

PROJECT ABSTRACT

Master of Chaplaincy

Adventist University of Africa

Theological Seminary

Title: RAISING AWARENESS ABOUT EMOTIONAL INTELLIGENCE AND ITS IMPACT ON SEVENTH-DAY ADVENTIST SCHOOL CHAPLAINCY MINISTIRY SERVICES IN THE CENTRAL KENYA CONFERENCE

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Emotional intelligence (EI) stands as a cornerstone in the realm of effective chaplaincy services, especially within the context of educational institutions. This project comprehensively investigates the intricate correlation between EI and chaplaincy ministry in virtue of educational realm of Seventh-day Adventist institutions in the Central Kenya Conference (CKC). Unraveling the historical journey of chaplaincy in the East Kenya Union Conference provides a backdrop for understanding the various dynamics of Seventh-day Adventist School Chaplaincy in CKC. A central focus is placed on the practical application of EI in CKC's Seventh-day Adventist school chaplaincy, uncovering its profound impact on conflict resolution and overall efficacy.

Weaving biblical foundations into the fabric of EI, the research harmonizes scriptural insights with contemporary psychological theories. Culminating in practical strategies, the thesis addresses the unique challenges and opportunities within Seventh-day Adventist schools, aiming to seamlessly integrate EI into chaplaincy practices. This interdisciplinary exploration seeks to raise awareness of EI's transformative role in the context of chaplaincy ministry services within the CKC. The study concludes by offering actionable recommendations for the enhanced integration of EI, thereby meeting its objectives of illuminating the vital link between EI and chaplain's job performance within CKC's chaplaincy landscape.

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A project

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of the requirements for the degree
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In loving memory of my late grandfather, Isaac Gichuhi, and late grandmother, Leah Njeri, whose unwavering faith laid the foundation for our spiritual journey. I dedicate this work to our parentals, the late Patrick Macharia and Mary Nyambura, whose sacrificial efforts in upbringing shaped our character and values. Special dedication also goes to our lovely daughters, Kellen and Aliens, whose motivating love inspires me daily.

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LIST OF ABBREVIATIONS

ACM	Adventist Chaplaincy Ministry
CKC	Central Kenya Conference
EAU	East Africa Union
EI	Emotional Intelligence

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CHAPTER 1

INTRODUCTION

Background

Emotional intelligence is a critical facet of effective chaplaincy services, particularly within educational institutions. According to Simplicio, the ability of chaplains to comprehend, handle, and appropriately respond to own feelings, as well as the feelings of those they serve, is integral to providing holistic support within the school community.¹

The link between EI and chaplaincy is intricate and pivotal. Emotional intelligence, encompassing self-recognition, self-discipline, putting yourself in other people's place, self-stimulation, and interpersonal skills, forms the bedrock of effective chaplaincy services. Chaplains, serving as spiritual guides and emotional support providers, must navigate a myriad of emotions within themselves and those they serve. The ability to understand, manage, and appropriately respond to these emotions is essential for fostering a supportive and empathetic environment within the chaplaincy context.

Chaplains with towering EI effectively connects with individuals on an emotional level, providing nuanced and compassionate support. This is particularly significant within the educational setting, where students and staff may face diverse emotional challenges. EI equips chaplains with the skills needed to discern and

¹ J. S. Simplicio, "Exploring the Connection between Emotional Intelligence and Ethics Education of Future Public Health Leaders," *Pedagogy in Health Promotion* 5, no. 4 (2019): 279.

address the emotional needs of individuals, contributing to a more holistic approach to spiritual and emotional care.

In addition to the practical implications, a biblical perspective further enriches the understanding and cultivation of EI within chaplaincy. The biblical perspective provides a rich foundation for understanding and cultivating EI within chaplaincy. As Doyle underscores, the Scriptures abound with wisdom on empathy, compassion, and the discernment of emotions.² For instance, Proverbs 15:1 underscores the transformative power of gentle and empathetic communication in diffusing conflict, a crucial skill for chaplains. Moreover, the fruit of the Spirit, as articulated in Galatians 5:22-23, encapsulates the essence of EI, encompassing love, joyfulness, tranquility, tolerance, kindness, virtue, faithfulness, benignity, and self-restraint, which are all essential attributes for effective chaplaincy according to Raghubir.³ Ellen G. White's writings provide profound insights into the emotional and spiritual care that underpin chaplaincy services. Her emphasis on empathy, compassion, and understanding the emotional needs of individuals, as articulated in works such as *Ministry of Healing* and *Counsels on Health*, offers invaluable guidance for chaplains seeking to enhance their EI competencies.⁴

Educators with EI foster positive emotional atmospheres that enhance learning environments, support pupils' growth, and influence their overall well-being.

² T. P. Doyle, "How Scripture Shapes Our Emotional Intelligence," *The Ecumenical Review* 67, no. 1 (2015): 94.

³ Angelina E. Raghubir, "Emotional Intelligence in Professional Nursing Practice: A Concept Review Using Rodgers's Evolutionary Analysis Approach," *International Journal of Nursing Sciences* 5, no. 2 (2018): 126.

⁴ Ellen G. White, *Ministry of Healing* (Nampa, ID: Pacific Press, 1905), 162; Ellen G. White, *Counsels on Health* (Washington, DC: Review and Herald, 1923), 67.

Educators who possess EI demonstrate compassion towards their pupils, foster a positive emotional atmosphere in the classroom that enhances the learning environment for them, and support their professional growth to a guaranteed academic achievement. Teachers who have towering EI has been found to influence their comfort level, self-efficacy, degree of job satisfaction, and to improve their social relationships with students. Emotional intelligence therefore has a direct impact on the process of teaching and learning.⁵

Within the CKC, encompassing Kiambu, Murang'a, Nyeri, Nyandarua, Laikipia, Machakos, Nairobi, Nakuru, and Narok, there are 13 Church supported and run educational institutions – three secondary and the rest primary schools with junior secondary sections.

The chaplaincy ministry within the educational institutions of the CKC operates within a distinctive context marked by diverse student bodies and a range of emotional needs. Ministry in this context involves not only providing spiritual guidance but also recognizing and addressing the emotional challenges faced by students and staff. The chaplaincy ministry is committed to maintaining confidentiality, establishing a sense of home, and offering counseling and guidance within the unique cultural and educational landscape of the CKC. Within this context, ministry extends beyond traditional spiritual guidance to encompass emotional support and understanding. Chaplains do play a very important role in navigating the challenges encountered by students and staff, acknowledging the importance of emotional well-being in the overall development and success of individuals within the

⁵ Patricia A. Jennings and Mark T. Greenberg, "The Prosocial Classroom: Teacher Social and Emotional Competence in Relation to Student and Classroom Outcomes," *Review of Educational Research* 79, no. 1 (2009): 491.

educational institutions. Actually, their role cannot be just be assumed as if effects their lives beyond the school walls.

