ABSTRACT

THE IMPACT OF FAITH-BASED EMOTIONAL INTELLIGENCE TRAINING OF MEMBERS OF THE SOUTHEAST MISSION OF PANAMA

by

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ABSTRACT OF GRADUATE STUDENT RESEARCH

Dissertation

Montemorelos University

Faculty of Business and Legal Sciences

Title: THE IMPACT OF FAITH-BASED EMOTIONAL INTELLIGENCE TRAINING OF MEMBERS OF THE SOUTHEAST MISSION OF PANAMA

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Date completed: Abril 2022

Problem

Is there a significant difference in pre- and post-test scores of an experimental group as a result of administering faith-based emotional intelligence training to members of the Panamanian Southeast Mission of Seventh-day Adventists (SDA)?

Method

This was a quasi-experimental research, explanatory, transversal and descriptive. The population consisted of members of the Regional Ministry of the Washington Conference (WA) and health ministry leaders and promoters of the Southeast Conference of the Dominican Republic (DR) as part of the pilot, and members of the metropolitan area of the Southeast Mission of Panama (Panama) of SDA. An instrument was designed, validated, and included 25 items representing two dimensions as follows: (a) self-management (SEM1-SEM15) and (b) social management (SOM16-SOM25).

Results

Analysis of the results of the two pilots indicated a significant increase in the perception of faith-based emotional intelligence in the WA participants, while in the case of DR, although there was an increase in the participants' perception thereof, the difference was not statistically significant. This result could be driven by the fact that this sample consisted of health ministry leaders and promoters who might have considered themselves versed in the area of health, including emotional intelligence, thus scoring themselves higher in the pre-test and then lower in the post-test after receiving the training. In the case of Panama and the items related to the self-management dimension, it was observed that three of the items had a high effect size, 10 a medium effect, and two a small effect, while most of the items related to the social management dimension had a large effect size, except for three that showed a medium effect size. The effect size was large in both dimensions (SEM-self-management and SOM-social management) and in the EI construct, indicating that there is a significant difference in the pre-test and post-test scores of participants in Panama and that therefore, faith-based EI can improve when administering faith-based emotional intelligence training to members of houses of worship. These results are consistent when compared to other studies conducted in business and academic environments.

Conclusion

It is concluded that faith-based emotional intelligence can be improved. This study adds to the body of research indicating that emotional intelligence can be improved, not only in the business, academic, and personal sphere but also in the ecclesiastical setting.

Montemorelos University

Faculty of Business and Legal Sciences

THE IMPACT OF FAITH-BASED EMOTIONAL INTELLIGENCE TRAINING OF MEMBERS OF THE SOUTHEAST MISSION OF PANAMA

A dissertation
presented in partial fulfillment
of the requirements for the degree
Doctorate in Business Administration

by

Adela E. Jiménez

Abril 2022

THE IMPACT OF FAITH-BASED EMOTIONAL INTELLIGENCE TRAINING OF MEMBERS OF THE SOUTHEAST MISSION OF PANAMA

Tesis
presentada en cumplimiento parcial
de los requisitos para el título de
Doctorado en Administración

por

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28 de Abril del 2022

Fecha de aprobación

DEDICATION

To my parents, Edna May (deceased) and José Jiménez for making me feel loved, cherished, and cared for. Thank you for nurturing my inquisitiveness, giving me the gifts of adventure, zeal for education, and most importantly, introducing me to God.

To the Triune God, my savior and friend. I thank you for believing me when I said that I wanted to spend eternity with you because you have allowed some challenging circumstances in my life that have propelled my growth. Thank you for the opportunity of serving you in this time and space.

To The Unit: Jilma and José, my siblings. Your unconditional love gives me strength. Thank you for all of those thought-provoking and tough conversations we have had over the years. Conversations about seeing challenges in leadership as opportunities, and others about personality, character, integrity, servant leadership, emotional intelligence, and the love of God. These conversations have forged my leadership style and assisted my emotional well-being.

To the village, especially the Usual Suspects, you know who you are. Your support and words of encouragement, prayers, inspiration, and cheer bring me joy.

To the memory of my grandmother, Bernice Adela (Abuela) whose advice I still leverage even after 20 years of her passing. To José and Netra, cousins, and extended family, thank you for your support and care.

I live loved, because of all of You.

TABLE OF CONTENTS

LIST OF FIGURES

LIST OF TABLES

ACKNOWLEDGEMENTS

To God for answering my prayers that December 2019 when I inquired of you, what is next? This would never have been a path I would have embarked on, but I am so thankful that you set the stage (including sending the two-PhD-holding Uber driver with a message) for me to expand my knowledge so that I may serve you in this arena.

To Dr. Omar Flores, my advisor, for the number of hours spent on ZOOM calls reviewing the data, assisting in completing my dissertation, and words of encouragement, I thank you. To all of my professors at Montemorelos University who were so gracious in sharing their knowledge with me, particularly Dr. Pedro Gonzalez and Dr. Karla Basurto, for your advice and support, thank you; Dr. Stephen Pilgrim and Dr. Ainsworth Joseph for introducing me to the program, I thank you. And to my fellow students of this doctoral program, I thank you for your willingness to share resources, knowledge, laughter, and care.

To Pastor Preston for your support and for introducing me to Dr. Deborah Harris. To Dr. Harris, for sharing your time so unselfishly with someone you didn't even know; your guidance was pivotal in preparing the intervention program and developing the measuring instrument. Thanks also to Dr. Daniel Duffy, Dr. Doreen Howson, and Dr. Donald Paul for your assistance in validating the measuring instrument.

To Pastor Angel De La Cruz Machuca, your vision and support set the stage for conducting the research in the Dominican Republic, thank you very much. To Pastor Daniel Polanco, thank you for your support. To all of the members of the Dominican

Republic SDA Union, and especially the members of the Southeast Conference who participated in this research, thank you.

To Pastors, Carlos Diaz, Amilcar Herrera, Obed Quintero, Ricardo Olivares along with Lisbeth Del Rosario Igualá from the Panamanian Southeast Mission of SDA who rallied members to participate in the training program, thank you; without you, the research would not have taken place. To all of the members of the Southeast Mission who participated, thank you.

To Pastor EuGene Lewis, Director of Regional Ministry of the Washington Conference, thank you for always being a counselor and friend, and for your support in this arena also. To all of the members of the regional ministry who participated in the research, thanks for sharing your time and input.

To all of you, may God continue to bless your efforts.

CHAPTER I

PROBLEM DIMENSION

Introduction

This chapter describes the background of the research and offers the definition of terms, the statement of the problem, research question, hypotheses, complementary hypothesis, the objective of the investigation, justification of the study, limitations, delimitations, philosophical framework, and the organization of the study.

Background

Conducting research, says Grover (2015), is searching for knowledge and truth in a systematic way. Research is about studying a problem. Berg (2001) shares that every research project must start somewhere; typically, the starting point is an idea. Sometimes this idea originates because of a particular situation or even to advance knowledge.

For more than 25 years, the business world has been investing in Emotional Intelligence (EI) training both at the leadership and non-leadership levels, therefore improving their bottom line (Carson, et al., 2000; Jorio, et al., 2019). Ashkanasy and Daus (2005) concluded that EI, which is the way employees recognize, understand, and manage their emotions is a variable that affects organizational behavior, and therefore organizational outcomes.

The ecclesiastic world, however, specifically houses of worship, does not appear to have grasped the full value of this concept and thus has not been investing to the same degree in emotional intelligence training (Paek, 2006).

Emotional and spiritual deficits, Scazzero (2015) offers, are manifested primarily by a persistent lack of awareness, therefore, investing time, energy, and money in personal development is of great value to leaders and members. West, et al. (2018) add that developing a deep understanding of emotional intelligence is helpful for religious leaders in a variety of settings.

EI is a broad construct that includes various processes, causes, and an array of outcomes (Bisquerra & Pérez-Escoda, 2007). According to Sharma, et al., 2014, Wayne Payne introduced this concept of emotional intelligence in 1986 as part of his doctoral thesis. Goleman then popularized this concept in great measure in a book published in 1995 entitled *Emotional Intelligence- Why it can matter more than IQ*. Then and in the ten-year anniversary publication of the book, Goleman (2005) defines EI as a set of skills and competencies that enhances managerial performance and leadership through the recognition of one's emotions (self-management) and leveraging that information to establish successful relationships (social management). Goleman further defined self-management by elements such as self-awareness, self-regulation, and self-motivation, and social management by elements such as empathy and social skills (see Figure 1). This definition will serve as the basis of this research.

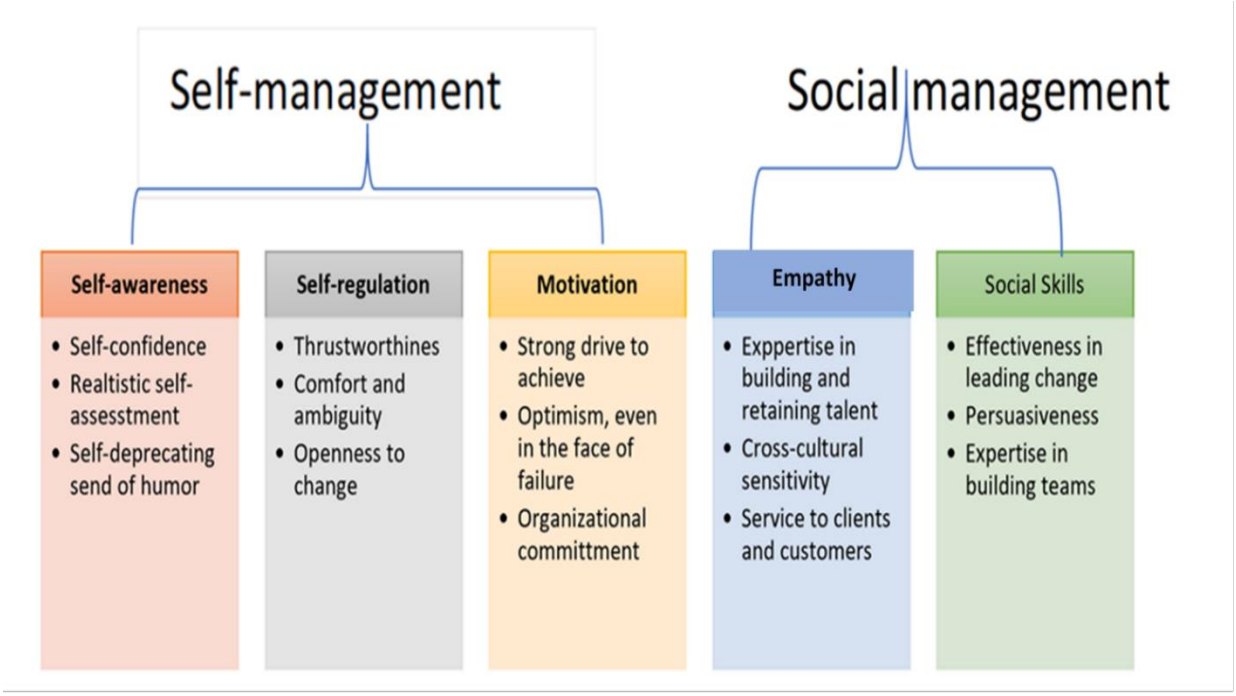


Figure 1. Emotional Intelligence Framework (Goleman, 2005).

Definition of Terms

Bottom line in houses of worship: Members being able to get-along, and the church being equipped with ways to demonstrate Christ to the world.

Bottom line in business: Enhanced organizational performance, leadership, and productivity.

Emotional intelligence: Ability to recognize one's emotional state and that of others in order to better relate and improve one's life and that of others.

Faith-based emotional intelligence: Bible-based rational knowledge of God as the only source to clearly recognize one's emotional state and that of others in order to improve and have successful relationships.

Houses of worship: A sacred space that could be virtual or structural where believers congregate to practice their faith.

Problem Statement

The Seventh-day Adventist Church promotes the development of the three dimensions of the human being: spirit, body, and mind. In the case of the spirit, the Bible and the Spirit of Prophecy are its anchors. The pro-health message is the axis that directs the body. However, when it comes to the development of the mind, the church does not seem to have invested the same level of effort and concentration in its development.

White (1903) wrote that

> to restore in man the image of his Maker, to bring him back to the perfection in which he was created, to promote the development of body, mind, and soul, that the divine purpose in his creation might be realized—this was to be the work of redemption. This is the object of education, the great object of life. (p. 15)

The good news is that, unlike IQ which measures how well a person uses information and logic to answer questions or make predictions and is predetermined, EI which is how a person deciphers, interprets, and regulates his or her own emotions and those of others to have successful relationships in all areas as defined by Lu, et al. (2021), can be improved by practicing EI behaviors until they become a habit or second nature (Bradberry & Greaves, 2015). Cotruș, et al. (2012) concur, and add that EI can be improved over time regardless of age if there is a concerted effort and focus on improving. The same cannot be said about IQ which does not show much improvement once an individual moves past adolescence the study concludes.

There is a positive relationship between emotional intelligence and religion. Prati, et al. (2007) found that emotional intelligence was positively linked to religiosity and negatively linked to depressive feelings. Geyer and Baumeister (2005) affirmed that religious individuals present greater self-control skills, and research by McCullough and Willoughby (2009) indicated that religious belief positively affects self-regulation and influences individual goal setting and management.

Therefore, if emotional intelligence can be improved and religion positively affects the lives of religious individuals, this study will seek to understand if indeed increasing the knowledge base by offering emotional intelligence training from the biblical perspective will generate similar results as those in the business world.

Research Question

Is there a significant difference in pre- and post-test scores of an experimental group as a result of administering faith-based emotional intelligence training to members of the Panamanian Southeast Mission of SDA?

Main Hypotheses

The problem statement allows these research hypotheses to be formulated:

H_1: There is a significant difference in pre-test scores of a control group and an experimental group as a result of applying a faith-based emotional intelligence instrument to members of the Panamanian Southeast Mission of SDA.

H_2: There is a significant difference in pre- and post-test scores of an experimental group as a result of administering faith-based emotional intelligence training to members of the Panamanian Southeast Mission of SDA.

Complementary Hypothesis

H_3: There is a significant difference in pre- and post-test scores of an experimental group as a result of administering faith-based emotional intelligence training to members of the Regional Ministry of the Washington Conference, health ministry leaders and promoters of the Southeast Association of the Dominican Republic, and members of the Panamanian Southeast Mission of SDA.

Research Objectives

The general and specific objectives of this study are as follows:

General Objective

The purpose of this research was to determine if there is a significant difference in pre- and post-test scores as a result of administering faith-based emotional intelligence training to members and leaders within houses of worship of the Panamanian Southeast Mission of SDA.

Specific Objectives

1. Create and evaluate a faith-based emotional intelligence instrument.

2. Develop a treatment program to be administered to participants.

3. Measure faith-based emotional intelligence levels pre- and post-test of members of the Regional Ministry of the Washington Conference, health ministry leaders and promoters of the Southeast Association of the Dominican Republic, and members of the Panamanian Southeast Mission.

4. Equip each participant with an understanding of how their emotions manifest, how to regulate them, and their impact on their lives and that of others.

Justification

Alonazi (2020) asserts that EI is a vital predictor of organizational outcomes, and Chong, et al. (2020) agree, stating that a theoretical and practical utilization of EI is accountable for and predictive of job performance leading to increases in their bottom line. Improved individual occupational performance, leadership, and organizational productivity define the bottom line in business as posited by Bharwaney, et al. (2011).

Emotionally intelligent nurse leaders are healthy high performers who have greater life satisfaction, are successful in achieving their goals, adapt to difficult conditions, and motivate their staff by creating an inspiring, nurturing, and empathetic environment, therefore improving job performance and the bottom line of the organization (Erkayıran, & Demirkiran, 2018; Heckemann, et al., 2015).

Emotional intelligence is not only important in our business life; it is also important in our social life. Shylaja and Prasad (2017) submitted that individuals with high EI levels are better able to manage the effects of stressful situations and are, therefore, able to influence others to do the same. Gupta (2014) concluded that individuals rated with high EI competencies experience less stress and negative emotions in their life, therefore achieving greater happiness. In addition, Batool and Khalid (2011) revealed that EI accounted for 48% of marital adjustment indicating that couples with high EI tended to have better marriages. On the other hand, a lack of understanding of emotions likely leads to heart disease (Vlachakis, et al., 2018), and increases the chance of dying prematurely from all causes by more than 30% when emotions are suppressed (Chapman, et al., 2013).

It is well documented that emotional intelligence improves the lives of individuals and the bottom line in organizations. There doesn't appear to exist research or treatment programs directed to assessing EI levels of members of houses of worship. This research will seek to explore, therefore, if engaging members of houses of worship in emotional intelligence training could provide similar results, that is, improved lives and improved bottom line in houses of worship. The bottom line in houses of worship, for the purposes of this research, is defined as members being able to get along (Psalm 133:1), and the church being equipped with ways to demonstrate Christ to the world (NKJV, 1982, Ephesian 4:12, Acts 1:8).

