship with God, participants experienced a reduction in stress.[139] Prayer and meditation should be viewed as complementary and should be pursued as effective methods of reducing burnout risk by increasing positive affect.

Activities like a walk in the bush, watching a sunrise or sunset, sitting by a stream, bring together the beneficial results of moderate exercise along with undoing effects. For those whose spirituality is fostered in a natural environment,[140] these actions will be doubly beneficial. In fact, tying opportunities for less active positive emotional states with the minister's default spirituality is a way of easing into the practice. (It's easier to adopt new practices as additions into an existing pattern or habit, rather than as something totally new.) Another example of building on one's default spirituality may be a traditionalist meditating in a cathedral. Those whose spirituality is more word-based may find the ancient but resurgent *Lectio Divina* a useful practice. Though practices vary, *Lectio Divinia* is prayerful listening to hear God through the reading of Scripture.[141] When established, ministers may wish to try the practices using other spiritual styles to maintain a freshness in their devotional life.

Ministers with good EI will recognise the potential for spiritual practices to assist in managing negative affect and will incorporate them into their repertoire. Emotional intelligence is required to recognise negative affect and then to see the need for and benefit of being intentional about using practices like these for the minister's long-term health. These are what Covey would call Quadrant 2 activities—activities which are important but frequently not urgent and are easily crowded out by the urgent.[142] Both training in a wide

---

[138] P. Kaldor et al. 'Personality and Spirituality: Christian Prayer and Eastern Meditation Are Not the Same'. *Pastoral Psychology* 50.3 (2002), pp. 165–172.

[139] J. K. Ferguson et al. 'Centering Prayer as a Healing Response to Everyday Stress: A Psychological and Spiritual Process'. *Pastoral Psychology* 59.3 (2010), pp. 305–329.

[140] See, for example, M. Perrine. *What's Your God Language?* n.s.: Saltriver, 2007; G. Thomas. *Sacred Pathways.* Grand Rapids: Zondervan, 1996.

[141] M. P. Garvin. 'Narrative, Lectio Divina and the Formative Process'. *Human Development* 28.4 (2007), pp. 42–46.

[142] S. R. Covey. *The 7 Habits of Highly Effective People.* New York: Free Press, 2004, habit three,

range of spiritual practices, as well as an assessment of a minister's own affective traits will be beneficial in preventing ministry burnout. Such teaching and assessment should be done as part of initial ministry training and then regularly as part of professional development.

A further benefit of low negative affect is the influence it has on workplace relationships. As noted above, negative workplace relationships arising from negative affect will significantly increase the risk of burnout.[143] Those who regularly express positive emotions at work are more likely to experience positive responses from co-workers and others in the work environment. The converse is true for those with high negative affect.[144] This is similar to the effect of emotional contagion, where one's mood 'infects' others.[145] The emotionally intelligent minister will manage instances of negative affect so that there are more positive interactions in their ministry context than negative ones. This will build relationships with others at work. These positive relationships will then be a resource for the minister to draw upon in times of stress. This skill engenders a positive work environment,[146] which will reduce stressors and therefore reduce the risk of burnout. If the minister's interactions are characterised by negative emotions, people will find them much more difficult to build a relationship with, reducing the minister's pool of available social capital. In summary, training in the recognition and management of emotions, increasing the minister's EI, so as to increase positive affect will act protectively in a range of ways with respect to ministry burnout.

---

pp. 146 ff.

[143] See the organisational risk factor, 'The Feeling of Community'.

[144] Aydemir and Icelli, 'Burnout: Risk Factors', p. 130; Alarcon et al., 'Relationships Between Personality Variables and Burnout: A Meta-Analysis', p. 248.

[145] Sullins, 'Emotional Contagion Revisited: Effects of Social Comparison and Expressive Style on Mood Convergence'; M. Weisbuch et al. 'Emotion Contagion Moderates the Relationship Between Emotionally-Negative Families and Abnormal Eating Behavior'. *International Journal of Eating Disorders* 44.8 (2011), pp. 716–720.

[146] W. Evers et al. 'Constructive Thinking and Burnout among Secondary School Teachers'. *Social Psychology of Education* 8.4 (2005), pp. 425–439, pp. 427 f.

Hardiness   Hardy individuals are able to experience stressors without experiencing ill effect.[147] They believe they can control events which happen to them, generally perceiving stressors as challenges, instead of threats. Furthermore, they have several life domains to which they are committed (e.g. family, friends, religion).[148]

Ministers who display hardiness are more likely to engage in problem-focused coping strategies. Training in strategic EI skills will enable ministers to change their thought processes. Strategic EI skills will enable them to change their self-perception from being victims of circumstances, to being able to influence their circumstances. This hardiness might display itself in a thought process which looks for alternative strategies or not assigning blame when carefully laid plans fail. An example of this might be saying, 'It didn't work', when a ministry outreach didn't perform as desired, rather than thinking, 'I failed'. Recognising and changing unhelpful or destructive self-talk is a key skill in strategic EI, since emotions occur in response to internal thought processes.[149] Constructive thinking is a tool which can help transform habitual negative thoughts—an important source of negative affect.[150] This is not wishful, dichotomous or magical thinking,[151] it is a problem-solving habitual way of thinking, instead of wallowing in recrimination or ruminating.

That hardy individuals have relationships in a range of domains raises the issue of ministers' relational networks. As noted above, many ministers have few close relationships. Ministers need intimate relationships with God, with family (including their spouses) and with trusted same-gender friends.[152] Relying on the spousal relationship alone is unwise, for a number of reasons. Spouses can not be objective due to their relationship with the minister. Spouses as the only confidante will not be helpful if a source of stress is that

---

[147] Aydemir and Icelli, 'Burnout: Risk Factors', p. 131.

[148] ibid.

[149] Evers et al., 'Constructive Thinking and Burnout among Secondary School Teachers'; S. Epstein. *Constructive Thinking: The Key to Emotional Intelligence.* Westport: Praeger, 1998, ix, passim.

[150] Evers et al., 'Constructive Thinking and Burnout among Secondary School Teachers', p. 427.

[151] ibid., p. 428.

[152] Wilson et al., *Preventing Ministry Failure: A ShepherdCare Guide for Pastors, Ministers and Other Caregivers*, pp. 43 ff.

relationship.[153] Gender-based differences between spouses also commend the building of same-gender friendships. A same-gender friend will understand issues from a different perspective than one of the opposite gender.[154]

Building relationships is much easier with better EI skills.[155] Building relationship networks needs to be viewed as a preventative strategy. The relationships built when there is no crisis are the relationships which are necessary when ministers are under stress. Some of the reasons (excuses) for ministers not developing these relationships are: too busy, too much effort, no modelling on how to have deep relationships (for example thinking that talking about sports is intimacy), not wanting to be vulnerable, fear of rejection, fear of comparison, fear of being misunderstood, fear of looking weak, mistrust of those theologically different (preventing support from outside their own tradition) and fear of political consequences.[156] There is some justification for apprehension, since all relationships involve vulnerability and risk. However ministers need to be encouraged to be courageous and to take risks in this area. Modelling by mentors and teachers early in their ministry will be a powerful tool for setting healthy attitudes and behaviours. One method is peer groups, but these need to be carefully constructed and led.[157] It is not enough to simply tell a group of ministers to get together because of their geographical proximity. Leadership/facilitation of peer groups needs to be intentional. Denominational leaders could assign leadership to such groups as well as ensure that the leaders themselves are able to participate in groups where they can receive, rather than give. Another option is pursuing hobbies or interests outside the ministry community.

Increasing the EI of ministers will enable greater hardiness through use of strategic EI skills and will enable a greater number and wider range of supportive relationships, through better interpersonal skills. Both of these effects reduce the risk of burnout in ministry.

---

[153] Wilson et al., *Preventing Ministry Failure: A ShepherdCare Guide for Pastors, Ministers and Other Caregivers*, p. 45.

[154] ibid., pp. 45, 47.

[155] Aydemir and Icelli, 'Burnout: Risk Factors', p. 123; Bratis et al., 'Alexithymia and its Association with Burnout, Depression and Family Support Among Greek Nursing Staff'; Mattila et al., 'Alexithymia and Occupational Burnout are Strongly Associated in Working Population'.

[156] Wilson et al., *Preventing Ministry Failure: A ShepherdCare Guide for Pastors, Ministers and Other Caregivers*, pp. 46 f.

[157] Oswald, *Clergy Self-Care: Finding a Balance for Effective Ministry*, chapter 15.

Locus of control   Those with an external locus of control are more likely to succumb to stress. Those with an internal locus of control are more likely to assume responsibility for situations, be proactive and problem-solve when under stress.[158]

While locus of control is a personality factor, internal locus of control is impacted by external influences such as the level of participation in decision-making. A low level of decision-making participation results in external locus of control. The level of workload is also a factor. The higher the workload, the more external the locus of control.[159] Ministers who are not overloaded and have authority matching their responsibility and accountability will be more likely to see themselves as having the ability to make changes, to problem solve when stressors arise. These structural factors concerning decision-making and workload are able to be managed by using the strategies mentioned above concerning organisational risk factors. The minister can choose to self-manage (use emotion-focused coping), change the structure or leave (use problem-focused coping). Locus of control is similar to hardiness, with the internal dialogue playing a significant part. As for hardiness, EI training can help build a default orientation toward an internal locus of control. While not proving causality, studies have demonstrated a correlation between high EI and internal locus of control.[160] This is another area worthy of further research in order to establish the role EI plays in the relationship between locus of control and (ministry) burnout.

Alexithymia   Those with alexithymia are described as lacking the ability for mental representation and regulation of emotions. Alexithymia increases the risk of burnout, with both direct and indirect effects.[161]

---

[158] Aydemir and Icelli, 'Burnout: Risk Factors', p. 131.

[159] ibid.

[160] O. Brown and E. Swartz. 'Emotional Intelligence and Locus of Control of Adult Patients with Breast Cancer Receiving Treatment'. *South African Family Practice* 54.2 (2012), pp. 139–144; M. E. Deniz et al. 'An Investigation of Academic Procrastination, Locus of Control, and Emotional Intelligence'. *Educational Sciences: Theory and Practice* 9.2 (2009), pp. 623–632.

[161] Aydemir and Icelli, 'Burnout: Risk Factors', pp. 131 f.

Alexithymia is thought to reflect a mental deficit in the cognitive processing of emotions.[162] It is characterised by:[163]

1. Difficulty in identifying feelings and distinguishing between physical sensation caused by emotional arousal and feelings themselves

2. Difficulty describing feelings to others

3. An externally oriented thinking style, preferring concrete life details over imagination, fantasy and inner experience.

Not only is alexithymia linked with difficulties concerning the individual's own emotional states, but it has been related to difficulties in perceiving, communicating and expressing emotion during interpersonal interactions. It is distinct from negative affect in that it relates to difficulties in *processing* emotions. Studies have shown that alexithymia and EI are negatively correlated, but distinct constructs.[164] There is significant correlation between self-report measures of EI and alexithymia. This high correlation is unsurprising given they both measure aspects of personality. There are also modest correlations between ability measures and alexithymia of around $r = -0.30$.[165] Testing for long-term effects from an EI intervention found that the intervention both raised EI for the test group, and reduced alexithymia significantly.[166]

Since alexithymia degrades the individual's ability to receive and benefit from social support, and since people measuring high in alexithymia are more vulnerable to interpersonal difficulties,[167] it is important that ministers who score highly on this dimension be identified as soon as possible, ideally during their training phase. Professional assessment

---

[162] Aydemir and Icelli, 'Burnout: Risk Factors', pp. 131 f.

[163] Zeidner et al., *What we Know About Emotional Intelligence: How it Affects Learning, Work, Relationships, and our Mental Health*, p. 318.

[164] ibid.

[165] ibid., pp. 319 f.

[166] D. Nelis et al. 'Increasing Emotional Intelligence: (How) is it Possible?' *Personality and Individual Differences* 47.1 (2009), pp. 36–41.

[167] Aydemir and Icelli, 'Burnout: Risk Factors', p. 132.

of students could serve two purposes. First it could inform students concerning a range of personal areas of strength and limitation. Second it could be used to inform accrediting authorities about areas of risk, including about those at risk of burnout.

Ministers measuring high in alexithymia are also more likely to cause hurt and/or conflict during their ministries due to their inability to identify and learn from emotional cues. For example, it is inevitable that during the sort of interpersonal relationships that occur in ministry, that a minister will inadvertently offend someone due to different language, differences in humour, or assumptions about the other, etc. If the offence is expressed non-verbally, ministers with the requisite emotional and social intelligence will pick up on the other's emotional reaction via avenues such as body language, facial cues and tone of voice. Ministers with high alexithymia will not. As a result, the offence will stand, and will possibly be exacerbated due to the 'extra' insensitivity of not noticing the offence cues.

Since EI training has been shown to reduce alexithymia, those scoring high in alexithymia should be trained in the basic skills of emotion identification and management, initially for themselves, then with respect to others. Since the links between burnout, social difficulties, and alexithymia are well-known, if compulsory training is not an option, then accrediting authorities would be remiss and potentially liable for negative consequences if those refusing training are endorsed as ministers in their denomination.

Alexithymia has direct and indirect effects increasing the risk of burnout.[168] With empirical evidence supporting the benefit of EI training for reducing alexithymia, a strong case is made for the benefits of EI training as a means of preventing ministry burnout for ministers with this trait.

Type A behaviour   'Type A' is used to describe individuals whose behaviour is characterised by ambition, competitiveness, time urgency, impatience and hostility.[169]   It

---

[168] Aydemir and Icelli, 'Burnout: Risk Factors', p. 132
[169] 'Type A' behaviour is sometimes abbreviated TABP, for Type A Behaviour Pattern.

is summarised around two principal dimensions of achievement striving and irritability/impatience.[170] While some studies have demonstrated no link between achievement striving and burnout, others have.[171] Due to its emotional content, the irritability/impatience element has been shown to be linked to burnout.[172] As noted above, a likely pathway to burnout for Type A personalities is physiological, rather than psychological, with the emotional and behavioural consequents occurring following prolonged hyper-adrenalinæmia.

Of concern is that ministers with this trait's high level of engagement and high drive to achieve is validated in some denominations as 'good leadership'. Such endorsement can fail to acknowledge its unsustainable nature or the negative interpersonal impact it can have.[173] In churches where this style of leadership is valued, action needs to be taken to identify and to address negative, even abusive, behaviours by such leaders.

To be emotionally intelligent for Type A ministers involves two elements: planning for long-term effectiveness by putting in place strategies to reduce physiological load on their bodies and managing the irritability/impatience emotions. Even addressing the physiological elements requires EI, since until the 'crash' Type A ministers often feel good, feeling a sense of pride in their achievements. An excellent resource for ministers wanting to address the stress risks involved in Type A behaviour are the writings of Arch Hart.[174] He covers emotional, spiritual and physiological issues to be addressed, from sleep to forgiveness. Seminars and training based on the physiological pathway to burnout are important for ministers with this behavioural style since it is unlikely they will engage in more passive behaviours without compelling motivators.

Type A behaviour may also evoke negative responses from colleagues. Their drive to achieve may trample on others and their sense of justice may lead to criticism and

---

[170] Aydemir and Icelli, 'Burnout: Risk Factors', p. 132.

[171] ibid.

[172] ibid.

[173] ibid.

[174] See, for example, A. D. Hart. *The Hidden Link Between Adrenaline and Stress*. Nashville: Thomas Nelson, 1995; Hart, *The Anxiety Cure*.

judgementalism.[175] Emotional intelligence training is important here since a Type A minister's actions may add to workplace stress, increasing the likelihood of burnout among colleagues. Training would need to focus on the interpersonal impact of their behaviours, increasing awareness and providing skills to mitigate negative behaviours.

Type D behaviour The classification 'Type D' is used to describe individuals who experience negative emotions, while inhibiting them in social settings so as to avoid rejection.[176] This is also known as a 'distressed' personality.[177] Type D persons perceive their work environment negatively.[178] This negative affectivity is predictive of burnout.[179] Negative affect is seen as having the greatest effect in developing burnout.[180] The social inhibition component is seen as having added value in explaining burnout due to its negative influence on interpersonal communications.[181]

Comments above concerning negative affect and EI are relevant to Type D ministers. Emotional intelligence training aimed at reducing the tendency to experience negative affect and enhancing the skills to express positive emotions will assist in building resilience. Of particular relevance for Type D ministers will be assertiveness training and basic interpersonal communication skills.[182] It will assist in the processing of negative emotions as well as increase their level of social support. An additional factor is the mediating role of

---

[175] Hart, *The Anxiety Cure*, p. 99.

[176] J. Denollet. 'DS14: Standard Assessment of Negative Affectivity, Social Inhibition, and Type D Personality'. *Psychosomatic Medicine* 67.1 (2005), pp. 89–97; Aydemir and Icelli, 'Burnout: Risk Factors', p. 132.

[177] P. M. C. Mommersteeg et al. 'Type D Personality, Depressive Symptoms and Work-Related Health Outcomes'. *Scandinavian Journal of Public Health* 40.1 (2012), pp. 35–42.

[178] N. Ogińska-Bulik. 'Occupational Stress and its Consequences in Healthcare Professionals: The Role of Type D Personality'. *International Journal of Occupational Medicine and Environmental Health* 19.2 (2006), pp. 113–122, p. 117.

[179] R. Soltanishal et al. 'The Role of Type D Personality and Emotional Intelligence with Mediating of Perceived Stress and Coping Styles in the Quality of Life of Coronary Heart Disease Patients'. *Journal of Kermanshah University of Medical Sciences* 17.7 (2013), pp. 449–459, Aydemir and Icelli, 'Burnout: Risk Factors', pp. 132 f.

[180] Ogińska-Bulik, 'Occupational Stress and its Consequences in Healthcare Professionals: The Role of Type D Personality', p. 120.

[181] Aydemir and Icelli, 'Burnout: Risk Factors', p. 133.

[182] Ogińska-Bulik, 'Occupational Stress and its Consequences in Healthcare Professionals: The Role of Type D Personality', p. 120.

depression in stress for Type D ministers.[183] Emotional intelligence can assist ministers who display Type D behaviour via wise monitoring and management of depression. Because clinical depression is not simply a psychological phenomenon, but also physiological, wise management should include healthcare professionals. Hart is a useful resource.[184]

Type D ministers will tend to be quiet sufferers, since they will be reluctant to communicate their negative emotions for fear of rejection. These ministers will suffer their progress toward burnout in silence, unknown to those they minister to, or to their peers, until some sort of acute incident occurs. A significant challenge will be having them 'expose' themselves so that their risk factors can be addressed. The tendency to hold ministers to a higher standard and the frequent social isolation of ministers may reinforce their 'protective' behaviours. A high-trust environment where they can feel secure in sharing negative emotions will be an important part of the process of learning trust and communication.

It is concerning that no research was found discussing Type D personalities and ministry.[185] There is a need to determine the nature of the ministry population and whether this personality type is normally, over- or under-represented among those in Christian ministry in comparison to the wider population. Research concerning EI and negative affect strongly suggests that EI training will be efficacious for Type D ministers. Empirical research examining this hypothesis would be valuable.

Perfectionism   The perfectionist regards anything short of perfection as unacceptable. Perfectionism is multidimensional, including both intrapersonal and interpersonal components.[186]   Self-orientated perfectionists have high standards for themselves. Other-

---

[183] Mommersteeg et al., 'Type D Personality, Depressive Symptoms and Work-Related Health Outcomes'.

[184] Hart, *Coping With Depression in the Ministry and Other Helping Professions*.

[185] Search included EBSCOhost, ProQuest, the web (Google and Google Scholar) plus Murdoch and Curtin university library catalogues.

[186] P. L. Hewitt and G. L. Flett. 'Perfectionism in the Self and Social Contexts: Conceptualization, Assessment, and Association with Psychopathology'. *Journal of Personality and Social Psychology* 60.3 (1991), pp. 456–470; P. L. Hewitt and G. L. Flett. 'Dimensions of Perfectionism, Daily Stress, and Depression: A Test of the Specific Vulnerability Hypothesis'. *Journal of Abnormal Psychology* 102 (1993), pp. 58–65; G. L. Flett and F. A. Russo. 'Dimensions of Perfectionism and Constructive Thinking as a Coping Response'. *Journal of Rational-Emotive & Cognitive-Behavior Therapy* 12.3

orientated perfectionists have high standards for others. Socially prescribed perfectionists believe that others demand perfection of them. Perfectionism directed towards the self (including other-prescribed perfectionism) is concerned with setting high personal standards and with concern over making mistakes in a social context.[187]

The high level of effort and the workaholism involved means that perfectionism can be associated with higher burnout risk. There are both adaptive or healthy perfectionists and maladaptive or unhealthy perfectionists (sometimes termed normal or neurotic perfectionists, respectively).[188] The relationship between perfectionism and stress is complex. Factors such as self-evaluations, lack of control and interpersonal insensitivity influence the outcome.[189] Maladaptive perfectionists are driven by a fear of failure, while adaptive perfectionists by a need for achievement.[190] Adaptive perfectionists are not overly concerned about mistakes and negative evaluations by others,[191] nor are they overly critical of their own behaviour.[192] The drive to action and high levels of conscientiousness serves somewhat to protect against stress, whereas a lack of self-acceptance leads to a lack of positive emotional coping, an 'all-or-none' approach which makes failure intolerable, frequently including over-generalisations and dwelling on negative outcomes.[193] Parental expectations have been strongly linked with the development of unhealthy perfectionism.[194] A very unhelpful behaviour is the tendency to conceal personal imperfections.[195] A pessimistic

---

(1994), pp. 163–179.

[187] Aydemir and Icelli, 'Burnout: Risk Factors', p. 133.

[188] R. O. Frost et al. 'The Dimensions of Perfectionism'. *Cognitive Therapy and Research* 14.5 (1990), pp. 449–468, p. 450.

[189] Hewitt and Flett, 'Dimensions of Perfectionism, Daily Stress, and Depression: A Test of the Specific Vulnerability Hypothesis', p. 58.

[190] Frost et al., 'The Dimensions of Perfectionism', p. 450.

[191] J. Stoeber and K. Otto. 'Positive Conceptions of Perfectionism: Approaches, Evidence, Challenges'. *Personality and Social Psychology Review* 10.4 (2006), pp. 295–319.

[192] Frost et al., 'The Dimensions of Perfectionism', p. 450.

[193] Flett and Russo, 'Dimensions of Perfectionism and Constructive Thinking as a Coping Response', p. 173.

[194] Frost et al., 'The Dimensions of Perfectionism', p. 451.

[195] M. E. Crowther and R. E. Hicks. 'Stress and Stress Resilience, Emotional Intelligence, and Perfectionism in an Australian Workplace Sample'. In M. J. Celinski and K. Gow. *Wayfinding Through Life's Challenges : Coping and Survival.* Psychology of Emotions, Motivations and Actions. New York: Nova Science Publishers, 2011. 369–383. URL: `http://search.ebscohost.com/login.aspx?direct=true&`

tendency that believes bad outcomes follow good and that people cannot be trusted, plus a tendency to use emotion-focused coping, rather than the more effective problem-focused coping methods, is also connected with depressive symptoms.[196]

With perfectionism having intrapersonal and interpersonal aspects, theory suggests that EI can play a role in mitigating the effects of maladaptive perfectionism, by managing the self and building relationships with others. Crowther and Hicks have demonstrated a negative relationship between maladaptive perfectionism and EI measured using the TEIQue. The authors concluded that training in EI can reduce maladaptive perfectionism.[197] The relationship was very strong. When examining the predictive validity of Trait-EI, maladaptive perfectionism and stress resilience on occupational stress, they found that when Trait-EI was included as a predictive variable, maladaptive perfectionism and stress resilience scores became redundant. A similar result was found for the three variables' effect as a predictor of the personal coping resources of the employees. They conclude that 'Emotional intelligence is the overarching key, in these relationships, to the management of occupational role stress'.[198] The link between Trait-EI and perfectionism is of interest, since both are aspects of personality. Trait-EI testing may be a useful risk predictor. However, the authors discuss Trait-EI scores as synonymous with ability EI. Their conclusions concerning EI ability/EI training are unfounded. Further research using ability EI measures is required to clarify any connections between ability EI, perfectionism and stress/burnout.

Ministers who are perfectionists will not react well in pressured circumstances. For example, rather than letting some parts of the role 'drop', they will attempt to do everything excellently—ultimately a futile exercise. Their maladaptive responses will exacerbate and

---

`db=nlebk&AN=439580&site=ehost-live` (accessed 23/10/2013), p. 371.

[196] Flett and Russo, 'Dimensions of Perfectionism and Constructive Thinking as a Coping Response', p. 174.

[197] Crowther and Hicks, 'Stress and Stress Resilience, Emotional Intelligence, and Perfectionism in an Australian Workplace Sample'.

[198] ibid., p. 378.

prolong an initial cause of distress.[199] Instead of a healthy working week, they will push the boundaries in order to do things 'right'. Without good supervision by more senior leaders and without input from significant others who can see the progression, this behaviour may be hidden until their stress is quite high. The risks will be much higher for those in solo ministries (who will likely have low or no supervision/accountability) and for ministers without spouses or close others (no 'others' to observe out-of-hours behaviour).