Notably, chaplains in these institutions, formerly district pastors, lack formal chaplaincy training, with only one having received training as a counselor. Both the Education Director and Chaplain Director, of this conference acknowledge the absence of awareness regarding EI and its impact on the spiritual services rendered by chaplains. Recognizing the need for awareness, they welcome initiatives to address this gap among the chaplaincy community.

Statement of the Problem

The central challenges within the Seventh-day Adventist Chaplaincy Ministry services primarily stem from the lack of formal training and a potential deficit in EI among chaplains. The key concerns revolve around chaplains' awareness of EI. The absence of standard instructions and potential gaps in EI hinder the chaplains' ability to provide comprehensive and consistent emotional care to students. This results in fragmented support and a lack of a unified approach to addressing emotional needs. While the issue has been acknowledged in one school, it is likely prevalent across other institutions within the CKC. To address these challenges, this study aims to raise awareness about EU, provide effective training for chaplains, and enhance emotional care within the Seventh-day Adventist Chaplaincy Ministry services across the 13 educational institutions under the CKC.

Purpose of the Study

This study serves a dual purpose. Firstly, it aims to assess the current awareness and understanding of EI within the Seventh-day Adventist Chaplaincy Ministry services across the 13 educational institutions of the CKC. This includes a

comprehensive examination of chaplains' training backgrounds, their familiarity with EI principles, and an analysis of the challenges they encounter in providing emotional care to the diverse student body. Emphasizing the importance of formal training, the study recognizes the deficiencies in this aspect and strives to address these through effective strategies.

Secondly, the study seeks to propose strategies that address identified gaps, particularly focusing on the unique challenges faced by the chaplaincy ministry. By acknowledging the need for enhanced formal training, this research endeavors to instigate positive change, emphasizing the significance of EI and advocating for its seamless integration into the spiritual services provided by chaplains. In essence, this study aims to create awareness, propose effective strategies, and contribute to the ongoing development of chaplaincy services, fostering a nurturing and supportive environment for the holistic well-being of the entire educational community. Training plays a pivotal role in this endeavor, recognizing its importance in shaping the competence of chaplains and enhancing their ability to provide comprehensive emotional care.

Significance of the Study

This study aims to comprehensively evaluate and develop an improvement strategy for enhancing EI in the Seventh-day Adventist Chaplaincy Ministry services within the educational institutions of the CKC. This focus on EI is critical for enhancing the effectiveness of chaplaincy services, aligning with the study's goal to raise awareness about EI and its impact.

The significance of this study lies in its potential to bring about positive transformative changes within the Seventh-day Adventist Chaplaincy Ministry services of the CKC, and by extension, in similar educational institutions. By

providing a comprehensive evaluation and improvement strategy grounded in best practices, the study aims to enhance chaplains' capability to discern, regulate, and respond to feelings, hence fostering a more effective and supportive environment within and without the school community.

Moreover, the study integrates theoretical and practical perspectives, bridging theoretical constructs of EI with practical realities to facilitate the integration of foundational principles into daily chaplaincy practices. This integration is vital for ensuring that theoretical knowledge translates into tangible improvements in emotional support and care provision, ultimately benefiting the holistic well-being of students and staff in these institutions.

Additionally, the study emphasizes the importance of biblical and ethical foundations in chaplaincy services, aligning with Adventist values and enriching spiritual care. By incorporating robust methodological approaches, such as those advocated by Vyhmeister, the study ensures scholarly rigor, contributing to discourse on EI in religious and academic contexts, addressing gaps in scholarly literature.

Furthermore, existing research indicates that emotionally intelligent chaplaincy services can positively impact school communities by fostering nurturing environments aligned with the commitment to holistic education. Therefore, the significance of this study lies in its potential to elevate EI practices within chaplaincy services, positively influencing support for school communities, and contributing to the enhancement of emotional well-being within the CKC 's educational institutions.

Delimitations

Geographical Scope

This study is delimited to the educational institutions within the geographic scope of the CKC, encompassing counties such as Kiambu, Murang'a, Nyeri,

Nyandarua, Laikipia, Machakos, Nairobi, Nakuru, and Narok. The findings may not be directly applicable to Seventh-day Adventist Chaplaincy Ministry services outside this defined geographical area.

Chaplaincy Context

The research specifically focuses on the Seventh-day Adventist Chaplaincy Ministry services within the CKC's 13 educational institutions. Findings and recommendations may not be directly transferable to chaplaincy services in other denominations or religious contexts.

Educational Level

The study is delimited to chaplaincy services within the educational institutions, including both secondary and primary schools with junior secondary sections. The findings may not comprehensively represent chaplaincy services in tertiary or higher education settings.

Research Objectives

1. Evaluate Current EI Practices: As emphasized by Morales, conducting a thorough assessment of existing EI practices is key for identifying gaps and opportunities for improvement.⁶ This involves examining the methods, frameworks and approaches currently employed by chaplains to understand, manage, and respond to emotions, as evaluated through standardized EI assessments.⁷

⁶ Eric E. Morales, "Learning from Success: How Original Research on Academic Resilience Informs What College Faculty Can Do to Increase the Retention of Low Socioeconomic Status Students," *International Journal of Higher Education* 3, no. 3 (2014): 92.

⁷ Simplicio, "Exploring the Connection between Emotional Intelligence and Ethics Education of Future Public Health Leaders," 279.

2. Identify Specific Emotional Competencies: According to Goleman, identifying essential competencies provides a targeted approach to enhancing EI.⁸ Therefore, this study will investigate specific competencies needed for chaplains to address diverse emotional needs, which Salami notes is crucial within school communities but lacks empirical evidence.⁹
3. Bridge Theory with Practice: Littrell discusses integrating theoretical and practical perspectives on EI.¹⁰ Thus, this study will bridge Goleman's foundational principles with daily chaplaincy operations to ensure effective integration,¹¹ as Raghubir recommends developing practical applications of theoretical frameworks.¹²
4. Integrate Biblical Perspectives: Littrell guides biblical integration within EI.¹³ Accordingly, this study will investigate scriptural wisdom from Proverbs 15:1 and Galatians 5:22-23 and White's writings to enrich chaplains' emotional and spiritual care practices with ethical and compassionate approaches.

Program Development Method

Drawing from Nancy Vyhmeister's seminal work, this study will be guided by robust methodological principles found therein, ensuring a rigorous and

⁸ Daniel Goleman, "Leadership that Gets Results," *Harvard Business Review*, March-April 2000, 78.

