

**AN EXPLORATION OF EMOTIONAL INTELLIGENCE AND ITS
RELATIONSHIP TO CATHOLIC CLERGY IN THE ARCHDIOCESE OF
AGAÑA, GUAM**

by

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Abstract

Over the past thirty years, emotional intelligence has emerged as a critical dimension of intellect. Since its introduction, much research has been done in the areas of organizational leadership, leadership effectiveness, management, performance and success. Despite the abundance of research on leadership, there is a very limited amount of studies on the relationship between emotional intelligence and religious leaders. Also, to date, no known research exists that explore such a relationship within Catholic clergy. This quantitative study begins to address this gap in the literature. This research focuses particularly on the difference between diocesan and religious clergy, their overall emotional intelligence scores, and their emotional intelligence scores with regard to each of the five composites of emotional intelligence, as measured by the Emotional Intelligence Quotient (EQ-i). The findings of this study report insufficient evidence to support a difference between diocesan and religious clergy, and their overall emotional intelligence. Similarly, there is also insufficient evidence to conclude that there is a difference between diocesan and religious clergy, and their emotional intelligence scores with regard to each of the five composites (Intrapersonal, Interpersonal, Adaptability, Stress Management, and General Mood Composites).

Dedication

This work is dedicated to my beautiful wife, Abi, and my family. Abi you are truly a gift and my life's greatest treasure. No matter what, I could not have done this without you. All that I am is because I have you with me. To my sons, Jay Angelo and James Noel know that nothing is impossible with God. Look to Him always. He will hold you through all your struggles in life, but never forget to include Him in your triumphs. You are both miracles; proof that love never fails. I believe in you and have faith that you will do great things in the world. You both may be too young to remember all of this, but of all the things that I am, there is nothing that makes me prouder than to be your "Papa." I Love You "too much"! To Becca, you have proven that you can rise from adversity and you can become anyone you want. All you need to do is refuse to be mastered by the chains of the past. The future is what you make of it.

To Nana, please know that this is as much my accomplishment as it is yours. I share this triumph with you. Know that you have raised a good son. Uncle Joe and Mama Doris—thank you for always believing in me! To Dad and Mama Shirl, I cannot thank you enough for everything. I am grateful for all that you are to me.

To my Nino, who would have thought? Surely, there is a God who graces us, and blesses us at every moment; even when we are not deserving of such. After all, He brought you into my life. I am the person I am today because of you. I am blessed beyond words. I pray that I am as good a father to my children as you have been to me. It is my life's honor to walk life's journey with you. Now, off to our next adventure!

This milestone means the first for my family, and all the known generations before me. I look forward, with profound hope, for all of those who will follow.

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CHAPTER 1. INTRODUCTION

Introduction to the Problem

Emotional intelligence's recognition as a critical dimension of intellect has continued to develop since its emergence in the mid-1990s. Since then, the relationship of emotional intelligence, with regard to organizational leadership, leadership effectiveness, management, performance and success, has been the focus of much research (Bradberry & Grievies, 2009; Cavallo & Brienza, 2003; Daus & Ashkanasy, 2005; Ferres & Connell, 2004; George, 2000; Macaleer & Shannon, 2002; Mayer, Salovey & Caruso, 2004; Palmer, Walls, Burgess & Stough, 2001; Prati, Douglas, Ferris, Ammeter, & Buckley, 2003; Rosete & Ciarrochi, 2005; Smith, 2006; Stein and Book, 2006; Yuvaraj & Srivastava, 2007). Goleman (1995) says that emotional intelligence is neither a "passing fad, nor just the management nostrum of the moment" (p. 3). In 1995, the terms "emotional intelligence" and "EQ" were selected as the "most useful new words or phrases" by the American Dialect Society (Bar-On & Parker, 2000, p. 92). Emotional intelligence is a word that is recognized across a vast number of languages. Globally, businesses and academics alike use emotional intelligence (Goleman, 1995).

Emotional intelligence has become a "ubiquitous" part of everyday life (Goleman, 1995, ix). Traces of emotional intelligence can be found in the most complex to the most mundane aspects of society. One does not need to look far to find such traces of emotional intelligence; from mainstream adult cartoon strips, such as Dilbert, to art in the

New Yorker, to children's toys and modern children's cartoons; from personal ads seeking love, to printed quips on shampoo bottles (Goleman, 1995). Emotional Intelligence is also evidenced to have transcended the bounds of religious difference. Goleman's (1995) research affirms that religious scholars from major religions such as Christianity, Judaism, Islam, Hinduism, and Buddhism all agree that emotional intelligence "resonates" with views from their respective faiths (p. x).

With relation to success and intelligence, Bradberry and Greaves (2009) alluded to a certain critical unaccounted for factor. To this end, they said, "Not education. Not experience. Not knowledge or intellectual horsepower. None of these serve as an adequate predictor as to why one person succeeds and another doesn't. There is something else going on that society doesn't seem to account for" (p. xv). What was the missing link? What accounted for a considerable amount of the instances wherein average individuals, of average intelligence, succeed far more often than their more highly intelligent contemporaries? Was it not believed that the most intelligent were naturally the most successful?

The missing factor was argued to be emotional intelligence. Bradberry and Greaves (2005) said that emotional intelligence were the soft intangible skills that people possessed; the "something" in each of us that made for success to flourish (p. 24). Research over the last few decades has evidenced that emotional intelligence, not cognitive intelligence (IQ), was a better predictor of success (Mayer, Salovey, Caruso & Stiarenios, 2001; Webb, 2009). Similar studies have also yielded data that emotional intelligence levels were found to be higher among those in leadership positions than those in non-leadership positions. Furthermore, that emotional intelligence levels also seemed

to increase the higher up in the organization that one ascended (Dulewicz & Higgs, 2003; Goleman, Boyatzis, & McKee, 2002; and Morehouse, 2007). From this, one can deduce a positive correlation between emotional intelligence and one's hierarchical position in an organization.

In his 1998 article in *Harvard Business Review*, Goleman wrote that the most effective leaders have one thing in common. He emphatically argued that the most effective leaders were all emotionally intelligent. In this way, leaders were found to have a significant effect on those around them either purposefully or indirectly, realized or unintentional, by the expression of their emotional cues. In 2002, Goleman also introduced the concept of the interpersonal limbic regulation. Here, data showed that one could actually transmit signals that could then potentially “alter hormone levels, cardiovascular function, sleep rhythms, and even immune function inside the body of another” (p. 7). These findings were significant as these were viewed as tangible scientific evidence toward the actual physical effects that leaders had on followers. This neuroscience research became the basis for the scientific argument in favor of emotional intelligence.

Around the same time, as the introduction of the interpersonal limbic regulation, came the theory of primal leadership. In Goleman's (2002) theory of primal leadership, he maintained that leaders undeniably played a primordially emotional role in the lives of others. Hence, such a primal task of leadership was inherently rooted in being intelligent emotionally. Other authors, such as Humphrey (2002) and Kerr, Gavin, Heaton and Boyle (2005), agreed that leadership is innately an emotional process. Moreover, the proper mastery of a leader's hold over the emotional process can have a strong influence

on performance. In other words, the better one's mastery of emotional competence, the more the influence that leader will wield.

Recounting history's most primitive of societal leaders, Goleman (2002) makes the case that tribal chieftains and shamans of old "earned their place in large part because their leadership was emotionally compelling" (p. 5). In a leader-follower relationship, the leader served as an emotional guide to those who would follow. This guide would be responsible to lead their followers through uncertainty, threat, clarity, assurance and work in the lives of their followers. As such, it was then the fundamental task of leaders to create what he called "resonance"; resonance being "a reservoir of positivity that frees the best in people" (p. ix). To practice emotional intelligence was to assert a conscious effort of awareness and control of one's self and, how he or she relates to others.

Given the relationship between emotional intelligence, performance, and success, it is important to explore the impact of emotional intelligence across various leadership groups. Furthermore, the relationship and degree to which emotional intelligence affects different aspects of such varied leadership groups. Drawing on evidence from other authors, Bueno and Tubbs (2004) made the claim that the leadership development process can effectively improve on a person's individual deficiencies. However, the first step is to identify what deficiencies, if any, exist. Once identified, relevant steps can then be taken to foster improvement. Without knowing what deficiencies to address, a person's developmental efforts, while efficient and extensive, may be justifiably ineffective and simply irrelevant.

Though emotional intelligence has received much attention in the area of leadership, little has been done by way of its association to religious leadership.

Moreover, no studies exist with regard to the relationship of emotional intelligence and Catholic clergy. It was the purpose of this research to begin to explore the relationship of emotional intelligence with regard to Catholic clergy. This study looked specifically at the relationship of emotional intelligence and Catholic clergy within the Archdiocese of Agaña.

This research asked two questions. One, “Is there a difference between diocesan and religious clergy and their overall emotional intelligence, as measured by the Emotional Intelligence Quotient (EQ-i); and two, “Is there a difference between diocesan and religious clergy and their emotional intelligence scores with regard to each of the five composites (Interpersonal, Intrapersonal, Adaptability, Stress Management, and General Mood Composites, as measured by the Emotional Intelligence Quotient (EQ-i)?”

Background of the Study

Institutions and organizations alike, whether formally or informally, adhere to some sort of hierarchical structure. The Catholic Church is no exception. Shaw (1997), to this point says, “The Church, which is the people of God, is by God’s will hierarchically structured” (p. 20). It is this hierarchical structure that names the leadership positions and defines the authority by which such leadership governs the institution. It is the charge of this hierarchical authority to “exercise its apostolate by teaching doctrine, ministering the sacraments and governing the faithful” (p. 21).

In the Catholic Church, the Pope, as the Bishop of Rome, is the Supreme Pontiff or spiritual head of the universal Catholic Church. Under obedience to the pope, the ordained leadership of the Catholic Church, or “ministerial priesthood,” pledge their allegiance to the Catholic Church. The ministerial priesthood is categorized into three

degrees of ordained ministries: the Episcopate (Cardinals and Bishops), Presbyterate (Priests), and Diaconate (Deacons) respectively (Klein, 2007).

According to the Compendium Catechism of the Catholic Church (2006), the three degrees, who collectively make up the clergy, are “irreplaceable for the organic structure of the Church” (p. 93). At varying levels and to different degrees, the clergy, under the ultimate jurisdiction of the pope, set the direction, tone and elucidation of the Catholic Church. The Catechism also refers to the significance of the clergy in this way; it reads, “Let everyone revere the deacons as Jesus Christ, the bishop as the image of the Father, and the presbyters as the senate of God and the assembly of the apostles. For without them one cannot speak of the Church (p. 389).” This speaks to the inseparable nature of the Catholic Church and its ordained leadership.

Bishops and Cardinals, appointed by the pope, serve to govern the local churches within a particular geographical designation. This designation of administrative territory is known as a diocese or archdiocese. While Cardinals retain additional privilege and honorific titles over Bishops, they hold no superior rank over any other Bishops outside their diocese, unless acting in an official capacity. A case in point, the Pope himself is the "Bishop of Rome" and not "Archbishop of Rome."

Shaw (1997), referencing the Second Vatican Council, speaks to the role of bishops in this way:

Among the more important duties of bishops, that of preaching the Gospel has pride of place. For the bishops are heralds of the faith, who draw new disciples to Christ; they are authentic teachers, that is, teachers endowed with the authority of

Christ, who preach the faith to the people assigned to them, the faith which is destined to inform their thinking and direct their conduct. (p. 26)

Under any given Bishop are the priests who run the local parishes within a diocese. Priests and deacons serve as ministers of the Catholic Church. According to Shaw (1997), priests and deacons together, under the direction of their bishop, are “the charge of the community, presiding in God’s stead over the flock of which they are the shepherds in that they are teachers of doctrine, ministers of sacred worship, and holders of office in government” (p. 21). In this way, it is evident as to the leadership role that clergy play in the lives of their communities.

In the Catholic Church, priests can be categorized as either “diocesan” or “religious.” Both share the same priesthood “faculties” which they receive through ordination by a bishop. The central difference between the two classifications lies in their way of life and type of service. Diocesan priests commit themselves and are ordained into the service of a particular Diocese under the Bishop of the Diocese taking vows of obedience and chastity. Religious priests, on the other hand, belong to established religious Orders such as the Carmelites, Dominicans, Jesuits, and Franciscans.

In addition to the vows of obedience and chastity that diocesan priests take, religious priests also take the vow of poverty, and most times will live together in a community with others of the same Order. Regardless of the community life, religious priests will still be beholden to the order from which they belong. A delicate balance is usually stuck between their allegiance to their Order's superiors and respect for the authority of the local Ordinary or Bishop.

Roman Catholicism is one of the major religions in the world today. According to the Vatican's Statistical Yearbook released in April of 2010, which compiled information through 2008, Catholics worldwide numbered 1.16 billion; an 11.54% increase since the year 2000 (Zenit, para.1). The same article also mentions a worldwide increase in the number of bishops, priest, non-ordained religious, female religious, as well as, philosophy and theology students in seminaries. The increase in the global number of Catholics comes despite a flurry of abuse allegations and accusations concerning the way church leadership handled such cases. Catholic leadership, at all levels, were questioned and scrutinized.

It is important to caution that the scrutiny of religious leadership performance is not simply isolated to Catholic just leadership. Oney's (2009) dissertation work on the causal relationship of emotional intelligence to clergy leadership effectiveness with the Assemblies of God Church points to a "crisis of leadership effectiveness" (iii). He says that research suggests that poor organizational and church performance can be attributed to pastoral leadership issues. Oney (2009) also refers to the work of Barna (1993), who insists that the problem with Christian Churches is that they are "not led by true leaders" (p. 2).

Anderson (1999) emphasizes that positive leadership performance is essential for clergy success. This means that religious leaders can be successful in leading their respective faith communities. Kouzes and Posner (2004) claims that business theories of today have left out the most important component of true, inspiring leadership—a servant's heart. Referencing the historical figure of Jesus, the Christ, they affirm that true leaders are the servants of others. True leaders focus on the things that matter, show the

way, live the way, and communicate values through stories, not rote teachings. While all religious leaders should embody these ideals, the reality is that there are those who do not. Ironically, much publicity and attention are exploited from such poor examples of leadership. Religious leaders must acknowledge that successful leadership is not merely a divine gift, but takes sincere effort, continuous work and development.

The Catholic faith on Guam was established by a Jesuit missionary named Blessed Diego Luis de SanVitores in 1669. Blessed Diego commissioned the first Catholic Church with land donated from a local chief, Quipuha, which he named "El Dulcissimo Nombre de Maria " or "The Most Sweet Name of Mary." In 1965, the Diocese of Agaña was established and, in 1984, it was elevated into an Archdiocese. Today, some 342 years later, Roman Catholicism remains the predominant religion on the island of Guam.

Statement of the Problem

Catholic clergy play an inseparable and vital role in the Catholic Church. In their official capacities, they serve as the recognized leadership of their respective communities. Despite evidence that research points to a strong connection between emotional intelligence and organizational leadership, leadership effectiveness, management, performance and success, the relationship between emotional intelligence and Catholic clergy is not known. Given the responsibility that Catholic clergy holds, it would be important, and beneficial, to begin to explore the various composites of emotional intelligence and the impact it has on this leadership group.

Purpose of the Study

The purpose of this quantitative study was to explore the difference between diocesan and religious clergy and their overall emotional intelligence scores, as measured by the Emotional Intelligence Quotient (EQ-i). Further, to identify if there was a difference between diocesan and religious clergy and their emotional intelligence scores with regard to each of the five composites of emotional intelligence (Interpersonal, Intrapersonal, Adaptability, Stress Management, and General Mood Composites, as measured by the Emotional Intelligence Quotient (EQ-i).

While there is a very limited amount of research on emotional intelligence and religious leaders, to date, no known research exists that explore such a relationship in Catholic clergy. Similarly, there is no known research specifically studying Catholic clergy in the Archdiocese of Agaña or the region of Oceania where the Archdiocese is found.

Rationale

Psychological assessments are not new to the Catholic Church. McGlone, Ortiz and Karney (2010) says that over the past 30 years “the Catholic Church has increasingly relied on mental health professionals, using qualified, licensed psychologists, to psychologically evaluate candidates to the priesthood” (p. 526). With such an emphasis placed on psychological assessment for the selection process, it deems rational that further psychological assessments may be used toward the continual development of those who become clergy. Emotional intelligence, as it relates to Catholic clergy, is one such potential dimension of development.

Goleman (1995) argues that, unlike IQ, emotional intelligence is not genetically fixed. Emotional competencies are learned, taught, developed and mastered over a person's lifetime (Bar-On, 2004; Goleman, 1995; Stein & Boom, 2006; Webb, 2009). The fact that emotional intelligence can be learned means that anyone can grow to be emotionally competent. Even those at the weakest levels of the emotional composite scale, through effort and guidance, have the potentiality to manifest their capacity for emotional intelligence competence. With regard to emotional intelligence and the religious arena, Segal (2002) says that, regardless of discipline, emotional intelligence is "essential for social and spiritual competency" (p. 44).

The ability of a person to harness their emotional intelligence competence depends on their ability to first understand it. Rightfully so, without a focus, or some clearly defined target, improvement effort would be scattered and wasteful. Bueno & Tubbs (2004) said that it is only after one's competencies have been identified that the leadership development process can be effectively improved on. Armed with the knowledge of the relationship and impact between emotional intelligence, and Catholic clergy, Church leaders may find themselves in a more advantageous position to benefit from opportunities that will ultimately lead to becoming better leaders.