Ministers who are other-orientated perfectionists will demand perfection from their staff. When ministers are unaware of their tendency toward this kind of perfectionism the potential to cause stress among their staff is much higher than for ministers without this behaviour. If combined with low EI, the minister will not have the skills to notice the emotional cues that signal stress in their staff. High EI ministers will be aware of their own trait and will be observing their staff for signs of distress caused by their behaviour. Low EI ministers will benefit from EI training so as to reduce their impact on staff.

Because of their dedication to doing things well, perfectionist ministers may initially present as quite capable individuals and be valued, even sought, for their skill. Once the pressure rises and they exceed their ability to manage, negative consequences will arise. It is very important, therefore, that ministers with perfectionist tendencies be identified and provided with tools to address this risk factor. In particular their assessments of mistakes and how they process negative evaluations by others need to be refashioned. Ministers with this personality trait will benefit from EI training focusing on emotion management, interpersonal relationships and addressing of maladaptive thinking processes.[200]

Optimism Dispositional optimists generally believe that good things will occur in the future and that bad things will be minimal. An optimist will face life events, good or bad, and generally expect the outcome to be good, while a pessimist will look at the same

---

[199] Flett and Russo, 'Dimensions of Perfectionism and Constructive Thinking as a Coping Response', p. 175.

[200] Crowther and Hicks, 'Stress and Stress Resilience, Emotional Intelligence, and Perfectionism in an Australian Workplace Sample', p. 380.

events and expect negative outcomes. It is an explanatory style.[201] Optimism is negatively related to burnout.[202] Optimists tend to view work stressors as transient, while pessimists tend to view them as enduring and unlikely to change. Furthermore, optimists are more likely to engage in active, problem-focused coping, since they believe the conditions can be improved.[203] Optimists will tend to persevere, while pessimists will tend to give up.[204]

In ministry a pessimistic outlook may appear in the response to the failure of an outreach strategy, for example. The pessimist will negatively evaluate the outreach, perhaps rehearsing how difficult outreach is in their community, how few resources the church has, and so on. A pessimistic minister will tend to overload criticism. Instead of evaluating it as potentially helpful feedback, they will see a personal attack, perhaps even interpret it as part of a 'trend' toward dislike among the congregation, a move toward their dismissal. This creates a huge negative emotional load from a relatively small input. An optimist may interpret the circumstances as a case of the strategy failing, noting that there are things they still have to try, and receiving members' comments as potentially useful information to consider. The emotional burden for the optimistic minister is much less.

The role of emotional intelligence is to recognise the thought patterns which lead to negative emotions and develop strategies to alter them. For thought patterns ingrained through years of use, it is best to keep strategies simple. When receiving criticism, pessimistic ministers could use a simple phrase to remind themselves that it is information to be processed, not an attack against which they need to protect themselves, e.g. 'Hear it with my head, not my heart.' This does not deny that attacks can and do happen in

---

[201] C. T. Hayes and B. L. Weathington. 'Optimism, Stress, Life Satisfaction, and Job Burnout in Restaurant Managers'. *Journal of Psychology* 141.6 (2007), pp. 565–579, p. 567.

Explanatory styles are ways in which people habitually explain the causes of good or bad events. See L. P. Kamen and M. E. P. Seligman. 'Explanatory Style and Health'. *Current Psychology* 6.3 (1987), pp. 207–218; L. Y. Abramson et al. 'Learned Helplessness in Humans: Critique and Reformulation'. *Journal of Abnormal Psychology* 87.1 (1978), pp. 49–74.

[202] Alarcon et al., 'Relationships Between Personality Variables and Burnout: A Meta-Analysis', p. 249; Aydemir and Icelli, 'Burnout: Risk Factors', p. 133.

[203] Alarcon et al., 'Relationships Between Personality Variables and Burnout: A Meta-Analysis', p. 249.

[204] Hayes and Weathington, 'Optimism, Stress, Life Satisfaction, and Job Burnout in Restaurant Managers', p. 567.

ministry. The pessimist simply interprets events as attacks far more often than they are in reality. Generalised EI training will contribute, but personal coaching where unhelpful thought patterns can be identified and addressed is the most fruitful course.

Thinking theologically, Christians should be among the most optimistic, because our faith provides reason for hope. Not only is there hope eternal, Christians believe in a God who loves and who is active in people's lives. However, hopefulness is not always the case in practice. There are individual differences, and theological ones. Sethi and Seligman indicate that beliefs significantly influence optimism. The more theologically conservative a believer, the greater their optimism.[205] Theology and EI could intersect in the classroom, as well as in ministers' own devotional lives, through an awareness of their own emotional state, knowledge of the protective nature of optimism coupled with a strategy to build their optimistic disposition.

As an example, ministers could develop their sense of optimism through deep reflection on the nature and character of God, finding hope in his trustworthiness and faithfulness. Those high in pessimism could adopt such a strategy as a means of changing their habitual thought patterns. This could be a deliberate part of devotional practices—using the *examen* or intentionally looking for hope-engendering stories in Scripture. Alternatively, it could become part of ongoing development, through reading uplifting biographies, for example. A note of caution is required. It is easy for the person who is pessimistic and who has a poor self-image to end up deeper in the mire, if they compare themselves to others in a negative fashion. The goal here is to dwell on the character of God, rather than make unhelpful comparisons between oneself and others.

Proactive personality   Proactive persons are relatively unimpeded by their circumstances and seek to alter their environment.[206] Because they scan for opportunities when under

---

[205] S. Sethi and M. E. P. Seligman. 'Optimism and Fundamentalism'. *Psychological Science* 4.4 (1993), pp. 256–259.

[206] Aydemir and Icelli, 'Burnout: Risk Factors', p. 133.

stress, proactive individuals tend to use problem-focused coping strategies, and persevere until success, closure or the stress is relieved. This style is negatively associated with burnout.[207] Some recent research has demonstrated that while genetic factors are significant, environmental factors do influence the development of a person's proactive personality over time.[208]

There seems to be little research concerning the relationship between emotional intelligence and proactive personality.[209] The results that do exist seem to be ambiguous. A 2012 study examined both elements but did not look for interactions between the two.[210] A 2008 study examined factors in early career success, including EI and proactive personality. Using the MSCEIT, they found no significant interaction effects.[211] A 2007 study examining leadership styles and EI did find a significant relationship, where those with higher EI used a more proactive leadership style, communicating with others and anticipating problems at an early stage.[212] Unfortunately they used an instrument which appears rarely in academic papers (TalentSmart's EI Appraisal Instrument), giving it limited weight.[213] A 2013 study found that the link between self-perceptions of EI (using the Wong and Law EI Scale) and burnout were mediated by proactive coping.[214] While being careful to disclaim proving causality, the authors suggest that EI forms the basis for healthy self-regulation. Equating EI and self-reported EI is insupportable, so this study

---

[207] Alarcon et al., 'Relationships Between Personality Variables and Burnout: A Meta-Analysis', p. 248

[208] W. Li. 'Proactive Personality: Genetic Influences in its Relationships with Career Success and Environmental Impacts on its Change'. PhD thesis. National University of Singapore, 2013.

[209] For example, a ProQuest search for 'all("Emotional Intelligence") AND all ("proactive personality")' returned only 6 results, half of which were irrelevant. All databases listed in section §A.1 searched.

[210] S. L. Wagner and C. A. Martin. 'Can Firefighters' Mental Health be Predicted by Emotional Intelligence and Proactive Coping?' *Journal of Loss and Trauma* 17.1 (2012), pp. 56–72.

[211] J. C. Rode et al. 'Ability and Personality Predictors of Salary, Perceived Job Success, and Perceived Career Success in the Initial Career Stage'. *International Journal of Selection and Assessment* 16.3 (2008), pp. 292–299.

[212] R. Y. Sunindijo et al. 'Emotional Intelligence and Leadership Styles in Construction Project Management'. *Journal of Management in Engineering* 23.4 (2007), pp. 166–170.

[213] This instrument is not mentioned at all in Zeidner et al.'s review of self-report measures. A literature search returned only six results for the terms 'talentsmart OR "talent smart" AND emotion'. None involved primary research using their tool.

[214] S. Nizielski et al. 'A Note on Emotion Appraisal and Burnout: The Mediating Role of Antecedent-Focused Coping Strategies'. *Journal of Occupational Health Psychology* 18.3 (2013), pp. 363–369.

can not inform concerning EI ability. Of interest for teams is a 2012 finding that the self-perceived EI of a team leader as well as the proactive nature of the members moderated the effect between the proactive behaviour and level of empowerment of the team (measured using the EQ-i).[215] A more proactive and empowered team will be more resilient, suffering from less stress.

The evidence does not support ability EI as directly related to proactive personality and burnout. Rather than ability interactions, there seem to be personality interactions, with self-perceived EI's as a mediating factor, including benefiting team function.

EI, Burnout and Personality Factors Summary As demonstrated above, EI can help prevent ministry burnout in its application to a range of personality factors, either mitigating risks or enhancing resilience. Rather than being focused on one specific area, such as training in proactivity, EI training has the benefit of addressing burnout risk and increasing resilience across this wide range of factors. This breadth makes it not only an effective tool, but a very efficient one. The foundational skills of recognition and management of emotions in particular should be taught during initial ministry training and then reinforced through ongoing professional development. Having considered personality factors, demographic factors in burnout will now be reviewed to add to the picture of the potential role of EI in the prevention of ministry burnout.

5.2.2.2. Demographic factors

There is a lack of population-based studies of burnout. This allows no definite conclusions to be drawn.[216] Many of the relationships are complex. For example, one study indicated that more women suffer burnout than men, however the difference became insignificant

---

[215] H. Erkutlu and J. Chafra. 'The Impact of Team Empowerment on Proactivity'. *Journal of Health Organization and Management* 26.5 (2012), pp. 560–577.

[216] Aydemir and Icelli, p. 134.

when other factors were considered.[217] Other relationships are simply unproven. For example, being single has variously been reported as a risk factor for burnout,[218] and not.[219] Some studies found that a high level of education was protective against burnout,[220] others had more limited conclusions (only holding for women[221] or no relationship to burnout recovery at all[222]).

Only ageing consistently displayed a relationship with burnout, with burnout decreasing with age.[223] There are two explanations proposed. People self-select out of stressful occupations early in a career. Alternatively, they develop skills that increase their resilience over time. Since EI also increases with age, a possibility is that EI influences the increase of resilience over time. A study by Sliter et al. supported age as a protective factor being partially mediated by EI.[224] The cross-sectional nature of the sample, is not as robust as a longitudinal study would be. In its favour, their study had a large sample ($N = 519$) as well as a broad age range and occupation demographic. The link between age and EI adds further weight to the effectiveness of EI training for burnout prevention. The age correlation also emphasises the need to implement EI training for young/new ministers, since their risk will be greater than that of older ministers.

---

[217] S. Norlund et al. 'Burnout, Working Conditions and Gender—Results from the Northern Sweden MONICA Study'. *BMC Public Health* 10 (2010), pp. 326–334.

[218] A. J. Ramirez and J. Graham. 'Mental Health of Hospital Consultants: The Effects of Stress and Satisfaction at Work'. *Lancet* 347.9003 (1996), pp. 724–728.

[219] Norlund et al.

[220] M. Alameddine et al. 'The Retention of Health Human Resources in Primary Healthcare Centers in Lebanon: A National Survey'. *BMC Health Services Research* 12 (2012), pp. 419 f. URL: `http://0-search.proquest.com.prospero.murdoch.edu.au/docview/1286755425?accountid=12629` (accessed 10/12/2013); S. Erkal and H. Şahin. 'The Level of Burnout of Housekeeping Personnel in Accommodation Facilities'. *International Journal of Human Sciences* 9.2 (2012), pp. 969–980.

[221] Norlund et al., 'Burnout, Working Conditions and Gender—Results from the Northern Sweden MONICA Study'.

[222] K. Glise et al. 'Course of Mental Symptoms in Patients with Stress-Related Exhaustion: Does Sex or Age Make a Difference?' *BMC Psychiatry* 12 (2012), 18ff. URL: `http://0-search.proquest.com.prospero.murdoch.edu.au/docview/1025869020?accountid=12629` (accessed 10/12/2013).

[223] A result reinforced in the MONICA population study (Norlund et al., 'Burnout, Working Conditions and Gender—Results from the Northern Sweden MONICA Study').

[224] M. Sliter et al. 'Older and (Emotionally) Smarter? Emotional Intelligence as a Mediator in the Relationship Between Age and Emotional Labor Strategies in Service Employees'. *Experimental Aging Research* 39.4 (2013), pp. 466–479.

5.2.2.3. Predisposition to psychiatric disorders

Due to the cross-sectional nature of most burnout studies it is not possible to determine the nature of the relationship between burnout and psychiatric disorders such as depression and PTSD. While they are related, it cannot be said whether the disorders are actually part of the ætiology of burnout.[225] Because the risk factors for burnout are frequently risk factors for psychiatric disorders, co-morbidity is also a possibility.[226]

Training in EI can have an additive effect when considering psychiatric disorders. For example, EI training may improve the minister's EI and relieve depressive symptoms,[227] both of which reduce the risk of burnout. This is in no way to minimise the seriousness of mental health issues in the ministry and the reality that they frequently need treatment as medical conditions. To be emotionally intelligent includes being wise about emotions, including those associated with psychiatric disorders.

When considering the impact of psychiatric disorders on burnout in ministry, the issues move beyond the simple presence or absence of a pathology. Unhelpful reasoning about negative emotions and psychological disorders can exacerbate the effect of a disorder, since it will prevent appropriate actions being taken, including seeking professional help.

An important case in point is depression in ministry. Depression is a significant experience for many in ministry, with Hart calling depression the dominating emotion of our age.[228] It is also a morbidity which has shown demonstrable benefits from EI training.[229]

---

[225] W. Nuallong. 'Burnout Symptoms and Cycles of Burnout: The Comparison with Psychiatric Disorders and Aspects of Approaches'. In. *Burnout for Experts: Prevention in the Context of Living and Working*. Ed. by S. Bährer-Kohler. New York: Springer, 2013. 47–72, p. 58.

[226] Aydemir and Icelli, 'Burnout: Risk Factors', p. 137.

[227] L. Jahangard et al. 'Training Emotional Intelligence Improves Both Emotional Intelligence and Depressive Symptoms in Inpatients with Borderline Personality Disorder and Depression'. *International Journal of Psychiatry in Clinical Practice* 16.3 (2012), pp. 197–204; D. Ruiz-Aranda et al. 'Can an Emotional Intelligence Program Improve Adolescents' Psychosocial Adjustment? Results from the INTEMO Project'. *Social Behavior and Personality* 40.8 (2012), pp. 1373–1379.

[228] Hart, *Coping With Depression in the Ministry and Other Helping Professions*, p. 4.

[229] Jahangard et al., 'Training Emotional Intelligence Improves Both Emotional Intelligence and Depressive Symptoms in Inpatients with Borderline Personality Disorder and Depression'; Ruiz-Aranda et al., 'Can an Emotional Intelligence Program Improve Adolescents' Psychosocial Adjustment? Results from the INTEMO Project'.

Depression needs to be recognised as a normal human experience, including for Christians and ministers. Depression is a biological mechanism which forces us to withdraw and deal with its cause.[230] Of course depression may be pathological, in the same way that fear may be. If so, then it needs to be treated appropriately, by qualified professionals. However, simply because there may be a pathological condition involving depression does not make all depression pathological, any more than all fear is pathological. In some circumstances fear is a right and appropriate emotion, such as when standing near the edge of a precipice on an unstable surface. So too, in some circumstances depression is the natural consequent of circumstances, such as loss.

Emotionally intelligent thinking about depression will include debunking some Christian myths which lead to believers thinking that Christians should never get depressed. The following four myths are common among Christians:[231]

- All depression comes from Satan

  This takes the impetus for depression outside our own bodies. While satanic forces may tempt, and we may become depressed when we subsequently sin, temptation is not the same as depression. Thinking of depression as coming from Satan also dismisses the clear warning function depression serves psychologically and biologically. The following idea, that depression comes from sin, only changes the trigger—it still views depression as 'unnatural' or 'wrong'.

- Depression is the consequence of my sin

  As noted above, depression may come as a consequence of repeatedly falling into sin, however that doesn't make all depression the consequence of sin. That is flawed reverse logic. For example, the deep sadness at the loss of a loved one is a reactive

---

[230] Hart, *Coping With Depression in the Ministry and Other Helping Professions*, p. 8.

[231] ibid., pp. 8 f.

While the four main points and some of the ideas come from Hart, the discussion has been significantly expanded in places.

depression which has nothing to do with sin. The thinking behind seeing depression as a consequence of sin is closely allied to the following thinking which sees depression as God's punishment for sin.

- Depression is God punishing me

This thinking is deeply flawed theologically. Forgiveness means that even though we deserve some penalty for sin, we do not receive it. To view depression in this light is to contradict Paul's description in Rom. 6:23, where Christ took the punishment we earned. In Christ we are freely forgiven. It may be that God is using our depression to alert us to sin or to alert us to unhealthy patterns in our lives, but this is not punishment. God didn't send the depression, but may be using a natural process which is already in action. All the above are based on the following assumption that depression is not God's will.

- Depression is not God's will

The root of this thinking is that anything unpleasant is a consequence of sin, in the broadest sense. While we could get into speculative theology and suggest that in a perfect creation depression would never occur, nothing can be proven by such speculation. Even if one accepts the assertion that depression is a part of the human condition because of the Fall, one does not necessarily therefore have to consider all depression wrong. In this sense depression is no more wrong than pain. Pain can be seen as a consequence of the Fall, a consequence which will be removed when creation is renewed (Rev. 21:4), however few would dare argue that all pain is bad in all situations. The pain which comes when one touches something hot is unpleasant but serves to warn in time to remove one's hand before further damage is done. Those with no functioning pain receptors, such as those with neurological damage or leprosy, have to be vigilant so that they do not damage themselves unawares.

In the abstract, depression is not God's will, no more than any of the consequences of the Fall are. However, that is far from saying all depression is bad. Once we recognise 'bad' emotions like sadness and depression as neither right nor wrong, but as signals of what's important for us and indicators of our internal states, then we can respond to them wisely. A wise response will engage with the cause of the emotions, rather than denying them, seeking help when appropriate. Attributing 'bad' emotions to sin or Satan results in attitudes which prevent a healthy response.

Emotional intelligence training for ministers must challenge theologies similar to the above found in some Christian circles. Ministers need to be taught that 'negative' emotions or pathologies should be viewed as value-neutral, something that is simply being experienced. When ministers themselves, or others with whom they must deal, experience negative emotions they can then teach or recall these principles. When negative emotions are seen as 'normal', Christians will be more likely to seek help, rather than deny or spiritualise them. The high incidence of depression in ministry means that illness particularly needs to be addressed.

Emotional intelligence also involves strategic responses to emotions. For those experiencing depression and trying to integrate it with their spirituality, value may be found in reviewing some of the apophatic mystical traditions, or writings concerning 'the dark night of the soul'. Hope may be found in that many have found the 'dark night' to be the prelude to inspiration or epiphany.[232] Not all depression is 'the dark night',[233] nor is it appropriate to see things so simplistically. Training in areas of spiritual theology such as these helps to provide a new frame of reference, a new way of thinking about negative emotions and circumstances. Some Christians may find the concept of the dark night alien to trust in

---

[232] R. T. Kinnier et al. 'Deliverance from the "Dark Night of the Soul"'. *Journal of Humanistic Counseling, Education and Development* 48.1 (2009), pp. 110–119, p. 110.

[233] ibid., p. 111.

God.[234] The aim during the training isn't agreement with the theology, but to provide alternative world-views which may be a resource in times of emotional difficulty. Kinnier et al.'s experimental methodology provides one avenue, integrating such experiences as part of spiritual development.[235] Reading material like St John of the Cross's poem 'One Dark Night'[236] or reviewing parts of biographies where believers have experienced similar times are other alternatives.

Colson records how Evangelicalism didn't prepare him adequately for dark times.[237] Those steeped in Western spirituality may find Eastern Christian Spirituality a helpful area of study. Such training could be introduced during initial ministry training courses on history or spirituality, or later as part of a minister's professional development. Attention should be focused on those in the first five years of ministry. In those years either good habits are set which will enable lifelong effectiveness or poor habits entrenched which risk burnout and departure from the vocation.[238]

5.2.2.4. Biological susceptibility

The final individual risk factor concerns biological susceptibilities. Similar to psychiatric issues, it is difficult to determine whether neurobiological factors studied (genetic factors and biomarkers) are causes or consequences of burnout. To date, studies have been inconclusive.[239] Therefore, nothing helpful can be concluded concerning any contribution EI might make.

---

[234] Kinnier et al., 'Deliverance from the "Dark Night of the Soul"'.

[235] So J. H. Coe. 'Musings on the Dark Night of the Soul: Insights From St John of the Cross on a Developmental Spirituality'. *Journal of Psychology and Theology* 28.4 (2000), pp. 293–307.

[236] Available from a range of sources, e.g. S. J. of the Cross. 'The Dark Night of the Soul'. In. *The Collected Works of St. John of the Cross*. Trans. by K. Cavanagh. Washington D.C.: Institute of Carmelite Studies, 1976, or online at `http://www.ccel.org/ccel/john_cross/dark_night.pdf`.

[237] C. W. Colson and A. Morse. 'My Soul's Dark Night: The Best of Evangelicalism Didn't Prepare me for this Struggle'. *Christianity Today* 49.12 (2005), p. 80.

[238] Hart, *Coping With Depression in the Ministry and Other Helping Professions*, p. 14.

[239] Aydemir and Icelli, 'Burnout: Risk Factors', pp. 135 f.

5.2.2.5. Summary

A wide range of individual factors influence a minister's level of risk for burnout. Some of these characteristics increase the risk, others are protective. If ministers are aware of personality traits which may put them at risk of burnout, they can take steps to reduce the risk. Similarly, if they are aware of traits which are protective, they can take action to build on them, to increase their resilience. This is a strong argument in favour of personality testing in training institutions. Emotional intelligence is a useful tool to address many of these individual factors, either mitigating their negative effect or increasing their positive effect. For some of the risk factors, such as depression, the protective role of EI is multiplied, with EI being protective itself, while at the same time addressing the factor.

Emotional intelligence training can be integrated into a wide range of ministry training opportunities. It can be incorporated into a variety of courses in college curricula during a minister's initial training. Opportunities include, but are not limited to, courses on spirituality and leadership. Protective effects from EI training can still be achieved from intervention later in ministry life in the form of professional development. These could be events focused on one area, such as assertiveness, or more generally focused on EI. Burnout prevention can be primary (removal/avoidance of factors), secondary (early recognition/intervention) or tertiary (coping with consequences, rehabilitation and prevention of relapse).[240] However, the earlier good practices and awareness are developed in a minister's life, the sooner they can become protective habits and knowledge. Early intervention is especially important in light of the above-mentioned higher risk in the early years of ministry. 'The usual dictum "prevention is better than cure" applies particularly to burnout.'[241] In order to gain the greatest protective effect, initial input during ministry training and further work as in-service professional development in EI is recommended.

---

[240] Carod-Artal and Vázquez-Cabrera, 'Burnout Syndrome in an International Setting', p. 28.

[241] S. Kumar and G. Mellsop. 'Burnout: Gender Aspects'. In. *Burnout for Experts: Prevention in the Context of Living and Working.* Ed. by S. Bährer-Kohler. New York: Springer, 2013. 99–117, p. 110.

5.2.3. Generational Changes

An article from the standpoint of medical education highlights further issues raised by generational changes—a number of individual risk factors are increasing. Of significance is the increase in narcissism and entitlement,[242] along with anxiety, depressive symptoms and general psychopathology rising sharply.[243] Another study reported rising self-esteem.[244] Normally high self-esteem would be considered protective against burnout,[245] however the increase seemed to be based on 'an illusion of competence'.[246]

Researchers concluded 'that recent generations had become "too ambitious" and that many of them were setting goals that might not be right for them'.[247] Twenge reported that overconfidence (measured using a narcissism scale) was highest among those who failed courses and lowest among those who obtained 'A' grades. He concludes that while it may not necessarily be bad to be ambitious, 'many will experience frustration as they realise that they are unlikely to attain the success they had hoped for'.[248] This extrapolates to very similar issues in training and also to ministry practice. If narcissism and overconfidence increase, then unless skills are learned to mitigate this cultural trend, the setting of unrealistic goals and the frustration and disappointment which accompanies their lack of fulfilment will only increase negative experiences in ministry.

---

[242] J. M. Twenge. 'Generational Changes and their Impact in the Classroom: Teaching Generation Me'. *Medical Education* 43.5 (2009), pp. 398–405, pp. 399-402.

[243] ibid., p. 400.

[244] B. Gentile et al. 'Birth Cohort Differences in Self-Esteem, 1988–2008: A Cross-Temporal Meta-Analysis'. *Review of General Psychology* 14.3 (2010), pp. 261–268.