Limitations

Every research project has inherent limitations. It is difficult for a researcher to have complete control over the research, and the ability to randomize participants thus ensuring that a sample is homogeneous, especially in the business or educational setting (Levy & Ellis, 2011). The participant group might be skewed to one age group or another, to one gender or another. Educational and financial levels may also impact the results of the research. When responding to an instrument, there is an expectation that those who respond will do so by describing their true thoughts and feelings (what is, as opposed to, what should be). One must also consider other variables contributing to the change in scores of the participants, for instance, the passage of time or information gathered from other sources.

Delimitations

Simon and Goes (2013) explained that delimitations refer to what is included and excluded in the research. In other words, the boundaries of the study. Delimitations included: an invitation to members in WA, DR, and Panama. Treatment sessions were conducted remotely, online and in each case, over a one-week period in the months of September 2021, November 2021, and December 2021, respectively. Only those who responded to the invitation to participate were part of the study. The study was not intended to solve any possible problems detected in the investigation.

Philosophical Framework

Gliebe (2012) points out that using secular models of emotional intelligence as training tools would yield temporary rather than lasting positive results. Gliebe (2012) goes on to say that only by addressing the sin problem, that chasm between man and God and amongst men, would the results of emotional intelligence training be lasting. This view is supported by the Bible, for in Romans 12:2 one is warned to not copy the customs of the world, but to allow God to change the way one thinks. Therefore, EI training must be faith-based for its results to be positive, lasting, and able to address the sin problem.

Only the Christian worldview provides a comprehensive emotional intelligence approach that focuses on the rebirth of the body, mind, and soul, in addition to addressing the gap created by sin. It encourages to love God and others with the three-dimensional self; all the while recognizing that only through God can this restoration take place (*NKJV*,1982, Matthew 22:37-39; Philippians 2:13; Romans 12:2; Philippians 1:6). Then and only then will the teaching, fostering, and institutionalization of the

dimensions of emotional intelligence be long-lasting and positively impact the bottom line in houses of worship.

Emotional Intelligence Dimensions

Certainly, there is nothing new under the sun (NKJV,1982, Ecclesiastes 1:9), so although the term emotional intelligence is not found in the Bible, the elements that underpin the self and social management dimensions identified by Goleman most certainly are (see Figure 2). These dimensions are stated as follows:

Self-awareness (SA)

The call to keep a close eye on oneself, not to think of oneself above another, and to examine oneself (ESV, 2001, 1 Timothy 4:16; Romans 12:3; Galatians 6:3; 2 Corinthians 13:5) is the Bible's counsel in regards to being self-aware. This self-awareness can only occur if one turns one's heart to God and asks that He reveal the truth (ESV, 2001, Psalm 119:59; Psalm 139:23). Makkar and Singh (2021) concluded that having a relationship with the Divine is a precursor of self-awareness.

Self-regulation (SR)

Self-regulation prevents the consequences of acting in anger, and instead, leads to living upright lives (*ESV*, 2001, 2Timothy. 1:7; Proverbs 16:32; Titus 2:12). White (1977) asserts that repetition of thoughts and behavior creates habits, habits of self-regulation.

Self-motivation (SM)

The Bible advises that one should not be lazy, but instead be enthusiastic and do one's best, taking into account that all of our actions represent God (*ESV*, 2001, Romans 12:11; Colossians 3:23). Psalm 18:29 (*ESV*, 2001) reminds us that one can even scale a wall if one recognizes that all things can be done through Jesus' strength (*ESV*, 2001, Philippians 4:13). Hodge (2003) agrees and offers that spirituality is the master motivator for individuals with intrinsic spirituality.

Empathy (EP)

The Bible counsels that individuals are to share in one another's burdens (*ESV*, 2001, Galatians 6:2), suffer with those who suffer and rejoice with those who rejoice (*ESV*, 2001, 1 Corinthians 12:26), share with the needy, and mourn with those who mourn (*ESV*, 2001, Romans 12:13,15). When doing as advised, God will be represented. Van Ments, et al. (2018) assert that empathy is a combination of an individual's character and image of God which are both shaped by personal experiences and knowledge.

Social Skills (SS)

Individuals are to be tactful when speaking to one another because the words used can encourage or discourage a person (ESV, 2001, Proverbs 12:18). Individuals are encouraged to meet together, love one another and inspire one another to do good (*ESV*, 2001, Hebrew 10:24) which will build lasting relationships.

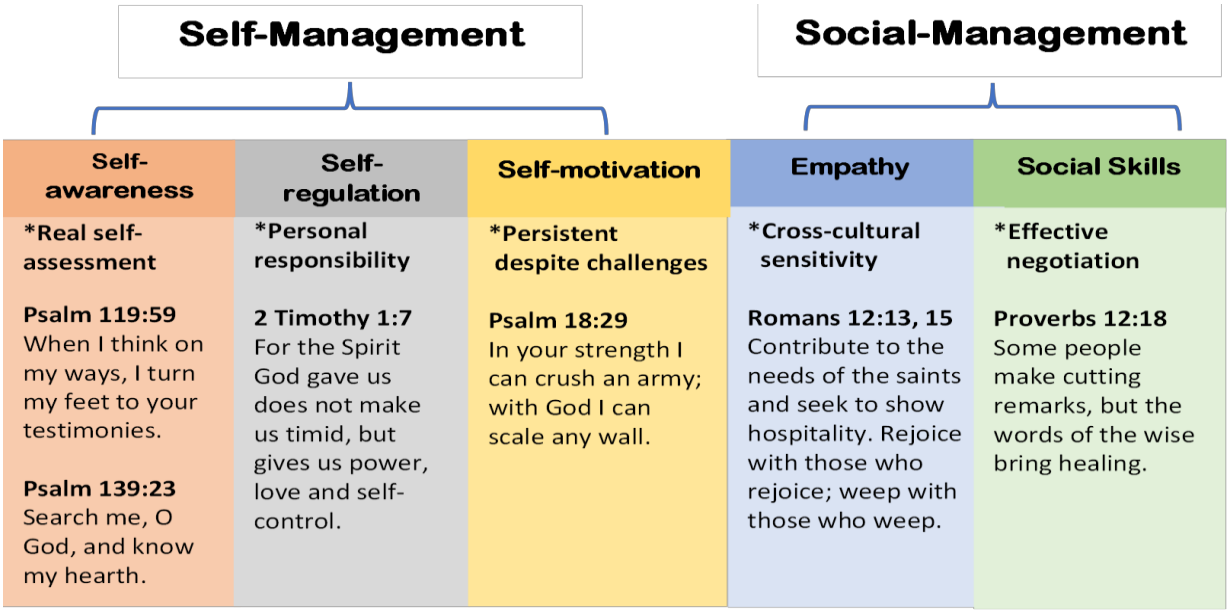


Figure 2. Faith-based Emotional Intelligence Framework.

Anchored in the Bible, emotional intelligence training, now termed faith-based emotional intelligence training of members and leaders within houses of worship would indeed renew the right spirit within (Psalms 51:10) and lead members to act as outlined in 1Peter 3:8-9:

> Finally, all of you be of one mind, having compassion for one another; love as brothers, be tenderhearted, be courteous; not returning evil for evil or reviling for reviling, but on the contrary blessing, knowing that you were called to this, that you may inherit a blessing.

Romans 12:18 (NKJV, 1982) advises that as much as it is possible, individuals are to live in peace and harmony with one another, and John 17:23 (NKJV, 1982) goes on to say that if people are united in love, the world will know God. These verses present the two elements that are required to improve the bottom line, getting along and representing Christ to the world. Ultimately, as White (1909) wrote “If we would humble ourselves before God, and be kind and courteous and tenderhearted and pitiful, there

would be one hundred conversions to the truth where now there is only one" (p. 189). In other words, conversion to the truth would be based on how church members act. Faith-based emotional intelligence training would facilitate this process.

Faith-based emotional intelligence would spur members on to being compassionate, humble, kind, and forgiving (NKJV, 1982, Colossians 3:12), and with the help of God–The Holy Spirit, be able to testify of God (NKJV, 1982, John 15:26, 27) so that all men would be drawn to Him (NKJV, 1982, John 12:32).

Organization of the Study

The purpose of this research was to determine if there is a significant difference in pre- and post-test scores as a result of administering faith-based emotional intelligence (self-management and social management) training to members of the Panamanian Southeast Mission of SDA.

The information reviewed from the bibliographic sources and the data collected and analyzed that make up this study have been divided into five chapters.

Chapter I presents the dimension of the problem and is described through the background of the research, the definition of terms, the statement of the problem, research question, hypotheses, complementary hypothesis, the objective of the investigation, justification of the study, limitations, delimitations, philosophical framework. The organization of the study is also included in this chapter.

Chapter II contains the theoretical framework which is composed of the literature review, inclusive of the conceptualization and importance of the EI construct, dimensions and sub-dimensions of EI, important aspects to consider in relation to EI, and completed research on this topic.

Chapter III is integrated with the methodological framework, including the type of research, the study population, the sample, the measuring instrument, operationalization of the variable, operationalization of the null hypothesis, training design, ethical aspects, data collection, and data analysis.

Chapter IV presents the results obtained from the research investigation. It includes the demographic description, means of the constructs, answers to research questions, and hypotheses testing.

Chapter V presents the results, conclusions, and general recommendations.

CHAPTER II

LITERATURE REVIEW

Introduction

The main purpose of this research was to determine if there is a significant difference in pre- and post-test scores as a result of administering faith-based emotional intelligence training to members and leaders within houses of worship of the Panamanian Southeast Mission of SDA.

The review of the literature will focus on the concepts and importance of the EI construct, dimensions and sub-dimensions of EI, important aspects to consider in relation to EI, and completed research on this topic.

Emotional Intelligence

Conceptualization

Petrides', et al. (2007, as cited in Petrides, 2010) trait model defines EI as a collection of emotional self-perceptions measured via self-reporting. This definition and operationalization of the construct are more based on personality traits than competencies or mental abilities.

Bar-On's (2006) mixed model incorporates cognitive abilities with personality characteristics. The model defines EI as a collection of traits like motivation, integrity, and interpersonal interaction that assist individuals in coping with challenges and stressors that they experience.

Karimi (2014) concluded that understanding one's own emotions and the emotions of others, along with the reasons and outcomes of these emotions is a powerful skill set.

Verma, et al. (2017) define EI as the capability of an individual to adapt to his environment by recognizing and discriminating between their own emotions and that of others in order to achieve their goals. Schutte, et al. (2013) offered that EI is the ability to understand the varying emotions behind facial and voice cues, knowing their causes, consequences, and how to manage them.

Having the ability to recognize and understand emotions in oneself and others, as EI is defined by Bradberry and Graves (2009), would lead to the successful management of behaviors and relationships which as concluded by Karimi (2014), is a compelling proficiency. According to Caruso, et al. (2014), EI is even more valuable for organizational leadership than are cognitive proficiencies.

Ashkanasy and Daus (2005) concluded that EI which is the way employees recognize, understand, and manage their emotions is a variable that affects organizational behavior and should be studied further.

Boyatzis and Sala (2004) offer that EI is a grouping of competencies or abilities to recognize and understand one's emotions.

Importance

Prezerakos (2018) submits that individuals experience a wide range of emotions in their daily life and at their jobs, EI therefore is vital for achieving successful business outcomes and effective leadership, especially since as asserted by Goleman, et al.

(2002), leaders lose their jobs more often because of their deficiency in EI even though they may have very good business acumen.

Cooper and Sawaf (1997) stated that EI teaches how to improve one's reasoning capacity in order to effectively grasp, understand and apply the wisdom that is contained in our emotions. This wisdom then becomes the source of information, relationship building, and influence.

Salovey, et al. (1999, as cited in Cherniss, 2000) revealed that individuals who had high scores in EI competencies, namely being able to correctly perceive and evaluate others' emotions, were better able to build helpful social networks, and effectively predict workplace performance (Zhang & Wang, 2011).

High levels of emotional intelligence increase the absorption of data and can assist in calming the mind, remarked Yahaya et al. (2012).

Boyatzis and Sala (2004) concluded that EI is key to achieving superior performance in life and work. One could conclude that this would be the case, especially in these current pandemic times.

Research suggests that EI is an important element in performing work efficiently (Cote & Miners, 2006; Mohamad & Jais, 2016; Newman, et al., 2010), therefore, having high levels of EI in an organization's workforce is even more important in times of a pandemic. Middaugh (2021) suggests that the COVID-19 virus has forced individuals to look and change routines, and ways of living and working, moving from the familiar to the unfamiliar, from the usual to more creative ways of accomplishing goals.

According to Extremera (2020), EI provides a pathway during the crisis caused by COVID-19 for understanding how stress and anxiety can better be managed, and

Abdel-Fattah (2020) agrees stating that when dealing with a crisis, EI is key. Individuals with high EI are able to recover quickly from difficulties. They assess a situation, develop feasible approaches and move on to address and solve the issue at hand.

Amina, et al. (2021) add that leaders who are responsive to their employees, develop better relationships with their employees which positively impacts their job performance. EI with its focus on empathy and social skills can help organizations bridge cultural and technological divides, and lessen the stress created by the same (Laloux, 2014; Sellie-Dosunmu, 2016).

Basurto and Guardiola (2015) agree that indeed EI affects job performance significantly and positively, moreover, it is a predictor of job performance. Basurto and Guardiola (2015) go on to say that if leaders are able to enhance their level of EI by focusing on themselves first and then developing their social skills and regard for their employees, these leaders will be able to drive good job performance.

Sun, et al. (2021) concluded that job performance is driven by behaviors that are underpinned by emotions, and the outbreak of COVID-19 has brought emotions to the forefront, causing employees, in this case, nurses' judgment, ability, and attention to be frayed. Therefore, offers Mohamad and Jais (2016), recognizing the role of EI in developing high-performing teams, should drive organizations to develop training programs for improving EI competencies in their workers.

Organizations need to ensure that training takes place to improve self-management and social management skills in leaders in order to understand the emotional status of their team, and so be able to assist them in being successful in their jobs (Sadovyy, et al., 2021; Sellie-Dosunmu, 2016).

Webb (2009) concluded that improving emotional intelligence is crucial to improving job performance in business. Ensuring that a supportive environment exists where EI competencies can be developed in support of the goals of the organization will also be key to success (Akhtar, et al., 2017).

EI is equally important in a religious setting. Liu (2010) and Paek (2006) remarked that a substantial positive relationship exists between EI and intrinsic religious alignment. Intrinsic religious alignment is defined as the pursuit of religion as central to one's identity and the driving force for all decisions and actions in one's life. Paek (2006) goes on to say that emotional intelligence differs greatly depending on the degree of service and ministry in which church members are engaged.

Dimensions

Mayer and Salovey's (1997) EI ability model links abilities directly to cognition. The model defines four branches: (a) ability to perceive emotions accurately in oneself and others, (b) using those emotions to facilitate thinking, (c) understanding emotions, emotional language, and the signals conveyed by emotions, and (d) managing emotions so as to attain specific goals. Emotional intelligence said Mayer, et al. (2011) is "the mental ability that lurks amidst the emotions" (p. 544).

Bar-On (2006) offers five dimensions: (a) intrapersonal, which include emotional self-awareness, self-estimation, self-actualization, assertiveness, and independence; (b) interpersonal, consisting of empathy, interpersonal relationships and social responsibility; (c) adaptability, including problem-solving, evaluation of reality and flexibility; (d) stress management, inclusive of stress tolerance and impulse control; and (e) general mood, reflective of optimism and general happiness.

Bisquerra and Pérez-Escoda (2007) offer the following five competencies as a basis for their theoretical model: emotional awareness, emotional regulation, personal autonomy, social competence, and life competencies. Emotional awareness combines the ability to be conscious of one´s own emotions with the capacity of understanding the emotional environment in any context.

Mikolajczak (2009) describes EI as a three-level model, where emotional knowledge translates into emotional abilities (being able to apply that knowledge in order to solve a problem), and emotional abilities into practice (frequency of leveraging that emotional ability).

On his part, Goleman (2005) as offered earlier, lists five dimensions: self-management, self-motivation, self-regulation, empathy, and social skills as competencies for recognizing a person's feelings, regulating them, and motivating oneself, leading to opportunities to excel in relationships and at work. The definitions of self-management and social management along with its sub-dimension as posited by Goleman (2005) are as follows:

Self-management

Self-management is the ability to candidly identify our emotions recognizing that they drive behavior. Goleman, et al. (2013) shared that self-management is being able to move with integrity and honesty especially when bad moods threaten to take over. It is furthermore the capacity to be vulnerable enough to share or explain to others what one is experiencing and the source of the mood. Self-management as posited by Goleman includes the following three sub-dimensions:

Self-awareness (SA)

Self-awareness is the ability to truthfully identify one's emotions as they occur (Goleman, 2005). The link between one's feelings and what one does is a hallmark of self-awareness, suggests Schutte, et al. (1998) and Serrat (2017).