Research Questions

The two research questions examined in this study.

Research Question 1: Is there a difference between diocesan and religious clergy and their overall emotional intelligence, as measured by the Emotional Intelligence Quotient (EQ-i)?

Research Question 2: Is there a difference between diocesan and religious clergy and their emotional intelligence scores with regard to each of the five composites (Interpersonal, Intrapersonal, Adaptability, Stress Management, and General Mood Composites, as measured by the Emotional Intelligence Quotient (EQ-i)?

Significance of the Study

According to work of McEnrue, Groves, and Shen (2007), much of the research on emotional intelligence has generally been directed into four broad areas. The focus has been primarily on (a) Defining and measuring emotional intelligence; (b) Distinguishing emotional intelligence from other phenomena such as cognitive intelligence (IQ) and personality traits; (c) Examining the relationship between emotional intelligence and attitudes, processes or behavioral outcomes; and (d) Enhancing emotional intelligence through training and development. This study adds new quantitative research to the body of knowledge that exists on emotional intelligence and religious leadership; particularly, by way of Catholic clergy. Furthermore, this research has provided a foundation for future studies on the area of emotional intelligence and Catholic clergy.

Definition of Terms

Archbishop. A Bishop who maintains a “suffragan” over other Bishops of other dioceses. Jurisdictionally, however, the Archbishop only has immediate jurisdiction over his diocese (Klein, 2007, p. 211).

Archdiocese. Usually referred to as a diocese of larger size who maintains a “suffragan” over other dioceses (Klein, 2007, p. 211).

Archdiocese of Agaña. Refers to the Roman Catholic Archdiocese located on Guam.

Bishops. The episcopate or those who are at the highest and “fullest level of the Sacrament of Holy Orders” (Trigilio & Brighenti, 2003, p.36). Bishops are usually tasked to run a diocese. Appointed by the pope, Bishops serve as local “ordinary” or the jurisdictional authority within his (arch)diocese (Klein, 2007, p. 211).

Clergy. Refers to the three degrees of leadership within the Catholic Church that make up the “ministerial priesthood;” particularly, the Episcopate (Bishops), Presbyterate (Priests), and Diaconate (Deacons) respectively (Klein, 2007, p. 289).

Deacons. The Diaconate, the third degree of those who make up the “ministerial priesthood” (Klein, 2007, p. 289). These ordained men are “the charge of the community, presiding in God’s stead over the flock of which they are the shepherds in that they are teachers of doctrine, ministers of sacred worship, and holders of office in government” (Shaw, 1997, pp. 21-22).

Diocese. Defined geographic area usually comprised of a collection of local parishes; sometimes by a group of people of the same “rite or language” (Catechism of the Catholic Church, 2000, p. 874).

Diocesan priest. A priest who commits himself, and is ordained into the service of a particular Diocese, under the Bishop of the Diocese. Diocesan priests take vows of obedience and chastity.

Emotional intelligence. Defined as “tactical (immediate functioning),” non-cognitive abilities that address the complexities of the “emotional, personal, social, and survival dimensions of intelligence.” Emotional intelligence is “concerned with

understanding oneself and others, relating to people, and adapting to and coping with the immediate surroundings to be more successful in dealing with environmental demands” (Bar-On, 1997, p.1).

Emotional intelligence quotient or EQ-i®. Assessment created by Reuven Bar-On, refers to the first commercially available, scientifically validated and empirically constructed emotional intelligence test (Bar-On, 2004). The self-reporting instrument comprises 125 items that employs a five-point response format. It tests and measures five specific components of emotional intelligence—a person’s Interpersonal, Intrapersonal, Adaptability, Stress Management, and General Mood Components.

Faculty. As it relates to the Catholic Church, *is* the authority or permission to perform or function in certain capacities. A priest’s faculties represent the permission given a priest, by his diocesan bishop or religious superior, allowing him to legally perform the Sacraments.

Guam. Or "Guåhan," as it is called in the native language, Chamorro, is one of five organized, unincorporated territories of the United States of America. Located in the western Pacific Ocean, it is the largest and southernmost island of the Mariana Islands in Micronesia. Guam has a large Catholic population of about 80%.

Incardination. Refers to state wherein a member of clergy is placed under the jurisdiction of a Bishop or religious superior.

Micronesia. A sub-region of Oceania made up of thousands of small islands in the western Pacific Ocean.

Mariana Islands. An arch-shaped archipelago in the northwestern Pacific Ocean that is part of the Micronesian island group. It is south of Japan, north of New Guinea, and immediately east of the Philippine Sea.

Priests. The Presbyterate or those who make up the second degree of “ministerial priesthood” (Klein, 2007, p. 289). Priests are men who share the “one identical priesthood and ministry of Christ,” and together with their bishops are “indispensable helpers and advisors” who are “the charge of the community, presiding in God’s stead over the flock of which they are the shepherds in that they are teachers of doctrine, ministers of sacred worship, and holders of office in government” (Shaw, 1997, pp. 21-22).

Religious priest. Also known as "religious," when used in the same context. They are priest who belongs to a number of established religious orders such as the Carmelites, Dominicans, Jesuits and Franciscans. In addition to the vows of obedience and chastity that diocesan priests take, religious take the vow of poverty and most times will live together in a community.

Assumptions and Limitations

This study is particularly limited in sample size due the population of the group being examined. The clergy of the Archdiocese of Agaña is relatively small in population, as compared to other dioceses and archdioceses. However, it is the largest and southernmost diocese in the Marianas. The Archdiocese of Agaña is found on the island of Guam. Guam, one of five U.S. territories, is an unincorporated territory of the United States of America located in the western Pacific Ocean.

Due to the study population, the size, and the geographic location of the group, the results are not applicable, and thereby generalizable to a larger population of clergy. With regard to population and sample size, McCrum-Gartner (2010) warns that studies can also be “underpowered” if the sample size is too small (p. 10). Conversely, studies can be “overpowered” when there are too many participants (p. 10). Despite the small population size, the research does not anticipate a problem with the accuracy of results.

It is important to note that this study does not differentiate clergy based on demographics or place of incardination; as some clergy may be working for the Archdiocese of Agaña, however belong to another (arch)diocese. Additionally, the clergy is not differentiated on the three levels of ministerial priesthood; namely the Episcopate (Bishops), Presbyterate (Priests), and Diaconate (Deacons). Also, while there may be different type of religious communities of clergy, the population of religious clergy is treated as one group.

Again, the two research questions examined in this study are:

Research Question 1: Is there a difference between diocesan and religious clergy and their overall emotional intelligence, as measured by the Emotional Intelligence Quotient (EQ-i)?

Research Question 2: Is there a difference between diocesan and religious clergy and their emotional intelligence scores with regard to each of the five composites (Interpersonal, Intrapersonal, Adaptability, Stress Management, and General Mood Composites, as measured by the Emotional Intelligence Quotient (EQ-i)?

Today, there are a number of different instruments that are available which test for emotional intelligence. Despite its popularity and interest, the study of emotional intelligence is still based on a theoretical construct. From this standpoint, the theoretical construct is still in its infancy. Thereby, notwithstanding emotional intelligence's long list of proponents, there are those who would argue that there is still much research that needs to be done, as emotional intelligence is still an evolving field (Antonakis, Ashkanasy & Dasborough, 2009; Cassady & Eissa, 2008; Dulewicz & Higgs, 1999; Petrides, Furnham, & Frederickson, 2004; Roberts, Ziedner, & Matthews 2008).

In the mix of emotional intelligence literature, both seminal and current, authors commonly express some basic reservations. It is important to make mention of some of these reservations. First, measuring emotional intelligence can be difficult given the varying definitions and the subsequent constructs of the tests (Bar-On, 2004; Bradberry & Greives, 2009; Caruso, Mayer & Salovey, 2002; Goleman, 1995; McEnrue & Grover, 2006). Second, the self-reporting nature of certain emotional intelligence instruments has the potentiality to foster an inherent bias. In this way, Akerjordet and Severinsson (2007) said that such self reporting may thereby lead to a self-fulfilling prophecy that skews the accuracy of the respondent's results. Third, authors like Roberts, Ziedner, and Matthews (2008) said that emotional intelligence may have overstated claims made in "popular works" (p. 64). Some, such as Locke (2005), go as far as to have argued that emotional intelligence is an invalid concept all together.

According to Lui (2010), religion is a stable social force in shaping and controlling a person's life and behavior. In this way, religion is very personal to a good number people. It is, understandably, a sensitive issue that stirs a lot of feelings and

strong emotions. Thereby, some may become emotionally attached to the implications of the study, while others may be overly critical of the findings. Protection of the participants' anonymity was of the utmost importance and was treated with the highest level of integrity. All participants were given the opportunity to participate in a one-on-one debrief and guided interpretation of their emotional intelligence profile with a certified EQ-i certified practitioner.

Given the nature of this study, there may have been the potential for participants to intentionally self-report inflated results; in an attempt to reflect a more positive outlook than what is the case. This bias would have result in inaccurate data. Likewise, there was a potential for a low response rate. While, this may have been a possibility, this result was not as such. As clergy, it is expected that such individuals will answer truthfully to the assessment. Additionally, anonymity and the freedom to participate, should help to have alleviated any anxiety with regard to participation.

Nature of the Study

Creswell (2003) acknowledges that an “extant framework” provides guidance, and grounds an author’s ideas in literature and allows one’s work to be recognizable by its respective audiences (p. 3). In his seminal book, *The Structure of Scientific Revolutions*, Kuhn (1996) analogously compares the researcher and his or her work to the celestial elements of the universe. He said, “If science is the constellation of facts, theories, and methods...then scientists are the men who, successfully, or not, have striven to contribute one or another element to that particular constellation” (p. 1). Here it is evident that Kuhn placed a profound value on scientific inquiry.

Fundamental in form and necessary in function, research is critical to inquiry. Tantamount is the frame by which the research itself is carried out. Research, for the sake of consistency, reliability, and validity, must then follow a common framework. Research design is of the utmost importance, as it is the methodological approach that shapes, defines, and refines the research to be undertaken. According to Crotty (2007), methodology is the means of choice by which one effectuates goals. Without a solid structure, even the best research can be found lacking.

For the purposes of this research, a non-experimental quantitative methodology was selected. The dependent variable was the participant's emotional intelligence score, as measured by the Emotional Intelligence Quotient (EQ-i). The independent variable was the two groupings of diocesan and religious clergy.

Organization of the Remainder of the Study

The remainder of this study consists of four chapters described as follows: Chapter 2, The Literature Review, is an extensive review of the literature on emotional intelligence; Chapter 3, Methodology, describes the quantitative methodological approach of the study including research design, sampling, measurements, data collection, analysis and ethical considerations. Chapter 4, The Results, presents the data and analysis of the study findings; and Chapter 5, The Discussions, Implications, and Recommendations, discusses insights, implications, and suggestions for future research.

CHAPTER 2. LITERATURE REVIEW

This chapter is a thorough overview of the literature on emotional intelligence. The first section of the chapter starts out with a general look at contemporary leadership theory. This section is followed by a brief discussion on the topic of intellect. Here, cognitive intelligence, or IQ, is introduced as the first conceptual intellectual measure. Since its inception, cognitive intelligence (IQ) has persisted as the premier, dominant, and unquestioned measurable standard of excellence for the last century (Bar-On, 1997; Book & Stein, 2006; Goleman, 1995). Next, the discussion shifts from the prominence of cognitive intelligence to a new standard of intellect. Emotional intelligence is introduced as a new and critical dimension in the development of intellect.

The chapter proceeds with an exploration of the emotional intelligence construct. The evolution of emotional intelligence, the emotional intelligence advantage, and the researchers who made significant contribution to its seminal theory are noted. Next, emotional intelligence is defined, various emotional intelligence instruments are listed, and six of the most well known measures are described. A discussion on developing emotional intelligence is also found here.

The rest of the chapter examines the different relationships and applications with regard to emotional intelligence. This section particularly explores the connection that emotional intelligence has with facets such as religion, effective leadership, performance, the workplace, gender and age. Goleman, Boyatzis, and McKee's (2002) emotional

intelligence leadership competencies are also identified. Finally, religiosity in the workplace is examined along with a section on bridging the gap between emotional intelligence and Catholic clergy. The chapter concludes with a chapter summary that recapitulates the importance of emotional intelligence toward Catholic clergy and the potential for future research.

Contemporary Leadership Theory

Today's leaders tread new ground as they maneuver the dynamic global environment of this new millennium. The present societal pressures and ever-changing business climate have caused leadership ideals to shift, and new paradigms to emerge. Caudron (2002), quoting Johnson says that, "It takes a different set of skills to make lemonade out of today's lemons" (p. 30). This simple, yet very relevant adage, speaks clearly to the demands placed on today's leaders. The leadership approaches of the past are being replaced with trends that are more germane to the present day needs of social systems.

Baker (1997), quoting Burns, writes "If we know all too much about our leaders, we know far too little about leadership" (p. 343). This perspective is fundamental in line sight of the ever evolving nature of leadership. Caudron's (2002) standpoint on leadership claims that there is no one, singularly universal and absolute formula for leadership. Leadership variables tend to vary so greatly that what works for one institution might not work for another. The uniqueness of each situation, environment, and community of human relationships calls for different recipes for leadership success. A single inadaptably and inflexible model just does not fit. While difference may abound, leaders still need a workable paradigm. Recent contemporary leadership theories

seem to highlight approaches that are more enabling, empowering, and transformational (Sauser, 2005; Spears, 2009).

Kouzes and Posner's (2007) work on transformational leadership is a good example of an emerging contemporary leadership theory. According to Northouse (2007), the roots of transformational leadership come from the seminal work of Downton (1973). The approach to transformation leadership, however, did not really become known until the work of Burns, some five years later, in 1978. Transformational leadership was defined as a "process whereby a person engages with others and creates a connection that raises the level of motivation and morality in both the leader and the follower" (p. 176).

Prior to the work of Bass in 1988, transformational leadership was only perceived in a positive light. In this manner, there was no consideration for immoral transformational leaders. It became more seemingly apparent, though, that there were transformational leaders who did, in fact, negatively impact their followers. To address this facet, Bass presented his take on pseudotransformational leadership. Moreover, Northouse (2007), referring to Bass and Riggio, defined the pseudotransformational leadership construct. They acknowledged and pegged those transformational leaders who were "self-consumed, exploitative, and power-oriented, with warped moral values" (p. 177). It was here that scholars started to acknowledge the double-edged nature of leadership.

Aside from Bass, Northouse (2007) recognizes the contributions of Kouzes and Posner in the area of transformational leadership. Their work was significant with regard to the present day understanding of the nature of transformational leadership. Kouzes

and Posner's model of leadership was derived from more than thirteen hundred interviews from middle and senior-level managers in both public and private sector organizations. As Northouse (2007) explains, the interviews Kouzes and Posner conducted asked management to describe their best personal experiences as leaders. It was from these qualitative responses that the basis for their theory was grounded.

Kouzes and Posner's (2007) research formulated a model that listed five fundamental practices that enable leaders to get extraordinary things accomplished. Two commitments or strategies, for performing as exemplary leaders, were also identified. The five practices outlined by Kouzes and Posner include: Modeling the way, inspiring a shared vision, challenging the process, enabling others to act, and encouraging the heart. All in all, the five practices and two commitments served as a prescriptive formula for becoming a more effective, exemplary leader.

Evidence shows that there is an association between emotional intelligence and transformational leadership. Research data from a number of authors points to a positive, predictive relationship between emotional intelligence and transformational leadership (Barbuto & Burbach, 2006; Barlin, Slater, & Kelloway, 2000; Hayashi, & Ewert, 2006; Kouzes & Posner, 2003; Mandell & Pherwani, 2003). Additionally, Kouzes and Posner's (2003) model suggests that the prescriptive qualities of leaders are not mutually exclusive to a select few. Rather, they are open and accessible to everyone to practice. This transformational leadership quality seems to parallel the flexibility of emotional intelligence. The theory behind emotional intelligence asserts that it, too, can be learned and taught. It, likewise, is not reserved to only a select few.

A New Intelligence Standard

Intelligence is a phenomenon that has perplexed the human fascination for centuries. Scholars the world over have tirelessly attempted to comprehend the very essence and nature of the human intellectual potential. In their search, they have sought to command the intellectual paradigm, so as to come to control and effectuate its influence. Mastery of human intellect was power; a power to be wielded.

Hawkins (1996) asserts that addiction to this phenomena has even consumed some of greatest Western philosophers; from Plato (c. 427-347 b.c.) and Aristotle (384-322 b.c.), to the likes of Immanuel Kant (1724-1804) and G.W.F. Hegel (1770-1831). According to Scolnicov (1996), Plato (c. 427-347 b.c.) arguably believed that the primary educational function of studies, such as arithmetic, geometry, astronomy, and music, was to lead toward the fostering of intellect. A thorough comprehension and mastery of intelligence was, and still is, critical to the optimal realization of a person's full potential. Today, researchers continue to refine and discover new dimensions of intellect. The two most well known dimensions of intelligence, as it relates to this study include cognitive (IQ) and emotional intelligence (EI or EQ).

The first major hallmark in the expedition of intellect came with the identification, and subsequent quantifiable measurement, of one's cognitive ability or IQ. Also commonly referred to as general intelligence, IQ became the universal standard for achievement and success. Stein and Book (2006) noted that IQ was perceived by many as the "cornerstone for progress" (p. 12). Similarly, those with the highest IQ scores were seen as the pinnacle of society's achievers; often privileged to be called genius.

