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**Emotional Intelligence:  
How Christ-Following Family Leaders Grow in EQ through Transitions**

By

Matthew W. Uldrich

A Dissertation Submitted to  
the Faculty of Covenant Theological Seminary  
in Partial Fulfillment of the Requirements for the Degree of  
Doctor of Ministry

Saint Louis, Missouri

May 16, 2014



Emotional Intelligence: How Christ-Following Family Leaders  
Grow in Emotional Intelligence Through Transitions

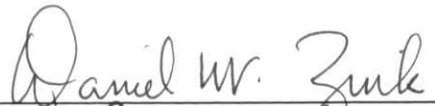
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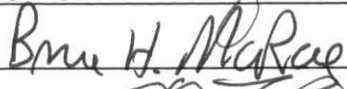
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Dr. Daniel W. Zink, Faculty Advisor



Dr. Bruce H. McRae, Second Faculty Reader



Rev. D. Christopher Florence, Dir. of D.Min. Program



## **Abstract**

Emotional Intelligence was defined as “how leaders handle themselves and their relationships.”<sup>1</sup> The purpose of this study was to explore how Christian men grew in emotional intelligence as family leaders through the transformative transitional experience of starting a new church. This study utilized a qualitative research design, in which seven men were interviewed based on a semi-structured format. The design tools chosen were sample selection criteria, proposed questions, and the constant comparative methodology for the Interview Protocol. The sample selection was non-probabilistic, and used a purposive or criterion-based form. The review of the literature and the analysis of the seven participants in the study revealed that Christ-following leaders grew in EQ and were spiritually transformed through the time of transition. In God’s providence he graciously works through circumstances to develop men to be more effective leaders using EQ. This study concluded that EQ is needed to lead one-self, and others, well. The researcher recommends further study in EQ development within marriage, with children, and within leadership teams leading local churches.

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<sup>1</sup> Daniel Goleman, Richard Boyatzis, and Annie McKee, *Primal Leadership: Learning to Lead with Emotional Intelligence* (Boston, MA: Harvard Business Review Press, 2004), 6.

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## Acknowledgements

“No one can travel so far that he does not make some progress each day. So let us never give up. Then we shall move forward daily in the Lord's way. And let us never despair because of our limited success. Even though it is so much less than we would like, our labor is not wasted when today is better than yesterday!”

– John Calvin, *Institutes of the Christian Religion*

To Jesus- the Sovereign and Seeker, Conqueror and King, Lord and Lover, Savior and Servant- it is your glory and grace that enraptures my soul with gratitude unmatched; and to Cheri- I love you! You are my bride, best friend, lover, and fellow pilgrim- your steady prayers and words of encouragement kept me going; and to my family- Elle, Skye and Bailey- I love you all and you make me proud to be a father; to my parents, siblings, and in-laws, I thank you.  
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I am an indebted man to your love, friendship, and service, Thank You!

Scripture taken from THE HOLY BIBLE, ENGLISH STANDARD VERSION.  
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## **Chapter One**

### **Introduction**

The purpose of this study was to explore how Christian men grow in emotional intelligence as family leaders through the transformative transitional experience of starting a new church. Jesus, who was no stranger to confrontation, was asked by a Pharisee, “What is the greatest command in the law?” Jesus replied, “. . . you shall love the Lord your God with all your heart and with all your soul and with all your mind. This is the great and first commandment. And a second is like it: You shall love your neighbor as yourself. On these two commandments depend all the Law and the Prophets.”<sup>2</sup>

There is no higher calling than to glorify God by loving Jesus and loving others. This simple imperative to love God and love others has been the pursuit of many Christ-following men over the centuries since it was first given, but it is a hard path to walk for most men. Scripture provides several examples of this. A cursory read through I and II Chronicles shows how Israel, the people of God, loved and followed Yahweh for a generation or two and then turned from loving and following him for several generations. Isaiah, the prophet, spoke about Israel’s lack of love for God when he said, “. . . this people draw near with their mouth and honor me with their lips, while their hearts are far from me. . .”<sup>3</sup> James, in the New Testament, makes it clear that if one claims to love

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<sup>2</sup> Matt. 22:37–40.

<sup>3</sup> Isa. 29:13.

one's neighbor yet shows partiality toward just one person, one has sinned.<sup>4</sup> In Matthew 22:34-40 did Jesus give a command his followers could choose not to obey, or is there more for men to experience as followers of Jesus?<sup>5</sup> Is it true that men are hard-wired to feel less and to find emotions beyond their reach? Or is there more to be explored in the complexity of man, that is Adam,<sup>6</sup> who is made in the image of God?<sup>7</sup> In the fullest sense of what it means to be a man and an image bearer, can the masculine soul grow and develop? Irenaeus is believed to have said, "the glory of God is man fully alive!"<sup>8</sup>

In his book *Emotionally Healthy Spirituality: Unleash a Revolution in Your Life in Christ*, pastor and author Peter Scazzero says, "To feel is to be human. To minimize or deny what we feel is a distortion of what it means to be image bearers of our personal God. To the degree that we are unable to express our emotions, we remain impaired in our ability to love God, others, and ourselves well."<sup>9</sup> Many Christian men suffer from spiritual<sup>10</sup> and emotional immaturity in their ability to love God and love others<sup>11</sup> well.

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<sup>4</sup> James 2:8–10.

<sup>5</sup> Matt. 22:37–40.

<sup>6</sup> Rom. 5; 1 Cor. 15; 1 Tim. 2; Gen. 2, 5.

<sup>7</sup> Gen. 1:26–27, 5:1.

<sup>8</sup> Irenaeus, *Against Heresies*, book 4, chapter 20, quoted in Patrick Henry Reardon. "The Man Alive: Irenaeus Did Not Teach Self-Fulfillment," *Touchstone* 25, no. 5 (September/October 2012), accessed March 3, 2014, <http://www.touchstonemag.com/archives/article.php?id=25-05-003-e#ixzz2y3ASlvLD>. Other translations may differ slightly, such as "the glory of God is a living man" (*Ante-Nicene Fathers*, trans. Alexander Roberts and William Rambaut, ed. Alexander Roberts, James Donaldson, and A. Cleveland Coxe, vol. 1, [Buffalo, NY: Christian Literature Publishing Co., 1885], accessed December 12, 2014, <http://www.newadvent.org/fathers/0103420.htm>).

<sup>9</sup> Peter Scazzero, *Emotionally Healthy Spirituality: Unleash a Revolution in Your Life in Christ* (Nashville, TN: Thomas Nelson, 2006), 26.

<sup>10</sup> Eph. 4:11–16; 1 Cor. 3:1–3.

<sup>11</sup> Matt. 22:34–40.

Does this stunted growth in these areas of a man's life have any impact on those around him? The fallout from emotionally and spiritually immature men can be seen in the home, in the church, and in society. Their leadership impact is minimized through character flaws and poor choices. Under the pressure of work and family life, these issues appear in many different ways, such as relational blow-ups in a meeting, or through sarcasm and gossip in a politically charged office environment.

Poor decisions can be made for various different reasons. Abraham lied and told some strangers that his wife was his sister because of his fear.<sup>12</sup> Pharaoh brought his nation to ruin and destroyed his army because of his proud hardened heart.<sup>13</sup> Emotional immaturity is particularly apparent, leading to unwise choices in men's marriages, and at times leading to sexual addiction. King David is a perfect example of a poor decision made with very little emotional maturity. He ruined a marriage and had a husband killed because he lusted after a beautiful woman who happened to be married.<sup>14</sup> Although there are many kinds of relationships and an assortment of addictions, both the condition of the modern American marriage and the extensiveness of sexual addiction render men relationally sterile and confused about the emasculated state of their soul.

Marriage is the covenantal union between a man and woman created by God.<sup>15</sup> Jesus endorses this institution by his participation in the wedding in Cana.<sup>16</sup> The alarming condition of marriages in the United States is both eye-opening and sobering. According

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<sup>12</sup> Gen. 12.

<sup>13</sup> Exod. 7–14.

<sup>14</sup> 2 Sam. 11.

<sup>15</sup> Gen. 2:18–25.

<sup>16</sup> John 2:1–12.

to statistics released by the Barna Group in 2008, seventy-eight percent of adult Americans will get married during their lifetime. Likewise, eighty-four percent of born-again Christians will commit to marriage, compared to seventy-four of non-Christians and sixty-five percent of atheists and agnostics. However, one in three people will divorce, whether they are evangelicals or non-evangelical born-again Christians, or non-Christians.<sup>17</sup> Christian men, who are family leaders, do not appear to be applying Jesus' words, “. . . they are no longer two but one flesh. What therefore God has joined together let not man separate.”<sup>18</sup> As the leaders within the household,<sup>19</sup> husbands will give an account<sup>20</sup> to Jesus for how they presided over all that was entrusted to them. Christ-following men have a large margin for growth and improvement in this critical area of covenantal union, social life, and culture.

Addictions of all colors and flavors, sizes and stripes, ravage the twenty-first century church. However, pornography seems to be the immoral de-stabilizer<sup>21</sup> in the personal life of men. As leaders within the home, men are bombarded with temptation from many different angles, including the internet, billboards, commercials, magazines, and emails. The worldwide statistics are staggering. According to one website every second, \$3,075.64 is spent on pornography, 28,258 people are viewing pornography, and 372 people are typing adult search terms. Every 39 minutes a pornographic video is

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<sup>17</sup> Barna Group, “New Marriage and Divorce Statistics Released,” March 31, 2008, accessed January 25, 2014, <https://www.barna.org/barna-update/article/15-familykids/42-new-marriage-and-divorce-statistics-released>.

<sup>18</sup> Matt. 19:6.

<sup>19</sup> Eph. 5:23.

<sup>20</sup> 1 Cor. 3:13–15; Rev. 20:11–15.

<sup>21</sup> John Freeman, “Godly Living in a Sexually Immoral Culture,” Ligonier Ministries, accessed January 25, 2014, <http://www.ligonier.org/learn/articles/godly-living-sexually-immoral-culture/>.

made!<sup>22</sup> In America, the statistics are just as devastating. Jill Manning shared the following data while testifying before members of the Senate:<sup>23</sup> Society is greatly impacted when approximately forty million people in the United States are sexually involved with the internet and twenty-five percent of all search engine requests relate to pornography.

There is an impact on American marriages as well. Pornography is an acknowledged problem in forty-seven percent of homes, and thirty percent of surveyed adults said their partner's use of pornography made them feel like a sexual object. This issue also impacts the church<sup>24</sup>. According to pastors, the top sexual issues damaging to their congregations are: pornography addiction (fifty-seven percent), sexually active never-married adults (thirty-four percent), adultery of married adults (thirty percent), sexually active teenagers (twenty-eight percent). Likewise, fifty-one percent of pastors admitted to viewing internet pornography as a possible temptation, and thirty-seven percent of them admitted it was a current struggle.<sup>25</sup> The invasive, destructive nature of

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<sup>22</sup> TopTenReviews, "Internet Pornography Statistics," accessed January 25, 2014, <http://internet-filter-review.toptenreviews.com/internet-pornography-statistics.html>.

<sup>23</sup> Jill C. Manning, "Pornography's Impact on Marriage & The Family," The Heritage Foundation, November 9, 2005, accessed January 25, 2014, <http://www.heritage.org/Research/Family/tst111405a.cfm>.

See also the complete report reviewing all major research on pornography: "The Testimony of Jill C. Manning, M.S.: Hearing on Pornography's Impact on Marriage & the Family Subcommittee on the Constitution, Civil Rights and Property Rights Committee on Judiciary United States Senate," representative of The Heritage Foundation, November 10, 2005, [s3.amazonaws.com/thf\\_media/2010/pdf/ManningTST.pdf](http://s3.amazonaws.com/thf_media/2010/pdf/ManningTST.pdf).

<sup>24</sup> "Statistics for Sex and Porn Addiction," National Coalition for the Protection of Children & Families, accessed January 26, 2014, <http://www.operationintegrity.org/pdf/Porn%20&%20Sex%20Statistics.pdf>.

<sup>25</sup> "The Leadership Survey on Pastors and Internet Pornography", Christianity Today, Winter 2001, accessed January 26, 2014, <http://www.christianitytoday.com/le/2001/winter/12.89.html?start=2>.

Also quoted at Purehope, accessed January 26, 2014, [www.purehope.net](http://www.purehope.net) and <http://purehope.net/resources/statistics/>.

pornography does not just affect a man. These ghastly statistics expose the current devastation of men in relationship to their marriages and even within the four walls of the church. Although America is a post-Christian nation where there is a great temptation to claim biblical ignorance, men who are Christ-following family leaders must, at some level of their being, acknowledge that they need to grow not only spiritually, but also in emotional intelligence.

With these kinds of emotional battles raging, is it any wonder why America's men shut down and fail in the areas of family and faith? The burden of hidden sin is immense. King David spoke of how his bones wasted away and his energy was zapped because the Lord's heavy hand of conviction was upon him.<sup>26</sup> Lust and looking at pornography are just two of many temptations and sins plaguing the twenty-first century family leader.<sup>27</sup> Emotional immaturity is one area for growth among Christ-following men in America.

It is not just the future health of the church that is at stake, but the future of American culture as well. One of the broadly respected patriarchs of the American evangelical church, Henry Blackaby says, "Modern society is displaying widespread and growing interest in spiritual issues. Amazingly, at a time of renewed societal interest in things spiritual, most American churches are plateaued or declining."<sup>28</sup> This declining trend, according to George Barna, is tied to leadership. Barna claims, "The American church is dying due to a lack of strong leadership. In this time of unprecedented

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<sup>26</sup> Ps. 32:3–4.

<sup>27</sup> Matt. 5:27–30; Rom. 1; 1 John 2:15–17; Prov. 11:6; Matt. 6:3, 26:41; Luke 17:11; 1 Cor. 10:13.

<sup>28</sup> Henry T. Blackaby, *Spiritual Leadership: Moving People onto God's Agenda* (Nashville, TN: B&H Publishing Group, 2011), 15.

opportunity and plentiful resources, the church is actually losing influence. The primary reason is the lack of leadership.”<sup>29</sup>

Christ’s church has the answers to society’s questions, and it has solutions to the pressing plagues of modern culture. Blackaby’s poignant and penetrating commentary explains much about the mistrust that so many non-Christians have towards the church. He says, “Tragically, church leaders are regularly being exposed for immorality or unethical conduct.”<sup>30</sup> Lack of emotional intelligence affects both the biblically learned and the beginner. The problem of emotional and spiritual immaturity plagues the American church because family leaders are not emotionally equipped to handle all of the many stressors present in society. The American church stands at a season where powerful tides can erode the coastline of its culture, and the currents of evil both individually and socially are all too real for the Christ-following man.

The church is made up of people who are called out of the world to follow Jesus.<sup>31</sup> They gather<sup>32</sup> to worship<sup>33</sup> Jesus and to show the manifold wisdom of God to the entire world,<sup>34</sup> but also as the people of God, they are to be a light to the world.<sup>35</sup> Far

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<sup>29</sup> George Barna, *Leadership: Advice and Encouragement on Leading God’s People* (Ventura, CA: Regal Books, 1998), 18.

<sup>30</sup> Blackaby, *Spiritual Leadership*, 15.

<sup>31</sup> Matt. 4:17–22; Rom. 1:6–7, 8:28; 1 Cor. 1:2, 9, 23–25, 7:16–25; Gal. 5:13; Col. 1:21–23, 3:12; 2 Tim. 1:8–10; 1 Pet. 1:12–16, 2:1–10.

<sup>32</sup> Heb. 10:24–25.

<sup>33</sup> Eph. 5:18–20; Col. 3:15–17.

<sup>34</sup> Eph. 3:10.

<sup>35</sup> Matt. 5:14–16.



from being conformed to the world, God's people are to be conformed to Christ.<sup>36</sup> In fact, they are to go out, bring order to the chaos, and rule<sup>37</sup> where there is bedlam. It is the mission of every Christ-follower to love God and people,<sup>38</sup> and to make disciples<sup>39</sup> that follow Jesus. Thus, the kingdom of God<sup>40</sup> is expanding around the earth one person at a time. God's people have the privilege of being his ambassadors<sup>41</sup> who represent Christ and his kingdom to the world.

The devastation in the areas of marriage and sexual addiction in the life of Christian men indicate that Christ-following leaders are under attack.<sup>42</sup> This weakens the health that God desires and commands for his church. Yet, God draws straight lines with crooked sticks. There are ministries and seasons of gospel work where God uses very broken men, even men who use and manipulate both the gospel and the church for their own good,<sup>43</sup> for his glory and for the church's good. Although it is not the norm, God has reaped a harvest even when men's motives were less than honorable.

Growing in Christ is not an option. The scriptures not only teach and implore Christians to grow spiritually,<sup>44</sup> but God clearly expects this. According to Ephesians

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<sup>36</sup> Rom. 12:1–3; Eph. 4:20–24.

<sup>37</sup> Gen. 1:26–28, 2:15–20.

<sup>38</sup> Matt. 24:34–40.

<sup>39</sup> Matt. 28:18–20.

<sup>40</sup> Matt. 21; Mark 1:15; Mark 4, 9, 10; Acts 1:3; Rom. 14; 1 Cor. 6:8–11; Gal. 5:20–22.

<sup>41</sup> 2 Cor. 5:11–21.

<sup>42</sup> Eph. 6:10–20; Rev. 12:7–12.

<sup>43</sup> Mark 12:38–40; 2 Tim. 3:1–9; Matt. 7:21–23.

<sup>44</sup> See also Matt. 13; Luke 8:4–15; Ps. 1; Col. 2:19.

four, Jesus has given the local church leaders<sup>45</sup> the task to invest in, and build up, the body of Christ. When addressing the fledgling church at Colossae, Paul reminds them to be “rooted and built up.”<sup>46</sup> In fact, Paul toiled with all the energy that Christ gave him to proclaim, teach, and warn all who are part of the church at Colossae to mature as followers of Christ.<sup>47</sup> There are other numerous imperatives where Christians are to build on the foundation<sup>48</sup> that has been laid, go from spiritual milk to solid food,<sup>49</sup> grow from being infants<sup>50</sup> to being mature spiritual adults in Christ, and in the end all Christians can rest in the knowledge that God makes all things grow<sup>51</sup> spiritually. Paul reminds his readers in his prayers from Ephesians one and three that Jesus is the one who gives wisdom and revelation, so that the eyes of the heart may be opened, that Christ may dwell in Christians’ hearts through grace, with the result that his people may be rooted and grounded in love. Maturity comes from Christ dwelling richly in the heart of every believer. However, it is chapter five that challenges those who are loved by God to imitate him and walk in love just as Jesus did. Only in the context of relationship can Emotional Intelligence (EQ) be experienced in real time and space.

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<sup>45</sup> Eph. 4:11–16.

<sup>46</sup> Col. 2:6–8.

<sup>47</sup> Col. 1:28–29.

<sup>48</sup> Eph. 2:18–22; 1 Cor. 3:10ff.

<sup>49</sup> 1 Pet. 2:2–5a; Heb. 5:11–14.

<sup>50</sup> 1 Cor. 3:1ff.

<sup>51</sup> 1 Cor. 3:5–7.

Furthermore, as followers of Christ grow spiritually, they are to live in a radical new way<sup>52</sup> where love is to mark God's people.<sup>53</sup> Too often, Christ-following leaders shy away from the feelings and passion that accompany love. The very mark of the church, love, is quickly set aside for other good things, such as Great Commission tasks or other ministry-oriented programs, along with the privilege of proclaiming truth. Yet the Apostle Paul teaches that the greatest of these spiritual marks is love.<sup>54</sup> Growing in EQ must be a normal part of the Christian experience from the beginning. There is an expectation of spiritual progress, as seen also in Ephesians four, which says, "...speaking the truth in love, we are to grow up in every way into him who is the head, into Christ."<sup>55</sup> No doubt this growth involves conforming to the image of Christ.<sup>56</sup> This expansion and transformation must be more than a sanctifying work of purity and doctrine, but also an emotional growth that is like the character of Jesus and his emotional life.

Many church leaders can discuss, teach, and preach about the concept of love, but when it comes to loving people or experiencing some loving act, men may freeze up. Why is it that so much of a man's being can be shut down and set aside? Why don't Christians hear from the pulpit, in Bible studies, and in classrooms about God's emotion? Why don't believers talk about healthy emotions within the church, marriages, and families? Throughout history, the church has had to live with different kinds of tension. Sometimes the church can focus on one side of an issue and forget or minimize the other.

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<sup>52</sup> Matt. 5–7, as taught by Jesus from the Sermon on the Mount.

<sup>53</sup> John 13:34–35.

<sup>54</sup> 1 Cor. 13:13.

<sup>55</sup> Eph. 4:15.

<sup>56</sup> Rom. 8:29.

For example, some focus on the love of God while minimizing his justice, or they concentrate on God's transcendence while minimizing his eminence. And some do just the opposite by focusing on his nearness and forget that he is holy, just, and transcendent. Others focus on human depravity and minimize human dignity, or elevate human ability while forgetting that it is God who is at work in people.<sup>57</sup> This can be seen and experienced when some focus on humans as sinners and forget they are saints. In like manner, it is possible that the twenty-first century church has focused so much on the head that it has forgotten the heart. Christians engage their thoughts but avoid their emotions. Jesus said of some, "Are your hearts hardened?"<sup>58</sup> Mark, the gospel writer, provides a colorful account of part of Jesus' emotional life when he writes,

Again he entered the synagogue, and a man was there with a withered hand. And they watched Jesus, to see whether he would heal him on the Sabbath, so that they might accuse him. And he said to the man with the withered hand, "Come here." And he said to them, "Is it lawful on the Sabbath to do good or to do harm, to save life or to kill?" But they were silent. And he looked around at them with anger, grieved at their hardness of heart, and said to the man, "Stretch out your hand." He stretched it out, and his hand was restored.<sup>59</sup>

Two other gospel writers provide another view into the softer side of Jesus' emotional life. Luke shares about Jesus' deep love for God's people when he wept over Jerusalem,<sup>60</sup> and he rejoiced at the outcome after sending out seventy-two of his followers.<sup>61</sup> Likewise John gives a clear perspective on Jesus' heart when the Lord weeps

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<sup>57</sup> Eph. 1:11, 19, 2:8–10, 3:20, etc.

<sup>58</sup> Mark 8:17.

<sup>59</sup> Mark 3:1–5.

<sup>60</sup> Luke 19:41–44.

<sup>61</sup> Luke 10:21.

at the loss of his good friend Lazarus,<sup>62</sup> and another time Jesus' soul was troubled.<sup>63</sup> From these few accounts one sees anger and sadness, joy and trouble of heart, as part of the emotional reality of Jesus. Hans Bayer in his book *A Theology of Mark* asks two questions:<sup>64</sup> Who do you perceive God to be? And who do you perceive yourself to be? It is only in this relational dynamic of knowing God and knowing oneself, as revealed in scripture, that one begins to understand life at a heart level. In fact, Bayer says that the first mark of discipleship is "Surrender, namely that disposition of heart and mind which yields unconditionally and radically all autonomy and self-centeredness to the triune God."<sup>65</sup> Surrender is the beginning of the Jesus' gospel work of deconstructing one's own autonomous self-reliance. The act of surrender allows the follower of Jesus to experience both the thoughts in their head and the feelings in their heart. An internal unyielding heart, according to the gospel of Mark, leads to hardness of heart, which seems to be an indicator of unbelief.<sup>66</sup> An open, soft heart can lead the Christ-following leader to experience growth in EQ.

Later, the Apostle Paul coached the Ephesians, "Be angry and do not sin."<sup>67</sup> The emotional life of Jesus does cause one to pause and ponder the reality of the incarnation of God. What of Jesus' personhood is God, and what is human? Paul writes to the church at Philippi and says of Jesus, ". . . who, though he was in the form of God, did not count

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<sup>62</sup> John 11:28–37.

<sup>63</sup> John 12:27, 13:21.

<sup>64</sup> Matthew Claridge, "A Conversation with Hans Bayer," *Credo Magazine*, June 28, 2012, accessed January 20, 2014, <http://www.credomag.com/2012/06/28/a-conversation-with-hans-bayer/>.

<sup>66</sup> Mark 3:5, 6:52, 8:17, 10:5, 16:14.

<sup>67</sup> Eph. 4:26.

equality with God a thing to be grasped, but emptied himself, by taking the form of a servant, being born in the likeness of men. And being found in human form...”<sup>68</sup>

Somehow, Jesus was able to simultaneously be both God and man without compromising either state of being. Christmas is the time when believers celebrate the reality of Immanuel, which means “God with us.” God took on human form, from birth to death, for so many to see and experience. *Hupostasis* is the Greek word that became to be known in English for “distinctness.” Theologically, the hypostatic union recognizes Jesus as fully God and fully man. He is the infinite god-man. This is supported by Hebrews 1:3, where Jesus is said to be “. . . the radiance of the glory of God and the exact imprint of his nature.”<sup>69</sup> Christians see the oneness of God, as Jesus is also of the same nature as the Father.

This is supported by the historic church in the Nicene Creed, written in the fourth century,

. . . And in one Lord Jesus Christ, the only-begotten Son of God, begotten of the Father before all worlds; God of God, Light of Light, very God of very God; begotten, not made, being of one substance with the Father, by whom all things were made. Who, for us men and for our salvation, came down from heaven, and was incarnate by the Holy Spirit of the Virgin Mary, and was made man...<sup>70</sup>

Furthermore, the Apostles Creed also gives voice and clarity to this reality of Jesus. It says, “I believe in God, the Father Almighty...and in Jesus Christ, His only Son, our Lord: Who was conceived by the Holy Ghost, born of the Virgin Mary...”<sup>71</sup> This great

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<sup>68</sup> Phil. 2:6–8a.

<sup>69</sup> Heb. 1:3.

<sup>70</sup> Center for Reformed Theology and Apologetics, “The Nicene Creed,” accessed March 1, 2014, [www.reformed.org/documents/index.html?mainframe=http://www.reformed.org/documents/nicene.html](http://www.reformed.org/documents/index.html?mainframe=http://www.reformed.org/documents/nicene.html).

<sup>71</sup> “The Apostles Creed,” Center for Reformed Theology and Apologetics, accessed March 1, 2014, <http://www.reformed.org/documents/>.

spiritual-physical dynamic reality has been one of the theological mysteries the church has had to hold in tension since the day Jesus was born. In his humanity, one not only sees the heavenly Father revealed,<sup>72</sup> but one also sees the heart of the Father and his emotional reality in the second person of the trinity. God the Father and God the Son, Jesus, are one.<sup>73</sup>

B.B. Warfield, the well-known theologian from Princeton Seminary, makes the argument for all of Christ's emotions to be fully submitted to the will of the Father, and yet fully experienced by Jesus in such a way that he remains in control. He says of Jesus' emotions,

. . . Various as they are, they do not inhibit one another; compassion and indignation rise together in his soul; joy and sorrow meet in his heart and kiss each other. Strong as they are — not mere joy but exultation, not mere irritated annoyance but raging indignation, not mere passing pity but the deepest movements of compassion and love, not mere surface distress but an exceeding sorrow even unto death, — they never overmaster him.<sup>74</sup>

Jesus, even while experiencing all human emotions, remained in control. In fact, all of his emotions and passions remained submitted to the perfect will of the Father. One theologian likens the idea of comparing Christ's passions with those of humans as a beautiful, crystal-clear mountain stream moving to a slow, dirty wash.<sup>75</sup> Therefore, in his being, Jesus intelligently and completely experienced the full array of emotions, yet was

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<sup>72</sup> John 14:8–11; 17; 1 John 1:1–3.

<sup>73</sup> John 10:30.

<sup>74</sup> Benjamin Breckinridge Warfield, *The Person and Work of Christ* (Phillipsburg, NJ: Presbyterian and Reformed Publishing Company, 1989), 93–145.

<sup>75</sup> Ibid.

not mastered by any of them.<sup>76</sup> He always perfectly displays EQ in every relationship and circumstance. Followers of Jesus have this same emotional possibility. God's people must grow up into Christ<sup>77</sup> in all areas of their being.

EQ has long been a pursuit, not only for Christian theologians, but for philosophers as well. The minimization of emotions by philosophers and their back-handed compliments concerning emotion have pushed EQ to the back seat of conversation, so that faith and reason could occupy the front seat of many debates. No doubt the Enlightenment influenced philosophy, academia, and culture. With broad brush strokes, one can say that the Enlightenment valued reason, education, criticism, and logic with the idea that people could obtain higher character and better the society they live in if they would personally apply reason and education. Rene Descartes, who lived from 1596-1650, is considered the father of modern philosophy, and is most known for his dualistic notion of the separation of the mind and the body. As a product of the enlightenment and a philosophy of the mind, dualism is “the theory that the mental and the physical—or mind and body or mind and brain—are, in some sense, radically different kinds of thing.”<sup>78</sup>

Yet, is this separation of mind and body useful, or biblical? Damasio, in his book, *Descartes' Error*, argues that people are in error when they believe that only their minds think. Rather, emotions and bodies add to the overall decision making process and add

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<sup>76</sup> Heb. 4:15; 1 Cor. 6:12.

<sup>77</sup> Eph. 4:15–16.

<sup>78</sup> Howard Robinson, “Dualism,” *The Stanford Encyclopedia of Philosophy* (Winter 2012 Edition), ed. Edward N. Zalta, accessed February 7, 2014, <http://plato.stanford.edu/archives/win2012/entries/dualism/>.



invaluable information because minds are embodied, not embrained.<sup>79</sup> Damasio agrees with Goleman<sup>80</sup> that the gut has an intuitive side, informed by somatic markers that allow feelings to navigate the decision making process.<sup>81</sup> Furthermore, Siegel clarifies, “When we say mind is not simply limited to the body, that is often inaccurately perceived as a dichotomy between mind and body, that there is a separate mind from the body in a supernatural sense.”<sup>82</sup> He believes people need to alleviate this false dichotomy of the mind and the body. In a very pragmatic way, Siegel says that “what our mind drives, the processing that is us, has real world effects....Our thoughts turn into actions, turn into encounters with others, extending their potency well outside of this fathom long body. Our relations really are part of our mind.”<sup>83</sup>

Ryan Williams LaMothe addresses the progress of EQ over the last few decades.

He says,

In the shadows of the debate [faith vs. reason] were two aspects of human life, namely, emotions and relationships. Emotions have often been the neglected stepchild, if not the scapegoat, in these discussions. Reason, like a parent, is there to discipline the emotions, to insure that the will is uncorrupted, and to foster virtue. It is as if faith and reason are integral to life’s journey, while emotions are troubling addendums, the Cinderella of theological anthropology. The notion that

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<sup>79</sup> Antonio R. Damasio, *Descartes' Error: Emotion, Reason, and the Human Brain* (New York: Putnam Publishing, 1995), 118, 226.

<sup>80</sup> Daniel Goleman, *Emotional Intelligence: Why It Can Matter More than IQ* (London: Bloomsbury Publishing PLC, 1996), 53.

<sup>81</sup> Damasio, *Descartes' Error*, 173.

<sup>82</sup> Dan Siegel, “Episode 81: Dr. Dan Siegel: Mindsight: The New Science of Personal Transformation,” Secular Buddhist Association, September 9, 2011, <http://secularbuddhism.org/2011/09/09/episode-81-dr-dan-siegel-mindsight-the-new-science-of-personal-transformation/>.