One's attention being drawn inward instead of focusing on experiences occurring solely in our surroundings as they are being processed or thought about, has several influences on what happens next, offers Carver (2012). This process is defined as self-awareness and Carver (2012) concludes that when attention is directed to self instead of things outside oneself, the experience changes.

According to Yahaya, et al. (2012), self-awareness is crucial in alerting a person to their strengths and opportunities for growth. It addresses their interest to identify emotions and how those emotions affect performance.

Hassan, et al. (2015) share in their study that self-aware individuals are more likely to appreciate other individuals and can accomplish high levels of quality work. Self-awareness, they posit, consists of four elements, emotional awareness (ability to identify one's own emotions and their effects), accurate self-assessment (knowing the strengths and stretch opportunities of oneself), self-confidence (acceptance and belief in oneself), and intent (determining the aim of each action). Self-awareness then is the starting point for having successful relationships.

Being consciously aware of one's internal state (Sutton, 2016) will lead to desired outcomes such as understanding why one is the way one is, getting to know and appreciate oneself, seeing oneself as others do, and becoming self-confident despite one's weaknesses and in spite of one's strengths.

Self-regulation (SR)

Self-regulation or self-control is the ability to manage one's emotional actions in every situation and to take responsibility for those actions (Goleman, 2005). Self-regulation is not allowing our emotions to overwhelm us while still giving them value since every emotion is a foray into self-management. Individuals with high levels of self-regulation resist acting impulsively. They make thoughtful decisions, causing their emotions to stay in control.

Reducing difficulties encountered and preventing problems by controlling reactive actions can lead to the achievement of goals and good work performance. Self-regulation manages behaviors, thoughts, and emotions, according to Yates (1986, as cited in Yahaya, et al. 2012).

Schunk and Zimmerman's (2013) study states that the attainment of goals, especially learning goals in the case of students, are a result of self-regulation of one's thoughts and behaviors. On the other hand, Heatherton and Wagner (2011) point out that minor gaps in self-regulation driven by negative moods, exhaustion, and giving into what can be thought of as overwhelming temptations can increase to the point where one loses control completely.

Heatherton (2011) describes self-regulation as having four psychological elements: (a) consciousness of one's behavior in order to compare it against the standards of society; (b) understanding of how one's behavior impacts others, therefore, creating a guide for how others will respond; (c) ability to see and evaluate threats in social complex circumstances, and (d) ability to negotiate and attempt to solve the

discrepancies between what one knows to be the case of themselves and how society sees them and what it expects of them.

Bonanno (2001) for his part proposes a self-regulating framework with three categories of psychological self-regulation: control regulation, anticipatory regulation, and exploratory regulation, which when used can create a framework for organizing a number of different processes and behaviors as they relate to a specific emotion.

Muraven (2010) suggests that only by doing and practicing self-control will this dimension increase. It is not enough to understand it theoretically, it requires practice to cement itself in the individual.

Overriding thoughts and emotions, therefore allowing behaviors to change from one instant to another depending on the circumstances is self-regulation. Self-regulation is a mental process that balances the switching of behaviors in support of labor which oftentimes takes a lower priority when competing with leisure (Inzlicht, et at., 2014).

Duckworth (2011) says succinctly, that self-regulation is the regulation of the self by oneself in order to achieve long-term goals. Being able to adjust quickly to new challenges, problems and information is a sign of self-regulation (Schutte, et al. 1998; Serrat, 2017). That space between the stimuli (new problems, challenges, and information) and the action is where self-regulation resides. Thus, taking advantage or levering that space or time will cause one to act rather than engage in knee-jerk reactions, and can lead to outcomes such as thriving during times of change and ambiguity, therefore growing more emotionally intelligent.

Self-motivation (SM)

Self-motivation is the capacity to determinedly pursue an objective despite challenges that one may encounter and includes an element of passion for the work itself Goleman (2005). In the case of leaders, their strong drive for achievement and organizational commitment originates in intrinsic versus extrinsic values and rewards.

Lencioni (2020) offers a similar perspective as it relates to motivation. He compares responsibility-centered leadership (intrinsic value-based; deontological approach) versus reward-centered (extrinsic value-based; teleological approach).

Certain hallmarks of self-motivation can be found throughout the literature. Hallmarks such as Singh's (2004) perspective that a constant focus and confidence in improving performance even under pressure is evidence of self-motivation; Serrat's (2017) view that individuals who are results-oriented, with a high drive to meet their objectives and standards, and who set challenging goals and take calculated risks exhibit hallmarks of self-motivation. Carson, et al. (2000) contend that individuals who approach the achievement of their goals in an enthusiastic way display self-motivation.

Self-motivated individuals remain focused on their goals despite the distractions in their environment. They have a positive attitude that causes them to approach challenges with hope instead of fear. Self-motivated individuals have an internal curiosity that pushes them to want to learn more about themselves in order to accomplish their goals.

Social management

Social management addresses the administration of social situations with the purpose of having successful relationships. Goleman (2013) reports that social

management includes the two capabilities of empathy and social skills. It is the ability of an individual to assess the mood of the environment and be willing to make changes in order to avoid any negative impact on their surroundings (Goleman, 2003).

Similarly, Munir and Azam (2019) offer that social management is the ability to recognize, appreciate and evaluate others' emotions notwithstanding what one may be feeling personally. It is the setting aside of what one may be feeling in order to focus completely on another. Setting this goal, causes an individual to seek to have effective communications that aid in resolving conflicts and thus enhancing relationships.

Empathy (EP)

Goleman (2005) declares that empathy is exhibited by the genuine interest in addressing the emotions and experiences of others in order to strengthen relationships. Goleman (2013) goes on to say that empathy itself is not a singular construct, but that it is composed of cognitive empathy (understanding someone else's viewpoint), emotional empathy (feeling with another), and empathic concern (being able to capture what someone else needs of them at the moment). The careful mix of these three is crucial and necessary to lead an empathetic life.

Ioannidou and Konstantikaki (2008) offer simply, that empathy is the ability to imagine what someone else is thinking and feeling in a given situation and being willing to in a sense experience it oneself but through that individual's perspective which is different than sympathy. Sympathy is only based on emotions from one's perspective. Therefore, understanding and having successful conversations and relationships would require one to be willing to live and feel in a way more in line with others.

Carson, et al. (2000) commented that individuals with high levels of empathy, pick up the subtle signals of feelings from another person and are astute at reading others' reactions and feelings. Singh (2004) remarked that individuals who can anticipate people's needs and try to satisfy them and are able to influence the opinion of important people exhibit characteristics of empathy. Moreover, Serrat (2017) shares that these individuals can become trusted advisors and mentors, giving timely coaching, and providing opportunities to enhance others' skills.

Individuals with high levels of empathy recognize the self-management work that they have undergone, therefore, they are willing to set an environment for others to grow in a similar manner. They do so by listening with the aim to serve. Their sincere inquisitive interest in others leads them to be keenly aware and appreciative of cultural differences.

Social Skills (SS)

Social skill is the ability to use effective communication to negotiate and resolve conflicts in order to guide people to achieve desired outcomes and goals (Goleman, 2005). Developing social skills requires individuals to form networking groups beyond their immediate comfort zone. Individuals with effective social skills develop external relationships, gaining the confidence of outsiders (Druskat, & Wolff, 2018).

Singh (2004) highlights that those individuals who keep their knowledge base updated in order to influence others, can recognize the need for change and work to remove any barriers, thus emerging as natural leaders during unstructured situations. Serrat (2017) adds that individuals with high social skills will build rapport with others while balancing their focus on tasks while paying attention to relationships. These

individuals will also draw others into active and enthusiastic participation in task completion in order to accomplish the stated goal.

Important Aspects to Consider

As mentioned in the preceding sections, Goleman's (2005) framework offers five dimensions to understand and define EI. He is not alone however in this dimensioning, since other authors such as Carson, et al. (2000), Fernandez-Berrocal, et. al (2004); McKee (2018); Olderbak, et al. (2014); Ontiveros Ramirez (2016); Salta and Koulougliotis (2015); Schutte, et al. (1998); Serrat (2017) and Singh (2004), have also leveraged those dimensions in order to understand it.

Self-awareness for example can be measured by one's appreciation of feedback and good insights into self and others. In the case of self-regulation, measuring and managing one's mood, having a willingness to look inwardly and take responsibility for one's actions are aspects that should be considered. Self-motivation aspects such as consistently setting challenging goals for oneself and striving to achieve them; finding ways to improve performance on known tasks while identifying new opportunities for growth are items that should be considered when measuring this sub-dimension. In the case of empathy, being able to experience an event that someone else has undergone as though one has lived it; being very comfortable working with people from different backgrounds, and being attentive to the needs of others with the goal of attending to them, are characteristics to be considered when measuring empathy.

Social skills aspects such as being able to use a variety of mediums of communication to get the desired response from others; creating an atmosphere where people

interact enthusiastically and want to participate in teamwork; and leading by example should be considered when measuring this sub-dimension (see Table 1).

Completed Research

A study led by Nelis et al. (2009) whose objective was to investigate if EI can be increased, leveraged a pre- and post-test research methodology of a control and an experimental group to arrive at the results. The same indicated that when an EI intervention, which in this case included four group training sessions of two and a half hours, was conducted on a group, and that group was compared to a control group that did not receive the intervention, the former presented a significant increase in recognition and management of their emotions. Six months later, the control group showed no marked improvement, while the group that received the intervention still showed improvement in emotion identification and management.

Afzalur Rahim, et al. (2002) conducted a study with 1,395 MBA students from seven countries (U.S., Greece, China, Bangladesh, Hong Kong and Macau, South Africa, and Portugal). The study sought to investigate the relationships of the five dimensions of emotional intelligence: self-awareness, self-regulation, motivation, empathy, and social skills of supervisors to subordinates in relation to strategies of problem-solving and bargaining.

Table 1

Sub-dimensions and Items of Faith-based Emotional Intelligence

Sub-dimension	Items	Authors
Self-awareness	I have good insight into what makes me tick (SA1).	Carson et al. (2000); Serrat (2017)
	I realize the links between my feelings and what I think, do, and say among church members (SA2).	Schutte (1998); Serrat (2017)
	I have learned a lot about myself through my feelings and emotions (SA3).	Fernandez-Berrocal et al. (2004); Schutte (1998); Singh (2004); Serrat (2017)
	I seek feedback on my behavior/performance from church members (SA4).	Serrat (2017); Singh (2004)
	I believe my contributions in church group discussions are as valuable as those of others even if unpopular (SA5).	Schutte (1998); Serrat (2017)
	I am aware of the why of my emotions as I experience them in church related activities (SA6)	McKee (2018); Schutte (1998); Serrat (2017)
	I try to live my life according to my religious beliefs (SA7).	Maltby (1999); Serrat (2017); Singh (2014); Ontiveros (2016)
Self-regulation	I can manage my moods so that they don't overwhelm me when involved in church activities (SR8).	Carson et. al (2000); Schutte (1998); Serrat (2017)
	I accept my mistakes (SR9).	Ontiveros Ramírez (2016); Serrat (2017)
	I can adjust quickly to new challenges, problems and information experienced in church settings (SR10).	Serrat (2017); Singh (2004);
	Some of the major events of my life have led me to re-evaluate what is important and not important (SR11).	Schutte (1998);
	I keep the promises that I make to church members (SR12).	Serrat (2017); Ontiveros (2016)
	I seek out fresh ideas from a wide variety of sources (SR13).	Serrat (2017); Singh (2004)
	I tend to come up with new ideas when I feel a change in my emotions (SR14).	Schutte (1998); Serrat (2017)
Self-motivation	I have the will to accomplish my goals (SM15).	Carson et al. (2000); Singh (2004)
	I am enthusiastic about pursuing my goals related to the mission carof my church (SM16).	Carson et al. (2000); Fernandez-Berrocal et al. (2004); Serrat (2017)
	I am an optimistic person (SM17).	Carson et al. (2000); Ontiveros (2016)
	I try to improve my performance in church related activities (SM18).	Serrat (2017)
	I scan the environment to seize any new opportunity (SM19).	Serrat (2017); Singh (2004)
	I set challenging goals for myself and strive to achieve them (SM20).	Serrat (2017); Singh (2004)
	I expect to do well on most things I try (SM21).	Salta & Koulougliotis (2015); Schutte (1998)
Empathy	I am gifted at sensing what others around me are feeling in church settings (EP22).	Carson et al. (2000); Schutte (1998); Singh (2004); Ontiveros (2016)
	I feel as though I have experienced the event myself when a fellow member tells me about an important event in their life (EP23).	Schutte (1998), Olderbak et al. (2014)
	I have a positive attitude towards life (EP24).	Goleman (2005); Ontiveros (2016)
	I listen to the feelings of fellow church members while they are talking (EP25).	McKee (2018); Singh (2004)
	I am attentive to the needs of church members and I seek to provide service accordingly (EP26).	Serrat (2017); Singh (2004)
	I am very comfortable working with church members from different backgrounds (EP27).	Serrat (2017)
	I am able to identify who has real power in the group/church (EP28).	Serrat (2017); Singh (2004)
Social Skills	I use a variety of medium of communication to get the desired response from my fellow members (SS29).	Serrat (2017); Singh (2004)
	I help church members solve their problems (SS30).	Serrat (2017); Ontiveros (2016)
	I lead my fellow church members by example (SS31).	Serrat (2017); Ontiveros (2016)
	I am able to read the needs of the hour and influence fellow members through my initiative (SS32).	Serrat (2017); Singh (2004)
	I create such an atmosphere where church members enthusiastically interact and participate in the teamwork (SS33).	Serrat (2017); Singh (2004)
	I build team identity and promote commitment among church members (SS34).	Serrat (2017); Singh (2004)
	I compliment members when they have done something well (SS35).	Schutte (1998); Serrat (2017)

Exploratory and confirmatory factor analysis, along with analysis of indicator and internal consistency reliabilities were tested with a structural equation model for each country. Results suggested that self-awareness is positively linked with self-regulation, empathy, and social skills; self-regulation is positively linked with empathy and social skills; empathy and social skills are positively linked with motivation.

Slaski and Cartwright's (2003) study which examined the role of EI as a moderator in the stress process, divided a group of 120 retail managers from a retail chain in the United Kingdom into a control group and an experimental group. The study found significantly increased scores from pre- to post-training. Employees who participated in the training showed improved health and well-being.

A study that sought to determine if an intervention conducted with employees of a large multi-national accounting firm to address their level of happiness before and after an intervention, found that after completing a three-hour session on how to apply principles related to positive psychology research, participants had higher scores related to personal and professional happiness than those of the control group and that even after four months, the scores continued to reflect an increase when compared to pre-intervention scores of the control and experimental groups (Anchor, 2011).

A quasi-experimental non-equivalent control group pretest-posttest research conducted by Gilar-Corbi, et al. (2018), sought to examine whether an intervention to develop EI in university students could have a positive effect on their emotional skills. The study was conducted with the participation of 192 students (93 in the experimental group and 99 in the control group) studying for a Master of Primary Education. The treatment was eight weeks with a face-to-face session of 95 min each. The

independent t-test was used to measure the differences in any of the measured variables between the two groups in the pre-test phase and showed that there were no significant differences, as was to be expected. However, when using the same test to compare the control and experimental group after the treatment, the results showed that there was a significant difference and a large effect size in the variables between both groups. Results from the paired t-test of the experimental group showed a significant increase and a small effect size. Overall, these results indicate that it is possible to develop emotional intelligence in university students.

Munir and Azam (2019) completed a study whose objective was to determine if training and coaching interventions improve EI and also see how this improvement could contribute to the enhancement of employee performance. The researchers used the one group pre- and post-test experimental design with employees of a private hospital in Pakistan. Two hundred and sixty-six (266) individuals completed the pre-test, with 36 participating in the training and completing the post-test. The training took place over a five-month period in the form of two interactive group sessions of two hours per week along with coaching sessions. The results of the paired sample t-test showed a significant increase in EI scores from pre-test to post-test scores with a medium effect size. A substantial direct relationship between EI and employee performance was also recognized.

Clarke's (2010) study objective was to examine whether training can improve EI. In pursuing this study, he leveraged a pre- and post-test research design using a sample of project managers of an organization in the UK. Project managers participated in a 2-day training session to determine its impact on EI abilities, and empathy, along with

other competencies such as teamwork and managing conflict which are considered to be reinforced by EI. Results indicating a positive effect related to emotional ability, understanding emotions as well as teamwork, and conflict management were observed in project managers even six months after the training had been completed.