⁹ Samuel O. Salami, "Demographic and Psychological Factors Predicting Organizational Commitment among Industrial Workers," *The Anthropologist* 10, no. 1 (2008): 31.

¹⁰ Brittany Littrell, "A Biblical Model of Emotional Intelligence" (PhD diss., Liberty University, 2022), 43.

¹¹ Goleman, "Leadership that Gets Results," 78.

¹² Raghubir, "Emotional Intelligence in Professional Nursing Practice," 126.

¹³ Littrell, "A Biblical Model of Emotional Intelligence," 94.

comprehensive evaluation of the current EI practices within the chaplaincy services of the 13 educational institutions under the CKC. Vyhmeister's practical insights on conducting research in the field of religion and theology will be instrumental in formulating research questions, conducting literature reviews, program development methodology (PDM) and developing an improvement strategy grounded in scholarly rigor and relevance to the context of chaplaincy services.¹⁴

The Program Development Model (PDM), as proposed by Nancy Vyhmeister, will be instrumental in advancing EI within the Seventh-day Adventist Chaplaincy Ministry services of the CKC. The approach commences with problem identification, where challenges within the chaplaincy will be systematically observed, and stakeholder input will be gathered through surveys and interviews. Descriptive research will serve as the foundational step to comprehend the unique context of the chaplaincy, including demographics, roles, and challenges faced by chaplains in a diverse student body.

Subsequently, goals and objectives will be meticulously defined, with a focus on creating measurable objectives collaboratively prioritized by key stakeholders. A comprehensive literature review will look into the theoretical foundations of EI, relevant programs in chaplaincy and educational contexts, integrating insights from biblical perspectives. During the program design phase, the initiative will be structured with detailed plans encompassing workshops, training sessions, and mentoring initiatives.

Preparation of materials and resources will ensure the creation of well-documented written materials, presentations, and resources that can be easily

¹⁴ Nancy J. Vyhmeister and Terry Dwain Robertson, *Quality Research Papers for Students of Religion and Theology* (Grand Rapids, MI: Zondervan, 2020), 65.

replicated. The implementation phase will involve executing the plan while adapting to the unique characteristics of the Seventh-day Adventist Chaplaincy Ministry. Detailed records, including participant feedback, will be maintained to capture the dynamics of the program.

The program evaluation will be multifaceted, utilizing various methods, to gauge the impact of the program on EI within the chaplaincy. The final stage will involve writing a comprehensive report documenting the entire process, including problem identification, program development, implementation, and evaluation. This report will serve as a structured guide for systematically addressing and enhancing EI within the Seventh-day Adventist Chaplaincy Ministry services of the CKC. Reflecting on the process will allow for acknowledging successes and identifying areas for improvement, ensuring the continual refinement of the proposed Program Development Model for future initiatives.

Ethical Considerations

Informed Consent

In the research proposal, it is imperative to address ethical considerations comprehensively to ensure the well-being and rights of all participants. Voluntary consent will be obtained from each chaplain participating in the study. The consent form will clearly outline the purpose, procedures, and potential benefits of the study, emphasizing that participation is entirely voluntary, and they can withdraw at any point without consequences.

In terms of approvals and permissions, the research project will seek ethical clearance from the relevant institutional review board or ethics committee. The proposal will detail the steps to be taken to obtain these approvals, including the

submission of a comprehensive research plan and consent forms.¹⁵ Regarding plagiarism, the proposal underscores the commitment to academic integrity. All sources, whether literature, data, or other scholarly works, will be appropriately cited and referenced according to established academic standards. Plagiarism will in no wise be tolerated, and this proposal calls attention to the importance of originality and adherence to ethical research practices throughout the study.

Confidentiality

To protect the privacy of respondents, all data collected shall be unnamed, hence ensure individual responses cannot be pinned down to specific participants. Concealment will be rigorously maintained, and any information that could potentially identify a participant will be handled with the utmost care. The research team will use secure and protected storage for all collected data. The confidentiality and privacy of all participants will be protected during data analysis and reporting by de-identifying responses, as emphasized by Kaiser regarding the ethical handling of qualitative data.¹⁶

Definition of Terms

Academic Pursuits: Academic pursuits refer to educational activities' students undertake including coursework, research, and assignments as part of school curricula.¹⁷

¹⁵ J. D. Lantos and J. A. Spertus, "The Concept of Risk in Comparative-effectiveness Research," *New England Journal of Medicine* 371, no. 22 (2014): 2129.

¹⁶ K. Kaiser, "Protecting Confidentiality," in *The SAGE Encyclopedia of Research Methods*, ed. Lisa M. Given (Los Angeles, CA: SAGE, 2020), 811.

¹⁷ G. D. Kuh, "Making Learning Meaningful: Engaging Students in Ways that Matter to Them," *New Directions for Teaching and Learning* 145 (2016): 49.

Adventist Philosophy: The Adventist educational philosophy integrates faith and learning while promoting holistic well-being and spiritual development.¹⁸

Best Practices: Best practices denote approaches reliably shown to produce desired outcomes.¹⁹

Character Development: Character development entails nurturing ethical qualities like integrity, empathy, courage, and responsibility within students.²⁰

Chaplain is a spiritual leader or minister who provides pastoral care and support in various settings, including hospitals, prisons, military organizations, and educational institutions. Chaplains offer counseling, spiritual guidance, and emotional support to individuals in times of crisis or need.

Chaplaincy: Chaplaincy refers to the provision of spiritual guidance, support, and fostering a sense of community and moral values.²¹

Emotional Health: Emotional health is defined as a state of psychological and emotional well-being that allows individuals to realize their potential and cope with life stresses.²²

¹⁸ F. Guy, "The Future of Adventist Higher Education: The Case for Integration," *Journal of Adventist Education* 50, no. 2 (1994): 4.

¹⁹ Laetitia Zeeman et al., "An Introduction to a Postmodern Approach to Educational Research: Discourse Analysis," *Education* 123, no. 1 (2002): 396.

²⁰ S. Seider, *Character Compass: How Powerful School Culture Can Point Students Toward Success* (Cambridge, MA: Harvard Education Press, 2012), 50.

²¹ N. K. Paget and J. R. McCormack, *The Work of the Chaplain* (Valley Forge, PA: Judson Press, 2006), 24.

²² Silvana Galderisiet al., "Toward a New Definition of Mental Health," *World Psychiatry*, 14, no. 2 (2015): 231.

Emotional Intelligence: EI encompasses the ability to perceive, understand, regulate, and leverage emotions adaptively.²³ It enables recognition and sensitive management of one's own and others' emotions.