[245] Bährer-Kohler, 'Introduction', pp. 2, 6; P. Constantino et al. 'Burnout Aspects of Physical and Mental Health Conditions'. In. *Burnout for Experts: Prevention in the Context of Living and Working.* Ed. by S. Bährer-Kohler. New York: Springer, 2013. 89–98, p. 91; A. Bosco et al. 'Burnout Internal Factors—Self-Esteem and Negative Affectivity in the Workplace: The Mediation Role of Organizational Identification in Times of Job Uncertainty'. In. *Burnout for Experts: Prevention in the Context of Living and Working.* Ed. by S. Bährer-Kohler. New York: Springer, 2013. 145–158.

[246] Gentile et al., 'Birth Cohort Differences in Self-Esteem, 1988–2008: A Cross-Temporal Meta-Analysis', p. 266.

[247] Twenge, 'Generational Changes and their Impact in the Classroom: Teaching Generation Me', p. 400.

[248] ibid., p. 401.

Twenge's following remarks are very sobering:

> Is the increase in narcissism and entitlement necessarily a bad thing? For the most part, yes. Narcissists do better than others at public performance in the short-term, but in the long-term their performance suffers as their overconfidence backfires and they ruin their relationships with others. Narcissism is corrosive to work relationships, as narcissists lack empathy for others and lash out with anger or aggression when challenged. In competitive situations, narcissists do well when risk is rewarded, but when the game changes and becomes more challenging, their risk-taking style leads them to fail more spectacularly.[249]

The results showing the above generational differences have been criticised. Objections include the uncertain nature of and generalisability of the population data.[250] Furthermore, other studies have failed to replicate the finding using different samples.[251]

In response Twenge et al. analysed a subset of their own data which matched their critics' sample (Californian university students). Twenge et al. found similar results for that subset.[252] Rather than disproving the Twenge study, the replication suggests that there are factors operating specific to the Californian university sample which gives a different result to the wider population. Twenge et al. criticise their critics' use of two self-report measures, both of which correlate with narcissism, rather than their own objective measure of academic performance. They remark that it renders the resulting analysis 'virtually meaningless'.[253]

While the debate continues, the weight of evidence favours the validity of the generational changes. Generational change in IQ scores[254] also lends credibility to the argument

---

[249] Twenge, 'Generational Changes and their Impact in the Classroom: Teaching Generation Me', p. 402.

[250] K. H. Trzesniewski et al. 'Is "Generation Me" Really More Narcissistic Than Previous Generations?' *Journal of Personality* 76.4 (2008), pp. 903–918.

[251] K. H. Trzesniewski and M. B. Donnellan. 'Rethinking "Generation Me": A Study of Cohort Effects From 1976–2006'. *Perspectives on Psychological Science* 5.1 (2010), pp. 58–75; K. H. Trzesniewski et al. 'Do Today's Young People Really Think They Are So Extraordinary? An Examination of Secular Trends in Narcissism and Self-Enhancement'. *Psychological Science* 19.2 (2008), pp. 181–188; Trzesniewski et al., 'Is "Generation Me" Really More Narcissistic Than Previous Generations?'

[252] J. M. Twenge et al. 'Further Evidence of an Increase in Narcissism Among College Students'. *Journal of Personality* 76.4 (2008), pp. 919–928.

[253] ibid., p. 921.

[254] J. R. Flynn and L. G. Weiss. 'American IQ Gains From 1932 to 2002: The WISC Subtests and Educational Progress'. *International Journal of Testing* 7.2 (2007), pp. 209–224; J. Liu and R. Lynn.

of Twenge and others.[255] Fewer relational skills mean fewer tools to meet the challenges and disappointments inevitably encountered in ministry. This means greater likelihood of emotional damage (of self and to others), and greater risk of burnout. These generational changes can only increase the potential benefit of EI training as later generations move into ministry in greater numbers.

5.3. Incorporating EI into Ministry Training

The above discussion of burnout risk factors and other ministry issues has argued in favour of EI contributing to the prevention of ministry burnout. An important issue to consider, therefore, is strategies for equipping ministers in EI. Equipping of ministers can be done both as part of initial ministry training[256] or as part of professional development.[257] Due to the greater risk for those early in their ministry, the discussion below focuses particularly on implementing EI as a part of initial ministry training.

'An Increase of Intelligence in China 1986–2012'. *Intelligence* 41.5 (2013), pp. 479–481; J. Pietschnig et al. 'Pervasiveness of the IQ Rise: A Cross-Temporal Meta-Analysis'. *PLoS ONE* 5.12 (2010), pp. 1–6; M. Hiscock. 'The Flynn Effect and its Relevance To Neuropsychology'. *Journal of Clinical & Experimental Neuropsychology* 29.5 (2007), pp. 514–529.

[255] The effect results in new norms for IQ tests like the WISC over time (A. Prifitera et al. 'The WISC-IV in the Clinical Assessment Context'. In. *WISC-IV Clinical Use and Interpretation : Scientist-Practitioner Perspectives*. Ed. by L. G. Weiss et al. Burlington: Elsevier Academic, 2005. 3–32. URL: `http://search.ebscohost.com/login.aspx?direct=true&db=e000xww&AN=196492&site=ehost-live` [accessed 16/11/2013], p. 6).

[256] For simplicity's sake this thesis speaks of ministry training as comprising initial training and subsequent professional development (PD). The situation is not that simple. In some polities, students enter college and subsequently apply to the relevant authorities for accreditation as a minister as they complete or near completion of their studies. In this case initial training is prior to paid ministry. In other polities, students may already have been in paid ministry for some years and come to formal training later in their career. Both situations are envisioned when the term 'initial training' is used in this thesis. The common element is that there is some sort of formal qualification obtained over a number of (full-time equivalent) years from an educational institution. Professional development is used to describe ministry training which is less formal, and occurs over brief, discrete time frames, such as conferences.

[257] Schmidt presents the argument for EI training for leaders in education, preparing them 'to manage a complex role that has the potential of being both emotionally exhilarating or dangerously emotionally debilitating' (M. J. Schmidt. 'Is There a Place for Emotions within Leadership Preparation Programmes?' *Journal of Educational Administration* 48.5 [2010], pp. 626–641, p. 637). A description which could easily be applied to Christian ministry.

Integrating EI into ministry training is not difficult, but requires intention and planning. An important step is raising the awareness and skills of teaching staff. This will make it easier for the staff to not only be exemplars of EI, but will enable them to more easily see how EI can relate to or be explained within their own subject area. The level of EI skills ministry educators have will vary considerably. Being qualified to teach biblical studies or theology, for example, is no guarantee of high-level EI skills. Any implementation of EI training into curricula must take account of the skills the trainers have. For those whose skills are average or below, educators may simply highlight the presence of emotion in a descriptive way as it appears in their own area of study. More highly EI skilled educators may highlight emotional reasoning that has taken place and even press students to reason concerning emotional implications for current ministry practice. Additional strategies could be the use of visiting speakers who are skilled in EI, or an investment in staff training in EI. Regardless of the form it takes, raising the EI of teaching staff could be seen as a key investment in increasing the EI of ministers. Since ministry training can take many forms, even within the one institution, let alone across various institutions and church polities, it is difficult to make prescriptive recommendations. In order to provide some illustrations and promote creativity, some examples of integrating EI with a range of subject areas follow.

Emotional intelligence could form key part of a course on teamwork. It could include a determination of the student's own personality style, using a tool such as Myers-Briggs or DISC. The strengths and limitations of each style could then be discussed and patterns of emotional responses identified. That knowledge could then be built on by discussing how students' own styles interact with other styles, similar to and different from their own. These styles could be related to issues like communication, conflict, pace, and default focus. Each style could be highlighted for its contribution to a team and what sort of roles it might most naturally fit. Sources of conflict, methods for being assertive, for building trust and vulnerability all naturally fit in such a subject. If the unit served to assist

students to build better teams in ministry and to handle interpersonal issues better, then it would also serve to increase their workplace and wider social support, as well as their general relationship skills. All areas identified above with the potential for mitigating burnout risk.

Ministry formation units could include discussion of ministry health. Since burnout is a definite risk for those moving into ministry, it could form a significant part of the conversation. The discussion could include a wide range of burnout mitigation measures, including diet, sleep, exercise, as well as personality traits and EI. Colleges integrally involved in the ministry selection and accreditation process could have extended programs for those entering the ministry into which such subjects could be incorporated. Independent Bible colleges could introduce voluntary discussion groups or mentoring for those who are either already involved in or planning to enter the ministry. Voluntary groups have an advantage in that discussion can be flexible since it is not constrained by accreditation requirements or subject objectives. For example a student's unhealthy behaviours can be challenged in a voluntary environment more easily than in a formal classroom. Alternatively, in a voluntary group time could be given to a specific current ministry challenge in detail without having to be concerned about the impact on scheduled content. Given these strengths, all colleges might find the implementation of voluntary groups or mentoring beneficial for student development.

Units concerning ministry leadership could include information concerning organisational risk factors for burnout. Additionally, knowledge about personality styles from the above-mentioned teamwork unit (if a pre-requisite subject) could be discussed in terms of how it impacts on leadership style. Such discussion could move from the student's personal burnout risks to include how the student's default behaviours could put staff at risk of burnout and how to guard against these risks. Case studies and scenarios could be used to discuss how emotionally intelligent consideration of leadership issues helps arrive at better decisions and less risky behaviour.

Pastoral care or counselling units naturally lend themselves to discussion of EI, empathy and personality. The prevention and treatment of burnout could be included as a case study or minor focus. Exercises which practice empathic listening, emotion recognition in the self and others would contribute to valuable counselling skills, and at the same time would have the additional effect of building burnout-protective skills. Informed discussion about mental health issues would help normalise depression and other burnout risks so that conditions might be recognised and treatment sought rather than conditions ignored, including by ministers themselves.

Preaching and communication skills classes could incorporate EI as part of learning to communicate with others by touching their heads and their hearts. Special topics might include communicating at times of high emotion such as loss or community tragedy. Media skills workshops could include an awareness of the need to be genuine, rather than distant and then teach the skills needed.

Spirituality has been mentioned above already. Chandler's research provides quantitative evidence for the benefits a healthy spiritual life has in the prevention of ministry burnout.[258] Her data indicates that no specific practice is 'key', rather that experience of spiritual dryness itself was the key correlate with burnout. An important task, therefore is the promotion of spiritual disciplines, both in depth and breadth. Of import for this thesis is how emotions and spirituality interact in the prevention of burnout. Classes for evangelical, charismatic or pentecostal groups would benefit from including the spiritual practices which promote the tranquil, contemplative spiritual disciplines, such as meditation, with their stress undoing effect, since this is not commonly part of their traditions. The practice of silence by the Religious Society of Friends (Quakers), for example, could be particularly helpful in challenging paradigms for students whose worship and spirituality tends to the exuberant. Classes in colleges with more liturgical traditions could incorporate practices from pentecostal Christians, so as to provide alternative means to

---

[258] Chandler, 'Pastoral Burnout and the Impact of Personal Spiritual Renewal, Rest-taking, and Support System Practices'.

experience protective positive emotions in worship. Studies concerning the 'dark night of the soul' could be included to provide a liturgy or framework with which to approach times of hardship and darkness. Not only would such teaching provide protective practices, it would also augment the minister's spiritual practices toolbox in general.

Theology classes could examine doctrines concerning sin and suffering and their implications for attitudes to mental health, including depression and burnout, so that unhelpful paradigms could be recast. Ecumenical studies classes could incorporate disciplines from other traditions which promote undoing effects, such as the *lectio divina* or the readings and practices of various liturgies, such as *matins/orthros*. Classes could include discussion of spiritual practices of other traditions with the opportunity to participate in practical examples. Guest lecturers from various traditions could be very beneficial in such classes.

Biblical studies could at times focus on the emotional language and nature of the text. This could be done when studying emotionally charged narratives such as Elijah's emotional journey in his confrontation with the false prophets on Mount Carmel and his subsequent encounter in the cave (1 Kings 18–19); or when discussing the depth of anger and despair in the imprecatory Psalms, such as Psalm 137; or even discussing Jesus' emotions and thought processes when considering the Temple before making a whip to drive the money changers out (John 2:14–17).

As these examples demonstrate, issues of relevance to emotional intelligence and the mitigation of ministry burnout can be introduced into a wide range of college classes. The key elements are an understanding of the issues by the lecturers and a commitment to include them into their teaching. All that is then required is some creative thinking.

A tool which may be used to increase emotional awareness in a range of academic subjects is journalling. A helpful model which has been in use at Harvest West Bible College in Western Australia, contains four simple questions:

1. What happened?

2. How did I feel?

3. What did I learn?

4. What am I going to do about it?[259]

The second question helps focus the mind on feelings. Appropriate coaching can then drill down to the thought processes involved, illuminating the expectations, rules and assumptions driving them. An experienced coach or educator can also help reveal feelings which the individual may be unaware of, but may be apparent to the high EI instructor with good empathy skills. The specific questions are less important than the questions leading the person to focus on their own emotional state. The strength of the above paradigm is that the questions move the student toward action, toward implementing change in response to their situation. Complementing this, a model of change could be taught to participants which includes mindsets, rules and emotions as key elements in managing the change process.[260] Both the journal questions and the change model help to provide a framework which encourages the students to examine their own feelings, expectations and mindsets, and to move toward wise actions in response.

This type of journalling is quite different from the prayer and spiritual journals, or theological reflections on ministry, with which many ministers may be more familiar. Spiritual journals tend to focus on the person's own experience of God. Theological reflections on ministry may involve emotion, but they do not need to. Spiritual journals and theological reflections are complementary and each should be used as appropriate. It is even possible to use spiritual journals and theological reflections to highlight emotions, although that is not their main focus. Emotion-focused journalling as described above,

---

[259] This journal outline was originally from the Ministry Life Skills Centre Inc.

[260] See N. Pegram and R. Tan. *Ministry Life Skills Foundations: Key Lessons in Leadership and Discipleship.* Perth: Ministry Life Skills Centre, 2010, chapter 1 for an example of a model of change incorporating these elements.

develops the basic EI skill of self-awareness. Emotion-focused journalling can also be extended to include others' emotions and emotional reasoning in the scope of the journal, developing EI further. Raising EI skills in this fashion can be protective against burnout.

Best use is made of emotion-focused journals when the reporting occurs as close to the trigger events as possible. A well-known problem in emotion research is that people incorrectly recall their emotions as they become separated from those emotions in time, with recollections relying on heuristics and general rules, rather than specific recollections.[261] Thus for the individual being trained in emotional awareness, the instructions should be for them to complete the journal as soon as they recognise an event which triggers a strong emotional reaction, rather than waiting for a 'more convenient' time.

Many of the above examples of integrating emotional intelligence training into formal education are fairly simply translated into professional development seminars for ministers. There are no guarantees that the attenders at one session will be at another, so each PD should stand on its own. For example a session might be on increasing the emotional impact of sermons. Another might be building empathic listening skills. Others could directly address ministry health by discussing physical health, spiritual disciplines or relaxation methods. A key area to be addressed for those already in ministry is the poor level of social networks ministers have, especially since such social support is demonstrably beneficial in times of stress.[262]

Emotional intelligence training needs to be viewed as a long-term process. During initial training, sometimes the level of uptake of the skills might be small. Yet even a basic understanding provides a framework which may be built on later. Often the most effective learning takes place when there is a perceived need, such as when the person is in, or is approaching crisis. Therefore having a pool of people who can coach ministers from an

---

[261] Finan et al., 'The Dynamics of Emotion in Adaptation and Stress', p. 211.

[262] V. M. Stachour. 'The Role of Social Support in Mediating Stress and Illness'. Honours. Illinois Wesleyan University, 1998. URL: http://digitalcommons.iwu.edu/psych_honproj/57 (accessed 21/08/2013); S. Cohen and T. A. Wills. 'Stress, Social Support, and the Buffering Hypothesis'. *Psychological Bulletin* 98.2 (1985), pp. 310–357; B. L. Wilcox. 'Social Support, Life Stress, and Psychological Adjustment: A Test of the Buffering Hypothesis'. *American Journal of Community Psychology* 9.4 (1981), pp. 371–386.

EI perspective along with a pool of peers who have basic EI skills and a shared framework of language and concepts is very beneficial for the longer term. With basic concepts being taught during initial training, later professional development has an increased chance of making a significant impact as ministers will then have more life and ministry experience into which to integrate their EI learning.

In both initial training and professional development, there is the opportunity for group training as well as one-to-one coaching. The advantage of group training is that the very interactions of the group become teaching and learning episodes—they are inherently relational. The advantage of one-to-one coaching is that the information, feedback and goals are tailored to the individual. While personal coaching may not be feasible in an academic setting, ministers considering their own professional development could adopt both strategies to gain the benefits of each.

It is straightforward to incorporate elements of emotional intelligence training in a wide range of initial and ongoing training opportunities for ministers. If incorporated in initial training, the vulnerable group of those early in ministry will be better equipped and less likely to experience burnout. Ongoing training in EI will also reduce the risk of established ministers burning out. The issue is not opportunity, but is having the will to do so. The next section addresses this challenge.

5.4. Implementation Challenges

When considering the broader literature, especially research in other professions, there is good evidence recommending the benefits of EI for ministry effectiveness in general, and as a means of reducing ministry burnout in particular. Yet EI has not been broadly welcomed by church and denominational leaders. This lack is demonstrated in part by the relative paucity of research and papers on EI in ministry. This stands in stark contrast to professional areas like education and medicine. A simple search of the literat-

ure revealed ten times as many papers written about EI and doctors and nearly eighty times more about teachers and EI, than about clergy and EI.[263] Emotional intelligence skills have even become part of the entry requirements and training for doctors.[264] In contrast, the author's experience as a theological educator is that EI remains largely unknown or ignored in ministry training. At times EI is even openly dismissed as irrelevant for ministry.

The most significant challenge to the uptake of EI skills by ministers and church leaders is the recognition of need. Dismissive or resistant attitudes toward EI won't change until the tipping point of cultural reform is reached. Frequently, those most in need of skill development in EI are those who are most resistant.[265] Introducing EI into initial ministry training will assist with achieving this cultural change; however, it will take time. In the meantime, unless leaders recognise the benefit of EI training, a significant tool to assist in preventing ministry burnout risks being ignored.

---

[263] Results obtained from searching ProQuest using the databases listed in the appendices on page 217. Search performed on 23 November 2013.

Doctors search: ALL(EMOTIONAL INTELLIGENCE) AND ALL(DOCTORS); number of results: 309

Teachers search: ALL(EMOTIONAL INTELLIGENCE) AND ALL(TEACHERS); number of results: 2434.

Clergy search: ALL(EMOTIONAL INTELLIGENCE) AND ALL(CLERGY); number of results: 31.

While the results will have some false positives, the figures nonetheless give an appreciation that the difference is not small, it is one of orders of magnitude.

Expanding the search results, simply makes the gap even larger. For example the search ALL(EMOTIONAL INTELLIGENCE) AND (ALL(DOCTORS) OR ALL(MEDICINE) OR ALL(NURSES OR NURSING)) returned 2160 results, while ALL(EMOTIONAL INTELLIGENCE) AND (ALL(CLERGY) OR ALL(CHRISTIAN MINISTRY)) returned only 38 results, moving the ratio from 10:1 to nearly 60:1. The expanded search for teachers, ALL(EMOTIONAL INTELLIGENCE) AND (ALL(TEACHERS) OR ALL(EDUCATION)), expanded the ratio from around 80:1 to 200:1 with 7716 results.

[264] J. Cleland et al. *Identifying Best Practice in the Selection of Medical Students (Literature Review and Interview Survey)*. Research Report. University of Aberdeen; University of Dundee; Durham University; Queen Mary University of London; Cambridge University; City University, London; Work Psychology Group Limited, Derby, 11/2012. URL: `http://www.gmc-uk.org/Identifying_best_practice_in_the_selection_of_medical_students.pdf_51119804.pdf` (accessed 23/11/2013).

See also medical entrance exam preparation sites such as `http://www.umatpreparationcourses.com.au/what-is-umat.php`, accessed 3/9/2014.

[265] This is partly explained by an overestimation of ability by those low in EI and strategies used to dismiss feedback concerning their deficits. See O. J. Sheldon et al. 'Emotionally Unskilled, Unaware, and Uninterested in Learning More: Reactions to Feedback About Deficits in Emotional Intelligence'. *Journal of Applied Psychology* 99.1 (2014), pp. 125–137.

A second strategy is required, one which involves leadership at all levels, state and national. Leaders need to affirm EI and to encourage current ministers to participate in workshops or coaching in this area. The crucial role of denominational leadership can be seen in the following illustration. In 2007–2008, one of the requirements a denominational leadership placed on those applying for ministry endorsement was that they complete a foundation course focused on EI. A common occurrence during this foundation course was that participants who had grave doubts about or even outright opposition to EI training, being among those extolling its benefits by the course's completion.[266] With a change in senior denominational leadership, this requirement was dropped. Subsequently a very small number have participated of their own volition. A significant difference between the two situations was that the earlier leadership (particularly the senior leader) had personally experienced the benefits of specific EI training. The subsequent leadership had not. A strategic decision should be to educate senior leaders concerning the potential EI has for mitigating ministry burnout. To further increase the potential for adoption of EI, senior leaders should also be informed about the benefits EI has for ministry effectiveness in general.

This chapter has discussed how EI may help prevent burnout in ministry through application to various burnout risk factors, citing both extant research and theoretical avenues. A range of practices which ministers can adopt has been suggested throughout. Following this a range of methods for integrating EI into ministry training and professional development has been suggested. Finally, a strategy to address some of the challenges facing the adoption of EI has been proposed.

---

[266] Personal conversations with course students and coaches, 2007–2008.

5.5. Further research

Having now established theoretical underpinnings for research into EI and burnout in ministry, it is urgent that experimental research occur to accumulate primary research data. Any EI research needs to have a clear understanding of the difference between ability EI and EI as an element of personality (Trait-EI). Investigations assessing EI as an ability currently must use either the MSCEIT or newer tools like those introduced by MacCann and Roberts.[267] While acknowledging the limitations of self-report tools, there is also merit in investigating the relationship between self-assessed EI and real-world EI outcomes, even if only to determine conclusively whether there is any relationship at all. There are situations where investigating EI with self-report tools is theoretically justifiable. The relationship between Trait-EI and burnout is one such circumstance for a number of reasons. First, personality factors are variables in burnout risk.[268] Second, researchers argue that the person in the best position to assess their level of burnout is the individual concerned—this is best assessed via a self-report scale.[269] Furthermore, there are strong links between self-perceptions and burnout.[270] An important question to be investigated is whether Trait-EI, ability EI and personality factors load onto different factors in the study of ministry burnout.

When considering self-assessed EI, the TEIQue can be commended for being clear that it is measuring an aspect of personality. However, further work is also needed on the TEIQue. A clear model needs to be established, so that the bridge between measurement and outcomes can then be built. From this an authoritative tool can be developed. A

---

[267] C. MacCann and R. D. Roberts. 'New Paradigms for Assessing Emotional Intelligence: Theory and Data'. *Emotion* 8.4 (2008), pp. 540–551.

[268] Bährer-Kohler, 'Introduction', p. 2; Carod-Artal and Vázquez-Cabrera, 'Burnout Syndrome in an International Setting', p. 28; Constantino et al., 'Burnout Aspects of Physical and Mental Health Conditions', p. 91.

[269] A. Milićević-Kalašić. 'Burnout Examination'. In. *Burnout for Experts: Prevention in the Context of Living and Working.* Ed. by S. Bährer-Kohler. New York: Springer, 2013. 169–183, p. 173; Alarcon et al., 'Relationships Between Personality Variables and Burnout: A Meta-Analysis', p. 259.

[270] Bosco et al., 'Burnout Internal Factors—Self-Esteem and Negative Affectivity in the Workplace: The Mediation Role of Organizational Identification in Times of Job Uncertainty'.

valid factor structure also needs to be established for the model and then a taxonomy of Trait-EI profiles needs production as essential next steps.

Studies are needed to establish the emotional intelligence of ministers so that a professional population norm can be established. As data accumulates, then comparisons may be made across ministry roles. Differences may be examined between senior ministers, solo ministers, chaplains; between national and ethnic groups; or across other demographic demarcations. An adequate research base will also allow comparisons between professions, both nationally and internationally, for example between ministers and doctors, or between ministers and school principals. Currently there is insufficient information to say what 'normal' emotional intelligence is for ministers, let alone how that norm compares with wider population norms.

With more solid EI research and tools available it will then be possible to adequately assess the plethora of EI training programs being offered to the public, both in terms of its general impact on ministry and specifically in terms of its effect on ministry burnout. It is important to investigate the burnout prevention suggestions presented above. For example, when EI has been integrated into training courses, studies could be conducted to examine the incremental benefit to students' EI. Similar studies could be conducted to evaluate interventions designed to be part of professional development. Since, as noted above, the treatment for burnout is frequently the same as preventative measures, studies could also be done to determine the efficacy of EI interventions for ministers experiencing some level of burnout. Such studies would have to be completed using appropriate experimental design, such as pre- and post-testing, and control groups.

In some cases little relevant research was found concerning the relationship between a specific factor, EI and burnout, e.g. conscientiousness. These are areas for further exploration. For other factors, the small number of studies and their ambiguous results argue in favour of further research, such as the relationship between EI and proactive personality traits. There is much scope for investigation into the relationship between Trait-EI

and the various personality risk and protective factors identified above. Well-designed investigations of EI, both as an ability and as a trait, will provide separate, but hopefully complementary, data on ministry burnout and its prevention.