The objective of a study conducted by Sala (2002) was to provide evidence for the effectiveness of an emotional intelligence training program; specifically, whether participants' EI scores improved after participating in a program designed to increase emotional intelligence at work. For this purpose, two sample groups were established. The first sample consisted of 20 participants; 10 were Brazilian managers from a large consumer retail organization, and the other 10 were Brazilian consultants from a global HR consulting firm. The second sample consisted of 19 employees from a large U.S. government accounting organization. The training consisted of five days of exposure to EI and its dimensions. The first sample group was tested before the training and then after 8 months of completing the training, while the second group completed the post-test 14 months after finishing the training. Results of the first sample indicated an increase in test scores in general, post-test scores showing an 11% improvement over pre-test scores, while the second group showed an increase of approximately a 24% improvement over the pre-test scores. Thus, results suggest that workshop interventions are effective at improving EI.

Wu (2011) embarked on a study to determine the effects of emotional intelligence on the relationship between job stress and job performance. A sample of employees in the Taiwanese finance sector participated in this study. The results indicated that emotional intelligence had a positive impact on job performance and moderated

the relationship between job stress and job performance. In other words, employees with a high level of EI were more likely to reduce or alter the potential negative effects of job stress on job performance.

A study by Yozgat, et al. (2013) attempted to replicate the study by Wu (2011) which was to study the relationship between job stress and job performance considering emotional intelligence as a moderating variable. The participant sample was composed of 424 public sector employees. Results revealed that emotional intelligence had a positive impact on job performance and moderated the relationship between job stress and job performance. These results were similar to Wu's (2011) study.

Sharon and Grinberg (2018) conducted a study to review the relationship between EI level and the degree of success in nursing studies. A total of 110 academic nursing students (convenience sample) completed questionnaires that included sociodemographic data, Schutte's Self-Reporting Inventory EI survey (SSRI), grade transcripts, and other items. The results of the research indicated a positive correlation between the level of EI and the degree of success in nursing studies among nursing students. Therefore, it can be recommended that EI be institutionalized as it relates to admissions and curriculums.

CHAPTER III

METHODOLOGY

Introduction

The main purpose of this research was to determine if there is a significant difference in pre- and post-test scores as a result of administering faith-based emotional intelligence training to members and leaders within houses of worship of the Panamanian Southeast Mission of SDA.

This chapter is composed of a description of the methodology used for the research and addresses the type of research, the study population, the sample, the measuring instrument, operationalization of the variable, operationalization of the null hypothesis, training design, ethical aspects, data collection, and data analysis.

Type of Research

This was a quantitative study because as described by Merrian and Tisdell (2016), the data was collected in the form of numbers and statistical techniques, and utilized deductive reasoning to analyze the data in order to arrive at the findings.

This research was quasi-experimental since the research group was already established, and quasi-experiments do not provide the setting to randomly assign the participants and/or ensure that the sample selected is similar (Hernández-Sampieri, et al., 2014). The goal of quasi-experiments is to establish causality between an

intervention and an outcome (Eliopoulos, et al., 2004), and this research endeavored to determine if indeed such a relationship would be established.

The research can also be classified as explanatory since this study highlighted the differences in perception based on the results of the intervention and pre- and post-testing of the participants. If after the intervention a change in score can be identified, one could conclude that the change was due to the intervention. Common concerns such as information gained from other sources due to unexpected events could however affect the change in score. Since the environment is not fully controlled, concluding that the change in score is due to the treatment is assumed with prudence.

The research was transverse or cross-sectional since the data to be analyzed was collected in September, November, and December 2021 from each of the three sample populations.

The research was also descriptive because the construct and dimensions were described before and after the training.

Population

The population or universe is a set of all cases that match precise specifications (Hernández-Sampieri, et al., 2014). The population for the pilots of this research consisted of approximately 1,647 members of the Regional Ministry of the Washington Conference (WA), and 367 members who represent the health ministers and promoters of the Southeast Conference in the Dominican Republic (DR.). The population for the study which took place in Panama was approximately 1,950 members of the metropolitan area of the Panamanian Southeast Mission (Panama).

Population Sample

The type of sampling conducted in this research is a non-probabilistic convenience sample with targeted and purposive criteria such as easy accessibility, availability, and willingness to participate.

In the case of WA three of the seven churches shared the information with their members. A total of 19 individuals registered for the training, and 13 completed the training. In the case of DR, 42 completed the pre-test; 20 of them completed the training and post-test becoming the experimental group, and the other 22 the control group. In the case of Panama, 17 churches in the metropolitan area were invited to participate. A total of 62 members registered and completed the pre-test; 31 participated in the training and completed the post-test becoming the experimental group, and the other 31 became the control group.

Measuring Instrument

This section presents the instrument design, the content validity, the construct validity, reliability of the instrument, operationalization of the variable, operationalization of the null hypothesis, training design, data collection, and analysis.

Instrument Design

A conceptual definition was developed for the construct, dimensions, and subdimensions based on the literature reviewed. Various tools and items within those tools along with a review of the literature on emotional intelligence were leveraged to develop the instrument to measure emotional intelligence based on faith. One such model was the Schutte Self Report Emotional Intelligence Test (SSEIT) by Schutte, et al. (1998)

which is based on the Salovey and Mayer (1990) trait model and is composed of 33 items that represent three dimensions: appraisal and expression of emotion, regulation of emotion, and utilization of emotion (Far et, al., 2014). Other mixed models or self-reporting perception models such as Carson, et al. (2000), Ontiveros Ramirez (2016), and Singh (2004) which are based on the conceptualization of Goleman's five dimensions were also used to develop this instrument. Self-awareness and self-motivation items from Fernández-Berrocal, et al.'s (2004) TMMS model, along with Serrat's (2017) model containing 25 sub-dimensions, Maltby and Lewis' (1996) The 'Age-Universal' I-E scale 12, self-awareness and empathy statements from McKee (2018), Olderbak, et al.'s (2014) empathy model, and Salta and Koulougliotis' (2015) self-motivation model were also leveraged. Statements from Goleman's research were also included in the design of the instrument.

The instrument was constructed and included a total of 35 items representing five sub-dimensions as follows: (a) self-awareness (SA1-SA7), (b) self-regulation (SR8-SR14), (c) self-motivation (SM15-SM21), (d) empathy (EP22-EP28) and (e) social skills (SS29-SS35). Each of the items required a response using a seven-point Likert scale as follows: 1 = *Absolutely disagree*, 2 = *Partially Disagree,* 3 = *Disagree,* 4 = *Uncertain*, 5 = *Agree*, 6 = *Partially Agree and* 7 = *Absolutely Agree*. The overarching context established to respond to each item was: 'With respect to my faith, local church and its mission, and my spiritual walk'. Establishing this context along with defining each number in the scale from absolutely disagree to absolutely agree assisted in providing consistency in responses.

Instrument Validity

Content Validity

For the purposes of clarity and relevance, the instrument was constructed in English and reviewed by six experts in the fields of pastoral care, psychology, education, and business. The wording in some statements was adjusted to include the experts' comments and is reflected in the earlier referenced Table 1. The general comments received indicated that the items were related to faith-based emotional intelligence in the identified context. Specifically, with regard to relevance and clarity, most comments ranged from (4) uncertain to (7) absolutely agree with a few exceptions and a calculated mean for both of 6.7 on a scale of 1 to 7. Once the content was validated by the experts, it was translated into Spanish to conduct the construct validity.

Construct Validity

Two pilot tests were conducted with members from DR and the Montemorelos area in order to study the validity of the construct. The final application of the instrument was done to members from different regions in Mexico.

First Pilot Test

A total of 362 SDA members from all six conferences of the Dominican Union participated in this test.

To determine the validity of the construct, an exploratory factorial analysis (EFA), which is one of a family of multivariate statistical methods that do not impose a predetermined structure, and proposes to identify the common factors or smallest number of hypothetical dimensions that explain the order and structure among reflective variables

(Watkins, 2018), was performed using the Jamovi software version 1.8.1.

Within the descriptive statistics, the skewness test which measures to what extent the distribution of values deviates from symmetry around the mean, the kurtosis test which is a measure of the peakedness or the flatness of distribution, and Shapiro-Wilk (p-value) test were conducted to determine the normality for each item. According to George and Mallery (2019), the scores are assumed to be normally distributed in the population if the values of skewness and kurtosis are in the range -1 to +1. The values in this exercise were all outside of that range and the p-values were less than .05, indicating that there was not a normal distribution of the scores. The sampling adequacy (KMO) was greater than .8 at .986 and Bartlett's sphericity <.001. The unweighted least squares (ULS) method was used, which is the equivalent method of estimating least residuals (minimum residual) (Rock, et al., 1977) since the instrument did not prove to have a normal distribution of its items.

Costello and Osborne (2005) offer that although rotation cannot improve the basic aspects of the analysis, it serves to add clarity to the data structure. When analyzing data that involves behavior, it would be expected that some correlation would exist. Therefore, utilizing oblique methods such as oblimin, quartimin and promax which allow factors to correlate is recommended. Upon applying both the oblimin and promax rotations with the fixed number of five factors as identified by Goleman, it was noted that individual items did not group themselves by the five factors. Some items related to social skills were grouped with items related to empathy and self-awareness in the first factor, while other empathy and social skills items were grouped in the second factor. Most of the self-motivation items were grouped in the third factor, while self-

regulation items appeared in four of the five factors.

Watkins (2018) explained that parallel factor analysis is one of the most accurate empirical methods used to estimate the number of factors to retain when testing an instrument. The instrument with the same data was run based on a parallel analysis, resulting in only four factors as an outcome of the relative saturation of each item. Again, there were no clear patterns identified. Most of the self-motivation items were grouped in the third factor, while most of the social skills items grouped themselves in the first factor. The other items were spread across all four factors. A further review of the items was conducted resulting in the following items being deleted from the instrument based on their factorial load, grouping by factor, similarity with other items, and in some cases, the items being set up as leading statements. A total of seven items were eliminated from the instrument and they are: “I have good insight into what makes me tick” (SA1), “I try to live my life according to my religious beliefs” (SA7), “I accept my mistakes” (SR9), “I keep the promises that I make to church members” (SR12), “I expect to do well on most things I try” (SM21), “I have a positive attitude towards life” (EP24), and “I am able to identify who has real power in the group/church” (EP28). It was expected that this instrument as designed would support the five dimensions as identified by Goleman in the context of faith-based emotional intelligence, but since it did not, this data was used as the first pilot test. A second test of the instrument with the 28 remaining items was conducted.

Second Pilot Test

The instrument with 28 remaining items was applied to 101 SDA residents of the Montemorelos area. When applying the normality test to the items, a Shapiro-Wilk

value of < 0.001 and kurtosis and skewness outside the acceptable range were obtained, indicating that the items do not have a normal distribution. The application of a promax rotation yielded two factors from the relative saturation of each item on the basis of parallel factor analysis. The analysis was then performed with a fixed number of two factors. In both cases, a pattern began to emerge where most of the items related to self-management (self-awareness, self-regulation, and self-motivation) clustered in factor one and items related to social management (empathy and social skills) clustered in factor two. The KMO measure of sampling adequacy was 0.894, and Barlett's test of sphericity was < .001.

Application of the Instrument

A third and final review of the wording of the items was conducted and a final application of the instrument was made to 202 Seventh-day Adventists from different regions in Mexico. The results of this application became the determinant data for the final instrument.

Descriptive Statistics

Within the descriptive statistics, skewness and the kurtosis of each item were calculated, in addition to the Shapiro Wilk test (see Table 2). As can be seen most items, except two, were outside of the acceptable -1 to +1 range for skewness, and only one item was within that same acceptable range for kurtosis, while the Shapiro Wilk results were less than .05 for the univariate normality of the items. It can be inferred then that the items did not present a normal distribution.

Exploratory Factor Analysis

The two factors, self-management and social management identified earlier persisted in the results of the application of the instrument to this group of participants.

Table 3 presents the relative saturations of each item in relation to the two factors of faith-based emotional intelligence and also reflects the relabeling of the 28 items in alignment with the two newly determined factors as follows: all of the remaining items formerly identified as SA1-SA7 related to self-awareness, SR8-SR14 related to self-regulation and SM15-SM21 related to self-motivation were labeled as SEM1-SEM16 representing the first factor of self-management. Items EP17-EP28 related to empathy and SS29-SS35 related to social skills were labeled as SOM22-SOM28 representing the second factor of social skills management.

The method of extraction used was minimum residual with a promax rotation. The KMO measure of sampling adequacy was .935 and Bartlett's sphericity was .001. Factor loadings below .3 were excluded.

Table 2

Skewness and Kurtosis of the Items

Items	Skewness	Kurtosis	Shapiro-Wilk W	Shapiro-Wilk p
SOM21	-1.58	3.70	0.783	< .001
SOM26	-1.20	2.17	0.853	< .001
SEM3	-1.18	0.85	0.845	< .001
SOM23	-1.10	1.41	0.868	< .001
SEM15	-1.50	2.61	0.790	< .001
SOM22	-1.01	1.25	0.870	< .001
SOM24	-0.92	1.18	0.887	< .001
SEM10	-0.98	1.18	0.881	< .001
SOM18	-2.51	10.3	0.663	< .001
SEM8	-2.41	9.07	0.689	< .001
SEM13	-1.79	4.01	0.754	< .001
SOM20	-1.17	1.67	0.854	< .001
SEM9	-1.29	2.59	0.842	< .001
SOM19	-1.29	2.07	0.845	< .001
SEM1	-1.74	3.90	0.773	< .001
SEM2	-1.97	6.03	0.751	< .001
SOM27	-1.35	2.25	0.839	< .001
SEM12	-1.95	4.87	0.745	< .001
SOM25	-1.35	2.63	0.840	< .001
SEM5	-1.52	3.03	0.810	< .001
SOM28	-2.14	5.24	0.691	< .001
SEM16	-1.32	2.09	0.833	< .001
SEM4	-1.84	5.54	0.763	< .001
SEM14	-1.86	4.06	0.746	< .001
SEM7	-1.40	2.51	0.822	< .001
SEM11	-1.83	4.26	0.750	< .001
SOM17	-1.26	2.24	0.853	< .001
SEM6	-1.38	2.21	0.829	< .001

Table 3

Factor Loadings

Items	Factor		
	1	2	Uniqueness
I have a positive attitude towards life (SEM13).	0.900		0.433
I am motivated to accomplish my goals (SEM11).	0.862		0.469
I can adjust very quickly to new challenges, problems and information that I experience in church settings (SEM7).	0.706		0.527
I believe that my contributions are as valuable as those of others (SEM4).	0.663		0.519
I have learned a lot about myself through my feelings and emotions (SEM2).	0.650		0.589
I am motivated to pursue my goals in relation to the mission of my church (SEM12).	0.625		0.404
I set challenging goals for myself and strive to achieve them (SEM16).	0.615		0.507
I am aware of the why of my emotions as I experience them in church related activities (SEM5).	0.604		0.411
Some of the most important events of my life have led me to control and re-evaluate what is important (SEM8)	0.562		0.711
I can manage information from a wide variety of sources (SEM9).	0.545		0.509
I am motivated to seek new opportunities (SEM15).	0.489		0.505
I show empathy when a fellow member tells me about an important event in their life (SOM18).	0.489		0.662
I congratulate church members when they have done something well (SOM28).	0.445		0.580
I am sensitive to the needs of church members from different cultures (SOM21).	0.336		0.750
I have the ability to create an atmosphere in which church members enthusiastically interact and participate in teamwork (SOM26).		0.911	0.324
I help church members solve their problems (SOM23).		0.908	0.476
I have the ability to lead my fellow church members by my example (SOM24).		0.711	0.482
I have the ability to promote commitment among church members (SOM27).		0.671	0.455
I experience the feelings of fellow church members while they are talking (SOM19).		0.617	0.658
I have the ability to use different means of communication to guide others (SOM22).		0.588	0.565
I can sense what those around me feel in church (SOM17).		0.553	0.621
I am motivated to improve my performance in church-related activities (SEM14).	0.327	0.502	0.386
I have the ability to see the needs of the hour and influence fellow members through my initiative (SOM25).	0.352	0.467	0.403
I seek feedback on my behavior and performance (SEM3).		0.450	0.750
I can manage new ideas that arise based on a change in my emotions (SEM10).		0.447	0.561
I am attentive to the needs of church members and seek to serve accordingly (SOM20).	0.384	0.432	0.408
I can control my moods so that they don't overwhelm me when involved in church activities (SEM6).	0.364	0.383	0.504
I am conscious of the links between my emotions and actions, and their impact among church members (SEM1).		0.368	0.616

The first factor (column 1 of Table 3) grouped all of the items related to the self-management dimension except for the following four items which were grouped in factor two, social management: (a) “I am motivated to improve my performance in church-related activities” (SEM14) which presented in both factors, was deleted since its factorial load was higher in the factor related to social management (factor one 0.327 and factor two 0.502) and a similar concept is addressed in items SEM11 “I am motivated to accomplish my goals” and SEM12 “I am motivated to pursue my goals in relation to the mission of my church.”; (b) “I can control my moods so that they don't overwhelm me when involved in church activities” (SEM6) with very similar factorial loads in both factors (0.364 and 0.383) was kept in the instrument since it is an item that is relevant to self-control and was reworded as follows: “I can control my moods so that they don't overwhelm me” deleting the rest of the statement “when involved in church-related activities” which focuses on the social aspect; (c) “I seek feedback on my behavior and performance” (SEM3) was reworded as “I utilize feedback to improve my behavior and performance”, and kept in the instrument; (d) “I can manage new ideas that arise based on a change in my emotions” (SEM10) was kept in the instrument and reworded as “I manage my ideas regardless of my emotions.”; (e) “I am conscious of the links between my emotions and actions, and their impact among church members” (SEM1) was reworded as “I am aware of the link between my emotions and actions” deleting the rest of the statement which measured the social impact.