The prestige of intellectual recognition and the draw to be counted in its ranks is alluring. In 1964, an international society called Mensa was founded to gather the ranks of such intellectually gifted individuals. Mensa's membership was granted only to those with the highest IQ scores. According to their website, its members currently include the top 2% of people in the world's population. Since 1968, its numbers have grown from about 10,000 to about 110,000 Mensans in over a hundred countries worldwide (About Mensa International, n.d.; Fogel, 1968).

During the last one hundred years or so, cognitive intelligence was the premier measured standard of excellence; dominating the societal view of one's human potential capacity (Bar-On, 1997; Book & Stein, 2006; Goleman, 1995). Bar-On (2004) broadly defined IQ as a person's "cognitive capacity and functioning" (Bar-On, 1997, p.1). IQ was generally categorized by a person's analytical, intellectual, logical and rational abilities. It included one's ability to abstract, apply, learn, recall, reason and think. And, unlike emotional intelligence, which is more tactical or immediate functioning, IQ is long-term and strategic (Bar-On, 1997; Stein & Book, 2006). More specifically, Stein and Book (2006) described emotional intelligence as "the ability to concentrate and plan, to organize material, to use words and to understand, assimilate and interprets facts" (pp. 17-18). Here, it measured one's "personal information bank" which tugs on a person's "memory, vocabulary and visual-motor coordination" (p. 18).

The case for IQ can be found in academic research as early as 1917. Woodbury (1917) wrote of the growing recognition of the importance of general intelligence. His work cited other authors, such as, J.S. Mill and F.A Walker, who recognized the effects of general intelligence on the productiveness of labor. He makes mention of studies that

proposed a correlation between general intelligence, wages and unemployment. The evidence suggested that those with low intelligence received lower wages and had a higher incidence of unemployment. The converse was also true for those with higher intelligence.

More recent literature, some eighty years later, still makes the case for IQ. Lam and Kirby (2002), referencing Gottfredson, says that IQ tests are still the “single most effective predictor known of individual performance at school and on the job” (p. 134). Similarly, the personal research of Ng and Feldman (2009), and their literature review of various labor economic and organizational science literatures, both provide substantial evidence for a positive relationship between educational achievement, associated with IQ, and the overall performance in life and work.

Despite its reputation, IQ was not without limitations. One of the biggest criticisms was that IQ was inflexible. This meant that people were universally born with a somewhat fixed intellectual potential (Bradberry & Greaves, 2005; Lam & Kirby, 2002). From a person’s early teens, until the twilight of their senior years, one’s IQ was theorized to remain unchanged. When so much emphasis, such as achievement and success is placed on one’s IQ, this inflexibility becomes a very difficult reality to accept. Thereby, if one’s IQ is the same “at age 15 as it is at age 50,” then people really do not have much control, let alone the capacity to improve their IQ (Bradberry & Greaves, 2009, p.18). This, in turn, would invariably lead to prohibition of a person’s potential for future achievement and success.

Goleman (1995) fervently argued that, “IQ offers little to explain the different destinies of people with roughly equal promises, schooling, and opportunity” (p.35). In

one example, he cited a forty year longitudinal study with ninety-five Harvard students from the 1940s. The study compared the men with the highest IQ scores to those with lower scores. The findings were unexpected, but telling. The data showed that those with the highest scores were not particularly successful, did not have the highest salaries or status, nor have the greatest life satisfactions, happiness, friendships, family life, or relationships. Another study looked at eighty-one valedictorians and salutatorians from high schools in 1981. While their academic achievements were phenomenal, even in college, some ten years later, “only one in four were at the highest level of young people of comparable age in their chosen profession, and many were doing much less well” (p. 35). The results from these cases showed that IQ did not confirm as a significant, critical predictor of success.

If IQ was related to success, then why did not all of the intelligent people succeed? Why were those with the highest IQ's not overwhelmingly successful, with regard to significant life measures? In addition, what was the reason that people of average intelligence succeed when their more intelligent counterparts fell short? Goleman (1995) said that there were more cases than exceptions to the rule; wherein IQ is an accurate predictor of success. Studies showed that IQ contributed anywhere from one to twenty percent of success factors (Goleman 1995; Stein and Book, 2006). So, at the very least, what contributed the other seventy percent? This was an important question to answer as the differential in percentage was significant. While emotional intelligence may not be the only account for this variance, it was hard-pressed to deny that emotional intelligence may be a possible contributing factor.

The Emotional Intelligence Advantage

The shift from cognitive intelligence (IQ) to that of emotional intelligence was a bold step, by any means. It challenged a century old notion of what scholars understood to be the recipe for success. The more emotional intelligence was examined, the more academics could not ignore its potential implications. Stein and Book (2006) describe the shift from the prominence of IQ, to the potential of emotional intelligence in this way, they write:

Too often, intellectually gifted individuals paint themselves into small—although admittedly brilliant—corner. Their minds, in a way, are closed and inward-looking. Nor are they necessarily all that content with what they see, despite their gifts-hence, that old cliché, the misunderstood genius. Few of us are geniuses, but no matter where you are on the intellectual spectrum, emotional intelligence can galvanize you and enable you to take advantage of your full potential. (p. 30)

Goleman (1995) argued that, unlike IQ, emotional intelligence is not genetically fixed. Emotional competencies are learned, taught, and mastered over a lifetime (Bar-On, 2004; Goleman, 1995; Stein & Boom, 2006; Webb, 2009). Simply put, the growth of one's emotional intelligence could be seen as good old-fashioned "maturity" (p. 7). Maturity, in the sense of development and growth, does not necessarily increase proportionately to age. Rather, maturity, as seen in this light, is this singular capacity to develop into higher levels of emotional intelligence. This developmental potential was arguably the most compelling advantage that emotional intelligence had over IQ. It is also the reason why emotional intelligence has appealed and been so readily received by the masses.

Goleman (1995) acknowledged that, in life, there were those born with a genetically advantageous hand. This hand dealt them with a certain prescribed measure of intellectual intelligence. The reality was, though, that not everyone could have a high IQ; that designation is reserved for an extremely small and somewhat preordained few. For the rest of society, the fact that emotional intelligence could be learned meant that anyone had the potentiality to develop their capacity for emotional intelligence. As a result, the common person could take full advantage of the benefits that came from emotional intelligence. Furthermore, no one had to quietly settle for the random hand that they were genetically dealt with from birth.

It can be argued that Emotional intelligence is an indirect competitive advantage. Authors like Brooks and Nafukho (2006) propose that people are the “single most sustainable source of competitive advantage” (p. 124). As such, the development of human capital is then critical toward achieving success. Improving human capital, in turn, fosters a sustainable competitive advantage. Emotional intelligence is an important aspect of this equation as it allows for the structured development of an organization’s human resources. A literature review by Brooks and Nafukho’s (2006) supports this “highly integrated” relationship between emotional intelligence and organizational productivity (p. 117).

The development of emotional intelligence, though, is not without effort; it takes dedication, work and time. While anyone can learn to improve their emotional intelligence capacities, commitment to the process is essential. It is this commitment that sets one's success apart from that of another. Emotional intelligence can be improved with the right application, coaching, and training. Authors, such as Landale (2007) and

Lynn (2007), both have proposed systematic means to improve emotional intelligence. They both agreed that improving emotional intelligence starts with self awareness. Once a person understands emotional intelligence, in relations to their unique disposition with it, that person is then better able to improve and see how it organizationally fits. Again, this aligns with Bueno and Tubbs' (2004) perspective that improvement cannot persist without first identifying the deficiencies inherent to each person.

Emotional Intelligence Construct

Over the last few decades, the words *emotional intelligence* have reverberated as a fresh and new idiom; the reality, however, was arguably that emotional intelligence was not a new concept at all (Bar-On, Maree, & Elias, 2007; Bar-On & Parker, 2000; Bradberry & Greaves, 2005; Goleman, 1995; Goleman, Boyatzis & McKee, 2002; Stein & Book, 2006). Bradberry and Greaves (2005) maintained that emotional intelligence is as old as the earliest accounts of human behavior. Some authors, such Stein and Book (2006), even go as far as to say that emotional intelligence is as old as time itself. Regardless of origin, tangible evidence for emotional intelligence can be found in both the Old and New Testaments of Bible, in the works of Greek philosophers, Shakespeare, Thomas Jefferson, and even in modern psychology (Bradberry & Greaves, 2005).

The construct of the emotional intelligence that we have come to know today can be referenced as far back as the writings of Charles Darwin in the 1870s (Stein & Book, 2006). During his time, Darwin wrote about the role that emotions played in survival and the adaptation of people. Then, in the 1920s, an American psychologist, by the name of Edward Thorndike, introduced the concept of “social intelligence” (p. 15). This notion,

recognizing the emotional and social elements of intelligence, was the beginning of a divergence away from a purely intellectual front (Mandell & Pherwani, 2003).

Following Thorndike, Wechsler, one of the Fathers of IQ testing in the 1940s, strengthened the case for emotional intelligence with his support for the “non-intellective aspects of general intelligence” in intelligence testing (Stein & Book, 2006, p.15). These non-intellective aspects also embodied the principles of both social and emotional intelligence. In 1948, R.W. Leeper discussed the idea of “emotional thought” (p. 15). Additionally, in 1955, Albert Ellis established the Rational Emotive Behavior Theory. As it happens though, little would be done for the next thirty years after Ellis’ theory, by way of advancing the study of emotional intelligence.

Traces of emotional intelligence appeared in empirical data, academic literature, and theoretical literature for a significant part of the twentieth century. Moreover, it can be distinctly recognized as early as the nineteenth century (Bar-On & Parker, 2000; Goleman, Boyatzis & McKee, 2002; Stein & Book, 2006). During this time, emotional intelligence permeated through a broad spectrum of language, culture and religion. Despite its mark on society, though, it really was not until the 1990s that the term "emotional intelligence" was actually coined.

The significant breakthroughs for emotional intelligence only really began in the last quarter of the twentieth century (Stein & Book’s, 2006). Here, emotional intelligence gained quick ground. In 1983, Howard Gardner, of Harvard University, wrote about the possibility of “multiple intelligences” beyond cognitive intelligence and the propensity for “personal intelligence” (p. 16). Gardner argued unequivocally that the only way to recognize a new intelligence, as a different set of capacities, was for unique brain areas to

govern and regulate said intelligence (Goleman, 2011). According to Goleman (2011), neurological evidence proved that the regions of the brain that governed and regulated emotional intelligence were separate and unique from that of cognitive intelligence.

Around the same time, a clinical psychologist, Reuven Bar-On (1997), made significant headway with his contribution of the *emotional quotient*. The emotional quotient, as he coined it, was considerable. His research would give way to a theoretical framework for an Emotional Quotient Inventory or the EQ-i (p. 16). For the first time, the EQ-i allowed for the quantitative scientific measurement of the emotional intelligence scale's constructs.

Other major contributions to the field of emotional intelligence came from Peter Salovey and John Mayer (1990). Salovey, from Yale, and Mayer, from University of New Hampshire, brought yet another milestone when they coined the actual phrase “emotional intelligence.” It seemed that with a proper name emotional intelligence inherited significant legitimacy. While there are numerous definitions and uses for the concept, the term *emotional intelligence*, as coined by Salovey and Mayer, has endured as its most consistent and known label.

With their colleague, David Caruso, Salovey and Mayer also developed an alternative assessment to the EQ-i. Their emotional intelligence test became known as the Mayer-Salovey-Caruso Emotional Intelligence Test or the MSCEIT. Unlike the EQ-I, which, was self-reporting, the MSCEIT was “ability-based” (p. 16). The work of Salovey and Mayer, which combined sociological and psychological perspectives, focused on appraisal, expression, regulation and utilization aspects of emotion as intelligence (Rozwell, Pettijohn, & Parker, 2001).

Despite momentum, emotional intelligence did not hit the mainstream until Daniel Goleman, a science reporter for *The New York Times*, happened upon an article by Salovey and Mayer in the early 1990s. It was this article that introduced the idea of emotional intelligence to Goleman. This happenstance was pivotal, as Goleman (1995) was credited for being largely responsible for the mainstream popularization of emotional intelligence. The publication of his bestselling book *Emotional Intelligence*, brought emotional intelligence to the masses (Bar-On & Parker, 2007). In his book, his theory named five dimensions of emotional intelligence: self-awareness, self-management, self-motivation, empathy and social skills (Goleman, 1995, 1998, 2000). It was not long thereafter that the popularity of emotional intelligence was solidified when it appeared on the covers of prominent publications such as *Time Magazine* and *USA Today* (Bar-On & Parker, 2007). Goleman would later be the first to link emotional intelligence to the discipline of leadership.

Emotional Intelligence Defined

While the notion may seem simple enough, emotional intelligence is not a concept that is easily defined. Matthews, Zeidner, and Roberts (2004) claimed that emotional intelligence is veritably the “protean of all known physiological constructs” (p. 9). The complexity of emotional intelligence is misleading because its construct is used in a wide range of instances. Emotional intelligence is often manipulated to simultaneously fit multiple interests and varying applications. In this way, its flexibility can be construed as a concept easily defined. Andrews (2004) asserted that emotional intelligence can be analogous to “breathing.” He said that it’s obviously important, but people usually do not think much about it as it, is just inherently there (p. 12).

Bar-On's (1997) comprehensive description of emotional intelligence said that it is a "tactical (immediate functioning)" ability that "address the emotional, personal, social, and survival dimensions of intelligence" (p. 1). Further, that it is an intelligence that is "concerned with understanding oneself and others, relating to people, and adapting to and coping with the immediate surroundings to be more successful in dealing with environmental demands" (p. 1). Emotional intelligence was essentially a measure of a person's "'common sense' and ability to get along in the world" (p. 1).

Stein and Book (2006), referencing Salovey and Mayer, offered another definition. They referred to emotional intelligence as "the ability to perceive emotions, to access and generate emotions so as to assist thought, to understand emotions and emotional meanings, and to reflectively regulate emotions in ways that promote emotional and intellectual growth" (p. 14). They add that it is "a set of skills that enables us to make our way in a complex world—the personal, social and survival aspects of overall intelligence, the elusive common sense and sensitivity that are essential to effective daily functioning" (p. 14). Moreover, that it can be synonymous with "street smarts" and/or just plain old "common sense" (p. 14). Despite the varying degrees of differences in definition, Bradberry and Greaves (2005) surmised that emotional intelligence defined "how we manage behavior, navigate social complexities, and make personal decisions that achieve positive results" (p. 24).

Emotional intelligence is not just limited to social applications. Goleman (1995) was the first to make a leap from the social realm and link emotional intelligence to a business archetype. His business minded approach produced yet another definition and dimension to the emotional intelligence construct. He defined emotional intelligence as

the “portable skills,” the “prime qualities that make and keep us employed” (p. 4). Furthermore, he referred to emotional intelligence as “human talents” that have been described, in decades past, as “‘character’ and ‘personality’ to ‘soft skills’ and ‘competence’” (p. 4). This business qualification was significant, as it paved the way for researchers to take a serious look at the relationship between emotional intelligence and leadership.

Emotional Intelligence Instruments

Schmidt and Hunter (1996) said that constructs, in and of themselves, are not intrinsically useful; to be useful they should be measurable and their differences quantifiable. And, unlike those of the physical sciences, emotional intelligence constructs are intrinsically more abstract than concrete. Proper measurements must be defined by its “content domain” (Bar-On, Maree, and Elias, 2007, p.260). As such, users would first agree what is, and what is not, part of this domain. Next, measurement/scoring methods, such as self-reporting, multiple-choice response, or situational judgments tests would be chosen. Finally, the psychometric properties of the measure would need to be evaluated. Validity and reliability assessment is included in this step.

Petrides, Furnham, and Frederickson (2004) purposed that “few constructs have grabbed the attention of researchers, theorists and practitioners with such intensity and suddenness as emotional intelligence” (p. 574). Inevitably, the development of emotional intelligence theoretical models has brought about the concurrent development of several different measures to test the construct. Bar-On and Parker (2000) made the assertion

that the abundance in the variance of content, within the tests, are due to the equally various interpretations that exist.

Such tests include, but not limited to,

- Bar-On's Emotional Quotient Inventory or EQ-i (Bar-On, 2004)
- Benchmark of Organizational Emotional Intelligence or BOEI (Stein & Multi-Health System, 2005)
- Emotional Competence Inventory or ECI (Goleman, 1995)
- Emotional Intelligence 2.0 (Bradberry & Greaves 2005, 2009)
- Emotional Intelligence Quotient or EIQ (Dulewicz & Higgs, 1999)
- Emotional Intelligence Scale or EIS (Schutte, Malouff, Hall, Haggerty, Cooper, Golden & Dornheim, 1998)
- Emotional Judgement Inventory or EJI (Bedwell, 2003)
- Multi-factor Emotional Intelligence Scale or MEIS (Salovey & Mayer, 1990)
- Mayer, Salovey, Caruso Emotional Intelligence Test or MSCEIT (Mayer, Salovey & Caruso 1999)
- Wong and Law Emotional Intelligence Scale or WLEIS (Wong & Law, 2002).