The development of a tool such as the Francis Burnout Inventory (FBI), which has been designed specifically to measure burnout in ministry, is to be commended. As noted above, more work on the FBI is necessary. Established emotion theory and psychometric tools such as the Positive and Negative Affect Schedule (PANAS) could be used in the construction of alternative affect scales for the FBI. The tool would then require studies to determine its validity and reliability.

In addition to recommendations concerning Emotional Intelligence and ministry burnout, this thesis has also observed some fruitful areas of research applying to EI in general. More work is required to establish the validity of EI tools, including their content and construct validity. There is an urgent need to have reliable and valid ability tools which can demonstrably relate real-world EI performance to EI measurement. The current situation where there is essentially only one proprietary ability EI tool is unsatisfactory. Having only one ability tool is even more unsatisfactory when that tool is accused of being empirically, rather than theoretically keyed. A new generation of theory-based ability measures is urgently needed.

Further improvement in the area of EI research would be gained if each of the measures used a standardised scoring method. Scoring using the same principles as IQ—as a deviation from the norm for the subject's age group—is recommended. This would have three benefits. First, it would make the comparison between subjects of different ages more meaningful. Second, it would add value to longitudinal studies.[271] Third, using a normalised measure would enable researchers to more easily evaluate the same subject's scores in EI across a range of instruments. If the subject doesn't score similarly across

---

[271] For example, to say a person increased ten percentage points on an intelligence scale between their 40th and 50th year means little, apart from the fact of increase. However, if that increase is able to be compared with what is the norm for increases in the 40–50 age group then a evaluation can be made. With the comparison, that ten point increase can be judged to be good, average or poor progress.

the instruments then the question of whether the instruments are indeed measuring the same thing must be raised. Without the use of normalised scores, different scores across different instruments likely only reflects that the instruments use different scales. Longitudinal studies are also necessary to reliably determine the developmental trajectory of EI throughout the lifespan.

Of significant import to the study of EI in ministry is the very limited evidence for the cross-cultural validity and reliably of EI tools, with accusations that current EI tools are bound to Western culture. To investigate EI with tools whose cross-cultural credentials are uncertain, let alone tools which have had accusations of being culturally bound, is unwise. This is an area not amenable to quick fixes. Given the multicultural nature of ministers and churches found in Australia, let alone in other countries, the best that could be achieved in the short-term is to obtain data and to analyse while controlling for ethnicity/cultural variables. With smaller data sets, this may mean that some groups' data does not reach significance simply because of the small sample size for that demographic group. For example, while many Australian denominations will have a significant number of ministers from an Anglo-Saxon background, they may have only one or two Thai, Romanian or Hmong ministers.

The above suggestions for further research are not exhaustive. The discussion does demonstrate that there is a wide scope for research into how emotional intelligence can be applied to the prevention of ministry burnout. Through such research it is hoped that the incidence and severity of ministry burnout may be reduced.

6. Conclusion

This thesis has provided a range of answers to the question, 'Can emotional intelligence theory and research be applied to the prevention of ministry burnout?' A necessary first stage was clarification concerning the models and measures of EI. The answer, preceded by a review of the literature connected to EI and ministry burnout, has included general applications to the person and praxis of Christian ministers. Also identified were some specific applications of EI in ministry with respect to established risk or mitigation factors of burnout noted in the literature.

Research has shown that ministry burnout is a pervasive and serious problem. Not only do large numbers of ministers leave the ministry due to burnout, but many still in ministry are suffering the effects of burnout. This has a financial cost, which may be measured in such terms as lost productivity, sick leave, unnecessary ministry transitions and 'wasted' training costs. It also has a large human cost. When a minister is going through burnout, not only is there great anguish for the sufferer, there may also be significant damage to others in the minister's networks. These include family and colleagues, as well as those under the minister's care. While the challenge of ministry burnout has been recognised for decades, the problem has been remarkably resistant to amelioration.

The key theory of burnout is still that of pioneering researcher Christina Maslach. The tool developed from her theory, the Maslach Burnout Inventory (MBI), is still used in the majority of burnout research. Concerns have been raised about the MBI when applied to ministry. Consequently, a number of attempts have been made at constructing a more

ministry-friendly burnout measure. The best of the ministry-specific burnout tools is the Francis Burnout Inventory (FBI). The FBI has been used as part of the Australian National Church Life Survey, and other investigations. Some concerns have been expressed about the FBI; specifically reservations have been raised about both the theoretical model and one of the scales. In this thesis suggestions for improvements to the FBI were proposed, based on the balanced model of affect and other affect measures. Until better alternatives appear, the FBI is the preferred tool for research into ministry burnout.

Emotion was revealed as a key element in both the stress and burnout processes. First, emotions have a key role in the appraisal and response processes. Furthermore, the examination of stress and burnout literature revealed a clear distinction between stress and burnout. Burnout is an emotional response to workplace stress. With the core role of emotion in burnout, the relatively new field of emotional intelligence has attracted interest for its contribution toward burnout prevention. It was determined that there has been very little research investigating the relationship between EI and ministry burnout. It was further discovered that there is very little research into EI and Christian ministry and ministers in general. This paucity of research is concerning when compared with the number of studies available for other professions, such as teachers, doctors or nurses. The difference is one of orders of magnitude. Adding to the above concerns, the little research on EI and ministry which can be found is of variable quality. The majority demonstrate a limited understanding of the theories of and uncertainties involved in the field of EI as it currently stands. This thesis addresses the present quality of research by returning to theory to establish principles from which to proceed. A number of avenues for further investigation are highlighted, pointing to new directions for expanding the pool of research.

A major issue facing EI researchers is the choice of which model to use. This thesis addressed this challenge by suggesting and modelling a return to fundamental psychometric principles. Researchers first need to decide whether EI is to be studied as an intelligence, as an ability which can be learned, or as an aspect of personality. There is currently only

one ability EI tool available for research—the MSCEIT. Researchers are advised to watch for the development of further ability tools, such as SJT-based tools. While there are a number of tools which purport to measure EI using self-reports, only the TEIQue claims to be a measure of personality. The TEIQue measures the self-perception of EI skills. Depending on whether EI is being assessed as an ability or as a self-perception, the use of the MSCEIT or the TEIQue, respectively, are the preferred choices. The clarification of theory brought by this thesis enables both the wise understanding of the challenges facing EI researchers, as well as allowing the selection of appropriate measurement tools for future research projects.

Research into emotions and mood in general, plus specific research into EI and burnout, has established that EI can make a positive contribution to an individual's management of stress and burnout. EI has the potential to be a very efficient tool which addresses a range of risk factors at once. High EI provides both intrapersonal and interpersonal benefits with respect to burnout. Those high in EI have the ability to better perceive their own emotional state, reason about their emotions and make adaptive responses to stress. Those high in EI demonstrate better relational skills and thus build more effective support systems, both within and outside the workplace. An effective support system is a resource which ministers can draw upon in stressful times, thus reducing burnout incidence and severity.

Chapter 5 drew all the previous threads together, focusing on how EI theory could illuminate ministry burnout and contribute to its prevention. First, general EI issues were discussed, including negative affect, assertiveness, conflict and the impact of a leader's EI on subordinates. The following section reviewed individual and organisational burnout risk factors which had been identified in the literature. Each factor was considered with respect to how EI might mitigate risk or enhance resilience in a ministry setting.. Burnout is highly idiosyncratic in nature. The nature of burnout depends on both the organisational context and the characteristics of the person(s) involved. Risk factors, therefore, are multi-factorial. Some general principles identified in this thesis are summarised below.

Considering organisational risk factors, one of the key questions facing ministers under stress is whether they themselves can bring about the organisational change necessary to reduce burnout risk. If this is deemed not possible, then for ministers to continue to try to change 'the system' will only increase their stress. Rather than problem-focused coping, emotion-focused coping will be the only option open to them. In such circumstances, if the situation is determined as being hazardous to their health, the only wise choice is to leave. While raising the EI of the individual under stress will help somewhat in mitigating burnout, another avenue may be to address the EI of superiors (or others) who are causing stress. For example, it may be the leadership style of a senior minister which is causing burnout in subordinates. In this situation addressing the senior minister's EI will reduce burnout in the staff. Finally, both the particular risks and how they present will be influenced by church and/or denominational polity. Ministers in independent, congregationally governed churches will face different risks to those in chaplaincy or in a highly-structured denomination.

When considering individual risk factors, some general principles may also be summarised. First, ministers' knowledge of their own personality is crucial. Ministers need to be aware of which aspects of their own personality predispose them to risk, and which aspects of their personality may be protective with respect to burnout. Raising awareness may entail appropriate testing and training, followed by coaching in the appropriate EI skills to either enhance protective elements or to mitigate risks. Second, relational networks are a key support in times of stress. Most ministers have very few people with whom they can be vulnerable, which greatly increases their burnout risk. A key part of EI training for ministers will need to encompass the skills and motivation needed for the construction and maintenance of supportive relationships, including healthy work teams, peer groups and wider friendships outside of the work context. Denominational leaders can play a key role in the construction of healthy, functional peer groups. Conflict was also identified as a significant issue for ministry burnout. Conflict is a common experience for minis-

ters. Emotional intelligence training can enable ministers to deal with their own emotions regarding conflict, and enable them to engage in conflict in a more skilful way. Being skilful about conflict includes being intentional about conflict when necessary. Finally, the role of positive affect in preventing ministry burnout was discussed. It is important that ministers possess EI skills to manage their own level of positive affect independently of their negative affect, since increasing positive affect increases resilience and undoes some of the effects of burnout and stress. Several practical suggestions for increasing positive affect were discussed.

This thesis has also provided a range of suggestions describing how EI training could be incorporated into both initial and ongoing ministry training. Examples were presented for subjects which had a more relational or personal focus, such as teamwork or leadership, through to less obvious ones, such as biblical studies. A key investment could be increasing the EI of ministry educators, since the effective integration of EI and ministry training will depend on educators' own EI ability, as well as their commitment and creativity to see opportunities whereby EI may be integrated with other course material. It is argued that investing in EI training during initial ministry training will bring about long-term results. More immediate improvement in burnout resilience could be obtained through professional development seminars focused around EI, for those already in ministry.

The final part of the discussion turned to challenges facing the implementation of EI in ministry situations. The key hurdles to overcome are a lack of awareness of EI itself, and a lack of awareness of its potential to reduce burnout risks. Integration of EI into ministry training will address these concerns in the medium- to long-term. In the short-term, the commitment of denominational leaders to reducing burnout and to training in EI will be a critical factor. Without leadership support the process will be delayed at best, or impossible at worst.

In summary, the data indicates that emotional intelligence has the potential to significantly contribute to the prevention of ministry burnout, both at the individual and

organisational level. The proposed steps which may be taken are based on the theory of EI and on research with other professional groups. Within the ministry field, there are still conceptual and measurement challenges to be addressed. If more specific information is to be garnered concerning burnout in ministry, then further research firmly grounded in theory as presented in this thesis is required.

Burnout is a significant problem for many in ministry. Emotional intelligence has the potential to reduce the frequency and severity of ministry burnout. Given the paucity of research concerning EI and ministry, let alone EI and ministry burnout, there is a great need for further work. It is only with an appropriate theoretical basis that EI research can be conducted so as to gain meaningful empirical results concerning the relationship between EI and ministry burnout. Incorporating EI into ministry training and proceeding with further research are practical means whereby the significant financial cost and the tragic human cost of ministry burnout may be ameliorated.

A. Literature Search Databases

Below the databases used in literature searches are listed.

A.1. ProQuest

1. ASFA: Aquatic Sciences and Fisheries Abstracts (1971 – current)

2. EconLit (1969 – current)

3. Environmental Sciences and Pollution Management (1967 – current)

4. ERIC (1966 – current)

5. METADEX (1966 – current)

6. MLA International Bibliography (1926 – current)

7. Periodicals Archive Online

8. PILOTS: Published International Literature On Traumatic Stress (1871 – current)

9. ProQuest Australia & New Zealand Newsstand information

10. ProQuest Central (1971 – current)

11. ProQuest Dissertations & Theses Full Text

12. ProQuest Dissertations & Theses Global

13. PsycARTICLES (1894 – current)

14. PsycINFO (1806 – current)

15. Social Services Abstracts (1979 – current)

16. Sociological Abstracts (1952 – current)

A.2. EBSCOhost

1. Academic Search Premier

2. ATLA Religion Database

3. Audiobook Collection (EBSCOhost)

4. Business Source Complete

5. CINAHL with Full Text

6. Communication & Mass Media Complete

7. Communication Abstracts

8. eBook Collection (EBSCOhost)

9. eBook Academic Collection (EBSCOhost)

10. Education Research Complete

11. ERIC; Library, Information Science & Technology Abstracts

12. Film & Television Literature Index

13. GreenFILE

14. Historical Abstracts

15. Hospitality & Tourism Complete

16. Humanities Abstracts (H.W. Wilson) Library

17. Information Science & Technology Abstracts

18. Mental Measurements Yearbook with Tests in Print

19. New Testament Abstracts

20. Old Testament Abstracts

21. Philosopher's Index

22. Psychology and Behavioral Sciences Collection

23. Regional Business News

24. Religion and Philosophy Collection

25. SPORTDiscus

26. Teacher Reference Center

B. Sample EI Measures

B.1. Self-Report Tests

A light-hearted look at some sample self-report EI questions, from M. Zeidner et al. *What we Know About Emotional Intelligence: How it Affects Learning, Work, Relationships, and our Mental Health.* Cambridge, MA: MIT, 2009, pp. 52–54.

1. I can tell when someone is in a bad mood.	Never	Sometimes	Often	Always
2. I can read a good mood in another person's face.	Never	Sometimes	Often	Always
3. I can tell when someone is enthusiastic about something.	Never	Sometimes	Often	Always
4. I have problems identifying if someone is anxious about something.	Never	Sometimes	Often	Always
5. I can tell if a person is sad by the tone of their voice.	Never	Sometimes	Often	Always
6. I try to raise my level of enthusiasm to get the job done.	Never	Sometimes	Often	Always
7. I know how to get someone into a good mood.	Never	Sometimes	Often	Always
8. I have no idea how to create a happy environment at my work.	Never	Sometimes	Often	Always
9. I use laughter and smiles to make other people comfortable in uneasy situations.	Never	Sometimes	Often	Always
10. When I am feeling bad, I have no idea how to change the situation.	Never	Sometimes	Often	Always

Table B.1.: Items of a Prototypical Self-Report Measure of Emotional Intelligence

Scoring key	Never	Sometimes	Often	Always
Emotion perception				
1. I can tell when someone is in a bad mood.	1	2	3	4
2. I can read a good mood in another person's face.	1	2	3	4
3. I can tell when someone is enthusiastic about something.	1	2	3	4
4. I have problems identifying if someone is anxious about something.	4	3	2	1
5. I can tell if a person is sad by the tone of their voice.	1	2	3	4
Managing emotions				
6. I try to raise my level of enthusiasm to get the job done.	1	2	3	4
7. I know how to get someone into a good mood.	1	2	3	4
8. I have no idea how to create a happy environment at my work.	4	3	2	1
9. I use laughter and smiles to make other people comfortable in uneasy situations.	1	2	3	4
10. When I am feeling bad, I have no idea how to change the situation.	4	3	2	1

Table B.2.: Scoring Key for the Emotional Intelligence Self-Report in table B.1.

Note: Use the scoring key provided in this table to award points for your responses in table B.1. Then sum up your responses for each of the two subscales: emotion perception (items 1 to 5) and emotion management (items 6 to 10). For example, if you answered 'sometimes' for all 5 emotion perception questions in table B.1, you would receive a score of 11.

Below is your score report. It tells you about how to interpret the summed scores you have just calculated. To avoid attaching unwanted significance to the test, the capsule descriptions (while capturing aspects of the meaning of the constructs) are highly contrived and intended to flatter and/or amuse.

Emotion perception: **The ability to identify the perception of emotion in the self and other people.**
Low (1–6): You have some problems perceiving the emotional signals that people give out. You are also slightly out of touch with your own emotions. But don't distress. You are in good company. Many of the world's best academics score similarly to you. Aside from professional duties, you might be best off taking a job in Antarctica or writing blogs on the Internet.
Medium (7–14): Like all people scoring in the middle of a distribution, the glass is both half-full and half-empty. There is nothing to worry about, neither is there anything to proclaim to your friends. In the world of perceiving emotion, you are, sad to say, just like all the rest of us, sometimes good, and sometimes bad.
High (15–20): You can read people like a book, and you are not too bad with identifying your own emotions either. Jobs to consider: working as a customs agent, anything to do with the service industry, or the many helping professions. If you got 19 or more, think about a major career switch, the life of a Texas Holdem champion looms as a distinct possibility.
Managing emotions: **The ability to manage your own, and other people's emotions.**
Low (1–6): You have problems managing your emotions or those of other people. There are a long list of very successful folks, though, who have done wonders with a similar temperament. The tennis star John McEnroe (before he became a late night TV show host) springs to mind, so too a plethora of celebrities, including Tom Cruise, Russell Crowe, and Charlie Sheen. Don't forget too, the irascible Basil Fawlty.
Medium (7–14): It's likely that you can manage your own emotions pretty well and so too the emotions of other people. But let's face it. With all the other things one has to manage—finances, time, life—you have to make a decision where to excel. Trying to manage emotions is not as high on this laundry list and rightly so.
High (15–20): You can manage your own emotions and those of other people exceedingly well. With a little bit of luck you might end up the CEO of a large franchise, a kindergarten teacher, or the winner of a Nobel Peace Prize. But a word of warning if you scored too high (19–20). Niccolò Machiavelli encapsulated this dimension particularly well in *The Prince*; too much emotion management, particularly of others, can be a dangerous thing!

Table B.3.: Score Report for Emotional Intelligence Self-Report in table B.1

B.2. Ability Tests

The following examples are from From M. Zeidner et al. *What we Know About Emotional Intelligence: How it Affects Learning, Work, Relationships, and our Mental Health.* Cambridge, MA: MIT, 2009, pp. 57 f.

Type A: Emotion perception of faces Your task is to examine the picture, and then determine how much each of the listed emotions is represented in it.

	Definitely not present				Definitely present
Anger	1	2	3	4	5
Sadness	1	2	3	4	5
Happiness	1	2	3	4	5
Disgust	1	2	3	4	5
Fear	1	2	3	4	5
Surprise	1	2	3	4	5

Table B.4.: Prototypical Item Types Conforming to the Assessment of Emotional Intelligence Using Performance-Based Approaches Type A: Emotion Perception of Faces

Type B: Understanding emotions Read the scenario and then answer the question to the best of your ability (adapted from the PhD thesis of Carolyn MacCann 2006)

> If the current situation continues, Denise's employer will probably be able to move her job to a location much closer to her home, which is something she really wants.
>
> *Denise is most likely to feel?*

| [A] Distress |
| [B] Joy |
| [C] Surprise |
| [D] Hope |
| [E] Fear |

Table B.5.: Prototypical Item Types Conforming to the Assessment of
          Emotional Intelligence Using Performance-Based Approaches
          Type B: Understanding Emotions

Type C: Emotion Management Read the scenario and then rate possible responses for their effectiveness (adapted from the PhD thesis of Carolyn MacCann 2006)

> Gerry has had several short-term jobs in the same industry, but is excited abut starting a job in a different industry. His father casually remarks that he will probably last six months.
> *Rate the effectiveness of the following action that Gerry might take on the scale below.*

	Ineffective				Effective
Tell his father he is completely wrong.	1	2	3	4	5
Prove he is wrong by working hard to succeed at the new job.	1	2	3	4	5
Think of the positives of the new job.	1	2	3	4	5
Ignore his father's comments.	1	2	3	4	5

Table B.6.: Prototypical Item Types Conforming to the Assessment of
          Emotional Intelligence Using Performance-Based Approaches
          Type C: Emotion Management

Select Bibliography on EI and Burnout

Alavinia, P. and T. Ahmadzadeh. 'Toward a Reappraisal of the Bonds Between Emotional Intelligence and Burnout'. *English Language Teaching* 5.4 (2012), pp. 37–50.

Austin, E. J., T. C. P. Dore and K. M. O'Donovan. 'Associations of Personality and Emotional Intelligence with Display Rule Perceptions and Emotional Labour'. *Personality and Individual Differences* 44.3 (2008), pp. 677–686.

Brackett, M. A., R. Palomera, J. Mojsa-Kaja, M. R. Reyes and P. Salovey. 'Emotion-Regulation Ability, Burnout, and Job Satisfaction Among British Secondary-School Teachers'. *Psychology in the Schools* 47.4 (2010), pp. 406–417.

Carson, R. L. I. 'Exploring the Episodic Nature of Teachers' Emotions as it Relates to Teacher Burnout'. PhD thesis. Purdue University, 2006. URL: `http://0-search.proquest.com.prospero.murdoch.edu.au/docview/622007906/14244DB0C476DA27104/1?accountid=12629` (accessed 16/03/2012).

Chan, D. W. 'Emotional Intelligence and Components of Burnout Among Chinese Secondary School Teachers in Hong Kong'. *Teaching and Teacher Education* 22.8 (2006), pp. 1042–1054.

Cohen, J. S. and L. J. Miller. 'Interpersonal Mindfulness Training for Well-Being: A Pilot Study With Psychology Graduate Students'. *Teachers College Record* 111.12 (2009), pp. 2760–2774.

Côté, S. and B. R. Golden. 'Emotional Intelligence and Managerial Burnout'. G.A. van Kleef, A.C. Homan, and N.M. Ashkanasy (chairs), *Exploring the Role of Emotion in Leadership*. Symposium conducted at the meeting of the Academy of Management, Atlanta, GA. 2006.

Day, A. L., D. L. Therrien and S. A. Carroll. 'Predicting Psychological Health: Assessing the Incremental Validity of Emotional Intelligence Beyond Personality, Type A Behaviour, and Daily Hassles'. *European Journal of Personality* 19.6 (2005), pp. 519–536.

De Vito, N. 'The Relationship Between Teacher Burnout and Emotional Intelligence: A Pilot Study'. Psy.D. New Jersey: Fairleigh Dickinson University, 2009.

URL: `http://0-search.proquest.com.prospero.murdoch.edu.au/docview/622072146/14244EF20A335BF00A7/2?accountid=12629` (accessed 16/03/2012).

Evers, W., W. Tomic and A. Brouwers. 'Constructive Thinking and Burnout among Secondary School Teachers'. *Social Psychology of Education* 8.4 (2005), pp. 425–439.

Froese, N. R. 'Emotional Intelligence: Risk Factor for Caregiver Burnout'. PhD thesis. Capella University, 2009. URL: `http://search.proquest.com/docview/305160611?accountid=12629` (accessed 16/03/2012).

Furnell, B. A. 'Exploring The Relationship Between Burnout, Emotional Labour and Emotional Intelligence: A Study on Call Centre Representatives'. PhD thesis. University of Stellenbosch, 2008.

Gerits, L., J. J. L. Derksen and A. B. Verbruggen. 'Emotional Intelligence and Adaptive Success of Nurses Caring for People With Mental Retardation and Severe Behavior Problems'. *Mental Retardation* 42.2 (2004), pp. 106–121.

Gerits, L., J. J. L. Derksen, A. B. Verbruggen and M. Katzko. 'Emotional Intelligence Profiles of Nurses Caring for People with Severe Behaviour Problems'. *Personality and Individual Differences* 38.1 (2005), pp. 33–43.

Ginsberg, R. 'Being Boss Is Hard:The Emotional Side of Being in Charge'. *Phi Delta Kappan* 90.4 (2008), pp. 292–297.

Gliebe, S. K. 'Emotional Intelligence in Christian Higher Education'. *Christian Higher Education* 11.3 (2012), pp. 192–204.

Görgens-Ekermans, G. and T. Brand. 'Emotional intelligence as a moderator in the stress-burnout relationship: a questionnaire study on nurses'. *Journal of Clinical Nursing* 21.15/16 (2012), pp. 2275–2285.

Huang, X., S. C. H. Chan, W. Lam and X. Nan. 'The Joint Effect of Leader-Member Exchange and Emotional Intelligence on Burnout and Work Performance in Call Centers in China'. *International Journal of Human Resource Management* 21.7 (2010), pp. 1124–1144.

Jennings, P. A. and M. T. Greenberg. 'The Prosocial Classroom: Teacher Social and Emotional Competence in Relation to Student and Classroom Outcomes'. *Review of Educational Research* 79.1 (2009), pp. 491–525.

Kao, Y.-T. 'Burnout in College Student Volunteers: A Cross-Level Study'. *College Student Journal* 43.3 (2009), pp. 872–878.

Kaufhold, J. A. and L. R. Johnson. 'The Analysis of the Emotional Intelligence Skills and Potential Problem Areas of Elementary Educators'. *Education* 125.4 (2005), pp. 615–626.

Landa, J. M. A. and E. López-Zafra. 'The Impact of Emotional Intelligence on Nursing Burnout'. In *Nursing Issues: Psychiatric Nursing, Geriatric Nursing, and Nursing Burnout*. Ed. by C. D. McLaughlin and J. N. Docherty. New York: Nova Biomedical, 2010. 257–270.