The second factor (column 2 of Table 3) grouped all of the items related to the social management dimension except for the following three items that were grouped in factor one and are: (a) “I show empathy when a fellow member tells me about an

important event in their life" (SOM18) was reworded as: "When a fellow church member shares an important event in their life, I feel as though I have experienced it myself"; (b) "I congratulate church members when they have done something well" (SOM28) was kept in the instrument and reworded as "I publicly acknowledge the achievements of fellow church members in church related activities". The factorial load for (c) "I am sensitive to the needs of church members from different cultures" (SOM21) was low, but after reviewing the literature and based on the diversity that is now more common in churches, it is imperative that this social skill be developed, therefore the item was included and reworded as: "I have a deep understanding of the importance of cultural differences." The statement "I have the ability to see the needs of the hour and influence fellow members through my initiative" (SOM25), showed factorial loads in both factors (factor one 0.352 and factor two 0.467) and was eliminated. The statement "I am attentive to the needs of church members and seek to serve accordingly" (SOM20) with factorial loads 0.384 in factor one and 0.432 in factor two was also deleted. The final instrument with a total of 25 items is presented in Appendix A. When applying the instrument, the items were presented randomly.

Reliability

In Table 4, the results from testing the reliability of the instrument for faith-based emotional intelligence are presented. The test resulted in the Cronbach alpha and McDonald omega criteria for factor one being at 0.926 and 0.929, respectively. The Cronbach alpha and McDonald omega criteria for factor two were .904 and .905, respectively. They are all greater than .90 and approximate 1, which indicates that the instrument is reliable.

Table 4

Scale Reliability Statistics

	Cronbach's α	McDonald's ω
Self-management	0.926	0.929
Social management	0.904	0.905

Operationalization of the Variable

Table 5 presents the operationalization of the variable, providing a conceptual, instrument, and operating definition.

Table 5

Operationalization of EI

Variable	Conceptual Definition	Instrument Definition	Operating Definition
Emotional Intelligence	It is the ability to understand, control and manage one's emotions that provides the basis for empathizing with others and thus creating successful relationships.	The instrument is designed to determine the change in scores once members of the Panamanian Southeast Mission have participated in the intervention. The instrument consists of 25 items with a scale ranging from 1 – Absolutely disagree to 7 – Absolutely agree. .	To measure the change in emotional intelligence scores pre- and post-test of members of the Panamanian Southeast Mission of Seventh-Day Adventists, the arithmetic mean of the 25 items was used. To draw the conclusions of this study, the following equivalence was determined for the scale used: 1 = Absolutely disagree 2 = Strongly Disagree 3 = Disagree 4 = Uncertain 5 = Agree 6 = Strongly Agree 7 = Absolutely agree.

Operationalization of the Null Hypothesis

Table 6 presents the operationalization of the null hypothesis, inclusive of the measurement level and the proposed statistical proof.

Table 6

Operationalization of the Null Hypothesis of EI

Null Hypothesis	Variable	Measurement Level	Statistical Proof
H_{01}: There is no significant difference in pre-test scores of a control group and an experimental group as a result of applying a faith-based emotional intelligence instrument to members of the Panamanian Southeast Mission of SDA.	1. Participant groups 2. Level of emotional intelligence in the pre-test	1. Nominal 2. Metric	*t* de student for independent sample. The criterion of rejection is $p \leq 0.05$
H_{02}: There is no significant difference in pre- and post-test scores of an experimental group as a result of administering faith-based emotional intelligence training to members of the Panamanian Southeast Mission of SDA	1.Level of emotional intelligence in the pre-test 2.Level of emotional intelligence in the post-test	1. Metric 2. Metric	*t* de student for related sample. The criterion of rejection is $p \leq 0.05$
H_{03}: There is no significant difference in pre- and post-test scores of an experimental group as a result of administering faith-based emotional intelligence training to members of the Regional Ministry of the Washington Conference, health ministry leaders and promoters of the Southeast Association of the Dominican Republic, and members of the Panamanian Southeast Mission of SDA.	1. Participant groups 2.Level of emotional intelligence in the pre-test 3.Level of emotional intelligence in the post-test.	1. Nominal 2. Metric 3. Metric	One-way ANOVA The criterion of rejection is $p \leq 0.05$

Training Design

This training is conceived as an intervention program, using biblical principles and leveraging the Goleman (2005) framework of the two dimensions and five sub-dimensions. The objective of the treatment was to assess if there is a significant

difference in the perception as determined by pre and post-test scores of Seventh-day Adventist Church members as a result of administering faith-based emotional intelligence (EI) training.

The training covered several areas, specifically, understanding how emotions manifest themselves, how to regulate them and their impact on one's life and that of others; definition of the variable; the importance of EI in business, personal and spiritual life; differentiation between intellectual quotient and emotional quotient; introduction of the faith-based emotional intelligence construct, inclusive of specific Bible references and characters.

The training introduced parallels of EI dimensions and sub-dimensions with the faith-based dimensioning; working definition of faith-based EI, action to be taken to arrive at desired outcomes for each sub-dimension; and SDA focus on the three-dimensional being. The training consisted of 10 to 12 hours inclusive of in-class training, reading activities, reflection exercises, and completion of the pre- and post-test conducted outside of the class setting (see Appendix B).

Ethical Aspects

When addressing ethics, Brydon-Miller (2008) stresses the importance of re-viewing the guidelines for ethical research, inclusive of the established codes of con-duct. Le Menestrel and Van Wassenhove (2004) state- that all instruments are pre-pared by people who have their own individual values and are influenced by their envi-ronment and culture, therefore, sharing the assumptions, weights, and values embed-ded in the instrument as done in this research, will provide the user of the research the

necessary information to determine whether the reviewed instrument is appropriate for their area of research.

This research will ensure participant privacy and confidentiality. Any personal data collected will not be shared with anyone outside of the research team. Only the overall results of the research will be shared outside of the research team. This research does not pose any risk to the physical or mental health of the participants. Statistical tools that allow the analysis of the information obtained will be used for the analysis of the data in order to verify the hypotheses of this research.

Data Collection

The following is the detailed plan carried out to gather the data for the field of study. A similar approach was conducted to gather the information for the two pilots:

1. Authorization was secured from the President of the Panamanian Southeast Mission of SDA who identified three pastors to assist with the study.

2. Remote meetings were held with the Health Ministry Director and the two other pastors in the region to present the program in detail. Approach and dates were determined.

3. A digital flyer providing the invitation and link to the online pre-test survey was distributed to the communication leaders of each church and to the members.

4. The pre-test instrument was used as registration.

5. Reminders were sent to the membership and personal contacts were made by the pastors to members in their district.

6. The training was developed and presented virtually through PowerPoint presentations, individual exercises, group exercises, reflections, and discussions.

7. The in-class training was delivered.

8. The post-test was administered to participants. Those who completed both pre-test and post-test constituted the experimental group, while the others who completed the pre-test but did not attend the training were designated as the control group.

9. Certificates of participation were granted to those who completed the training.

Data Analysis

For the purposes of this research, version 22 for Windows of the statistical package for the social science (SPSS) software was used to conduct a reliable analysis of the data collected.

CHAPTER IV

ANALYSIS OF RESULTS

Introduction

The main purpose of this research was to determine if there is a significant difference in pre- and post-test scores as a result of administering faith-based emotional intelligence training to members and leaders within houses of worship of the Panamanian Southeast Mission of SDA.

This research was quantitative, quasi-experimental, explanatory, transverse or cross-sectional, and descriptive.

The variable used in this research was emotional intelligence and its dimensions of self-management and social management were measured before and after the intervention. The demographic variables were as follows: age, gender, education level, marital status, and years as a Seventh-day Adventist.

The chapter is outlined as follows: (a) demographic descriptions (b) arithmetic means, and (c) null hypotheses for the subjects of the two pilots (WA and DR) and the subjects of this research (Panama).

Demographic Description

This section contains the demographic information regarding the subjects of this research. The results presented are for the variables age, gender, education level, marital status, and years as SDA for each of the sample groups.

Characteristics of Participants in WA

The experimental group consisted of 13 respondents with the following characteristics: four females (30.8%), and nine males (69.2%); four singles (30.8%), and nine married (69.2%); three (23.1%) were in the age range of 31-40, two (15.4%) in the age range of 51-60, and eight (61.5%) were 60 or older; educational levels indicated that one (7.7%) had an undergraduate degree, nine (69.2%) had a graduate degree, three (23.1%) post-graduate degrees; one participant had been an SDA for 9-20 years, while the others 12 (92.3%) had been SDA for more than 21 years.

Characteristics of Participants in DR

The sample group in DR consisted of 42 participants, 22 as the control group and 20 as the experimental group.

Gender

Table 7 reflects the results related to gender for both the control and the experimental group. In both groups, the majority of the participants were female, 77.3% in the control group and 75.0% in the experimental group.

Table 7

Gender of Participants in DR

Gender	Control		Experimental	
	n	*%*	*n*	*%*
Female	17	77.3%	15	75.0%
Male	5	22.7%	5	25.0%
Total	22	100.0%	20	100.0%

Marital Status

Table 8 reflects the results related to marital status for both the control and the experimental group. In both groups, the majority of the participants were married, 72.7% in the control group and 70.0% in the experimental group.

Table 8

Marital Status of Participants in DR

	Control		Experimental	
	n	*%*	*n*	*%*
Married	16	72.7%	14	70.0%
Single	6	27.3%	6	30.0%
Total	22	100.0%	20	100.0%

Age

Table 9 reflects that most of the participants, 45.0% in the control group and 35% in the experimental group, reported as being within the 41-50 age range.

Table 9

Age of Participants in DR

Age	Control		Experimental	
	n	*%*	*n*	*%*
18-30	1	5.0%	1	5.0%
31-40	5	25.0%	4	20.0%
41-50	9	45.0%	7	35.0%
51-60	5	25.0%	5	25.0%
60+	2	10.0%	3	15.0%
Total	22	100.0%	20	100.0%

Educational Level

Table 10 shows that 45.5% of participants in the control group reported having an undergraduate educational level, while 4.5% had an elementary level of education. In the case of the experimental group, 10% had an elementary level education, and the rest of the participants were distributed equally between the high school, undergraduate and postgraduate levels, representing 30% each.

Table 10

Educational Level of Participants in DR

	Control		Experimental	
	n	*%*	*n*	*%*
Elementary	1	4.5%	2	10.0%
High school	6	27.3%	6	30.0%
Undergraduate	10	45.5%	6	30.0%
Post-graduate	5	22.7%	6	30.0%
Total	22	100.0%	20	100.0%

Years as SDA

Table 11 shows that most of the participants, 70% of the control group and 65% of the experimental group reported being SDA for 21 years or more.

Table 11

Years as SDA of participants in DR

	Control		Experimental	
	n	*%*	*n*	*%*
1 - 8	2	10.0%	2	10.0%
9 - 20	6	30.0%	5	25.0%
21+	14	70.0%	13	65.0%
Total	22	100.0%	20	100.0%

In the tables of descriptive statistics of the RD sample, it is observed that the control group and the experimental group are homogeneous in relation to gender, marital status, age, educational level, and years as SDA.

Characteristics of Participants in Panama

The sample group in Panama consisted of 62 participants. The participants were evenly distributed between the control and the experimental group.

Gender

Table 12 reflects results related to gender for both the control and the experimental group. In both groups, the majority of the participants were female, 90.3% in the control group and 93.5% in the experimental group.

Table 12

Gender of participants in Panama

	Control		Experimental	
	n	*%*	*n*	*%*
Female	28	90.3%	29	93.5%
Male	3	9.7%	2	6.5%
Total	31	100.0%	31	100.0%

Marital Status

Table 13 reflects the results related to marital status. In the case of the control group, 74.2% of the participants reported being married, while in the experimental group, 64.5% reported being married.

Table 13

Marital Status of Participants in Panama

	Control		Experimental	
	n	*%*	*n*	*%*
Married	23	74.2%	20	64.5%
Single	8	25.8%	11	35.5%
Total	20	100.0%	31	100.0%

Age

Table 14 reflects the results related to age. In both cases, most of the participants, 45.2% of the control group and 38.7% of the experimental group were in the 51-60 age range. The next largest participation, 29% in the control group were within the age of 41-50, while in the experimental group, the next largest participation of 22.6% reported as being within the 31-40 range.

Table 14

Age of Participants in Panama

	Control		Experimental	
	n	*%*	*n*	*%*
18-30	2	6.5%	5	16.1%
31-40	4	12.9%	7	22.6%
41-50	9	29.0%	4	12.9%
51-60	14	45.2%	12	38.7%
60+	2	6.5%	3	9.7%
Total	31	100.0%	31	100.0%

Educational Level

Table 15 shows that the largest number of participants, 45.2% in the control group and 48.4% in the experimental group, reported having a high school education. Followed by participants who reported having an undergraduate education, 25.8% in the control group and 38.7% in the experimental group.

Table 15

Educational Level of Participants in Panama

	Control		Experimental	
	n	*%*	*n*	*%*
Elementary	4	12.9%	3	9.7%
High school	14	45.2%	15	48.4%
Undergraduate	8	25.8%	12	38.7%
Post-graduate	5	16.1%	1	3.2%
Total	31	100.0%	31	100.0%

Years as SDA

Table 16 shows that most of the participants in the control group, 72.7% and 48.4% of the experimental group indicated being SDA for 21 years or more

Table 16

Years as SDA of Participants in Panama

	Control		Experimental	
	n	*%*	*n*	*%*
1 - 8	4	18.2%	6	19.4%
9 - 20	11	50.0%	10	32.3%
21+	16	72.7%	15	48.4%
Total	31	100.0%	31	100.0%

In the tables of descriptive statistics of the Panama sample, it is observed that the control group and the experimental group are homogeneous in relation to gender, marital status, age, educational level, and years as SDA.

Pilot Test Results – WA

A pilot test was conducted in WA. A total of 13 members constituted the experimental group. There was no control group in this pilot. Pre-test and post-test scores were examined to determine if there was a significant difference in scores once the treatment was administered. The normality test was applied and the Shapiro-Wilk measure indicated that the p-value was greater than 0.05, with the total pre-test p-value being 0.552 and the total post-test p-value being 0.830 (see Appendix C). Therefore, it is assumed that the EI construct in the pre-test and post-test has a normal distribution, thus, the t-test for the related sample was applied.

The related sample test as indicated by t(12) = -2.736, and p-value of .018, which is less than .05 error rate, indicates that the sample difference is statistically significant. The arithmetic mean was observed as 5.622 for the pre-test and 6.141 for the post-test (see Appendix C).

Pilot Test Results – DR

In the case of the pilot test in DR, a control and an experimental group were established. A total of 42 individuals completed the pre-test, 22 of which did not complete the post-test becoming therefore the control group. The experimental group was composed of 20 individuals who participated in the training and completed the post-test.

Statistics of Independent Sample Test

The test was conducted to determine if there existed a normal distribution for items in the experimental and control groups based on the pre-test responses. The Shapiro-Wilk test indicated a p-value of .112 for the experimental group and .005 for the control group (see Appendix D). Thus, the non-parametric Mann-Whitney U test was applied since the experimental group had a normal distribution while the control group did not.

The results presented a Mann-Whitney U value of 198.5 and a p-value of .558, which can be interpreted as there is no significant difference between the control group and the experimental group. This result is as expected since neither group had participated in the training at that point. The arithmetic mean is observed as 6.040 for the experimental group and 5.866 for the control group (See Appendix D).

Statistics of Related Sample Test (Experimental Group)

The normality test was then applied for the experimental group measuring the construct before and after the intervention. The pre-test construct reflected a p-value of .112 and the post-test p-value of .098 in regards to the Shapiro-Wilk measure. Both p values are above .05, hence it can be interpreted as the construct EI having a normal distribution in the pre-test and the post-test, therefore, the parametric t-test of the related sample was applied (see Appendix D).