<sup>83</sup> Ibid.

emotions inform reason and faith or that emotions themselves serve as forms of knowing, even wisdom, was largely inconceivable.<sup>84</sup>

Human understanding of EQ is growing in the realms of theology, business and management, leadership, philosophy, and the social sciences. Scottish philosopher John MacMurray wrote, “Any enquiry must have a motive or it could not be carried on at all, and all motives belong to our emotional life.”<sup>85</sup> Thus, intellectual pursuits are not tied only to the curious mind, but actually find the motivation in the emotions. Even though some philosophers tend to elevate reason and almost ignore emotion, LaMothe, while agreeing fully with MacMurray, argues that humans “...can only begin to grow up into rationality when we begin to see our emotional life not as the centre of things but as part of the development of humanity. Human beings, therefore, must cultivate reason in emotion as well as emotion in reason.”<sup>86</sup>

In short, there is rationality to emotions, and these emotions must inform rational thought processes if people are to grow in EQ. One can quickly look to righteous anger to see an example of rationality in emotions. The righteous anger one experiences at the thought of domestic violence, rape, child abuse, or racism invites the person to take action immediately to get someone out of harm’s way. Furthermore, the accompanying emotions can also move one to action to write new laws, expose wicked practices, and oppose the practices of evil. It is the task of the family leader to grow in this pursuit of emotional intelligence throughout their lifetime if they are to lead well in their own life, their family, and in the life of the church.

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<sup>84</sup> Ryan Williams LaMothe, “Types of Faith and Emotional Intelligence,” *Pastoral Psychology* 59.3 (June 2010): 331.

<sup>85</sup> John MacMurray, *Reason and Emotion* (London: Faber & Faber, 1935), 13.

<sup>86</sup> LaMothe, “Types of Faith:” 331.

No longer on the back row of research, EQ has made profound progress.

Companies like Johnson and Johnson have figured out that effective teams, with high EQ, work well together and make more money than dysfunctional teams with low EQ.<sup>87</sup> This reality has driven much of the EQ research over the last two decades. A basic understanding of emotions will help to explain the concept. Goleman states, “Researchers continue to argue over precisely which emotions can be considered primary—the blue, red, and yellow of feeling from which all blends come—or even if there are such primary emotions at all.”<sup>88</sup> Many experts agree on the basic categories of emotion. They include anger, sadness, fear, enjoyment, love, surprise, disgust, and shame. Anger includes fury, outrage, resentment, wrath, exasperation, indignation, animosity, annoyance, irritability, hostility, and perhaps at the extreme, pathological hatred and violence. Sadness includes grief, sorrow, cheerlessness, gloom, melancholy, dejection, despair, and, depression. Fear includes anxiety, apprehension, nervousness, concern, consternation, edginess, dread, fright, and terror. Enjoyment includes happiness, joy, relief, contentment, bliss, delight, amusement, sensual pleasure, thrill, gratification, satisfaction, euphoria, ecstasy, and mania. Love includes acceptance, friendliness, trust, kindness, adoration, and agape. Surprise includes shock, astonishment, amazement, wonder. Disgust includes contempt, disdain, abhorrence, aversion, and revulsion. Shame includes guilt, embarrassment, remorse, humiliation, regret, mortification, and contrition.<sup>89</sup> These basic categories

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<sup>87</sup> Daniel Goleman, “Emotional Intelligence,” Daniel Goleman: Emotional Intelligence, Social Intelligence, Ecological Intelligence, accessed January 25, 2014, <http://www.danielgoleman.info/topics/emotional-intelligence/>.

<sup>88</sup> Goleman, *Emotional Intelligence*, 289–90.

<sup>89</sup> Ibid.

provide a framework, or at a minimum a library of terms, from which to begin naming what is going on inside a person.

Emotions are different than moods. Emotion has a cause or a definable beginning, whereas moods are “feelings that last a long time, often occur for unknown reasons, and can be part of our body’s chemistry.”<sup>90</sup> Emotions are not just for the individual to experience internally, but for all people in relationships to participate at some level. Individual emotional experiences connect one person to another, or to the group. Friedman, for instance, believes the emotional health of a family can free that family up to have access to greater spiritual experiences. He says, “The emotional system of any family . . . or congregation, can always ‘jam’ the spiritual messages it is receiving. Thus, to whatever extent we can use our unique access to families to foster emotional healing, we are always at every moment preparing the way for other, more spiritual experiences to come later.”<sup>91</sup>

Most people have experienced meetings that are hijacked by intense emotions over issues such as a budget or personnel problems. Discussions within a marriage explode into fights as soon as a raw nerve is hit about a personal character issue or parenting dilemma. And leadership meetings within churches can quickly escalate as soon as someone is seen as less spiritual, or worse yet, suspiciously sinful, in their desires for the church and its ministries to grow and change. In all three spheres – the church, home, and work – there are underlying fears that someone will light the match and drop it

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<sup>90</sup> David R. Caruso and Peter Salovey, *The Emotionally Intelligent Manager: How to Develop and Use the Four Key Emotional Skills of Leadership* (San Francisco: Jossey-Bass, 2004), 11.

<sup>91</sup> Edwin H. Friedman, *Generation to Generation: Family Process in Church and Synagogue* (New York: The Guilford Press, 1985), 7.

into the emotional tinderbox. The same old relational tensions of man vs. woman, head vs. heart, leader vs. follower, and reason vs. irrationality plague God's people. Healthy leaders must live emotionally healthy lives in front of the church, family, friends, and the unbelieving world so they can both see and experience the incarnation of grace and truth.

Leading in the milieu of today's culture is tough. High EQ no doubt makes the task easier. The purpose of spiritual leadership "is not to achieve their goals but to accomplish God's will."<sup>92</sup> God, in his gracious sovereignty, has called believers to lead in their spheres of influence, whether in their personal lives such as their marriage<sup>93</sup> or family,<sup>94</sup> or in a more public realm like the church,<sup>95</sup> or the market place.<sup>96</sup> Yet, often times men are weak and one-dimensional in their leadership abilities. Many men can handle thoughts, reasoning processes, data, and information with great ease, but when it comes to passion and emotions, whether their own or that of the team, they can fail miserably both internally and externally. If believers are to glorify God in all that they do,<sup>97</sup> then growth in loving and leading themselves, and others, is needed by the leaders of God's people. In highly charged situations, can leaders grow in their ability to lead through the land mines of emotion? Can the undercurrents of passion add to the health of the team dynamic, or must all teams fold under the chaos of the relationally unknown? Caruso and Salovey would say, ". . . the emotionally intelligent manager combines

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<sup>92</sup> Blackaby, *Spiritual Leadership*, 122.

<sup>93</sup> Eph. 5:21–33.

<sup>94</sup> Eph. 6:4; Prov. 22:6; Deut. 6:1–9.

<sup>95</sup> Tit. 1; 1 Tim. 3.

<sup>96</sup> Prov. 31:10–31, Gen. 41: 37–46; Dan. 1:8–21, 2:46–49.

<sup>97</sup> 1 Cor. 10:31.

passion with logic, emotions with intelligence . . .”<sup>98</sup> If the secular world can figure this out, how much more should the people of God,<sup>99</sup> who are made in his image and called to be light to the world.<sup>100</sup>

### **Problem and Purpose Statements**

As image bearers of God<sup>101</sup>, all people have emotional intelligence (EQ). EQ can be defined as “how leaders handle themselves and their relationships.”<sup>102</sup> The question at hand is whether it is possible for a leader to see impact and change in their own emotional intelligence? Leaders, as well as followers, managers, and those under authority all want to know whether it is possible for people to change. Can one’s awareness of emotions increase? Growth in EQ will help leaders lead with skill<sup>103</sup> and integrity of heart. The future health of the family, the church, and business depends upon its leaders growing in their ability to lead well with EQ.

Times of transition are used by God to transform and grow people in ways they would not typically grow in their normal lives. He uses disequilibrium as an opportunity to unsettle, and to grow Christ-followers in his likeness. Whether it is Adam and Eve leaving the safety of the garden, Joseph working in Pharaoh’s court, Abraham leaving his home country to journey to a land that he does not know, David running for his life in the Philistine hills, fishermen laying their nets down to pick up the work of expanding God’s

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<sup>98</sup> Caruso and Salovey, *The Emotionally Intelligent Manager*, XV.

<sup>99</sup> 1 Pet. 2:10.

<sup>100</sup> Matt. 5:14.

<sup>101</sup> Gen. 1:27.

<sup>102</sup> Daniel Goleman, Richard Boyatzis, and Annie McKee, *Primal Leadership: Learning to Lead with Emotional Intelligence* (Boston, MA: Harvard Business Review Press, 2004), 6.

<sup>103</sup> Ps. 78:72.

kingdom, Paul carrying around a thorn in his flesh, or the fledgling followers of the risen Christ who flee persecution and take the gospel to new lands, all these and so many more were called to a time of transition where they were transformed in their Christ-like character. For transitional transformation to take place, thresholds must be broken and barriers must be overcome. These biblical accounts demonstrate that in order to mature emotionally and spiritually, these leaders of God's people grew in emotional intelligence. That is, they matured in Christ.

The purpose of this study was to explore how Christian men grow in emotional intelligence as family leaders through the transitional experience of starting a new church. In January 2013, a new church was started in a city in the desert Southwest. These men, their wives, and their children left other churches and worship experiences, some out of painful experiences, some out of less painful experiences, and most out of faith-stretching adventure, to see God do a new work in their city. Although each had a different situation, every man had to lead his family through a time of transition. Many emotions, from hope and excitement to fear, anxiety, and loneliness, followed the men on this new faith venture. Concern for success followed the men at every turn and major decision.

### **Research Questions**

This research explored leadership, emotional intelligence (EQ), and spiritual formation using the transitional transformational experience of leaving one church to plant another. In their book *Primal Leadership*, Goleman et al. have simplified their model of the dimensions of emotional intelligence. They suggest four domains and eighteen competencies. The domains and their corresponding competencies are self-

awareness (emotional self-awareness, accurate self-assessment, self-confidence), self-management (emotional self-control, transparency, adaptability, achievement, and initiative), social awareness (empathy, organizational awareness, and service), and relationship management (inspirational leadership, influence, developing others, change catalyst, conflict management, and team work and collaboration).<sup>104</sup>

With those four domains as guides, the first two research questions were crafted to chart, in part, the direction of the study in order to explore EQ in the areas of self-awareness and self-management. The third and fourth research questions focused on Christ-following men and their leadership of self and others within their church community and their family. Finally, the fifth research question dealt with how the leader's transitional experience helped him grow in emotional intelligence. The following research questions guided this study:

1. How did the transitional experience transform the participants' emotional intelligence of self-awareness as family leaders?
2. How did the transitional experience transform/impact the participants' emotional intelligence of self-management as family leaders?
3. How did the transitional experience transform/impact the participants' emotional intelligence of social awareness as family leaders?
4. Every human being is a leader because each person must lead his own life.

My fourth research question focuses on Christ-following men and their leadership within the family. How did the transitional experience

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<sup>104</sup> Goleman, Boyatzis, and McKee, *Primal Leadership*.



transform/impact the participants' emotional intelligence of relationship management as family leaders?

5. How did the transitional experience uniquely contribute to the participants' growth in emotional intelligence as family leaders?

### **Significance of Study**

This study is important for Christian men who wish to be life-long learners. Successful leaders must always be intentional about growing and developing. One of the greatest areas of denial and weakness is a man's heart and emotional life. This study will show that Christ-following men do grow in EQ. They are transformed, through times of transition, to be more effective leaders in their families, in the church, and in the workplace. If the church, in particular, is to grow and be healthy well into the twenty-first century, then it must have men who can lead with both their heads and their hearts.

### **Definition of Terms**

For the purposes of this study, the following terms will be defined:

*Transformational transitions* – life situations and circumstances that invite one to move and change from point A to point B. This can happen physically, emotionally, or spiritually where it leads one to Christ-likeness.

*Transformational Leadership* – “[it] begins with awareness – awareness of our own thoughts and feelings, and how these affect your actions, and the states of others. . . . As you become more aware your perception increases, and you are able to choose actions that directly meet the needs of the situation and people around us . . . Transformational Leadership inspires wholeness of being, so your thoughts, feelings and actions are consistent. . . . This approach to leadership takes us from a constricting model of competition between individuals, teams or nations, to a connection with the whole of a situation, and leadership for the good of all.”<sup>105</sup>

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<sup>105</sup> “The Transformational Leadership Report”, 2010, 10, accessed February 8, 2014, <http://www.transformationalleadership.net/products/TransformationalLeadershipReport.pdf>.

*Emotional Intelligence* – “How leaders handle themselves and their relationships.”<sup>106</sup> It can also be understood as a group of mental abilities which help one to recognize and understand one’s own feelings and others’ feelings.

*Social Intelligence* – The ingredients of social intelligence can be organized into two broad categories: social awareness, what people sense about others—and social facility, what people then do with that awareness.

*Differentiation* –The capacity of a family member to define their own life’s goals and value apart from surrounding pressures; to say, “I” when others are demanding “you” and “we.” Also included is the capacity to maintain a non-anxious presence in the midst of anxious systems, and to take final responsibility for one’s own emotional well-being.

*Emotion and Mood* – “Emotions are real-time feedback signals that come on quickly and dissipate just as rapidly. But what gives emotions a bad name and gets us into trouble, is something related to emotions: moods. Scientists often distinguish between emotions and moods. Emotions have a definable cause. Moods are feelings that last a long time, often occur for unknown reasons, and can be a part of our body chemistry.”<sup>107</sup>

*Emotional System* – “The term emotional system refers to any group of people who have developed interdependencies to the point where the resulting system through which they are connected (administratively, physically, or emotionally) has evolved its own principles of organization.”<sup>108</sup>

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<sup>106</sup> Goleman, Boyatzis, and McKee, *Primal Leadership*, 6.

<sup>107</sup> Caruso and Salovey, *The Emotionally Intelligent Manager*, 11.

<sup>108</sup> Edwin H Friedman, *A Failure of Nerve: Leadership in the Age of the Quick Fix* (New York: Seabury Books, 2007), 197.

*Emotional Competency* – “a learned capability based on emotional intelligence that result in outstanding performance at work. To be adept at an emotional competence like Customer Service or Conflict Management requires an underlying ability in EI fundamentals, specifically, Social Awareness and Relationship Management. However, emotional competencies are learned abilities: having Social Awareness or skill at managing relationship does not guarantee we have mastered the additional learning required to handle a customer adeptly or to resolve a conflict—just that we have the potential to become skilled at these competencies. Emotional competencies are job skills that can, and indeed must, be learned.”<sup>109</sup>

*Emotional Gridlock* – “. . . when any relationship system is imaginatively gridlocked, it cannot get free simply through more thinking about the problem. Conceptually stuck systems cannot become unstuck simply by trying harder. For fundamental reorientation to occur, that spirit of adventure which optimizes serendipity and which enables new perceptions beyond the control of four thinking processes must happen first. This is equally true regarding families, institutions, whole nations, and entire civilizations. But for that type of change to occur, the system in turn must produce leaders who can both take the first step and maintain the stamina to follow through in the face of predictable resistance and sabotage.”<sup>110</sup>

*Feeling* – “The following varieties of meaning are to be noted: 1. ‘To touch,’ ‘handle,’ ‘grope after’ ([מַשֵּׁשׁ, *mashash*] (Gen 27:12, 22; Ex 10:21; [מִשָּׁשׁ, *mush*], Gen 27:21; Jdg

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<sup>109</sup> Cary Chemiss and Daniel Goleman, eds., “An EI-Based Theory of Performance,” *The Emotionally Intelligent Workplace*, accessed January 24, 2014, [http://www.eiconsortium.org/pdf/an\\_ei\\_based\\_theory\\_of\\_performance.pdf](http://www.eiconsortium.org/pdf/an_ei_based_theory_of_performance.pdf).

<sup>110</sup> Friedman, *A Failure of Nerve*, 32–33.

16:26; [ψηλαφάω, *pselaphao*], Acts 17:27). 2. ‘To know,’ ‘understand,’ ‘experience’ ([יָדַע, *bin*], Ps 58:9; [יָדַע, *yadhà*], Prov 23:35; [γινώσκω, *ginosko*], Mk 5:29). 3. ‘To have a fellow feeling,’ ‘to place one’s self into the position of another,’ especially while suffering, ‘to have compassion’ ([συμπαθεῖν, *sumpathein*], Heb 4:15; compare 10:34; which is to be carefully distinguished from the similar verb [συνπάσχειν, *sumpaschein*], which means ‘to share in the same suffering with another,’ Rom 8:17; 1 Cor 12:26). See Delitzsch, Commentary on Heb 4:15. 4. ‘To feel harm,’ ‘pain,’ ‘grief,’ ‘to be sensitive’ ([πάσχειν, *paschein*], with the roots *path-* and *penth-*, Acts 28:5); or with the negation: ‘to have ceased to feel,’ ‘to be apathetic,’ ‘past feeling,’ ‘callous,’ [ἀπηλγηκώς, *apelgekos*], perfect participle of [ἀπαλγέω, *apalgeo*] (Eph 4:19) which describes the condition of the sinner, who by hardening his heart against moral influences is left without a sense of his high vocation, without an idea of the awfulness of sin, without reverence to God, without an appreciation of the salvation offered by Him, and without fear of His judgment.”<sup>111</sup>

*Social Brain* – “And so the ‘social brain’—those extensive neural modules that orchestrate our activities as we relate to other people—consists of circuitry that extends far and wide. There is no single site controlling social interaction anywhere within the brain. Rather, the social brain is a set of distinct but fluid and wide-ranging neural networks that synchronize around relating to others. It operates at the systems level, where far-flung neural networks are coordinated to serve a unifying purpose. As yet neuroscience has no generally-agreed-upon specific map for the social brain, though converging studies are starting zero in on areas most often active during social interactions. An early proposal identified structures in the prefrontal area, particularly the

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<sup>111</sup> James Orr, ed., *The International Standard Bible Encyclopedia, 1915 Edition* (Albany, OR: Ages Software, 1999).

orbitofrontal and anterior cingulate cortices, in connection with areas in the subcortex, especially the amygdala. More recent studies show that that proposal remains largely on target, while adding other details.”<sup>112</sup>

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<sup>112</sup> Daniel Goleman, *Social Intelligence: The Revolutionary New Science of Human Relationships* (New York: Bantam Books, 2007), 275.

## Chapter Two

### Literature Review

The purpose of this study was to explore how Christian men grow in emotional intelligence as family leaders through the transformative transitional experience of starting a new church. Donald Calne,<sup>113</sup> a Canadian neurologist and retired researcher on Parkinson's disease says, "The essential difference between emotion and reason is that emotion leads to action while reason leads to conclusions."<sup>114</sup> Dallas Willard, who taught many Jesus-following pilgrims the rhythms of the God-ward life, reminds his readers that "Grace is not opposed to effort. It is opposed to earning. Effort is action. Earning is attitude."<sup>115</sup> Grace-directed action and Holy Spirit-driven effort are needed for Christ-honoring change. For the Christian, growth in emotional intelligence is grace in action.

This literature review encompasses the topics of leadership, spiritual formation, and emotional intelligence (EQ). Spiritual formation will come directly from a biblical perspective; however the other two areas, leadership and EQ, will be studied from both secular and biblical perspectives.

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<sup>113</sup> "Donald Calne," Who Is Log, accessed February 4, 2014, <http://www.whoislog.info/profile/donald-calne.html>.

<sup>114</sup> "Emotional Quotes Related to Decision Making," Decision Innovation, accessed February 4, 2014, [http://www.decision-making-solutions.com/emotional\\_quotes.html](http://www.decision-making-solutions.com/emotional_quotes.html).

<sup>115</sup> Dallas Willard, "Live Life to the Full," accessed February 8, 2014, *Christian Herald*, UK (April 14, 2001) <http://www.dwillard.org/articles/artview.asp?artID=5>.

## Christ-Following Family Leaders

### *General Leadership*

Pulitzer Prize winner James MacGregor Burns writes, “I define leadership as leaders inducing followers to act for certain goals that represent the values and the motivations—the wants and needs, the aspirations and expectations—of *both leaders and followers*.”<sup>116</sup> The word “leader” is rooted in the word *laedan*<sup>117</sup>. This means “to be ahead of, or reveal the way, path, or road.”<sup>118</sup> James C. Hunter, author of two internationally best-selling books and consultant to several large corporations, believes, “Leadership is not something to be grasped intellectually—rather, it is analogous to becoming an athlete, carpenter, or musician. Leadership skills are developed by combining knowledge with the necessary actions to become proficient.”<sup>119</sup>

The question at hand is this: Is it possible for a leader to see impact and change in their own emotional intelligence? Plato, the Greek philosopher and mathematician, said, “All learning has an emotional base.”<sup>120</sup> Leaders as well as followers, managers and those under authority all want to know whether it is possible for people to change. Can one’s awareness of emotion increase? Growth in EQ will help leaders lead with skill<sup>121</sup> and

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<sup>116</sup> James MacGregor Burns. *Leadership* (New York: Harper and Row, 1978), 19.

<sup>117</sup> The two following websites make clear the root word of “leader” is “laedan,” found at <http://www.bosworthtoller.com/020929>, and <http://www.wordsense.eu/1%C3%A6dan/>, accessed October 24, 2013.

<sup>118</sup> “English Definition of ‘Lead,’” *Cambridge Dictionaries Online* (Cambridge University Press, 2014), [http://dictionary.cambridge.org/us/dictionary/american-english/lead\\_2](http://dictionary.cambridge.org/us/dictionary/american-english/lead_2), accessed October 24, 2013.

<sup>119</sup> James C. Hunter, *The World’s Most Powerful Leadership Principle: How to Become a Servant Leader* (New York: Crown Business, 2004), 170.

<sup>120</sup> “Emotional Quotes.”

<sup>121</sup> Ps. 78:72.

integrity of heart. The future health of the church depends upon its leaders growing in their ability to lead well.

In order to move forward the researcher will take a look back at the evolution of leadership within America over the last century. The “Great Man” theory of leadership was introduced in the early 1900s. It taught that leadership was inherent (one was born this way), and thus was more of an art form that could not be developed. The average leader could merely watch as great leaders excelled, for only a few men could be great leaders. According to *Leadership Theories: The 8 Major Leadership Theories*, by Kendra Cherry, Great Man theories “often portray great leaders as heroic, mythic and destined to rise to leadership when needed.”<sup>122</sup>

In the 1930s, Group Theory leadership showed up on the scene. According to this theory, the most successful leaders were developed in small groups. However, according to the Transformational Leadership Report, this notion was quickly eliminated, as “not all leadership in small groups is transferable to large groups, institutions, companies, and nations.”<sup>123</sup> Trait Theory, which emerged in the 1940’s and 1950’s, taught that all leadership is inborn. Thus, certain personality types and character traits make a person a good leader. Next in the line of theories was Behavioral Theory, which taught that developing certain habits and behaviors would allow a person to grow as a leader. In the 1960s and 1970s, Contingency or Situational Leadership became popular. The driving notion of this theory is that specific learned behaviors and strategies could be applied in specific situations that allowed one to lead in a time of need or crisis. Thus, the best

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<sup>122</sup> Kendra Cherry, “Leadership Theories: The 8 Major Leadership Theories,” About.com, 2014, accessed March 8, 2014, <http://psychology.about.com/od/leadership/p/leadtheories.htm>.

<sup>123</sup> “Unleash Your True Inner Power,” Transformational Leadership.



course of action could be taken once a leader understood the variables of the environment and they could apply a particular style of leadership.<sup>124</sup> Excellence Theory, which emerged during the 1980's, forwarded the notion that character traits, learned behaviors, and group processing allowed a person to lead with excellent results.

Lastly, Transformational Leadership Theory emerged, which forwarded the belief that both leaders and followers “raise one another to a higher level of motivation and morality.”<sup>125</sup> The Transformational Leadership Report identifies four parts to transformational leadership, including charisma, inspirational motivation, intellectual stimulation, and individualized attention.<sup>126</sup> Because they are energetic, motivational, and charismatic, transformational leaders tend to inspire individuals and teams, with the net effect of getting the best out of each person or team. According to *The Leadership Challenge*, by James Kouzes and Barry Posner, transforming leadership “. . . becomes moral in that it raises the level of human conduct and ethical aspiration of both leader and the led, and thus it has a transforming effect on both.”<sup>127</sup>

One theory of leadership, transactional leadership, competes for followers with transformational leadership. Based on Maslow's hierarchy of needs, transactional leaders “use an exchange model, with rewards being given for good work or positive outcomes. Conversely, people with this leadership style also can punish poor work or negative

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<sup>124</sup> Cherry, “Leadership Theories.”

<sup>125</sup> “Unleash Your True Inner Power,” Transformational Leadership.

<sup>126</sup> Ibid.

<sup>127</sup> James M. Kouzes and Barry Z. Posner. *The Leadership Challenge* (San Francisco: Jossey-Bass, 2007), 133.

outcomes, until the problem is corrected.”<sup>128</sup> This passive style of leadership is best used for tasks and projects. Reward and punishment are used to get the work done. In this leadership model, three types of behavior can be identified:<sup>129</sup> contingent reward, exception, and laissez-faire. Goals are set, with contingent reward, and when they are met a reward is given for the completed work. Management by exception allows the leader to be relatively passive and exerts corrective energy when the work is substandard. The leader can be more active by micromanaging and making many minor corrections along the way. Finally, the laissez-faire leader spends a considerable amount of energy investing in relationships with his followers. Ian Hay’s article “Transformational Leadership: Characteristics and Criticisms” argues that transactional leadership appeals to the baser, or more elementary, side of humanity, whereas transformational leaders actively appeal to mission, the significance of the work, and accomplishing work that meets the higher needs of all involved.<sup>130</sup> As leadership theory has evolved and developed over the years, one thing remains true. God is the ultimate leader, there is no one like him,<sup>131</sup> and he invites all of humanity to lead like him<sup>132</sup> by laying down their lives.<sup>133</sup>

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<sup>128</sup> Bernard M. Bass and Ruth Bass, *The Bass Handbook of Leadership: Theory, Research & Managerial Applications*, 4th ed. (New York: The Free Press, 2008), 50, 623.

<sup>129</sup> “Unleash Your True Inner Power,” The Transformational Leadership Report.

<sup>130</sup> Ian Hay, “Transformational Leadership: Characteristics and Criticisms,” Leading Today, accessed March 25, 2012, <http://www.leadingtoday.org/weleadinlearning/transformationalleadership.htm>.

<sup>131</sup> Three times in Isaiah 45 he says, “I am the Lord and there is no other.”

<sup>132</sup> Eph. 5:25; Mark 10:45.

<sup>133</sup> Luke 9:23; John 12:24–26.

As image bearers of God,<sup>134</sup> all men have emotional intelligence. In *Primal Leadership: Learning to Lead With Emotional Intelligence*, Daniel Goleman, Richard Boyatzis, and Annie McKee define EQ as “how leaders handle themselves and their relationships.”<sup>135</sup> After studying nearly two hundred companies, Goleman found that, while conventional qualities “. . . associated with leadership—such as intelligence, toughness, determination, and vision—are required for success, they are insufficient. Truly effective leaders are also distinguished by a high degree of emotional intelligence, which includes self-awareness, self-regulation, motivation, empathy, and social skill.”<sup>136</sup> Leadership, by this definition, is not only external but internal, and it is managing not only what one is thinking, but what one is feeling as well. Driving the point home, Goleman says, “. . . leaders cannot effectively manage emotions in anyone else without first handling their own. How a leader feels thus becomes more than just a private matter; given the reality of emotional leakage, a leader’s emotions have public consequences.”<sup>137</sup> EQ is needed not only in the marketplace, but also in the family and the local church.

### **Manager vs. Leader**

A distinction between a leader and a manager is helpful. Whether it is in one’s personal life, in the home, at work, or in the church, leaders are different than managers.

In “Managers and Leaders: Are They Different?” Abraham Zaleznik makes the point,

. . . Managers’ goals arise of necessities rather than desires; they excel at diffusing conflicts between individuals or departments, placating all sides while ensuring

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<sup>134</sup> Gen. 1:27.

<sup>135</sup> Goleman, Boyatzis, and McKee, *Primal Leadership*, 6.

<sup>136</sup> Daniel Goleman, “What Makes a Great Leader,” *The Magazine, Harvard Business Review* (January 2004), accessed November 7, 2013, <http://hbr.org/2004/01/what-makes-a-leader/ar/1>.

<sup>137</sup> Goleman, Boyatzis, and McKee, *Primal Leadership*, 46.

that an organization's day to day business gets done. Leaders, on the other hand, adopt personal, active attitudes toward goals. They look for the potential opportunities and rewards that lie around the corner, inspiring subordinates and firing up the creative process with their own energy. Their relationships with employees and coworkers are intense, and their working environment is often, consequently chaotic.<sup>138</sup>

Managers build upon what already exists, while leaders create openings. Leaders spark action and guide others through the unknown. Managers minimize the risks and remove obstacles while maintaining forward movement.

In the context of this study, Christ-following leaders have led their families to greater opportunities. Although managing one's emotions is an important part of this process, leading the family is what is required. Goleman says that in the world of business, the best bosses are "people who are trustworthy, empathetic, and connected, who makes us feel calm, appreciated, and inspired. The worst—distant, difficult, and arrogant—make us feel uneasy at best and resentful at worst."<sup>139</sup> These "best qualities" serve just as well in the home as they do in the marketplace, and they serve in churches just as well as in public institutions.

Colonel Jeff O'Leary makes a poignant clarification of the difference between leadership and management. He disagrees with the notion that everyone can be a leader and states, "I don't think that is true, and I believe the plethora of sorry leadership examples in corporate America bear this out. Of those leaders who are fitted to their calling, very few are willing or able to become Centurions [leaders]."<sup>140</sup> His distinction, however minimal, has far reaching consequences in motivation, thinking, and action.

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<sup>138</sup> Abraham Zaleznik, "Managers and Leaders: Are They Different?" *Harvard Business Review on Leadership* (Boston, MA., Harvard Business School Press, 1998), 61.

<sup>139</sup> Goleman, *Social Intelligence*, 277.

<sup>140</sup> Jeff O'Leary, *The Centurion Principles: Battlefield Lessons for Frontline Leaders* (Nashville, TN: Nelson Business, 2004), 7.

Motivation to excel and move forward is different than minimizing loss and risk.

Thinking ahead takes one on a different action plan than looking in the near future.

Immediate accomplishments are different than long term achievements. O’Leary explains why so many choose to manage rather than lead. He says, “The weight of the leader’s mantle weighs too heavily on most shoulders to be borne able or for long. So it is not uncommon then for many to settle for ‘managing’ situations rather than rising to leadership.”<sup>141</sup> Counting the cost<sup>142</sup> of leadership does force the leader to look at toughness, determination, and vision.

### *Biblical Leadership*

Leadership has many definitions and examples. Perhaps a wise place to start is with Jesus. Acts 5 says, “God exalted him at his right hand as leader and savior, to give repentance to Israel and forgiveness of sins.”<sup>143</sup> Jesus is a leader. He leads the church and the whole universe, and he has entrusted that mantle of leadership to his church.

According to I Timothy 5:17-18, the job of leading God’s people means meeting high standards<sup>144</sup> and receiving double honor.<sup>145</sup> Keeping this in mind gives perspective to all other discourse. Kouzes and Posner say, “Becoming a leader begins when you come to understand who you are, what you care about, and why you do what you do.”<sup>146</sup>

Understanding one’s divine design of course, is grounded biblically in knowing that God

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<sup>141</sup> Ibid.

<sup>142</sup> Luke 14:25–33.

<sup>143</sup> Acts 5:31.

<sup>144</sup> 1 Tim. 3; Tit.1; Eph. 4:11–14.