McLaughlin, C. D. and J. N. Docherty. *Nursing Issues : Psychiatric Nursing, Geriatric Nursing, and Nursing Burnout*. Nursing-issues, problems and challenges. New York: Nova Biomedical, 2010. URL: `http://search.ebscohost.com/login.aspx?direct=true&db=nlebk&AN=341656&site=ehost-live` (accessed 29/07/2012).

Mikolajczak, M., C. Menil and O. Luminet. 'Explaining the Protective Effect of Trait Emotional Intelligence Regarding Occupational Stress: Exploration of Emotional Labour Processes'. *Journal of Research in Personality* 41.5 (2007), pp. 1107–1117.

Moon, T. W. and W.-M. Hur. 'Emotional Intelligence, Emotional Exhaustion, and Job Performance'. *Social Behavior and Personality* 39.8 (2011), pp. 1087–1096.

Palser, S. J. 'The Relationship Between Occupational Burnout and Emotional Intelligence Among Clergy or Professional Ministry Workers'. PhD thesis. Walden University, 2005. URL: `http://0-search.proquest.com.prospero.murdoch.edu.au/docview/305383654/14244E5A195295E247E/2?accountid=12629` (accessed 09/03/2012).

Platsidou, M. 'Trait Emotional Intelligence of Greek Special Education Teachers in Relation to Burnout and Job Satisfaction'. *School Psychology International* 31.1 (2010), pp. 60–76.

Rajah, R., Z. Song and R. D. Arvey. 'Emotionality and Leadership: Taking Stock of the Past Decade of Research'. *Leadership Quarterly* 22.6 (2011), pp. 1107–1119.

Snyder, J. L. 'Extending the Empathic Communication Model of Burnout: Incorporating Individual Differences to Learn More about Workplace Emotion, Communicative Responsiveness, and Burnout'. *Communication Quarterly* 60.1 (2012), pp. 122–142.

Tait, M. 'Resilience as a Contributor to Novice Teacher Success, Commitment, and Retention'. *Teacher Education Quarterly* 35.4 (2008), pp. 57–75.

Vaezi, S. and N. Fallah. 'The Relationship between Emotional Intelligence and Burnout among Iranian EFL Teachers'. *Journal of Language Teaching & Research* 2.5 (2011), pp. 1122–1129.

Weng, H.-C., C.-M. Hung, Y.-T. Liu, Y.-J. Cheng, C.-Y. Yen, C.-C. Chang and C.-K. Huang. 'Associations Between Emotional Intelligence and Doctor Burnout, Job Satisfaction and Patient Satisfaction'. *Medical Education* 45.8 (2011), pp. 835–842.

Yanchus, N. J., L. T. Eby, C. E. Lance and S. Drollinger. 'The Impact of Emotional Labor on Work–Family Outcomes'. *Journal of Vocational Behavior* 76.1 (2010), pp. 105–117.

References

Abramson, L. Y., M. E. Seligman and J. D. Teasdale. 'Learned Helplessness in Humans: Critique and Reformulation'. *Journal of Abnormal Psychology* 87.1 (1978), pp. 49–74.

Ackere, A. van. 'The Principal/Agent Paradigm: Its Relevance to Various Functional Fields'. *European Journal of Operational Research* 70.1 (1993), pp. 83–103.

Akomolafe, M. J. and M. A. Adebayo. 'Assessment of Emotional Intelligence Among Secondary School Students in Ibadan Metropolis, Oyo State, Nigeria'. *Ife Psychologia* 20.1 (2012), pp. 214–228.

Alameddine, M., S. Saleh, F. El-Jardali, H. Dimassi and Y. Mourad. 'The Retention of Health Human Resources in Primary Healthcare Centers in Lebanon: A National Survey'. *BMC Health Services Research* 12 (2012), pp. 419 f. URL: `http://0-search.proquest.com.prospero.murdoch.edu.au/docview/1286755425?accountid=12629` (accessed 10/12/2013).

Alarcon, G., K. J. Eschleman and N. A. Bowling. 'Relationships Between Personality Variables and Burnout: A Meta-Analysis'. *Work & Stress* 23.3 (2009), pp. 244–263.

Alavinia, P. and T. Ahmadzadeh. 'Toward a Reappraisal of the Bonds Between Emotional Intelligence and Burnout'. *English Language Teaching* 5.4 (2012), pp. 37–50.

Amato, P. and B. Keith. 'Parental Divorce and the Well-Being of Children: A Meta-Analysis'. *Psychological Bulletin* 110.1 (1991), pp. 26–46.

An, Y.-J. and T. Frick. 'Student Perceptions of Asynchronous Computer-Mediated Communication in Face-to-Face Courses'. *Journal of Computer-Mediated Communication* 11.2 (2006), pp. 485–499.

Antonakis, J., N. M. Ashkanasy and M. T. Dasborough. 'Does Leadership Need Emotional Intelligence?' *The Leadership Quarterly* 20.2 (2009), pp. 247–261.

App, B., D. N. McIntosh, C. L. Reed and M. J. Hertenstein. 'Nonverbal Channel Use in Communication of Emotion'. *Emotion* 11 (2011), pp. 603–617.

Ardelt, M. 'Still Stable After All These Years? Personality Stability Theory Revisited'. *Social Psychology Quarterly* 63.4 (2000), pp. 392–405.

Aschenbrenner SJ, G. A. *Examination of Consciousness.* Somos católicos. Chicago: Loyola, 2007.

Ashkanasy, N. M., M. T. Dasborough and K. W. Ascough. 'Developing Leaders: Teaching about Emotional Intelligence and Training in Emotional Skills'. In. *The SAGE Handbook of Management Learning, Education and Development.* Ed. by S. J. Armstrong and C. V. Fukami. Thousand Oaks: Sage, 2009. 162–184. URL: `http://www.sagepub.com/northouse6e/study/materials/reference/reference3.4.pdf` (accessed 05/06/2013).

Austin, E. J. 'An Investigation of the Relationship Between Trait Emotional Intelligence and Emotional Task Performance'. *Personality and Individual Differences* 36.8 (2004), pp. 1855–1864. URL: `http://learn.taboradelaide.edu.au/local/bcextension/ezproxy/gotoezproxy.php?url=http://search.ebscohost.com/login.aspx?direct=true&db=aph&AN=12962945&site=ehost-live`.

————— 'Emotional Intelligence and Emotional Information Processing'. *Personality and Individual Differences* 39.2 (2005), pp. 403–414.

Austin, E. J., T. C. P. Dore and K. M. O'Donovan. 'Associations of Personality and Emotional Intelligence with Display Rule Perceptions and Emotional Labour'. *Personality and Individual Differences* 44.3 (2008), pp. 677–686.

Aydemir, O. and I. Icelli. 'Burnout: Risk Factors'. In. *Burnout for Experts: Prevention in the Context of Living and Working.* Ed. by S. Bährer-Kohler. New York: Springer, 2013. 119–143.

Ayoko, O. B., V. J. Callan and C. E. J. Härtel. 'The Influence of Team Emotional Intelligence Climate on Conflict and Team Members' Reactions to Conflict'. *Small Group Research* 39.2 (2008), pp. 121–149.

Back, M. D., S. C. Schmukle and B. Egloff. 'Measuring Task-Switching Ability in the Implicit Association Test'. *Experimental Psychology (formerly 'Zeitschrift für Experimentelle Psychologie')* 52.3 (2005), pp. 167–179.

Bährer-Kohler, S., ed. *Burnout for Experts: Prevention in the Context of Living and Working.* New York: Springer, 2013.

————— 'Introduction'. In. *Burnout for Experts: Prevention in the Context of Living and Working.* Ed. by S. Bährer-Kohler. New York: Springer, 2013. 1–13.

Bao-Yiann and Y. Chun-Chi. 'The Moderating Role of Personality Traits on Emotional Intelligence and Conflict Management Styles'. *Psychological Reports* 110.3 (2012), pp. 1021–1025.

Barfoot, D. S. 'Antecedents of Leader-Follower Trust in a Christian Church Organization'. PhD thesis. Regent University, 2007. URL: http://0-search.proquest.com.prospero.murdoch.edu.au/docview/621727897?accountid=12629 (accessed 16/11/2013).

Barnard, L. K. and J. F. Curry. 'The Relationship of Clergy Burnout to Self-Compassion and Other Personality Dimensions'. *Pastoral Psychology* 61 (2012), pp. 149–163.

Bar-On, R. *Bar-On Emotional Quotient Inventory (EQ-i): Technical Manual*. Toronto: Multi-Health Systems, 1997.

Bar-On, R. and J. D. A. Parker, eds. *The Handbook of Emotional Intelligence: Theory, Development, Assessment and Application at Home, School and in the Workplace*. San Francisco: Jossey-Bass, 2000.

Bartlett, J. E., J. W. Kotrlik and C. Higgins. 'Organizational Research: Determining Appropriate Sample Size for Survey Research'. *Information Technology, Learning, and Performance Journal* 19.1 (2001), pp. 43–50.

Batista-Taran, L. C. and T. G. Reio Jr. 'Occupational Stress: Towards an Integrated Model'. *COERC 2011* (2011), pp. 9–16.

Biehl, M., D. Matsumoto, P. Ekman, V. Meant, K. Heider, T. Kudoh and V. Ton. 'Matsumoto and Ekman's Japanese and Caucasian Facial Expressions of Emotion (JACFEE): Reliability Data and Cross-National Differences'. *Journal of Nonverbal Behavior* 21.1 (1997), pp. 3–21.

Billard, A., J. M. Greer, W. Sneck, N. J. Sheers and M. E. Merrick. 'Relationships Between Spiritual Transcendence and Emotional Intelligence Among Older Catholic Nuns'. *Research in the Social Scientific Study of Religion* 16 (2005), pp. 41–61.

Bissessar, C. 'Gender, Age Differences and Emotional Intelligences: Implications for Workforce Development'. Research paper from The University of the West Indies at St Augustine, Trinidad and Tobago. 2011. URL: http://hdl.handle.net/2139/8699 (accessed 30/10/2012).

Black Dog Institute. *Mindfulness in Everyday Life*. URL: http://www.blackdoginstitute.org.au/docs/10.mindfulnessineverydaylife.pdf. (accessed 19/02/2014).

Blickle, G., T. Momm, Y. Liu, A. Witzki and R. Steinmayr. 'Construct Validation of the Test of Emotional Intelligence (TEMINT)'. *European Journal of Psychological Assessment* 27.4 (2011), pp. 282–289.

Bosco, A., M. N. di Masi and A. Manuti. 'Burnout Internal Factors—Self-Esteem and Negative Affectivity in the Workplace: The Mediation Role of Organizational Identification in Times of Job Uncertainty'. In. *Burnout for Experts: Preven-*

tion in the Context of Living and Working. Ed. by S. Bährer-Kohler. New York: Springer, 2013. 145–158.

Bowling, N. A., K. J. Eschleman and Q. Wang. 'A Meta-Analytic Examination of the Relationship Between Job Satisfaction and Subjective Well-Being'. *Journal of Occupational and Organizational Psychology* 83.4 (2010), pp. 915–934.

Boyatzis, R., T. Brizz and L. Godwin. 'The Effect of Religious Leaders' Emotional and Social Competencies on Improving Parish Vibrancy'. *Journal of Leadership & Organizational Studies* 18.2 (2011), pp. 192–206.

Brackett, M. A. and J. D. Mayer. 'Convergent, Discriminant, and Incremental Validity of Competing Measures of Emotional Intelligence'. *Personality and Social Psychology Bulletin* 29.9 (2003), pp. 1147–1158.

Brackett, M. A., R. Palomera, J. Mojsa-Kaja, M. R. Reyes and P. Salovey. 'Emotion-Regulation Ability, Burnout, and Job Satisfaction Among British Secondary-School Teachers'. *Psychology in the Schools* 47.4 (2010), pp. 406–417.

Brackett, M. A. and P. Salovey. 'Measuring Emotional Intelligence with the Mayer-Salovey-Caruso Emotional Intelligence Test (MSCEIT)'. *Psicothema* 18.Supplement (2006), pp. 34–41.

Bradberry, T., J. Greaves and P. M. Lencioni. *Emotional Intelligence 2.0*. San Diego: TalentSmart, 2009.

————— *The Emotional Intelligence Quick Book: Everything You Need to Know to Put Your EQ to Work*. New York: Fireside, 2005.

Bradburn, N. M. *The Structure of Psychological Well-Being*. Chicago, Illinois: Aldine, 1969.

Bratis, D., A. Tselebis, C. Sikaras, A. Moulou, K. Giotakis, E. Zoumakis and I. Ilias. 'Alexithymia and its Association with Burnout, Depression and Family Support Among Greek Nursing Staff'. *Human Resources for Health* 7.72 (2009). URL: http://www.human-resources-health.com/content/7/1/72 (accessed 31/10/2013).

Briggs, D. 'Forced Exits Erode Clergy Morale'. *Christian Century* 129.8 (2012), p. 14.

Brooks, M. E. and S. Highhouse. 'Can Good Judgment be Measured?' In Weekley, J. A. and R. E. Ployhart. *Situational Judgment Tests: Theory, Measurement, and Application*. SIOP Organizational Frontiers Series. Mahwah: Lawrence Erlbaum, 2006. Chap. 3.

Brown, J. L., S. M. Jones, M. D. LaRusso and J. L. Aber. 'Improving Classroom Quality: Teacher Influences and Experimental Impacts of The 4Rs Program'. *Journal of Educational Psychology* 102.1 (2010), pp. 153–167.

Brown, O. and E. Swartz. 'Emotional Intelligence and Locus of Control of Adult Patients with Breast Cancer Receiving Treatment'. *South African Family Practice* 54.2 (2012), pp. 139–144.

Brummelhuis, L. L. ten, C. L. ter Hoeven, A. B. Bakker and B. Peper. 'Breaking Through the Loss Cycle of Burnout: The Role of Motivation'. *Journal of Occupational and Organizational Psychology* 84.2 (2011), pp. 268–287.

Burns, N. R., V. A. Bastian and T. Nettelbeck. 'Emotional Intelligence: More than Personality and Cognitive Ability?' In *The Science of Emotional Intelligence: Knowns and Unknowns*. Ed. by G. Matthews, M. Zeidner and R. D. Roberts. Series in Affective Science. New York: Oxford University Press, 2007. 167–196.

Buunk, B. P. and T. Mussweiler. 'New Directions in Social Comparison Research'. *European Journal of Social Psychology* 31.5 (2001), pp. 467–475.

Byrne, J. C., P. G. Dominick, J. W. Smither and R. R. Reilly. 'Examination of the Discriminant, Convergent, and Criterion-Related Validity of Self-Ratings on the Emotional Competence Inventory'. *International Journal of Selection and Assessment* 15.3 (2007), pp. 341–353.

Cabrera, M. A. M. and N. T. Nguyen. 'Situational Judgment Tests: A Review of Practice and Constructs Assessed'. *International Journal of Selection and Assessment* 9.1-2 (2001), pp. 103–113.

Carod-Artal, F. J. and C. Vázquez-Cabrera. 'Burnout Syndrome in an International Setting'. In. *Burnout for Experts: Prevention in the Context of Living and Working*. Ed. by S. Bährer-Kohler. New York: Springer, 2013. 15–35.

Carson, R. L. I. 'Exploring the Episodic Nature of Teachers' Emotions as it Relates to Teacher Burnout'. PhD thesis. Purdue University, 2006. URL: `http://0-search.proquest.com.prospero.murdoch.edu.au/docview/622007906/14244DB0C476DA27104/1?accountid=12629` (accessed 16/03/2012).

Carson, R. L. I., S. Plemmons, T. J. Templin and H. M. Weiss. ' "You Are Who You Are": A Mixed-Method Study of Affectivity and Emotion Regulation in Curbing Teacher Burnout'. In. *Personality, Stress, and Coping: Implications for Education*. Ed. by E. Frydenberg and G. Reevy. Research on Stress and Coping in Education. Charlotte: Information Age, 2011. 239–265. URL: `http://search.ebscohost.com/login.aspx?direct=true&db=nlebk&AN=470124&site=ehost-live` (accessed 08/11/2013).

Carver, C. S. 'Coping'. In. *The Handbook of Stress Science: Biology, Psychology, and Health*. Ed. by R. J. Contrada and A. Baum. New York: Springer, 2011. 221–229.

Casale, S., L. Tella and G. Fioravanti. 'Preference for Online Social Interactions Among Young People: Direct and Indirect Effects of Emotional Intelligence'. *Personality and Individual Differences* 54.4 (2013), pp. 524–529.

Chamorro-Premuzic, T., E. Bennett and A. Furnham. 'The Happy Personality: Mediational Role of Trait Emotional Intelligence'. *Personality and Individual Differences* 42.8 (2007), pp. 1633–1639.

Chan, D. W. 'Emotional Intelligence and Components of Burnout Among Chinese Secondary School Teachers in Hong Kong'. *Teaching and Teacher Education* 22.8 (2006), pp. 1042–1054.

Chandler, D. 'Pastoral Burnout and the Impact of Personal Spiritual Renewal, Rest-taking, and Support System Practices'. *Pastoral Psychology* 58.3 (2009), pp. 273–287.

Charlton, R., J. Rolph, L. Francis, P. Rolph and M. Robbins. 'Clergy Work-Related Psychological Health: Listening to the Ministers of Word and Sacrament Within the United Reformed Church in England'. *Pastoral Psychology* 58.2 (2009), pp. 133–149.

Cherniss, C. 'Emotional Intelligence: Toward Clarification of a Concept'. *Industrial and Organizational Psychology* 3.2 (2010), pp. 110–126.

Chesney, M. A., D. B. Chambers, J. M. Taylor, L. M. Johnson and S. Folkman. 'Coping Effectiveness Training for Men Living With HIV: Results From a Randomized Clinical Trial Testing a Group-Based Intervention'. *Psychosomatic Medicine* 65.6 (2003), pp. 1038–1046.

Chirkowska-Smolak, T. and P. Kleka. 'The Maslach Burnout Inventory—General Survey: Validation Across Different Occupational Groups in Poland'. *Polish Psychological Bulletin* 42.2 (2011), pp. 86–94. (Accessed 19/07/2012).

Ciarrochi, J. V., A. Y. C. Chan and P. Caputi. 'A Critical Evaluation of the Emotional Intelligence Construct'. *Personality and Individual Differences* 28.3 (2000), pp. 539–561.

Ciarrochi, J., F. P. Deane and S. Anderson. 'Emotional Intelligence Moderates the Relationship Between Stress and Mental Health'. *Personality and Individual Differences* 32.2 (2002), pp. 197–209.

Clarke, N. 'Emotional Intelligence Training: A Case of Caveat Emptor'. *Human Resource Development Review* 5.4 (2006), pp. 422–441.

Cleland, J., J. Dowell, J. McLachlan, S. Nicholson and F. Patterson. *Identifying Best Practice in the Selection of Medical Students (Literature Review and Interview Survey)*. Research Report. University of Aberdeen; University of Dundee; Durham University; Queen Mary University of London; Cambridge University; City University, London; Work Psychology Group Limited, Derby,

11/2012. URL: `http://www.gmc-uk.org/Identifying_best_practice_in_the_selection_of_medical_students.pdf_51119804.pdf` (accessed 23/11/2013).

Çoban, B., T. Karademir, M. Açak and S. Devecioğlu. 'The Emotional Intelligence of Students who are Sitting a Special-Ability Examination'. *Social Behavior and Personality* 38.8 (2010), pp. 1123–1134.

Coe, J. H. 'Musings on the Dark Night of the Soul: Insights From St John of the Cross on a Developmental Spirituality'. *Journal of Psychology and Theology* 28.4 (2000), pp. 293–307.

Cohen, J. S. and L. J. Miller. 'Interpersonal Mindfulness Training for Well-Being: A Pilot Study With Psychology Graduate Students'. *Teachers College Record* 111.12 (2009), pp. 2760–2774.

Cohen, S., R. C. Kessler and L. Underwood Gordon. 'Strategies for Measuring Stress in Studies of Psychiatric and Physical Disorders'. In *Measuring Stress: A Guide for Health and Social Scientists*. Ed. by S. Cohen, R. C. Kessler and L. Underwood Gordon. Oxford: Oxford University Press, 1997. 3–26.

Cohen, S. and T. A. Wills. 'Stress, Social Support, and the Buffering Hypothesis'. *Psychological Bulletin* 98.2 (1985), pp. 310–357.

Colson, C. W. and A. Morse. 'My Soul's Dark Night: The Best of Evangelicalism Didn't Prepare me for this Struggle'. *Christianity Today* 49.12 (2005), p. 80.

Compas, B. E., M. C. Boyer, C. Stanger, R. B. Colletti, A. H. Thomsen, L. M. Dufton and D. A. Cole. 'Latent Variable Analysis of Coping, Anxiety/Depression, and Somatic Symptoms in Adolescents with Chronic Pain'. *Journal of Consulting and Clinical Psychology* 74.6 (2006), pp. 1132–1142.

Constantino, P., E. R. de Souza, S. G. de Assis and B. S. C. Correia. 'Burnout Aspects of Physical and Mental Health Conditions'. In. *Burnout for Experts: Prevention in the Context of Living and Working*. Ed. by S. Bährer-Kohler. New York: Springer, 2013. 89–98.

Contrada, R. J. 'Stress, Adaptation, and Health'. In. *The Handbook of Stress Science: Biology, Psychology, and Health*. Ed. by R. J. Contrada and A. Baum. New York: Springer, 2011. 1–9.

Contrada, R. J. and A. Baum, eds. *The Handbook of Stress Science: Biology, Psychology, and Health*. New York: Springer, 2011.

Conzelmann, K., S. Weis and H.-M. Süß. 'New Findings About Social Intelligence'. *Journal of Individual Differences* 34.3 (2013), pp. 119–137.

Côté, S. and B. R. Golden. 'Emotional Intelligence and Managerial Burnout'. G.A. van Kleef, A.C. Homan, and N.M. Ashkanasy (chairs), *Exploring the Role of Emo-*

tion in Leadership. Symposium conducted at the meeting of the Academy of Management, Atlanta, GA. 2006.

'Counting your Blessings and Keeping up with the Joneses'. *Harvard Mental Health Letter* 23.5 (2006), pp. 6–7.

Covey, S. R. *The 7 Habits of Highly Effective People*. New York: Free Press, 2004.

Cross, S. J. of the. 'The Dark Night of the Soul'. In. *The Collected Works of St. John of the Cross*. Trans. by K. Cavanagh. Washington D.C.: Institute of Carmelite Studies, 1976.

Croucher, R. et al. *Ex-Pastors: Why do clergy leave parish ministry?* 17/04/2008. URL: http://www.jmm.org.au/articles/21074.htm (accessed 28/11/2013).

Croucher, R. *Recent Trends Among Evangelicals: Biblical Agendas, Justice and Spirituality*. Melbourne: John Mark Ministries, 1986.

Crowther, M. E. and R. E. Hicks. 'Stress and Stress Resilience, Emotional Intelligence, and Perfectionism in an Australian Workplace Sample'. In Celinski, M. J. and K. Gow. *Wayfinding Through Life's Challenges : Coping and Survival*. Psychology of Emotions, Motivations and Actions. New York: Nova Science Publishers, 2011. 369–383. URL: http://search.ebscohost.com/login.aspx?direct=true&db=nlebk&AN=439580&site=ehost-live (accessed 23/10/2013).

Damasio, A. R. 'A Second Chance for Emotion'. In *Cognitive Neuroscience of Emotion*. Ed. by R. D. Lane and L. Nadel. Series in Affective Science. New York: Oxford University Press, 1999.

————— *Descartes' Error: Emotion, Reason and the Human Brain*. New York: Avon, 1994.

Daniel, M. *Self-Scoring Emotional Intelligence Tests*. Self-Scoring Tests Series. New York: Sterling, 2000.

Darwin, C. *The Expression of the Emotions in Man and Animals*. London: John Murray, 1872. URL: http://darwin-online.org.uk/content/frameset?pageseq=1&itemID=F1142&viewtype=text (accessed 20/08/2014).

Davey, J. *Burnout: Stress in the Ministry*. Leominster: Gracewing, 1996.

Davis, K., J. A. Christodoulou, S. Seider and H. Gardner. 'The Theory of Multiple Intelligences'. In *Cambridge Handbook of Intelligence*. Ed. by R. J. Sternberg and S. B. Kaufman. New York: Cambridge University Press, 2011. 485–503.

Day, A. L., D. L. Therrien and S. A. Carroll. 'Predicting Psychological Health: Assessing the Incremental Validity of Emotional Intelligence Beyond Personality, Type A Behaviour, and Daily Hassles'. *European Journal of Personality* 19.6 (2005), pp. 519–536.

De Vito, N. 'The Relationship Between Teacher Burnout and Emotional Intelligence: A Pilot Study'. Psy.D. New Jersey: Fairleigh Dickinson University, 2009. URL: http://0-search.proquest.com.prospero.murdoch.edu.au/docview/622072146/14244EF20A335BF00A7/2?accountid=12629 (accessed 16/03/2012).

DeBusk, K. P. A. and E. J. Austin. 'Emotional Intelligence and Social Perception.' *Personality and Individual Differences* 51.6 (2011), pp. 764–768.