The related sample test as indicated by $t(19)=-1.163$, and p-value being .259, which is greater than the .05 error rate, indicates that the sample difference is not statistically significant between the pre-test and the post-test. The arithmetic mean is observed as 6.040 for the pre-test and 6.172 for the post-test (see Appendix D).

Results-Panama

A control and an experimental group were established in Panama. A total of 62 individuals completed the pre-test, and 31 of those individuals, participated in the treatment and completed the post-test (experimental group). The other 31 individuals were designated as the control group.

Test of the First Main Null Hypothesis

The first main null hypothesis states:

H_{01}: There is no significant difference in pre-test scores of a control group and an experimental group as a result of applying a faith-based emotional intelligence instrument to members of the Panamanian Southeast Mission of SDA.

The first step to test this hypothesis was to determine whether the scores presented a normal distribution in both the experimental and control groups. The Shapiro-Wilk test was performed and the results indicated a p-value of 0.499 for the experimental group and 0.447 for the control group, both higher than the p-value of 0.05, which can be interpreted as a normal distribution in the pre-test in both groups. Thus, the t-test of independent samples was performed. The same indicated that the variances are equal since the p-value of .113 is greater than .05 as reflected in the Levene test. The t(60) value was equal to 0.971 and the p-value was 0.336, indicating that there is no significant difference between the experimental and control groups (see Appendix E). The null hypothesis is therefore accepted (this was expected). The arithmetic mean was observed as 5.736 for the experimental group and 5.525 for the control group in relation to the pre-test (see Appendix E).

Test of the Second Main Null Hypothesis

The second main null hypothesis states:

H_{02}: There is no significant difference in pre- and post-test scores of an experimental group as a result of administering faith-based emotional intelligence training to members of the Panamanian Southeast Mission of SDA.

Normality Test of the Pre-test and Post-test Experimental Group

The results of the normality test applying the Shapiro-Wilk test for each item, dimension, and construct showed p-values of less than 0.05 in the pre-test and post-test, hence indicating that there was not a normal distribution (see Appendix E). Therefore, the Wilcoxon nonparametric statistical test was used to determine if significant differences exist between the pre-test and post-test scores.

Descriptive Statistics of the Experimental Group

Table 17 presents the pre-test and post-test mean and median for each item, the two dimensions: self-management (SEM) and social management (SOM), and the EI construct.

Effect Size of Items

Tomczak and Tomczak (2014) mentioned that when using the Wilcoxon test, the formula $r=Z/\sqrt{n}$, where n is the total number of pairs compared and Z is the Wilcoxon statistic, is used to calculate the effect size. In this case, n=31. Cohen (1988) mentions that the result of r in this calculation is interpreted as follows: r =.1 small effect size, r =.3 medium effect r = .5 high effect size.

Table 17

Descriptive Statistics of the Experimental Group in Panama

Items	Pre- test Mean	Post-test Mean	Pre-test Median	Post-test Median
I am aware of the link between my emotions and actions. (SEM1)	6.19	6.74	7.00	7.00
I manage my ideas regardless of my emotions. (SEM2)	5.65	5.90	6.00	6.00
I am motivated to accomplish my goals. (SEM3)	6.32	6.87	7.00	7.00
I am motivated to pursue my goals in relation to the mission of my church. (SEM4)	6.04	6.74	6,00	7,00
I have a positive attitude towards life. (SEM5)	6.13	6.52	7.00	7.00
I am motivated to seek new opportunities. (SEM6)	6.23	6.81	7.00	7.00
I set challenging goals for myself and strive to achieve them. (SEM7)	5.65	6.32	6.00	7.00
I have learned a lot about myself through my feelings and emotions. (SEM8)	5.97	6.45	6.00	7.00
I utilize feedback to improve my behavior and performance. (SEM9)	6.19	6.48	6.00	7.00
I believe that my contributions are as valuable as those of others. (SEM10)	6.19	6.81	7.00	7.00
I am aware of the why of my emotions as I experience them in church related activities. (SEM11)	5.68	6.19	6.00	7.00
I can control my moods so that they don't overwhelm me. (SEM12)	5.55	6.03	6.00	6.00
I can adjust very quickly to new challenges, problems and information that I experience in church settings. (SEM13)	5.77	6.32	6.00	7.00
Some of the most important events of my life have led me to control and re-evaluate what is important. (SEM14)	5.95	6.55	6.00	7.00
I can manage information from a wide variety of sources. (SEM15)	5.71	6.32	6.00	7.00
I can sense what those around me feel in church. (SOM16)	4.94	5.87	5.00	6.00
When a fellow church member shares an experience, I feel as though I have experienced it myself. (SOM17)	5.68	6.35	6.00	7.00
I experience the feelings of fellow church members while they are talking. (SOM18)	5.74	6.23	6.00	7.00
I have a deep understanding of the importance of cultural differences. (SOM19)	5.77	6.65	6.00	7.00
I have the ability to use different means of communication to guide others. (SOM20)	5.32	6.16	5.00	6.00
I help church members solve their problems. (SOM21)	5.13	5.81	5.00	6.00
I have the ability to lead my fellow church members by my example. (SOM22)	5.10	6.03	5.00	6.00
I have the ability to create an atmosphere in which church members enthusiastically interact and participate in teamwork. (SOM23)	5.60	6.33	6.00	7.00
I have the ability to promote commitment among church members. (SOM24)	5.06	5.94	5.00	6.00
I publicly acknowledge the achievements of fellow church members in church related activities. (SOM25)	5.87	6.74	6.00	7.00
SEM	5.73	6.43	5.87	6.60
SOM	5.47	6.24	5.55	6.30
Total	5.74	6.37	5.88	6.42

Table 18 includes the effect size of each one of the items. The items with a large effect size were “I am aware of the link between my emotions and actions” (SEM1B-SEM1A), “I am motivated to pursue my goals in relation to the mission of my church” (SEM4B-SEM4A), “I set challenging goals for myself and strive to achieve them” (SEM7B-SEM7A), “I can sense what those around me feel in church” (SOM16B-SOM16A), “When a fellow church member shares an experience, I feel as though I have experienced it myself” (SOM17B-SOM17A), “I have a deep understanding of the importance of cultural differences” (SOM19B-SOM19A), “I help church members solve their problems” (SOM21B-SOM21A), “I have the ability to lead my fellow church members by my example” (SOM22B-SOM22A), “I have the ability to promote commitment among church members” (SOM24B-SOM24A), “I publicly acknowledge the achievements of fellow church members in church related activities” (SOM25B-SOM25A).

The items with a medium effect size were “I am motivated to accomplish my goals” (SEM3B-SEM3A), “I have a positive attitude towards life“ (SEM5B-SEM5A), “I am motivated to seek new opportunities” (SEM6B-SEM6A), “I have learned a lot about myself through my feelings and emotions” (SEM8B-SEM8A), “I believe that my contributions are as valuable as those of others” (SEM10B-SEM10A), “I am aware of the why of my emotions as I experience them in church related activities” (SEM11B-SEM11A), “I can control my moods so that they don't overwhelm me” (SEM12B-SEM12A), “I can adjust very quickly to new challenges, problems and information that I experience in church settings” (SEM13B-SEM13A), “Some of the most important events of my life have led me to control and re-evaluate what is important” (SEM14B-SEM14A), “I can manage information from a wide variety of sources” (SEM15B-SEM15A), “I experience

the feelings of fellow church members while they are talking" (SOM18B-SOM18A), "I have the ability to use different means of communication to guide others" (SOM20B-SOM20A), and "I have the ability to create an atmosphere in which church members enthusiastically interact and participate in teamwork" (SOM23B-SOM23A).

Items "I manage my ideas regardless of my emotions" (SEM2B-SEM2A) and "I utilize feedback to improve my behavior and performance" (SEM9B-SEM9A) showed a small effect size.

The results of both dimensions SEM and SOM, together with the construct EI, showed a significant difference since the p-values of .000 were less than .05, therefore, the null hypothesis is rejected. It is then concluded that there is a significant difference in the pre-test and post-test scores of the participants in Panama. The effect size was large in both dimensions (SEM-self-management and SOM-social management) and in the EI construct.

Complementary Hypothesis

The complementary hypothesis states:

H_{03}: There is no significant difference in pre- and post-test scores of the experimental groups as a result of administering faith-based emotional intelligence training to members of the Regional Ministry of the Washington Conference, health ministry leaders and promoters of the Southeast Association of the Dominican Republic, and members of the Panamanian Southeast Mission of SDA.

Table 18

Effect Size of Each Item, Dimensions and Construct

Items	p	Z	Effect Size	Interpretation
SEM1B - SEM1A	0.006	-2.774	r=.50	Large
SEM2B - SEM2A	0.144	-1.459	r=.26	Small
SEM3B - SEM3A	0.008	-2.654	r=.48	Medium
SEM4B - SEM4A	0.001	-3.269	r=.59	Large
SEM5B - SEM5A	0.025	-2.235	r=.40	Medium
SEM6B - SEM6A	0.007	-2.716	r=.49	Medium
SEM7B - SEM7A	0.002	-3.041	r=.55	Large
SEM8B - SEM8A	0.043	-2.024	r=.36	Medium
SEM9B - SEM9A	0.143	-1.466	r=.26	Small
SEM10B - SEM10A	0.008	-2.642	r=.47	Medium
SEM11B - SEM11A	0.010	-2.570	r=.46	Medium
SEM12B - SEM12A	0.039	-2.062	r=.37	Medium
SEM13B - SEM13A	0.048	-1.980	r=.36	Medium
SEM14B - SEM14A	0.009	-2.612	r=.47	Medium
SEM15B - SEM15A	0.030	-2.172	r=.39	Medium
SOM16B - SOM16A	0.000	-3.788	r=.68	Large
SOM17B - SOM17A	0.003	-2.977	r=.53	Large
SOM18B - SOM18A	0.026	-2.231	r=.40	Medium
SOM19B - SOM19A	0.001	-3.177	r=.57	Large
SOM20B - SOM20A	0.009	-2.630	r=.47	Medium
SOM21B - SOM21A	0.005	-2.781	r=.50	Large
SOM22B - SOM22A	0.003	-3.020	r=.54	Large
SOM23B - SOM23A	0.009	-2.618	r=.47	Medium
SOM24B - SOM24A	0.003	-3.022	r=.54	Large
SOM25B - SOM25A	0.002	-3.044	r=.55	Large
SEMTB – SEMTA	0.000	-3.959	r=.71	Large
SOMTB – SOMTA	0.000	-3.806	r=.68	Large
Pre-testEI - Post-testEI	0.000	-3.925	r=.70	Large

Pre-test of the Three Groups

The Shapiro-Wilk test was applied to measure the normality of the WA, DR, and Panama samples. The p-value resulted in .552 for WA, .112 for DR, and .499 for Panama, reflecting that there is a normal distribution among the groups. Therefore, the one-way analysis of variance (ANOVA) was used since the sample included more than two independent sample groups. The ANOVA test ($F_{(2, 61)}$ =1.569) revealed a p-value of .217 which is greater than .05 indicating that there is no statistically significant difference between the means of the three groups. The arithmetic mean for WA is reflected

at 5.621, DR at 6.040, Panama at 5.736, and the total for the three groups was registered as 5.808 (see Appendix F).

Post-test of the Three Groups

The Shapiro-Wilk test disclosed p-values of .830 for the WA sample, .098 for the DR sample and .017 for the Panama sample. One of the results was below .05 (it is very close to normality), so it was considered to have a normal distribution (see Appendix F).

The ANOVA test was applied, and the critical level associated with the statistic ($F_{(2,61)}$ =1.086) revealed a p-value of .344 which is greater than .05 reflecting that there is no significant difference between the three groups. The null hypothesis is therefore accepted. The arithmetic mean for WA is reflected at 6.141, DR at 6.172, Panama at 6.373, and the total for the three groups was registered as 6.263 (see Appendix F).

CHAPTER V

DISCUSSION, CONCLUSIONS AND RECOMMENDATIONS

Introduction

The main objective of this research was to determine if there is a significant difference in pre- and post-test scores as a result of administering faith-based emotional intelligence training to members and leaders within houses of worship of the Panamanian Southeast Mission of SDA. Other objectives were to create and evaluate a faith-based emotional intelligence instrument, develop a treatment program to be administered to participants, measure the levels of faith-based emotional intelligence pre- and post-test of SDA church members of WA, DR and Panama, and equip each participant with an understanding of how their emotions manifest, how to regulate them, and their impact on their lives and that of others.

Discussion and Conclusions

This section discusses the validation of the instrument, the intervention program, and the results.

Discussion of the Validation of the Instrument

Goleman (2005) and several other authors (Carson, et al., 2000; Fernandez-Berrocal, et al., 2004; McKee, 2018; Olderbak, et al., 2014; Salta and Koulougliotis, 2015; Schutte, et al., 1998; Serrat, 2017; Singh, 2004), mention that EI is the evaluation and appreciation of oneself and the utilization of that knowledge to enhance

relationships with others. Therefore, EI can be divided into two groups (dimensions), said Goleman (2005). The first dimension, self-management, includes self-awareness, self-regulation, and self-motivation (these were labeled as subdimensions), and the second dimension, social management, includes empathy and social skill (these were labeled as sub-dimensions).

Based on this framework, an instrument was designed to leverage the five sub-dimensions as posited by Goleman (2005) and supported by other authors. Although there exist several instruments to measure EI in the business and personal world, an instrument to measure EI in ecclesiastical settings such as this one did not exist, therefore, the Bible and house of worship scenarios, in conjunction with these other instruments were used to design the instrument. This instrument was designed in English and was then translated to Spanish to be validated.

Two pilot tests were conducted with SDA members in the Dominican Republic (362) and in the Montemorelos area (101). Adjustments were made to the instrument as necessary based on the result of those tests. A third and final application of the instrument was conducted with 202 participants from various regions of Mexico. The exploratory factor analysis (EFA) yielded only the two dimensions. The items were not grouped in the five sub-dimensions as expected, instead, they were grouped with the two dimensions which is in concert with Goleman's (2005) framework.

Discussion of the Intervention Program

The objective of the intervention was to assess if there is a significant difference in the perception as determined by pre and post-test scores of Seventh-day Adventist Church members as a result of administering faith-based emotional intelligence (EI)

training. This training is conceived as an intervention program, using biblical principles and leveraging the Goleman (2005) framework to determine the desired outcome for each one of the two dimensions and five sub-dimensions.

The training covered several areas, specifically, understanding how emotions manifest themselves, how to regulate them, and their impact on one's life and that of others, especially in houses of worship.

The training introduced parallels of the EI dimensions and sub-dimensions to faith-based dimensions which were supported by the Bible. A working definition of faith-based EI was developed. Based on the literature review (Carson, et al., 2000; Fernandez-Berrocal, et al., 2004; Goleman, 2005; McKee, 2018; Olderbak, et al., 2014; Salta and Koulougliotis, 2015; Schutte, et al., 1998; Serrat, 2017; Singh, 2004), actions to be taken to arrive at desired outcomes for each sub-dimension in order to improve the level of EI were identified (see Appendix B). The training was conducted online over a period of one week and for a total of 10 to 12 hours. It included in-class training, reading activities, reflection exercises, and interactive opportunities.

Discussion of the Results

The study produced mixed results between the pilot groups. Analysis of pre- and post-test scores of the WA participants indicated a significant increase in the perception of faith-based EI after the training. Similar to the WA test group, the DR participants also reported increases in EI perception after the training; however, the difference was not statistically significant. As a group, the DR participants scored themselves high in the pre-test, with several reporting lower test scores in the post-test. The apparent lowering of perception could possibly reside in the makeup of the

participants. The DR sample consisted of health ministry leaders and promoters who based on their areas of church service might have considered themselves versed in many health areas, including emotional intelligence. Therefore, for this group, lower post-test scores may also be indicative of some growth in EI perception.

In the case of Panama, in the self-management dimension, it was observed that three of the items had a high effect size, 10 a medium effect, and two a small effect, while in the social management dimension, most of the items had a large effect size, except for three that were reported as having a medium effect size. The effect size was large in both dimensions (SEM-self-management and SOM-social management) and in the EI construct, indicating that there is a significant difference in the pre-test and post-test scores of the participants in Panama and that therefore, faith-based EI can improve when applying a faith-based emotional intelligence training to members in houses of worship. These results are consistent when compared to other studies conducted in the business and academic world.

Results from the Gilar-Corbi, et al. (2019) study that sought to examine if an intervention to develop EI could have a positive effect on the emotional skills of university students when using the paired t-test of the experimental group, showed a significant increase in post-test scores. The results overall indicate that it is possible to develop emotional intelligence in university students. A similar study conducted by Munir and Azam (2019) whose objective was to determine if training and coaching interventions improve EI and also see how this improvement may contribute to the enhancement of employee performance, showed a significant increase in EI scores from pre-

to post-test scores and a medium effect size. A substantial direct relationship between EI and employee performance was also established.