<sup>145</sup> 1 Tim. 5:17–18.

<sup>146</sup> James M. Kouzes and Barry Z. Posner, *The Truth About Leadership: The Non-Fads, Heart-of-the-Matter Facts You Need to Know* (San Francisco: Jossey-Bass, 2010), 32.

is the one who created<sup>147</sup> men and women in his image and was intimately involved<sup>148</sup> in designing their physical attributes, personality, passions, and talents. He then takes all this and gifts his children spiritually,<sup>149</sup> in Christ, to fulfill their calling. According to Kouzes and Posner, “People won’t fully commit to the group and organization if they don’t sense a good fit with who they are and what they believe.”<sup>150</sup> Paul, who founded the church in Corinth, wrote to them about their fit within Christ’s body. He said, “<sup>12</sup>For just as the body is one and has many members, and all the members of the body, though many, are one body, so it is with Christ. ...<sup>18</sup>

But as it is, God arranged the members in the body, each one of them, as he chose.<sup>19</sup> If all were a single member, where would the body be?<sup>20</sup> As it is, there are many parts, yet one body.”<sup>151</sup> Whether an eye or a hand, the head or a foot, every member of the body of Christ has the perfect place to be and distinct function to fulfill. Knowing oneself and what one is capable of, allows the leader to have focus and impact. The indicatives of scripture invite men and women to be who God made them to be and the imperatives compel them to act on what Christ has called them to do. Leading change in one’s family must come from a leader who has been changed.

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<sup>147</sup> Gen. 1:36–31.

<sup>148</sup> Ps. 139:13–16.

<sup>149</sup> Rom. 12:3–8; 1 Cor. 12–14; Eph. 4:7–16.

<sup>150</sup> Kouzes and Posner, *The Truth About Leadership*, 42.

<sup>151</sup> 1 Cor. 12:12, 19–20.

## The Twelve

Leading one's self is inevitable, whether done with excellence or done poorly. However, leading others with skillful hands and integrity of heart<sup>152</sup> is a costly choice. Jesus equipped his disciples to lead by putting them in unmanageable situations outside of their comfort zones, such as Jesus telling the disciples to feed five thousand people.<sup>153</sup> Had they been in a big city and had a treasure trove of wealth, this request may have been manageable. Here is the exact leadership training setup: <sup>15</sup>“Now when it was evening, the disciples came to him and said, ‘This is a desolate place, and the day is now over; send the crowds away to go into the villages and buy food for themselves.’” <sup>16</sup> Jesus responded, “They need not go away; you give them something to eat.”<sup>154</sup> “You give them something to eat!” he said to the disciples.

Interestingly, he did this at a time in the late evening when the day was almost over, and in a remote place, away from the cities and villages, to develop the disciples in their leadership skills through trusting him. The Lord's imperative here is clear: “The crowds are not to go away and you are to feed them!” This unique invitation in these extraordinary circumstances was one that could not simply be managed by the disciples. On another occasion<sup>155</sup> he sent out ahead of him seventy-two of his followers to proclaim that the kingdom of God had come and to heal the sick. They were to go, two by two, ahead of him to the villages, towns, and places where people were, and Jesus specifically directed them, “Go your way; behold, I am sending you out as lambs in the midst of

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<sup>152</sup> Ps. 78:72.

<sup>153</sup> Matt. 14:13–21.

<sup>154</sup> Matt. 14:15–16.

<sup>155</sup> Luke 10:1–17.

wolves. Carry no moneybag, no knapsack, no sandals, and greet no one on the road.”<sup>156</sup>

One would think this is a set up for total failure and agonizing frustration for the budding leaders of this growing kingdom of God. Amazingly, the opposite was true. Dr. Luke astounds when he reports, “The seventy-two returned with joy...”<sup>157</sup> Jesus takes great pleasure in managing the impossible!

### *Peter*

And finally, Jesus equips one of the three who were closest to him, Peter. Peter, the robust, foot-in-the-mouth, impulsive, beloved disciple gets one final intimate lesson in leadership before Jesus ascends to heaven. Time and again Peter proved he could not manage his external or internal world and all the while Jesus oversaw Peter’s development. He would train Peter’s inner world and develop his EQ and leadership ability. Although numerous, the researcher will detail only three examples of the management of Peter’s training with a final proof of his malleability and transformation. In many ways Peter was a man’s man and yet he occasionally lacked self-control, a fruit of the Holy Spirit.<sup>158</sup> During a teaching moment about humility in leading and service, Jesus was washing the disciple’s feet when Peter refused to have his washed by Jesus.<sup>159</sup> Jesus lovingly confronted Peter and told him that if he did not allow him to wash his feet that Peter would have no part with him. Peter over-responds with the desire to not only

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<sup>156</sup> Luke 10:3–4.

<sup>157</sup> Luke 10:17.

<sup>158</sup> Gal. 5:23.

<sup>159</sup> John 13:8.



have his feet washed but his hands and head as well!<sup>160</sup> In the next verse Jesus tells Peter that he only needs to wash Peter's feet for him to be clean.

A second example of his training also comes from John's account at the time of the Passover. Jesus, in John 13, tells the disciples that he will be betrayed by one of them, yet they are to love one another despite the tragedy of this betrayal. Peter responds with his declarative loyalty and commitment to follow Jesus even to the point of laying down his life for him. Jesus, unfazed, manages the situation by informing Peter that he will deny him three times before the rooster crows the next morning. And, by the early morning, according to John 18, Peter does deny Jesus three times, thus proving, once again, Peter is unable to manage his internal world. A third example of Peter's training is also found in John 18. Upon the arrest of Jesus, Peter cut off the ear of Malchus,<sup>161</sup> the high priest's servant. This incident occurred a short time after Jesus told Peter and the others that he would be betrayed and arrested.

Fortunately, the victory of Peter's inner growth as a leader comes a short time after Jesus is dead, and he matures through the experience of his Lord and friend's death. Finally, in Acts 2, upon the giving and receiving of the Holy Spirit, Peter is standing with the other disciples and he "lifted up his voice and addressed"<sup>162</sup> the crowd in Jerusalem. He taught the multitude, who were from "every nation under heaven,"<sup>163</sup> about Jesus being the Christ, about his death, burial, and resurrection, as well as the giving of the Holy Spirit in fulfillment of the Old Testament prophecy. And on that day over three

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<sup>160</sup> John 13:9.

<sup>161</sup> John 18:10.

<sup>162</sup> Acts 2:14.

<sup>163</sup> Acts 2:5.

thousand were cut to the heart as they received Peter's words and were baptized.<sup>164</sup> On that day, the day of Pentecost, the fruit of Jesus' investment in Peter is evident. Jesus had managed Peter's training for nearly four years, but on that day Peter is not simply a manager managing a precarious situation. Instead, he is Peter the leader leading the charge to take the gospel to the ends of the earth. Peter led by managing himself and the crowd and did so to the glory of God.

### *Family Leadership*

Over the years as the kingdom of God expands and local churches are planted, leadership within families is established<sup>165</sup> for the equipping<sup>166</sup> and building up<sup>167</sup> of the body of Christ. These family leaders are to meet many standards of which managing or leading a household is a qualification.<sup>168</sup> In fact, the Apostle Paul is explicit when he tells the fathers in the church at Ephesus, “. . . Do not provoke your children to anger, but bring them up in the discipline and instruction of the Lord.”<sup>169</sup> Paul also reminds the Thessalonians how he loved them like a father: “<sup>11</sup> For you know how, like a father with his children, we exhorted each one of you and encouraged you and charged you to walk in a manner worthy of God . . .”<sup>170</sup> Eugene Peterson adds colorful insight in his translation of these verses that shows the heart of a father. His translation says, “With

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<sup>164</sup> Acts 2:37, 41.

<sup>165</sup> Exod. 18:21–23; Acts 2:42–47; 1Tim. 3; Tit. 1.

<sup>166</sup> Eph. 4:11–12.

<sup>167</sup> Col. 2:6–7.

<sup>168</sup> 1 Tim. 3:4, 12.

<sup>169</sup> Eph. 6:4.

<sup>170</sup> 1 Thess. 2:11–12 (MSG).

each of you we were like a father with his child, holding your hand, whispering encouragement, showing you step-by-step how to live well before God, who called us into his own kingdom, into this delightful life.” As a faithful presence, men act as servant-leaders to gently and graciously move people along toward Christ, whether in their home or within the local church.

### **Family Leadership- Old Testament**

A man leading spiritually in the home and in the church is not a new idea, however. Fathers have been exhorted to love and lead, provide for and protect, and disciple and train their children for centuries. This call to lead is seen in the Exodus account as Abraham’s offspring begin life anew now that they are no longer enslaved under Pharaoh’s regime. Moses, giving leadership to this new nation, institutes the Feast of Unleavened Bread,<sup>171</sup> in the month of Abib, whereby they were to eat unleavened bread for a week. They left Egypt quickly by the strong hand of the Lord<sup>172</sup> and this feast was to remind them of God’s protection year after year. It was the father’s responsibility during this high festival to tell their sons about the rich history of God’s working on their behalf to free them from bondage.<sup>173</sup> In an interesting twist, God uses Jethro, Moses’ non-Jewish father-in-law, to help Moses organize the men to lead and judge<sup>174</sup> the people of Israel. Once again Moses teaches these men what God has taught him. The Shema, or Deuteronomy 6:4, says,

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<sup>171</sup> Exod. 13.

<sup>172</sup> Exod. 13:9.

<sup>173</sup> Exod. 13:8, 14.

<sup>174</sup> See Exod. 18.

“Hear, O Israel: The LORD our God, the LORD is one. You shall love the LORD your God with all your heart and with all your soul and with all your might. And these words that I command you today shall be on your heart. You shall teach them diligently to your children, and shall talk of them when you sit in your house, and when you walk by the way, and when you lie down, and when you rise. You shall bind them as a sign on your hand, and they shall be as frontlets between your eyes. You shall write them on the doorposts of your house and on your gates.

God wants fathers intimately involved in leading and teaching their children in the day-to-day routines and rhythms of life. When asked about “...the meaning of the testimonies and the statutes and the rules that the Lord our God commanded...,”<sup>175</sup> fathers had the privileged task to tell their sons what God had done to deliver their ancestors from Egypt, the land of slavery, to the land he had promised their forefathers. One must stop and ask the question “Why does God want fathers to teach their children his commands and redemptive acts?” The simple answer is the covenantal blessing of being favored by God. This favor is stated succinctly in Deuteronomy 6:2 which says as God’s people, “. . . you may fear the LORD your God, you and your son and your son’s son, by keeping all his statutes and his commandments, which I command you, all the days of your life, and that your days may be long.” From father to son to grandson; generation to generation, the fame of Yahweh is to be passed on.

### **Family Leadership- New Testament**

The New Testament is rich in family leadership as well. The Apostle Paul, in his letter to the church in Ephesus, speaks directly when exhorting men to be leaders, both as husbands and fathers. They are to imitate God and walk in love as Christ loves the church and gave himself up for her.<sup>176</sup> Husbands are to lead<sup>177</sup> out of love for their wives<sup>178</sup> as

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<sup>175</sup> Deut. 6:20.

<sup>176</sup> Eph. 5:1.

Christ loved the church. How did Jesus love the church? He laid down his life for her! Not stopping there, he furthers his leadership point by instructing fathers, “. . . Do not provoke your children to anger, but bring them up in the discipline and instruction of the Lord.”<sup>179</sup> *Ektrepho*, “to bring up,” means to carry or accompany to a place, or to come into existence<sup>180</sup>; to bring up, rear.<sup>181</sup> Far from irritating and enraging their children, Jesus wants fathers to rise up and parent their children to know Christ, offering him awe and respect. King Solomon wrote something similar in Proverbs 22:6: “Train up a child in the way he should go; even when he is old he will not depart from it.” The “way,” *derek* in the Hebrew, means road, distance, journey, direction, manner, habit, or course of life.<sup>182</sup> Christian parents are to join God in molding and developing what he has already blessed their children with in personality, gifting, and talents. Whether instruction from the tenth century BC or from the first century AD, the main point is clear, God wants children to be guided, nurtured, and prepared for life and godliness in this world.

The scriptures are a deep resource for family leaders. Blackaby picks up on this strategy for the twenty-first century church. He says, “If churches are concerned about future leaders, they would do well to nurture their children and teenagers. Any strategy for enlisting spiritual leaders must take into account those emerging leaders currently in

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<sup>177</sup> Eph. 5:23.

<sup>178</sup> Eph. 5:25.

<sup>179</sup> Eph. 6:4.

<sup>180</sup> *Concise Oxford English Dictionary*, Logos Bible Software, Version 5.0.

<sup>181</sup> *BDAG* (Bauer-Danker Greek Lexicon of the New Testament) *a Greek-English Lexicon*, Logos Bible Software, Version 5.0.

<sup>182</sup> James Strong, *Enhanced Strong's Lexicon*, Logos Bible Software, Version 5.0.

their preteens.”<sup>183</sup> Many people think Mary,<sup>184</sup> the mother of Jesus, was young, as well as Timothy,<sup>185</sup> Paul’s young disciple. Both had a tremendous impact for the kingdom of God. Wise churches will explore leadership opportunities for their teenagers rather than waiting until they are adults to try to enlist them into service.<sup>186</sup> Since the time of Moses, God’s plan has been to develop future leaders by placing them with the people of God generation after generation. God had both the wisdom and foresight to make the public worship of God inclusive of all generations.

### **Leadership Culture**

As husbands and fathers commit to being Christ-following family leaders, not only can they learn from scripture, but they can also glean great knowledge from Christians and non-Christians as well. Just as God provides the ideal environment for conception and the beginning of life to be formed within a mother’s womb,<sup>187</sup> parents can create the best environment for their children to grow, expand, create, and try new things within the safety and acceptance of their unconditional love.

Leaders have the opportunity to create a leader-making culture and they would do well to follow the example of Herb Kelleher. Twice he has been named CEO of the year by *Financial World* magazine. He has a relentless commitment to creating a culture within the workplace where people can find great pleasure in what they do. He explains his strategy in this way:

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<sup>183</sup> Blackaby, *Spiritual Leadership*, 53.

<sup>184</sup> Isa. 7:14; Matt. 1:23; Luke 1:26–38.

<sup>185</sup> 1 Tim. 4:12.

<sup>186</sup> Blackaby, *Spiritual Leadership*, 53.

<sup>187</sup> Ps. 139:13–16.

We decided we were going to hire good people and let them be themselves, let them be individualistic. We were going to create an environment where we pay a great deal of attention to them, their personal lives, as well as their business lives. We wanted to show them that we don't regard them just as work automatons. We wanted to create an environment where people can really enjoy what they're doing.<sup>188</sup>

If family leaders are going to be transformational leaders then it must be a priority to allow those around them to live, and move, and have their being in an environment that allows them to be who God made them to be and to do what God is calling them to do.

For some in the world of business, creating a culture of success starts with the leader who sees “leadership is a ‘posture of indebtedness’ according to Max De Pree, former chairman of the board of Herman Miller.”<sup>189</sup> De Pree thinks every follower can ask foundational questions of their leaders such as: “What may I expect of you?”, “Can I achieve my own goals by following you?”, “Can I trust my future to you?”, “Have you bothered to prepare yourself for leadership?”, “Are you ready to be ruthlessly honest?”, “Do you have the self-confidence and trust to let me do my job?”, and “What do you believe?”<sup>190</sup> Far from the corporate world and into the world of families, Dr. Dan Allender says children are asking two questions: Am I loved? Can I get my own way?<sup>191</sup> Parents lead their families by creating an environment where children know they are unconditionally loved but also where everyone within the family lives within limits.

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<sup>188</sup> O’Leary, *The Centurion Principles*, 21.

<sup>189</sup> Blackaby, *Spiritual Leadership*, 122.

<sup>190</sup> Ibid.

<sup>191</sup> Dan Allender, *How Children Raise Parents: The Art of Listening to Your Family* (Colorado Springs: Waterbrook Press, 2005), 21.

## Leadership Dynamics

A father's commitment to being a family leader derives not only from what the scriptures teach, but also from a dedication to the things that are meaningful to him. Some researchers, James Kouzes and Barry Posner say, "You cannot fully commit to something that isn't important to you—no one can. You can't fully commit to something that doesn't fit with who you are and how you see yourself."<sup>192</sup> When commitment has been realized internally then the family leader must navigate the family to the future that he and his spouse envision. Tension is a great way to bring about the change a family leader desires and vision lays out how you are going to get to your preferred future.

In their book *Influence Without Authority*, Allen Cohen and David Bradford write, "If the vision is compelling, it helps make clear the distance between the present and the desirable future state. If the vision is inspiring, but not impossible of ever being achieved, it creates a healthy tension about the gap."<sup>193</sup> Tension creates the energy to move forward and bring about the desired change. Cohen and Bradford continue, "People are most ready to learn or change when they are experiencing moderate tension. Too much and they freeze . . . ; too little and they don't see the need to change."<sup>194</sup> As husbands and fathers lead their families, they must have a vision for what their marriage and family can become. There must also be enough discomfort in the current state of their family to give proper motivation to change as well.

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<sup>192</sup> Kouzes and Posner, *The Truth About Leadership*, 31.

<sup>193</sup> Allen R. Cohen and David L. Bradford, *Influence without Authority* (Hoboken, NJ: John Wiley & Sons, Inc., 2005), 235.

<sup>194</sup> *Ibid.*, 238.



Awareness plays a key role in the family leader being a transformational leader. A leader's personal awareness of their own thoughts and feelings and how those affect the actions they take is one of the first steps of EQ. Awareness of personal choices and their impact increases perception, and perception allows the leader to make decisions that meet the needs of those around them. When a leader's thoughts, feelings, and actions are aligned it allows for an approach in leadership that "takes us from a constricting model of competition between individuals, teams or nations, to a connection with the whole of a situation, and leadership for the good of all."<sup>195</sup>

In a company, the leader creates the atmosphere or organizational climate. Similarly, fathers and mothers do this for the family. In the business world the leader can create an environment of respect and understanding when he has self-awareness and others-awareness. Bill Burga and Joseph Cangemi believe that "once one understands the inner world, the external world gets much easier to understand and navigate, and the process then develops what Bennis (1989) calls 'adaptive capacity' – moving the leader to make better choices..."<sup>196</sup> When a Christ-following leader has internal awareness of what they are thinking and feeling, they will have the capacity to make better decisions with others in mind.

### **New Research on the Brain and Leadership**

Throughout history, people's viewpoints have changed and developed because of greater understanding and insight. For example, for millennia most people thought the earth was flat. Pythagoras, a sixth century BC ancient Greek astronomer, proposed that

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<sup>195</sup> "Unleash Your True Inner Power," Transformational Leadership.

<sup>196</sup> Joseph P. Cangemi et al., "The Real Work of the Leader: A Focus on the Human Side of the Equation," *Journal of Management Development* 27, no. 10 (2008): 1026–1036.

the earth was round. In the fourth century BC Aristotle also believed the earth was spherical in form. However, it was not proven until Magellan's expedition circumnavigated around the whole earth in 1519-1522. In another debate, Aristarchus, in the third century BC, was the first to propose that the earth revolved around the sun. Building upon this idea, Copernicus was the first person to propose a mathematical heliocentric model of the universe. This idea was in direct opposition of current views. However, it was Galileo and his telescope that solidified this reality.

In church history, it was the Council of Chalcedon in 451 AD which explained the mystery of Jesus being one person with two natures. The two natures were explained as one that is truly divine and the other as truly human. Jesus is divine in the sense that he is omniscient and omnipotent, among other things, and he was human in the sense that he got tired, cried, was hungry and thirsty, and bled when a spear was thrust into his rib cage. It was during this council that the two natures were understood to be united without division, separation, confusion, or mixture.

Additionally, in recent years the head-heart (or mind-emotions) relationship has been assumed to be a false dichotomy. And now it is understood that the brain-body relationship functions more like a liquid system where the brain works more like a gland. Edwin Friedman says it is "the largest organ of secretion, communicating simultaneously with various parts of the body, both near and far through the reciprocal transmission of substances known as neurotransmitters. In other words, the head is present in the body!"<sup>197</sup> Friedman further suggests that the leader-follower relationship functions much

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<sup>197</sup> Friedman, *A Failure of Nerve*, 16–17.

the same way in any “body politic” or organization. Thus, in an organization, the leader has a far-reaching influence much like the brain-body relationship does.

Friedman gave keen insight to the family leader and his family system by identifying that families do indeed have a culture. According to Friedman, both the husband and the wife bring their “culture with values, philosophies, traditions, and such that make their unique family a family.”<sup>198</sup> Finding it much more effective, he differentiated between the spouses’ individual cultural backgrounds and seeing the emotional family process through the culture of the immediate family of husband, wife, and children. The focus moves away from the unique cultures of the spouses’ family of origin to the relational dynamics of the immediate family unit. As a result, each individual is accountable for their attitudes and behaviors instead of justifying behavior based upon the way one grew up and or on how their family always did things.

Social awareness and leading others, according to Friedman, is viewed by far too many as a developed set of skills rather than just being the leader that leads well. He believes most leadership training puts “puts primary emphasis on others (children or employees) as objects to be motivated rather than on the systemic effects of the presence, or self, of the leader.”<sup>199</sup> According to Friedman, leadership has very little to do with techniques for manipulating others, but far more to do with “focusing on the nature of his or her own being and presence.”<sup>200</sup> The key to effective leadership, from a systems perspective, is for the leader to remain connected to his employees while separating his

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<sup>198</sup> Ibid., 7–8.

<sup>199</sup> Ibid., 18.

<sup>200</sup> Ibid.

emotions<sup>201</sup> from his team. Casting vision and leading emotionally does not depend on graduate degrees and professional training, but on the leader's ability to deal with personal anxiety and the anxiety of the team.

Every leader leads within an emotional system. The best leaders, according to Friedman, are those who are most "successful in their differentiating efforts in their own family of origin, [because] there is immediate carry-over to their functioning in the organizations (or families) which they lead."<sup>202</sup> The ability to understand familial emotional undercurrents has reciprocity in the workplace because the leader has the ability to be less avoidant in the emotional system at work as well. Although focus on self-differentiation is not easy to foster, it is the personal commitment every leader must make, according to Friedman, if one is to "gain more regulation over one's own reactive mechanisms. [This] requires commitment to the lifetime project of being willing to be continually transformed by one's experience."<sup>203</sup> A commitment to life-long learning and emotional growth is just part of a leader's development. Being a student, or learner, for life keeps the leader in a position of leading themselves in healthy ways. Without a commitment to learning and growing, leaders will fail to lead.

The leader must also learn how to work through emotional gridlock to bring about a shift in the relational dynamic in their family, on a team, or even in an entire corporation. Friedman speaks directly concerning emotional gridlock. He says, "It certainly has not been my experience in working with imaginatively stuck marriages,

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<sup>201</sup> Ibid., 20.

<sup>202</sup> Ibid.

<sup>203</sup> Ibid.

families, corporations, or other institutions that an increase in information will necessarily enable a system to get unstuck.”<sup>204</sup> Having more information and data rarely is enough for those who are risk-averse. Friedman also says, “Anyone who has ever been part of an imaginatively gridlocked relationship system knows that more learning will not, on its own, automatically change the way people see things or think.”<sup>205</sup> Intellectual capacity will not win the day when emotions are high. Leaders must be able to help their team, or followers, navigate the emotional barriers that are hindering the team’s ability to work as one cohesive, in-sync unit.

Interestingly, more valuable than information is the ability of the leader to dream, imagine, hope, and be curious. To see what others cannot see, says Friedman, and imagine where imagination is stunted, leaders “must be able to separate themselves from surrounding emotional processes before they can even begin to see (or hear) things differently. Without this understanding, it is impossible to realize how our learning can prevent us from learning more.”<sup>206</sup> The spirit of adventure optimizes serendipity and engages new perceptions so that fundamental reorientation may occur in emotionally stuck systems.<sup>207</sup> Most leader-follower systems resist, and even sabotage, change. Therefore, effective leaders must have stamina and a commitment to follow through the emotional process to bring about the needed change. Along with stamina, the effective emotional leader must also learn to ask questions. Questions are one of the most effective tools to bring about change in any system or relational dynamic. Dr. Friedman asserts,

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<sup>204</sup> Ibid., 31.

<sup>205</sup> Ibid.

<sup>206</sup> Ibid.

<sup>207</sup> Ibid., 32–33.

“In the search for the solution to any problem, questions are always more important than answers because the way one frames the question, or the problem, already predetermines the range of answers one can conceive in response.”<sup>208</sup> No one asked questions better than Jesus himself. He was a master of being curious, asking penetrating questions, and directing conversations.

Differentiated leaders have mastered and incorporated five simple principles,<sup>209</sup> or realities, in both their private and professional lives. They can separate themselves from the immediate, emotional dynamics; maintain clarity about their grounding principles and their vision for the future; be vulnerable and receptive to being exposed emotionally; fight through relational resistance or personal internal resistance; regulate one’s own internal world so as to not react in ways that sabotage healthy relational processes. Being solid, or secure, in one’s own identity allows the leader to be open with his own emotional dynamic as well as those around him. This emotional security allows him to focus on, and process, the emotional and relational dynamics going on in the system as well. With attention given to the task at hand, and the emotional well-being of the team, leading with EQ gives the team a great advantage for success.

When it comes to leading change within a marriage, it is rare for both individuals to being willing and motivated. What is required, however, is for one partner to function as a leader. According to Friedman, the leader is the motivated partner who is willing to “stop shifting blame to the other and to look more at his or her own input.”<sup>210</sup> As one

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<sup>208</sup> Ibid., 37.

<sup>209</sup> Ibid., 89.

<sup>210</sup> Ibid., 81.

partner leads by regulating his or her own reactivity in a situation, then change and adaptation can take place as the other partner imitates their partner's emotional leadership. According to Friedman it is also important for the leader to develop "sensitivity to the degree of chronic anxiety and the lack of self-differentiation in the system that surrounds them."<sup>211</sup> Blame-shifting and focus on others' behaviors, while not acknowledging personal responsibility, is a strong sign that a person has not contradistinguished themselves emotionally from others. Friedman thinks that as leaders learn to maintain focus on regulating their own reactive mechanisms and learn to "muster up the stamina to define [themselves] continually to those who lack such self-regulation,"<sup>212</sup> they will lead with greater skill and impact.

The emotional climate of an organization is linked to the EQ strengths of its leader.<sup>213</sup> In fact, according to Goleman, "50-70 percent of employees' perception of work climate is linked to the EQ characteristics of the leader."<sup>214</sup> Goleman has identified six styles of EQ-based leadership.<sup>215</sup> Four styles generally drive the emotional climate in a positive direction. They are visionary or authoritative, affiliative, democratic, and coaching. With overuse, two styles can drive the emotional climate downwards. They are the coercive and the pacesetting styles.<sup>216</sup>

(See Appendix 1 and the table that summarizes the six EQ styles and the effects of each.)

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<sup>211</sup> Ibid., 137.

<sup>212</sup> Ibid.

<sup>213</sup> Cherniss and Goleman, eds., "An EI-Based Theory of Performance."

<sup>214</sup> Ibid.

<sup>215</sup> See Appendix A.

<sup>216</sup> Cherniss and Goleman, eds., "An EI-Based Theory of Performance."

According to Goleman, the most effective leaders integrate four or more of the six styles regularly, switching to the one most appropriate in a given leadership situation.<sup>217</sup>

Visionary and affiliative-styled leaders use empathy and relationships to bring about change. Democratic and coaching styles use communication and team building or collaboration to their strength. Coercive and pacesetting styles can use position and high standards to a fault and drive down the moral of a team.<sup>218</sup> All leadership styles have strengths and weaknesses. However, effectiveness of one's leadership is based on the leader's ability to move comfortably between leadership styles.

### **Spiritual Formation- Through Transformational Transitions**

Every human being goes through times of transition. What this researcher wants to know specifically, however, is how men are transformed through these transitional experiences in life. The Bible offers a rich history of both transitions and transformation. When considering spiritual formation, or discipleship, the question is how the Holy Spirit forms Christ-like character in the heart of a man. The narrative journey of Moses and the Israelites reveals that they transitioned from Egypt, the land of slavery, to the land promised to Abraham and his descendants, the land of milk and honey. The Israelites transitioned to their land through the Assyrian and Babylonian captivities. They transitioned through kings and times of wandering to times where they built homes and cities. Even the way they worshiped changed from a tent of meeting, to a tabernacle, to the holy temple built by David and Solomon. Yet, not every Israelite was transformed through these transitions.

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<sup>217</sup> Ibid.

<sup>218</sup> Ibid.



## Spiritual Transformation Defined

Before one examines the biblical data on their spiritual formation, one must ask the question, what is transformation? The word “transformation” is used three times in the New Testament. It is used to identify both a change in human beings’ lowly physical bodies to their glorified bodies,<sup>219</sup> and it is used to describe the change in one’s character<sup>220</sup> as it becomes more like Christ’s. Specifically, Romans 12:2 says to be “transformed by the renewal of your mind...” And 2 Corinthians 3:18 says, “. . . we all, with unveiled face, beholding the glory of the Lord, are being transformed into the same image from one degree of glory to another. For this comes from the Lord who is the Spirit.” The word transformed in the Greek, found in the Greek-English Lexicon of the New Testament by Louw and Nida, is *metamorphoo*, which means to change the essential form or nature of something—“to become, to change, to be changed into, to be transformed.”<sup>221</sup> In the English, the word *metamorphous* is derived from this word. Clearly, transformation that causes a follower of Jesus to be like him is only possible by the Holy Spirit’s work. There are four excellent examples of spiritual formation in scripture which resulted in personal growth of EQ and leadership: Joseph, Moses, Daniel, and Peter.

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<sup>219</sup> Phil. 3:21.

<sup>220</sup> Rom. 12:2; 2 Cor. 3:18.

<sup>221</sup> J. P. Louw and Eugene Albert Nida, eds., *Greek-English Lexicon of the New Testament: Based on Semantic Domains, Volume 1*, electronic edition of the 2nd edition (New York: United Bible Societies, 1996), 154. Logos Bible Software, Version 5.0.

## **Four Biblical Examples of Transformation**

### **Joseph**

Joseph goes through a transition that could only be of God. His troubles start when he gives a bad report about his brothers. Upon receiving the coat of many colors, he seems to relish his position as his father's favorite child. He then unashamedly shares his dreams where his whole family bows down to him. The fallout from this behavior is hatred and jealousy by his brothers toward him and the result is their selling him to a group of Ishmaelites who take him to Egypt. It is the time away from family when he is alone, that glimpses of God transforming his life are evident. Potiphar saw that the Lord was with Joseph and caused all that he did to succeed. Joseph ran from Potiphar's wife and her sexual advances because he did not want to sin against God. Despite his innocence, he finds himself in prison, interpreting the dreams of two officers in Pharaoh's court. Later, he has the opportunity to interpret Pharaoh's dreams as well. He gives credit to God for his ability to interpret dreams and in God's goodness, he allows Joseph to be reunited with his family and to bless them. At the end of his life he could dwell on the fact that his brothers meant evil against him, but instead he trusts that God meant it for good. Although his experiences are difficult, Joseph grows through the adversity and transitions in his life. He develops a trust and sensitivity to God's leading that enables him to lead with great effectiveness.