Demerouti, E., A. B. Bakker, S. A. E. Geurts and T. W. Taris. 'Daily Recovery from Work-Related Effort During Non-Work Time'. In Sonnetag, S., P. L. Perrewé and D. C. Ganster. *Current Perspectives on Job-Stress Recovery*. Vol. 7. Research in Occupational Stress and Well Being. Bingley: Emerald, 2009. 85–123.

Deniz, M. E., Z. Traş and D. Aydoğan. 'An Investigation of Academic Procrastination, Locus of Control, and Emotional Intelligence'. *Educational Sciences: Theory and Practice* 9.2 (2009), pp. 623–632.

Denollet, J. 'DS14: Standard Assessment of Negative Affectivity, Social Inhibition, and Type D Personality'. *Psychosomatic Medicine* 67.1 (2005), pp. 89–97.

Derksen, J., I. Kramer and M. Katzko. 'Does a Self-report Measure for Emotional Intelligence Assess Something Different than General Intelligence?' *Personality and Individual Differences* 32 (2002), pp. 37–48.

Dijk, C. F.-V. and J. Freedman. 'Differentiating Emotional Intelligence in Leadership'. *Journal of Leadership Studies* 1.2 (2007), pp. 8–20.

Doolittle, B. R. 'Burnout and Coping Among Parish-Based Clergy'. *Mental Health, Religion & Culture* 10.1 (2007), pp. 31–38.

Douglas, A. N., K. S. Binder, J. H. Kajos, J. Hyde and Y. Li. 'Reading Relationships, But Seeing Betrayal: Impact of Relational Health Schemas on Processing of Interpersonal Conflict'. *Journal of Social and Clinical Psychology* 32.9 (2013), pp. 964–988.

Duclos, S. E., J. D. Laird, E. Schneider, M. Sexter, L. Stern and O. V. Lighten. 'Emotion-Specific Effects of Facial Expressions and Postures on Emotional Experience'. *Journal of Personality and Social Psychology* 57.1 (1989), pp. 100–108.

Duff, J. W. and A. M. Duff. *Minor Latin Poets: With Introductions and English Translations*. London: William Heinemann, 1934.

Dulewicz, V., M. Higgs and M. Slaski. 'Measuring Emotional Intelligence: Content, Construct and Criterion-Related Validity'. *Journal of Managerial Psychology* 18.5 (2003), pp. 405–420.

Dunbar, L. 'Where's God? The Absence of a Spiritual Dimension in Studies of Clergy Stress'. British and Irish Association of Pastoral Theologians Annual Conference, York, England. 2013.

Dunn, E. W., M. A. Brackett, C. Ashton-James, E. Schneiderman and P. Salovey. 'On Emotionally Intelligent Time Travel: Individual Differences in Affective Forecasting Ability'. *Personality and Social Psychology Bulletin* 33.1 (2007), pp. 85–93.

Durlak, J. A., R. P. Weissberg, A. B. Dymnicki, R. D. Taylor and K. B. Schellinger. 'The Impact of Enhancing Students' Social and Emotional Learning: A Meta-Analysis of School-Based Universal Interventions'. *Child Development* 82.1 (2011), pp. 405–432.

Ekermans, G. 'Emotional Intelligence Across Cultures: Theoretical and Methodological Considerations'. In. *Assessing Emotional Intelligence: Theory, Research, and Applications.* Ed. by C. Stough, D. H. Saklofske and J. D. A. Parker. The Springer Series on Human Exceptionality. Boston: Springer, 2010. 259–290.

Ekman, P. 'Facial Expressions of Emotion: New Findings, New Questions'. *Psychological Science* 3.1 (1992), pp. 34–38.

————— 'Should We Call it Expression or Communication?' *Innovation: The European Journal of Social Sciences* 10.4 (1997), pp. 333–344.

Ekman, P. and H. Oster. 'Facial Expressions of Emotion'. *Annual Review of Psychology* 30.1 (1979), pp. 527–554.

Ekman, P. and M. O'Sullivan. 'From Flawed Self-assessment to Blatant Whoppers: The Utility of Voluntary and Involuntary Behavior in Detecting Deception'. *Behavioral Sciences & the Law* 24.5 (2006), pp. 673–686.

Ellis, A. C. 'Exploring the Relationship of Emotional Intelligence and Conflict Management Styles'. MA thesis. The University of North Carolina at Greensboro, 2010.

Ellison, C. G., L. A. Roalson, J. M. Guillory, K. J. Flannelly and J. P. Marcum. 'Religious Resources, Spiritual Struggles, and Mental Health in a Nationwide Sample of PCUSA Clergy'. *Pastoral Psychology* 59.3 (2010), pp. 287–304.

'Emotional Intelligence'. In *Encyclopaedic Dictionary of Psychology.* Ed. by G. Davey. Oxford: Routledge, 2005. 306–307.

Epstein, S. *Constructive Thinking: The Key to Emotional Intelligence.* Westport: Praeger, 1998.

Erber, R. and A. Tesser. 'Task Effort and the Regulation of Mood: The Absorption Hypothesis'. *Journal of Experimental Social Psychology* 28.4 (1992), pp. 339–359.

Erkal, S. and H. Şahin. 'The Level of Burnout of Housekeeping Personnel in Accommodation Facilities'. *International Journal of Human Sciences* 9.2 (2012), pp. 969–980.

Erkutlu, H. and J. Chafra. 'The Impact of Team Empowerment on Proactivity'. *Journal of Health Organization and Management* 26.5 (2012), pp. 560–577.

Essary, D. W. 'Emotional Intelligence: An Investigation on the Effect of Implementing Emotional Intelligence Competencies into Management Training of a Metropolitan Government Agency'. PhD. Capella University, 2010.

Evers, W., W. Tomic and A. Brouwers. 'Constructive Thinking and Burnout among Secondary School Teachers'. *Social Psychology of Education* 8.4 (2005), pp. 425–439.

Fan, H., T. Jackson, X. Yang, W. Tang and J. Zhang. 'The Factor Structure of the Mayer–Salovey–Caruso Emotional Intelligence Test V. 2.0 (MSCEIT): A Meta-Analytic Structural Equation Modeling Approach'. *Personality and Individual Differences* 48.7 (2010), pp. 781–785.

Ferguson, J. K., E. W. Willemsen and M. V. Castañeto. 'Centering Prayer as a Healing Response to Everyday Stress: A Psychological and Spiritual Process'. *Pastoral Psychology* 59.3 (2010), pp. 305–329.

Fiedler, K. and M. Bluemke. 'Faking the IAT: Aided and Unaided Response Control on the Implicit Association Tests'. *Basic & Applied Social Psychology* 27.4 (2005), pp. 307–316.

Fina, M. A. *Perspectives on Managing Employees*. Boston: Course, 2009. URL: `http://search.ebscohost.com/login.aspx?direct=true&db=e000xww&AN=306353&site=ehost-live` (accessed 26/12/2013).

Finan, P. H., A. J. Zautra and R. Wershba. 'The Dynamics of Emotion in Adaptation and Stress'. In *The Handbook of Stress Science: Biology, Psychology, and Health*. Ed. by R. J. Contrada and A. Baum. New York: Springer, 2011. 209–220.

Fiori, M. and J. Antonakis. 'The Ability Model of Emotional Intelligence: Searching for Valid Measures'. *Personality and Individual Differences* 50.3 (2011), pp. 329–334.

Fitness, J. 'Emotional Intelligence and Intimate Relationships'. In *Emotional Intelligence in Everyday Life: A Scientific Inquiry*. Ed. by J. Ciarrochi, J. P. Forgas and J. D. Mayer. Philadeliphia: Psychology Press, 2001. 98–112.

Flett, G. L. and F. A. Russo. 'Dimensions of Perfectionism and Constructive Thinking as a Coping Response'. *Journal of Rational-Emotive & Cognitive-Behavior Therapy* 12.3 (1994), pp. 163–179.

Flynn, J. R. and L. G. Weiss. 'American IQ Gains From 1932 to 2002: The WISC Subtests and Educational Progress'. *International Journal of Testing* 7.2 (2007), pp. 209–224.

Folkman, S. and J. T. Moskowitz. 'Positive Affect and the Other Side of Coping'. *American Psychologist* 55.6 (2000), pp. 647–654.

Forman, S. G. 'Occupational Stress Management: Cognitive-behavioral Approaches'. *Children and Youth Services Review* 5.3 (1983), pp. 277–287.

Frame, M. W. 'Relocation and Well-Being in United Methodist Clergy and Their Spouses: What Pastoral Counselors Need to Know'. *Pastoral Psychology* 46.6 (1998), pp. 415–430.

Francis, L. J., P. Kaldor, M. Robbins and K. Castle. 'Happy but Exhausted? Work-Related Psychological Health Among Clergy'. *Pastoral Sciences* 24 (2005), pp. 101–120.

Francis, L. J., P. R. Hills and P. Kaldor. 'The Oswald Clergy Burnout Scale: Reliability, Factor Structure and Preliminary Application Among Australian Clergy'. *Pastoral Psychology* 57.5-6 (2009), pp. 243–252.

Francis, L. J., P. Kaldor, M. Shevlin and C. A. Lewis. 'Assessing Emotional Exhaustion Among the Australian Clergy: Internal Reliability and Construct Validity of the Scale of Emotional Exhaustion in Ministry (SEEM)'. *Review of Religious Research* 45.3 (2004), pp. 269–277.

Francis, L. J., S. H. Louden and C. J. F. Rutledge. 'Burnout Among Roman Catholic Parochial Clergy in England and Wales: Myth or Reality?' *Review of Religious Research* 46.1 (2004), pp. 5–19.

Francis, L. J., M. Robbins, P. Kaldor and K. Castle. 'Psychological Type and Work-Related Psychological Health Among Clergy in Australia, England and New Zealand'. *Journal of Psychology and Christianity* 28.3 (2009), pp. 200–212.

Francis, L. J., A. Ryland and M. Robbins. 'Emotional Intelligence Among Church Leaders: Applying the Schutte Emotional Intelligence Scale within Newfrontiers'. In. *Personality and Individual Differences : Theory, Assessment, and Application.* Ed. by S. Boag and N. Tiliopoulos. Psychology Research Progress. New York: Nova Science, 2011. 141–149. URL: `http://search.ebscohost.com/login.aspx?direct=true&db=e000xww&AN=367751&site=ehost-live` (accessed 16/12/2013).

Francis, L. J., D. W. Turton and S. H. Louden. 'Dogs, Cats and Catholic Parochial Clergy in England and Wales: Exploring the Relationship Between Companion Animals and Work-Related Psychological Health'. *Mental Health, Religion & Culture* 10.1 (2007), pp. 47–60.

Francis, L. J., A. Village, M. Robbins and K. Wulff. 'Work-Related Psychological Health Among Clergy Serving in The Presbyterian Church (USA): Testing the Idea of Balanced Affect'. *Review of Religious Research* 53.1 (2011), pp. 9–22.

Francis, L. J., K. Wulff and M. Robbins. 'The Relationship between Work-Related Psychological Health and Psychological Type among Clergy Serving in The Presbyterian Church (USA)'. *Journal of Empirical Theology* 21.2 (2008), pp. 166–182.

Frederickson, N., K. V. Petrides and E. Simmonds. 'Trait Emotional Intelligence as a Predictor of Socioemotional Outcomes in Early Adolescence'. *Personality and Individual Differences* 52 (2012), pp. 317–322.

Fredrickson, B. L. 'The Role of Positive Emotions in Positive Psychology: The Broaden-and-Build Theory of Positive Emotions'. *American Psychologist* 56.3 (2001), pp. 218–26.

Fredrickson, B. L., R. A. Mancuso, C. Branigan and M. M. Tugade. 'The Undoing Effect of Positive Emotions'. *Motivation and Emotion* 24.4 (2000), pp. 237–258.

Freudenthaler, H. H. and A. C. Neubauer. 'Measuring Emotional Management Abilities: Further Evidence of the Importance to Distinguish Between Typical and Maximum Performance'. *Personality and Individual Differences* 42.8 (2007), pp. 1561–1572.

Froese, N. R. 'Emotional Intelligence: Risk Factor for Caregiver Burnout'. PhD thesis. Capella University, 2009. URL: `http://search.proquest.com/docview/305160611?accountid=12629` (accessed 16/03/2012).

Frost, R. O., P. Marten, C. Lahart and R. Rosenblate. 'The Dimensions of Perfectionism'. *Cognitive Therapy and Research* 14.5 (1990), pp. 449–468.

Furnell, B. A. 'Exploring The Relationship Between Burnout, Emotional Labour and Emotional Intelligence: A Study on Call Centre Representatives'. PhD thesis. University of Stellenbosch, 2008.

Furnham, A. 'Response Bias, Social Desirability and Dissimulation'. *Personality and Individual Differences* 7.3 (1986), pp. 385–400.

Gambill, C. R. 'Emotional Intelligence And Conflict Management Style Among Christian Clergy'. PhD thesis. Capella University, 2008. URL: `http://0-search.proquest.com.prospero.murdoch.edu.au/docview/621733529?accountid=12629` (accessed 16/11/2013).

Gardner, H. *Frames of Mind: The Theory of Multiple Intelligences*. New York: Basic, 2011.

Garrosa, E. and B. Moreno-Jiménez. 'Burnout and Active Coping with Emotional Resilience'. In. *Burnout for Experts: Prevention in the Context of Living and Working*. Ed. by S. Bährer-Kohler. New York: Springer, 2013. 201–222.

Garvin, M. P. 'Narrative, Lectio Divina and the Formative Process'. *Human Development* 28.4 (2007), pp. 42–46.

Gentile, B., J. M. Twenge and W. K. Campbell. 'Birth Cohort Differences in Self-Esteem, 1988–2008: A Cross-Temporal Meta-Analysis'. *Review of General Psychology* 14.3 (2010), pp. 261–268.

Gerits, L., J. J. L. Derksen and A. B. Verbruggen. 'Emotional Intelligence and Adaptive Success of Nurses Caring for People With Mental Retardation and Severe Behavior Problems'. *Mental Retardation* 42.2 (2004), pp. 106–121.

Gerits, L., J. J. L. Derksen, A. B. Verbruggen and M. Katzko. 'Emotional Intelligence Profiles of Nurses Caring for People with Severe Behaviour Problems'. *Personality and Individual Differences* 38.1 (2005), pp. 33–43.

Ghorbani, N., M. N. Bing, P. J. Watson, H. K. Davison and D. A. Mack. 'Self-Reported Emotional Intelligence: Construct Similarity and Functional Dissimilarity of Higher-Order Processing in Iran and The United States'. *International Journal of Psychology* 37.5 (2002), pp. 297–308.

Gil-Monte, P. R., J. M. Peiró and P. Valcárcel. 'A Model of Burnout Process Development: An Alternative from Appraisal Models of Stress'. *Comportamento Organizacional e Gestão* 2.2 (1998), pp. 211–220.

Ginsberg, R. 'Being Boss Is Hard:The Emotional Side of Being in Charge'. *Phi Delta Kappan* 90.4 (2008), pp. 292–297.

Gliebe, S. K. 'Emotional Intelligence in Christian Higher Education'. *Christian Higher Education* 11.3 (2012), pp. 192–204.

Glise, K., G. Ahlborg Jr and I. H. Jonsdottir. 'Course of Mental Symptoms in Patients with Stress-Related Exhaustion: Does Sex or Age Make a Difference?' *BMC Psychiatry* 12 (2012), 18ff. URL: `http://0-search.proquest.com.prospero.murdoch.edu.au/docview/1025869020?accountid=12629` (accessed 10/12/2013).

Godse, A. S. and N. S. Thingujam. 'Perceived Emotional Intelligence and Conflict Resolution Styles among Information Technology Professionals: Testing the Mediating Role of Personality'. *Singapore Management Review* 32.1 (2010), pp. 69–83.

Goleman, D. *Emotional Intelligence: Why it Can Matter More Than IQ*. 10th Anniversary Edition. New York: Bantam, 2006.

————— *Social Intelligence: The New Science of Human Relationships*. London: Hutchinson, 2006.

————— 'What Makes a Leader?' In. *HBR's 10 Must Reads on Leadership (with Featured Article 'What Makes an Effective Executive', by Peter F. Drucker)*. Boston: Harvard Business Review, 2011. 1–25.

Goleman, D. *Working with Emotional Intelligence*. New York: Bantam, 1998.

Görgens-Ekermans, G. and T. Brand. 'Emotional intelligence as a moderator in the stress-burnout relationship: a questionnaire study on nurses'. *Journal of Clinical Nursing* 21.15/16 (2012), pp. 2275–2285.

Greenwald, A. G., D. E. McGhee and J. L. K. Schwartz. 'Measuring Individual Differences in Implicit Cognition: The Implicit Association Test'. *Journal of Personality and Social Psychology* 74.6 (1998), pp. 1464–1480.

Grunberg, N. E., S. S. Berger and K. R. Hamilton. 'Stress and Drug Use'. In. *The Handbook of Stress Science: Biology, Psychology, and Health*. Ed. by R. J. Contrada and A. Baum. New York: Springer, 2011. 287–300.

Guiso, L., P. Sapienza and L. Zingales. 'Does Culture Affect Economic Outcomes?' *Journal of Economic Perspectives* 20.2 (2006), pp. 23–48.

Gustafsson, G., B. Persson, S. Eriksson, A. Norberg and G. Strandberg. 'Personality Traits Among Burnt Out and Non-Burnt Out Health-Care Personnel at the Same Workplaces: A Pilot Study'. *International Journal of Mental Health Nursing* 18.5 (2009), pp. 336–348.

Guy, M. E., M. A. Newman and S. H. Mastracci. *Emotional Labor: Putting the Service in Public Service*. Armonk: Sharpe, 2008. URL: `http://search.ebscohost.com/login.aspx?direct=true&db=nlebk&AN=275506&site=ehost-live` (accessed 29/07/2012).

Hager, J. C. and P. Ekman. 'The Asymmetry of Facial Actions is Inconsistent with Models of Hemispheric Specialization'. *Psychophysiology* 22.3 (1985), pp. 307–318.

Hagiya, G. J. 'Significant Traits, Characteristics, and Qualities of High Effective United Methodist Church Clergy'. PhD thesis. Pepperdine University Graduate School of Education and Psychology, 2011. URL: `http://0-search.proquest.com.prospero.murdoch.edu.au/docview/1081867353?accountid=12629` (accessed 16/11/2013).

Harmon, P. 'Does Texting Affect Emotional Intelligence?' *T+D* 67.7 (2013), pp. 70–71.

Hart, A. D. *Coping With Depression in the Ministry and Other Helping Professions*. Waco: Word, 1984.

———— *The Anxiety Cure*. Kindle. Nashville: Thomas Nelson, 2001.

———— *The Hidden Link Between Adrenaline and Stress*. Nashville: Thomas Nelson, 1995.

Hauerwas, S. and W. H. Willimon. 'The Limits of Care : Burnout as an Ecclesial Issue'. *Word and World* 10.3 (1990), pp. 247–253.

Hayes, C. T. and B. L. Weathington. 'Optimism, Stress, Life Satisfaction, and Job Burnout in Restaurant Managers'. *Journal of Psychology* 141.6 (2007), pp. 565–579.

Helkavaara, M. 'Emotional Exhaustion and Psychosocial Work Factors'. In. *Burnout for Experts: Prevention in the Context of Living and Working*. Ed. by S. Bährer-Kohler. New York: Springer, 2013. 159–168.

Hemmeter, U.-M. 'Treatment of Burnout: Overlap of Diagnosis'. In. *Burnout for Experts: Prevention in the Context of Living and Working*. Ed. by S. Bährer-Kohler. New York: Springer, 2013. 73–87.

Hewitt, P. L. and G. L. Flett. 'Dimensions of Perfectionism, Daily Stress, and Depression: A Test of the Specific Vulnerability Hypothesis'. *Journal of Abnormal Psychology* 102 (1993), pp. 58–65.

——— 'Perfectionism in the Self and Social Contexts: Conceptualization, Assessment, and Association with Psychopathology'. *Journal of Personality and Social Psychology* 60.3 (1991), pp. 456–470.

Higley, W. J. 'The Relationship Between the Lead Pastor's Emotional Intelligence and Pastoral Leadership Team Effectiveness'. PhD thesis. Southern Baptist Theological Seminary, 2007. URL: http://0-search.proquest.com.prospero.murdoch.edu.au/docview/304805370?accountid=12629 (accessed 16/11/2013).

Hills, P., L. J. Francis and C. J. F. Rutledge. 'The Factor Structure of a Measure of Burnout Specific to Clergy, and its Trial Application with Respect to Some Individual Personal Differences'. *Review of Religious Research* 46 (2004), pp. 27–42.

Hiscock, M. 'The Flynn Effect and its Relevance To Neuropsychology'. *Journal of Clinical & Experimental Neuropsychology* 29.5 (2007), pp. 514–529.

Hoerger, M., B. P. Chapman, R. M. Epstein and P. R. Duberstein. 'Emotional Intelligence: A Theoretical Framework for Individual Differences in Affective Forecasting'. *Emotion* 12.4 (2012), pp. 716–725.

Hoge, D. R. and J. E. Wenger. *Pastors in Transition: Why Clergy Leave Local Church Ministry*. Grand Rapids: Eerdmans, 2005.

Holland, D. K. 'Being Human'. *Communication Arts* 52.6 (2011), pp. 14–19.

Horn, J. L. 'Intelligence—Why It Grows, Why it Declines'. *Society* 5.1 (1967), pp. 23–31.

Hsee, C. K. and R. Hastie. 'Decision and Experience: Why Don't We Choose What Makes Us Happy?' *Trends in Cognitive Sciences* 10.1 (2006), pp. 31–37.

Huang, X., S. C. H. Chan, W. Lam and X. Nan. 'The Joint Effect of Leader-Member Exchange and Emotional Intelligence on Burnout and Work Performance in

Call Centers in China'. *International Journal of Human Resource Management* 21.7 (2010), pp. 1124–1144.

Iliescu, D., A. Ilie, D. Ispas and A. Ion. 'Examining the Psychometric Properties of the Mayer-Salovery-Caruso Emotional Intelligence Test: Findings from an Eastern European Culture'. *European Journal of Psychological Assessment* 29.2 (2013), pp. 121–128.

Jack, R. E., O. G. B. Garrod, H. Yu, R. Caldara and P. G. Schyns. 'Facial Expressions of Emotion are not Culturally Universal'. *Proceedings of the National Academy of Sciences* 109.19 (2012), pp. 7241–7244.

Jackson, A. *Mad Church Disease: Overcoming the Burnout Epidemic.* Grand Rapids: Zondervan, 2009.

Jacobsen, M. 'Positive Psychology for Career Counselors'. *Career Planning & Adult Development Journal* 26.1 (2010), pp. 26–39.

Jahangard, L., M. Haghighi, H. Bajoghli, M. Ahmadpanah, A. Ghaleiha, M. K. Zarrabian and S. Brand. 'Training Emotional Intelligence Improves Both Emotional Intelligence and Depressive Symptoms in Inpatients with Borderline Personality Disorder and Depression'. *International Journal of Psychiatry in Clinical Practice* 16.3 (2012), pp. 197–204.

James, L. R. 'A Conditional Reasoning Measure for Aggression'. *Organizational Research Methods* 8.1 (2005), pp. 69–99.

———— 'Measurement of Personality via Conditional Reasoning'. *Organizational Research Methods* 1.2 (1998), pp. 131–163.

James, L. R., M. D. McIntyre, C. A. Glisson, J. L. Bowler and T. R. Mitchell. 'The Conditional Reasoning Measurement System for Aggression: An Overview'. *Human Performance* 17.3 (2004), pp. 271–295.

Jaser, S., J. Champion, K. Dharamsi, M. Riesing and B. Compas. 'Coping and Positive Affect in Adolescents of Mothers With and Without a History of Depression'. *Journal of Child and Family Studies* 20.3 (2011), pp. 353–360.

Jennings, P. A. and M. T. Greenberg. 'The Prosocial Classroom: Teacher Social and Emotional Competence in Relation to Student and Classroom Outcomes'. *Review of Educational Research* 79.1 (2009), pp. 491–525.

Johnson, C. D. 'Emotional Intelligence: The Core of the Church Leader for Missional Living in the Emerging Culture'. PhD thesis. George Fox Evangelical Seminary, 2005. URL: http://0-search.proquest.com.prospero.murdoch.edu.au/docview/305380054?accountid=12629 (accessed 16/11/2013).

Jones, L. C. 'You Must Change Your Life: A Narrative and Theological Inquiry into the Experiences of Transformative Learning in Clinical Pastoral Education Stu-

dents'. PhD thesis. Adult and Community College Education, Raleigh, North Carolina, 2010. URL: `http://0-search.proquest.com.prospero.murdoch.edu.au/docview/881456130?accountid=12629` (accessed 16/11/2013).

Josephson, B. R., J. A. Singer and P. Salovey. 'Mood Regulation and Memory: Repairing Sad Moods with Happy Memories'. *Cognition and Emotion* 10 (1996), pp. 437–444.

Kafetsios, K. 'Attachment and Emotional Intelligence Abilities Across the Life Course'. *Personality and Individual Differences* 37 (2004), pp. 129–145.