Emotional intelligence awareness refers to the ability to recognize, understand, and manage one's own emotions and the emotions of others. It involves being attuned to emotional cues, both within oneself and in the surrounding environment, and using this awareness to navigate social interactions effectively.²⁴

Empirical Evidence: Empirical evidence stems from observed, measured, or experimental data that is analyzed to conclude.²⁵

Holistic Education: Holistic education emphasizes developing intellectual, spiritual, moral, and social dimensions within students.²⁶ It surpasses pure academic goals to also build character, values, and purpose.

Lay chaplain is an individual who provides spiritual and pastoral care within a community but does not hold formal ordination or commissioning within a religious organization. In the Seventh-day Adventist context, lay chaplains may work alongside ordained ministers, offering support in various settings such as schools, hospitals, or prisons.

Lived Experience: Lived experience denotes personal, subjective events and interpretations that shape individuals' perceptions of reality.²⁷

²³ John D. Mayer Peter Salovey and David R. Caruso, "Emotional Intelligence: New Ability or Eclectic Traits?" *American Psychologist* 63, no. 6 (2008): 503.

²⁴ Daniel Goleman, *Emotional Intelligence: Why It Can Matter More Than IQ* (New York: Bantam Books, 1995), 109.

²⁵ G. A. Morgan, *Invitation to Research and Evaluation* (Los Angeles, CA: Sage, 2018), 38.

²⁶ Scott H. Forbes, *Holistic Education: An Analysis of Its Ideas and Nature* (Brandon, VT: Foundation for Educational Renewal, 2003), 125.

²⁷ Kaiser, "Protecting Confidentiality," 811-814.

Spiritual Growth: Spiritual growth involves continuously developing one's relationship with divinity and belief systems.²⁸ It entails an evolving understanding of faith, values, and transcendental connectivity.

²⁸ J. W. Fisher, "Selecting the Best Version of Spiritual Well-being for Outcome Research," *Religions* 8, no. 8 (2017): 158.

CHAPTER 2

BIBLICAL AND THEOLOGICAL FOUNDATION OF EMOTIONAL INTELLIGENCE

Theological Foundation of Emotional Intelligence

This part explores the biblical and theological foundations of Emotional Intelligence EI, emphasizing its relevance and application within the context of Seventh-day Adventist chaplaincy ministry. It delves into the scriptural principles and theological perspectives that align with the core elements of EI, such as self-awareness, empathy, and emotional regulation. By connecting these elements to biblical teachings and examples, the chapter provides a framework for understanding how EI can enhance chaplaincy services, improve interpersonal relationships, and foster spiritual and emotional well-being. This discussion establishes the theological underpinning of EI, highlighting its significance in effectively addressing the emotional and spiritual needs within the CKC school chaplaincy ministry.

Definition of Theological Foundation

Theological foundation refers to the underlying biblical principles, doctrines, and teachings that provide a spiritual and moral basis for understanding and applying concepts, such as EI, within a faith-based context. It involves interpreting scripture and theological insights to inform beliefs, values, and practices, ensuring they align with the character and teachings of God as revealed in the Bible. In the context of this study, the theological foundation of EI explores how biblical teachings and examples of emotional awareness, empathy, and self-regulation can guide chaplains in their

ministry, enhancing their ability to meet the spiritual and emotional needs of their communities.

In establishing the theological underpinning of EI within the scope of this study among the CKC Chaplains, it is imperative to begin with a concise definition of EI. Emotional intelligence, in the context of this research, refers to the capacity to recognize, understand, and manage one's own emotions, as well as to navigate the emotions of others empathetically. This foundational concept is drawn from well-regarded models, including those presented by influential figures such as Daniel Goleman,¹ John Mayer and Peter Salovey,² as well as Reuven Bar-On.³

Daniel Goleman, in his widely recognized work, introduces the idea that EI has five core elements; that is self-awareness, self-regulation, motivation, empathy, and social skills. He emphasizes that individuals with towering EI can navigate social complexities, make effective decisions, and positively influence those around them.⁴ Similarly, the model proposed by Mayer and Salovey underscores the ability to perceive emotions accurately, facilitate thought using emotions, understand emotions, and manage emotions effectively.⁵ This model particularly highlights the cognitive aspects of EI, emphasizing its role in enhancing problem-solving and decision-making skills.

¹ Goleman, *Emotional Intelligence: Why It Can Matter More Than IQ*, 39.

² J. D. Mayer, and P. Salovey, "What Is Emotional Intelligence?" In *Emotional Development and Emotional Intelligence: Educational Implications*, ed. P. Salovey and D. J. Sluyter (New York: Basic Books, 1997), 15.

³ Reuven Bar-On, *Emotional Quotient Inventory (EQ-i): A Test of Emotional Intelligence* (Toronto, Canada: Multi-Health Systems, 1997), 1.

⁴ Goleman, *Emotional Intelligence: Why It Can Matter More Than IQ*, 2.

⁵ J. D. Mayer and P. Salovey, "What Is Emotional Intelligence?" In *Emotional Development and Emotional Intelligence: Educational Implications*, ed. P. Salovey and D. J. Sluyter (New York: Basic Books, 1997), 3.

Additionally, Reuven Bar-On's model expands the definition of EI to include components like interpersonal and intrapersonal skills, adaptability, and stress management.⁶ Bar-On emphasizes the importance of these factors in achieving emotional well-being and effective interpersonal relationships.⁷ The holistic approach of Bar-On's model aligns with this study's main aim to raise awareness on EI and its impact on Seventh-day Adventist school chaplaincy ministry services in the CKC comprehensively, considering various dimensions that may impact the chaplaincy services in the CKC.

Indicators of Emotional Intelligence

In the context of this study, the precision of EI is clarified as the capacity to recognize, be aware of, and control one's own emotions, coupled with ability to navigate the emotions of others empathetically. This conceptualization draws from influential models presented by Daniel Goleman, Peter Salovey, John Mayer, and Reuven Bar-On. Goleman's seminal work, introduces the idea that EI encompasses self-awareness, self-regulation, motivation, empathy, and social skills.⁸ Mayer and Salovey's model further underscore the ability to perceive, facilitate thought, understand, and effectively manage emotions.⁹

As we venture into the evaluation of EI within the CKC chaplaincy ministry, these theological foundations provide a solid base. Self-awareness stands out as a foundational indicator, reflecting a person's capability to recognize as well as to

⁶ Bar-On, *Emotional Quotient Inventory (EQ-i)*, 14.

⁷ Ibid., 15.