### **Moses**

Moses is another person who goes through a metamorphic change. Saved from certain death as a baby, he goes from the reeds of the Nile River to the royal courts of Pharaoh. Moses, despite all of his Egyptian education and training, finds himself killing

an Egyptian to protect his fellow Israelites. He then flees for his life only to find that he has lost all of his confidence. He encounters Yahweh in the desert and is told he is to bring God's people out of Egypt and take them to the land of milk and honey. All of his doubts come flooding in and he peppers God with excuses. One by one God dismantles his fears and his excuses until Moses, who was paralyzed by fear, now has the courage to enter the country that he left forty years before; the man who was tongue-tied now speaks with great boldness; the obtuse shepherd of sheep is now the good shepherd who will lead God's people to freedom; and he who struck down one man and fled will now stand boldly before a nation and watch God bring them to their knees. This bold strength of Moses is God at work in him. He transforms the spirit of Moses from that of a cowering runaway to a conquering leader.

### Daniel

Daniel is yet another man who exhibits great strength of spirit and character. The question of where his strength is derived is answered by a closer look into his life, which makes two things are apparent: God was with Daniel and Daniel made God-honoring choices. In chapter one of the book of Daniel, God gives Daniel "favor and compassion"<sup>222</sup> in the sight of the Babylonian leaders. God also gave Daniel and his friends "learning and skill in literature and wisdom..."<sup>223</sup> However, Daniel also chose to honor God, which is part of the transformational process that made him a great leader. Also in Chapter 1, Daniel resolved, or made a personal commitment, to not defile himself with the king's food or wine. And later on in his life, there is an example of his personal convictions being lived out when it comes to unfading, focused worship of God. At a

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<sup>222</sup> Dan. 1:9.

<sup>223</sup> Dan. 1:17.

time when an ordinance had been made and a trap was set to catch Daniel in his unwavering commitment to God, he did not give in. Daniel 6:10 says, “When Daniel knew that the document had been signed, he went to his house where he had windows in his upper chamber open toward Jerusalem. He got down on his knees three times a day and prayed and gave thanks before his God, as he had done previously.

Daniel had already committed himself to total surrender to God. He was immovable in his worship of, and service to, Yahweh. The transformation of his heart had already taken place and for years he had been serving God. This test was not going to keep him from his fellowship with God. God had developed him not only spiritually but emotionally as well and he was able to handle people and whatever they did to him. He is a perfect example of the EQ growth through spiritual progress.

### Peter

From the gospel accounts there is Peter, the flamboyant fisherman. He was the first disciple to jump out of a boat and walk across the water to join Jesus, and he was the first disciple to acknowledge Jesus as the Christ. He also declared his loyalty to Jesus only to deny that loyalty three times in one night. Dejected and confused, Peter goes back to what he knows: fishing. He decides to forego fishing for men and fulfilling Jesus’ teachings by expanding his kingdom all around the world. Instead, Peter goes fishing for fish. And then, in a tender moment on the beach, Peter unexpectedly experiences the love and forgiveness of Jesus. What is the net result? An emboldened Peter preaches on the day of Pentecost and no less than three thousand souls are added to the number of God’s family. An arrogant, compulsive Peter transforms before our eyes into a leader of leaders with humility and a quiet confidence in Jesus’ love and presence.

In these three accounts, there is transformation, true Spirit-led metamorphous changes in men in which they grow in EQ, lead boldly, and are transformed spiritually.

### **God Working vs. Man's Effort**

The New Testament authors have plenty to say about spiritual formation. God is at work in individuals, yet each follower of Jesus has a personal responsibility for their effort to grow in Christ-likeness. This relational dynamic is best understood by the believer's union with Christ. It is by God's grace that Christians are united with Jesus through the baptism of the Holy Spirit.<sup>224</sup> Rightmire says, "This new position, 'in Christ,' is the fulfillment of Jesus' promise to his disciples: 'On that day you will realize that I am in my Father, and you are in me, and I am in you'."<sup>225</sup> The heart and soul of the Apostle Paul's theology is union with Christ.<sup>226</sup> This emphasis is best exemplified in Paul's letter to the church at Ephesus, where he explains the union with Christ using the "in him" formula. He writes,

Blessed be the God and Father of our Lord Jesus Christ, who has blessed us in Christ with every spiritual blessing in the heavenly places, even as he chose us in him before the foundation of the world, that we should be holy and blameless before him. In love he predestined us for adoption as sons through Jesus Christ, . . . In him we have redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace, which he lavished upon us. . . In him we have obtained an inheritance, having been predestined according to the purpose of him who works all things according to the counsel of his will, . . . In him you also, when you heard the word of truth, the gospel of your salvation, and believed in him, were sealed with the promised Holy Spirit, who is the guarantee of our inheritance until we acquire possession of it, to the praise of his glory.<sup>227</sup>

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<sup>224</sup> 1 Cor. 12:13.

<sup>225</sup> R. David Rightmire, "Union with Christ." In *Evangelical Dictionary of Biblical Theology*, edited by Walter A. Elwell. Grand Rapids: Baker Book House, 1996. Logos 5.0 Bible Software.

<sup>226</sup> Rom. 8:1; 1 Cor. 6:17; Gal. 2:20; Eph. 1–3.

<sup>227</sup> Eph. 1:3–14.

The Christian's union with Christ gives the Holy Spirit freedom to transform the follower of Jesus to the likeness of Christ's character. The Apostle Paul writes, "Now the Lord is the Spirit, and where the Spirit of the Lord is, there is freedom. And we all, with unveiled face, beholding the glory of the Lord, are being transformed into the same image from one degree of glory to another. For this comes from the Lord who is the Spirit."<sup>228</sup> Jesus is clear that both he and the Father are working. He says, "...My Father is working until now, and I am working."<sup>229</sup> Because of the believer's union with Christ, God is at work forming Christ in the heart of every believer.

Transformation is not something that is done to a believer, however. There is Holy Spirit power and grace-driven effort and responsibility on behalf of the believer as well. Paul instructs Christians of their responsibility:

I appeal to you therefore, brothers, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship. Do not be conformed to this world, but be transformed by the renewal of your mind, that by testing you may discern what is the will of God, what is good and acceptable and perfect.<sup>230</sup>

He instructs both a casting off of the old self, which is the sin nature, and a putting on of the new self,<sup>231</sup> led by the Holy Spirit. To those in Rome he explains,

The night is far gone; the day is at hand. So then let us cast off the works of darkness and put on the armor of light. Let us walk properly as in the daytime, not in orgies and drunkenness, not in sexual immorality and sensuality, not in quarreling and jealousy. But put on the Lord Jesus Christ, and make no provision for the flesh, to gratify its desires.<sup>232</sup>

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<sup>228</sup> 2 Cor. 3:17–18.

<sup>229</sup> John 5:17.

<sup>230</sup> Rom. 12:1–2.

<sup>231</sup> See also Col. 3:1–10.

<sup>232</sup> Rom. 13:12–14.

And to the church in Ephesus he teaches, “. . . you have heard about him and were taught in him, as the truth is in Jesus, to put off your old self, which belongs to your former manner of life and is corrupt through deceitful desires, and to be renewed in the spirit of your minds, and to put on the new self, created after the likeness of God in true righteousness and holiness.”<sup>233</sup> God is at work in his children and they join him in that spiritual work.

The spiritual work is a Christian’s sanctification or growth in Christ-likeness. The spiritual maturity of all believers is the very thing that Paul toiled for night and day for so many of the saints. In Colossae he reminds them, and us, of this very thing. He says,

And you, who once were alienated and hostile in mind, doing evil deeds, he has now reconciled in his body of flesh by his death, in order to present you holy and blameless and above reproach before him, . . . , stable and steadfast, not shifting from the hope of the gospel that you heard, which has been proclaimed in all creation under heaven, and of which I, Paul, became a minister...., warning everyone and teaching everyone with all wisdom, that we may present everyone mature in Christ. For this I toil, struggling with all his energy that he powerfully works within me.<sup>234</sup>

The one who is united with Christ can always rest in the ability of Christ to do what he has promised. Paul reminds believers, and the saints at Philippi, “. . . I am sure of this, that he who began a good work in you will bring it to completion at the day of Jesus Christ.”<sup>235</sup> Spiritual formation is graciously initiated by God and brought to completion by him as well. And along the way he allows believers to actively participate in his work!

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<sup>233</sup> Eph. 4: 21–24.

<sup>234</sup> Col. 1:21–29.

<sup>235</sup> Phil. 1:6.

## *Emotional Intelligence*

### **EQ Non-Christian**

Emotion is a part of the human experience that has a rich history. In the days of Plato, emotion was considered virtuous, as “[a] sense of self-mastery, of being able to withstand the emotional storms that the buffeting of fortune brings rather than being a ‘passions slave’.”<sup>236</sup> According to Page Dubois, professor of classics and comparative literature at the University of California at San Diego, the Greeks used the word *sophrosyne*, which means “care and intelligence in conducting one’s life; a tempered balance and wisdom.”<sup>237</sup> The early Christian church called it *temperantia*, temperance, which is the restraining of emotional excess. Goleman, an internationally known psychologist, states that the goal is not suppressing our emotions, but rather, living in balance. According to Siegel, “Emotion is not just some ‘primitive’ remnant of an earlier reptilian evolutionary past. Emotion directs the flow of activation (energy) and establishes the meaning of representations (information processing) for the individual.”<sup>238</sup> Emotion energizes and informs how we live and relate to others. It gives passion to propel a person to take advantage of the opportunity given.

Living life without emotion and passion takes the color out of life and makes one dull, lifeless, and numb. Muted and suppressed emotions cause a flat affect and a distant dullness in relationships. When passions are not kept in check, they can run the possibility of becoming pathological. Aristotle states that what we want from our

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<sup>236</sup> Goleman, *Emotional Intelligence*, 56.

<sup>237</sup> Ibid.

<sup>238</sup> Daniel J. Siegel, *The Developing Mind: How Relationships and the Brain Interact to Shape Who We Are* (New York: The Guilford Press, 2001), 263.



passions is an appropriate emotion, a legitimate feeling, which corresponds proportionately with the circumstance.<sup>239</sup>

Emotion has been defined by Goleman, using the Oxford English Dictionary, as “any agitation or disturbance of mind, feeling, passion; any vehement or excited mental state.’ I take emotion to refer to a feeling and its distinctive thoughts, psychological and biological states, and range of propensities to act.”<sup>240</sup> More recently, the American Psychological Association defines emotions as “[a] complex pattern of changes, including physiological arousal, feelings, cognitive processes, and behavioral reactions, made in response to a situation perceived to be personally significant.”<sup>241</sup> No matter how narrow or broad your definition, feeling involves the whole mind, body, and soul.

Salovey and Mayer coined the term *emotional intelligence* in 1990. In their definition of EQ they see it as a form of social intelligence that “involves the ability to monitor one’s own, and others’, feelings and emotions, to discriminate among them, and to use this information to guide one’s thinking and action.”<sup>242</sup> Although other work had been done before them on non-cognitive intelligence, it is their definition of EQ that has stood out over the years.

Many people fear their emotions because they do not want to ride the wild roller coaster of uncontrolled sensation. Interestingly, researchers have determined that the

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<sup>239</sup> Goleman, *Emotional Intelligence*, 56.

<sup>240</sup> Ibid., 289.

<sup>241</sup> Richard J. Gerrig and Philip G. Zimbardo, *Psychology and Life*, 16<sup>th</sup> edition (Boston, MA: Allyn & Bacon, Pearson Education, 2002), accessed February 26, 2014, <http://www.apa.org/research/action/glossary.aspx>.

<sup>242</sup> Peter Salovey and John D. Mayer, “Emotional intelligence,” *Imagination, Cognition, and Personality* 9, no. 3 (1990): 189.

experience of intense emotion is a rare thing. Most people live life in the mid-range of the emotional life, experiencing very few mountains and valleys, with only a few bumps along the way periodically.<sup>243</sup> Jack Mayer simplifies EQ “as a group of mental abilities which help you recognize and understand your own feelings and others, [which]... leads to the ability to regulate your feelings.”<sup>244</sup>

New research shows the emotional development between the sexes is not always based on nature. Perhaps it has more to do with nurture, or how a child is parented. Goleman believes, with the exception of anger, that parents discuss emotions more with their daughters than their sons.<sup>245</sup> Additionally, mothers, more than fathers, seem to go the extra mile with their daughter’s emotional education. For instance, “...when mothers play with infants, they display a wider range of emotions to daughters than to sons; when mothers talk to daughters about feelings, they discuss in more detail the emotional state itself than they do with their sons . . .”<sup>246</sup> It appears that from an early age boys, who will be future men, tend to be under-developed in the emotional side of life by being under-educated in EQ. Nature is not the only contributor to low EQ. According to Goleman, the prefrontal cortex does not fully develop until early adulthood.<sup>247</sup> This biological reality is at least one explanation as to why juvenile behavior is sometimes exhibited in adults who

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<sup>243</sup> Goleman, *Emotional Intelligence*, 57.

<sup>244</sup> Robert Epstein, “The Key to Our Emotions,” *Psychology Today* 32, no. 4 (July/August 1999), accessed February 19, 2014, <http://www.psychologytoday.com/articles/199907/the-key-our-emotions>.

<sup>245</sup> Goleman, *Emotional Intelligence*, 131.

<sup>246</sup> Ibid.

<sup>247</sup> Goleman, *Social Intelligence*, 158.

are in their early to mid-twenties. Whether nature or nurture, it is clear there is room for improvement for men to grow in their EQ.

Although EQ research has expanded over the last three decades, Emmerling and Goleman<sup>248</sup> believe there are three major theories that attract the most attention. The Bar-On, which appeared in the 1980s, is a four-part model that first includes the ability of the individual to be aware of emotions, understand them, and then be able to express themselves; second, the ability to be aware of, to understand and relate to others; third, the individual is able to recognize and deal with their own powerfully energized emotions while also controlling their own emotional impulsivity; and fourth, the individual has the ability to solve personal and social problems.<sup>249</sup> Mayer and Salovey's theory is important because they saw that the traditional means of measuring IQ did not take into account one's ability to recognize, process, and manage personal emotional information. Framing an understanding of EQ in this manner was critical to how the research would continue. They define EQ, ". . . more specifically as the ability to perceive emotions, to access and generate emotions to assist thought, to understand emotions and emotional knowledge, and to reflectively regulate emotions to promote emotional and intellectual growth." Goleman offers a third theory which still influences research today<sup>250</sup>. His theory insists that people can grow emotionally and master the skills of self-awareness, self-

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<sup>248</sup> Robert J. Emmerling and Daniel Goleman, "Emotional Intelligence: Issues and Common Misunderstandings," Consortium for Research on Emotional Intelligence in Organizations, October 2003, accessed January 26, 2014, [http://www.eiconsortium.org/reprints/ei\\_issues\\_and\\_common\\_misunderstandings.html](http://www.eiconsortium.org/reprints/ei_issues_and_common_misunderstandings.html).

<sup>249</sup> Emmerling and Goleman. "Emotional Intelligence."

<sup>250</sup> Daniel Goleman, *Working with Emotional Intelligence* (New York: Bantam Books, 1998).

management, social-awareness, and relationship management. Growth in all four areas brings about personal success in the workplace.

However, not everyone is convinced that people can grow in EQ. The research of Groves, McEnrue, and Shen challenges the idea of EQ growth. They assert, “Our review demonstrates that extant research does not provide sufficient evidence concerning whether it is feasible to increase EQ among individuals or how to carry out EQ training.”<sup>251</sup> These three researchers studied four models and eleven measures<sup>252</sup> from previous research projects on EQ and growth. They cite methodological issues; the quality of the tools to measure the training outcomes; too many variables, such as the size and kind of control groups and the number of participants,<sup>253</sup> etc., as reasons why there is not sufficient evidence to show an increase in EQ for participants in training. Ironically, the last graph<sup>254</sup> does show there is EQ growth but no clear conclusions can be made as to how and why because there are so many variables to each study. Industry and research, however, are convinced that people can and do grow and in this direction, this study will progress.

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<sup>251</sup> Mary Pat McEnrue, Kevin S. Groves, and Winny Shen, “Emotional Intelligence Training: Evidence regarding Its Efficacy for Developing Leaders,” *Leadership Review* 10 (Winter 2010): 4. Accessed February 20, 2014.

<sup>252</sup> Ibid., 4, 22–26.

<sup>253</sup> Ibid., 18.

<sup>254</sup> Ibid., 25–26.

## EQ Defined

EQ may be defined as “the abilities to perceive, appraise, and express emotions accurately and appropriately...”<sup>255</sup> The wisdom of making an application with the information that one’s emotions are providing is what makes one an influential leader, whether it be in one’s internal world or in leading others. EQ, according to Goleman,<sup>256</sup> may best be understood as having four components: emotional self-awareness, emotional self-management, social awareness, and relationship management. Knowing what one feels is the foundation of emotional self-awareness. This knowledge creates a baseline for one’s metamood in the moment. Emotional self-management is “the ability to regulate distressing affects like anxiety and anger and to inhibit emotional impulsivity.”<sup>257</sup> Distress, or dysphoria, seems to affect the body’s ability to metabolize glucose. This affects the amygdala and increases emotional impulsivity and hinders one’s ability to manage anger and anxiety. Research shows, however, “the greater the activity level in the left medial prefrontal cortex, the more positive the person’s emotional state. Thus a major locus of the ability to regulate negative affect appears to be the circuit between the amygdala and the left prefrontal cortex.”<sup>258</sup> Empathy, the ability to share someone else’s feelings, is at the heart of social awareness. The last component, relationship management, is the ability, or social skill, of a person to manage his own emotions so that he can influence the emotions of others. Evidence “that empathy and self-management

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<sup>255</sup> Gerrig and Zimbardo, *Psychology and Life*, APA, accessed February 26, 2014, <http://www.apa.org/research/action/glossary.aspx>.

<sup>256</sup> Cherniss and Goleman, eds., “An EI-Based Theory of Performance,” 4–5.

<sup>257</sup> Ibid.

<sup>258</sup> Ibid.

are foundations for social effectiveness finds support at the neurological level. Patients with lesions in the prefrontal-amygdala circuits that undergird both self-management and empathy show marked deficits in relationship skills, even though their cognitive abilities remain intact . . .”<sup>259</sup> These four components offer a well-rounded perspective of EQ.

Along these same lines, Friedman would say that emotions are part of the process of reasoning<sup>260</sup> and don’t just modify the decision-making or thinking process. Therefore, emotional aspects are always a part of the brain’s activity and reasoning abilities. What, how, and where do emotions fit into the brain? Experts believe we have one hundred billion neurons with roughly one hundred trillion interconnections!<sup>261</sup> The brain is the bulkiest density of connectivity known to the scientific community. All those neurons are placed into “modules that behave something like an intricate swinging mobile, where activity in any one part can reverberate through the whole system.”<sup>262</sup>

### **The Brain**

How do others outside of the Christian worldview think that people came to have this amazing organ called a brain? Goleman explains that the evolutionary process included the brainstem, which surrounds the top of the spinal cord, appearing first.<sup>263</sup> He and others believe this was the emotional center until the neocortex (or the thinking brain) appeared on top of the brainstem. As the evolutionary process continued, the limbic system surrounded the neocortex where learning and memory were added to the

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<sup>259</sup> Ibid.

<sup>260</sup> Friedman, *Generation to Generation*, 117.

<sup>261</sup> Goleman, *Social Intelligence*, 80.

<sup>262</sup> Ibid.

<sup>263</sup> Ibid., 10–11.

brain's abilities. It is believed that the seat of thought is in the neocortex where the brain actually comprehends what human senses perceive.

Every human being can manage their emotions to some degree. Goleman explains, “. . . the design of the brain means that we very often have little or no control over when we are swept [up] by emotion, nor over what emotion it will be. But we can have some say in how long an emotion will last.”<sup>264</sup> When one has too much emotion, those emotions can overwhelm the individual. Flooding is a relational phenomenon that happens internally. Relational intimacy breaks down when one partner becomes flooded. For example, Gottman uses the word flooding to describe what happens when a husband or wife is overwhelmed by the negativity of their spouse. The reaction causes one to be swamped by feelings that are spiraling out of control. When this happens, the internal result is an inability to think clearly and a distortion of the emotional reality. This emotional hijacking invites a primal and protective response from the flooded spouse, which invites a fight, flight, or freeze response.<sup>265</sup>

### **Possibility of Change**

As was mentioned earlier, people want to know whether they can change. Interestingly, technological growth in the last half of the last century influences this issue today. The explosive growth and invention of small electronic equipment has resulted in smaller electronic devices such as phones and radios, computers and I-pads. With compact parts came an infinite amount of things that could go wrong. Instead of trying to figure out what exactly is wrong or dysfunctional in the system, a new approach to fixing,

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<sup>264</sup> Ibid., 57.

<sup>265</sup> Ibid., 138–139.

or healing, came about. This new idea of change was called “black box theory.” Rather than trying to analyze all that was wrong, the focus was now on the whole system. The idea is to take that which is functioning well and see how it can fix, or overcompensate, for that which is not functioning well, or is sick. This systems way of thinking allowed the broken or low-functioning part to remain while the system fixed itself, or learned to function around the problem.

Edwin Friedman took this kind of thinking out of electronics and used it in family therapy. Friedman wrote, “In sum, the contribution of the systems revolution to family therapy is a way of thinking characterized by:

Focus on (emotional) process rather than symptomatic content; Seeing effects as integral parts of structures rather than as an end point in linear chains of cause; eliminating symptoms by modifying structure rather than by trying to change the dysfunctional part directly; and predicting how a given part is likely to function, not by analyzing its nature but by observing its position in the system. This has enormous ramification for approaches to premarital counseling that focus on the position the bride and groom [hold] in their respective families of origin rather than concentrating on the fit of their own personalities.<sup>266</sup>

Change then is not relying on finding the problem personality or waiting for the weak link to fix themselves. Instead, change relies on the greater good of a family, team, group, etc., to influence and make whole. It makes sense then that where there are emotionally healthy people, the pressure or movement is for others to get healthy. Thus, emotionally intelligent people always bring out the best in a system or team. An emotional system is a group of people who are organizationally connected and functioning interdependently.<sup>267</sup>

Goleman unapologetically acknowledges that emotional change can take place. Emotional modification happens not by avoiding unpleasant feelings, but by keeping in

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<sup>266</sup> Friedman, *Generation to Generation*, 17–18.

<sup>267</sup> Friedman, *A Failure of Nerve*, 197.



check the unpleasant feelings that dislodge pleasant moods. Just like a counterweight, Goleman believes that everyone needs happy and joyous times to push back against those times of negativity, depression, or even anger.”<sup>268</sup> In their book, *Immunity to Change*, Kegan and Lahey clearly state, “The body of evidence suggests that the more people are connected to three ingredients—which for short-hand purposes we’ll designate as ‘gut’, ‘head and heart’, and ‘hand’—the more significant their changes will be.”<sup>269</sup> Using their terminology the “gut” provides the vital source for motivation to change because it is tied to a visceral response or experience. The “head and heart” is a symbiotic relationship where the work must simultaneously engage thinking and feeling. In effect, it keeps the whole person engaged in the process of change. The essential part of change is “learning whether it is possible to think and feel that we can still be safe while pursuing change.”<sup>270</sup> By working through one’s anxiety to change, they discover they are safe and can experience all the benefits of healthy change. Lastly, the “hand” keeps one focused on the practical side of change where the work is simultaneously about mindset and behavior”<sup>271</sup> One cannot think his way through change, but must also make behavioral choices. Kegan and Lahey believe that if one is to reach the critical threshold for change, they must know it in their gut. They explain, “Reasons can help fuel our motivation to change, but they aren’t enough to help us cross the critical thresholds. Reasons tap into the ‘ought’ and ‘should’ realm of inner talk. We must also experience sufficient need or desire, visceral

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<sup>268</sup> Goleman, *Emotional Intelligence*, 57.

<sup>269</sup> Robert Kegan and Lisa Laskow Lahey, *Immunity to Change: How to Overcome It and Unlock the Potential in Yourself and Your Organization*, Leadership for the Common Good series (Boston, MA: Harvard Business Press, 2009), 209, 214, 217.

<sup>270</sup> Ibid., 215.

<sup>271</sup> Ibid., 217.

feelings— . . . .”<sup>272</sup> Thus, gut level feelings can prepare a person to take action “. . . either because the cost of the status quo (to ourselves or others) has become intolerably high, or because we’ve experienced a burst of hope . . . . A third source of gut motivation can be the personal experience of deep discrepancy.”<sup>273</sup>

### Options

Having options brings hope and energy for change where there once was despair and lethargy. Kegan and Lahey say, “Tasting the possibility of living in a no-less-safe, but significantly larger space is intoxicating and a source of continued motivation to stay in the work and carry it through . . . . Energy that had been trapped in the . . . system is now released and can be redirected . . . .”<sup>274</sup> This kind of situation allows for the process of change and adaptation to take place. Having energy to invest in change brings about the results that entrenched people dream about and now can take action upon.

### Head and Heart

Another aspect of change is the intrapersonal dynamic of the head and the heart. The essential change challenge can be identified as simultaneously pursuing change while also thinking and feeling in a personal place of safety.<sup>275</sup> One works through anxiety when they comes out “on the other side with new understanding that the world works differently than [they] had imagined, that [they] can still be safe . . . doing things [they] never thought possible before.”<sup>276</sup> The process helps one know that they not only

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<sup>272</sup> Ibid., 210.

<sup>273</sup> Ibid., 213.

<sup>274</sup> Ibid., 217.

<sup>275</sup> Ibid., 215–16.

<sup>276</sup> Ibid.

can survive but also thrive. This personal discovery of change concurrently helps one think about their feelings and feel their way into a new way of thinking. According to Kegan and Lahey, they see people change and work adaptively when people are “working from the gut, linking head to heart, and taking specific kind of action (the hand), all within a social context.”<sup>277</sup> Thus, change has both personal and social, or relational, results.

### Optimism and Hope

Optimism plays a large part in a person’s ability to change. Optimism, according to the Merriam-Webster online dictionary, is “an inclination to put the most favorable construction upon actions and events or to anticipate the best possible outcome.” In reference to EQ, Goleman believes optimism is a choice, an attitude that “buffers people from falling into apathy, hopelessness, or depression in the face of tough going.”<sup>278</sup> Obviously, this attitude comes from a general personal choice to believe that the world is good, or that good somehow outweighs the bad in life. From a much different perspective, the biblical view of hope is to look forward with confidence and expectation, trusting in the sovereignty and omnipotence of God. Optimism then would be a natural choice or reality as one rests in, and trusts, in a God who is imminent, present, and involved in all the details of life. One secular expert, Martin Seligman, who is quoted by Goleman, teases out the differences of an optimist and a pessimist:

Seligman defines optimism in terms of how people explain to themselves their successes and failures. People who are optimistic see a failure as due to something that can be changed so that they can succeed next time around, while pessimists

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<sup>277</sup> Ibid., 224.

<sup>278</sup> Goleman, *Emotional Intelligence*, 88.

take the blame for failure, ascribing it to some lasting characteristic they are helpless to change.<sup>279</sup>

The optimist sees change, emotional change, as a part of the possibility that all people can become better. One would have to dig deeper to better understand how the secular optimist deals with evil while maintaining intellectual honesty.

Frustration with current circumstances and the hope of a better future offer the perfect tension that stretches a person enough to catapult him towards real change. For employees, the motivation to changes “typically results from tangible dissatisfaction with the status quo and an eagerness for something measurably better. A certain level of nervousness, fear, or discomfort—resulting in a clear sense of urgency—must be in the air for real change to have a chance.”<sup>280</sup> Resistance to change is a not a new dilemma. In the sixteenth century Machiavelli, the father of modern political theory said, “The reformer has enemies in all those who profit by the old order. . . .”<sup>281</sup> Luecker develops this idea further when he states, “Some people clearly enjoy advantages that—rightly or wrongly—they view as threatened by change. They may perceive change as endangering their livelihoods, their perks, their workplace social arrangements, or their status in the organization.”<sup>282</sup>

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<sup>279</sup> Ibid.

<sup>280</sup> Kegan and Lahey, *Immunity to Change*, 19.

<sup>281</sup> Niccolò Machiavelli, *The Prince and the Discourses*, The Modern Library (Random House, Inc., 1950), 21, cited on <http://www.design.caltech.edu/erik/Misc/Machiavelli.html>, accessed January 20, 2014.

<sup>282</sup> Kegan and Lahey, *Immunity to Change*, 74.

A positive outlook on change has great impact on future EQ, and yet EQ growth can be enhanced through four specific skills.<sup>283</sup> First, emotions contain data, therefore emotions must be identified so that one can become aware of them and express them properly. Emotions give us input or signals to what is happening in the world or internally. Second, one must use the emotion that has been identified to influence our thinking and coordinate it with the task one is trying to accomplish. This process helps navigate problem solving and enables one to take action where it is needed. Third, it is important to understand emotions are not chaotic, random events but instead have causes. It is the task of the individual to know what the causes of emotions are and bring meaning to that understanding. And fourth, one must manage their emotions by staying open to their reality and integrating them into one's thinking. Clear reasoning about emotions results in high EQ which allows one to make better judgments, problem solve, and make preferred behavioral choices. Not all emotions are wanted, but choosing to use all four skills reveals the wisdom to choose strategies that bring about favorable end results. Putting these four skills into practice in a community, family setting, or on a team, can be very efficient if a few questions, identified by Caruso and Salovey,<sup>284</sup> are asked under each category. Once emotions are identified, one must ask, "How are you feeling about this interaction?" and "How might the team be feeling about this interaction?" When it's time to use emotions, the question to ask is, "How will these feelings influence your approach and thinking about this interaction?" and "How will the team approach and think about this interaction?" If one has an understanding of emotions, then ask, "How

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<sup>283</sup> Caruso and Salovey, *The Emotionally Intelligent Manager*, X–XI.

<sup>284</sup> Ibid., 204.

will the team react?” and “What are they expecting from you?” Finally, when making the choice to manage emotions, one must ask, “How will you manage your feelings about this interaction?” and “What will you do to manage the feelings of the team so that they will recognize the seriousness of the problem and get work on it right away?” These are the questions that put one’s EQ to work for them, and others, in a mutually beneficial way.

### Fear

Fear has quite the opposite effect of optimism. And fear has a devastating effect on learning and change. The hippocampus, located in the midbrain near the amygdala, is the central organ for learning. It takes working memory, which is new information held in the prefrontal cortex, and converts it, and stores it, in long-term memory. This neural act is the heart of learning. Goleman explains that once the mind “connects this information with what we already know, we will be able to bring the new understanding to mind weeks or years later.”<sup>285</sup> However, stress activates stress hormones in the hippocampus that cause cortisol levels to spike and leave it exposed and vulnerable to constant emotional distress. Within the hippocampus cortisol attacks neurons. This action, in turn, slows down the rate in which neurons are replaced. The ruinous/disastrous results impacts the ability to learn because the “actual killing of hippocampal neurons occurs during sustained cortisol floods induced, for example, by severe depression or intense trauma.”<sup>286</sup> Fear and stress impede the ability to learn emotionally.

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<sup>285</sup> Goleman, *Social Intelligence*, 273.

<sup>286</sup> Ibid.