Kaldor, P. and R. Bullpitt. *Burnout in Church Leaders*. Adelaide: Openbook, 2001.

Kaldor, P., L. J. Francis and J. W. Fisher. 'Personality and Spirituality: Christian Prayer and Eastern Meditation Are Not the Same'. *Pastoral Psychology* 50.3 (2002), pp. 165–172.

Kamen, L. P. and M. E. P. Seligman. 'Explanatory Style and Health'. *Current Psychology* 6.3 (1987), pp. 207–218.

Kanne, D. W. 'Emotional Intelligence and the Transformational Learning Journey of 30 Senior Pastors who Participated in LEAD'. PhD thesis. Regent University, 2005.

Kao, Y.-T. 'Burnout in College Student Volunteers: A Cross-Level Study'. *College Student Journal* 43.3 (2009), pp. 872–878.

Karahan, T. F. and B. M. Yalçin. 'The Effects of an Emotional Intelligence Skills Training Program on the Emotional Intelligence Levels of Turkish University Students'. *Eurasian Journal of Educational Research* 36 (2009), pp. 193–208.

Karim, J. and R. Weisz. 'Cross-Cultural Research on the Reliability and Validity of the Mayer-Salovey-Caruso Emotional Intelligence Test (MSCEIT)'. *Cross-Cultural Research* 44.4 (2010), pp. 374–404.

Kaufhold, J. A. and L. R. Johnson. 'The Analysis of the Emotional Intelligence Skills and Potential Problem Areas of Elementary Educators'. *Education* 125.4 (2005), pp. 615–626.

Kiefer, T. and L. J. Barclay. 'Understanding the Mediating Role of Toxic Emotional Experiences in the Relationship Between Negative Emotions and Adverse Outcomes'. *Journal of Occupational and Organizational Psychology* 85.4 (2012), pp. 600–625.

Kinnaman, G. and A. H. Ells. *Leaders That Last: How Covenant Friendships Can Help Pastors Thrive*. Grand Rapids: Baker, 2003.

Kinnier, R. T., A. L. Dixon, C. Scheidegger and B. Lindberg. 'Deliverance from the "Dark Night of the Soul"'. *Journal of Humanistic Counseling, Education and Development* 48.1 (2009), pp. 110–119.

Kolassa, I.-T. and T. Elbert. 'Structural and Functional Neuroplasticity in Relation to Traumatic Stress'. *Current Directions in Psychological Science* 16.6 (2007), pp. 321–325.

Konrath, S. H., E. H. O'Brien and C. Hsing. 'Changes in Dispositional Empathy in American College Students Over Time: A Meta-Analysis'. *Personality and Social Psychology Review* 15.2 (2011), pp. 180–198.

Kornreich, C., D. Delle-Vigne, J. Knittel, A. Nerincx, S. Campanella, X. Noel, C. Hanak, P. Verbanck and E. Ermer. 'Impaired Conditional Reasoning in Alcoholics: A Negative Impact on Social Interactions and Risky Behaviors?.' *Addiction* 106.5 (2011), pp. 951–959.

Krasikova, D. V., S. G. Green and J. M. LeBreton. 'Destructive Leadership: A Theoretical Review, Integration, and Future Research Agenda'. *Journal of Management* 39.5 (2013), pp. 1308–1338.

Kumar, S. and G. Mellsop. 'Burnout: Gender Aspects'. In. *Burnout for Experts: Prevention in the Context of Living and Working.* Ed. by S. Bährer-Kohler. New York: Springer, 2013. 99–117.

Kuzmanovic, B., G. Bente, D. Y. von Cramon, L. Schilbach, M. Tittgemeyer and K. Vogeley. 'Imaging First Impressions: Distinct Neural Processing of Verbal and Nonverbal Social Information'. *NeuroImage* 60.1 (2012), pp. 179–188.

Landa, J. M. A. and E. López-Zafra. 'The Impact of Emotional Intelligence on Nursing Burnout'. In *Nursing Issues: Psychiatric Nursing, Geriatric Nursing, and Nursing Burnout.* Ed. by C. D. McLaughlin and J. N. Docherty. New York: Nova Biomedical, 2010. 257–270.

Law, K. S., C.-S. Wong and L. J. Song. 'The Construct and Criterion Validity of Emotional Intelligence and its Potential Utility for Management Studies'. *Journal of Applied Psychology* 89.3 (2004), pp. 483–496.

Lazarus, R. S. and S. Folkman. *Stress, Appraisal, and Coping.* New York: Springer Publishing Company, 1984.

Lazarus, R. S. and C. A. Smith. 'Knowledge and Appraisal in the Cognition–Emotion Relationship'. *Cognition and Emotion* 2.4 (1988), pp. 281–300.

Lee, K., M. C. Ashton, J. Wiltshire, J. S. Bourdage, B. A. Visser and A. Gallucci. 'Sex, Power, and Money: Prediction from the Dark Triad and Honesty-Humility'. *European Journal of Personality* 27.2 (2013), pp. 169–184.

Lee, R. T. and B. E. Ashforth. 'On the Meaning of Maslach's Three Dimensions of Burnout'. *Journal of Applied Psychology* 75.6 (1990), pp. 743–743.

Lee, R. 'The New Pandemic: SuperStress?' *Explore: The Journal of Science and Healing* 6.1 (2010), pp. 7–10.

Lehr, F. *Clergy Burnout: Recovering from the 70-Hour Work Week ... And Other Self-Defeating Practices*. Minneapolis: Ausgburg-Fortress, 2006.

Leiter, M. P. and C. Maslach. 'The Impact of Interpersonal Environment on Burnout and Organizational Commitment'. *Journal of Organizational Behavior* 9.4 (1988), pp. 297–308.

Lenaghan, J. A., R. Buda and A. B. Eisner. 'An Examination of the Role of Emotional Intelligence in Work and Family Conflict'. *Journal of Managerial Issues* 19.1 (2007), pp. 76–94.

Lencioni, P. *The Five Dysfunctions of a Team*. San Francisco: Jossey-Bass, 2002.

Lewis, C. A., D. W. Turton and L. J. Francis. 'Clergy Work-Related Psychological Health, Stress, and Burnout: An Introduction to this Special Issue of Mental Health, Religion And Culture'. *Mental Health, Religion & Culture* 10.1 (2007), pp. 1–8.

Li, W. 'Proactive Personality: Genetic Influences in its Relationships with Career Success and Environmental Impacts on its Change'. PhD thesis. National University of Singapore, 2013.

Lievens, F. 'International Situational Judgment Tests'. In Weekley, J. A. and R. E. Ployhart. *Situational Judgment Tests: Theory, Measurement, and Application*. SIOP Organizational Frontiers Series. Mahwah: Lawrence Erlbaum, 2006. 279–300.

Lischetzke, T. and M. Eid. 'Why Extraverts Are Happier Than Introverts: The Role of Mood Regulation'. *Journal of Personality* 74.4 (2006), pp. 1127–1162.

Liu, J. and R. Lynn. 'An Increase of Intelligence in China 1986–2012'. *Intelligence* 41.5 (2013), pp. 479–481.

Lloyd, J. M., L. A. Dean and D. L. Cooper. 'Students' Technology Use and Its Effects on Peer Relationships, Academic Involvement, and Healthy Lifestyles'. *NASPA Journal* 46.4 (2009), pp. 695–709.

London, H. B. and N. B. Wiseman. *Pastors at Greater Risk*. Ventura: Gospel Light, 2003.

Lopes, P. N., P. Salovey and R. Straus. 'Emotional Intelligence, Personality and the Perceived Quality of Social Relationships'. *Personality and Individual Differences* 35 (2003), pp. 641–658.

Lopes, P. N., S. Côté and P. Salovey. 'An Ability Model of Emotional Intelligence: Implications for Assessment and Training'. In. *Linking Emotional Intelligence*

and Performance at Work: Current Research Evidence With Individuals and Groups. Ed. by V. U. Druskat, G. Mount and F. Sala. Mahwah: Erlbaum, 2006. 53–80.

Lynch, D. A. 'An Examination of Emotional Intelligence and the Relationship to Gender, Country of Residence, and Organizational Job Category'. Ph.D. Capella University, 2008. URL: `http://0-search.proquest.com.prospero.murdoch.edu.au/docview/194029908?accountid=12629` (accessed 16/12/2013).

MacCann, C. 'Further Examination of Emotional Intelligence as a Standard Intelligence: A Latent Variable Analysis of Fluid Intelligence, Crystallized Intelligence, and Emotional Intelligence'. *Personality and Individual Differences* 49.5 (2010), pp. 490–496.

MacCann, C. and R. D. Roberts. 'New Paradigms for Assessing Emotional Intelligence: Theory and Data'. *Emotion* 8.4 (2008), pp. 540–551.

Mandal, M. K., V. K. Shanwal and R. J. Emmerling. *Emotional Intelligence : Theoretical and Cultural Perspectives.* Nova Science, 2008. URL: `http://search.ebscohost.com/login.aspx?direct=true&db=e000xww&AN=333766&site=ehost-live` (accessed 29/11/2013).

Marsh, H. W. 'Positive and Negative Global Self-Esteem: A Substantively Meaningful Distinction or Artifactors?' *Journal of Personality and Social Psychology* 70.4 (1996), pp. 810–819.

Masuda, T., P. C. Ellsworth, B. Mesquita, J. Leu, S. Tanida and E. Van de Veerdonk. 'Placing the Face in Context: Cultural Differences in the Perception of Facial Emotion'. *Journal of Personality and Social Psychology* 94.3 (2008), pp. 365–381.

Matsumoto, D. 'Cultural Influences on the Perception of Emotion'. *Journal of Cross-Cultural Psychology* 20.1 (1989), pp. 92–105.

Matthews, G., M. Zeidner and R. D. Roberts. *Emotional Intelligence 101.* Kindle edition. Psych 101 series. New York: Springer, 2012.

———— *Emotional Intelligence: Science and Myth.* Bradford Books. Cambridge MA: MIT, 2004.

Mattila, A. K., K. Ahola, T. Honkonen, J. K. Salminen, H. Huhtala and M. Joukamaa. 'Alexithymia and Occupational Burnout are Strongly Associated in Working Population'. *Journal of Psychosomatic Research* 62.6 (2007), pp. 657–665.

Mauss, I. B., C. Evers, F. H. Wilhelm and J. J. Gross. 'How to Bite Your Tongue Without Blowing Your Top: Implicit Evaluation of Emotion Regulation Predicts Affective Responding to Anger Provocation.' *Personality and Social Psychology Bulletin* 32.5 (2006), pp. 589–602.

Mavroveli, S., K. V. Petrides, Y. Sangareau and A. Furnham. 'Exploring the Relationships Between Trait Emotional Intelligence and Objective Socio-Emotional Outcomes in Childhood'. *British Journal of Educational Psychology* 79.2 (2009), pp. 259–272.

Mayer, J. D. and Y. N. Gaschke. 'The Experience and Meta-Experience of Mood'. *Journal of Personality and Social Psychology* 55 (1988), pp. 102–111.

Mayer, J. D., D. R. Caruso and P. Salovey. 'Emotional Intelligence Meets Traditional Standards for an Intelligence'. *Intelligence* 27.4 (1999), pp. 267–298.

———— 'Selecting a Measure of Emotional Intelligence: The Case for Ability Scales'. In. *The Handbook of Emotional Intelligence: Theory, Development, Assessment and Application at Home, School and in the Workplace*. Ed. by R. Bar-On and J. D. A. Parker. San Francisco: Jossey-Bass, 2000. 320–342.

Mayer, J. D. and L. J. McCormick. 'Mood-Congruent Memory and Natural Mood: New Evidence'. *Personality and Social Psychology Bulletin* 21.7 (1995), pp. 736–746.

Mayer, J. D. and P. Salovey. 'Emotional Intelligence and the Construction and Regulation of Feelings'. *Applied and Preventive Psychology* 4.3 (1995), pp. 197–208.

Mayer, J. D., P. Salovey and D. R. Caruso. 'Emotional Intelligence: New Ability or Eclectic Traits?' *American Psychologist* 63.6 (2008), pp. 503–517.

———— 'Emotional intelligence: Theory, Findings, and Implications'. *Psychological Inquiry* 15 (2004), pp. 197–215.

———— 'Emotional Intelligences as Zeitgeist, as Personality and as a Mental Ability'. In. *The Handbook of Emotional Intelligence: Theory, Development, Assessment and Application at Home, School and in the Workplace*. Ed. by R. Bar-On and J. D. A. Parker. San Francisco: Jossey-Bass, 2000. 92–117.

———— 'Models of Emotional Intelligence'. In. *Handbook of Intelligence*. Ed. by R. J. Sternberg. Cambridge: Cambridge University Press, 2000. 396–420.

Mayer, J. D., P. Salovey, D. R. Caruso and G. Sitarenios. 'Emotional Intelligence as a Standard Intelligence'. *Emotion* 1.3 (2001), pp. 232–242.

———— 'Measuring Emotional Intelligence With the MSCEIT V2.0'. *Emotion* 3.1 (2003), pp. 97–105.

McLaughlin, C. D. and J. N. Docherty. *Nursing Issues : Psychiatric Nursing, Geriatric Nursing, and Nursing Burnout*. Nursing-issues, problems and challenges. New York: Nova Biomedical, 2010. URL: `http://search.ebscohost.com/login.aspx?direct=true&db=nlebk&AN=341656&site=ehost-live` (accessed 29/07/2012).

McLean, L. H. and R. W. Clouse. *Stress and Burnout: An Organizational Synthesis.* ERIC Document Reproduction Service No. EA 341 140. Nashville: Vanderbilt University, 1991. URL: http://www.eric.ed.gov/PDFS/ED341140.pdf (accessed 10/03/2012).

McPherson, M., L. Smith-Lovin and M. E. Brashears. 'Social Isolation in America: Changes in Core Discussion Networks over Two Decades'. *American Sociological Review* 73.6 (2008), pp. 1022–1022.

Mermis-Cava, J. 'An Anchor and a Sail: Christian Meditation as the Mechanism for a Pluralist Religious Identity'. *Sociology of Religion* 70.4 (2009), pp. 432–453.

Mierke, J. and K. C. Klauer. 'Method-Specific Variance in the Implicit Association Test'. *Journal of Personality and Social Psychology* 85.6 (2003), pp. 1180–192.

Mikolajczak, M., O. Luminet, C. Leroy and E. Roy. 'Psychometric Properties of the Trait Emotional Intelligence Questionnaire: Factor Structure, Reliability, Construct, and Incremental Validity in a French-Speaking Population'. *Journal of Personality Assessment* 88.3 (2007), pp. 338–353.

Mikolajczak, M., C. Menil and O. Luminet. 'Explaining the Protective Effect of Trait Emotional Intelligence Regarding Occupational Stress: Exploration of Emotional Labour Processes'. *Journal of Research in Personality* 41.5 (2007), pp. 1107–1117.

Milczarek, M., E. Schneider and E. R. González. *OSH in Figures: Stress at Work, Facts and Figures.* European Agency for Safety and Health at Work, European Risk Observatory Report. Luxembourg: European Communities, 2009. URL: https://osha.europa.eu/en/publications/reports/TE-81-08-478-EN-C_OSH_in_figures_stress_at_work (accessed 06/12/2013).

Milićević-Kalašić, A. 'Burnout Examination'. In. *Burnout for Experts: Prevention in the Context of Living and Working.* Ed. by S. Bährer-Kohler. New York: Springer, 2013. 169–183.

Miller-Clarkson, J. 'Examining the Relationships of Emotional Intelligence and Performance-Based Self-Esteem with Burnout among Pastors'. PhD thesis. Walden University, 2013. URL: http://0-search.proquest.com.prospero.murdoch.edu.au/docview/1399591397?accountid=12629 (accessed 16/11/2013).

Mills, B. and C. Parro. *Finishing Well in Life and Ministry: God's Protection from Burnout.* Palos Heights: Leadership Resources International, 1997.

Miner, M. H. 'Burnout in the First Year of Ministry: Personality and Belief Style as Important Predictors'. *Mental Health, Religion & Culture* 10.1 (2007), pp. 17–29.

Miner, M. H. 'Changes in Burnout Over the First 12 Months in Ministry: Links With Stress and Orientation to Ministry'. *Mental Health, Religion & Culture* 10.1 (2007), pp. 9–16.

Miner, M. H., M. Dowson and S. Sterland. 'Ministry Orientation and Ministry Outcomes: Evaluation of a New Multidimensional Model of Clergy Burnout and Job Satisfaction'. *Journal of Occupational and Organizational Psychology* 83.1 (2010), pp. 167–188.

Mommersteeg, P. M. C., J. Denollet and E. J. Martens. 'Type D Personality, Depressive Symptoms and Work-Related Health Outcomes'. *Scandinavian Journal of Public Health* 40.1 (2012), pp. 35–42.

Moon, T. W. and W.-M. Hur. 'Emotional Intelligence, Emotional Exhaustion, and Job Performance'. *Social Behavior and Personality* 39.8 (2011), pp. 1087–1096.

Morehouse, R. E., F. Farley and J. V. Youngquist. 'Type T Personality and the Jungian Classification System'. *Journal of Personality Assessment* 54.1/2 (1990), pp. 231–235.

Moriarty, P. and F. Buckley. 'Increasing Team Emotional Intelligence Through Process'. *Journal of European Industrial Training* 27.2-4 (2003), pp. 98–110.

Morse, M. *A Guidebook to Prayer: 24 Ways to Walk with God*. Downers Grove: IVP, 2013.

Moussavi-Bock, D. and S. Scott. 'Vulnerability is Power in Leadership and Relationships'. *Journal of Staff Development* 32.6 (2011), pp. 61–62.

Mueller, C. W. and E. M. McDuff. '"Good" Jobs and "Bad" Jobs: Differences in the Clergy Employment Relationship'. *Review of Religious Research* 44.2 (2002), pp. 150–168.

Muheim, F. 'Burnout: History of a Phenomenon'. In. *Burnout for Experts: Prevention in the Context of Living and Working*. Ed. by S. Bährer-Kohler. New York: Springer, 2013. 37–46.

Nelis, D., J. Quoidbach, M. Mikolajczak and M. Hansenne. 'Increasing Emotional Intelligence: (How) is it Possible?' *Personality and Individual Differences* 47.1 (2009), pp. 36–41.

Nizielski, S., S. Hallum, A. Schütz and P. N. Lopes. 'A Note on Emotion Appraisal and Burnout: The Mediating Role of Antecedent-Focused Coping Strategies'. *Journal of Occupational Health Psychology* 18.3 (2013), pp. 363–369.

Norlund, S., C. Reuterwall, J. Höög, B. Lindahl, U. Janlert and L. S. Birgander. 'Burnout, Working Conditions and Gender—Results from the Northern Sweden MONICA Study'. *BMC Public Health* 10 (2010), pp. 326–334.

Nuallong, W. 'Burnout Symptoms and Cycles of Burnout: The Comparison with Psychiatric Disorders and Aspects of Approaches'. In. *Burnout for Experts: Prevention in the Context of Living and Working*. Ed. by S. Bährer-Kohler. New York: Springer, 2013. 47–72.

Oatley, K., D. Keltner and J. M. Jenkins. *Understanding Emotions*. 2nd ed. Malden: Blackwell, 2006.

O'Connor, P. J. and V. S. Athota. 'The Intervening Role of Agreeableness in the Relationship Between Trait Emotional Intelligence and Machiavellianism: Reassessing the Potential Dark Side of EI'. *Personality and Individual Differences* 55.7 (2013), pp. 750–754.

Ogińska-Bulik, N. 'Occupational Stress and its Consequences in Healthcare Professionals: The Role of Type D Personality'. *International Journal of Occupational Medicine and Environmental Health* 19.2 (2006), pp. 113–122.

O'Neill, O. A., L. J. Stanley and C. A. O'Reilly. 'Disaffected Pollyannas: The Influence of Positive Affect on Salary Expectations, Turnover, and Long-term Satisfaction'. *Journal of Occupational and Organizational Psychology* 84.3 (2011), pp. 599–617.

Oney, R. M. 'Exploring the Causal Relationship of Emotional Intelligence to Clergy Leadership Effectiveness'. PhD thesis. Regent University, 2010. URL: `http://0-search.proquest.com.prospero.murdoch.edu.au/docview/755397465?accountid=12629` (accessed 16/11/2013).

Orchard, B., C. MacCann, R. Schulze, G. Matthews, M. Zeidner and R. D. Roberts. 'New Directions and Alternative Approaches to the Measurement of Emotional Intelligence'. In. *Assessing Emotional Intelligence: Theory, Research, and Applications*. Ed. by C. Stough, D. H. Saklofske and J. D. A. Parker. The Springer Series on Human Exceptionality. Boston: Springer, 2010. 321–344.

Oswald, R. M. *Clergy Self-Care: Finding a Balance for Effective Ministry*. New York: Alban Institute, 1991.

Palser, S. J. 'The Relationship Between Occupational Burnout and Emotional Intelligence Among Clergy or Professional Ministry Workers'. PhD thesis. Walden University, 2005. URL: `http://0-search.proquest.com.prospero.murdoch.edu.au/docview/305383654/14244E5A195295E247E/2?accountid=12629` (accessed 09/03/2012).

Pandey, A., J. C. Quick, A. M. Rossi, D. L. Nelson and W. Martin. 'Stress and the Workplace: 10 Years of Science, 1997–2007'. In. *The Handbook of Stress Science: Biology, Psychology, and Health*. Ed. by R. J. Contrada and A. Baum. New York: Springer, 2011. 137–149.

Parrott, W. G. 'Beyond Hedonism: Motives for Inhibiting Good Moods and for Maintaining Bad Moods'. In. *The Handbook Of Mental Control*. Ed. by D. M. Wegner and J. W. Pennebaker. Pearson, 1992. 278–305.

Paulhus, D. L., D. C. Lysy and M. S. M. Yik. 'Self-Report Measures of Intelligence: Are They Useful as Proxy IQ Tests?' *Journal of Personality* 66.4 (1998), pp. 525–554.

Paulhus, D. L. and K. M. Williams. 'The Dark Triad of Personality: Narcissism, Machiavellianism, and Psychopathy'. *Journal of Research in Personality* 36.6 (2002), pp. 556–563.

Pegram, N. 'Emotional Intelligence and Ministry Burnout'. In *New Frontiers: Redefining Ministry in 21st Century Contexts*. Ed. by J. K. Newton. Melbourne: Mosaic, 2013. 154–188.

Pegram, N. and R. Tan. *Ministry Life Skills Foundations: Key Lessons in Leadership and Discipleship*. Perth: Ministry Life Skills Centre, 2010.

Pérez, J. C., K. V. Petrides and A. Furnham. 'Measuring Trait Emotional Intelligence'. In *International Handbook of Emotional Intelligence*. Ed. by R. Schulze and R. D. Roberts. Cambridge, MA: Hogrefe and Huber, 2005. 123–143.

Perrine, M. *What's Your God Language?* n.s.: Saltriver, 2007.

Petrides, K. V. 'Ability and Trait Emotional Intelligence'. In *The Blackwell-Wiley Handbook of Individual Differences*. Ed. by T. Chamorro-Premuzic, A. Furnham and S. von Stumm. New York: Wiley, 2011. 656–678.

Petrides, K. V., A. Furnham and S. Mavroveli. 'Trait Emotional Intelligence: Moving Forward in the Field of EI'. In *Emotional Intelligence: Knowns and unknowns*. Ed. by G. Matthews, M. Zeidner and R. R. Roberts. Series in Affective Science. Oxford: Oxford University Press, 2007. 151–166.

Petrides, K. V. and A. Furnham. 'Trait Emotional Intelligence: Behavioural Validation in Two Studies of Emotion Recognition and Reactivity to Mood Induction'. *European Journal of Personality* 17.1 (2003), pp. 39–57.

———— 'Trait Emotional Intelligence: Psychometric Investigation with Reference to Established Trait Taxonomies'. *European Journal of Personality* 15 (2001), pp. 425–448.

Petrides, K. V., A. Furnham and N. Frederickson. 'Emotional Intelligence'. *The Psychologist* 17 (2004), pp. 574–577.

Petrides, K. V., J. C. Pérez-González and A. Furnham. 'On the Criterion and Incremental Validity of Trait Emotional Intelligence'. *Cognition and Emotion* 21.1 (2007), pp. 26–55.

Petrides, K. V., R. Pita and F. Kokkinaki. 'The Location of Trait Emotional Intelligence in Personality Factor Space'. *British Journal of Psychology* 98.2 (2007), pp. 273–289.

Pietromonaco, P. R. and L. Feldman Barrett. 'The Internal Working Models Concept: What Do We Really Know About the Self in Relation to Others?' *Review of General Psychology* 4.2 (2000), pp. 155–175.

Pietschnig, J., M. Voracek and A. K. Formann. 'Pervasiveness of the IQ Rise: A Cross-Temporal Meta-Analysis'. *PLoS ONE* 5.12 (2010), pp. 1–6.

Pipkin, H. W. *Christian Meditation: Its Art and Practice.* New York: Hawthorn, 1977.

Platsidou, M. 'Trait Emotional Intelligence of Greek Special Education Teachers in Relation to Burnout and Job Satisfaction'. *School Psychology International* 31.1 (2010), pp. 60–76.