Each of these various emotional intelligence models can be classified into one of two categories based on what each test measures; namely, trait-based and ability-based emotional intelligence models (Petrides, Furnham, & Frederickson, 2004). Trait based emotional intelligence models are also referred to as mixed-based (Mayer, Salovey, & Caruso, 2000). Trait/mixed based emotional intelligence models, such as Bar-On's (1997) EQ-i, use a self-reporting measurement that focuses on personality traits. Mayer,

Salovey, and Caruso's (2002) MSCEIT, an ability-based emotional intelligence model, focuses on cognition and measures maximum performance. While trait/mixed-based models are criticized for their potential for bias, due to their self-reporting nature, ability based models are conversely poor in their correlation to personality.

The work of Freudenthaler, Neubauer, and Haller (2008) concluded that there are significant differences between ability and trait/mixed models. Despite their differences however, Livingstone and Day (2005) said that there is a good indication that the emotional intelligence constructs may converge more with time. This convergence will be pivotal toward the study of emotional intelligence as it will only strengthen the research by countering critical reservations about the present models.

Mayer, Salovey, and Caruso (2000) point out that a good number of emotional intelligence tests seem to broadly reflect aspects of personality. To this end, some may argue that emotional intelligence tests are merely inflated versions of personality instruments. While there may be an overlap between emotional intelligence and personality, the two constructs are not the same (Bar-On & Parker, 2000; Law, Wong, & Song, 2004; Lopes, Salovey, & Straus, 2002). Referencing Mayer, Bar-On and Parker (2000) assert that personality involves the development and organization of all major parts of one's psychology. Emotional intelligence differentiates itself on the grounds that an individual's emotional intelligence is enhanced because he or she "thinks intelligently with one's emotions" (p. 323). Moreover, empirical research by Sharma, Deller, Biswall, and Mandal (2009) found that emotional intelligence failed to correlate with dimensions of personality.

Aside from the differences, there are notable parallels among the various emotional intelligence models. Content analysis research, by Petrides and Furnham (2001), identified fifteen elements common to more than one emotional intelligence model. Those fifteen elements included: adaptability, assertiveness, emotional expression, emotion management, emotion perception, emotion regulation, impulsiveness, relationship skill, self-esteem, self-motivation, social competence, stress management, trait empathy, trait happiness, and trait optimism. Such parallels display an overarching sense of congruency between emotional intelligence models.

Six Popular Emotional Intelligence Models

Among the plethora of emotional intelligence instruments, there are six, in particular, that stand out as being more popular or more widely used than the rest. The following is a review of the six such instruments.

Emotional quotient inventory (EQ-i). Dr. Rueven Bar-On's Emotional Quotient Inventory or EQ-i is considered the "premier measure" of emotional intelligence (Bar-On, 2004, p.4). It was the first commercially available, mass marketed, and empirically constructed emotional intelligence test (Bar-On, 2004; Bar-On, Maree, & Elias, 2007). The instrument was a result of over twenty years of research and backed by a large normative base that is both international and multicultural in focus; coupled with multiple validity indices, adjustments for response bias, and good statistical reliability and validity. The EQ-i is a 123-item trait/mixed based emotional intelligence model that uses a five-point response set and reports out four validity scales scores, a total EQ score, five composite scale scores, and fifteen EQ subscale scores. The five composites

measure an intrapersonal composite, interpersonal composite, adaptability composite, stress management composite, and a general mood composite.

Mayer, Salovey, Caruso emotional intelligence test (MSCEIT). The Mayer, Salovey, Caruso Emotional Intelligence Test or MSCEIT was the refined version of the MEIS. Its creation was derived from the authors' desire to improve administrative convenience by shortening the test; all the while, maintaining the psychometric integrity of its properties. The result was a 141-item ability-based model that focused on four branches of mental abilities. The four branches are conceptualized as perception of emotion, use of emotion to facilitate thinking, understanding of emotion, and management of emotion. An overall score for each branch, an experimental score, and a strategic score are all reported out as results. According to Bar-On, Maree, and Elias (2007) the MSCEIT has the highest correlational measures of cognitive ability and good reliability coefficients.

Emotional competence inventory (ECI). The Emotional Competence Inventory or ECI is considered, by its authors, to be an emotional competency measure. However, it follows more closely to the trait-based models. The current version of the test is the result of two revisions, and is a different competency-based model from the construct described in Goleman's (1997) original theory. The 72-item test is broken down into eighteen competencies which focus on the four clusters of self-awareness, self-management, social awareness, and relationship management. The ECI reports marginal coefficient values with varying consistency reliability, depending whether or not it is used as a multi-rater assessment. In 2007, a 360-degree version of the ECI was

developed. Known as the Emotional and Social Competency Inventory or ESCI it was created as a 360-degree emotional intelligence appraisal.

Emotional intelligence scale (EIS). According to Bar-On, Maree, and Elias (2007) the Emotional Intelligence Scale, or EIS, is the emotional intelligence instrument that has received the most empirically published attention. This attention can be attributed largely in part to it being one of the only emotional intelligence measures available in the public domain. Additionally, it is also appealing because it is a short 33-item assessment that is easy to use and administer. The ECI manual reports that this test has good internal consistency and is considered extremely reliable (Schutte et al., 1998). Some warn, though, that with its self-reporting design the results are easy to fake (Van Rooy, Alonso, & Viswesvaran, 2005).

Emotional judgment inventory (EJI). The Emotional Judgment Inventory or EIJ is a more recent addition to the emotional intelligence models, as compared with the rest. As with the EIS and the ECI, the EJI does not clearly conform to the parameters of an ability-based or trait-based model. Its focus is much narrower than that of the trait models. At the same time, it has undertones of cognitive foundation, which are like that of ability models. The 70-item test converges into seven categorical dimensions. Bedwell (2003) reports internal consistency reliability ranges of .69 to .90 and test-retest reliabilities ranges of .48 to .69.

Wong and Law emotional intelligence scale (WLEIS). The Wong and Law Emotional Intelligence Scale or WLEIS is the least researched measure of the six mentioned heretofore. The WLEIS, like the EIS is a short, easily accessible public domain assessment. Given its infancy, and its unchanging nature, it may yet stand to

impact its popularity. The WLEIS consists of four dimensions with four items each that are measured on a seven-point Likert scale. While creators Wong and Law (2002) report coefficient reliabilities ranging from .79 to .93, they will say that more research still needs to be done to support findings with validity and correlation.

Emotional Intelligence Development

A new publication by Goleman (2011) on emotional intelligence provides a very scientific proof for the case of emotional intelligence development. He makes mention of new research that clarifies an age old “neuromythology;” the idea that we are born with a vast amount of brain cells and then steadily lose them over the course of a lifetime. Due to the advancement in technology, science now acknowledges the phenomena of “neurogenesis.” Neurogenesis is the term to describe the brain’s generation of new stem cells. It was found that while the brain loses brain cells, the brain also generates 10,000 stem cells a day. Each of these stem cells split into two, producing a daughter line and what this researcher refers to as an assimilation line. The daughter line continues to make new stem cells and the assimilation line travels to a needed part of the brain where it becomes that specific kind of needed cell. Often, the needed cell is one geared toward new learning and neural circuitry.

Goleman (2011) further iterates the connection between neurogenesis and neuroplasticity. Neuroplasticity being the idea that the brain is in a constant state of reshaping itself, based on the experiences realized. In this way positive habits are reinforced and negative ones become difficult to change. The science of our brains dictates that the development of emotional intelligence is not without effort. Negative, bad habits can be changed. However, this requires a lot of work and desire alone is not

enough. Similarly, it takes a good amount of effort to support positive habits and ensure their persistence.

Goleman (2011) offers this strategy for emotional intelligence development:

- First, get committed. Mobilize the motivating power in the left prefrontal areas. If you're a coach, you've got to engage the person, get them enthused about achieving the goal of change. Here it helps to draw on their dreams, their vision for themselves, where they want to be in the future. Then work from where they are now on what they might improve to help them get where they want to go in life. (p. 847)
- The next step is to get very practical: Don't take on trying to learn too much all at once. Operationalize your goal at the level of a specific behavior. Make it practical, so you know exactly what to do and when. (p. 860)
- When you start to form the new, better habit you are essentially creating new circuitry that competes with your old habit in a kind of neural Darwinism. To make the new habit strong enough, you've got to use the power of neuroplasticity – you have to do it over and over again. If you persist in the better habit, that new circuitry will connect and become more and more powerful, until one day you'll do the right thing in the right way without a second thought. That means the circuitry has become so connected and thick that this is the brain's new default option. With that change in the brain, the better habit will become your automatic choice. (pp. 865-866)
- Another practice opportunity can occur whenever you have a little free time: mental rehearsal. Mental rehearsal activates the same neural circuitry as does

the real activity. This is why Olympic athletes spend off-season running through their moves in their brain – because that counts as practice time, too. It's going to increase their ability to perform when the real moment comes. (p. 873)

An empirical study by McEnrue, Groves and Shen (2007) looked at three specific characteristics on training gains with respect to the enhancement of a person's emotional intelligence. While they tested for receptivity to feedback, self-efficacy, and openness to experience as factors only receptivity to feedback, as a single factor, proved a significant predictor of emotional intelligence training gains. Evidence also showed that receptivity to feedback was the biggest player in the development of emotional intelligence in potential leaders. Additionally, self-efficacy, combined with receptivity to feedback as a pair, and then combined openness to experience were also shown to predict emotional intelligence training gains.

Emotional Intelligence and Leadership

Authors seem to agree that leadership is an intricate and multifaceted subject because there is no one absolute leadership formula (Caudron, 2002; Deutschman, 2005; Northhouse, 2007; Robbins, 2005). Bennis (2003) said that “Leadership is, and has always been, about certain timeless attributes that matter in every era and context” (p. 21). Kotter (2001) outlined three things that all leaders and managers must do. He says that both leaders and managers decide on a course of action, find and build the network of people to act, and ensure that these people actually do what they are supposed to. From this, it is clear what leaders do, but, the “how” is still uncertain. How, per say, does one make things happen, and what makes better leaders?

Bar-On, Maree and Elias (2007) warn that a very common leadership fallacy is that better leaders are made simply by the acquisition of knowledge and training. On the contrary, they assert, better leaders emerge when the ability to use acquired knowledge and training happens. Knowledge and training that is not used is as good as not having it at all. In this regard, Goleman (2011) writes of a study done with a global company and its star performers. What this study revealed was that the emotional intelligence talents that made these star performers started to surface very early in their lives; some as early as middle school. What this was evidence that emotional intelligence happened early. Furthermore, that early emotional intelligence practice impacted future success.

Extensive empirical and meta-analytical synthesis researches both identify specific sets of abilities, or competencies that have been shown to predict exceptional managerial and leadership performance. These abilities included: “1. Cognitive or cognitive-intellectual ability, such as systems thinking; 2. Self-management or intrapersonal abilities, such as adaptability; and 3. Relationship management or interpersonal abilities, such as networking” (p. 156). The last two of these three sets being emotional intelligence sets.

There is convincing evidence to support the integral connection between emotional intelligence and leadership. In his 1998 article in Harvard Business Review, Goleman said that the most effective leaders have one thing in common, they are all emotionally intelligent. Along these same lines, the Center for Creative Leadership reported that the main cause of failure in one’s leadership career was the lack of competence in emotional intelligence (Bar-On, Maree, & Elias, 2007).

Mandell and Pherwani (2003) found that emotional intelligence becomes increasingly important with advancing levels in leadership. Goleman, Boyatzis, and McKee (2002) noted, similarly, that emotional intelligence competencies were the reason for the effectiveness of "star performers" in the hierarchical ladder (p. 250). Furthermore, when comparing "star performers" with other senior leadership, about 85% percent of the difference in their profiles was attributed to emotional intelligence factors rather than to purely cognitive abilities like technical expertise" (p. 250).

Dulewicz and Higgs (2003) concurrently found that emotional intelligence levels were actually higher in workplace leaders, and seemed to increase the higher up the level of leadership went (Dulewicz & Higgs, 2003). Data from a 2008 study that profiled top executives, reported that top executives, when compared to a normative population, had indeed higher levels of emotional intelligence (Stein, Papadogiannis, Yip, & Sitarenios, 2008). Further, executives with higher emotional intelligence were more likely to yield high profit-earning companies, and better able to deal with managing growth, managing others, and training and retaining employees.

Momeni's (2009) quantitative work on emotional intelligence in organizations concludes that "more than 70% of employees' perceptions of organizational climate result directly from a manager's morale and behavior" (p. 35). Broken down, she shows a correlation coefficient between emotional intelligence and organizational climate of .55 where $p < .01$. The positive association was also supported with $p < .01$. Thereby, this data empirically suggests that a manager's emotional intelligence impacts the organizational climate. Kerr et al. (2005) research adds to this. They propose that

employee perceptions of their supervisor's effectiveness are strongly related to that of emotionally intelligent supervisors.

A seven-year longitudinal study done by Dulewicz and Higgs (2000) concluded that emotional intelligence could be the single most significant business competency, even more so than intellect. It is further suggested that, emotionally intelligent people have the ability to direct positive emotions toward high performance and conversely redirect negative ones toward constructive performance goals (Law, Wong, & Song, 2002). Either way, emotionally intelligent people were able to harness emotions into an effective force. Also, that high emotional intelligence could turn a good sales manager into an exceptional leader (Deeter-Schmelz, Goebel, & Norman, 2008).

Emotional intelligence leadership competencies. The work of Goleman, Boyatzis, and McKee (2002) divided the emotional intelligence leadership competencies into the four domains of self-awareness, self-management, social awareness and relationship management. These four domains were further broken up into eighteen different competencies. The domains and facets are described as follows:

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 leader 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 limber 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 enables a leader to be able to get along well with people of diverse backgrounds or from other cultures.

- **Organizational Awareness:** A leader with a 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 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 customers 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.** Indicator's of a leader's power 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 the argument for it compellingly. They also find practical ways to overcome barriers to change.
- Conflict management. Leaders who manage conflict 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 feelings and views of all sides, and then redirect the energy toward a shared ideal.
- Teamwork and 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.

(pp. 254-256)

The four aforementioned leadership domains and eighteen leadership competencies serve as a guide for leaders to develop their emotional intelligence competencies. The first two domains deal with the mastery of a person's "personal competence." Here, leaders are called to listen, be aware and realize their impact on

others. Domains three and four deal with the mastery of a person's "social competence." Social competence involves empathic listening and direction.

Primal leadership. According to Goleman, Boyatzis, and McKee (2002), it was the fundamental task of leaders to create resonance; resonance being a "reservoir of positivity that frees the best in people" (p. ix). In this way, the primal job of leaders was inherently an emotional task. Hence, primal leadership, at its core, is emotional. Thereby, if primal leadership is emotional, then emotional intelligence is significant and does matter. Leadership success is thereby affected by one's capacity to exercise emotionally intelligent leadership.

The theory of primal leadership maintained that leaders undeniably play a primordial emotional role in the lives of others (Goleman, Boyatzis, & McKee, 2002). Concomitantly, the primal job of leadership is rooted in being intelligent emotionally. Goleman, Boyatzis, and McKee (2002) said that tribal chieftains and shamans of old, being the most primitive of societal leaders, "earned their place in large part because their leadership was emotionally compelling" (p. 5). In a leader-follower relationship, the leader was an "emotional guide" who led their followers through uncertainty, threat, clarity, assurance and work. In this way, emotional intelligence and leadership are symbiotic.

Goleman, Boyatzis, and McKee articulated this role in this way; they write:

Leaders give praise or withhold it, criticize well or destructively, offer support or turn a blind eye to people's needs. They can frame the group's mission in ways that give more meaning to each person's contribution—or not. They can guide in ways that give people a sense of clarity and direction in their work and that

encourage flexibility, setting people free to use their best sense of how to get the job done. All these acts help determine a leader's primal emotional impact. (p. 9)

Leadership is more than just about getting the job done. It is also more than just profits and the bottom line. There is an emotional implication toward leadership, and this implication is considerable as it has a far more reaching effect. When leaders engage their followers, an emotional relationship is unconsciously built. As the leader, he or she is intrinsically expected to support this emotional connection between leader and follower. While the relationship goes both ways the leader is really the one who shelters the burden of the relationship. The manner in which the leader treats this relationship ultimately determines the impact. According to Goleman, Boyatzis, and McKee (2002), positive leadership inspires resonance, while a negative leadership spawns dissonance. For better or worse, the connection is real. As a result, this connection gives the leader the potential to inspire or destroy.

The neurology of leadership. Goleman, Boyatzis, and McKee (2002) say that the science of neurology supports the theory of primal leadership. Recent neuroscience research has provided evidence for a biological basis with regard to emotional intelligence. This, according to Goleman (2011), proved that emotional intelligence is a form of intelligence, with its own distinct set of capacities, because there are identifiable brain areas apart from those of IQ that govern and regulate it. Matthews, Zeidner, and Roberts (2004) add that the neuroscience of emotional intelligence is focused on the functional significance and behavioral consequences of emotion.

Goleman, Boyatzis, and McKee (2002) made reference to what scientists call "interpersonal limbic regulation" or the "open loop system" (p. 7). Central to this idea is

the fact that people are emotionally connected to one another. Further, that this connection is so strong and relevant, that a person can actually transmit signals that can potentially change another's very own physiology. A person has the ability to “alter hormone levels, cardiovascular function, sleep rhythms, and even immune function inside the body of another” (p. 7). This is even true regardless if the communication is verbal or non-verbal. An obvious example of this is the releasing of oxytocin in the bodies of people who find themselves emotionally attracted.