Some researchers argue about the abilities of people, whether social or emotional. Interestingly, both emotional and social domains overlap and are intertwined. Richard Davidson, director of the Laboratory for Affective Neuroscience at the University of Wisconsin, believes “all emotions are social...[and] you can’t separate the cause of an emotion from the world of relationships—our social interactions are what drive our emotions.”<sup>287</sup>

### Social Brain

Just as outer space is the last frontier for astronomers, physicists, and astronauts, the brain is the last frontier for physicians, neurologists, psychiatrists, psychologists, and counselors. The social brain does not refer to any hemisphere, lobe, or nodule in the brain. It does refer, however, to the wiring or circuitry in the brain that is arranged as people interact with one another. Goleman explains that even though some parts of the brain “play an especially large role in handling relationships, no major zone appears to be exclusively devoted to social life.”<sup>288</sup> Researchers and experts understand the immense complexity of the brain and use artificial phrases such as the social brain, motor brain, sensory brain, etc., to communicate at least functionally what the brain seems to be doing in certain specific zones within the brain. Goleman explains, “These heuristic labels are most useful when neuroscientists want to focus on higher-order levels of brain organization, the modules and networks of neurons that orchestrate during a specific function.”<sup>289</sup>

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<sup>287</sup> Ibid., 83.

<sup>288</sup> Ibid., 80.

<sup>289</sup> Ibid., 323–324.

It is understood that emotions fit within the social brain. Although there is no single part of the brain where emotion and social interaction take place, there is a sense that the social brain “operates at the systems level, where far-flung neural networks are coordinated to serve a unifying purpose.”<sup>290</sup> Many researches acknowledge they are at the early stages of understanding where emotions and social life take place within the brain. Most researchers think they are on target with focused attention given to the prefrontal area of the brain. Daniel Goleman corroborates, in his book *Social Intelligence*, that the social brain is physically found where “particularly the orbitofrontal and anterior cingulate cortices, in connection with areas in the subcortex, especially the amygdala.”<sup>291</sup>

### **EQ Christian**

Some leaders<sup>292</sup> within the church have tried to teach and write about the biblical idea of the heart. Yet, this researcher has found very little on the process of change and growth in EQ from a biblical perspective. John Edmiston, author of *Biblical EQ*, has written a little on the subject. And, of course, one would be remiss to not let America’s greatest theologian, Jonathan Edwards, weigh in on the place of emotions in the life of the Christian. According to Edward’s, emotions grow as one’s understanding of God grows. He says,

God is the highest good of the reasonable creature. The enjoyment of him is our proper; and is the only happiness with which our souls can be satisfied. To go to heaven, fully to enjoy God, is infinitely better than the most pleasant accommodations here. Better than fathers and mothers, husbands, wives, or children, or the company of any, or all earthly friends. These are but shadows; but the enjoyment of God is the substance. These are but scattered beams; but God is

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<sup>290</sup> Ibid.

<sup>291</sup> Ibid.

<sup>292</sup> John Chrysostom, John of the Cross, Teresa of Avila, Larry Crabb, Dan Allender, Peter Scazzero, John Eldridge, Brent Curtis, Henri Nouwen, and Brennan Manning to name a few.



the sun. These are but streams; but God is the fountain. These are but drops, but God is the ocean.<sup>293</sup>

### Jesus and Paul

If satisfaction and true happiness can only be found in God, then looking further to scripture will only bring more insight into EQ. Furthermore, both Jesus and the Apostle Paul give helpful insight into emotional intelligence. Jesus entered a synagogue on the Sabbath and saw a man with a withered hand. He asked the crowd whether it is good to heal on the Sabbath, to do good or to do harm. They refused to answer his question and Jesus responded and looked at them “. . . with anger, grieved at their hardness of heart, and said to the man, ‘Stretch out your hand.’ He stretched it out, and his hand was restored.”<sup>294</sup> From the time of his youth, Jesus grew in wisdom and in stature both with God and with man.<sup>295</sup> Here is an instance where Jesus is aware of his anger, yet he does not sin. In fact, he uses his emotional intelligence to do good and to bless. Anger is a powerful emotion. Aristotle once said, “Anyone can become angry—that is easy. But to be angry with the right person, to the right degree, at the right time, for the right purpose, and in the right way—that is not easy.”<sup>296</sup> Jesus was perfectly and righteously angry at sin, the result of sin, or at the person who was culpable for his part in sin.

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<sup>293</sup> Jonathan Edwards, *The Works of Jonathan Edwards*, Vol. 2 (Bellingham, WA: Logos Bible Software, 2008), 244.

<sup>294</sup> Mark 3:1–5 (ESV).

<sup>295</sup> Luke 2:52.

<sup>296</sup> Caruso and Salovey, *The Emotionally Intelligent Manager*, 70.

In another instance, the very people he grew up with, after hearing him teach, wondered where he got his wisdom.<sup>297</sup> Obviously, the Holy Spirit had been doing his job of bringing about maturity. This ability is not just for the infinite God-man, but also for the followers of Jesus as well. The Apostle Paul instructs the church at Ephesus, and all Christians, that they are all members of one another and are to "[b]e angry and do not sin; do not let the sun go down on your anger, and give no opportunity to the devil."<sup>298</sup> Christians are also able to be like Jesus in that they acknowledge their anger, but do not let it master them. This truth is good news for the people of God. It is possible to grow in EQ, which is really growth in Christ-likeness, or part of the sanctifying process.

Singer and songwriter Michael Card speaks about Jesus and his emotions. Knowing that each of the gospels was written by a different man, and for different reasons, brings clarity for Mr. Card:

It is widely accepted that John Mark wrote about the things he heard from Peter. With this in mind one can read the Gospel of Mark knowing that it was Peter's recollection of things that are being told about Jesus and his ministry ventures. This gives the student of Mark's gospel great insight because when it comes to emotion John's gospel has no description of Jesus' emotions, Matthew uses five, Luke four, and Mark has seventeen!<sup>299</sup>

Many emotions have been identified throughout scripture,<sup>300</sup> such as contempt,<sup>301</sup> despondency,<sup>302</sup> disgust,<sup>303</sup> envy,<sup>304</sup> fear,<sup>305</sup> hate,<sup>306</sup> joy,<sup>307</sup> love,<sup>308</sup> regret,<sup>309</sup> and sorrow.<sup>310</sup> Mark's gospel provides a personal view into the emotional heart of God.

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<sup>297</sup> Matt. 13:54–58.

<sup>298</sup> Eph. 4:25–27 (ESV).

<sup>299</sup> Taken from an interview that Joy Allmond had with Michael Card. Michael Card taught on "The Emotional Jesus," November 15, 2011, <http://www.billygraham.org/articlepage.asp?articleid=8289>, accessed January 22, 2014.

<sup>300</sup> The following list was taken from *Nelson's Quick Reference Topical Bible Index* (Nashville, TN: Thomas Nelson Publishers, 1966), 200. Logos Bible Software, Version 5.0.

## Biblical Definition of Feelings

Luerer defines the biblical concept of feeling as the ability to experience a physical sensation or to experience one's own emotions as well.<sup>311</sup> However, it is his other part of the definition of feeling that is most helpful. Another aspect of feeling is “to place one's self into the position of another, especially while suffering; to have compassion ([συμπαθεῖν, *sumpathein*]. . .”<sup>312</sup> The ability to put one self emotionally in the position of another is the biblical version of empathy. It is the learned ability to identify emotionally, in one's heart, with what others are experiencing in their emotional world.

## EQ and the Non-Anxious Presence

One aspect of Jesus' EQ is seeing him as a leader with a non-anxious presence. Both John 11 and Luke 16 give great insight into Christ's ability to be fully present, exuding a quiet confidence while the emotional system around him is becoming anxious

<sup>301</sup> 1 Sam. 17:42–44.

<sup>302</sup> 1 Kings 19:4–10.

<sup>303</sup> Neh. 4:1–3.

<sup>304</sup> 1 Sam. 17:28.

<sup>305</sup> 1 Kings 19:1–3.

<sup>306</sup> Acts 4:54, 57.

<sup>307</sup> Luke 15:22–24.

<sup>308</sup> Exod. 32:26–29.

<sup>309</sup> Luke 16:27–31.

<sup>310</sup> 2 Sam. 12:13–19.

<sup>311</sup> James Orr, *The International Standard Bible Encyclopedia*, Logos Bible Software, Version 5.0.

<sup>312</sup> Ibid.

and agitated. One specific occasion gives a glimpse into Jesus' life with his good friends. John 11 says, "Now Jesus loved Martha and her sister and Lazarus. So, when he heard that Lazarus was ill, he stayed two days longer in the place where he was." This is quite an odd response to the news that his good friend was ill. In fact his friend ends up dying!<sup>313</sup>

Eventually, he makes his way to Bethany to see Mary, Martha, and Lazarus. It is apparent that this event has great impact on Jesus' internal emotional world because he weeps<sup>314</sup> and is deeply moved.<sup>315</sup> To be "moved" means to groan or be disturbed. The loss of Lazarus was an emotional event Jesus had to move through. Yet, this inward journey had external stress as well. There were people all around<sup>316</sup> this chaotic setting, Martha<sup>317</sup> is questioning where he was, and Mary<sup>318</sup> too had her doubts that she boldly acknowledged. Jesus walks through this event as a non-anxious presence leading others to a place of rest and compassion. Although he is a master at question asking, in this charged situation Jesus confronts his detractors with grace, courage, and strength through story telling. The Pharisees, one of many groups of his detractors, ridiculed<sup>319</sup> him. He responds to them by saying, "You are those who justify yourselves before men, but God knows your hearts. For what is exalted among men is an abomination in the sight of

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<sup>313</sup> John 11:11–17.

<sup>314</sup> John 11:35.

<sup>315</sup> John 11:38.

<sup>316</sup> John 11:12, 31, 36.

<sup>317</sup> John 11:21.

<sup>318</sup> John 11:32.

<sup>319</sup> Translated: "they derided" (KJV 1900), (NKJV), (AV 1873); "they ridiculed" (ESV), (NRSV), (LEB); "were sneering" (NIV), (NIV 1984); "scoffed at" (NLT); "were scoffing at" (NASB 1995).

God.”<sup>320</sup> Jesus knows their wrongdoing is an abomination, yet he rests in the fact that his father knows their hearts. Christian leaders can walk through the emotional milieu trusting that their heavenly father knows the hearts of all detractors!

This review has covered three primary areas of literature including spiritual formation (through a transitional transformation experience), family leadership, and emotional intelligence. A number of valuable insights have come from this review. The Bible invites believers to grow in all aspects of their humanity and EQ. Leadership, both biblical and secular, has been around for a millennia yet current thought and trends give insight in leading people, and new views of the brain and how it works offers much to think about regarding EQ, leadership, and change.

However, it is clear that no one has addressed the pressing specific question of how adult Christian family leaders grow in emotional intelligence during a transformational transitional experience of planting a church.

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<sup>320</sup> Luke 16:15.

## **Chapter Three**

### **Methodology**

In January 2013, a new church was started in a southwestern, desert city. These good men, their wives and children left one church and worship experience, some out of painful experiences, some out of less painful experiences and most out of faith-stretching adventure, to see God do a new work in their city. Although each had a different situation, every man had to lead his family through a time of transition. Many emotions from hope and excitement to fear, anxiety and loneliness followed the men on this new faith venture. Concern for success followed the men at every turn and major decision. The purpose of this study was to explore how Christian men grow in emotional intelligence as family leaders through the transitional experience of starting a new church.

This study assumes that many Christ-following family leaders within the church, business world, and home find that they are uncomfortable with emotions. More times than not, this discomfort cobbled their hearts and caused an emotional traffic jam on the highway of their soul, hampering their ability to lead well. Yet through transformative transitions, such as helping to plant a new church, men can grow in emotional intelligence. In order to address this purpose, the research identified three main focus areas that are central to understanding emotional quotient growth: leadership, spiritual formation, and emotional intelligence. To examine these areas more closely, the qualitative research will focus upon the following questions:

1. How did the transitional experience transform/impact the participants' emotional intelligence of self-awareness as family leaders?
2. How did the transitional experience transform/impact the participants' emotional intelligence of self-management as family leaders?
3. How did the transitional experience transform/impact the participants' emotional intelligence of social awareness as family leaders?
4. How did the transitional experience transform/impact the participants' emotional intelligence of relationship management as family leaders?
5. How did the transitional experience uniquely contribute to the participants' growth in emotional intelligence as family leaders?

The researcher intended to cover leadership, emotional intelligence (emotional quotient or EQ), and spiritual formation using the transitional transformational experience of leaving one church to plant another. In their book, *Primal Leadership*, Goleman, Boyatzis and McKee simplified their model of the dimensions of emotional intelligence, suggesting four domains and eighteen competencies.<sup>321</sup> The domains and their corresponding competencies are self-awareness (emotional self-awareness, accurate self-assessment, self-confidence), self-management (emotional self-control, transparency, adaptability, achievement, and initiative), social awareness (empathy, organizational awareness, and service), and relationship management (inspirational leadership, influence, developing others, change catalyst, conflict management, and team work and collaboration).

With those four domains as guides, the first two research questions were crafted to chart the direction of the study. The researcher also believed every human being is a leader because all people must lead their own lives. The third and fourth research questions focused on Christ-following men and their leadership of self and others within

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<sup>321</sup> Goleman, Boyatzis, and McKee, *Primal Leadership*, 39.

their church community and their family. And finally, the fifth research question dealt with how the leader's transitional experience helped him grow in emotional intelligence through spiritual formation. These questions framed the conversation within the interviews; however it was the flexibility of the researcher to be able to ask provocative follow-up questions that brought the rich, thick details of real life to color.

### **Design of the Study**

The research design of this study followed a basic qualitative approach. Sharon B. Merriam in her book, *Qualitative Research and Case Study Applications in Education*, defines a qualitative method as, “the goal of eliciting understanding and meaning, the researcher as primary instrument of data collection and analysis, the use of fieldwork, an inductive orientation to analysis, and findings that are richly descriptive.”<sup>322</sup> Merriam defines a qualitative case study as, “an intensive, holistic description and analysis of a single instance, phenomenon, or social unit.”<sup>323</sup> Wolcott, another researcher, defines it, “as an end product of field-oriented research.”<sup>324</sup> Others define case study according to the research process. Yin defines a case study as “an empirical inquiry that investigates a contemporary phenomenon within its real-life context, especially when the boundaries between phenomenon and context are not clearly evident.”<sup>325</sup> Interestingly, Merriam boldly states about case study, “In the ten years since the first edition of this book, I have

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<sup>322</sup> Sharon B. Merriam, *Qualitative Research and Case Study Applications in Education* (San Francisco, CA: Jossey-Bass, 1998), 11.

<sup>323</sup> Ibid., 27.

<sup>324</sup> Ibid.

<sup>325</sup> Ibid.



concluded that the single most defining characteristic of case study research lies in the delimiting the object of study, the case.”<sup>326</sup>

Case study can be further described by three characteristics: particularistic, descriptive, and heuristic.<sup>327</sup> Case studies are particular because they focus on a specific “situation, event, program, or phenomenon.”<sup>328</sup> The case study’s explicitness is a good design for every day, practical problems such as unique situations, questions, puzzling circumstances, or bewildering occurrences. The particular quality of a case study<sup>329</sup> can suggest to the reader what to do or not do in a similar situation, or it can look at a precise instance but shed light on a common problem. Case studies are descriptive because they provide a thick, rich “description of the phenomenon under study.”<sup>330</sup> Thick description is an anthropological term that “means the complete, literal, description of the incident or entity being investigated.”<sup>331</sup> The descriptive quality of a case study<sup>332</sup> can illustrate the complexities of a situation, show the influence of personalities or of time on an issue, obtain information from a wide variety of sources, or present information in a wide variety of ways and from differing viewpoints. Heuristic characteristics in a case study mean that there is illumination and light given to readers and their understanding. This can result in the “discovery of new meaning, extend the reader’s experience or confirm

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<sup>326</sup> Ibid.

<sup>327</sup> Ibid., 29.

<sup>328</sup> Ibid.

<sup>329</sup> Ibid., 30.

<sup>330</sup> Ibid., 29.

<sup>331</sup> Ibid., 28–29.

<sup>332</sup> Ibid., 30–31.

what is known.”<sup>333</sup> The heuristic quality of a case study<sup>334</sup> can explain the reasons for a problem, the background of a situation, or why an innovation did or did not work. The strength of case study is the freedom of research in real life situations. This advantage allows the researcher to study the nuances of everyday life and everyday issues.

Those who choose the qualitative method of research are interested in “understanding how people interpret their experiences, how they construct their worlds, and what meaning they attribute to their experiences.”<sup>335</sup> Throughout the research process, this researcher took Merriam’s advice and kept the following competencies at the front of his work: embracing a questioning stance with regard to his work and life context, maintaining a high tolerance for ambiguity, being a careful observer, asking good questions, thinking inductively, and seeking comfort with writing.<sup>336</sup>

The design tools chosen were sample selection criteria, proposed questions, and the constant comparative methodology for the interview protocol. The sample selection was non-probabilistic, and used a purposive, purposeful, or criterion-based<sup>337</sup> form. This sampling strategy was picked because it “is based on the assumption that the investigator wants to discover, understand, and gain insight and therefore must select a sample from which the most can be learned.”<sup>338</sup> And following this line of reasoning the researcher wanted to discover how family leaders grow in emotional intelligence.

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<sup>333</sup> Ibid., 30.

<sup>334</sup> Ibid., 31.

<sup>335</sup> Ibid., 5.

<sup>336</sup> Ibid., 17.

<sup>337</sup> Ibid., 77.

<sup>338</sup> Ibid.

Although there are a handful of purposeful sampling types, it is the honest evaluation of the researcher that sampling was both convenient and typical.<sup>339</sup> It is typical because it “reflects the average person, situation, or instance of the phenomenon of interest;”<sup>340</sup> and convenient because the select sample was “based on time, money, location, availability of sites or respondents.”<sup>341</sup> All data was collected using in-depth interviews in a face-to-face setting; the audio was recorded digitally and transcribed.

### **Participant Sample Selection**

This research required participants who were able to communicate in depth about their transitional experience of leaving a church to plant a new one, and the emotional quotient and spiritual growth that occurred as a result of this faith step where they led their families to a new church.

All participants met four basic criteria. They all are Christ-followers, married for at least ten years, have no less than two children, and have been part of planting a new church since January 2013. Having a clear testimony of being a Christian is foundational for this study as the researcher’s target audience is Christ-following family leaders. Being both married for over ten years and having children puts the individual in a situation where he had a track record of leading in his own life, his marriage, and his family. This new church venture was both transitional and transformational for each participant because they had to leave what they were doing for ministry in a local church, and where

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<sup>339</sup> Ibid., 78–79.

<sup>340</sup> Ibid.

<sup>341</sup> Ibid.

they were going to church, in order to start something new. By its very nature, something organic, like the launch of a new church, is in the process of transformation.

Each interviewee was asked to participate in the research study either in person, by phone, or text message. All who expressed interest and availability met in a private room, were given a quick oral overview of the research, and then read through and signed the research consent forms. They kept one copy and gave the other signed form to the researcher.

### **Data Collection**

The researcher collected data through in depth semi-structured interviews. Utilizing the constant comparative method, the researcher made use of his basic research questions as outlined but exercised freedom to pursue greater depth and insight with each successive interview. The open-ended nature of interview questions facilitated the ability to build upon participant responses and to explore the answers more thoroughly. Coding is “assigning some sort of shorthand designation to various aspects of your data so that you can easily retrieve specific pieces of data.”<sup>342</sup> Coding occurs at two levels:<sup>343</sup> identifying information about the data and interpretive constructs related to analysis.

### **Data Analysis**

Data analysis is “a process of making sense out of data.”<sup>344</sup> Additionally it is “a complex process that involves moving back and forth between concrete bits of data and abstract concepts, between inductive and deductive reasoning, between description and

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<sup>342</sup> Ibid., 164.

<sup>343</sup> Ibid.

<sup>344</sup> Ibid., 192.

interpretation.”<sup>345</sup> These findings bring meaning to the research. As soon as possible, usually within an hour, the researcher personally transferred the interview from the Sony ICD-UX533 stereo digital voice recorder to a MP3 file. The file was then stored on a Mac laptop. A second copy was put on a flash drive for back up. The file was then transcribed by a transcription specialist the researcher found through the internet and who was located in the same city. The researcher emailed the MP3 to the transcription specialist and usually the researcher received the transcribed interview back within a week.

Upon receiving the transcribed interview, the researcher marked, highlighted, color-coded, and organized the data on a hard copy. He developed his own code system. The study utilized the constant comparison method of routinely analyzing the data throughout the interview process. This method provided for the ongoing revision, clarification, and evaluation of the resultant data categories. These methods, ultimately, allowed for descriptive accounts, models, and themes<sup>346</sup> to surface and bring concreteness to the life of the study. Initial interview protocol categories were extrapolated from the literature. This kept the integrity of the areas of focus but allowed for flexibility in pursuing lines of questioning.

### **Researcher Position**

In qualitative inquiry, the researcher serves as the primary instrument for data collection and analysis because people are best suited for the task of interviewing,

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<sup>345</sup> Ibid., 178.

<sup>346</sup> Ibid.

observing, and analyzing through gathering and interpreting data.<sup>347</sup> This means all observations and analyses in a qualitative study are filtered through the researchers' perspectives and values.<sup>348</sup> Researchers must be sensitive to understand how biases or subjectivity shape the investigation and its findings. Therefore, it is important for them to identify and disclose potential sources of bias and error.

The researcher was aware of some personal biases that could have impacted the outcome of the study. He holds to a supernatural worldview where God intervenes in affairs of this world, and God is personally and intimately involved with all aspects of creation and human living. Access to God through prayer and the answer to prayer were assumed by the researcher. He also believes in Jesus Christ, the infinite God-man, who saves those from eternal separation from God the Father who put all trust in his atoning work on the cross. The researcher also submits to the Holy Scriptures, the Bible, as the infallible, inerrant word of God. This researcher has the distinctive of being both evangelical and reformed in his theology and understanding the culture in which he now lives. Specifically, he believes there is not one molecule in all of creation where God does not say, "That is mine." Thus the researcher believes that God graciously and sovereignly rules over every aspect of creation. He is an ordained pastor (teaching elder) in the Presbyterian Church in America as well as a Licensed Professional Counselor. The researcher is married and believes in the institution and covenantal relationship of marriage. Marriage is defined, in the traditional sense, as one man and one woman.<sup>349</sup>

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<sup>347</sup> Ibid., 1–2.

<sup>348</sup> Ibid., 20–25.

<sup>349</sup> Gen. 1:26–28a, 2:22–24; Matt. 19:5–6.

Children are a welcomed blessing.<sup>350</sup> The marriage relationship is the foundational building block of all culture.<sup>351</sup> The researcher holds out hope that people can and do change. He passionately believes change happens best in the context of community. Holistic change is most effective when we are in healthy relationships with creation, ourselves, others, and God. This is based on the belief that people are relational at their core because they are made in God's image.<sup>352</sup> And the purest community and relationship is within the triune Godhead.<sup>353</sup>

This researcher lives in a middle to upper-middle class setting but believes he has been called<sup>354</sup> to work with a wide range of people within society. He has two masters' degrees and considers higher education to be a privilege and a responsibility. His town is close to the U.S.-Mexican border so there are cultural and political issues that affect his environment as compared to other cities in the U.S. It is a multicultural city with historically Catholic, Hispanic, Native American, and New Age influences. Although it has a rich spiritual history, his city is highly un-churched.<sup>355</sup> As much as he tries to remain unbiased, the researcher also acknowledges that he has been part of the transitional experience himself. Although much healing has taken place, it would be naïve of the researcher to think there is not some residual effect from the transition that

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<sup>350</sup> Ps. 127, 128.

<sup>351</sup> Gen. 2:21–25.

<sup>352</sup> Gen. 1:26.

<sup>353</sup> We see the Trinitarian formula in Matthew 28:19; 2 Corinthians 3:4–6; and Ephesians 3:14–21.

<sup>354</sup> Acts 17:26.

<sup>355</sup> According to the Barna report, this city is the twelfth most “unchurched” city in the U.S. Barna.org, October 2010, <http://cities.barna.org/the-most-post-christian-cities-in-america/>, accessed January 24, 2014. Also cited at <http://djchuang.com/2011/least-churched-cities-in-america/> and [http://leadnet.org/most\\_and\\_least\\_unchurched\\_cities/](http://leadnet.org/most_and_least_unchurched_cities/).

he went through along, with the men he is interviewing, in starting a new church. All men being interviewed have left a previous church within the last fifteen months.

### **Study Limitations**

Due to limited resources and time, the size of this study was limited to seven Christian family leaders within the southern part of Arizona. All participants were males and members of a local evangelical church. Although most grew up outside Arizona, they now live in the southwest desert. Although conducted in the southwest, the study's findings may be generalized to those across the U.S. Readers who desire to generalize some of the particular aspects of these conclusions on emotional quotient should test these in their particular context. The privilege with any qualitative research, readers bear the weight of responsibility to determine what can be applied in an appropriate manner.

The interview analysis is not necessarily universally applicable to all times and situations due to ethnic, socio-economic, philosophical and cultural barriers. However, understanding of the masculine journey and emotional quotient was not hindered by these limitations. Ethnic and cultural differences that are not understood could cause misunderstanding in the interview process.

The results of this study may have implications for church planting pastoral teams, new business enterprises, and families who move from one state to another or one city to another. Church planting teams, not just lay leaders, also go through a time of change and transition when they step out in faith and plant a church. Likewise, when entrepreneurial business leaders start up new companies, they too step out of the familiar to take the risk of stepping into the fray and starting a new company. And time and again, family leaders take promotions at work and move their families to new cities and states to



further their careers. Whether leading a team, a new company, or a family, all transitions invite transformation and growth in emotional quotient.

## **Chapter Four**

### **Findings**

This study was designed to explore the process of growth in emotional quotient among men who are leaders within the church, home, and marketplace and who have gone through a transformational transition, namely planting a new church. Each of the men interviewed welcomed the opportunity to participate in the study. As mentioned earlier, the researcher contacted them either in person, by text, or by phone. Most of the men knew the researcher was working on his doctorate and were willing to help in the research process. The interviews took place over a two-week period. All interviews were transcribed within five days of each particular interview.

The interviewees responded directly, helpfully, and authentically. The researcher gained each participant's permission to participate and record the interview when the participants read and signed the research participant informed consent form before each interview. Also, at that time, the researcher gave a quick explanation of the project and why this topic interested the researcher. All clarifying questions were answered, and the interview took place. The interviews varied in length from thirty to forty-five minutes in. After, the researcher entertained any other questions that came up as result of the interview process.

### **Introduction to the Participants**

In this chapter, the participants of the study will be introduced and their insights concerning the study questions will be presented. Seven men participated in the research process. Broad markers with some hard edges are used to introduce the men. All

participants are Christ-following men, married for at least ten years, and have two or more children with at least one child that is older than ten years of age.

The men range in age from early forties to their early fifties. Each of them regularly attends Sunday morning worship and is also involved in a small group study with their wife, attends a discipleship study with other men, or both. All participants have finished at least two years of coursework from a four-year university; most graduated from a university, and three of them have graduate degrees. Each participant has lived in the city or its surrounding areas for at least five years, and most have lived there more than ten years.

Five research questions were framed to guide this study. The context of these questions and the study was the transformative transition of leaving one particular church to help start another one in a different part of the city. The interviews pursued answers to this study's specific research questions related to:

1. In what ways did the participant grow emotionally in self-awareness?
2. How did the participant experience growth in self-management?
3. In what ways did he increase in social awareness as a family leader?
4. In the area of relationship management how did the participant grow in his ability to lead and manage the emotional climate of his family?
5. How did the Holy Spirit use the transitional experience, of planting a church, uniquely contribute to the participants' growth in emotional intelligence as family leaders?

The findings gleaned from the interviews will now be presented. No actual names of churches or individuals are used. Brackets were used to change the names of people, institutions or places, to fill in for grammatical reasons or to make the sentence more coherent. Where names and numbers appear, they have been altered to keep the interviewees anonymous, whether it be their gender or how many children they have.

### **Research Question #1: How the Participant Became Aware of His Emotions**

Between the men interviewed, twenty different emotions were identified: relief, joy, excitement, inspiration, enthusiasm, loyalty, boredom, concern, complacency, dread, trepidation, dismay, frustration, hurt, pain, betrayal, anger, criticism, resignation, and sadness. Just as followers of Jesus are concurrently saint and sinner, living out both beauty and brokenness, and revealing simultaneously dignity and depravity, so the emotions of each man reveal different sides of his heart. Four of the seven men identified frustration as an emotion they experienced, and anger was the second most prevalent emotion present. Olsen said, “At that time I would say my biggest emotion was maybe frustration.” And Jimmy confessed, “Well, I was very angry, to begin with, when I was leaving the other church, at how things were occurring. I guess, perhaps, betrayed, in some respects, and very frustrated with how things were handled. I know that when we started at the new church it was a relief.” And after being there awhile he reported, “it was almost like [there was no more] oppression [like] that you felt up at our previous church. And the same with the kids, they felt more open.”

For Olsen there was a constriction. He shared about the new church environment and what it offered him and his family. He reported, “It was a new environment. It was a different feel, physically and emotionally.” He specifically liked the casual atmosphere.

He said, “You didn’t have to worry about what you were wearing on Sunday morning. You didn’t have to worry about offending the elderly couple next to you, or if your kids were going to say something in the service or bother somebody else.” The net result for him was: “I think there was a freedom there that [the new church] offered when we went down there that allowed you to...open your heart.”

Steve believed the transition was an opportunity. He said, “I guess I just kind of felt like there was an opportunity to go and participate in a new church. Some people that I cared about were making the journey . . . and from where [my wife] and I were as a family . . . I would say there was some excitement.” The excitement turned into a faith venture. Although Steve reported some frustration with the way things were at the church he was leaving, he also knew the hand of God was upon this next step for their family. He reported, “So I would say it’s probably a combination of the two, feeling maybe this was God saying, hey, maybe it’s time to step out and try this, and see what happens, be a part of something new and different and exciting.”

The break with his old church was not for lack of effort on Olsen’s part. He revealed, “I was trying to get myself a little more involved in the [old] church. But now that I look back on it, from a different perspective, I was kind of going through the motions. [I was thinking] that this is my season of life where I’m supposed to do this kind of stuff.” The transition to the new church had quite an impact on him. He explained, “Going down [to the new church], it felt like a veil was lifted off. It was, I think, physically and emotionally brighter and lighter and exciting, and there’s an excitement that we are part of something new.” He genuinely thought he was partnering with God to do a new work. This brought about even more passion. He reported, “We are

participating in this new venture that is going to really affect people's lives and affect our lives. So it was exciting. It was great to get down there." And specifically he shared, "For me . . . to see the young men down there from the university was just thrilling. To see the people there, worshiping, the young crowd, was really exciting to me."

David revealed his multiplicity of emotions, "There was frustration. There was anger. There was, to a certain extent, resignation, if that's an emotion. And I don't mean resignation as in turning in my name, take my name off the list, but resignation as sort of, there's nothing I can do about the situation, so I'm just going to have to accept it the way it is and move on." Another emotion was sadness. David said, "And there was sadness. Maybe sadness was just sort of more of a basic emotion that under lied the anger and the frustration, and maybe the resignation. But excitement was in there, again, in my more spiritually lucid and maybe willing moments." He also experienced a positive emotion throughout this transitional journey. He reported, "There was also, in my more, I don't know, spiritually enlightened moments, you could say, there was excitement for, okay, the Lord is leading us away from this...and I was excited to see what was next."

The transition also was not without its costs, however. The men led their families through this change for numerous different reasons. Peter was aware of some anguish. He stated, "I do get a lot of my way of being and my passion and life through my family, so I was just sensing, from my family, just a lot of hurt from some of the things that happened in the old church. That's painful for me when I see my family hurt."