⁸ Goleman, *Emotional Intelligence: Why It Can Matter More Than IQ*, 78.

⁹ J. D. Mayer, and P. Salovey, "What Is Emotional Intelligence?" In *Emotional Development and Emotional Intelligence: Educational Implications*, ed. P. Salovey and D. J. Sluyter (New York: Basic Books, 1997), 3.

comprehend their feelings. It involves an introspective awareness of one's emotional states and reactions. This awareness forms the basis for self-regulation, another crucial indicator emphasized by Goleman.¹⁰ Chaplains with strong self-regulation skills can effectively manage their emotional responses, ensuring that their interactions with students and staff are grounded in emotional balance.

Compassion and interpersonal skills, forms integral components of Mayer and Salovey's model, signify a person's ability to understand sentiments of others and navigate social interactions adeptly.¹¹ In the context of chaplaincy services, these indicators are pivotal for establishing meaningful connections and providing effective emotional and spiritual support. Moreover, indicators like adaptability and stress management, as highlighted by Bar-On, become crucial in the dynamic environment of educational institutions. Chaplains who exhibit adaptability can respond effectively to evolving circumstances, while proficient stress management ensures a positive and supportive atmosphere within the school community. Additionally, Bar-On's model expands the definition to include interpersonal and intrapersonal skills, adaptability, and stress management.¹²

In transitioning from the theological foundation to specific indicators, this exploration excavates into the practical manifestations of EI within the chaplaincy services in the CKC educational institutions. Recognizing and interpreting specific indicators is integral to understanding EI. The work of Goleman guides our exploration of observable indicators that collectively contribute to a nuanced understanding. Self-awareness and self-regulation, as emphasized by Goleman, are

¹⁰ Goleman, *Emotional Intelligence: Why It Can Matter More Than IQ*, 97.

¹¹ Mayer and Salovey, "*What Is Emotional Intelligence?*" 3.

¹² Bar-On, *Emotional Quotient Inventory (EQ-i)*, 15.

critical indicators of EI.¹³ Chaplains demonstrating a keen understanding of their own emotions can effectively regulate their responses in different situations. Empathy and social skills, as highlighted in Mayer and Salovey's model, foster positive connections and effective communication within the school community.¹⁴

Adaptability and stress management, integral components in Bar-On's model, become crucial indicators in the unique context of chaplaincy services.¹⁵ The ability to adapt to changing circumstances and manage stress positively influences the chaplain's effectiveness in providing emotional and spiritual support. Supplementing these foundational models, insights from diverse literature provide perspectives on EI indicators in educational settings. Works such as "Emotional Intelligence of School children in the Educational Process" by O. Babiak et al.¹⁶ and "Developing Student Emotional Intelligence by Involving the Active Role of Teacher" by Jolanda Dessye Parinussa et al.¹⁷ offer practical insights. In constructing a practical framework for evaluating EI in the CKC Chaplains, our exploration not only encompasses the influential models but also considers diverse perspectives from relevant literature.

Influences on Emotional Intelligence

As we get a deeper look into the intricate fabric of EI, it is crucial to recognize the significant impact of cultural and societal influences on emotional well-being,

¹³ Goleman, *Emotional Intelligence: Why It Can Matter More Than IQ*, 213.

¹⁴ J. D. Mayer and P. Salovey, "What Is Emotional Intelligence?" In *Emotional Development and Emotional Intelligence: Educational Implications*, ed. P. Salovey and D. J. Sluyter (New York: Basic Books, 1997), 193.

¹⁵ Bar-On, *Emotional Quotient Inventory (EQ-i)*, 14.

¹⁶ Olha Babiak et al., "Emotional Intelligence of Schoolchildren in the Educational Process," *Brain: Broad Research in Artificial Intelligence and Neuroscience* 14, no. 1 (2023): 15.

¹⁷ Jolanda Dessye Parinussa et al., "Developing Student Emotional Intelligence by Involving the Active Role of Teacher," *Journal on Education* 5, no. 3 (2023): 8528-8533, <http://jonedu.org/index.php/joe>.

especially within the unique context of the CKC. This subtopic aims to unveil how the cultural nuances and societal expectations inherent in the Kenyan context shape the emotional landscape within the school community, offering a comprehensive perspective for our evaluative framework.

In the Kenyan educational landscape, the societal emphasis on communal values and interconnectedness is vital. This communal ethos shapes the emotional needs and expectations within the CKC educational institutions, influencing how students and staff perceive and express their emotions. The cultural richness and diversity inherent in Kenya contribute to a tapestry of emotional experiences within the school community, and understanding these dynamics is essential for effective chaplaincy services.¹⁸

The influence of culture on EI is well-articulated in works of Bülent Yilmaz, Sevim Öztimurlenk, and many others, where the authors explore the nuanced interplay between EI and cultural contexts in an academic setting.¹⁹ This perspective can be applied in the CKC, where the chaplains navigate diverse cultural backgrounds among students, requiring a nuanced understanding of emotional needs.

Furthermore, societal expectations regarding education and spiritual well-being play a crucial role in shaping EI practices within the school. Insights from Zahid Shafait and Jiayu Huang offer valuable perspectives on how societal support influences EI in academic settings, providing clear lens through which to assess the

¹⁸ “Education System in Kenya,” accessed 21 January 2024, <https://www.knqa.go.ke/wp-content/uploads/2018/10/education-system-kenya.pdf>.

¹⁹ Bülent Yilmaz and Sevim Öztimurlenk, "The Relationship between Emotional Intelligence and Information Behaviors of Academics at Hacettepe University," *Bilgi Yönetimi* 3, no. 2 (2020):164.

broader societal impact of EI in the CKC educational institutions.²⁰ This approach ensures that the chaplaincy services align with the cultural and societal dynamics, fostering emotional well-being within the school communities.

Emotional Intelligence and Academic Performance

The potential correlation between EI and academic performance amongst the students in the CKC educational institutions should be investigated. The investigation considers existing literature while conducting a contextualized analysis to reveal how EI shapes students' educational experiences and outcomes, and the chaplains need to have a knowledge of this as they play a vital part in the emotional wellbeing of the students and even among the staff. In the academic realm, the influence of EI on student performance is a multifaceted aspect that warrants exploration. Research, such as by XinQi Dong, O. Kalugina, and D. Vasbieva, sheds light on the intricate relationship between EI and academic achievements.²¹ In the CKC, understanding and raising awareness on the EI and its impact can positively impact students' focus, motivation, and overall academic engagement.