The Sala (2002) study attempted to provide evidence for the effectiveness of an emotional intelligence training program; specifically, whether participants' scores on a measure of EI improved after participating in a program designed to increase emotional intelligence at work. Two samples were established resulting in the first sample indicating an increase in test scores in general, post-test scores showing an 11% improvement over pre-test scores, while the second group showed an increase of approximately a 24% improvement over the pre-test scores. Thus, results suggest that workshop interventions are effective at improving emotional intelligence.

With respect to the three groups as a whole, although the increase in DR was not as marked as that in WA and Panama, the mean in each group increased, indicating that there was an assimilation of the data by all three groups.

With respect to the main objective which sought to examine if there is a significant difference in pre- and post-test scores as a result of administering faith-based emotional intelligence training to members and leaders within houses of worship of the Panamanian Southeast Mission of SDA, it is concluded that faith-based emotional intelligence can be improved.

This study adds to the body of research that indicates that emotional intelligence can be improved, not only in the business, academic and personal environment but in the ecclesiastical settings as well.

Recommendations

This section provides several recommendations:

1. The instrument and training were applied in three different countries and in two different languages to members of the SDA religious denomination, obtaining similar results. A recommendation is to conduct similar research in other countries and cultures to compare the results with this research.

2. Conduct follow-up engagements with participants in order to evaluate their growth in faith-based emotional intelligence.

3. Conduct other pilot tests in other countries and with other religions until the confirmatory validity of the instrument is achieved.

4. Conduct in-person training to determine if the results are in parallel with the results of this intervention conducted online and remotely.

5. Create virtual boards (for training) to capture participants' reflections and questions as a means to enrich the learning and participation of the participants.

APPENDIX A

INSTRUMENT

Instrument

I. General Instructions

This research aims to measure the self-perception of the level of self-awareness, self-control, self-motivation, empathy, and social skills of Church members of The 7th-day Adventists.

Your response is very valuable, so it is extremely important that you answer each statement as honestly as possible. Please do not include your name. Responses to these statements will be kept completely anonymous and confidential.

The results will only be presented as a total part of the participants' profile.

Your opinion is very important and valuable, and will contribute greatly to the success of this study.

Therefore, I ask for your sincere participation. Thanks in advance for the time it will take to participate. Your input will greatly contribute to the success of this study.

II. General Data

Please check the answer that applies to you:

Gender	Female		Male						
Age	18-30		31-40		41-50		51-60		60+
Marital Status	Single		Married						
Educational Level	Elementary		High School		Undergraduate		Graduate		Post-graduate
Years as a 7th-Day Adventist	0 – 8 years		9 – 20 years		21+				

III. Self-Assessment

Please indicate the extent to which each item applies to you using the scale below:

(1) Absolutely disagree (2) Disagree (3) Partially disagree (4) Undecided (5) Partially agree (6) Agree (7) Absolutely agree

B. Consider the following statement as background when responding:
Regarding my faith, the local church and its mission, and my spiritual walk:

(1) Absolutely disagree (2) Disagree (3) Partially disagree (4) Undecided
(5) Partially agree (6) Agree (7) Absolutely agree

1	I am aware of the link between my emotions and actions. (SEM1)	1	2	3	4	5	6	7
2	I manage my ideas regardless of my emotions. (SEM2)	1	2	3	4	5	6	7
3	I am motivated to accomplish my goals. (SEM3)	1	2	3	4	5	6	7
4	I am motivated to pursue my goals in relation to the mission of my church. (SEM4)	1	2	3	4	5	6	7
5	I have a positive attitude towards life. (SEM5)	1	2	3	4	5	6	7
6	I am motivated to seek new opportunities. (SEM6)	1	2	3	4	5	6	7
7	I set challenging goals for myself and strive to achieve them. (SEM7)	1	2	3	4	5	6	7
8	I have learned a lot about myself through my feelings and emotions. (SEM8)	1	2	3	4	5	6	7
9	I utilize feedback to improve my behavior and performance. (SEM9)	1	2	3	4	5	6	7
10	I believe that my contributions are as valuable as those of others. (SEM10)	1	2	3	4	5	6	7
11	I am aware of the why of my emotions as I experience them in church related activities. (SEM11)	1	2	3	4	5	6	7
12	I can control my moods so that they don't overwhelm me. (SEM12)	1	2	3	4	5	6	7
13	I can adjust very quickly to new challenges, problems and information that I experience in church settings. (SEM13)	1	2	3	4	5	6	7
14	Some of the most important events of my life have led me to control and re-evaluate what is important. (SEM14)	1	2	3	4	5	6	7
15	I can manage information from a wide variety of sources. (SEM15)	1	2	3	4	5	6	7
16	I can sense what those around me feel in church. (SOM16)	1	2	3	4	5	6	7
17	When a fellow church member shares an experience, I feel as though I have experienced it myself. (SOM17)	1	2	3	4	5	6	7
18	I experience the feelings of fellow church members while they are talking. (SOM18)	1	2	3	4	5	6	7
19	I have a deep understanding of the importance of cultural differences. (SOM19)	1	2	3	4	5	6	7

20	I have the ability to use different means of communication to guide others. (SOM20)	1	2	3	4	5	6	7
21	I help church members solve their problems. (SOM21)	1	2	3	4	5	6	7
22	I have the ability to lead my fellow church members by my example. (SOM22)	1	2	3	4	5	6	7
23	I have the ability to create an atmosphere in which church members enthusiastically interact and participate in teamwork. (SOM23)	1	2	3	4	5	6	7
24	I have the ability to promote commitment among church members. (SOM24)	1	2	3	4	5	6	7
25	I publicly acknowledge the achievements of fellow church members in church related activities. (SOM25)	1	2	3	4	5	6	7

APPENDIX B

TRAINING DESIGN

TRAINING DESIGN

Faith-based Emotional Intelligence - Training Approach

Objective: To assess whether there is a significant difference in the perception in faith-based emotional intelligence of Seventh-day Adventist Church members after participating in a training and as determined by pre- and post-test scores.

Phase I - Organization

a. Invitation, and communication explaining the program
b. Participants complete pre-test online as part of the registration process
c. Sessions conducted online over a period of one week for 10 -12 hours

Phase 2 - Training

Module 1

a. Definition of the variable - Emotional Intelligence
b. Research on the importance of EI in business, personal and spiritual life
d. Difference between intellectual quotient and emotional quotient
e. Research supporting the concept that EI can be improved

Module 2

a. Introduction of faith-based EI concept
b. Introduction of sub-dimensions of EI

Module 3

Detailed information for each of the three subdimensions of self-management

a. Concept defined - based on the Goleman (2005) framework
b. Spiritual/biblical research
c. Biblical support – Bible verses for each sub-dimension
d. Desired outcomes – improved perception
e. Exercises/processes to meet desired outcome
f. Reflection exercises – identify opportunities to apply the learning, and identify biblical characters who reflect the sub-dimension reviewed
g. Summary review of the sub-dimensions of self-management

Module 4

Detailed information for each of the two subdimensions of social management

a. Same format and elements as those outlined in module 3

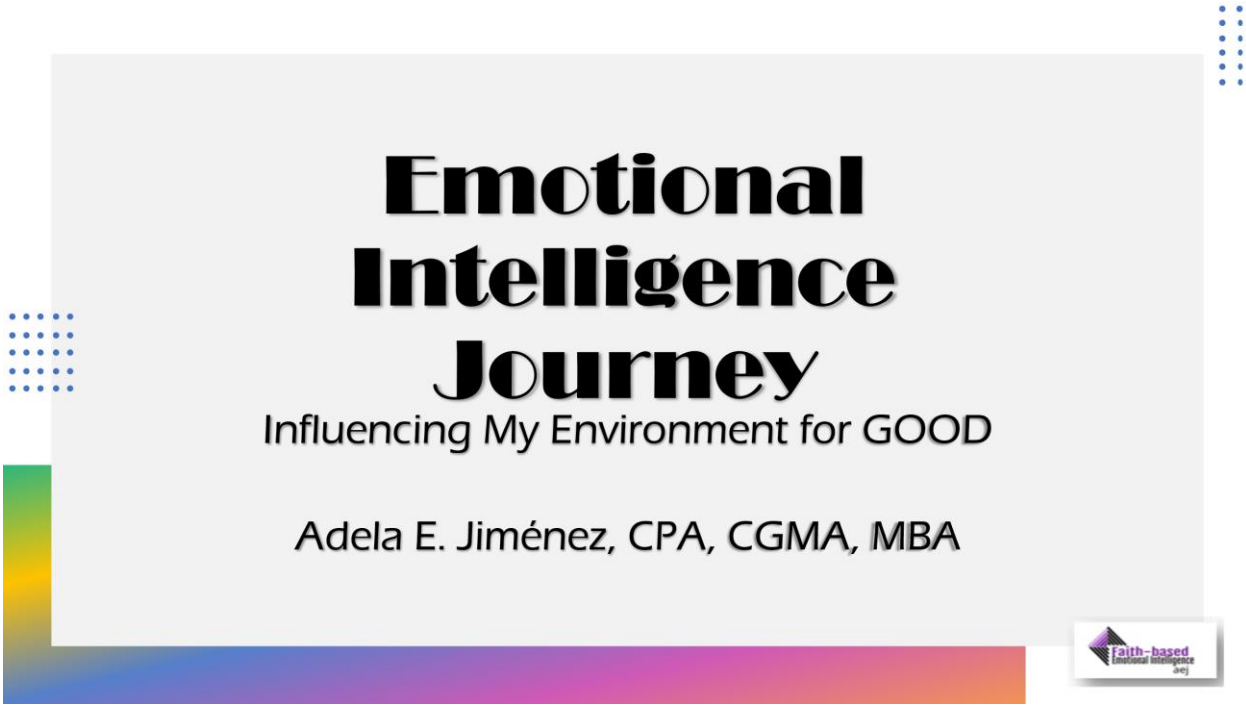
Module 5

a. Introduction of three-dimensional being
b. Seventh-day Adventist focus on the three-dimensional being

Phase 3 - Conclusion

a. Review and conclusion
b. Completion of post-test
c. Summary of materials presented
d. Certificates of participation issued.

The following slides summarizes the material prepared for the training:



Goal of our journey

Name It to Know It

- Increase our awareness and knowledge of EI

Invitation

Know It to Action It

Action It to Be it

- Implement the learning

In order to **improve their bottom-line**, for more than 30 years, **the business world has been investing in emotional intelligence training** (Carson et al, 2000 & Jorio, et al., 2019), both at the leadership and non-leadership levels.

The church (houses of worship), however, do not appear to have grasped the full value of this concept, and thus **have not been investing in emotional intelligence training** (Paek, 2006) at the same degree as the business world, in order **to** *increase their bottom-line*.

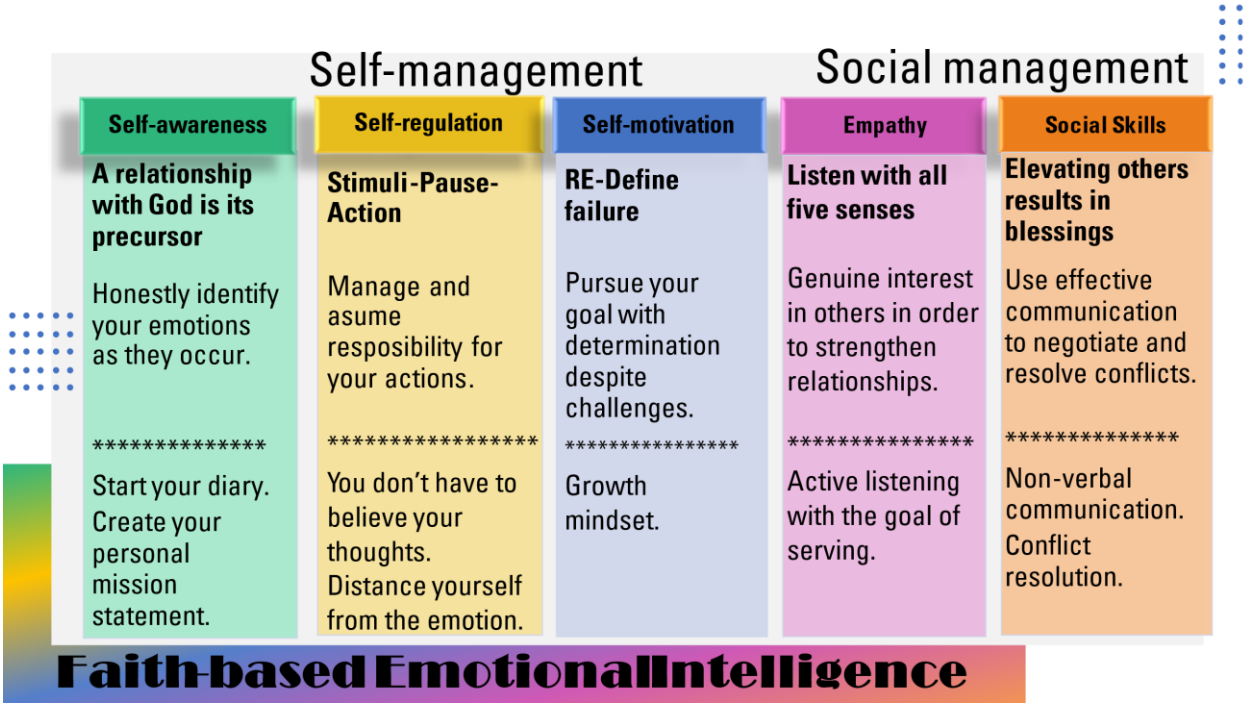
Bottom-line:
Members (the church) able to get-along (*MSG*, 2002, Psalm 133:1), and equipped with ways to demonstrate Christ to the world (*NKJV*, 1982, Eph. 4:12, Acts 1:8).

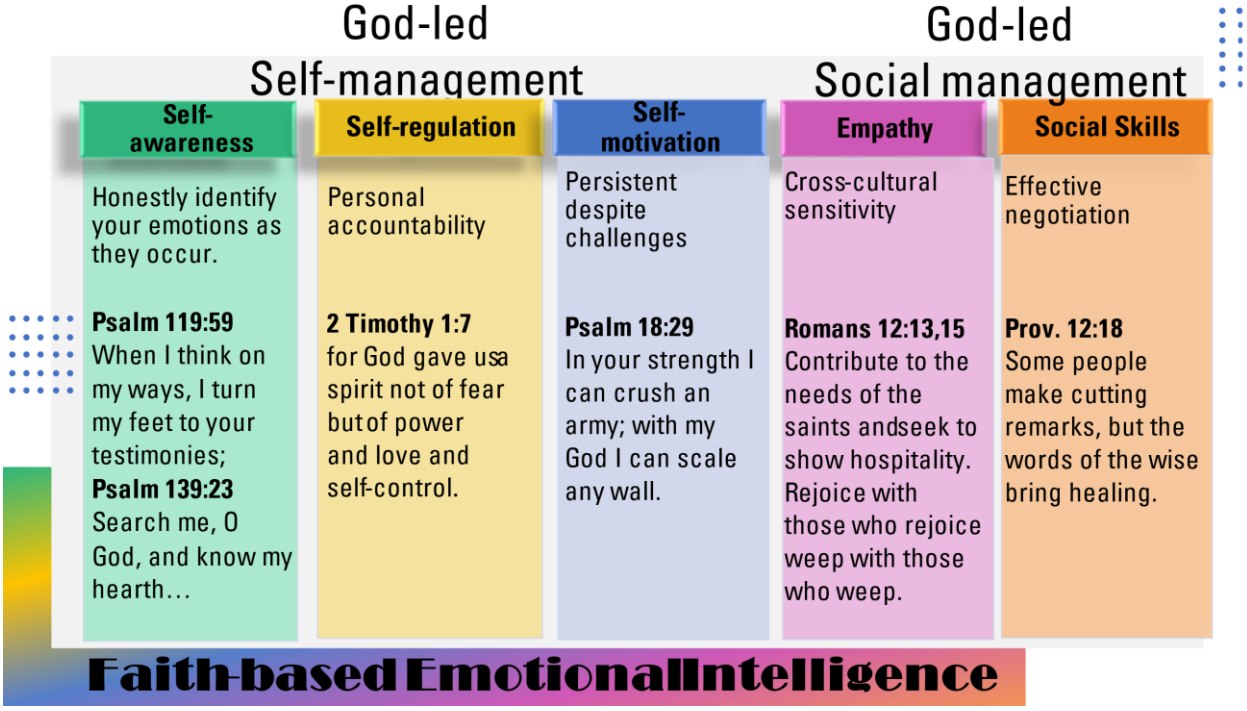
Emotional Intelligence (EI)