Emotions are contagious (Boyatzis & McKee, 2006; McKee, Boyatzis, & Johnston, 2008). Goleman (2002) said that while emotions may spread at different rates, and with varying efforts, they “spread like viruses” (p. 10). A Yale University School of Management study reported that moods had a profound impact on the effectiveness of how people worked. Positive moods were evidenced to spread more easily and were more conducive to productivity, while poor moods were less contagious. Another study by Gohm (2003) on mood regulation and emotional intelligence identified four distinct types of reactions to emotional stimuli. Furthermore, he found that when mood was manipulated, the types differed in how they initially reacted to the emotional situation, how they regulated their mood, and how they made judgments.

It is argued that the strongest expressions that trigger emotion in the open loop system are smiling and laughter. Scientists speculate that the potency of smiles was derived from its advantageous role in evolution. Smiles and laughter, “evolved as a nonverbal way to cement alliances, signifying that an individual is relaxed and friendly rather than guarded or hostile” (p. 10). The two expressions were also figured to elicit an almost spontaneous response and were often hard to fake. Thus, smiles and laughter

proposed undertones of trust and comfort. From a neurological perspective, “laughter is the shortest distance between the two people because it instantaneously interlocks limbic systems” (p. 10). It is also the most direct communication that is possible between two people.

In one study, scientists measured the physiological heart beat response of two people having a simple conversation. While both participants started out with different rates of rhythm, within fifteen minutes of having a good conversation, their physiological profiles were found to be similar. In another study, with seventy diverse work teams, participants, within two hours, were shown to share the same prevailing mood, either good or bad. Other research showed that professionals such nurses, accountants, and even sports teams, showed emotions that seemed to track together, whether it be over hours or weeks.

Within the open loop system, the leaders have the strongest impact on the group. Regardless of proximity or visibility, the leader has a domino like, ripple effect that permeates throughout a company’s organizational climate. Therefore, leaders play a “pivotal role in determining the shared emotions” of the group (Goleman, Boyatzis, & McKee, 2002, p.8). Goleman, Boyatzis, and McKee (2002) said that up to seventy percent of how the organizational climate is perceived by its employees can be traced to the actions of a single person, its leader. Even if leaders are not actually speaking or giving direction, they are still being closely watched by those who follow; their influence and presence is felt. In an observation with work groups, Goleman, Boyatzis, and McKee (2002) describes how leaders prominently effectuate shared emotion in this way:

Leaders typically talked more than anyone else, and what they said was listened to more carefully. Leaders were also usually the first to speak out on a subject, and when others made comments, their remarks most often referred to what the leader had said than to anyone else's comments. Because the leader's way of seeing things has a special weight, leaders "manage meaning" for a group, offering a way to interpret, and so react emotionally to, a given situation. (p. 8)

Leadership resonance. Boyatzis and McKee (2006) described resonant leaders as "moving people" who are powerful, passionate and purposeful (p. 16). As the title denotes, resonant leaders are in tune with others (Boyatzis & McKee, 2006; Goleman, Boyatzis, and McKee, 2002). Such people created resonance by acting on the basis of care and, building strong and trusting relationships. Essentially, as Boyatzis and McKee (2006) pointed out, "resonant leaders help their organizations blend financial, human, intellectual, environmental, and social capital into a potent recipe for effective performance in organizations (p. 17). Resonant leaders are a powerful force of leadership.

Research showed that there are three paths to resonance creation (Boyatzis & McKee, 2006). The three paths identified are mindfulness, hope, and compassion. Interestingly enough, these three paths have been shown to all possess a dual purpose. In addition to resonance creation, they have been known to also have an effect on dissonance. These three resonance paths are said to ignite physiological changes that, in turn, reverse the negative effects of dissonance.

Leadership dissonance. Leadership can be a double-edged sword. A leader can undoubtedly be a positive influence. On the other hand, leaders can also be manipulators, pushing people towards corruption and demise. In the end, it comes down to how one's

power is used (Tuomo, 2006). Clements and Washbush (1999) refer to this phenomenon as the power motive. The negative effect of leaders refers to the notion of the dark side of leadership (Dearlove, 2003; DeCelles & Pfarrer, 2004; Northhouse, 2007).

Goleman, Boyatzis, and McKee (2002) warned that with resonance comes dissonance. Dissonance is expressed as the lack of harmony that results in emotional discordance. Leaders who produce dissonance are said to foster “emotional toxicity” (p. 21). This emotional toll is harmful and, just like resonance, can have a physiological impact. They also make a point to note that toxic work environments do not end simply when one leaves the office. This negativity is said to have an added personal cost. A toxic work environment brings toxicity home. In this way, the toxicity spreads and becomes more rampant making it harder to deal with.

Bad moods or negativity are found to permeate and persist. From a physiological perspective, stress hormones secreted in anger can take several hours to dissipate. Goleman, Boyatzis, and McKee (2002) recounted a study with nurses within cardiac care units. The data showed that the death rate among patients was four times higher in units where the mood was “depressed” (p. 16). This is a strong example of the potentially harmful effects of such negative resonance.

Boyatzis and McKee (2006) suggest that there exists a growing “acute” leadership crisis wherein our best leaders are experiencing the loss of resonance and effectiveness over time (p. 17). They describe a trap that they refer to as the “sacrifice syndrome” (p. 17). The reality is that leadership is both exciting and stressful. Leaders have “power” that inherently creates a distance between them and people around them. The unique stress that constantly plagues leaders over time ultimately leads to a type of dissonance

called "power stress" (p. 18). And, because emotions are contagious, this dissonance spreads and permeates in, and throughout, his or her organization.

Emotional Intelligence and Performance

Webb (2009), referencing Hunter and Hunter (1984) found that IQ alone is not a good measure of job performance. In their estimate, "IQ accounts for up to 25% of the variance for high-performing workers" (p. 33). They also mention the qualitative work of Fernandez-Araoz (2001) which suggests that among top/senior management IQ fails to account for a large variance with relation to performance and career success. Moreover, a good amount of research indicates that "IQ does not predict success for top performers" as well as, emotional intelligence does (p. 33).

Mayer, Salovey, Caruso, and Stiarenios (2001) said that research can expect to find that emotional intelligence is a central predictor of "significant outcomes" (p. 240). Webb's (2009) research surveyed a vast range of literature on emotional intelligence. His survey concluded by acknowledging that emotional intelligence has "more predictive integrity" than IQ when it comes to performance (p. 32). Other performance predictability outcomes include better employee effectiveness, higher sales quota achievement, better leadership capacity and advancement, and stronger career commitment (Bar-On, 2000; Bradberry & Greives, 2009; Carson & Carson, 1998; Deeter-Schmelz & Sojka, 2003; Dulewicz & Higgs, 1999; Freshman & Rubino, 2002; Goleman, 1998; Stein & Book, 2006).

Bar-On and Parker (2000) recounted a 1980s U.S. Department of Labor survey that examined what employers were looking for in entry-level positions. The results clearly evidenced an emotional intelligence dominated factor list. This proved that

emotional intelligence was related to job performance and that Goleman (1998) was right in saying that emotional intelligence skills affected our employability. Proficient and effectively used emotionally intelligent skills get us hired, keep us employed, improve our job performance, and allow us to be promoted.

The work of Bradberry and Greives (2009) concluded that emotional intelligence is “the single biggest predictor of performance in the workplace and the strongest driver of leadership and personal excellence” (p. 21). They say that emotional intelligence, at 58%, accounted for a significant percentage of performance across all types of jobs. They also report that those with the highest IQs outperform those with average ones 20% of the time; while those with average IQ outperform their higher IQ counterparts 70% of the time. Further, “90% of high performers are also high in emotional intelligence” while “20% of low performers are high in emotional intelligence” (p. 21).

Stein and Book (2006), using Bar-On’s EQ-i, report data from a US Congressional Sub-Committee report involving the US Air Force. This study compared recruiters’ scores and actual job performance. They reported that those with high emotional intelligence were almost “2.7 times more likely to succeed” and “95% percent met or exceeded their quotas” (p. 245). Using this data as a baseline, the US Air Force retention rates increased worldwide by 92% and realized an estimated cost savings of \$2.7 million.

In other research, Stein and Book (2006) reports findings from a study done with a large financial institution in the Philippines. Here, they found that emotional intelligence was linked to 27% of success, whereas IQ accounted for less than one percent of work appraisal scores. Another study held that high emotional intelligence

correlated to 71% of sales within a company that sold to internationally wealthy clients. Still, another found that salespeople from a New York insurance company reported selling 33% more insurance when scoring high on certain emotional intelligence components. In a follow-up study, with the same company, those same high scores were found to be 50% more likely to be thriving in their jobs.

Bar-On, Maree, and Elias (2007) referenced several studies involving emotional intelligence and business performance. In one study conducted in a multicultural firm by Boyatzis (1999), he found that participants who scored above the median in more than half of the emotional intelligence competencies tested produced “US\$1.2 million more profit than their less emotionally skilled counterparts” (p. 200). In another, Pesuric and Byham (1996) reported a “50% reduction in lost-time accidents” and productivity gains of “US\$250,000” in a manufacturing plant after emotional intelligence training. In yet another study, Luskin, Aberman and Delorenzo (2005) reported productivity increases of “25% post-training” figures, as compared to a “10% increase in sales for a non-trained group” (p. 201).

Emotional Intelligence and the Workplace

In the recent years, research has attempted to try to better understand the usefulness of emotional intelligence in the workplace (Abraham, 2006; Dulewicz & Higgs, 2000; Matthew, Zeidner, & Roberts, 2004). Data reveals that emotional intelligence correlates to an overall more positive workplace environment (Mayer, Salovey & Caruso, 2008). There is also a connection between high emotional intelligence and better relationships in the workplace. Similarly, there is a positive relationship between emotional intelligence and happiness (Furnham & Petrides, 2003).

Referencing the work of Cote and Miners (2006), Mayer, Salovey and Caruso (2008) say that emotional intelligence can predict the extent to which a manager's behavior will support organizational goals. Further, that higher emotional intelligence scores were correlated to positive workplace behaviors by peers and supervisors alike.

The work of Van Rooy and Viswesvaran (2004) focused on a meta-analysis of the relationship between emotional intelligence and job performance. Their research showed that the validity of emotional intelligence as a predictor of job performance was 0.23. This number, considering also the considerations for measurement error and adjustments, is a good measure of validity.

Emotional intelligence is not exclusive to individual performance. Research implies a team application toward emotional intelligence (Druskat & Wolff, 2001; Svyantek & Rahin, 2002). The work of Svyantek and Rahin (2002) and Druskat and Wolff (2001) agree that the most effective teams are emotionally intelligent teams. Druskat and Wolff (2001) specifically referred to the idea of a "group analog" that leads to increased performance when it is developed in teams (p. 82). Making the connection between Goleman's (1998) work and, the work of Druskat and Wolff (2001), both effective leaders and teams are emotionally intelligent.

In a 2010 dissertation, Higley examined the relationship between emotional intelligence and pastoral team leaders with regard to the level of effectiveness of the team that he leads. This study specifically looked at the relationship from, both the leader and the follower, points of view. Higley concluded that emotional intelligence competencies of leaders did have an impact on, and did influence team effectiveness. Moreover, such relationships can be assessed by the strength of correlation and influence.

Emotional Intelligence and Gender

Studies have shown that there is a difference between emotional intelligence and gender. In Kafetsios' (2004) study, females scored higher than their male counterparts with regard to perceiving and experiential emotions. Jausovec and Jausovec (2005) found differences in the brain activity of males and females in relation to strategic and experiential aspects of emotional intelligence. Similarly, Brackett et al (2006) found that emotional intelligence impacts everyday behavior and interpersonal relationships between genders. Here, males with lower emotional intelligence reported lower quality peer relations and a greater likelihood of engaging in deviant behaviors. Women, on the other hand, reported little correlation between emotional intelligence and everyday life behaviors and relationships. Day and Carroll (2004) also found significant gender differences in undergraduate college students using the MSCEIT assessment. Women scored significantly higher than men on all four branches of the model.

Bar-On's (2004) EQ-i manual reports that there are no differences between gender and overall emotional intelligence scores. There are however small, notable gender differences with regard to certain factorial components. Based on the data it appeared that females have stronger interpersonal skills than males. On the other hand, males have a higher interpersonal, adaptability and stress management. Furthermore, men have better self-regard, more independence, solve problems better, are more flexible and optimistic; while women are more aware of their emotions, show more empathy and are more sociable.

Emotional Intelligence and Age

Mayer, Caruso, and Salovey (2000) found a relationship between emotional intelligence and age. Kafetsios (2004) reports significant difference in emotional intelligence on an age basis. This correlation supports the fact that emotional intelligence grows and develops over an individual's lifetime. As such, emotional intelligence is believed to increase as one matures into adulthood (Caruso, Mayer, & Salovey, 2002; Bar-On, 2004). Moreover, significant increases occurred between adolescence and young adulthood (Mayer, Caruso, and Salovey, 1999).

Religiosity in the Workplace

In general, the research on religiosity, with relation to the workplace, is still in its infancy (Kinjerski & Skrypnek, 2004; Neal & Biberman (2004). More recently than not, though, it has been gaining ground and has become somewhat of a hot topic within corporate America. While there is still much debate on the actual impact of workplace spirituality on organizational behavior, literature on the topic agrees that there is something there that is worth more research (Karakas, 2009; Pawar, 2008; Marceau, 2005; Krahnke, Giacalone, & Jurkiewicz, 2003).

The work of Tischler, Biberman, and McKeage (2002) explored the impact of emotional intelligence and spirituality on workplace effectiveness. Their research finds that there is a positive relationship between emotional intelligence and workplace success. Further, that it appears that spirituality is also related to workplace performance. What is not known is the amount of association between emotional intelligence and spirituality.

Kalpana (2009) says that, in general, the “purpose of spiritual leadership is to create vision and value congruence across the strategic, empowered team and individual levels and ultimately to foster higher levels of organizational commitment and productivity” (p. 25). Spiritual leaders will apply “spiritual values and principles” in the workplace and foster an environment conducive to the employee’s individual importance and a “genuine concern for the whole person” (p. 25). The focus of such leaders is on the people, rather than on position power. The spiritual leader is concerned with transformation, diversity, partnership, collaboration, and inspiration.

Marceau (2005) claims that regardless of religious specificity, every organization has a spirit or spirituality and, every person has a spirit or spirituality that he or she brings to their organization. His work also recognizes the specific importance of the “systematic relationship” that clergy have within business settings (p. 21). Marceau’s (2005) work attests to the important leadership role that clergy play. While clergy are inherently religious leaders, they do have the potentiality to impact business settings.

There is no reason for faith and business not to mix. In fact, there can be a very harmonious and symbiotic relationship between the two. Nur (2009), referring to the faith of religious administrators says, “their spiritualism permeates all aspects of their business activities: the way they do business, the way they treat their employees, and the way they deal with their customers” (p. 59). In this way, the religious aspect of organizations need not get in the way with business. Religious administrators can have outstanding organizational outcomes and success.

Bridging the Gap: Emotional Intelligence and Catholic Clergy

The literature review shows a gap between emotional intelligence and religious leadership. Particularly, there is no literature on emotional intelligence with regard to Catholic clergy. Lamb (2008) suggests that Christian faith based organizations, Christian Leaders, and educators have begun, though, to respond to the concept of emotional intelligence. He points out two specific examples of the integration of emotional intelligence and Christian and/or spiritual principles; namely, Robert A. Emmons' theory of Spiritual intelligence and Maurice Graham's Pastoral intelligence. His recommendation is that religious organizations commit to a culture of emotional intelligence. The challenge, however, is how to apply emotional intelligence in a uniquely Christian way.

In other literature, authors Peak (2006) and Liu (2010) explored the extent to which religiosity was related to emotional intelligence. Data from both researchers found a positive correlation between intrinsic religious orientation and perceived emotional intelligence. Liu (2010), on the other hand, also noted a negative correlation between extrinsic religious orientation and emotional intelligence.

A dissertation by Michael Oney's (2009) looked at the causal relationship of emotional intelligence to clergy leadership effectiveness within the Assemblies of God Church. His work focused specially on the predictive relationship between emotional intelligence in clergy leadership and individual church performance. He concluded that emotional intelligence is not a statistically significant predictor of ecclesiastical performance variables with relation to mass attendance, water/holy spirit baptisms, and

Sunday school attendance. Emotional intelligence was, however, found to be marginally predictive with respect to conversion.

The work of Kouzes and Posner (2004) has found that exemplary leadership does exist in churches and faith-based organizations. They remind leaders that, “You never truly know the potential of a person’s leadership or giftedness until they lead people who don’t have to follow” (p. x). However being the boss, as Ginsberg (2008) suggests, is hard. His analysis points out that leadership research has for many years ignored examining the emotional side of making the hard decisions. In his article, he says that leaders have the tremendous burden and responsibility of hiring, firing, cutting pay, slashing budgets, eliminating programs, and dealing with difficult people, to name a few. In this light, clergy not only have these “burdens and responsibilities” to deal with, but also have the moral obligation to uphold the teachings of the Catholic Church; such teachings which are not always popular. Mainstream opposition to issues like abortion, same-sex marriage, contraception and others moral concerns undoubtedly weigh heavily on Catholic clergy. To this end, Perkins, Caruso, and Salovey (2001) argue that those with higher emotional intelligence are better able to resist pressure and deal with difficult social encounters.

Raj and Dean (2005) infer that the role of the priesthood has changed over the last 50 years. The traditional model of the priesthood was a life that was primarily “subsumed” by sacred ritual action; that to provide and administer the sacraments was their main task. Referencing Rausch (1992), they propose that the contemporary church is challenging the old ways, and that a new model of ministerial priesthood is taking shape. Raj and Dean (2005), referring to Cozzens, describes this role shift saying that

priests are being called from the pedestals to participate as servant-leaders or leader companions.