Insights from Zahid Shafait and Jiayu Huang provide a valuable framework for investigating how perceived organizational support and innovative work behavior, linked to EI, may influence academic outcomes.²² Applying this lens to the CKC

²⁰ Zahid Shafait and Jiayu Huang, "Exploring the Nexus of Emotional Intelligence and University Performance: An Investigation through Perceived Organizational Support and Innovative Work Behavior," *Psychology Research and Behavior Management* 16 (2023): 4308.

²¹ Xin Dong, Olga A. Kalugina, Dinara G. Vasbieva, and Arslan Rafi, "Emotional Intelligence and Personality Traits Based on Academic Performance," *Frontiers in Psychology* 13(2022): 7.

²² Shafait and Huang, "Exploring the Nexus of Emotional Intelligence and University Performance," 3.

educational institutions context, we can assess the role of EI in students' adaptability to the academic environment and their ability to navigate challenges effectively.

Moreover, the work of Camila Devis-Rozental, brings attention to the importance of socio-emotional intelligence, which extends beyond personal emotions to encompass social interactions.²³ This concept will be pertinent in evaluating how students in the CKC schools, guided by emotionally intelligent Chaplains, can enhance not only individual academic performance but also contribute to a positive and collaborative learning environment.

Additionally, research by Matthew Marembo and W. Chinyamurindi on the impact of demographic variables on EI levels among early career academics in South Africa offers an insight to explore potential variations in EI across diverse student populations in the CKC educational institutions.²⁴ Tailoring EI strategies to the unique demographic composition of the school by the chaplains, will further optimize their effectiveness in supporting academic success.

Theological Perspective on Emotional Intelligence

The exploration of theological perspective on EI in chaplaincy services illuminates a profound interplay between theology and the emotional well-being of individuals. Sarah Davis insightful study on “The Role of EI in the Maintenance of Depression Symptoms and Loneliness Among Childre” not only underscores the significance of addressing loneliness but also emphasizes the crucial role of

²³ Shafait and Huang, "Exploring the Nexus of Emotional Intelligence and University Performance,"4.

²⁴ Matthew Marembo and Willie T. Chinyamurindi, "Impact of Demographic Variables on Emotional Intelligence Levels amongst a Sample of Early Career Academics at a South African Higher Education Institution," *SA Journal of Human Resource Management* 16 (2018): 1.

theological considerations in crafting effective strategies for emotional care.²⁵ This study lays the foundation for chaplains in the CKC, highlighting the necessity of integrating spiritual dimensions into their approach to emotional care. The holistic framework proposed aligns seamlessly with compounded spiritual and emotional necessity of students, offering a unique and contextually relevant paradigm for chaplaincy services.

Moreover, Novia Purnomo's work, "Theological Review of EI for Educators," goes beyond a mere review, providing a comprehensive perspective on how theological insights can be seamlessly woven into the fabric of EI practices. The review serves as an invaluable roadmap for chaplains, ensuring that EI practices are not only academically sound but also deeply rooted in Chaplaincy contexts and theological principles.²⁶ This integration, far from being a mere theoretical exercise, fosters a nuanced and spiritually grounded approach to emotional care within the specific educational environment of different educational institutions in the CKC. In a commendable effort to broaden the theological spectrum, Seyithan Can's critique, brings in perspectives from Islamic thought. This inclusion raises awareness and equips chaplains with valuable insights on how to provide inclusive spiritual care, acknowledging and respecting the diverse theological perspectives within the school community. The critique becomes an essential guide for chaplains in the CKC, facilitating a more comprehensive understanding of EI within different theological frameworks.

²⁵ Sarah K. Davis, Rebecca Nowland and Pamela Qualter, "The Role of Emotional Intelligence in the Maintenance of Depression Symptoms and Loneliness among Children," *Frontiers in Psychology* 10 (2019): 1.

²⁶ Novia Purnomo, "Theological Review of Emotional Intelligence for Educators," *Diligentia Journal of Theology and Christian Education* 2, no. 1 (2020): 77.

W. W. Everts' historical exploration in "Aristotle's Theology" contributes a valuable historical perspective that greatly enriches the chaplains' understanding of emotional quotient in the broader context of Adventist theological thought.²⁷ This study acts as a bridge between historical philosophical insights and contemporary approaches, offering chaplains a comprehensive view of EI and its impact on their clients in the educational institutions under their care whereby this is not only rooted in present realities but also informed by historical theological reflections.

Lastly, G. Smit's study, "Pastoral Ministry in a Missional Age: Towards a Practical Theological Understanding of Missional Pastoral Care," provides practical insights into integrating missional aspects into pastoral care.²⁸ The study's raises an emphasis on practical application becomes invaluable for chaplains in the CKC as they navigate the dynamic landscape of chaplaincy services. By integrating missional aspects into pastoral care, chaplains can align their EI practices with Adventist principles, fostering a mission-driven approach to emotional care.

Emotional Intelligence in the Bible

This subtopic marks a transition to the biblical foundation, delving into the overarching perspective of EI within the Bible. The exploration involves a thorough examination of relevant passages and teachings, intending to raise awareness a biblical framework that aligns with contemporary understandings of EI.

The Bible, as a rich source of wisdom and guidance, offers profound insights into the realm of EI. One key aspect is the emphasis on self-awareness, a foundational

²⁷ W. W. Everts, "Aristotle's Theology," *The Baptist Review and Expositor* 3, no. 2 (1906): 200, accessed 23 February 2024, <https://journals.sagepub.com/doi/abs/10.1177/003463730600300202>.

²⁸ Guillaume H. Smit, "Pastoral Ministry in a Missional Age: Towards a Practical Theological Understanding of Missional Pastoral Care," *Verbum et Ecclesia* 36, no. 1 (2015): 7.

element of EI. Proverbs 4:23 (NIV) instructs, "Above all else, guard your heart, for everything you do flows from it." This verse underscores the importance of self-awareness, urging individuals to be mindful of their emotions as they influence thoughts, actions, and relationships.

The biblical narrative also highlights the significance of empathy, a core component of EI. Romans 12:15 (NIV) encourages believers to "Rejoice with those who rejoice; mourn with those who mourn." This exemplifies a profound understanding of empathy, wherein individuals are called to share in the emotions of others, fostering deep connections and a supportive community.

Furthermore, the Bible advocates for emotional regulation, demonstrating control over one's emotions. Proverbs 16:32 (NIV) states, "Better a patient person than a warrior, one with self-control than one who takes a city." This emphasis on self-control aligns with the principles of EI, portraying it as a virtue with far-reaching positive consequences (Prov 16:32).

The biblical perspective on social skills, another facet of EI, is evident in various teachings. Proverbs 18:24 (NIV) highlights the value of friendships, stating, "One who has unreliable friends soon comes to ruin, but there is a friend who sticks closer than a brother." This underscores the importance of cultivating healthy social connections and showcasing the relevance of social skills in building meaningful relationships (Prov 18:24).