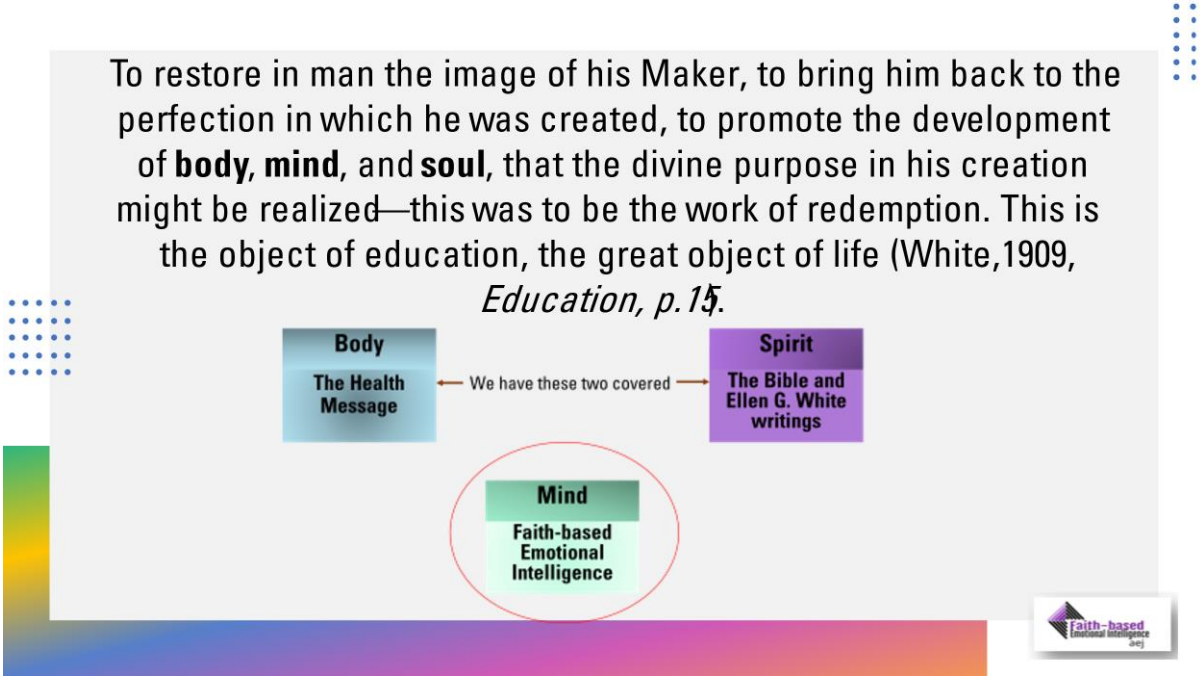
- How we understand ourselves and others
- How we express ourselves and relate to others
- How we cope with daily challenges (Bar-On, 2006).

Faith-based Emotional Intelligence

Bible based rational knowledge of God as the only source to clearly recognize one's emotional state and that of others in order to have successful relationships.




God-led
Self-management
God-led
Social management
Self-awareness
Self-regulation
Self-motivation
Empathy
Social Skills
Honestly identify your emotions as they occur.
Psalm 119:59 When I think on my ways, I turn my feet to your testimonies;
Psalm 139:23 Search me, O God, and know my hearth…
Personal accountability
2 Timothy 1:7 for God gave us a spirit not of fear but of power and love and self-control.
Persistent despite challenges
Psalm 18:29 In your strength I can crush an army; with my God I can scale any wall.
Cross-cultural sensitivity
Romans 12:13,15 Contribute to the needs of the saints and seek to show hospitality. Rejoice with those who rejoice weep with those who weep.
Effective negotiation
Prov. 12:18 Some people make cutting remarks, but the words of the wise bring healing.
Faith-based Emotional Intelligence


To restore in man the image of his Maker, to bring him back to the perfection in which he was created, to promote the development of body, mind, and soul, that the divine purpose in his creation might be realized—this was to be the work of redemption. This is the object of education, the great object of life (White,1909, Education, p.15).
Body
The Health Message
We have these two covered
Spirit
The Bible and Ellen G. White writings
Mind
Faith-based Emotional Intelligence

APPENDIX C

RESULTS OF PILOT TEST IN WA

Normality Test

	Kolmogorov-Smirnov[a]			Shapiro-Wilk		
	Statistic	df	Sig.	Statistic	df	Sig.
Pretotal	.207	13	.132	.947	13	.552
Post Total	.160	13	.200*	.965	13	.830

*. This is a lower limit of true significance.

a. Lilliefors significance correction.

Statistics of related samples

		Mean	N	Standard deviation	Standard error of the mean
Par 1	Pretotal	5.6215	13	.94511	.26213
	Post Total	6.1410	13	.58520	.16231

Test of Related Samples

	Related Sample Differences					t	gl	Sig. (bilateral)
	Mean	Standard deviation	Standard error	95% Confidence interval for the difference				
				Inferior	Superior			
Pretotal - Posttotal	-.51949	.68459	.18987	-.93318	-.10580	-2.736	12	.018

APPENDIX D

RESULTS OF PILOT TEST IN DR

Pre-test - Control and Experimental Group
Normality Test

	Grupos	Kolmogorov-Smirnov[a]			Shapiro-Wilk		
		Statistic	gl	Sig.	Statistic	gl	Sig.
Pretotal	Experimental	.200	20	.034	.923	20	.112
	Control	.160	22	.146	.861	22	.005

a. Lilliefors significance correction

Contrast statistics

	Pretotal
U de Mann-Whitney	198.500
W de Wilcoxon	451.500
Z	-.542
Sig. asintót. (bilateral)	.588

a. Grouping variable: Groups

Group Statistic

	Groups	N	Mean	Standard deviation	Standard error of the mean
Pretotal	Experimental	20	6.0400	.64171	.14349
	Control	22	5.8655	.90800	.19359

Pre-test and Post-test of Experimental Group
Normality Test

	Kolmogorov-Smirnov[a]			Shapiro-Wilk		
	Statistic	gl	Sig.	Statistic	gl	Sig.
Pretotal	.200	20	.034	.923	20	.112
Postotal	.128	20	.200*	.920	20	.098

*. This is a lower limit of true significance.
a. Lilliefors significance correction.

Statistics of related samples

		Mean	N	Standard deviation	Standard error of the mean
Par 1	Pretotal	6.0400	20	.64171	.14349
	Postotal	6.1720	20	.69635	.15571

Related Sample Test

		Related Sample Differences					t	gl	Sig. (bilateral)
		Mean	Standard deviation	Standard error	95% Confidence interval for the difference				
					Inferior	Superior			
Par 1	Pretotal - Postotal	-.13200	.50748	.11348	-.36951	.10551	-1.163	19	.259

APPENDIX E

PANAMA

Pre-test of Control and Experimental Group
Normality Test

	Group	Kolmogorov-Smirnov[a]			Shapiro-Wilk		
		Statistic	df	Sig.	Statistic	df	Sig.
Pre-total	Experimental	.142	31	.110	.969	31	.499
	Control	.096	31	.200*	.967	31	.447

*. This is a lower limit of true significance.
a. Lilliefors significance correction.

		Levene's test for equality of variances		T-test for equality of means						
		F	Sig.	t	df	Sig. (bilateral)	Differences of means	Std error of mean	95% Confidence interval for the difference	
									Inferior	Superior
Pre-total	equal variances have been assumed	2.584	.113	.971	60	.336	.21048	.21685	-.22328	.64425
	equal variances have not been assumed			.971	53.627	.336	.21048	.21685	-.22434	.64531

Statistics of related samples

	Group	N	Mean	Standard deviation	Standard error of the mean
Pretotal	Experimental	31	5.7356	.69110	.12412
	Control	31	5.5252	.99002	.17781

Normality test
Pre- and post-test experimental group

Items	Shapiro-Wilk		
	Statistic	gl	Sig.
SEM1B	0.73	29	0.00
SEM2B	0.84	29	0.00
SEM3B	0.59	29	0.00
SEM4B	0.75	29	0.00
SEM5B	0.77	29	0.00
SEM6B	0.73	29	0.00
SEM7B	0.88	29	0.00
SEM8B	0.72	29	0.00
SEM9B	0.80	29	0.00
SEM10B	0.63	29	0.00
SEM11B	0.85	29	0.00
SEM12B	0.90	29	0.01
SEM13B	0.76	29	0.00
SEM14B	0.72	29	0.00
SEM15B	0.86	29	0.00
SOM16B	0.89	29	0.01
SOM17B	0.88	29	0.00
SOM18B	0.87	29	0.00
SOM19B	0.81	29	0.00
SOM20B	0.89	29	0.01
SOM21B	0.92	29	0.03
SOM22B	0.90	29	0.01
SOM23B	0.87	29	0.00
SOM24B	0.91	29	0.02
SOM25B	0.75	29	0.00
SEM1A	0.46	29	0.00
SEM2A	0.71	29	0.00
SEM3A	0.18	29	0.00
SEM4A	0.48	29	0.00
SEM5A	0.53	29	0.00
SEM6A	0.36	29	0.00
SEM7A	0.71	29	0.00
SEM8A	0.51	29	0.00
SEM9A	0.52	29	0.00
SEM10A	0.36	29	0.00
SEM11A	0.67	29	0.00
SEM12A	0.79	29	0.00
SEM13A	0.68	29	0.00
SEM14A	0.60	29	0.00

SEM15A	0.73	29	0.00
SOM16A	0.72	29	0.00
SOM17A	0.66	29	0.00
SOM18A	0.62	29	0.00
SOM19A	0.60	29	0.00
SOM20A	0.79	29	0.00
SOM21A	0.86	29	0.00
SOM22A	0.83	29	0.00
SOM23A	0.71	29	0.00
SOM24A	0.81	29	0.00
SOM25A	0.48	29	0.00

*. This is a lower limit of true significance.

a. Lilliefors significance correction.

Normality test

	Kolmogorov-Smirnov[a]			Shapiro-Wilk		
	Statistic	gl	Sig.	Statistic	gl	Sig.
Pretotal	.142	31	.110	.969	31	.499
Posttotal	.145	31	.094	.914	31	.017
SEMPRE-TEST	.128	31	.200*	.969	31	.496
SOMPRE-TEST	.138	31	.138	.953	31	.190
SEMPOSTEST	.152	31	.067	.871	31	.001
SOMPOSTEST	.161	31	.040	.922	31	.026

*. This is a lower limit of true significance.

a . Lilliefors significance correction.

APPENDIX F

RESULTS – THREE GROUPS

Normality Test

	Groups	Kolmogorov-Smirnov[a]			Shapiro-Wilk		
		Statistic	gl	Sig.	Statistic	gl	Sig.
Pre-test	WA	.207	13	.132	.947	13	.552
	DR	.200	20	.034	.923	20	.112
	Panama	.142	31	.110	.969	31	.499

a. Lilliefors significance correction.

One-factor ANOVA

	Sum of Squares	gl	Mean Squares	F	Sig.
Inter-groups	1.691	2	.845	1.569	.217
Intra-groups	32.871	61	.539		
Total	34.562	63			

Pre-test
Descriptives

	N	Mean	Standard deviation	Stand-ard error	95% Confidence inter-val for the difference		Mí-nimum	Máxi-mum
					Inferior	Supe-rior		
WA	13	5.6215	.94511	.26213	5.0504	6.1927	3.64	7.00
DR	20	6.0400	.64171	.14349	5.7397	6.3403	4.64	7.00
Panama	31	5.7356	.69110	.12412	5.4821	5.9891	4.13	6.92
Total	64	5.8076	.74068	.09258	5.6226	5.9926	3.64	7.00

Post-test

Normality Test

	Groups	Kolmogorov-Smirnov[a]			Shapiro-Wilk		
		Statistics	gl	Sig.	Statistics	gl	Sig.
Post-test	WA	.160	13	.200*	.965	13	.830
	DR	.128	20	.200*	.920	20	.098
	Panamá	.145	31	.094	.914	31	.017

*. This is a lower limit of true significance.
a . Lilliefors significance correction.

Post-test
One-factor ANOVA

	Sums of Squares	gl	Mean Squares	F	Sig.
Inter-groups	.736	2	.368	1.086	.344
Intra-groups	20.668	61	.339		
Total	21.404	63			

Descriptives

	N	Mean	Standard deviation	Standard error	95% Confidence interval for the difference		Mínimum	Máximum
					Inferior	Superior		
WA	13	6.1410	.58520	.16231	5.7874	6.4947	5.04	7.00
DR	20	6.1720	.69635	.15571	5.8461	6.4979	4.52	7.00
Panamá	31	6.3732	.49481	.08887	6.1917	6.5547	4.83	7.00
Total	64	6.2632	.58287	.07286	6.1176	6.4088	4.52	7.00

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Summary of Qualifications

Accomplished executive with expertise in strategic development, organizational management, accountability systems, re-engineering of financial, accounting and operation processes, auditing and project management which provides clarity to the organization's mission.

- Demonstrated leadership ability, proven consensus building and communication skills
- Ability to identify issues, apply appropriate analytical techniques and develop feasible solutions that add value to clients.
- Tested Project Lead for Global Organization (Argentina, Australia, Brazil, China, England, Japan, Malaysia, Mexico and The United States). Fluent in Spanish.

Professional Experience

Consulting Services **July 2019 to Present**

- Counsel to members of senior management teams regarding strategic planning and its financial implications, along with providing financial insights to assist in making more informed decisions.
- Review financial management reports, processes, systems and offer recommendations and appropriate strategies to assist organizations in instituting proper operational controls to effectively grow organizations and to ensure financial strength and operating efficiency.

Chief Operating Officer & CFO – Arizona Society of CPA's, AZ 2006 - 2018

- Acted in the capacity of the President & CEO during their absence, including doing speaking engagements on behalf of the Society.
- Partnered with the President & CEO to develop strategies in support of the Board of Directors' vision, goals and objectives for the Society.
- Acted as point of contact for the regulatory agency and legislature to promote the interests of CPAs as statutes and rules are developed that affect the profession in Arizona.
- Provided effective and inspiring leadership to staff in the areas of accounting, customer experience, marketing, member recruitment and retention, continuing professional education, affiliate and corporate relationships, volunteer training and management, event planning, IT, facilities management, human resources and benefits management, and development and monitoring of company-wide budgets.

Supply Chain Financial Auditor – Intel Corporation, AZ 2005 – 2006

- Conducted financial audits that examined and verified accounting, statistical and operational records, ensuring alignment with SOX and GAAP requirements ($500 M budget).
- Evaluated and provided services in the design and development of processes to mitigate risk and maintain a business control environment.
- Ensured that well-written departmental policies and procedures were in place, and tested employees' readiness and knowledge against them.

Director of Technology Finance – American Express TRS, AZ, 2001 – 2004

Partnered with CFO and Vice-Presidents to ensure efficient operation and attainment of departmental goals, including communication support and leading of employee satisfaction initiatives. 120 FTE's worldwide and a $1.2B budget. Work effort performed from a virtual office.

- Lead global special projects to support key business priorities
    - Executed strategic and tactical change management projects which included internal audit of current processes and development of process guidelines
    - Worked with a team to identify and institute reengineering and demand management processes in order to meet a goal of $252 M and $50M respectively.

Director of Global Development – American Express TRS, AZ 2000 – 2001
Accountable for the design and leadership of cost measurement and financial modeling for the Relationship and Development teams within Technology Finance:

- Developed metrics & Management Information Systems (MIS) Reports enabling Business Partners to understand technology's products and services to facilitate investment decisions and trade-offs (scope: $1.1 billion).

Technology Finance Manager – American Express TRS, AZ 1997-2000
Led global functions team and established key business partnerships to provide seamless coordination between Finance, Technologies, and Business Units.

- Maintained financial stability by establishing financial and accounting frameworks; monitoring and improving financial performance; preparing and analyzing financial reports (scope: $145 M budget).
- Acted as Finance Lead in support of AXP Year 2000 project (scope: $437 M budget and 80K employees) and COBOL 370 conversion project (scope: $24 M budget).

Senior Financial Analyst – American Express FC-West, AZ 1995-1997
Served as the single point of contact for the Accounting International Team.

- Key member in the audit team that completed the assessment and migration of functions from Argentina to The United States. And trained team members in the processing of month-end closings for the ability to communicate with and influence all levels of employees in the organization by being selected to present at the AXP Phoenix year-end conference (800 employees).

Professional Licenses and Experience

- **Certified Public Accountant,** Arizona
- **Chartered Global Management Accountant**
- **Certificate of completion, Executive Leadership,** Cornell University, NY
- **Master Business Administration,** Arizona State University, AZ
- **Bachelor of Science, Accounting -** Brooklyn College, NY
- **Associate Degree, Computer Science** – Kingsborough CC, NY.