The work of Raj and Dean (2005) focused on the burnout of Catholic Priests in India. Their findings, which mirror similar studies conducted in the United States, point out that diocesan priests have a significantly higher burnout and depression rate than did their religious counterparts. They highlight the criticality of dealing with stress and fatigue in order to allow for priests to deal with their ministerial activities more effectively. They add that giving emphasis to emotional intelligence is an important part of dealing with such negative factors. However, the relationship between emotional intelligence and Catholic clergy, which this research proposes to study, is not known.

In a more recent study, Orr's (2010) dissertation work looked at how emotional intelligence facilitated spiritual formation. He stressed that spiritual formation strategies have been lacking, due to the absence of emotional intelligence components. He proposes that emotional intelligence can make such strategies more effective. Further, the incorporation of emotional intelligence teaching within spiritual formation strategy would benefit the whole church community by allowing individuals to improve their relationships with one another. In turn, they will become more effective ministers. While this study focused a congregational aspect, there may be implications toward a positive impact with regard to emotional intelligence and religious leadership.

Summary

According to Boyatzis (2007) and Pinos, Twigg, Parayitam, and Olson (2006) emotional intelligence is a competency that is necessary for effective managers and leaders in the 21st century. Thereby, emotional intelligence has the potentiality to

significantly contribute to the overall success of religious leadership. The greatest advantage that emotional intelligence has over other aspects of one's self, such as personality and cognitive intelligence, is that it can be learned and taught. In this regard, individuals can grow, improve, and continually develop their emotional intelligence competency over the course of their lifetime. Leaders can become better leaders.

Religious leaders are an important segment of the leadership gamut. Kraff (1994) emphasizes that there are two types of religious leaders. First, there are those who confine themselves, noncommittally, by dazzling and mesmerizing the souls of their listeners. Such leaders are like a good illusion, that is, all about the awe and are only too quick to move on to the next act. Second, there are those who truly live for the community. These leaders are with the people day in and day out, year after year. It is these types of leaders that carry a far greater burden than those first mentioned. It is also these types of leaders that are found more so to live what they teach and have the greatest impact on their communities.

According to Nauta (2007), church congregations today are experiencing a kind of problematic uncertainty, with regard to their religious identity. Here, congregations are diverging farther, and far more quickly, with respect to the vision and mission of what they believe their church should stand for. In this light, religious leaders are critical as they serve as the "anchor" that leads the congregation (p. 48). Without the stability of the anchor, the congregation easily becomes split. Through such dissention, new congregations emerge to justify the nonconforming ideals of those who differ in opinion.

It is argued that the "culture and identity" of all religious institutions resemble the "personality and spirituality" of its leaders; those who serve as the sources of inspiration

(p. 49). In this way, the identity of the local church, though guided by the precepts of its religion, is harbored in the "idiosyncrasy" of its religious leader (p. 51). Burke (2006) argues that spirituality produces better organizations, and thus, yields intrinsic benefits to society as a whole. He proposes that in a new leadership paradigm, as emotionally intelligent and religiously intelligent people, religious leaders can be effective in management and be the impetus for correcting much of the wrongs of western leadership today.

Emotional intelligence and its relationship with regard to religious leadership is an obvious progression in the study of the emotional intelligence field. The literature review points to considerable opportunity for research in this way. Future research may include (a) further exploration, and better understanding, as to the impact of emotional intelligence on clergy, (b) identify what, if any, emotional intelligence deficiencies exist in the general clergy population, (c) the use of emotional intelligence in development and training of clergy, and (d) what emotional intelligence factors are connected to, or more significant toward, clergy success. It is the belief of this researcher that emotional intelligence can yet prove to be a considerable advantage to religious leaders.

CHAPTER 3. METHODOLOGY

Emotional intelligence has been an area of study that has grown in popularity over the last twenty years. While emotional intelligence has received noteworthy attention in the area of leadership, little has been done by way of its association to religious leadership. Furthermore, no studies exist with regard to the relationship of emotional intelligence and Catholic clergy. It was the purpose of this research to explore the difference between diocesan and religious clergy's overall and composite emotional intelligence scores with clergy in the Archdiocese of Agaña.

Research Design

When considering which methodological approach to use, it is important to weigh out the available options and make a well informed decision (Dobrovolny & Fuentes, 2008). Shank and Villella (2004), quoting Shank, uses a window as a metaphor for quantitative research. He writes:

Quantitative research - *a window*.

Windows are used to give us a clear and transparent look at things. When researchers are trying to be clear and transparent, such issues as reliability, validity, bias and “generalizability” rise to the surface. Windows are most useful in giving us clear, typical, broad, accurate, and realistic views of things in the empirical world (Shank, pp. 9-10). (p. 48)

Regardless of methodology the aim of research, as Lawal (2009) insists, is to first predict, describe, or explain phenomena. In doing so, research will then, within a philosophical context, add to the greater body of knowledge. The danger arises, as Stokes and Bergin (2006) warns, when there is a misuse of methodology. They say that it is possible for a methodology's popularity to become so significant that "methodolotry" results (p. 27). Methodolotry was a term coined by Denzin and Lincoln (2003) that described as a strong fixation with a selective model that precludes the researcher from focusing on the actual substance at hand. When this happens, a particular method becomes an "unchallenged choice" that often leads to an inappropriateness of use.

The conceptual design for the data analyses was based on works such as that of Morehouse (2006). Morehouse (2006), in her study, looked at for-profit and non-profit leadership and used descriptive statistics and t-tests to compare total emotional intelligences scores with each of the five emotional intelligence subscales. For the purposes of this research, a non-experimental quantitative methodology is utilized. Quantitative methodology is also synonymous with the traditional scientific approach. According to Lawal (2009), it is also known as the gold standard, as it follows a positivistic philosophical paradigm. Creswell (2003) says that quantitative research "advances a theory, collects data to test it, and reflects on the confirmation or disconfirmation of the theory by results" (p. 125). A quantitative method offers this study measurable, objective and quantifiable data (Cooper & Schindler, 2008). Further, because quantitative research is governed by an established set of rules it tends to be more valid and reliable (Sechrest & Sidani, 1995).

Quantitative measures use experimental, non-experimental, quasi-experimental, correlational and/or descriptive designs (Creswell, 2003; Swanson & Holton, 2005). Quantitative studies also utilize theory deductively and are focused on testing theory rather than developing it as qualitative studies will. Quantitative instruments are furthermore used to collect and yield statistical data. Quantitative approaches will also use fixed designs and standardized measurements (Bryman, 2007).

Swanson and Holton (2005), quoting Creswell (2003), tells us that, “Quantitative research relies on methods based on ‘cause and effect thinking, reduction to specific variable and hypotheses and questions, use of measurement and observation, and the test of theories’ (Creswell, 2003, p.18)” (p. 6). The hypothesis and research question shape and focus the quantitative study. Research questions are interrogative statements, while hypotheses are predictions to identified variables. With hypotheses, statistical measures are used to draw inferences and give numeric estimates based on population (Creswell, 2003).

The variables studied included the total EQ-i score, Interpersonal score, Intrapersonal score, Stress Management score, Adaptability score, and General Mood score.

EQ-i Total Score is the total emotional intelligence score that is assessed from 133 items from the five subscales of including Intrapersonal, Interpersonal, Stress Management, Adaptability, and General Mood.

Intrapersonal Score is the self-awareness and self-expression areas of emotional intelligence. Skills tested include self-regard, emotional self-awareness, assertiveness, independence, and self-actualization.

Interpersonal Score is the social awareness and interpersonal relationship areas of emotional intelligence. Skills tested include empathy, social responsibility, and interpersonal relationship.

Stress Management Score is the emotional management and regulation areas of emotional intelligence. Skills evaluated include stress tolerance and impulse control.

Adaptability Score is defined as change management of emotional intelligence. Skills evaluated include reality testing, flexibility, and problem-solving.

General Mood Score is the self-motivation of emotional intelligence. Skills evaluated include optimism and happiness.

Research Questions and Hypotheses

The dependent variable was the participant's emotional intelligence score, as measured by the Emotional Intelligence Quotient (EQ-i). The independent variable was the two groupings of diocesan and religious clergy.

The two research questions examined in this study.

Research Question 1: Is there a difference between diocesan and religious clergy and their overall emotional intelligence, as measured by the Emotional Intelligence Quotient (EQ-i)?

Research Question 2: Is there a difference between diocesan and religious clergy and their emotional intelligence scores with regard to each of the five composites (Interpersonal, Intrapersonal, Adaptability, Stress Management, and General Mood Composites, as measured by the Emotional Intelligence Quotient (EQ-i)?

The following hypotheses were examined:

H1A: There is a difference between diocesan and religious Clergy and their overall emotional intelligence score.

H1Ao: There is no difference between diocesan and religious and their overall emotional intelligence composite score.

H2A: There is a difference between diocesan and religious clergy and their emotional intelligence intrapersonal composite score.

H2Ao: There is no difference between diocesan and religious clergy and their emotional intelligence intrapersonal composite score.

H2B: There is a difference between diocesan and religious clergy and their emotional intelligence interpersonal composite score.

H2Bo: There is no difference between diocesan and religious clergy and their emotional intelligence interpersonal composite score.

H2C: There is a difference between diocesan and religious clergy and their emotional intelligence adaptability composite score.

H2Co: There is no difference between diocesan and religious clergy and their emotional intelligence adaptability composite score.

H2D: There is a difference between diocesan and religious clergy and their emotional intelligence stress management composite score.

H2Do: There is no difference between diocesan and religious clergy and their emotional intelligence stress management composite score.

H2E: There is a difference between diocesan and religious clergy and their emotional intelligence general mood composite score.

H2Eo: There is no difference between diocesan and religious clergy and their emotional intelligence general mood composite score.

Sample

The population for this study consisted of clergy from the Archdiocese of Agaña. Presently, as noted by the Archdiocese, there are sixty-four clergy members serving in the Archdiocese in this group. The sampling that was used in this study is a non-probability sample. While this prospective sample has characteristics of the general population, the sample may not be representative of the general population. Hence, this research cannot be used to predict whether or not results are representative of a larger population (Creswell, 2003).

Instrumentation / Measures

For the purpose of this research, the EQ-i was selected as the instrument of choice. The test may be administered by paper and pencil or an online version. The online version of the EQ-i was the method used. Permission was obtained from Multi-Health Systems, Inc. the company which holds the trademark for the instrument.

Bar-On (1997) defines emotional intelligence as “tactical (immediate functioning),” non-cognitive abilities that address the complexities of the “emotional, personal, social, and survival dimensions of intelligence” (p.1). Emotional intelligence is “concerned with understanding oneself and others, relating to people, and adapting to and coping with the immediate surroundings to be more successful in dealing with environmental demands” (p. 1).

Bar-On’s Emotional Quotient Inventory or EQ-i is considered the “premier measure” of emotional intelligence (Bar-On, 2004, p.4). The result of over twenty years

of research, it was the first commercially available, mass marketed, and empirically constructed emotional intelligence test (Bar-On, 2004; Bar-On, Maree, & Elias, 2007). According to the manual, the EQ-i can be used in corporate, educational, clinical, medical, research and preventative program settings (Bar-On, 2004). The assessment is backed by a large normative base that is both international and multicultural in focus; coupled with multiple validity indices, adjustments for response bias, and good statistical reliability and validity. Additionally, as a scientific measure, the EQ-i is recognized by the Consortium for Research on Emotional Intelligence in Organizations and the *Buros Mental Measurements Yearbook*.

The EQ-i is a 125-item trait/mixed based emotional intelligence model that uses a five-point response that ranges from “Not True of Me” to “True of Me” (p. 3). It is assessed at the North American sixth grade level, based on the Flesch scale, and is recommended for individuals over the age of sixteen. The instrument reports four validity scales scores, a total EQ score, five composite scale scores, and fifteen EQ subscale scores.

Bar-On (2004) describes five emotional intelligence composites that are further broken down into fifteen subscales. The five composites make the dependent variables for this study. The composites and subscales are described as follows:

Intrapersonal Composite

1. Self-regard subscale: The ability to respect and accept oneself as basically good.
2. Emotional self-awareness subscale: The ability to recognize one's feelings.

3. Assertiveness subscale: The ability to express feelings, beliefs, and thoughts and defend one's right in a nondestructive manner.
4. Independence subscale: The ability to be self-directed and self-controlled in one's thinking and actions and to be free of emotional dependency.
5. Self-actualization subscale: The ability to realize one's potential capacities.

Interpersonal Composite

1. Empathy subscale: The ability to be aware of, to understand, and to appreciate the feelings of others.
2. Social responsibility subscale: The ability to demonstrate oneself as a cooperative, contributing, and constructive member of one's social group.
3. Interpersonal relationship subscale: The ability to establish and maintain mutually satisfying relationships that are characterized by intimacy and by giving and receiving affection.

Adaptability Composite

1. Reality testing subscale: The ability to assess the correspondence between what is experienced and what objectively exists.
2. Flexibility subscale: The ability to adjust one's emotions, thoughts, and behavior to change situations and conditions.
3. Problem solving subscale: The ability to identify and define problems as well as to generate and implement potentially effective solutions.

Stress Management Composite

1. Stress tolerance subscale: The ability to withstand adverse events and stressful situations without "falling apart" by actively and positively coping with stress.

2. Impulse control subscale: The ability to resist or delay an impulse, drive, or temptation to act.

General Mood Composite

1. Optimism subscale: The ability to look at the brighter side of life and maintain a positive attitude, even in the face of adversity.
2. Happiness subscale: The ability to feel satisfied with one's life, to enjoy oneself and others, and to have fun.

Each of the five composites was examined against the independent variables of grouping the clergy into diocesans and religious priests.

According to Bar-On's (2004) technical manual the EQ-i has a unique quality to it. He says:

The EQ-i's uniqueness lies in the way in which it combines a holistic and eclectic assortment of existing observations, theories, methodological strategies, research findings, and a multifactorial comprehensive nature. The EQ-i was constructed by generating items to fit specific operationally defined factors, and the final selection of these items was based on statistical item analysis and the opinions of experienced practitioners and human resource professionals. As well, the EQ-i is fairly brief in comparison to many other self-reporting inventories and has an expanded qualitative response format that tends to elicit more cooperation from respondents. (p. 4)

Data Collection

The survey research conducted using Bar-On's measure of emotional intelligence called the EQ-i. The EQ-i is a trademarked instrument of Multi-Health Systems or MHS.

Thereby, the assessment was administered online through the Multi-Health Systems website. Participants were given log-in instructions to access the EQ-i through Multi-Health Systems assessment webpage. A list of the clergy of Archdiocese of Agaña, their contact information, and their status (diocesan or religious) was obtained from the Archdiocese. Additionally, a five digit code was assigned to each clergy member for the protection of their anonymity. When taking the EQ-I, the participants were instructed to use the five digit code assigned them. No other personal information was asked of them in order to participate. The results were secured and access was restricted by username and password known only to the researcher. Once the window of participation had expired, the results were then calculated by the company and then reported back to the administrator/researcher. The results were stored in a fireproof locked cabinet that only the researcher has access to.

The clergy in the Archdiocese of Agaña were invited to participate via a hard copy packet. The packets were distributed via the Archdiocesan mail distribution system located in the Chancery Office of the Archbishop.

The packet contained:

- (a) A cover letter inviting the participants to partake in this research (Appendix B)
- (b) An informed consent form (Appendix C)
- (c) A sheet that provides step-by-step instructions on how to take the online assessment, should they voluntarily agree to participate (Appendix D)
- (d) A copy of the expressed letter endorsement of the Archbishop with regard to their voluntary participation in this study (Appendix E)

Follow-up invitations to participate were distributed via the same Archdiocesan mail distribution system, located in the Chancery Office of the Archbishop.

The sample included the voluntary participation from the clergy of the Archdiocese of Agaña. Participants had a window of ten days, should they choose to participate.

Data Analysis

There are a number of statistical packages designed for quantitative data analysis. A widely known and used package for this type of research is IBM's statistical package - SPSS. SPSS enables the researcher to input raw data, modify, or reorganize the data once inputted and then perform a wide selection of analytical techniques (Norusis, 2007). The scales utilized within the test instruments were designed to denote the use of detailed statistical algorithms on collected data.

The testing for the significant difference between diocesan and religious clergy's overall and subscale emotional intelligence scores, a two-tailed tests of independent means was conducted. A total of six t-tests were conducted; one for the overall emotional intelligence score and five for each of the emotional intelligence subscale scores. The raw data were entered and dependent group t-tests were calculated using the SPSS Student Version 20.0. Considering the usage of multiple t-tests, a modified Bonferroni correction factor was used to protect from declaring significant differences when really none exists (Norusis, 2008a).

Validity and Reliability

A major concern with Quantitative research is reliability and validity. Reliability refers to the consistency of results and validity looks to ensure that the study, in fact,

measures what the study is intended to measure (Swanson & Holton, 2005). Threats to validity are treated seriously in academic research because such threats question the integrity of the study. Doubt can leave a researcher's results questionable and worse over, rejected. Identifying threats and implementing measure to counter such threats ensures the best possible claim. Threats to validity include internal validity threats, external validity threats, statistical conclusion validity, and construct validity (Creswell, 2003).