According to Olsen, other emotions were simultaneously experienced, "You know, there was some anger there. There was some sadness, from the standpoint that we were relatively new to [town] . . . and that was the church that we chose when we came

down here.” Then the sober reality hit Olsen that things were not as they thought and currents of change were happening. He shared, “To be involved and to be part of the church and to be part of that community for a while, and then kind of realizing it was fractioning off into an area that we weren’t comfortable with was sad.”

Not all emotions were hard, full of travail, and negative. Some more positive emotions accompanied the men as they transitioned to the new church. Jack explained, “We were contemplating leaving the old church, and when we found this new church, it was almost a relief. It was joy.” He further explained that after the move to the new church there were some other emotions too. He stated, “And then, of course, for the first several months at the new church, there was just a lot of enthusiasm. I was very inspired by the risks that people were taking with their lives, with their family lives, so it was very inspiring.” Mixed emotions were a genuine part of the whole experience. Olsen previously shared his negative emotions and frustration with the status quo, yet there were some positives to the transition. He said, “It was hope. It was excitement. It was relief. Yeah, I think happiness is not so far off, that, hey, here’s an opportunity for a new church, for a new place, a new home, that . . . is going to bring us closer as a family.”

Quinn testified to the positive experience it has been for his whole family. He said,

Well, when we first came here, it was the first week and the way [my wife] and I put it was, we were just going to come here to support the church. We figured there might be forty or fifty people here and we wanted to put some bodies in the seats and show support for a church that’s being planted. Really, we had no thought of moving at all.

And then after that first service, we both just kind of looked at each other. I mean, it just felt different. I think we were getting complacent and bored at our previous church, and didn’t even really notice it, maybe, because it wasn’t as exciting. I

don't know why I felt more in place over here than at the other one. Just walking around and talking to other people was easier for me to do here. So, it was really an easy decision. We didn't really decide after the first week we were going to make the switch, but we decided to come back, and then after two or three weeks it was a no-brainer.

Fear, concern, and trepidation were also a part of the emotional mix for these men. And many times those emotions gave way to others. Steve confessed, "I guess, initially, it was kind of like, well, who's going to come with us, who's actually going to show up at the church, are we going to like it, are our kids going to like it? Those types of things were there." Steve also shared, "You know, there was definitely kind of a sense of, is this the right thing, and yet, at the same time, I felt very much at peace that it was." After some dialogue with his family over many weeks, he explained, "I just felt very comfortable, like God was doing some really amazing things and it was neat to be a part of." This was not unique to Steve either. Jack had a similar experience. He said, "I was certainly a lot more critical of the motivations of people, and I think that has got to do with the situation from the church that we left." He further explains using a specific situation. He reported,

I was in a situation where I trusted a lot of people, and I was really surprised at how, when we moved to the new church, the old people, the people that I thought were my friends, it was more of an acquaintance kind of thing. So, emotionally, [I was] a little bit concerned about what I call a friend, and just the relationships that I have with people. So I'm a lot more critical of relationships, and how true are they, how significant.

Steve was conflicted because he did not want to put undue stress on his children even though he was experiencing God's peace. He was wrestling through doing the right thing for his family. He stated, "So I felt bad, in a way, because it's like, man, is it really right that just because I feel at peace leaving, is it fair to my kids to just rip them out of something they're looking forward to, for good reasons?" After further reflection, Steve's



thoughts became even more personal. He shared how he tried to see things from the perspective of his children. He explained, “part of me would, I guess, ...[would] try to experience what they might be feeling. ... If I was them and I was hanging with my friends and looking forward to doing something and then all of a sudden told I couldn’t go, I might not respond positively either.” This was Steve’s attempt to identify with his children and see things from their perspective. All the men interviewed became aware of different emotions they were experiencing through the time of transition.

### *What the Men Did With Their Emotions*

When considering what to do with the emotions that surfaced, there were similar but uniquely different responses. Sometimes, the men did not handle their revealed emotions very well. David, poignantly shared with daring honesty, “I would say that I have to confess that I probably did not deal with them as spiritually mature as I should have. I would vent – to my wife, to friends who also understood those emotions. For the most part, to people who knew what was going on.” However, on one occasion he reported,

I crossed the line and vented – not vented, but explained my side of some of the things that were going on, or the way other people were seeing them from the way that particular person saw them, and I would have to say that I crossed the line. I sinned, in that case. I crossed the line, where I mixed my opinion with fact, or maybe presented my opinion as fact. I was not one hundred percent honest.

Although, on that occasion, David did not handle his emotions in a God-honoring way, it was not uncommon for the participants to talk their way through their bound up emotions.

In dealing with emotions, some men went outward and talked to someone, and others went inward and did much of the processing within their own minds. For the

external processors, wives and friends were their first choice. Olsen said, “I think primarily it was conversation between [my wife] and I. We would discuss it, and I think we would have those conversations with close friends of ours that were attending, as well.”

Some men, who were internal processors, spent time in deep thought. Personal processing in their own mind was the first choice of handling the emotions. Jack shared,

I guess what I had to consider is, in my relationships with people, I was trying to figure out their motivation, whether it was true friendship, or even with my spouse, what was the net gain, and was it a relationship or was it just safety or companionship or friendship. So what I essentially had to do was remember that just because you’ve been hurt in the past, it doesn’t mean that people are out to hurt you now, and I really had to kind of rely on just some deep thinking.

Jimmy, also an internal processor, reflected upon his internal dialogue between what he was feeling and what he was thinking, “The original church, the one that we left, it was where I came to Christ, so there was a certain – not longing. I felt sort of established, in some way. It was like where my roots were.” Because that was where he came to know Christ he wondered, “how can I give that all up?” And he answers his own question with, “But there’s this other part that’s logically looking at things and saying, you know, this isn’t right, this isn’t the way I felt God was telling me things should be handled in that church.”

Peter had an extra step to his strategy or processing internally. He added another step of emotionally distancing himself so the emotions would not get too close. He said,

it’s hard for me to segregate them, because I’m watching my family, and it was more hurt to my family. Because I don’t get emotionally involved with stuff myself, directly, most of the things that were happening to us at church, as a family, were not to me. I stayed remote and I engage around the borders, and stuff like that, so it wasn’t direct. Again, it’s the father watching what’s happening to his kids.

One man did a combination of both internal and external processing. Things were not going well for him and his family at the old church. So he would try to talk it out in his head and then talk to his wife as well. He shared, “I guess I typically try to give people the benefit of the doubt...I want to sort of hear all sides to things and see how things are handled.” And again he thinks some things internally and then would discuss it out loud. He shared, “Some of it was anger in one way and then just sort of stepping back and saying, ‘All right, we need to hear what’s going on,’ in other respects. So, yeah, I’d say there was a little bit of a back-and-forth...I definitely had many conversations with my wife about this.” He ultimately had to move back and forth between what he was thinking and feeling, and then he talked to others who were involved for further clarification. When the men became aware of their emotions, they handled the either internally or externally.

#### *Aha Moments*

Another follow up question was asked, “Can you share an ‘aha moment’ where you became aware that it was time for you to step out in faith, leave one church, and start another?” Here are some examples of men who experienced just one aha moment. David shared of his aha moment where he was cleaning his pool and doing yard work one day, and it all became clear to him. He recalled, “There was an aha moment...One of my concerns in transitioning to the new church was, is this for me? . . . Am I going to be comfortable there? I think that’s what my concern was – am I going to be comfortable there? Is this really where I want to be?” As he continued to wrestle with the idea of an urban church and dealing with different socio-economic influences, crime, homeless people, et cetera, he had a moment of clarity. He shared,

I would like to think that I'm okay with that, but then there really was a moment – and it really did kind of hit me right between the eyes – where I was very worried about that. I was sitting in a chair, in the shade, in my backyard, thinking about it. I don't know how long I was sitting there, but it was early evening. I can't exactly say that I physically felt anything, but it really did seem like it came from right between my eyes. That's where it hit me, at least. It felt to me like it was the Lord. I got this, "You are going to be okay. This is what I want you to do." And it wasn't, "So you better get your act together. We can do this the easy way or the hard way." That's not what the Lord was saying. To me, it really felt like my emotions changed. I was like, "okay, I'm good. I'm good with this then" – and that's when I was all in.

Olsen also had one aha moment during a Sunday morning worship service. The pastor was talking about politics, and then shared a video, and Olsen was confused about the intent of all that was going on. He shared, "[My wife] and I were sitting there in church, just kind of looking at each other, like, is this really happening? Is this what I'm seeing and hearing right now? It was just that moment of, wow, this is completely different than what we were anticipating happening." Not long after that incident, Olsen heard about the new church plant, and for them, it was a fresh change. Olsen explained, "So at that point the door kind of opened up for us, like, hey, here's an opportunity for us to get into something that is going to better meet our needs, as a family." And not long after that, they made their decision. He said, "To be involved and to be part of the [old] church and to be part of that community for a while, and then kind of realizing it was fractioning off into an area that we weren't comfortable with was sad. It was, hey, you put your time and effort into this and it's not what you expected, so you have to make a break."

Although Steve had been thinking about it for awhile, it was a clear decision for him. He said, "My wife and I, together, decided. There was some hesitation because of the kids. But I would say we had pretty much decided around Christmas or earlier...It

was just kind of an, ‘okay, we’re going to do this, and we’ll just have to see what happens, but we’re in!’”

For the other men, becoming aware of their emotions and making the decision to leave the church was more of a process with many aha moments. Many things led to Jimmy’s decision to leave. He shared, “I would say it was maybe a series of aha moments... How things were announced in church after certain events happened, and then the reaction or lack of reaction to [another event]. And then, finally, there was an all-church meeting and how things were just extremely poorly handled there.” For him, that was the breaking point. He further explained,

At that point, I had gone in and said, “all right, I’m going to give it one last shot, to understand where they’re coming from, and if there’s viewable or observable repentance seen, or contriteness seen in the leadership, then perhaps I would give it another shot,” but that did not appear there at all, so that was sort of the point when I said, ... “we need to move on.”

Jimmy had three very clear events that led to his decision. And likewise, Jack had many moments over the months that led to his decision. Jack said, “Well, we had been contemplating going to other churches for some time. The bottom line is our kids weren’t happy at the church we were at, and though it was very comfortable, the preaching wasn’t that great.” Although the old church was close and comfortable for the whole family he explained,

There was no risk. There was absolutely no risk. Our kids weren’t happy there. Every Sunday it was a battle. None of the kids wanted to go to church. So the aha moment was, I guess – and I guess it was more of a series – we had the opportunity go to the new church, we knew people that were going there, and there was a little bit of risk. It was in a part of town that we’ve never gone to. It was outside of our box. It was outside of our parameters. So, to a certain extent, that felt good. It felt very empowering.

Perhaps that was just one side of the coin. On the other side, there were some strong feelings and perspectives. Jack shared, “It seemed to me that there was a fair amount of hypocrisy, and sin that was not recognized any longer, and it wasn’t recognized for the sin that it was. Chiefly, that would be the sin of pride. So you get done.” That all culminated in a final decision. Jack stated, “You’ve got the family kind of fed up with where we’re at, [we] need to step forward in our faith, and then, at the same time, you’ve got a group of people starting a church in an un-churched area, really putting a lot on the line, so it was good.”

Quinn also had many aha moments and made the decision over a few weeks. He reported, “I think just coming to the service two or three times. Every week it was more of an aha, like, I like it here and this is where I want to be.” One particular conversation stands out as a part of the aha process. Quinn recalled, “When we decided that we were leaving, I called my head usher, because I was an usher, and I told him that I wasn’t going to be doing it anymore and that I was coming over here [to the new church], and he asked me, ‘Well, is it because of the meeting?’” Quinn knew nothing of the church meeting. He added, “I didn’t know anything about the meeting, and I guess there were a lot of people that came over here because they were angry about things that were happening and how they treated [one of the pastors], and I didn’t know anything about that at the time.” He responded to the head usher and said, “No, I didn’t even know about that. I just really like it over here and I’m coming here.” As he recalled what the previous church experience was like for him, he said, “It was just a routine. We were just going and leaving right away. I just felt like it wasn’t me, I wasn’t being authentic. It was really

hard to force myself to talk with people, because it didn't seem like real connections."

The sum of these experiences convinced Quinn they had made the right decision.

Peter's journey was much more extensive. He shared of his journey, "It was just a series. Some of them were little and some were big. [The old pastor] essentially calling out [my spouse] in public as essentially being a liar is not a good thing, obviously. I know my [spouse] very well, and that's just not the case." Although the circumstance with his wife was rather significant, much of the process was also influenced by minor interactions. He shared,

But there was a series of little things, too, like when [my child] won an award. [The previous pastor] was very excited for him, and [my wife and child] told him very clearly they didn't want it announced, and yet he announced it anyhow...And her personal choice was that she didn't want it recognized. He just wanted to keep it quiet . . . The fact that everybody we ran into knew – well, how did you know? Well, it was a source. That was just one example. There were a lot of different things like that.

Another situation made it clear that it was time to move on. Peter shared, "It even got to the point where my [child] was away at college, and in discussions with him about going to college, we were talking about the importance of finding a church family there, and he did not see the purpose of having a church family, because he had essentially never had one." Peter reported, "He saw the importance of having a small group, having a youth group, being involved in a church body, but not a formal church, and it was because that was what he had seen from the old church." Conversations like that one forced some husband-wife conversations. Peter explained, "Some of those conversations are the ones that got me and my wife to think that where we were was not the right place for our family, so we were at the point where we were starting to look for another church."

He shared other examples as well, “So, for me, that was kind of the hurt, that hurt that my family saw, so it was more that, for me, as watching my family be hurt, and realizing we’re not going to keep doing this.”

For some time, Peter’s family had been moving towards a change. Peter shared, “We were nearing the cliff for probably a year plus, anyhow. I don’t know when we would have made a move, exactly, but [the new church] started at the perfectly right time for us.” The timing of the church plant was good move for his family. Peter said, “we knew some of the people who were starting the church, we went and sampled it, we really liked what we saw, and our kids loved it. It came to the point where, obviously, there was time for a change.”

There were good reasons why it was hard for Peter to lead his family to a point of change. He explained, “When we moved to [town], we spent a lot of time searching for a church, and we had a hard time. We went to a lot of churches and just didn’t find one that was supporting the needs that we thought we had. I think we were kind of dreading looking for a church again.” For him personally, Peter shared,

I knew that was going to be hard, and I dreaded spending each Sunday at a different church . . . It could be a year or two or three years until you find something you’re comfortable with, really, if you’re investing in it. So I think there was some trepidation about looking for another church. I think we lived where we were longer than we probably wanted to, because we weren’t enthusiastic about the search for a new place.

However, the many relationships intersecting each other brought the decision to a place of action. Peter explained, “But it was a point where hearing it from my wife and my kids, and . . . then also hearing it from friends that we love and respect, and seeing them struggling with the same things – it is what ultimately led us to say, we have to go make a change.” Specifically, his thinking became clear. He stated,



We have to break this cycle of what's going on in our family and start somewhere else, to get ourselves refreshed, get ourselves passionate about the church and the church life and engagement in the church and the families we support. I think that's probably, as a leader, coming to the realization that we're not going to work our way through that situation. We actually have to make a cut and make a change.

Later in the interview, Peter shared further about the family dynamic that led to the decision. He reported, "the family conversations were kind of in the same vein – and probably the strongest one was [my wife]. She was having the biggest challenge with it, and she probably had the most direct interaction with some of the other church leadership, in the way it was manipulated, the whole leadership of the church." It became so close and personal that Peter had to do something. He stated, "that group was just a mouthpiece, in my opinion, for one person, and it was very much manipulated. At some point, it just became a straw that broke the camel's back." Whether a series of aha moments, or a singular moment, the participants were able to remember the turning point(s) and the time to make the decision to leave.

#### *Summary of Emotional Quotient: Self-Awareness*

The men interviewed shared about the emotions present throughout the transitional process. The men identified at least twenty different emotions. The participants all shared situations of how they experienced the different emotions. Once they became aware of the emotions, the response to the emotion can be explained as processing those emotions either internally or externally. In the next section, the study will reveal how the participants managed themselves with the knowledge of the emotions they were experiencing.

## **Research Question #2: Emotional Intelligence and Self-Management**

The participants gave three typical responses that occurred as they managed their emotions. The men would talk it out, either with someone else or with themselves.

Second, they would go do something. Third, they would “stuff it.”

### *Talking About Emotions*

Some men would talk to themselves and have conversations and debates in their heads. Talking to oneself seemed to be of benefit for several of the men. David shared, “You know, I talk to myself a lot, good and bad, and it was almost like it was an ongoing debate with somebody – who, didn’t even really matter.” Ironically, David reported about his favorite place to talk to himself. He shared, “Frankly, a lot of time it took place in the shower. I spent a lot of hot water dollars, because I did a lot of thinking in the shower. I’d end up staying in there for thirty minutes, thinking something over.”

David was not the only one who entered into self-talk. Peter described his thoughts. He said,

In life, I’m a thinker. I’m thinking all the time. I’m talking to myself all the time. I’m thinking through different things that may work, may not work, what’s going on, what’s going right, what’s going wrong, what our priorities are, what do I need to do next, what’s our family doing next, is it working for our family. That’s just a constant conversation I have going on with myself.

Peter commented that this was self-imposed. He explained, “that’s just my way of being, but it’s part of because I’m an introvert. That’s what we do – we talk to ourselves. There was a lot of that self-conversation going on.” Peter shared more of his internal thoughts, saying, “I think, me, personally, I was going through a lot of the conversations myself, about how is this working, and coming to more and more conclusion that it’s not!”

Another talking response was to share with their wife, a friend, or both. Peter not only talks to himself, but he manages his emotions by speaking to his wife. He said, “I was going through a lot of the conversations myself, about how is this working, and coming to more and more conclusion that it’s not, and then the family conversations were kind of in the same vein – and probably the strongest one was [with my wife].” Steve manages his emotions by sharing with his wife. He said, “[I shared] with my wife, it was pretty easy.” Quinn does the same. He said, “I’ll talk to my wife.” Jack relayed,

You know, I’m not much of a talker. The person that I share the most with is, of course, [is my wife]...I do share with her when I get stressed out, and that’s just something that I’ve learned that she needs maybe more than I need it. Does that make sense? She’ll know something is up and she’ll want to know what’s going on. If I don’t say, “Hey, this is what’s going on?” she’s like, “What’s going on with you?” and she gets all worked up about it.

Olsen is quick to speak with his wife as well. He reported, “I think my wife is definitely the first person that I would go to for anything.” Often times his family calls out his quiet stance. He revealed, “Ultimately, what ends up happening is that it gets to a point where it just has to come out, because I’m driving my wife nuts and my family nuts, and they see it, and they’re like, ‘What’s going on with you?’ and it kind of comes out in conversation.” He shared further, “I’ve spoken with [my friend] about some things, as well . . . But I think, in general, my wife is pretty much my sounding board.” Jimmy has a similar experience. He said, “[And I would talk] to my wife...and there are a couple of close friends.” David added, “the venting and stuff. I think that was a management thing . . . I would vent – to my wife, [and] to friends who also understood those emotions.” Another helpful step for David was going to talk to his pastor. He shared,

I would say the one thing I did that helped me put things aside, and to manage it, and to move on was when I went to [my old pastor] and just told him that I loved him. I had decided ahead of time . . . that I was not going to engage in any debate

about who was right or who was wrong . . . I was going to keep the conversation on a very narrow track, and I'm glad I made that decision . . . But I went to him, and I didn't apologize, although I think that's how he took it. My main point to him was that despite our differences, that we were going to spend eternity together, and I believed that about him and about myself, and everybody else involved, and that despite everything, I just told him I loved him – and he was fairly accepting of that. I think it reached him. I think it touched him.

A different talking response was for these men to converse with a family member.

Steve shared, "I remember talking about it with my mother, just kind of letting her know that we were considering going to a new church. She thought that was great, and I had to kind of share some of the reasons why. She said, 'Oh, it sounds great.'"

Finally, a common talking response was to go to God in prayer. David likes to pray with his wife. He said, "[My wife and I] did pray a lot." Jimmy talks to God when he is alone. He shared, "In the car, by myself, I'll turn off the radio and I'll talk to God, and sometimes I'll yell at God . . . I mean, I'm not yelling at God. I'm maybe talking, with a lot of emotion, to God." And Olsen quipped, "I guess the easy thing to say here is, yeah, I pray about it, but the fact of the matter is I don't all the time, and I don't necessarily give that up to God the way I should." Peter enters into dialogical prayer with Jesus. He said, "My conversations with myself, my conversations with God are all kind of interwoven, so the talking helps a lot, talking through what's important." Steve also shared, "Yeah, there were some conversations and prayerful times, saying, 'You know what, God? If this isn't what you want me to do, please make it clear,' and instead of making it clear that it wasn't, I felt like there were things that came up that helped solidify that, yep, this is what I'm supposed to do, and it's a good thing."

*Acting on Emotions*

Talking was just one of the common responses. Getting active and doing something was also quite common. Peter likes to exercise. He reported, “I can get just as angry, as frustrated, or as stressed out as the next guy, but my cycles of recovery are quicker than most people I know. I exercise. That’s a good way of getting out of it.” Jimmy explained, “Well, sometimes – although I have not been good at it lately – I like to go out and exercise or go punch a punching bag, that type of thing.” Olsen said his outlet is, “I play [an athletic hobby . . . and that’s a good release for me. That’s my time to just let it out on the [field/arena of competition] and let it go for the week.” Jack shared, “When I’m stressed out, when I’m under a lot of emotional strain, I have a tendency to put myself into quite a bit of work. I’ll work excessively, both in the job and at the house. I want to always be busy.” His busyness has a purpose, however. Jack explained, “Partly, I like that gratification of doing a good job and also of being complete, doing something. You [do outdoors gardening stuff] and it feels good because the yard looks good . . . I also have a tendency to, when I get really stressed out, I’ll drink, just to kind of escape.” Getting active can be done for noble or ignoble purposes. Either way, it serves the participant in some way or another. For instance, Quinn reported, “I like to exercise at the park after work. I’ll do that at work, too. When it gets stressful, I’ll go walking around. And I cartoon. I draw at night, and that really is relaxing.”

A third response was to stuff the emotion deep down within the bowels of one’s soul. Jimmy stated, “I stuff it, I guess. I try not to be overly emotional. That’s not necessarily good, because then it gets read the wrong way and it can sometimes come out

in outbursts at later times.” Jack did much of the same. He said, “I’d just repress it. I’d tell myself that, hey, it really doesn’t matter. There are more important things in life than worrying about why some person didn’t want to talk to you anymore. You focus on the relationships that do matter, relationships with the kids, God, my wife. You put your energy into that.” Quinn shared, “I probably keep it to myself, like most men do, and just try to deal with it. I’m not an angry person. I don’t lash out at my kids or my wife or anything.” He further clarified, “If I’m passionate about something, I’ll dive into it and give it my all, but I don’t wear my emotions on my sleeve.”

As each person managed his emotions, he seemed to go through an identifiable, two-step process. First, there was the perception of the emotion and whether or not they liked it. Second, was an action they took to manage the emotion. The first step was putting a positive or negative value to the emotion. The second step was then to take an action and do something with the emotion. If the participant liked the emotion, the response was positive, or if he did not like the emotion, he would take a different action. For instance, Olsen reported, “I think if I’m happy or excited about something, I kind of wear my emotions on my sleeve, and everyone knows. If there’s something that I’m sad about, that I’m angry about, that’s frustrating me, I tend to internalize that for a while, and kind of hold it all in, and try to work it out myself.”

### *Stuffing Emotions*

For further insight, a follow up question was asked during the interview, “Can you identify a time when you did not handle your emotions well?” In each case, the men’s negative reaction affected a relationship with a loved one. Jimmy explained, “What’s going through my mind here is perhaps not being open prevented my daughter

from saying anything to me earlier, like while we were at the old church. So maybe not being open and the stuffing it caused a lack of communication [between me and her].”

Another situation brought some strain between his wife and him. Jimmy shared,

At a certain event . . . it frustrates me because my back was turned when it happened, and a certain someone did not treat my wife very well, and it just ticks me off that I didn’t see it and wasn’t able to stand up for her there, and she was really upset about that. That was at a public event . . . and I didn’t [respond to] it, partially because my wife said, “Don’t do anything about it,” because of fear of reprisal against our kids, and because this person could be in a position where that could happen, but it didn’t sit well with me.

David concluded that his irritation invited him to speak in unhealthy ways. He said, “I think during that time [with] the frustration level that we had . . . what I probably did was spoke to others in a negative manner about [the old church] . . . I think, if anything, from a low level, there was definitely some gossip involved there, that probably could have been kept to myself.” But he is not alone in mismanaged emotions.

Jack is very much aware of the impact of mismanaged emotions. He declared, “Well, I think that over the last bit of time, my relationship with my wife has deteriorated somewhat, because I don’t manage that stress very well.” He knows when he is not doing well managing his emotions. He explained, “I have a tendency, when I’m stressed out, to work, so usually that means later nights at the office, putting the family on the back burner, which takes the relationship with my wife a little bit for granted, just because I’m focused on other stuff.” Jack’s demonstrated his lack of focus in front of his family. He reported, “Even when I’m at the house, I’m working there, too, just in the upkeep of the house. That really frustrates my wife, because she’s so much more relationship-savvy than I am. So she’ll call me out on it and that will raise my defenses, and we’ll get into an

argument about that, and that happened a number of times over the last eighteen months.” Mismanaged emotions have relational implications, as Jack has shown above.

### *Summary of Emotional Quotient: Self-Management*

The participants identified three responses to managing their emotions. They would talk it out, get busy doing something, or stuff their emotions down. A few men gave examples of not handling their emotions well. The results of the research reveal that men can use their emotional awareness to then handle their internal world with more effectiveness. In the next section, the research process will show how men are not only aware of their emotions, but also of those around them.

### **Research Question #3: Emotional Intelligence and Social Awareness**

Most of the men had some sense of how their emotions were affecting those around them either in a positive or negative fashion. Olsen shared, “I think there was definitely equilibrium between [my wife] and I during that time that we were on the same page.” He explained,

I think we both came to the agreement that this was not where we needed to be. I say that from the standpoint of an emotional perspective of, I don’t think it completely affected our family, or I completely affected our family in a negative manner or a positive manner during that time, because we were both kind of on the same page, and that was just the feeling in the house at that time.

David reported the impact it had on him and his family. He admitted, “It was exhausting. It takes a lot of energy to be angry. That’s one of the things I learned.” He shared with further insight, “I think I found that I had less energy and less interest in other things – whether those other things were just my wife, and chatting with her, or helping my kid with homework if it needed to be done, or doing other tasks at home, like household chores, daily things.” Because of the transition’s negative impact, David had



to step away at times and “invest in other things, and just not let it eat away at my soul, let bitterness eat away and corrode things, corrode other relationships.”

Jack had a clear picture of his emotional influence on his family. He shared, “What I’ve learned is that, as the father, as the leader of the house, my attitude directly affects the attitudes, the interpretation of everything that occurs with my family.” He knows that he has influence over the family. Jack said,

If I’m disappointed because someone no longer wants to talk to me, or isn’t seeking a relationship, or isn’t even receptive to a relationship – if I’m disappointed about that, and I go home and my kids pick up on that, well, they’re going to be disappointed, not so much about exactly what, but they’re going to be frustrated, because they know that I’m frustrated.

Jack’s perspective provided insight into what he was thinking. He shared, “I’ve got these [children], and, for better or for worse, I’m their role model, so how I relate to them, how I relate to the [people] in my life, they’re always watching.” The impact is personal. In particular with one child, Jack shared his journey, “I have a lot of self-doubt, and I see that a lot in [my child]. [My child], over the last couple of months, has really just had a lot of doubts about her siblings. They love her, and she feels like she’s kind of a pain.” So Jack tries to shepherd the heart of his child. He explained, “What I have tried to do is establish a better relationship with her, and teach her and tell her that she is special, and why she’s special.” Jack will intentionally bless this child when praying with her. He shared, “What I’ve really found with [my child] that’s effective is our prayer time together. I’ll thank God for the gifts that she has, which has the effect that I’m complimenting her and hopefully it’s some positive reinforcement, but I’m also showing her how thankful I am . . . for her and all of her blessings.”

Quinn explained how the transition to the new church had a good impact on those around him. He said, “Coming here, I’ve been able to express more with the kid’s interests and joy and stress and help them out with stuff, too, with their issues . . . I don’t repress everything, either, but I don’t go crying to the family when I’m stressed out.”

*Summary of Emotional Quotient: Social Awareness*

This part of the study revealed that the emotional state of the family leader does impact those around them. The repercussion of healthy and unhealthy emotion is evident in both having a positive or negative impact on those in relationship with him. The next section will show how family leaders use emotional quotient to manage the relationships within the family unit.

**Research Question #4: Transition and Family Relationships**

Although the situations varied, the responses were the same. Whether the participants wanted to be or not, each man was engaged and led his family through the transition. So, at some level, he was managing the relationships within his own family.

David shared openly, “I’ve never been successful in managing the emotions of the people that I love. That’s for sure.” Yet David took specific steps to manage family relationships during this time. He shared, “But I think one of the things that we would do to manage the process and to keep our kids from being fully aware, and to try not to bash people or talk bad about people in front of our kids – I guess that’s what we’d do is we would avoid discussing real specifics with our kids.” Peter guided his family and tried to stay on the straight and narrow. He stated, “In helping his family with conversations he would say, ‘It’s not really our purpose to tear other people down, and to make that the

center of the whole conversation.’” Peter then redirected the family conversation. He would say,

The real thing is, again, what’s the message? What are we trying to get out of it? What’s the message for our family? Let’s not focus on the negatives of the church. What are the positives of the church, and what’s the right message for our family and our lives, and where we’re going and what we’re trying to do to improve and lead a good Christian life?

David did what he could to redeem a hard situation by modeling and living what he believes. Jimmy also shared his perspective, “I think we discussed things regularly, and we prayed quite a bit through it, and asked for wisdom going through this, on what God’s decision would be for our family. I actually think we got closer together through a lot of this.” David attributed some of the success to the openness of the dialogue. He explained, “A big part of it was making sure that each one of them knew that we wanted to hear them. I wanted to hear what they had to say, their mother wanted to hear what they had to say, and that they were being listened to... Everybody had a voice.” These conversations would happen as a whole family and individually. David reported, “Often, right after we’d go to church, we’d come home, we’d have lunch, and we’d talk about it.” Periodically, one-on-one conversations would happen as well. He said, “I wouldn’t say it was necessarily [always] as a family, but occasionally they’d come individually and ask questions, and we’d talk about that. I know that they did that with my wife, because driving them to school is a perfect opportunity to talk about that.”

During times of transition, there can be obstacles or hindrances that need to be navigated. Part of being engaged as a family leader is helping one’s wife or children encounter and work through obstructions and stumbling blocks. For instance, Jimmy shared how comparison was something their family had to address. He said, “I think we

all sort of compared things to the old church. Was that necessarily a hindrance? I mean, I guess that's just natural – although we did go visit a couple of other churches in the meantime, so there was a lot of comparison. We had different opinions on churches, just because we all had sort of different ideas of what we liked.” For Jimmy, there was one child that needed some extra attention because change was an obstacle for him emotionally. He shared, “My [child] . . . was scared of the change, I think. He was used to how things were. He was worried about how it would affect his life. He has a lot of friends up there.” Jimmy shared some more specifics, “He's one that does not like change a lot, so we're trying to encourage him through the change, and see how things are different, and help him open his eyes to a different part of the world out there. I mean, the Christian world, as well. And I think that's been a benefit that he's seen.” One benefit Jimmy reported is, “We also prayed through some of that time, with him, about finding friends down there, and, you know, he's had a lot of not just new friends but old friends that have showed up at [the new church], which has been great, and it's taken his spiritual growth to a different level.”