The Bible also addresses motivation and the intentions behind one's actions. Colossians 3:23 (NIV) exhorts, "Whatever you do, work at it with all your heart, as working for the Lord, not for human masters." This emphasis on sincere and wholehearted effort aligns with the motivational aspects of EI, portraying work as an expression of one's inner convictions (Col 3:23).

In conclusion, the perspective of EI in the Bible is woven into its teachings, providing a timeless and profound guide for understanding and applying EI principles. The biblical framework established through relevant passages illuminates the compatibility between ancient wisdom and contemporary insights into EI.

Examples and Impact of Emotional Intelligence Issues in the Bible

Building on the established biblical perspective, this sub-subtopic explores specific instances from the Bible where EI, or its lack thereof, played a significant role. The examination of these narratives aims to deepen our comprehension of biblical teachings on EI and their practical implications.

One notable biblical example illustrating EI is the story of Joseph in Genesis (Gen 37-50). Joseph's ability to manage his emotions and navigate challenging circumstances showcases a high level of EI. Despite facing betrayal by his brothers, slavery, and imprisonment, Joseph maintains resilience and forgiveness. His emotional regulation and capacity for empathy become evident when, in a position of power, he compassionately reconciles with his brothers, exemplifying the transformative impact of EI on personal relationships (Gen 37-50).

In contrast, the lack of EI is exemplified in the story of King Saul (1 Sam). In various instances, Saul's inability to manage jealousy and insecurity leads to destructive behavior. His irrational reactions to David's popularity, marked by attempts to kill him, highlight a deficiency in emotional regulation and self-awareness. The consequences of Saul's emotional struggles ultimately impact his leadership and contribute to his downfall, underscoring the importance of EI in effective governance (1 Sam 18:6-9).

The narrative of Jesus in the Garden of Gethsemane provides another insightful example (Matt 26:36-46). Jesus' EI is evident as he grapples with the impending crucifixion. Expressing vulnerability and distress, he seeks support from his disciples, demonstrating the importance of acknowledging and sharing one's emotions. Jesus' actions reflect a profound understanding of emotional awareness and the significance of seeking solace in times of emotional turmoil (Matt 26:36-46).

Additionally, the Prodigal Son allegory, underscores the theme of empathy and forgiveness (Luke 15:11-32). The father in the parable exhibits remarkable EI by extending love and acceptance to his wayward son upon his return. This exemplifies the transformative power of empathy and forgiveness in healing relationships, aligning with the biblical emphasis on these EI components.

These examples from the Bible serve as timeless lessons to the chaplains on the impact of EI and its absence in shaping individual destinies and relationships. Through an examination of these narratives, we gain practical insights into the biblical teachings on EI, providing a nuanced understanding that resonates with contemporary perspectives.

Christ and Emotional Wellness

Central to our exploration is the examination of Christ's teachings and actions related to emotional wellness. This sub-subtopic focuses on how Christ's interactions and responses exemplify EI, offering profound insights for chaplains in their role as spiritual and emotional guides.

The biblical narrative abounds with instances showcasing Christ's EI. In the Book of Matthew (8:1-4), when Jesus heals a leper, his act goes beyond physical restoration. He addresses not only the bodily affliction but also the emotional and

social isolation experienced by the leper. This holistic approach illustrates Christ's profound EI in attending to the comprehensive well-being of individuals.

Another poignant example is found in the Gospel of John (11:32-35) when Jesus encounters the death of his friend Lazarus. Despite knowing he would raise Lazarus from the dead, Jesus authentically expresses sorrow and weeps, demonstrating genuine empathy with those grieving around him. This emotional authenticity highlights Christ's capacity for empathy, a crucial aspect of EI (John 11:32-35).

Christ's teachings also furnish valuable perceptions into emotional regulation and resilience. In the Gospel of Matthew (26:36-46), during his anguished prayer in the Garden of Gethsemane, Christ exemplifies emotional strength by acknowledging his distress while aligning his emotions with a higher purpose. This moment underscores the importance of emotional regulation and finding grounding in spirituality during challenging times (Matt 26:36-46).

Furthermore, examining Christ's interactions with his disciples reveals a balanced approach to assertiveness and empathy. In the Gospel of John (13:1-17), the washing of the disciples' feet exemplifies Christ's constructive yet compassionate approach. He provides corrective guidance while maintaining a foundation of love and understanding—a harmonious blend characteristic of EI (John 13:1-17).

Chaplains, drawing inspiration from these biblical passages, can integrate these insights into their roles as spiritual and emotional guides. By embodying empathy, authenticity, emotional regulation, and a balanced approach to relationships, chaplains can emulate the teachings and actions of Christ in creating a supportive and understanding environment.

Ellen G. White's Perspective on Emotional Intelligence

Chaplaincy Issues in Writings of E. G. White

Transitioning from biblical perspectives, we will explore Ellen G. White's writings to uncover insights relevant to chaplaincy services. This sub-subtopic will specifically focus on issues within chaplaincy that White addressed, providing a valuable historical and theological perspective. Ellen G. White's writings offer a comprehensive exploration of various issues within chaplaincy services. In her work, *Ministry of Healing*, White emphasizes the vital role of emotional support in the healing process. She underscores the significance of chaplains understanding and addressing the emotional needs of individuals, aligning with contemporary notions of EI.²⁹

White addresses the importance of empathy and compassion in providing spiritual care. Her writings emphasize the need for chaplains to be attuned to the emotions of those they serve, resonating with the core tenets of EI. White's insights guide chaplains to approach their roles with a deep understanding of the emotional and spiritual dimensions of individuals under their care.³⁰

Furthermore, in *Counsels on Health*, White looks into the connection between emotional well-being and physical health. This perspective aligns with the holistic approach of EI, acknowledging the interconnectedness of emotional, spiritual, and physical aspects. Chaplains, drawing from White's writings, can integrate these holistic insights into their practices to foster comprehensive well-being.³¹

²⁹ Ellen G. White, *Ministry of Healing* (Nampa, ID: Pacific Press, 2004), 241.

³⁰ Ellen G. White, *Counsels on Health* (Nampa, ID: Pacific Press, 1951), 502.

³¹ White, *Counsels on Health*, 502.