The EQ-i is the result of over 20 years of research and is the first commercially available, scientifically validated and empirically constructed emotional intelligence test (Bar-On, 2004). Multi-Health Systems purports that been through a battery of psychometric measures over the years. These tests conclude that inventory users can have the confidence in the "accuracy and quality" of its results (p. 142).

The EQ-i is both statistically reliable and valid. With regard to reliability, the EQ-i has been tested for internal consistency and retest reliability. Bar-On (2004) reports an average internal consistency coefficient of .76 and retest reliability of between .75 and .85 (pp. 87-88). It has also been tested for nine types of validity studies. These include: content, face, factor, construct, convergent, divergent, criterion-group, discriminant, and predictive validity. The EQ-i also has it own indicators that can be assessed by the researcher. These indicators consist of an omission rate, inconsistency index, positive impression and negative impression. Any one of these indicators may indicate that the results may be invalid.

Ethical Considerations

With regard to ethical research, Swanson and Holton (2005) references the Belmont Report which sets forth foundational principles by which researchers should operate. Accordingly, these principles are respect for persons, beneficence and justice. Under “respect for persons,” individuals should be treated as first, persons with and capable of making choices; and second, individuals in need of special protection (p. 430). With “beneficence” researchers have an innate obligation and must always strive to “do no harm.” Similarly, “justice” implies that “equality be operative in determining who will bear the burden of human subjects research” (p. 431).

Considering the results and/or the overall attitude of leadership in the group studied, results may prove to be beneficial. Similarly, the findings may provide critical insight for success. On the other hand, the information, if negative, could be used as evidence for weakness. This information could adversely be used to take action against individuals unfairly. In this regard, though, the researcher does not anticipate a negative outcome.

While conducting research, regardless of institution, the fact remains that all research must “first think about protecting the rights of the participants” (Cooper and Schindler, 2008, p.35). Additional safeguards against harms will be exercised by means of informed consent, confidentiality, privacy, data security, and anonymity. Participation in this study is completely voluntary and there is no penalty, whatsoever, for choosing not to participate. Participants may also, at any time, withdraw from the study without any negative consequences.

The confidentiality of the participants is of the utmost importance. The researcher is one of only two certified Emotional Intelligence Quotient (EQ-i®) Practitioners on Guam. The researcher has undergone extensive training in the ethical use of the instrument and proper protection of the participants. Again, the raw data was secured and access was restricted by username and password, known only to the researcher. The results were stored in a fireproof locked cabinet that only the researcher has access to. Additionally, all electronic files are encrypted with a password for protection.

Participants will potentially benefit by (a) contributing to a better understanding of emotional intelligence and Catholic clergy, (b) being able to request an official EQ-i® Individual Profile Report, and (c) receive professional feedback about their individual EQ-i® results from a certified practitioner.

The researcher is an employee of the Archdiocese of Agaña that oversees certain functions of the Archdiocesan operation. The researcher reports directly to his Director, who in turn, reports directly to the Archbishop. The researcher has no supervisory authority over any clergy. The researcher does, however, work and collaborate with clergy members on occasion. The researcher does not anticipate any conflict of interest, nor any negative consequences, as a result of this study.

CHAPTER 4. RESULTS

Introduction

This chapter presents the analysis of the data and the results of the study. The purpose of this quantitative study was to explore the difference between diocesan and religious clergy and their overall emotional intelligence scores, as measured by the Emotional Intelligence Quotient (EQ-i). Further, to identify if there was a difference between diocesan and religious clergy and their emotional intelligence scores, with regard to each of the five composites of emotional intelligence (Intrapersonal, Interpersonal, Adaptability, Stress Management, and General Mood Composites, as measured by the Emotional Intelligence Quotient (EQ-i)). The remainder of this chapter is divided into three sections. These sections include the description of the sample, a presentation of the analysis and results, and conclusion.

Description of the Sample

A list of potential participants was identified by the Archdiocese of Agaña. At the time of the request, the Archdiocese of Agaña identified 64 clergy members. These members were inclusive of a bishop, priests and deacons. Of the 64 clergy members, 51 were identified as diocesans, and 13 were identified as religious. The clergy from the Archdiocese of Agaña were invited to participate via hard copy packet. The packet contained

1. A cover letter inviting the participants to partake in this research (Appendix B)

2. An informed consent form (Appendix C)
3. A sheet that provides step-by-step instructions on how to take the online assessment, should they voluntarily agree to participate (Appendix D)
4. A copy of the expressed letter endorsement of the Archbishop, with regard to their voluntary participation in this study (Appendix E)

Of the potential 64 participants, a total of 28 clergy responded. This represented a total response rate of 44% from the targeted population sample; broken down this was 30% (19 respondents) diocesan and 14% (9 respondents) religious. Two explicitly responded that they did not wish to participate, and the remaining 35 clergymen did not respond at all. Of the total 28 respondents, no datasets were omitted from the tabulation and no other personal/demographic information was requested.

Table 1.
Clergy Response Rates

		Number	Percentage
Total Clergy	Responded	27	42%
	Declined	2	3%
	No Response	35	55%
	Total	64	
Diocesans	<i>within group</i>	Number	Percentage
	Responded	19	37%
	Declined	2	4%
	No Response	30	59%
	Total	51	
Religious	<i>within group</i>	Number	Percentage
	Responded	9	69%
	Declined	0	0%
	No Response	4	31%
	Total	13	

The EQ-i provides three scales that serve as possible indicators of a potentially invalid report. The Positive Impression (PI) scale, the Negative Impression (NI) scale, and the Inconsistency Index, all serve as such indicators. Of the 27 clergymen who responded, no reports scored for Negative Impression and the Inconsistency Index scores all fell within an acceptable range. Two reports did, however, have an elevated score for Positive Impression that alerts the researcher of a possible invalid report. A score of this type may indicate that the respondent was attempting to exaggerate their disposition and present a false positive impression of self. Bar-On (1997) notes that elevated scores should be examined on merit and not simply just dismissed as invalid. One reason for such an elevated score could be attributed to the stance of someone with a strong moral character. Given the population studied, it would not be unreasonable to suspect that a high moral character exists. Thereby, no reports were omitted on the account of elevated Positive Impression scores.

Analysis and Results

In this study, a minimum significance level of .05 was used for all tests. This will be reported as $p < .05$. The dependent variable was the participant's emotional intelligence score, as measured by the Emotional Intelligence Quotient (EQ-i). The independent variable was the two groupings of diocesan and religious clergy. Hypothesis Test for Two Independent Samples was used to test for the significant difference between diocesan and religious clergy's overall and subscale emotional intelligence scores. A total of six t tests were conducted: one for the overall emotional intelligence score and five for each of the emotional intelligence subscale scores.

Again, the two research questions examined in this study:

Research Question 1: Is there a difference between diocesan and religious clergy and their overall emotional intelligence, as measured by the Emotional Intelligence Quotient (EQ-i)?

Research Question 2: Is there a difference between diocesan and religious clergy and their emotional intelligence scores with regard to each of the five composites (Intrapersonal, Interpersonal, Adaptability, Stress Management, and General Mood Composites, as measured by the Emotional Intelligence Quotient [EQ-i])?

Descriptive Statistics Findings

The comparative calculations of the mean scores and standard deviation for diocesan and religious clergy are shown in Table 2. The data reports a higher mean score for diocesan clergy, than for religious clergy, in all six of the areas tested; namely total emotional intelligence scores, intrapersonal, interpersonal, adaptability, stress management, and general mood composites scores. The mean scores for the diocesan clergy ranged from 102.95 to 106.79, with the highest standard deviation of 13.54. Raw individual scores for the six test areas ranged from a low of 76 to a high of 133. Religious clergy resulted in mean scores ranging from 94.11 to 103.22, with the highest standard deviation being 21.05. Raw individual scores for the six tested areas ranged from a low of 68 to a high of 133.

Table 2.

Mean and Standard Deviation for Emotional Intelligence Scores

Variable	Diocesan			Religious	
	<i>M</i>	<i>SD</i>		<i>M</i>	<i>SD</i>
Total EQ	105.89	12.165		99.44	19.844
Intrapersonal	106.79	10.716		101.33	16.963
Interpersonal	104.05	13.011		94.11	16.556
Stress Management	105.11	13.544		100.33	21.054
Adaptability	105.37	11.325		103.22	16.400
General Mood	102.95	12.344		97.11	16.136

Bar-On's (1997) scoring on the EQ-i results is based on a mean of 100 where scores within a range of 90-109 are considered average, adequate emotional capacity. All the mean scores for both diocesan and religious fall within the range of average. While diocesan and religious scores were both within the average range, diocesan scores were on average 5 points higher than that of the religious scores in the six tested areas. Table 3 describes the interpretive guidelines for the EQ-i scale scores as prescribed in Bar-On's (1997) EQ-i technical manual.

Table 3.

Bar-On's (1997) Interpretive Guidelines for EQ-i Scale Scores

Standard Scores	Ranking	Interpretive Guidelines
130+	Markedly High	atypically well developed emotional capacity
120-129	Very High	extremely well developed emotional capacity
110-119	High	well developed emotional capacity
90-109	Average	adequate emotional capacity
80-89	Low	under developed emotional capacity, requiring improvement
70-79	Very Low	extremely developed emotional capacity, requiring improvement
under 70	Markedly Low	atypically impaired emotional capacity, requiring improvement

In this research study, the following hypotheses were examined:

Test of Hypothesis H1Ao

The Hypothesis H1Ao states that there is no difference between diocesan and religious and their overall emotional intelligence score. Given a p value of .388, being greater than .05, the null hypothesis is not rejected. Therefore, the calculations suggest that there is insufficient evidence to conclude that there is a relationship between diocesan and religious and their overall emotional intelligence score. Table 4 summarizes the results.

Table 4.
Independent Samples Test—Total EQ

TOTAL_EQ	Levene's Test for Equality of Variances		t-test for Equality of Means						
	F	$Sig.$	t	df	$Sig.$ 2-tailed	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
								Lower	Upper
= variances assumed	3.843	.061	1.066	26	.296	6.450	6.051	-5.988	18.888
= variances not assumed			.898	10.948	.388	6.450	7.179	-9.360	22.261

Test of Hypothesis H2Ao

The Hypothesis H2Ao states that there is no difference between diocesan and religious and their emotional intelligence intrapersonal composite score. Given a p value of .395, being greater than .05, the null hypothesis is not rejected. Therefore, the

calculations suggest that there is insufficient evidence to conclude that there is a relationship between diocesan and religious and their emotional intelligence intrapersonal composite score. Table 5 summarizes the results.

Table 5.
Independent Samples Test—Intrapersonal Composite

TOTAL_EQ	Levene's Test for Equality of Variances		t-test for Equality of Means						
	F	Sig.	t	df	Sig. 2-tailed	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
								Lower	Upper
= variances assumed	6.757	.015	1.040	26	.308	5.456	5.246	-5.326	16.239
= variances not assumed			.885	11.134	.395	5.456	6.166	-8.095	19.007

Test of Hypothesis H2Bo

The Hypothesis H2Bo states that there is no difference between diocesan and religious and their stress management intelligence interpersonal composite score. Given a p value of .137, being greater than .05, the null hypothesis is not rejected. Therefore, the calculations suggest that there is insufficient evidence to conclude that there is a relationship between diocesan and religious and their stress management intelligence interpersonal composite score. Table 6 summarizes the results as follows:

Table 6.

Independent Samples Test—Intrapersonal Composite

TOTAL_EQ	Levene's Test for Equality of Variances		t-test for Equality of Means						
	F	Sig.	t	df	Sig. 2-tailed	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
								Lower	Upper
= variances assumed	.563	.460	1.731	26	.095	5.745	5.745	-1.866	21.750
= variances not assumed			1.584	12.875	.137	6.274	6.274	-3.627	23.510

Test of Hypothesis H2Co

The Hypothesis H2Co states that there is no difference between diocesan and religious and their emotional intelligence stress management composite score. Given a p value of .546, being greater than .05, the null hypothesis is not rejected. Therefore, the calculations suggest that there is insufficient evidence to conclude that there is a relationship between diocesan and religious and their emotional intelligence stress management composite score. Table 7 summarizes the results as follows:

Table 7.

Independent Samples Test—Stress Management Composite

TOTAL_EQ	Levene's Test for Equality of Variances		t-test for Equality of Means						
	F	Sig.	t	df	Sig. 2-tailed	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
								Lower	Upper
= variances assumed	3.080	.091	.727	26	.474	4.772	6.567	-8.727	18.271
= variances not assumed			.622	11.252	.546	4.772	7.675	-12.074	21.618

Test of Hypothesis H2Do

The Hypothesis H2Do states that there is no difference between diocesan and religious and their emotional intelligence adaptability composite score. Given a p value of .729, being greater than .05, the null hypothesis is not rejected. Therefore, the calculations suggest that there is insufficient evidence to conclude that there is a relationship between diocesan and religious and their emotional intelligence adaptability composite score. Table 8 summarizes the results as follows:

Table 8.
Independent Samples Test—Adaptability Composite

TOTAL_EQ	Levene's Test for Equality of Variances		t-test for Equality of Means						
	<i>F</i>	<i>Sig.</i>	<i>t</i>	<i>df</i>	<i>Sig.</i> 2-tailed	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
								Lower	Upper
= variances assumed	1.727	.200	.405	26	.689	2.146	5.300	-8.748	13.040
= variances not assumed			.355	11.756	.729	2.146	6.052	-11.071	15.364

Test of Hypothesis H2Eo

The Hypothesis H2Eo states that there is no difference between diocesan and religious and their emotional intelligence general mood composite score. Given a p value of .355, being greater than .05, the null hypothesis is not rejected. Therefore, the calculations suggest that there is insufficient evidence to conclude that there is a relationship between diocesan and religious and their emotional intelligence general mood composite score. Table 9 summarizes the results as follows:

Table 9.

Independent Samples Test—General Mood Composite

TOTAL_EQ	Levene's Test for Equality of Variances		t-test for Equality of Means						
	F	Sig.	t	df	Sig. 2-tailed	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
								Lower	Upper
= variances assumed	1.040	.317	1.059	26	.299	5.836	5.513	-5.496	17.168
= variances not assumed			.960	12.620	.355	5.836	6.079	-7.336	19.009

Conclusion

Upon analysis and evaluation of the statistical data from this study, several conclusions can be deduced. First, with regard to the first research question, it is reasonable to assume that there is insufficient evidence to conclude that there is a difference between diocesan and religious clergy and their overall emotional intelligence, as measured by the Emotional Intelligence Quotient (EQ-i). Additionally, with regard to the second research question, there is also insufficient evidence to conclude that there is a difference between diocesan and religious clergy and their emotional intelligence scores with regard to each of the five composites (Intrapersonal, Interpersonal, Adaptability, Stress Management, and General Mood Composites as measured by the Emotional Intelligence Quotient (EQ-i)).

CHAPTER 5. DISCUSSION, IMPLICATIONS, AND RECOMMENDATIONS

Introduction

The purpose of this quantitative study was to explore the difference between diocesan and religious clergy and their overall emotional intelligence scores, and their emotional intelligence scores with regard to each of the five composites of emotional intelligence (Intrapersonal, Interpersonal, Adaptability, Stress Management, and General Mood Composites, as measured by the Emotional Intelligence Quotient (EQ-i)). This study is significant because, to date, there is a very limited amount of research on emotional intelligence and religious leaders. Furthermore, there is no known research exists that explore the relationship of emotional intelligence and Catholic clergy; specifically Catholic clergy in the Archdiocese of Agaña, or the region of Oceania.

This chapter focuses specifically on the discussion of results, the implications of the findings, and recommendations for future research. The remaining sections of this chapter are divided up into the summary and discussion of the results, discussion of the conclusion, limitations, recommendation for future research, and conclusion.

Summary and Discussion of the Results

The population studied consisted of male clergy, both diocesan and religious, from the Archdiocese of Agaña. The clergy included 64 clergy members, inclusive of a bishop, priests and deacons. Of the 64 clergy members 51 were identified as diocesans and 13 were identified as religious. And, of the potential 64 participants a total of 28

clergy responded. This represented a total response rate of 44% from the targeted population sample; broken down this was 30% (19 respondents) diocesan and 14% (9 respondents) religious.

The results of the study showed insufficient evidence to support that there is a difference between diocesan and religious clergy and their overall emotional intelligence, as measured by the Emotional Intelligence Quotient (EQ-i). Similarly, there is also insufficient evidence to conclude that there a difference between diocesan and religious clergy and their emotional intelligence scores with regard to each of the five composites (Intrapersonal, Interpersonal, Adaptability, Stress Management, and General Mood Composites, as measured by the Emotional Intelligence Quotient [EQ-i]).

Discussion of the Conclusion

This study explored the gap in the literature, with regard to emotional intelligence and religious leadership, specifically Catholic clergy. Given the lack of research on the relationship of emotional intelligence and Catholic clergy, this work provides seminal data on the relationship between emotional intelligence and Catholic clergy. The results of the *t* tests concluded that insufficient evidence to support that there is a difference between diocesan and religious clergy and their overall emotional intelligence, as measured by the Emotional Intelligence Quotient (EQ-i). Similarly, there is also insufficient evidence to conclude that there a difference between diocesan and religious clergy and their emotional intelligence scores with regard to each of the five composites (Intrapersonal, Interpersonal, Adaptability, Stress Management, and General Mood Composites, as measured by the Emotional Intelligence Quotient (EQ-i)).