On the other hand, Jimmy and his wife were on the same page from the beginning, so there was nothing new for them to navigate. He reported, “She was, by far, the easiest one to move along. She was ready, probably years ago, to move on. She felt like the youth program . . . was dead – she said that to me – and she was absolutely thankful that we were moving on to some other place, where she feels like she was getting enrichment.” The same was true for Steve. He said, “With my wife, it was pretty easy. I think both she and I felt like God had put us in a position where it was, not necessary that it was time to go, but that we were very open to going.” Steve added, “I

guess we kind of felt like there really wasn't a lot for us to cling to, reasons why we wouldn't want to leave . . . But, at the same time, there were some compelling reasons to go, so we were good with that."

Peter encountered obstacles with himself and with several family members. He reflected upon his own journey, "I think I was still going through my process. I mean, it would've been easier for me, personally, not to change churches, because I can isolate, I can put blinders around the different stuff . . . and I can pull what I need out of what is right, and, quite frankly, that probably could've worked for me." Peter added, "The real dropping-off point was it was not working for my family. It was obviously not working for my wife, to the point where she was really not enthusiastic about going to church, at all, and she was not able to take the messages."

Peter was also navigating obstacles with his children. He shared, "with my kids, they were just getting less and less involved in the church as they were getting older. When they're younger, a lot of it is a lesson with games and play . . . but after a while, there has to be more adult conversation and engagement, and they were seeing less and less of that." Specifically Peter shared what the family dinner conversations were like. He said,

We have family dinners most days of the week, and the conversations, a lot of times, could be just what's going on in school, but a lot of times they're about more heavy subjects. Those subjects, more and more, came to, is this working or not working for our family – and it wasn't just that [my wife] or I were bringing it up and saying, 'Is this working for you guys?' The kids would bring up frustrations of things that were going on, and then we might see something and we'd bring it up, and then they would play back, 'Yeah, we're struggling with the same thing.'

Leading the family through these conversations takes some skill. Once the whole family was on board, Peter stated, "I think we were all in sync, and, again, the timing

worked out splendidly for our family.” From his perspective, “The hard part, with our family, was not getting everybody to agree we needed to do something different, but the fear and trepidation of what is that going to be, [and] how is that going to work for our family.” Concerning the timing of the new church plant and what that meant for his family, he said, “The fact that [the new church] happened to drop in our lap when it did, and the fact that it just kind of worked out for everybody – my kids just came back, saying, ‘This is great!’”

Steve also had to navigate many obstacles and hindrances. The first obstacle came before they even switched churches. Steve said, “With the children, I do remember conversations, just trying to help them understand, because their questions were, ‘Why do we have to go?’ The children would say, ‘I finally get to go to middle school and enjoy the time with my friends. Why do we have to do this?’” Steve revealed the battle in a father’s heart, adding,

So, you know, it’s difficult if you feel like God may be calling you to do something or you see an opportunity, from a mature perspective of having lived more years of life and knowing that, hey, if God’s working, you might as well get on board, because it’s a fun ride and not only do you get personal blessings out of it but you get to be part of the experience, and just get to see what happens along the way. You know, it’s difficult, because part of me would want to, I guess, feel the loss with them, of a missed opportunity, but at the same time, knowing that good things were ahead, or believing that good things were ahead.

Shortly after they switched churches, Steve was aware of internal obstacles, such as his lack of patience and of external obstacles such as his children asked a lot more questions. Steve shared, “I would say the first couple of weeks, I more or less expected the questions, because we were trying something new, and we knew it might not be popular, so I was probably a little bit prepared to address some of the questions and be a little bit more sensitive.” However, after weeks of this, his frustration level began to

spike. He said, “I don’t recall ever, again, telling them, ‘Look, it’s just the way it is. Deal with it!’” Yet Steve did have his doubts while he was leading his family. He shared from his heart, “but internally, after a few weeks of them asking, yeah, I was kind of like, ‘Come on kids. It should be pretty clear that this is where we’re going now, and it would be helpful if you would get on board and enjoy the ride.’” As the weeks went on, Steve explained that the conversations turned a corner. He reported, “With the [children]... it was a little different, but I feel like we were able to manage it to a point where it was productive dialogue.” He described their conversations in the car after church,

You know, there were a couple of rides home where they were kind of like, “Are we going to keep coming here?” and we’d have to say, “Well, what is it you don’t like?” and “Yes, we are going to,” trying to work through that, and trying to address the issues that they had. So sometimes it was hard, because we obviously wanted them to be on board like we were on board, but we didn’t necessarily force them to emotionally be on board. We kind of let them work through that process.

The transition resulted in Steve’s ability to manage both his emotion and those of his children. He shared, “I’ll be honest...I would say, looking back, I think that each day we went to service, for example, the first few times there, I would be up and very positive, and embracing it more than the kids were.” Steve tempered his passion to help bring his kids along in the process. He revealed his strategy, “so as far as managing my emotions, I think I tried to be very positive to focus on the good aspects of why we were going.” Then Steve would turn his focus towards the kids. He said, “[I] was trying to point out the positives for my children, getting a chance to meet new people, and also, trying to have conversations, like, ‘You know, this is an opportunity to go and be a part of something that God’s doing.’”

David had to walk his children through a philosophical obstacle, or a difference of values. He explained,

There was a little anger there, because they [my pre-teen and teenage children] wanted to be able to go to a kid-centered service, like the [one at the old church]. [My wife] and I had issues with that. We were never crazy about our kids worshiping somewhere separate from us. So there was a struggle there, in trying to get our kids to manage their emotions to give this a chance, it's brand new. I would reason with them like, hey, this is new, give it a chance, give it weeks, months, whatever, appealing to their better nature of, hey, this is something new. You're having a chance to be part of it from the ground up and get it going. And I was also appealing to, I guess you could call it reasoning, but trying to help them shift their thinking, from the idea that the service needs to address me and my needs as a teenager, as opposed to, let's look at God's truth through a broader lens of the whole family, the whole church body, the body of Christ, which is people from 106 to birth!

Quinn, on the other hand, had very few obstacles with his children. He said, "Not at all, because they liked coming here better than the other church. Even my daughter in college, we don't force her to go, and she comes probably three out of every four Sundays, and that's great."

Once the transition was made, David shared how over-committing and volunteering hindered him and his family. He explained, "One of the other big obstacles – this was tough – was we were . . . one of the first waves of families that were really helping to get [the new church] going and all that, and as such, had quite a few duties, especially on Sunday, and rather than being able to sit and worship together, we were called on to do other things." These commitments were not just for David or his wife. David's kids also volunteered to help out where they could. But Sunday mornings were a challenge. He recalled, "There were just things that had to be done, and not enough people to do them, and not a large enough volunteer pool yet, not a large enough congregation yet, and all that, so we felt very pulled to help out . . . with whatever."



David reflected upon the results of over-committing, “So it was hard to be able to sit down and just worship together, as a family, and we really felt like we needed that.”

Family leaders need to be aware of what is going in family relationships. This data can be both a blessing and a challenge.

*Summary on Emotional Quotient: Relationship Management*

Each participant had to navigate through the mine field of emotions brought on by the transition of leaving one church and going to another. His ability to lead his family was more effective through the use of emotional quotient. In the last section, the study will show that the Holy Spirit works through transitions to bring about increased the emotional quotient in family leaders.

**Research Question #5: The Holy Spirit and Emotional Quotient**

One word describes what has happened to the men over the last fifteen to eighteen months: “freedom.” Whatever the answer given, it somehow relates to greater liberty within each man’s heart. The freedom seems to be directed in one of two ways. Either they have freedom towards themselves or the freedom is directed towards others.

Olsen straight-forwardly described that his heart was more open. He said, “I think what that did was maybe brought my defenses down a little bit. That sounds weird, and maybe that’s not the right terminology to use, but I think maybe it opened my heart a little bit more, to go through that, and not to be so reserved or afraid to show emotion.” When talking about what it was like to participate in the worship service, he said, “You know, you can kind of just let it out. You can move in the service on Sunday. You could feel the music. You can drop some tears, and it was okay.” Having more freedom to be himself, Olson shared that impact, “I think that is always useful and helpful in growing,

and realizing more of who you are and what your roles are, and I think that definitely helped me to be a better leader in the home.” Olsen is also absolutely convinced that he has changed over the last year. He shared, “For me, I think it’s more of ability, or I’m now able to, frankly, sit down and discuss the Lord with my family. Call it being a recovering Catholic. Call it what you will. That’s never been an easy thing to do, and I think it’s been a process.” He also reported, “I don’t know if I can pinpoint it exactly to [the new church] or the change down there. I think that definitely helped . . . I’m able to pray more freely with my family. I’m able to be there and answer questions . . . Yeah, I absolutely think, over the past year, I’ve changed a lot.”

In fact, Olsen shared a specific instance where he knows he is a different person. Without any previous discussion, and two days prior to a special father-daughter event, his daughter asked if he would take her. In Olson’s response to her, he said, “‘It’s Friday and I’m finding out about it now?’ I said, ‘No, we’re not going. I’ve got an [athletic event] that night. We’re not going to go.’” He then kissed her good night and thought that was the end of it. He reported, “Ten minutes later my wife walks into the room and says, ‘We have a problem. Your daughter is in tears.’ My first inclination was, ‘Are you kidding me? She’s angry. I just found out about this. What’s going on?’” Leaning in, he shared, “And then it set in that, you know what? It’s a stupid [athletic event] and this is time with your daughter!” He explained, “Historically, I probably would have held onto that anger for about a day or two, and then said, ‘Okay, yeah, it’s time to go,’ but I realized that, you know what? This is the right thing to do. This is what God wants. This is what I need to do for my daughter.” He commented on the situation, “I don’t know if

that's directly attributable to the last year or two, but I think it's some emotional growth there on my part."

Jimmy has enjoyed his freedom as well. He shared about his personal growth over the last year or so, "So, I'd say it definitely came to a point where I've had more reliance on God, and I have a deeper relationship with Him." He recalled, "When I first came to Christ, there was a big desire to read his word a heck of a lot more, and then at times that dies away, and I felt like after the transition, that's almost the same level where you wanted to learn something more." Jimmy shared more about the abiding trust he has with God. He said, "I guess I did feel a little closer to God after the transition. It was sort of an easy transition...just realizing, hey, we're going to be okay here." And there were some good things concerning his children. He reported, "Actually a lot of it was nervousness about how it was going to affect the kids, and seeing how good it was for the kids, how much benefit there was for them in this transition." Another aspect of freedom for Jimmy has to do with authenticity. He stated,

You know, I have never thought of it, but perhaps trying to be more open. I mean, it has opened up some conversations, now [my kids] can see where I'm coming from. And [I'm] having some good conversations with them about spiritual things. It has opened that up, and I think I've become more open to discussions with them, and, I guess, being a little bit more vulnerable on my part, explaining more from my past.

Jimmy's growth was not limited to God and him. There was some progression in his marriage. Jimmy reported, "There's been some really good stuff that's happened with my wife, as well. I feel like we've grown much closer together through this. We've been able to talk through a lot of this stuff." With deep authenticity, he shared, "Believe it or not, [I'm more open] to my wife. It's unbelievable at times that I would think that I was closed to that." A playfulness has entered his relationship with his children too. Jimmy

said, “My kids sort of tease me that I’ve become a different person down there at [at the new church]. I don’t see the difference, but they say, ‘You’re much more outgoing than you used to be. You go talk to everybody.’”

Steve believes there is a certainty that he has gained through the transition. He shared, “As far as myself, I think that there’s a certain amount of confidence that comes from making a decision that you feel God is in, and...experiencing the joy and the blessing of that, instead of dragging my feet and having to suffer through the process.” Another area of growth for Steve was stepping out of his comfort zone. He shared, “I was very comfortable at the other one. I knew just about everybody, and if I didn’t, I could certainly find people that I did know.” Coming to the new church brought about growth in reaching out to others. He shared, “it certainly gave me an opportunity to lead my family in that, too, to reach out and meet new people, and introduce them to my family members. There was definitely some personal growth there, and an opportunity to lead by example.”

David’s freedom has more to do with awareness, forgiveness, and being in a right relationship with people. He said, “I’m more self-aware, and... I am more aware that I need to be gentler and humble. How successful I am at being that is perhaps another matter and up for debate.” Concerning forgiveness, he shared,

I think the biggest thing I have learned, that is very impactful to people in an emotional way, to myself and to anybody that I would interact with, on any sort of larger scale, is the power of forgiveness. I had to be forgiven on many fronts, and I have had to forgive, in particular, as we were leaving [our old church]. I do think forgiveness sort of is an emotion... To me, it just brings great peace. It brings closure.

David shared how his ability to forgive brought him to a place of rest and peace. Specifically, he said, “Yeah, and [forgiveness] allows you to just get rid of the anger and

the irritation, or the disgust, or the frustration that has wrapped itself around the imperfections of other people.” For him this brought about a different way of seeing people. David shared, “then you can just see the imperfections for what they are. They’re just imperfections, and you recognize . . . I have them, too, and you’re just able to let it go.”

Jack effuses freedom in many different areas. He reported, “What I can tell you is that a little bit of a spiritual awakening, I guess, has definitely occurred. Definitely [there is] some enthusiasm. I can see a lot more how the Spirit is working in my everyday existence, with the people that I care about.” Jack also shared how he is more spiritually awake. He described it as, “I guess what I’m trying to say is I see the workings of God a little bit clearer. So maybe I’m just looking more. I don’t know.” As a family leader he said, “I’m much more intentional.” This affects his parenting as well. Jack declared, “How I react in my attitude towards things is very significant on how my kids are going to take any event that occurs. So I try to be very intentional about what I show them, and what I’m feeling... I’m trying to be much more positive, and . . . being intentional in that relationship with them.”

Over the last year, Quinn knows he is a changed man. He said, “Well, I’m happier. I definitely pray more. I feel like I have a better relationship with God. Worship, to me, it seems like I’m worshipping more. It’s like praising God in church.” Some things have become clearer to him as well. Quinn stated, “I feel like I realize what is important more, like prioritizing what is important. I don’t know if that’s because we’re coming here or not, but some things just don’t matter, the things that may have bugged me before. I just love my kids more. I think I don’t judge people as much.” He shared further

about his relationship with his children, “I’ve learned to love on them more, too, this last year. When I’m upset, I just love on them and not think about their negative things, and that helps a lot.” Quinn also shared, “I’m not as critical. I’ll just let them make mistakes and not be so hard on them about it. They’re just mistakes and I’ve made worst ones, and maybe that’s why I’ve been critical on them in the past.”

The transition helped Quinn see people from God’s perspective and joining him in his redemptive work. Quinn shared, “Looking back, I think I was being tapped on the shoulder, kind of like, wake up. It’s not just coming to church and going home. There are people out there.” Concerning his relationship with his wife, Quinn said, “Well, she’s always been great. I think it’s probably more of a change in me because I am just more open. I don’t know . . . We just seem happier. We go out more. We do stuff more, or with other people.” While thinking about his time at the old church, he realized he was in a rut. He said, “I didn’t think I was at the time, but you come here and you meet new people, and you’re just invigorated. I’ve met people more like us. I think I’m just less judgmental, too, seeing all these different kinds of people here, and it’s good. I think it’s less political here, too.” At work, Quinn has experienced some new freedom. He explained, “Even at work, I’m just trying to just love people more, and not get mad at them. I probably have fewer blow-ups at work. I used to, on the phone maybe once a week, be angry and loud with people there at work. But I don’t know. I just don’t do that anymore.”

Peter was at no loss of words about the freedom he has gained. Through conversations with his family, Peter came to realize, “I’m more passionate and more emotional about my faith now. I don’t know that I am...I probably am somehow, on the

interior, but certainly externally they see more. I'm making a purposeful attempt to be more out there in sharing with my faith, with them, and some of it has to do with the church transition." Peter confessed that prior to the transition, "While I was convincing them to go to church, I was convincing myself to go to church, and one of the reasons I was going to church is because I know I should. As the head of the household, I should take my family to church every week." However, after making the transition he said, "I think I get more out of it now, because I think it's just a more whole-body experience... There is joy in watching the other people worship, including your kids and their friends." He personally gains energy having his children worshipping with their friends. He said, "We've known their friends since they were knee-high to a grasshopper, so it's just fun to see the whole-body worship. There's way more energy now than there was fifteen months ago." Peter shared how this process made him more aware. He said, "So I am better . . . and I do sense more when I'm not, and when I do sense it, I react a lot more, where, when I was a younger man, I would suppress them, ignore them as much as I could. So I think I do have a better awareness."

#### *Summary of Emotional Quotient - Spiritual Growth*

Every participant acknowledged that the Holy Spirit worked in their lives over the last fifteen months to grow them in their emotional quotient, Christ-likeness, and their ability to lead their families.

#### **Summary of Findings**

This chapter examined the emotional quotient growth of family leaders as they experienced a transformative, transitional experience, namely leaving one church to plant

a new one. In order to address the purpose of this study, seven men were interviewed using a semi-structured, constant comparative interview process.

The findings above have shown the relevant information gathered from the five research questions to best understand how family leaders grow in their emotional quotient. The interviews demonstrated that men do grow in their emotional quotient through transitional experiences. These findings were gathered from the transcribed interviews.

The next chapter discusses the results of the study, the recommendations from the literature review, and the findings of this chapter. The next chapter will also include some discussion on scope and direction for further study of emotional quotient growth in family leaders.



## Chapter Five

### Discussion and Recommendations

The purpose of this study was to explore how Christian men grow in emotional intelligence as family leaders through the transformative, transitional experience of starting a new church. In chapter two, the literature review showed the development of emotional quotient and leadership, along with a biblical overview of spiritual formation. Chapter three described how Christ-following men were chosen and interviewed for this study. And chapter four reported the significant findings from the research about the emotional quotient growth in men. This fifth and final chapter will focus on the findings and recommendations from the research and the literature review.

### Summary of the Study

God calls followers of Jesus to love God and love others as themselves.<sup>356</sup> Yet many Christ-following men find passion and emotions both elusive and untrustworthy. Irenaeus,<sup>357</sup> the great saint of the second century, said, "The Glory of God is a man fully alive."<sup>358</sup> This study responds to those who are asleep and need re-awakening,<sup>359</sup> who are numb and need feeling; who are in a stupor and need sobriety; who are emotionally dead

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<sup>356</sup> Matt. 22:37–40.

<sup>357</sup> c. 125–c. 202 AD.

<sup>358</sup> Irenaeus, *Against Heresies*, book 4, chapter 20, quoted in Patrick Henry Reardon. "The Man Alive: Irenaeus Did Not Teach Self-Fulfillment," *Touchstone* 25, no. 5 (September/October 2012), accessed March 3, 2014, <http://www.touchstonemag.com/archives/article.php?id=25-05-003-e#ixzz2y3ASlvLD>.

<sup>359</sup> Eph. 5:13–16: "But when anything is exposed by the light, it becomes visible, for anything that becomes visible is light. Therefore it says, 'Awake, O sleeper, and arise from the dead, and Christ will shine on you.' Look carefully then how you walk, not as unwise but as wise, making the best use of the time, because the days are evil."

and need new life infused into them. The study targets pastors who preach and teach from their head about ideas and thoughts yet avoid speaking to the heart and its God-given emotions and passions. The study responds to men who mismanage meetings and team dynamics at work because they do not know how to handle the undercurrents of relational tensions. It also responds to wives who are dying on the vine in their passionless marriages, waiting patiently and prayerfully, for the moment their husband will offer her his heart. The study seeks to encourage children who wander aimlessly in their emotional world because dad does not know how to meet them at the intersection of the head and the heart where they are navigating the byways of this big, scary world. And lastly, this study aims to help men who want to love Jesus with all of their heart, mind, soul, and strength and their neighbor as themselves, but they do not feel equipped to do such a thing.

### **Findings**

This study has shown that men, as family leaders, grow in emotional quotient through transitions. The Holy Spirit uses transformative transitions to increase men's effectiveness and leadership abilities by developing an internal and external emotional awareness. The five research questions used to gather the data were:

1. How did the transitional experience transform/impact the participants' emotional intelligence of self-awareness as family leaders?
2. How did the transitional experience transform/impact the participants' emotional intelligence of self-management as family leaders?
3. How did the transitional experience transform/impact the participants' emotional intelligence of social awareness as family leaders?

4. How did the transitional experience transform/impact the participants' emotional intelligence of relationship management as family leaders?
5. How did the transitional experience uniquely contribute to the participants' growth in emotional intelligence as family leaders?

### *Discussion of the Findings*

The researcher assumes two realities: God always works in and through the day-to-day activities; God invites transformation through transitions. This opportunity for growth is based upon God, in his sovereignty, allowing disequibration to happen in people's lives. To disequilibrate is to put out of balance. The research focused upon God-ordained disruptions, specifically the emotional quotient growth from such experiences. In the study, recognition and regulation are two broad categories that describe first four research questions' foundation. Recognition of emotions for self and others must happen before regulation of self and others. These dynamics, as well as spiritual formation throughout the whole process, will also be discussed.

### *Research Question One—Self-Awareness*

The first research question focused on self-awareness. The literature revealed how self-awareness means that one has emotional self-awareness founded upon accurate self-assessment and grounded self-confidence. Opportunities to be mindful of one's emotions came often for the participants. Christ-following family leaders became aware of their emotions primarily through human, person-to-person, relationships. However, not being limited to interpersonal relationships, cognizance of emotions also came through environments, circumstances, and also stepping out in faith. Men would become aware of their emotions when talking to their wives, children, friends, or other leaders within the

church. However, they also recognized their emotions through the experience of being in one church environment or another. Sometimes they recognized their emotions through a faith step. Only once they stepped out in faith, did they realize the degree to which they experienced certain emotions. No matter how they became aware of the different emotions during the transition, each participant identified emotions within himself.

Emotional awareness develops through intentional avenues and opportunities. People must slow down long enough to reflect about their internal world or seek out feedback from direct reports, peers, managers, or supervisors. Processing always means people must step back from the moment to take in what is going on. This is a learned skill that people must value in order to implement their lives.

#### *Research Question Two—Self-Management*

The second research question focused on self-management. Self-management is based upon self-control, trustworthiness, conscientiousness, initiative, and adaptability. When developed, self-management gives people the ability to regulate their emotions so the emotions do not overrun them. As discussed in chapter four, the participants found ways to manage their emotions. In order to regulate their emotions, most participants talked to God, others, or themselves. The participants also negotiated emotions by actively doing something. Doing household chores and yard work was a convenient outlet. Some exercised by hitting a punching bag, riding a bike, running, or playing a recreational team sport. And finally, some men managed their emotions by stuffing them. Usually, the men chose to avoid a big response in the present moment and stuff their emotions for a later time and a smaller response once the emotional storm clouds passed.

*Research Questions Three—Social Awareness*

The third research question focused on social awareness. Having social awareness means that one has empathy based upon an orientation towards service or helping others, and has an awareness of others whether on a team, organization, or family. Empathy is at the heart of social awareness.

Living in community like a church, small group, network of friends, or a family lends itself to an environment of seeing and experiencing others' emotions. The literature showed that the body is always taking in information, especially emotional data, and the mind is processing it. The participants reported how their emotions impacted others and how the emotions of others impacted them. Wives and children seemed to pick up on dad's mood most often. The participants picked up on the emotional well being of their wives and children. Age did not matter with children. They all needed to be engaged at age appropriate levels.

*Research Question Four—Relationship Management*

The fourth research question focused on relationship management. Relationship management skills include developing others in the areas of influence, communication, conflict management, and leadership. Relationship management allows others to be change catalysts and collaborative workers because it bases relationships upon trust. Each of the participants acknowledged how they attempted to lead by managing the relationships within their families. Some acknowledged success while others struggled. In fact, upon reflection, one family leader said, "I've never been successful in managing the emotions of the people that I love." Yet, all were successful because their families made the transition to the new church.

For a man to manage relationships within his family successfully means he first walked through the steps of personal awareness, management of self, and awareness of others. Opportunities in all four steps abound within a family dynamic. The study showed growth in managing family relationships with these leaders.

#### *Research Question Five—Spiritual Growth*

The last research question focused on spiritual growth. The biblical literature clearly teaches that the Holy Spirit grows Jesus followers in character to be more like him. And every Christ-following leader stated how they grew spiritually through the transition. The transformation and emotional quotient growth that each man reported showed change, whether from others they impacted through their leadership or the difference they experienced in themselves. Participants were able to lead their families emotionally through resistance whether it was from hurt feelings, aversion to change, or discomfort.

When conversations take a turn and go a different way than expected, this signals a change. When children describe their dad as playful and free, real transformation has taken place. Ultimately, things are different when an entire family steps out in faith and does something different, like going to a new church, for the glory of God and the good of his children.

#### *Emotional Quotient*

The literature showed how the brain is one big organ connected to every part of the body through neurotransmitters. Therefore, when people thinking and feeling, these processes happen simultaneously. This reality occurs in everyone, as the participants also recognized the emotions in others. Historically, emotional quotient has been defined as,

“the ability to monitor one’s own and others, feelings and emotions, to discriminate among them, and to use this information to guide one’s thinking and action.”<sup>360</sup> Through the interview process, support for emotional quotient growth was seen as the participants not only identified and managed their own emotions, but also as they discovered and addressed the emotions of others. Emotional quotient of self and others is a part of leadership. Four of the five research questions were based on four areas of emotional quotient: self-awareness, self-management, social awareness, and relationship management. Emotional quotient growth seems to progress through all four of those areas as all participants supported such notions.

### *Biblical Reflections*

Emotional quotient is not a new concept to the follower of Jesus. Spiritual maturity is marked by an increased measure of “love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, [and] self-control.”<sup>361</sup> In particular, Christ not only invites, but calls his followers to love God and love people as themselves. The Holy Spirit uses emotional quotient to enhance his work in the life of a Jesus follower. Each participant reporting growth and change in their lives over the last fifteen months is confirmation that God is at work building up his people.

### *Leadership*

Leadership history is rich with many models and systems because leadership of self has been around for millennia. People cannot lead others if they are not leading themselves. Goleman says, “leaders cannot effectively manage emotions in anyone else

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<sup>360</sup> Salovey and Mayer, “Emotional intelligence:” 185–211.

<sup>361</sup> Gal. 5:22b–23a.

without first handling their own.”<sup>362</sup> Transformational leadership theory believes leaders and followers “raise one another to a higher level of motivation and morality.”<sup>363</sup> Every man in the study believed he was leading his family him to a better future. The four parts of transformational leadership discussed in the literature are charisma, inspirational motivation, intellectual stimulation, and individualized attention.<sup>364</sup> Every participant shared how about individualized attention and how they tried to give their wives and children the needed attention and help them navigate the hindrances and obstacles of going to a new church. This too is proof of social awareness as a family leader.

### *Biblical Reflections*

Leadership is a weighty calling with great responsibility. Leading one-self is enough of a challenge; however, in the church, leading requires even greater character and spirituality.<sup>365</sup> God warns not to lay hands on a new convert.<sup>366</sup> However, and this is a great mystery to this researcher, as God gives any physically mature man and woman the ability to bring a young life into this world and shepherd, guide, love, protect, and raise to adulthood. In the literature, O’Leary differentiates between managing and leading. Too many people manage when they should be leading. More families would have greater impact if they were being led instead of managed.

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<sup>362</sup> Goleman, Boyatzis, and McKee, *Primal Leadership*, 46.

<sup>363</sup> “Unleash Your True Inner Power,” Transformational Leadership.

<sup>364</sup> Ibid.

<sup>365</sup> 1 Tim. 3; Tit. 1; Eph. 4:11–12; Acts 6:3.

<sup>366</sup> 1 Tim. 3:6.



### *Spiritual Formation*

It was the privilege of this researcher to hear first-hand accounts of how the Spirit grew the participants in Christ over the last fifteen months. Those who labor in the Lord do not labor in vain.<sup>367</sup> And those who lead can rest in the reality that, “he who began a good work in you will bring it to completion at the day of Jesus Christ.”<sup>368</sup> Seeing and hearing the about the growth invites trust in the circumstances, rest in current realities, gratitude in the sovereignty and goodness of God, and worship for Jesus who is worthy<sup>369</sup> of all praise and honor.<sup>370</sup>

Whether he works in excitement, hope, and adventure or from hurt, pain, and anger, God works to form Jesus in every one of his followers. God has no hurdles or obstacles, mountains or pits that keep him from his work in bringing glory to himself. Gospel growth in the individual comes from Jesus alone.<sup>371</sup> This leaves all who have eyes to see, ears to hear, and hearts that understand in a state of awe and wonder at God’s faithfulness.

### **Recommendations for Practice**

Resistance to change is a known phenomenon within personal growth and health fields, in the market place, and in the church. The same holds true for emotions, as many fear personal emotional growth. This study aims to help the church understand how male family leaders grow in emotional intelligence. This clarity will help men be more

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<sup>367</sup> 1 Cor. 15:58.

<sup>368</sup> Phil. 1:6.

<sup>369</sup> Rev. 4:8–11; 5.

<sup>370</sup> 1 Pet. 1:6–8.

<sup>371</sup> 1 Cor. 3:7.

effective leaders. It also will help reduce the fear of change by helping men understand the process of growth in an area of life that is, quite frankly, very uncomfortable. So what can men do to be purposeful in growing their emotional quotient? For the researcher, three items come to mind immediately with this question. Many times people will talk about the proverbial elephant in the room when something big needs to be discussed.

When considering growth in emotional quotient, men need to be aware, not of the elephant in the room, but of the proverbial ape in the room. Ape stands for awareness, posture, and exploration. First, men need awareness that they are loved by God and respected by others. Regardless of their situation, awareness of God's covenantal prodigal love should anchor men and allow them to find themselves. Second, men should be careful with their posture. Do they have a learner's heart? Men's posture should not be "Why God!" but open and reflective, asking what does God have for them? What are they thinking and feeling (i.e. experiencing in their gut at this moment)? Taking reflection time will help men stabilize what is going on inside of them enough to move to the third item. Third, and the last part of ape, is to explore. Knowing what is going on inside of them then allows men to explore with others what is going on between the two of them, or between him and the team or his family.

The findings of this study may strengthen marriages and father-son/daughter relationships. Husbands will be able to move into the fray of passion with confidence and quiet strength because emotions will not be something to be avoided but embraced. Men will trust their experience to help them draw closer to their wife, live with her in understanding as a weaker vessel, and draw her out as one who is rich in colorful understanding of the heart. Instead of either-or thinking or black-white thinking, they will

embrace process as a friend not an enemy. When parenting their sons or daughters, especially through the teen and young adult years, fathers will walk with their children in both the mountain top and valley experiences. When a husband and father knows his own internal emotional world, he will be more likely to enter into his wife's and children's hearts. This makes for a deeper, richer connection with those he loves.

When men feel exposed, vulnerable, or incompetent they tend to avoid or attack. Understanding the process of emotional quotient growth will help men work alongside women with greater harmony and deeper experience of community. Creating an emotionally safe environment will allow for a Christ-honoring experience for all involved. The church can be a place where the bride of Christ can be all that she is meant to be which will honor Jesus and confuse the world. I recommend classes or men's groups, where men are taught about biblical masculinity, leadership, roles, et cetera and then given role playing and discussion exercises that will help them practice identifying emotions and responding in different situations. This same methodology could be used in a marriage training or enrichment seminar. Coaching in this arena would be invaluable.