Powell, C. and G. Barker. *Unloading the Overload: Stress Management for Christians.* Sydney: Strand, 1998.

Prifitera, A., L. G. Weiss, D. H. Saklofske and E. Rolfhus. 'The WISC-IV in the Clinical Assessment Context'. In. *WISC-IV Clinical Use and Interpretation : Scientist-Practitioner Perspectives.* Ed. by L. G. Weiss, D. H. Saklofske and A. Prifitera. Burlington: Elsevier Academic, 2005. 3–32. URL: http://search.ebscohost.com/login.aspx?direct=true&db=e000xww&AN=196492&site=ehost-live (accessed 16/11/2013).

Quick, J. C., D. Mack, J. H. Gavin, C. L. Cooper and J. D. Quick. 'Executives: Engines for Positive Stress'. In. *Emotional and Physiological Processes and Positive Intervention Strategies.* Ed. by P. L. Perrewé and D. C. Ganster. Research in Occupational Stress and Well Being. Amsterdam: JAI, 2004. 359–405. URL: http://search.ebscohost.com/login.aspx?direct=true&db=nlebk&AN=189678&site=ehost-live (accessed 30/10/2013).

Rainer, T. S. *Surprising Insights from the Unchurched and Proven Ways to Reach Them.* Grand Rapids: Zondervan, 2001.

Rajah, R., Z. Song and R. D. Arvey. 'Emotionality and Leadership: Taking Stock of the Past Decade of Research'. *Leadership Quarterly* 22.6 (2011), pp. 1107–1119.

Ramirez, A. J. and J. Graham. 'Mental Health of Hospital Consultants: The Effects of Stress and Satisfaction at Work'. *Lancet* 347.9003 (1996), pp. 724–728.

Randall, K. J. 'Clergy Burnout: Two Different Measures'. *Pastoral Psychology* 62.3 (2013), pp. 333–341.

————— 'Emotional Intelligence: What is it, and do Anglican Clergy have it?' *Mental Health, Religion & Culture* (2013), pp. 1–9. URL: http://dx.doi.org/10.1080/13674676.2013.796916 (accessed 16/10/2013).

Randall, K. J. 'Examining Thoughts About Leaving the Ministry Among Anglican Clergy in England and Wales: Demographic, Churchmanship, Personality and Work-Related Psychological Health Factors'. *Practical Theology* 6.2 (2013), pp. 178–189.

Rediger, G. L. *Clergy Killers: Guidance for Pastors and Congregations Under Attack*. Louisville: Westminster John Knox, 1997.

Riskind, J. H., E. M. Kleiman and K. E. Schafer. '"Undoing" Effects of Positive Affect: Does it Buffer the Effects of Negative Affect in Predicting Changes in Depression?' *Journal of Social and Clinical Psychology* 32.4 (2013), pp. 363–380.

Rivera, J. J. 'An Exploration of Emotional Intelligence and its Relationship to Catholic Clergy in The Archdiocese of Agaña, Guam'. PhD thesis. 2012. URL: `http://0-search.proquest.com.prospero.murdoch.edu.au/docview/1024140296?accountid=12629` (accessed 26/11/2013).

Robbins, M. and L. Francis. 'Work-Related Psychological Health and Psychological Type Among Church of England Clergywomen'. *Review of Religious Research* 52.1 (2010), pp. 57–71.

Roberts, R. D., C. MacCann, G. Matthews and M. Zeidner. 'Emotional Intelligence: Towards a Consensus of Models, Measures, and Applications'. *Social and Personality Psychology Compass* 4.10 (2010), pp. 821–840.

Roberts, R. D., R. Schulze, K. O'Brien, C. MacCann, J. Reid and A. Maul. 'Exploring the Validity of the Mayer-Salovey-Caruso Emotional Intelligence Test (MSCEIT) with Established Emotions Measures'. *Emotion* 6.4 (2006), pp. 663–669.

Rode, J. C., M. L. Arthaud-Day, C. H. Mooney, J. P. Near and T. T. Baldwin. 'Ability and Personality Predictors of Salary, Perceived Job Success, and Perceived Career Success in the Initial Career Stage'. *International Journal of Selection and Assessment* 16.3 (2008), pp. 292–299.

Rode, J. C., C. H. Mooney, M. L. Arthaud-day, J. P. Near, R. S. Rubin, T. T. Baldwin and W. H. Bommer. 'An Examination of the Structural, Discriminant, Nomological, and Incremental Predictive Validity of the MSCEIT© V2.0'. *Intelligence* 36.4 (2008), pp. 350–366.

Rogalsky, D. 'Leaders Counselled to be Emotionally Smart'. *Canadian Mennonite* 16.6 (2012), p. 19.

Rojas, M. 'The Missing Link: Emotional Intelligence in Teacher Preparation'. D.Ed. Arizona State University, 2012.

Roseman, I. J. and A. Evdokas. 'Appraisals Cause Experienced Emotions: Experimental Evidence'. *Cognition and Emotion* 18.1 (2004), pp. 1–28.

Roseman, I. J., M. S. Spindel and P. E. Jose. 'Appraisals of Emotion-Eliciting Events: Testing a Theory of Discrete Emotions'. *Journal of Personality and Social Psychology* 59.5 (1990), pp. 899–915.

Rosete, D. and J. Ciarrochi. 'Emotional Intelligence and its Relationship to Workplace Performance Outcomes of Leadership Effectiveness'. *Leadership & Organization Development Journal* 26.5 (2005), pp. 388–399.

Rossen, E. and J. H. Kranzler. 'Incremental Validity of the Mayer–Salovey–Caruso Emotional Intelligence Test Version 2.0 (MSCEIT) after Controlling for Personality and Intelligence'. *Journal of Research in Personality* 43.1 (2009), pp. 60–65.

Roth, J. 'The Relationship Between Emotional Intelligence and Pastor Leadership in Turnaround Churches'. PhD thesis. Pepperdine University Graduate School of Education and Psychology, 2011. URL: `http://0-search.proquest.com.prospero.murdoch.edu.au/docview/913502336?accountid=12629` (accessed 26/11/2013).

Rowe, A. and K. B. Carnelley. 'Attachment Style Differences in the Processing of Attachment-Relevant Information: Primed-Style Effects on Recall, Interpersonal Expectations, and Affect'. *Personal Relationships* 10.1 (2003), pp. 59–75.

Ruiz-Aranda, D., J. M. Salguero, R. Cabello, R. Palomera and P. Fernández-Berrocal. 'Can an Emotional Intelligence Program Improve Adolescents' Psychosocial Adjustment? Results from the INTEMO Project'. *Social Behavior and Personality* 40.8 (2012), pp. 1373–1379.

Rutledge, C. J. F. and L. J. Francis. 'Burnout Among Male Anglican Parochial Clergy in England: Testing a Modified Form of the Maslach Burnout Inventory'. In. *Research in the Social Scientific Study of Religion.* Ed. by R. L. Piedmont and D. O. Moberg. Vol. 15. Leiden: Brill, 2004. 71–93.

Ryff, C. D. and C. L. M. Keyes. 'The Structure of Psychological Well-Being Revisited'. *Journal of Personality and Social Psychology* 69.4 (1995), pp. 719–727.

Salami, S. O. 'Conflict Resolution Strategies and Organizational Citizenship Behavior: The Moderating Role of Trait Emotional Intelligence'. *Social Behavior and Personality* 38.1 (2010), pp. 75–86.

———— 'Personality and Psychological Well-Being of Adolescents: The Moderating Role of Emotional Intelligence'. *Social Behavior and Personality* 39.6 (2011), pp. 785–794.

Salovey, P. and J. D. Mayer. 'Emotional Intelligence'. *Imagination, Cognition and Personality* 9.3 (1990), pp. 185–211.

Samples, G. M. 'Emotional Intelligence and Academic Success Among Bible College Students'. PhD thesis. Regent University, 2009. URL: `http://0-search.proquest.com.prospero.murdoch.edu.au/docview/305136243?accountid=12629` (accessed 16/11/2013).

Sauter, D. A. and F. Eisner. 'Commonalities Outweigh Differences in the Communication of Emotions Across Human Cultures'. *Proceedings of the National Academy of Sciences* 110.3 (2013). URL: `http://www.pnas.org/content/110/3/E180.short` (accessed 13/04/2013).

Sauter, D. A., F. Eisner, P. Ekman and S. K. Scott. 'Cross-Cultural Recognition of Basic Emotions Through Nonverbal Emotional Vocalizations'. *Proceedings of the National Academy of Sciences* 107.6 (2010), pp. 2408–2412.

Scheibe, S. and L. L. Carstensen. 'Emotional Aging: Recent Findings and Future Trends'. *Journal of Gerontology: Psychological Sciences* 65B.2 (2010), pp. 135–144.

Schield, M. 'Correlation, Determination and Causality in Introductory Statistics'. In *Proceedings of the Section on Statistical Education*. American Statistical Association. 1995. 1–6.

Schlaerth, A., N. Ensari and J. Christian. 'A Meta-Analytical Review of the Relationship Between Emotional Intelligence and Leaders' Constructive Conflict Management'. *Group Processes & Intergroup Relations* 16.1 (2013), pp. 126–136.

Schmidt, M. J. 'Is There a Place for Emotions within Leadership Preparation Programmes?' *Journal of Educational Administration* 48.5 (2010), pp. 626–641.

Schonfeld, I. S. 'The Genevan and Cattell-Horn Conceptions of Intelligence Compared: Early Implementation of Numerical Solution Aids'. *Developmental Psychology* 22.2 (1986), pp. 204–212.

Schutte, N. S., J. M. Malouff and N. Bhullar. 'The Assessing Emotions Scale'. In. *Assessing Emotional Intelligence*. Ed. by J. D. A. Parker, D. H. Saklofske and C. Stough. The Springer Series on Human Exceptionality. New York: Springer, 2009. 119–134. URL: `http://dx.doi.org/10.1007/978-0-387-88370-0_7` (accessed 14/12/2013).

Schutte, N. S., J. M. Malouff, L. E. Hall, D. J. Haggerty, J. T. Cooper, C. J. Golden and L. Dornheim. 'Development and Validation of a Measure of Emotional Intelligence'. *Personality and Individual Differences* 25.2 (1998), pp. 167–177.

Schutte, N. S., J. M. Malouff, E. B. Thorsteinsson, N. Bhullar and S. E. Rooke. 'A Meta-Analytic Investigation of the Relationship Between Emotional Intelligence and Health'. *Personality and Individual Differences* 42.6 (2007), pp. 921–933.

Seidel, K. 'Social Intelligence and Auditory Intelligence—Useful Constructs?' PhD thesis. Otto-von-Guericke-University, Magdeburg, 2007. URL: `http://diglib.`

uni ‑ magdeburg . de / Dissertationen / 2007 / kriseidel . pdf (accessed 23/08/2014).

Sethi, S. and M. E. P. Seligman. 'Optimism and Fundamentalism'. *Psychological Science* 4.4 (1993), pp. 256–259.

Sevdalis, N., K. V. Petrides and N. Harvey. 'Trait Emotional Intelligence and Decision-Related Emotions'. *Personality and Individual Differences* 42.7 (2007), pp. 1347–1358.

Sharma, S., M. Gangopadhyay, E. Austin and M. K. Mandal. 'Development and Validation of a Situational Judgment Test of Emotional Intelligence'. *International Journal of Selection and Assessment* 21.1 (2013), pp. 57–73.

Sharma, T. and A. Sehrawat. 'Emotional Intelligence and Conflict Management: An Empirical Study in Indian Context'. *International Journal of Engineering, Business and Enterprise Applications* 7.1 (2014), pp. 104–108.

Sheldon, O. J., D. Dunning and D. R. Ames. 'Emotionally Unskilled, Unaware, and Uninterested in Learning More: Reactions to Feedback About Deficits in Emotional Intelligence'. *Journal of Applied Psychology* 99.1 (2014), pp. 125–137.

Shinhwan, P. 'Pastoral Counselling of Korean Clergy with Burnout : Culture and Narcissism'. *Asia Journal of Theology* 20.2 (2006), pp. 241–255.

Shipley, N., M. J. Jackson and S. L. Segrest. 'The Effects of Emotional Intelligence, Age, Work Experience, and Academic Performance'. *Research in Higher Education Journal* 9 (2010), pp. 1–18.

Shiv, B., G. Loewenstein, A. Bechara, H. Damasio and A. R. Damasio. 'Investment Behavior and the Negative Side of Emotion'. *Psychological Science* 16.6 (2005), pp. 435–439.

Singh, P. 'Emotional Intelligence Begets Collegial Leadership in Education'. *International Journal of Learning* 15.1 (2008), pp. 73–88.

Skehan, J. W. *Place Me with Your Son: Ignatian Spirituality in Everyday Life*. Washington: Georgetown University Press, 1991. URL: http://search.ebscohost.com/login.aspx?direct=true&db=e000xww&AN=21720&site=ehost-live (accessed 08/11/2013).

Slaski, M. and S. Cartwright. 'Emotional Intelligence Training and its Implications for Stress, Health and Performance'. *Stress and Health* 19.4 (2003), pp. 233–239.

Sliter, M., Y. Chen, S. Withrow and K. Sliter. 'Older and (Emotionally) Smarter? Emotional Intelligence as a Mediator in the Relationship Between Age and Emotional Labor Strategies in Service Employees'. *Experimental Aging Research* 39.4 (2013), pp. 466–479.

Smith, C. A. and L. D. Kirby. 'The Role of Appraisal and Emotion in Coping and Adaptation'. In. *The Handbook of Stress Science: Biology, Psychology, and Health*. Ed. by R. J. Contrada and A. Baum. New York: Springer, 2011. 195–208.

Smith, C. A. and R. S. Lazarus. 'Appraisal Components, Core Relational Themes, and the Emotions'. *Cognition and Emotion* 7.3-4 (1993), pp. 233–269.

Snyder, J. L. 'Extending the Empathic Communication Model of Burnout: Incorporating Individual Differences to Learn More about Workplace Emotion, Communicative Responsiveness, and Burnout'. *Communication Quarterly* 60.1 (2012), pp. 122–142.

Soltanishal, R., H. A. Sharbaf and H. Karshki. 'The Role of Type D Personality and Emotional Intelligence with Mediating of Perceived Stress and Coping Styles in the Quality of Life of Coronary Heart Disease Patients'. *Journal of Kermanshah University of Medical Sciences* 17.7 (2013), pp. 449–459.

Sonnetag, S., P. L. Perrewé and D. C. Ganster. *Current Perspectives on Job-Stress Recovery*. Vol. 7. Research in Occupational Stress and Well Being. Bingley: Emerald, 2009.

Stachour, V. M. 'The Role of Social Support in Mediating Stress and Illness'. Honours. Illinois Wesleyan University, 1998. URL: `http://digitalcommons.iwu.edu/psych_honproj/57` (accessed 21/08/2013).

Stoeber, J. and K. Otto. 'Positive Conceptions of Perfectionism: Approaches, Evidence, Challenges'. *Personality and Social Psychology Review* 10.4 (2006), pp. 295–319.

Stone, C. *Five Ministry Killers and How to Defeat Them*. Minneapolis: Bethany House, 2010.

Stough, C., D. H. Saklofske and J. D. A. Parker, eds. *Assessing Emotional Intelligence: Theory, Research, and Applications*. The Springer Series on Human Exceptionality. Boston: Springer, 2010.

Streets, E. D. 'Understanding the Cross of Christ as it Relates to Leadership Development at Wesley United Methodist Church'. PhD thesis. Asbury Theological Seminary, 2004. URL: `http://0-search.proquest.com.prospero.murdoch.edu.au/docview/305055433?accountid=12629` (accessed 16/11/2013).

Sue, S. and J. Chang. 'The State of Psychological Assessment in Asia'. *Psychological Assessment* 15.3 (2003), pp. 306–310.

Sullins, E. S. 'Emotional Contagion Revisited: Effects of Social Comparison and Expressive Style on Mood Convergence'. *Personality and Social Psychology Bulletin* 17.2 (1991), pp. 166–174.

Sunindijo, R. Y., B. H. W. Hadikusumo and S. Ogunlana. 'Emotional Intelligence and Leadership Styles in Construction Project Management'. *Journal of Management in Engineering* 23.4 (2007), pp. 166–170.

Sutton, R. E. 'Teachers' Emotions and Classroom Effectiveness: Implications from Recent Research.' *Clearing House: A Journal of Educational Strategies, Issues and Ideas* 78.5 (2005), pp. 229–234.

Tait, M. 'Resilience as a Contributor to Novice Teacher Success, Commitment, and Retention'. *Teacher Education Quarterly* 35.4 (2008), pp. 57–75.

Taylor, S. E. and M. Lobel. 'Social Comparison Activity Under Threat: Downward Evaluation and Upward Contacts'. *Psychological Review* 96.4 (1989), pp. 569–575.

Teasdale, J. D. 'Metacognition, Mindfulness and the Modification of Mood Disorders'. *Clinical Psychology and Psychotherapy* 6 (1999), pp. 146–155.

Temnitskii, A. L. 'Fairness in Wages and Salaries as a Value Orientation and a Factor of Motivation to Work'. *Sociological Research* 46.1 (2007), pp. 36–50.

Thomas, G. *Sacred Pathways*. Grand Rapids: Zondervan, 1996.

Tourville, S. R. 'Training Pastors in Emotional Intelligence and Situational Leadership Skills'. PhD thesis. Assemblies of God Theological Seminary, Springfield, Missouri, 2008. URL: http://0-search.proquest.com.prospero.murdoch.edu.au/docview/304833677?accountid=12629 (accessed 16/11/2013).

Trihub, B. L., M. R. McMinn, J. Buhrow William C and T. F. Johnson. 'Denominational Support for Clergy Mental Health'. *Journal of Psychology and Theology* 38.2 (2010), pp. 101–110.

Trougakos, J. P. and I. Hideg. 'Momentary Work Recovery: The Role of Within-Day Work Breaks'. In Sonnetag, S., P. L. Perrewé and D. C. Ganster. *Current Perspectives on Job-Stress Recovery*. Vol. 7. Research in Occupational Stress and Well Being. Bingley: Emerald, 2009. 37–84.

Trzesniewski, K. H. and M. B. Donnellan. 'Rethinking "Generation Me": A Study of Cohort Effects From 1976–2006'. *Perspectives on Psychological Science* 5.1 (2010), pp. 58–75.

Trzesniewski, K. H., M. B. Donnellan and R. W. Robins. 'Do Today's Young People Really Think They Are So Extraordinary? An Examination of Secular Trends in Narcissism and Self-Enhancement'. *Psychological Science* 19.2 (2008), pp. 181–188.

———— 'Is "Generation Me" Really More Narcissistic Than Previous Generations?' *Journal of Personality* 76.4 (2008), pp. 903–918.

Tugade, M. M. 'Positive Emotions and Coping: Examining Dual-Process Models of Resilience'. In *Oxford Handbook of Stress, Health, and Coping*. Ed. by S. Folkman. New York: Oxford University Press, 2011. 186–199.

Tugade, M. M. and B. L. Fredrickson. 'Resilient Individuals Use Positive Emotions to Bounce Back From Negative Emotional Experiences'. *Journal of Personality and Social Psychology* 86.2 (2004), pp. 320–333.

Turton, D. W. and L. J. Francis. 'The Relationship Between Attitude Toward Prayer and Professional Burnout Among Anglican Parochial Clergy in England: Are Praying Clergy Healthier Clergy?' *Mental Health, Religion & Culture* 10.1 (2007), pp. 61–74.

Twenge, J. M. 'Generational Changes and their Impact in the Classroom: Teaching Generation Me'. *Medical Education* 43.5 (2009), pp. 398–405.

Twenge, J. M., S. Konrath, J. D. Foster, W. K. Campbell and B. J. Bushman. 'Further Evidence of an Increase in Narcissism Among College Students'. *Journal of Personality* 76.4 (2008), pp. 919–928.

Vaezi, S. and N. Fallah. 'The Relationship between Emotional Intelligence and Burnout among Iranian EFL Teachers'. *Journal of Language Teaching & Research* 2.5 (2011), pp. 1122–1129.

Wagner, S. L. and C. A. Martin. 'Can Firefighters' Mental Health be Predicted by Emotional Intelligence and Proactive Coping?' *Journal of Loss and Trauma* 17.1 (2012), pp. 56–72.

Waldeck, J., C. Durante, B. Helmuth and B. Marcia. 'Communication in a Changing World: Contemporary Perspectives on Business Communication Competence'. *Journal of Education for Business* 87.4 (2012), pp. 230–240.

Walker, L. S., C. A. Smith, J. Garber and D. A. Van Slyke. 'Development and Validation of the Pain Response Inventory for Children'. *Psychological Assessment* 9.4 (1997), pp. 392–405.

Walter, U., M. Plaumann and C. Krugmann. 'Burnout Intervention'. In. *Burnout for Experts: Prevention in the Context of Living and Working*. Ed. by S. Bährer-Kohler. New York: Springer, 2013. 223–246.

Warner, J. and J. D. Carter. 'Loneliness, Marital Adjustment and Burnout in Pastoral and Lay Persons'. *Journal of Psychology and Theology* 12.2 (1984), pp. 125–131.

Webb, C. A., Z. J. Schwab, M. Weber, S. DelDonno, M. Kipman, M. R. Weiner and W. D. S. Killgore. 'Convergent and Divergent Validity of Integrative versus Mixed Model Measures of Emotional Intelligence'. *Intelligence* 41.3 (2013), pp. 149–156.

Webber, A. *Emotional Intelligence Mediates the Relationship between Mindfulness and Positive and Negative Affect.* 02/2014. URL: `http://newenglandcounselling.com/2014/02/16/research-paper-emotional-intelligence-mediates-the-relationship-between-mindfulness-and-positive-and-negative-affect/` (accessed 20/04/2014).

Weekley, J. A. and R. E. Ployhart. *Situational Judgment Tests: Theory, Measurement, and Application.* SIOP Organizational Frontiers Series. Mahwah: Lawrence Erlbaum, 2006.

Weisbuch, M., N. Ambady, M. L. Slepian and D. C. Jimerson. 'Emotion Contagion Moderates the Relationship Between Emotionally-Negative Families and Abnormal Eating Behavior'. *International Journal of Eating Disorders* 44.8 (2011), pp. 716–720.

Weng, H.-C., C.-M. Hung, Y.-T. Liu, Y.-J. Cheng, C.-Y. Yen, C.-C. Chang and C.-K. Huang. 'Associations Between Emotional Intelligence and Doctor Burnout, Job Satisfaction and Patient Satisfaction'. *Medical Education* 45.8 (2011), pp. 835–842.

Wentura, D. and K. Rothermund. 'Paradigms We Live By: A Plea for More Basic Research on the Implicit Association Test'. In. *Implicit Measures of Attitudes.* Ed. by B. Wittenbrink and N. Schwarz. New York: Guilford, 2007. 195–215.

Whetham, P. and L. Whetham. *Hard to be Holy.* Revised. Adelaide: Openbook Publishers, 2000. URL: `http://www.lifeboatstories.com/media/Books/Hard%20to%20be%20Holy%20(2000%20Rev%20Ed)%20-%20P&L%20Whetham.pdf` (accessed 09/03/2013).

Whitbourne, S. K. *Can you Survive your Personality?* 07/09/2010. URL: `http://www.psychologytoday.com/blog/fulfillment-any-age/201009/can-you-survive-your-personality` (accessed 03/10/2013).

Wilcox, B. L. 'Social Support, Life Stress, and Psychological Adjustment: A Test of the Buffering Hypothesis'. *American Journal of Community Psychology* 9.4 (1981), pp. 371–386.

Wilson, M. T., B. Hoffmann and Members of Caregivers Forum. *Preventing Ministry Failure: A ShepherdCare Guide for Pastors, Ministers and Other Caregivers.* Downers Grove: IVP, 2007.

Witt, L. *Replenish: Leading from a Healthy Soul.* Grand Rapids: Baker, 2011.

Wolff, S. B. *Emotional Competence Inventory (ECI) Technical Manual.* Updated. McClelland Center for Research and Innovation, Hay Group. Philadelphia, 2005.

Wong, C.-S., M.-D. Foo, C.-W. Wang and P.-M. Wong. 'The Feasibility of Training and Development of EI: An Exploratory Study in Singapore, Hong Kong and Taiwan'. *Intelligence* 35.2 (2007), pp. 141–150.

Yanchus, N. J., L. T. Eby, C. E. Lance and S. Drollinger. 'The Impact of Emotional Labor on Work–Family Outcomes'. *Journal of Vocational Behavior* 76.1 (2010), pp. 105–117.

Yoder, D. M. 'Organizational Climate and Emotional Intelligence: An Appreciative Inquiry into a "Leaderful" Community College'. *Community College Journal of Research & Practice* 29.1 (2005), pp. 45–62.

Zeidner, M., G. Matthews and R. D. Roberts. *What we Know About Emotional Intelligence: How it Affects Learning, Work, Relationships, and our Mental Health.* Cambridge, MA: MIT, 2009.

Zigarovich, K. L. and S. A. Myers. 'The Relationship between Perceived Instructor Communicative Characteristics and College Students' Conflict-Handling Styles'. *Journal of Instructional Psychology* 38.1 (2011), pp. 11–17.