Limitations

The most obvious limitation with this study was sample size. The Archdiocese of Agaña, with its clergy size of 64, is relatively small compared to other (arch)dioceses around the world. While the largest in Micronesia, this number is small on the world stage. Thereby, this limited sample size prohibits the results from being generalizable to the general clergy population as a whole. The results may also not hold statistical muster when comparing them to other (arch)dioceses. The same can be said with trying to compare the results with diocesan and/or religious clergy, on a bigger scale.

Again, with regard to the issue of sample, this study does not differentiate clergy based on demographics or place of incardination. In other words, some clergy may be working for the Archdiocese of Agaña but belong to another (arch)diocese. Also, the clergy is not differentiated on the three levels of ministerial priesthood; namely the Episcopate (Bishops), Presbyterate (Priests), and Diaconate (Deacons). Moreover, while there may be different types of religious communities of clergy, the population of religious clergy is treated as one group.

Another limitation is the self-reporting nature of the EQ-i. This type of measurement lends itself to the possibility of over inflated or overly positive results. Also, because participation was voluntary, the results, again, may not be a true statistical representation of Catholic clergy.

Recommendation for Future Research

There are many opportunities for future research. While this study only used quantitative methodology, future studies could utilize other methodologies such as quantitative strategies, qualitative methodologies, and/or mixed-method approaches.

While this study used only the EQ-i as its assessment tool, Version two of the EQ-i, which launched in 2011, may be used as possible alternative research. Other research could also compare any results across the other emotional intelligence assessment tools.

An interesting study could be the comparison of overall emotional intelligence scores, and its composites, in relation to the various hierarchal positions of the clergy in the Catholic Church. This would entail a comparison of the Episcopate (Bishops), Presbyterate (Priests), and Diaconate (Deacons). One could also further break down these groups and identify other hierarchical titles; such as, the Cardinals and possibly the Pope. In this same light, future studies could explore the different religious groups as variables. This may include both male and female religious groups. A further spin off of this study could also explore church volunteers.

Bradzil and Slaski (2003) and Dulewicz and Higgs (2003) speak of the need to explore the effect of organizational culture on leaders and how leaders, in turn, drive an organization's culture. Given the global nature of the Catholic Church, and the leadership role they play, within their respective faith communities, research should explore the effect of emotional intelligence on this process. Such research, as they suggest, would also be important to identify if highly emotionally intelligent leaders influence organizational culture, how emotional intelligence is manifested in such leaders, and, thus, developmental support for future leaders.

Another possible study could be a comparison of overall emotional intelligence scores, and its composites, in relation to religious leaders across various denominations. This could mean exploring the different denominations of leadership within Christianity or comparing Christian leaders to leaders of other religions. For example, Morehouse

(2006) found significant differences between non-profit and for-profit business leaders in overall emotional intelligence, and the composites of stress management and adaptability. It would be fascinating to figure out whether, or not, future studies find similar significant differences within religious denominations.

A considerable amount of the research on emotional intelligence has focused on the relationship of emotional intelligence with regard to organizational leadership, leadership effectiveness, management, performance and success, has been the emphasis of much research (Bradberry & Gries, 2009; Cavallo & Brienza, 2003; Daus & Ashkanasy, 2005; Ferres & Connell, 2004; George, 2000; Macaleer & Shannon, 2002; Mayer, Salovey & Caruso, 2004; Palmer, Walls, Burgess & Stough, 2001; Prati, Douglas, Ferris, Ammeter, & Buckley, 2003; Rosete & Ciarrochi, 2005; Smith, 2006; Stein and Book, 2006; Yuvaraj & Srivastava, 2007). At this point, it is unclear, though, whether emotional intelligence is even a contributing factor or predictor in the success of religious leadership.

The theory of emotional intelligence supports the fact that emotional intelligence can be learned and that, with training, one can grow in their maturity of emotional intelligence. For religious leaders, this developmental aspect could be critical toward future potential growth and development. With a more expansive sample size, important data could be identified and statistically validated. The data could identify areas, as a whole, where Catholic clergy could develop. This could lend itself to the creation of effective training and development programs that ultimately better the Catholic clergy. Armed with a stronger propensity for development of their emotional intelligence

capacity, Catholic clergy can increase their chances at becoming better leaders to the people they serve.

Conclusion

The last few decades has named a new milestone in the evolution of our understanding of intelligence. Emotional intelligence has taken precedence as the emerging dimension of the human intelligence. Mayer, Salovey, Caruso and Stiarenios (2001) say that if the history of intelligence serves as a guide of what is to come, then the world can expect a whole lot more from emotional intelligence. The relevance and usefulness of emotional intelligence is continually being shaped, and reshaped, with each new study. As our understanding of the relationship between emotional intelligence and leadership continues to grow, so too, will emotional intelligence's purposefulness become more evident.

Although this study did not uncover a sufficient statistical evidence to support a relationship between diocesan and religious clergy, their overall emotional intelligence, and their emotional intelligence scores, with regard to each of the five composites of Intrapersonal, Interpersonal, Adaptability, Stress Management, and General Mood Composites, as measured by the Emotional Intelligence Quotient (EQ-i), it has unequivocally added to the greater body of knowledge. It is evident that more work still needs to be done within the field of emotional intelligence; specifically with regard to emotional intelligence and religious leadership. Let this study, then, serve as a starting point for future scholarly research to abound.

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APPENDIX A. BAR-ON'S EQ-I PERMISSION

Used with Permission



Emotional Quotient Inventory
EQ-i®
Reuven Bar-On, Ph.D.

The EQ-i® consists of 125 questions to which participants provide responses ranging from: (1) “Very Seldom or Not True of Me” to (5) “Very Often True of Me or True of Me”. Individual scores are analyzed against normative samples based on extensive EQ-i® use.



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APPENDIX B. COVER LETTER

Dear Reverend Father/Reverend Mr.,

My name is John J. Rivera and I am a doctoral candidate in the School of Business and Technology at Capella University. I also work under Msgr. James L.G. Benavente as Executive Director of the Archdiocesan Development Group - Archdiocese of Agaña.

I am doing a research study called **EMOTIONAL INTELLIGENCE AND CATHOLIC CLERGY IN THE ARCHDIOCESE OF AGAÑA**. This research is being supervised by Dr. Calvin Lathan III, Ed.D. This research is also being done with the expressed approval of His Excellency Archbishop Anthony Sablan Apuron, OFM Cap., D.D., Metropolitan Archbishop of the Archdiocese of Agaña.

I would like to formally invite you to participate in this research study. Participation will involve taking an online emotional intelligence assessment called the Emotional Quotient Inventory (EQ-i®). This will take approximately 30 minutes.

Participating in this study will be at no financial cost to you. By participating you will potentially benefit by: 1) Contributing to a better understanding of emotional intelligence and Catholic clergy; 2) Opportunity to request an official EQ-i® Individual Profile Report; and 3) Receive professional feedback from myself about their individual EQ-i® results (Currently, I am one of only two professionally certified EQ-i® practitioners in the region).

Should you be willing to participate please do the following steps:

1. **Sign the "Informed Consent Form"**- Carefully Review and Sign the enclosed "Informed Consent Form." This form contains more information on the study and your rights as a participant. When completed, I ask that you seal the signed "Informed Consent Form" in the envelope provided and return to the Cathedral-Basilica Mail Box at Chancery office no later than _____.
2. **Take the Assessment** - To complete the online assessment please log on to www.mhsassessments.com. Access instructions are contained in enclosed sheet entitled "Take the Assessment Instructions". To protect your identity a unique ID number is provided for your use.
3. **Timeframe** - Data collection for this study will be from _____. Should you agree to participate I ask that you complete steps 1 and 2 no later than _____.

Should you require more information or have any questions or concerns please do not hesitate to contact me at the numbers above. I sincerely thank you for your kind attention in this regard.

Sincerely Yours in Christ,

John J Rivera, PMBA, KSS

APPENDIX C. INFORMED CONSENT

(Insert Date)

Dear Reverend Father/ Reverend Mr.

My name is **John J. Rivera** and I am a doctoral learner in the School of Business and Technology at Capella University. I also work under Msgr. James L.G. Benavente as Executive Director of the Archdiocesan Development Group - Archdiocese of Agaña.

I am doing a research study called **EMOTIONAL INTELLIGENCE AND CATHOLIC CLERGY IN THE ARCHDIOCESE OF AGAÑA**. This research is being supervised by Dr. Calvin Lathan III, Ed.D. This research is also being done with the expressed approval of His Excellency Archbishop Anthony Sablan Apuron, OFM Cap., D.D., Metropolitan Archbishop of the Archdiocese of Agaña.

I would like to invite you to participate in this research study. The main purpose of this form is to provide information about the research so that you can make a decision about whether you want to participate. If you choose to participate, please sign in the space at the end of this form.

WHAT IS THE RESEARCH ABOUT?

The purpose of this study is to quantitative study is to explore:

1. Is there a difference between diocesan and religious clergy and their overall emotional intelligence scores, as measured by the Emotional Intelligence Quotient (EQ-i®)?
2. Is there a difference between diocesan and religious clergy and their emotional intelligence scores with regard to each of the five composites of emotional intelligence (Interpersonal, Intrapersonal, Adaptability, Stress Management, and General Mood Composites, as measured by the Emotional Intelligence Quotient (EQ-i®)?

WHAT DOES PARTICIPATION IN THIS RESEARCH STUDY INVOLVE?

If you decide to participate in this study, you will be asked to take an online emotional intelligence assessment called the Emotional Quotient Inventory (EQ-i®). The EQ-i® is the first scientifically validated and most widely used Emotional Intelligence assessment in the world. Backed by more than 20 years of research worldwide, the EQ-i looks at 15 key areas of an individual's social and emotional strengths and weaknesses. The online assessment will take approximately 30 minutes to complete.

WHY ARE YOU BEING ASKED TO PARTICIPATE?

You have been asked to participate in this research because you are Catholic clergy currently serving in the Archdiocese of Agaña. Emotional intelligence research points to a strong connection between emotional intelligence and organizational leadership, leadership effectiveness, management, performance and success. Despite this connection there is a very limited amount of research on emotional intelligence and

religious leaders. To date, no known research exists that explore such a relationship in Catholic clergy. Given the responsibility that Catholic clergy hold, it would be important and beneficial to begin to explore the various composites of emotional intelligence and the impact it has on this leadership group.

WHAT ARE THE RISKS INVOLVED IN THIS STUDY?

Although no study is completely risk-free, we don't anticipate that you will be harmed or distressed by participating in this research. If you find yourself becoming uncomfortable, you may stop your participation at any time.

Multi-Health Systems (MHS) is the publisher of the EQ-i®. Multi-Health Systems is a publisher of psychological assessments for over 25 years. All MHS data (including Administrators and test user information, test data, including responses to test items, and report text) are stored in an industry standard database. Access to these data is strictly controlled by Multi-Health Systems.

Tests are also scored by a separate secure scoring server controlled by MHS with an advanced level of security protection. Once administered, test reports are returned to the Administrator by using an encryption technology. MHS protects the personal data of MHS customers, the data of their clients, and the data collected via electronic commerce transactions with the highest levels of security. MHS servers use 128/256-bit industry-standard Secure Sockets Layer (SSL) encryption which is encryption technology that works with the most current web browsers. SSL encrypts the purchaser's personal information, including Financial Data and other personal data as well as test user information, including test data, responses, and reports returned to the Administrator, protecting against disclosure to third parties.

You should be aware, however, that there is a small possibility that responses could be viewed by unauthorized parties (e.g. computer hackers because your responses are being entered and stored on a web server).

ARE THERE ANY BENEFITS TO PARTICIPATION?

Participants will potentially benefit by:

1. Contributing to a better understanding of emotional intelligence and Catholic clergy;
2. Request an official EQ-i® Individual Profile Report; and
3. Receiving professional feedback about their individual EQ-i® results from myself, a professionally certified EQ-i® practitioner (currently, I am only one of two certified practitioners on island).

WHAT HAPPENS IF THE RESEARCHER GETS NEW INFORMATION DURING THE STUDY?

The researcher will contact you if he/she learns new information that could change your decision about participating in this study.

HOW WILL THE RESEARCHER PROTECT PARTICIPANTS' CONFIDENTIALITY?

Your confidentiality is of the utmost importance. I am a certified Emotional Intelligence Quotient (EQ-i®) and have been thoroughly trained to handle your personal information.

I am one of only two certified in the Emotional Intelligence Quotient (EQ-i®) practitioners on island. Your name and EQ-i results are confidential and will not be revealed to anyone. The results of the data will be compiled for statistical tabulation. The research paper will then be written and published. In order to maintain anonymity, the researcher will not mention any of the participants in the dissertation. Upon completion, you will be given the opportunity to obtain a copy of the dissertation for your own records.

HOW DO I PARTICIPATE?

Should you be willing to participate please do the following steps:

4. **Sign the "Informed Consent Form"**- Carefully Review and Sign this "Informed Consent Form." When completed, please seal the signed "Informed Consent Form" in the envelope provided and return to the Cathedral-Basilica Mail Box at Chancery office no later than _____.
5. **Take the Assessment** - To complete the online assessment please log on to www.mhsassessments.com. Access instructions are contained in the enclosed sheet entitled "Take the Assessment Instructions." To protect your identity a unique ID number is provided for your use.
6. **Timeframe** - Data collection for this study will be from _____. Should you agree to participate I ask that you complete steps 1 and 2 no later than _____.

WHAT HAPPENS IF A PARTICIPANT DOESN'T WANT TO CONTINUE IN THE STUDY?

Participation in this study is strictly voluntary. If you choose not to participate or if you choose to withdraw from the study, you may do so at any time. There will be no consequence or penalty. It will not affect you as clergy for the Archdiocese of Agaña in any way.

WILL IT COST ANYTHING TO PARTICIPATE IN THE STUDY? WILL I GET PAID TO PARTICIPATE?

It will not cost you anything to participate in this research. While you will not get paid to participate you may opt to receive an official EQ-i® Individual Profile Report and professional feedback from a certified practitioner. The commercial value of the Profile and Professional Feedback is \$150.00. Again, the Profile and Professional Feedback are yours free for participating.

WHO WILL USE AND SHARE INFORMATION ABOUT MY BEING IN THIS STUDY?

Participation in this study does not require you to provide any personal information. However, any information in this study that could identify you such as your name, age, or other personal information will be kept confidential. In any written reports or publications, no one will be able to identify you.

The researcher will keep the information in a PASSWORD PROTECTED COMPUTER AND/OR A LOCKED FILE CABINET in the PERSONAL RESIDENCE of the researcher and only the researcher, research supervisor, will be able to review this information.

WHO CAN I TALK TO ABOUT THIS STUDY, COMPENSATION FOR ILLNESS OR INJURY?

You can ask questions about the study at any time. You can call the researcher at any time if you have any concerns or complaints. You should call the researcher if you have questions about the study procedures, study costs (if any), study payment (if any), or if you get hurt or sick during the study. You are also not waiving any of your legal rights if

you agree to participate in this study, however, no funds have been set aside to compensate you in the event of harm.

You may contact:

- John J. Rivera (Doctoral Candidate/Researcher) at johninguam@gmail.com
- Dr. Calvin Lathan III (Faculty Mentor) at calvin.lathan@faculty.capella.edu

The Capella Research Integrity Office (RIO) has been established to protect the rights and welfare of human research participants. Please contact us at 1-888-227-3552, extension 4716, for any of the following reasons:

- You have questions about your rights as a research participant.
- You wish to discuss problems or concerns.
- You have suggestions to improve the participant experience.
- You do not feel comfortable talking with the researcher.

You may contact the RIO without giving us your name. We may need to reveal information you provide in order to follow up if you report a problem or concern.

VOLUNTARY CONSENT

By signing this form, you are saying that you have read this form or have had it read to you. You are also saying that you understand the risks and benefits of this research study and that you know what you are being asked to do. The researcher will be happy to answer any questions you have about the research. If you have any questions, please feel free to contact John J. Rivera at johninguam@gmail.com, or you may contact Dr. Calvin Lathan III at calvin.lathan@faculty.capella.edu.

If you have questions about your rights as a research participant, the Capella Human Research Protections Office is available to help. If you have any concerns about the research process or the researcher, please contact us at 1-888-227-3552, extension 4716. If there are any unexpected problems with the research please also be sure to contact us. Your identity, questions, and concerns will be kept confidential.

Note: By signing below, you are telling the researcher “Yes,” you want to participate in this study. You may choose to withdraw this consent at any time. Please return a signed copy in a sealed envelope addressed and to myself (John J. Rivera) to the Chancery Office. Please also keep one copy of this form for your records.

Your Name (please print): _____

Your Signature: _____

Date: _____

INVESTIGATOR'S STATEMENT

I certify that this form includes all information concerning the study relevant to the protection of the rights of the participants, including the nature and purpose of this research, benefits, risks, costs, and any experimental procedures.

I have described the rights and protections afforded to human research participants and have done nothing to pressure, coerce, or falsely entice this person to participate. I am available to answer the participant's questions and have encouraged him or her to ask additional questions at any time during the course of the study.

Investigator's Signature: _____

Investigator's Name:

John J. Rivera

Date:

August 8, 2011

Research Site(s) Approval

The following institution(s)/organization(s) has/have granted the researcher access to their participants and/or facilities:

Name: Multi Health Systems (MHS), Approval Date: July 19, 2011, Approval Code/Number: 181139.

Name: Archdiocese of Agaña, Approval Date: July 20, 2011, Approval Code/Number: See Attached Letter

Capella's IRB Approval

This consent is not valid without the approval information below.