Church leadership must model emotional intelligence as well. I recommend that pastors, elders, deacons, and ministry leaders first experience emotional quotient development. Denominations, presbyteries, regional alliances, local affiliations, and kingdom partners must be willing step into this arena for the sake of personal and professional health and development.

### **Recommendations for Further Research**

Researchers have made many strides in the last few decades concerning emotional quotient research in the marketplace, leadership, management, et cetera. In this study,

emotional quotient in family leaders was studied. Further research is needed not only in church planting environments but also in church staff leadership teams and in marriages. Within marriages, research could focus on either the husband-wife relationship or the parent-child relationship. Emotional quotient development between different generations that work together would be advantageous for the church as well.

A study within established churches that are going through transitions should be considered. The transitions could be on their pastoral staff team, change of ministry philosophy, change of ministry venue, change in demographics in and around the church location, or a change in ministry focus.

Finally, a study differentiating between emotional quotient development and being led by or influenced by the Holy Spirit would be a most helpful development for the body of Christ and their influence in the marketplace.

### **Personal Reflections from the Researcher**

The researcher would like to bring his personal journey into the research process to encourage fellow pilgrims on the journey of knowing God's heart as well as one's own heart. On October 1, 1991 I asked Cheryl Lynn Budine to marry me and she said, "Yes!" Years later, we sat at a table talking, heads and hearts reeling from a post-counseling session hangover. She shared with me and confessed how nervous and concerned she was to marry a man who "had the feelings of a rock." Yet these kinds of honest, gut-wrenching, and heart-revealing conversations were the very stones Jesus made me step on to cross the river of resistance to leave the land of safety and cross into the great land of faith, hope, and love.

After years of financial stress, my submerged anger showed up as clinical depression, suicidal ideation, and cyclical rounds of fighting. These trials had us wondering why God called us into this covenantal union of marriage. I was a wreck on the inside, and our marriage was sailing towards the reef of marital destruction. And on top of all that, I am a recovering “rage-aholic.” These things and so many more wounds have pushed me towards the great physician who heals souls and binds up broken hearts. God enjoys disrupting the lives of those who seek him. Disequilibrium has a way of getting our attention and wooing us back to our first love. Back in the safety of his presence, the throbbing questions of my heart were about change: “Can I change?” and “Do people change?” That is why emotional quotient is such a passion for this researcher. Getting in touch with my heart and growing in emotional quotient brought color to my black and white world, put wind in my sails, put a skip in my step, and pierced my cynical world.

Emotional quotient applied to a man and his marriage, a father with his family, a businessman and his marketplace ministry has the potential to change our world one person at a time. The kingdom of God can spread to every nook and cranny of society. This excites me and keeps me toiling in people’s lives. The gospel changes lives and can change yours. I encourage all who are frayed at the edges, all who find the comfort zone of the status quo repugnant, and all who find themselves hungry and thirsty for more; these I would invite to stumble forward and lean into Jesus. He is not safe as you might define safety, but he is good.

## Final Summary

The purpose of this study was to explore how Christian men grow in emotional intelligence as family leaders through the transitional experience of starting a new church. The following questions served as the intended focus of the qualitative research:

1. How did the transitional experience transform/impact the participants' emotional intelligence of self-awareness as family leaders?
2. How did the transitional experience transform/impact the participants' emotional intelligence of self-management as family leaders?
3. How did the transitional experience transform/impact the participants' emotional intelligence of social awareness as family leaders?
4. How did the transitional experience transform/impact the participants' emotional intelligence of relationship management as family leaders?
5. How did the transitional experience uniquely contribute to the participants' growth in emotional intelligence as family leaders?

The literature and interview process aided the task of understanding emotional quotient. As family leaders grow in emotional quotient, marriages, families, churches, and workplaces will be healthier and stronger. God calls Christ-following family leaders to become mature in their faith. The net results are marriages, families, churches, and places of work where emotional quotient helps men to love God and love people with all of their heart, mind, soul, and strength.<sup>372</sup> May this end be realized by the love of Jesus and his grace.

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<sup>372</sup> Deut. 6:1–10; Matt. 22:37; Mark 12:30.

## Appendix A

### Leadership Styles and EQ

The link between EI strengths in a leader and the organization's climate is important for EI theory. A Hay/McBer analysis of data on 3,781 executives, correlated with climate surveys filled out by those who worked for them, suggests that 50 to 70 percent of employees' perception of working climate is linked to the EI characteristics of the leader (Goleman, 2000b). Research drawing on that same database sheds light on the role of EI competencies in leadership effectiveness, identifying how six distinct styles of EI-based leadership affect climate. Four styles—the visionary (sometimes called the "authoritative"), the affiliative, the democratic, and the coaching—generally drive climate in a positive direction. Two styles—the coercive and the pacesetter—tend to drive climate downward, particularly when leaders overuse them (though each of these two can have positive impact if applied in appropriate situations). Table 3.1. summarizes these effects.

<b>Leadership Style</b>	<b>EI Competencies</b>	<b>Impact On Climate</b>	<b>Objective</b>	<b>When Appropriate</b>
<b>Coercive</b>	Drive to achieve; initiative, emotional self-control	Strongly negative	Immediate compliance	In a crisis, to kick-start a turnaround, or with problem employees.
<b>Authoritative</b>	Self-confidence; empathy; change catalyst	Most strongly positive	Mobilize others to follow a vision.	When change requires a new vision, or when a clear direction is needed.
<b>Affiliative</b>	Empathy, building bonds; conflict management	Highly positive	Create harmony	To heal rifts in a team or to motivate during stressful times.
<b>Democratic</b>	Collaboration; team leadership; communication	Highly positive	Build commitment through participation.	To build buy-in or consensus, or to get valuable input from employees.
<b>Pacesetter</b>	Conscientiousness; drive to achieve; initiative	Highly negative	Perform tasks to a high standard.	To get quick results from a highly motivated and competent team.
<b>Coaching</b>	Developing others; empathy; emotional self-awareness	Highly positive	Build strengths for the future.	To help an employee improve performance or develop long-term strengths.

Visionary/Authoritative leaders are empathic, self-confident, and often act as agents of change. Affiliative leaders, too, are empathic, with strengths in building relationships and managing conflict. The democratic leader encourages collaboration and teamwork and communicates effectively-particularly as an excellent listener. And the coaching leader is emotionally self-aware, empathic, and skilled at identifying and building on the potential of others.

The coercive leader relies on the power of his position, ordering people to execute his wishes, and is typically handicapped by a lack of empathy. The pacesetter leader both sets high standards and exemplifies them, exhibiting initiative and a very high drive to achieve-but to a fault, too often micromanaging or criticizing those who fail to meet her own high standards rather than helping them to improve.

The most effective leaders integrate four or more of the six styles regularly, switching to the one most appropriate in a given leadership situation. For instance, the study of school leaders found that in those schools where the heads displayed four or more leadership styles, students had superior academic performance relative to students in comparison schools. In schools where the heads displayed just one or two styles, academic performance was poorest. Often the styles here were the pacesetter or coercive ones, which tend to undermine teacher morale and enthusiasm (Hay/McBer, 2000).<sup>373</sup>

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<sup>373</sup> Chemiss and Goleman, eds., "An EI-Based Theory of Performance."



## Appendix B

### Basic Emotions Chart

#### *Basic Emotions*<sup>374</sup>

Plutchick	Ekman	Tomkins	Izard
Joy	Happiness	Enjoyment	Joy
Acceptance			
Fear	Fear	Fear	Fear
Surprise	Surprise	Surprise	Surprise
Sadness	Sadness	Distress	Distress
Disgust	Disgust	Disgust	
Anger	Anger	Anger	Anger
Anticipation		Interest	
		Shame	
		Contempt	Contempt

<sup>374</sup> Caruso and Salovey, *The Emotionally Intelligent Manager*, 56.

## Appendix C

### EI Competency Chart

Figure 3.0 presents the current version of my EI framework. Twenty competencies nest in four clusters of general EI abilities. The framework illustrates, for example, that we cannot demonstrate the competencies of trustworthiness and conscientiousness without mastery of the fundamental ability of Self-Management or the Competencies of Influence, Communication, Conflict Management, and so on without a handle on Managing Relationships.

#### A FRAMEWORK OF EMOTIONAL COMPETENCIES

	<b>Self</b> Personal Competence	<b>Other</b> Social competence
<b>Recognition</b>	<b>Self-Awareness</b> <ul style="list-style-type: none"> <li>- Emotional self-awareness</li> <li>- Accurate self-assessment</li> <li>- Self-confidence</li> </ul>	<b>Social Awareness</b> <ul style="list-style-type: none"> <li>- Empathy</li> <li>- Service orientation</li> <li>- Organizational awareness</li> </ul>
<b>Regulation</b>	<b>Self-Management</b> <ul style="list-style-type: none"> <li>· Self-control</li> <li>· Trustworthiness</li> <li>· Conscientiousness</li> <li>· Adaptability</li> <li>· Achievement drive</li> <li>· Initiative</li> </ul>	<b>Relationship Management</b> <ul style="list-style-type: none"> <li>· Developing others</li> <li>· Influence</li> <li>· Communication</li> <li>· Conflict management</li> <li>· Leadership</li> <li>· Change catalyst</li> <li>· Building bonds</li> <li>· Teamwork &amp; collaboration</li> </ul>

This model is a refinement of the model I used in 1998. That earlier framework identified five domains, or dimensions, of emotional intelligence that comprised twenty-five competencies. Three dimensions- Self-Awareness, Self-Regulation, and Motivation-described personal competencies, that is, knowing and managing emotions in oneself. Two dimensions-Empathy and Social Skills-described social competencies, that is, knowing and managing emotions in others.<sup>375</sup>

<sup>375</sup> Cherniss and Goleman, eds., "An EI-Based Theory of Performance," accessed February 25, 2014, [http://www.eiconsortium.org/reprints/ei\\_theory\\_performance.html](http://www.eiconsortium.org/reprints/ei_theory_performance.html)

## **Appendix D**

Boyatzis and Oosten developed a table for EI Competencies. The EI competencies are listed below.<sup>376</sup>

### **Personal Competence**

#### **The Self-awareness Cluster:**

- Emotional self-awareness: recognizing our emotions and their effects
- Accurate self-assessment: knowing one's strengths and limits
- Self-confidence: a strong sense of one's self worth and capabilities

#### **The Self-management Cluster:**

- Adaptability: flexibility in dealing with changing situations or obstacles
- Emotional Self-control: inhibiting emotions in service of group or organizational norms
- Initiative: proactive, bias toward action
- Achievement orientation: striving to do better
- Trustworthiness: integrity or consistency with one's values, emotions, and behavior
- Optimism: a positive view of the life and the future

### **Social Competence**

#### **Social Awareness Cluster:**

- Empathy: understanding others and taking active interest in their concern
- Service orientation: recognizing and meeting customer's needs
- Organizational awareness: perceives political relationships within the organization

#### **Relationship Management Cluster:**

- Inspirational Leadership: inspiring and guiding groups and people

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<sup>376</sup> Goleman, Boyatzis, and McKee, "Emotional Intelligence Competencies Related to Outstanding Leadership."

- Developing Others: helping others improve performance
- Change catalyst: initiating or managing change
- Conflict management: resolving disagreements
- Influence: getting others to agree with you
- Teamwork and Collaboration: Building relationships with a creating a shared vision and synergy<sup>377</sup>

These clearly identified competencies are personal and social. Growth as the awareness of self helps people focus on their competencies socially.

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<sup>377</sup> Richard E. Boyatzis and Ellen Van Oosten, "Developing Emotionally Intelligent Organizations," Consortium for Research on Emotional Intelligence in Organizations, July 10, 2002, [http://www.eiconsortium.org/reprints/developing\\_emotionally\\_intelligent\\_organizations.html](http://www.eiconsortium.org/reprints/developing_emotionally_intelligent_organizations.html).

## Appendix E

### EQ Leadership Competencies Defined

#### SELF-AWARENESS

- *Emotional self-awareness.* Leaders high in emotional self-awareness are attuned to their inner signals, recognizing how their feelings affect them and their job performance. They are attuned to their guiding values and can often intuit the best course of action, seeing the big picture in a complex situation. Emotionally self-aware leaders can be candid and authentic, able to speak openly about their emotions or with conviction about their guiding vision.
- *Accurate self-assessment.* Leaders with high self-awareness typically know their limitations and strengths, and exhibit a sense of humor about themselves. They exhibit a gracefulness in learning where they need to improve, and welcome constructive criticism and feedback. Accurate self-assessment lets a leader know when to ask for help and where to focus in cultivating new leadership strengths.
- *Self-confidence.* Knowing their abilities with accuracy allows leaders to play to their strengths. Self-confident leaders can welcome a difficult assignment. Such leaders often have a sense of presence, a self-assurance that lets them stand out in a group.

#### SELF-MANAGEMENT

- *Self-control.* Leaders with emotional self-control find ways to manage their disturbing emotions and impulses, and even to channel them in useful ways. A hallmark of self-control is the leaders who stays calm and clear-headed under high stress or during a crisis—or who remains unflappable even when confronted by a trying situation.
- *Transparency.* Leaders who are transparent live their values. Transparency—an authentic openness to others about one's feelings, beliefs, and actions—allows integrity. Such leaders openly admit mistakes or faults, and confront unethical behavior in others rather than turn a blind eye.
- *Adaptability.* Leaders who are adaptable can juggle multiple demands without losing their focus or energy, and are comfortable with the inevitable ambiguities of organizational life. Such leaders can be flexible in adapting to new challenges, nimble in adjusting to fluid change, and nimble in their thinking in the face of new data or realities.
- *Achievement.* Leaders with strength in achievement have high personal standards that drive them to constantly seek performance improvements—both for themselves and those they lead. They are pragmatic, setting measurable but challenging goals, and are able to calculate risk so that their goals are worthy but attainable. A hallmark of achievement is in continually learning—and teaching—ways to do better.
- *Initiative.* Leaders who have a sense of efficacy—that they have what it takes to control their own destiny—excel in initiative. They seize opportunities—or create them—rather than simply waiting. Such a leader does not hesitate to cut through

red tape or even bend the rules when necessary to create better possibilities for the future.

- *Optimism.* A leader who is optimistic can roll with the punches, seeing an opportunity rather than a threat in a setback. Such leaders see others positively, expecting the best of them. And their 'glass half-full outlook leads them to expect that changes in the future will be for the better.

## SOCIAL AWARENESS

- *Empathy.* Leaders with empathy are able to attune to a wide range of emotional signals, letting them sense the felt, but unspoken, emotions in a person or group. Such leaders listen attentively and can grasp the other person's perspective. Empathy makes a leader able to get along well with people of diverse backgrounds or from other cultures.
- *Organizational awareness.* A leader with keen social awareness can be politically astute, able to detect crucial social networks and read key power relationships. Such leaders can understand the political forces at work in an organization, as well as the guiding values and unspoken rules that operate among people there.
- *Service.* Leaders high in the service of competence foster an emotional climate so that people directly in touch with the customer or client will keep the relationship on the right track. Such leaders monitor customer or client satisfaction carefully to ensure they are getting what they need. They also make themselves available as needed.

## RELATIONSHIP MANAGEMENT

- *Inspiration.* Leaders who inspire both create resonance and move people with a compelling vision or shared mission. Such leaders embody what they ask of others, and are able to articulate a shared mission in a way that inspires others to follow. They offer a sense of common purpose beyond the day-to-day tasks, making work exciting.
- *Influence.* Indicators of a leader's powers of influence range from finding just the right appeal for a given listener to knowing how to build buy-in from key people and a network of support for an initiative. Leaders adept in influence are persuasive and engaging when they address a group.
- *Developing others.* Leaders who are adept at cultivating people's abilities show a genuine interest in those they are helping along, understanding their goals, strengths, and weaknesses. Such leaders can give timely and constructive feedback and are natural mentors or coaches.
- *Change catalyst.* Leaders who can catalyze change are able to recognize the need for the change, challenge the status quo, and champion the new order. They can be strong advocates for the change even in the face of opposition, making argument for it compellingly. They also find practical ways to overcome barriers to change.
- *Conflict management.* Leaders who manage conflicts best are able to draw out all parties, understand the differing perspectives, and then find a common ideal that everyone can endorse. They surface the conflict, acknowledge the feeling and views of all sides, and then redirect the energy toward a shared ideal.

- *Teamwork & collaboration.* Leaders who are able team players generate an atmosphere of friendly collegiality and are themselves models of respect, helpfulness, and cooperation. They draw others into active, enthusiastic commitment to the collective effort, and build spirit and identity. They spend time forging and cementing close relationships beyond mere work obligations.<sup>378</sup>

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<sup>378</sup> Goleman, Boyatzis, and McKee, *Primal Leadership*, 253–56.

## Appendix F

### Secular Traits of Good Leaders

#### **Good Boss**

Great listener

Encourager

Communicator

Courageous

Sense of humor

Shows empathy

Decisive

Takes responsibility

Humble

Shares authority

#### **Bad Boss**

Blank Wall

Doubter

Secretive

Intimidating

Bad temper

Self-centered

Indecisive

Blames

Arrogant

Mistrusts

The best bosses are people who are trustworthy, empathetic, empathic, and connected, who makes us feel calm, appreciated, and inspired. The worst—distant, difficult, and arrogant—make us feel uneasy at best and resentful at worst.<sup>379</sup>

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<sup>379</sup> Ibid., 277.



## Appendix G

1. How did the transitional experience transform/impact the participants' emotional intelligence of **self-awareness** as family leaders?
  - a. RQ-1 [Self Understanding] How do you identify/recognize your own emotions/emotional intelligence over the past few 6-15 months?
  - b. What are the signs, like blinking lights on a dashboard, that you have feelings that are surfacing and need to be acknowledged?
  - c. Through this time of transition, can you tell me what conversations you had with yourself?
    - i. What things were you thinking?
    - ii. What were you feeling? Identify at least three.
      1. What would you do with those emotions?
  - d. Can you share with me the “Aha Moment”, when you decided it was time for me to consider leaving my church to start another one?
    - i. Were there any situations or experiences where you look back now and know that was the beginning of something different for me, my wife, and our children?
2. How did the transitional experience transform/impact the participants' emotional intelligence of **self-management** as family leaders?
  - a. RQ-2 [Self-Management] In what ways do you manage your emotions?
  - b. I am sure there was some pain/agitation involved that lead to your leaving your home church,
    - i. How would you deal with these emotions/passions?
    - ii. What activities/behaviors would you do?
    - iii. Who would you talk to?
    - iv. Describe what your relationship with God was like during this time?
      1. How did you come to resolution/peace with Jesus?
  - c. Can you share an incident where you did not manage your emotions well? (specifics with your wife, children, or members and/or leaders of your old

church)

- i. What impact did that have on you?

3. How did the transitional experience transform/impact the participants' emotional intelligence of **social awareness** as family leaders?

- a. How do you identify and acknowledge your how your emotions are impacting others?
  - i. Do you keep those internal or do you share those with your spouse, friends, and trusted confidants?
- b. And what processes do you go through to manage your emotions as they impact others?
  - i. Can you give me a good example, and a bad example?
- c. Were you aware of how you were relating to people at church (Sunday mornings, small group, men's group, or any other church related function)?
  - i. Engaging or withdrawing?
  - ii. How would you talk about the leadership (pastors & elders)

4. Every human being is a leader because each person must lead his own life. My fourth research question focuses on Christ-following men and their leadership within the family. How did the transitional experience transform/impact the participants' emotional intelligence of **relationship management** as family leaders?

- a. RQ-4 [Leading Others] In the home, at work, or in the church to what extent does EQ-Self have in leading others?
  - i. How does your increased knowledge or capacity of EQ help you lead others (your wife & children)?
- b. What obstacles/hindrances did you experience as you tried to engage in leading your wife and children through this time of transition?
  - i. How is that different now that you are at the new church?
- c. How did you overcome these obstacles? Or what would you do with these obstacles?

- d. What obstacles, emotional & spiritual, did your wife & children have through this time of transition?
    - i. What would a conversation, or interaction, look like with your wife?
      - 1. What emotions would you typically experience during these conversations?
      - 2. What emotions would your spouse experience during these conversations?
    - ii. What would be typical conversation with your child/children?
      - 1. What were the dominant or typical emotions you experienced while conversing with your child/children?
    - iii. How did others emotions impact you?
      - 1. How would you navigate the impact of others emotions?
5. How did the **transitional experience uniquely contribute** to the participants' growth in emotional intelligence as family leaders?
- a. RQ-5 [Self growth through Transition] How do you understand the growth of EQ within yourself?
    - i. Can you share a recent personal "growth" story of your awareness of emotions?
    - ii. How is this different from the way you used to handle emotions? If there is no difference, why do you think you are still responding the same way?
  - b. How has the Holy Spirit grown you over the last 12-15 months in the area of emotional intelligence?
  - c. In what ways have you grown in your emotional awareness through this time of transition?
  - d. What passions do you have now that you did not have before this transition?
  - e. What emotions are you more aware of now that you are in this new church situation?

- f. In the home, at work, or in the church to what extent does EQ-Self have in leading others?
- g. How does your increased capacity of EQ help you lead others?
  - i. In what ways do you lead others differently having gone through the transitional experience of leaving a church to start a new church?

## Appendix H

### The Anger Funnel-Core Feelings Chart<sup>380</sup>

ADAPTED FROM AND REPRODUCED BY PERMISSION FROM JULIA WEST.

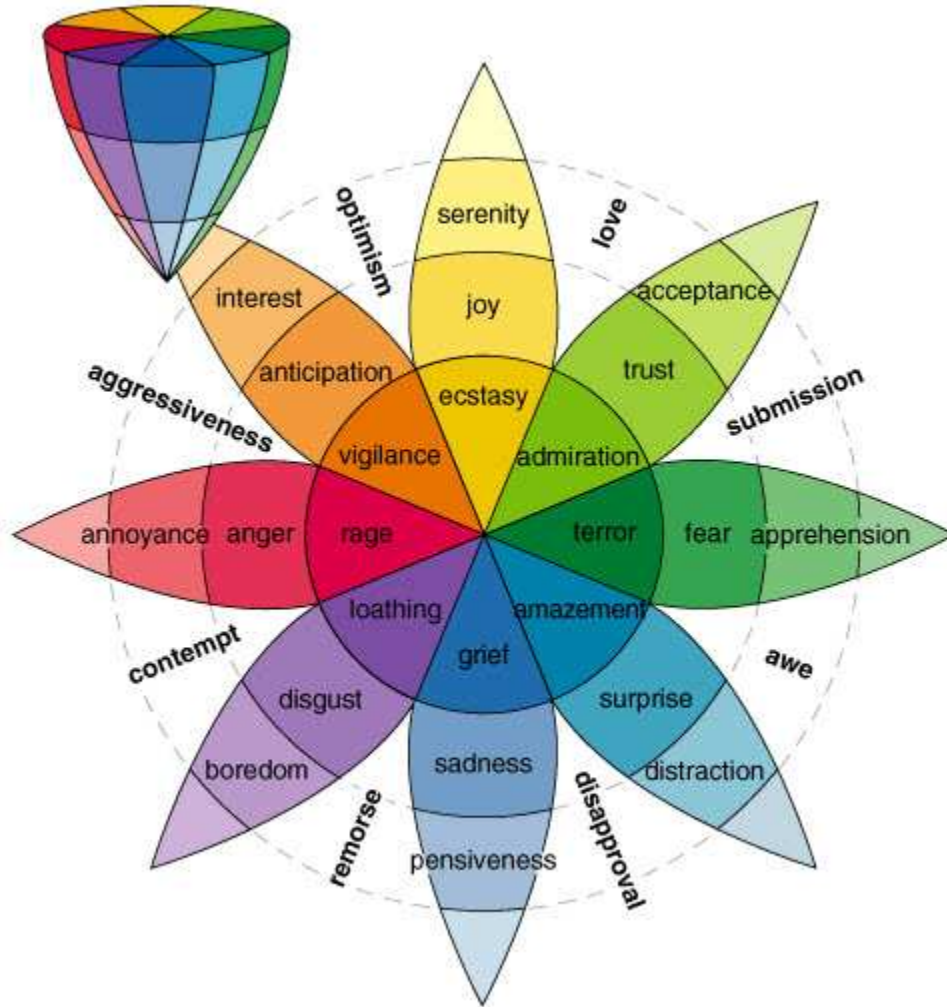
Intensity of Feelings	HAPPY	SAD	ANGRY	AFRAID	ASHAMED
HIGH	Elated Excited Overjoyed Thrilled Exuberant Ecstatic Fired up Passionate	Depressed Agonized Alone Hurt Dejected Hopeless Sorrowful Miserable	Furious Enraged Outraged Boiling Irate Seething Loathsome Betrayed	Terrified Horrificed Scared stiff Petrified Fearful Panicky Frantic Shocked	Sorrowful Remorseful Defamed Worthless Disgraced Dishonored Mortified Admonished
MEDIUM	Cheerful Gratified Good Relieved Satisfied Glowing	Heartbroken Somber Lost Distressed Let down Melancholy	Upset Mad Defended Frustrated Agitated Disgusted	Apprehensive Frightened Threatened Insecure Uneasy Intimidated	Apologetic Unworthy Sneaky Guilty Embarrassed Secretive
LOW	Glad Contented Pleasant Tender Pleased Mellow	Unhappy Moody Blue Upset Disappointed Dissatisfied	Perturbed Annoyed Uptight Resistant Irritated Touchy	Cautious Nervous Worried Timid Unsure Anxious	Bashful Ridiculous Regretful Uncomfortable Pitied Silly

The five core emotions run left to right across the top of the table. Manifestations of each emotion based upon the intensity felt are described down each of the columns in the table.

<sup>380</sup> [https://www.google.com/search?q=The+Anger+Funnel-Core+Feelings+Chart&espv=2&biw=1797&bih=1013&tbm=isch&imgil=9cJdUruozMze9M%253A%253BCnZD7U09eFI9\\_M%253Bhttp%25253A%25252F%25252Fwww.talentsmart.com%25252Farticles%25252FThe-Anger-Funnel%25253A-Mastering-The-Destructive-Emotion-1343363323-p-1.html&source=iu&pf=m&fir=9cJdUruozMze9M%253A%252CCnZD7U09eFI9\\_M%252C\\_&usg=\\_\\_0z8zMmOTfE3iD8g61hymRL9MIEM%3D](https://www.google.com/search?q=The+Anger+Funnel-Core+Feelings+Chart&espv=2&biw=1797&bih=1013&tbm=isch&imgil=9cJdUruozMze9M%253A%253BCnZD7U09eFI9_M%253Bhttp%25253A%25252F%25252Fwww.talentsmart.com%25252Farticles%25252FThe-Anger-Funnel%25253A-Mastering-The-Destructive-Emotion-1343363323-p-1.html&source=iu&pf=m&fir=9cJdUruozMze9M%253A%252CCnZD7U09eFI9_M%252C_&usg=__0z8zMmOTfE3iD8g61hymRL9MIEM%3D)

## Appendix I

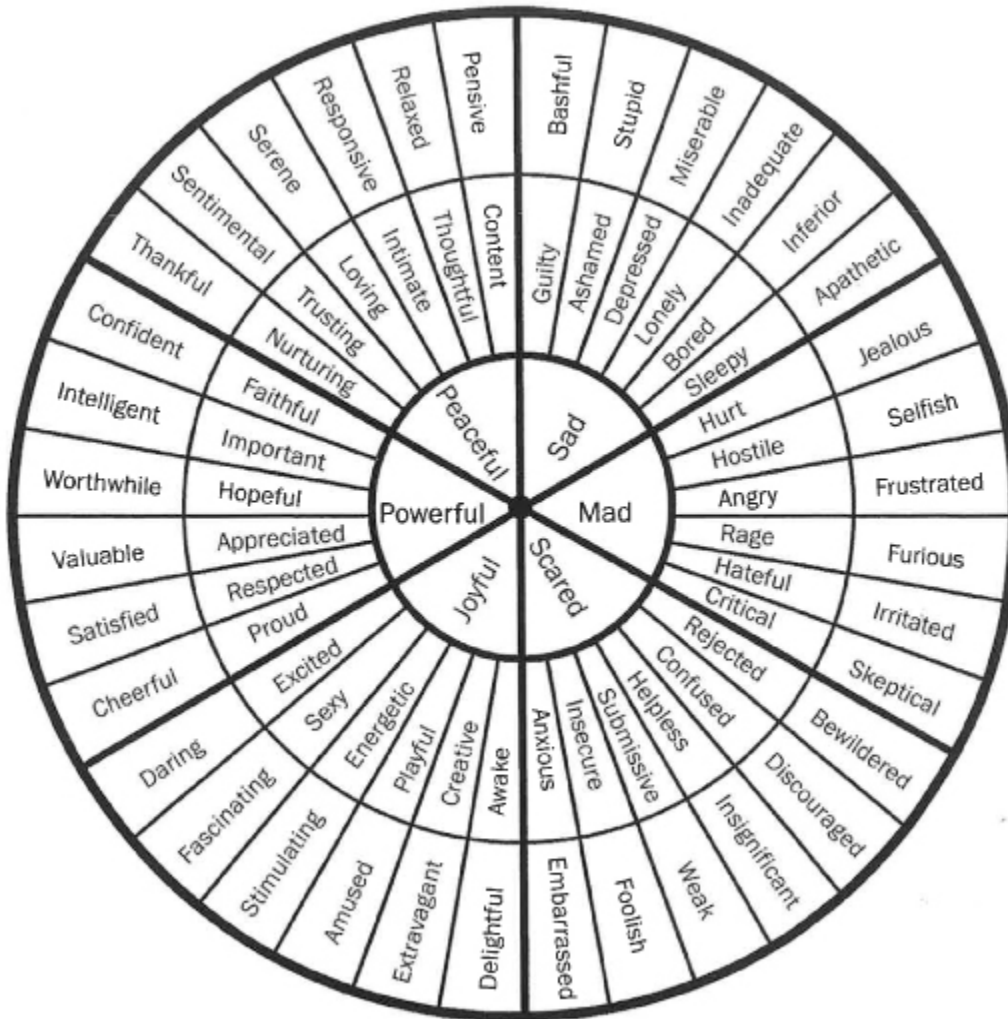
### Robert-Plutchick Emotions Chart<sup>381</sup>



<sup>381</sup> [https://www.google.com/search?q=Robert-Plutchik+Emotions+Chart&espv=2&biw=1797&bih=1013&tbm=isch&imgil=kZNzbm2Hi0IFOM%253A%253B3NvDskJA7Z-xtM%253Bhttp%25253A%25252F%25252Fwww.fractal.org%25252FBewustzijns-Besturings-Model%25252FNature-of-emotions.htm&source=iu&pf=m&fir=kZNzbm2Hi0IFOM%253A%252C3NvDskJA7Z-xtM%252C\\_&usg=\\_\\_XZ0daUJ02fCW3OQfIRqI3LydN5g%3D](https://www.google.com/search?q=Robert-Plutchik+Emotions+Chart&espv=2&biw=1797&bih=1013&tbm=isch&imgil=kZNzbm2Hi0IFOM%253A%253B3NvDskJA7Z-xtM%253Bhttp%25253A%25252F%25252Fwww.fractal.org%25252FBewustzijns-Besturings-Model%25252FNature-of-emotions.htm&source=iu&pf=m&fir=kZNzbm2Hi0IFOM%253A%252C3NvDskJA7Z-xtM%252C_&usg=__XZ0daUJ02fCW3OQfIRqI3LydN5g%3D)

## Appendix J<sup>382</sup>

### The Feelings Wheel



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