Ellen G. White's writings provide profound insights into the challenges of human nature and offer explicit guidance for addressing interpersonal conflicts within the context of chaplaincy services, aligning seamlessly with the principles of EI. In her article in, she emphasizes the importance of individuals confronting conflicts directly with each other, underscoring the significance of resolution and reconciliation. She draws attention to Jesus' explicit guidelines for handling interpersonal issues, stressing the necessity of addressing faults privately and escalating the process if required.³²

White's advocacy for peacemaking is further exemplified in her writings, as evident in *The Review and Herald* on January 6, 1891. She underscores the value of becoming peace-makers in Christ's name, striving for unity within the chaplaincy services. White encourages chaplains and members to diminish significant challenges into manageable issues through selflessness and learning from the example set by Jesus.³³ Her counsel promotes a comprehensive approach that integrates EI principles into the processes of conflict resolution.

In *Selected Messages*, White paints a picture of an ideal chaplaincy characterized by unity, sympathy, tenderness, and love when individuals are united in Christ. The emphasis on unity aligns seamlessly with the principles of EI, acknowledging the interconnectedness of emotional, spiritual, and physical aspects in problem-solving. White's insights guide chaplains to approach conflicts with a spirit of meekness, kindness, and mercy, fostering a harmonious and loving atmosphere within the chaplaincy services.³⁴

³² Ellen G. White, "Cultivation of the Voice," *The Review and Herald*, January 6, 1891.

³³ Ellen G. White, "Home Missions," *The Review and Herald*, February 5, 1880.

³⁴ Ellen G. White, *Selected Messages* (Washington, DC: Review and Herald, 1909), 3:18.

The imperative of counseling together is highlighted, where Sister White stresses the importance of unity and harmony among chaplaincy service members. She presents the spirit of Christ as evidence of genuine religion, advocating for a collaborative approach to problem-solving. White discourages a spirit of independence and encourages a collective effort to maintain the unity and harmony essential for constructively resolving conflicts.³⁵

In a cautionary tone, White addresses the detrimental effects of an accusing spirit in *Historical Sketches of the Foreign Missions of the Seventh-day Adventists*.³⁶ She warns against a disposition to criticize and condemn others, emphasizing that such attitudes hinder growth in grace and can lead to dissension. White urges chaplains and members to avoid an accusing spirit, as it is incompatible with Christ's teachings and disrupts the worship experience.

In conclusion, Ellen G. White's writings provide a rich source of historical and theological perspectives on chaplaincy issues. Her insights, aligned with contemporary understandings of EI, offer valuable guidance for chaplains seeking to enhance their effectiveness in providing spiritual and emotional care. These excerpts from Ellen G. White's writings provide valuable insights into her guidance on conflict resolution, EI, and the significance of maintaining unity within the chaplaincy services. Her teachings offer timeless principles that can be applied by chaplains and individuals, promoting harmony, understanding, and effective conflict resolution within the educational community.

³⁵ Ellen G. White, "Instruction to Ministers," *The Review and Herald*, February 18, 1909.

³⁶ George R. Knight, *Historical Sketches of the Foreign Missions* (Berrien Springs, MI: Andrews University Press, 2005), 39.

Emotional Intelligence in Writings of Ellen G. White

Delving deeper into White's writings, this sub-subtopic will extract principles and guidance related to EI. By synthesizing her teachings on empathy, compassion, and spiritual care, we aim to integrate these insights into the modern context of chaplaincy services. Ellen G. White's writings provide a nuanced understanding of EI principles that can be applied within chaplaincy services. In her work, *Steps to Christ*, White emphasizes the importance of empathy as a core element of Christian compassion. She guides readers to understand the feelings of others, fostering a deep connection that resonates with the empathetic aspect of EI.³⁷

The concept of active listening, a key component of EI, is echoed in White's writings. Chaplains can draw from this insight, incorporating active listening skills into their practices to better understand and address the emotional needs of students and staff. White's teachings on the role of love and compassion align with contemporary notions of EI. In *Christ's Object Lessons*, she emphasizes the transformative power of love and how it can positively influence emotional well-being. Chaplains, inspired by White's teachings, can integrate the principles of love and compassion into their approach, creating a supportive and nurturing environment within educational institutions.³⁸

Furthermore, White's writings touch on the significance of self-awareness and self-regulation. In *Thoughts from the Mount of Blessing*, she discusses the need for

³⁷ Ellen G. White, *Steps to Christ* (London: Stanborough Press, 2001), 80.

³⁸ Ellen G. White, *Christ's Object Lessons* (Hagerstown, MD: Review and Herald, 1969), 202.

individuals to understand and control their emotions.³⁹ Chaplains, guided by these principles, can cultivate their EI, fostering a grounded and composed presence as they provide spiritual and emotional care. Ellen G. White's writings offer profound insights into the principles of EI. By extracting teachings on empathy, active listening, love, and self-awareness, chaplains can enrich their practices, creating a more emotionally intelligent and supportive chaplaincy environment.

Implications for Emotional Intelligence Awareness and Its Impact: Synthesis and Summary

This concluding subtopic in Chapter Two aims to consolidate the insights gathered from the exploration of EI, specifically focusing on its profound implications for raising awareness within the Seventh-day Adventist School Chaplaincy Ministry Services in the CKC. Providing a thorough summary of key findings, this synthesis serves as a crucial foundation for subsequent chapters, guiding the formulation of targeted strategies to enhance the overall effectiveness of chaplaincy services. The amalgamation of theoretical and biblical perspectives on EI offers crucial insights directly applicable to the context of the CKC's chaplaincy services.

By harmonizing contemporary theories with biblical principles, this synthesis underscores the potential for chaplains to develop a holistic approach that effectively addresses the diverse emotional and spiritual needs present in the school community. A pivotal recommendation arising from this synthesis is the integration of EI principles into chaplaincy training, with a specific focus on raising awareness. Informed by existing research and best practices, a customized training program can be crafted to provide chaplains with the prerequisite skills to effectively communicate

³⁹ Ellen G. White, *Thoughts from the Mount of Blessing* (Mountain View, CA: Pacific Press, 1956), 48.

the importance of EI. This initiative not only enhances their own self-awareness and empathy but also nurtures a supportive environment for both students and staff, fostering a deeper understanding of emotional well-being. The significance of EI in conflict resolution takes center stage, emphasizing the crucial role of chaplains in promoting awareness and understanding.

Developing emotional regulation and interpersonal skills becomes imperative as chaplains navigate conflicts with empathy and composure, contributing to a harmonious and inclusive school environment. This aligns seamlessly with the overarching goal of chaplaincy services to promote emotional well-being and spiritual growth within the unique cultural and contextual dynamics of the CKC.

CHAPTER 3

LITERATURE REVIEW

Chaplaincy Ministry and the Role of Emotional Intelligence in Schools within Central Kenya Conference

This chapter immerses us in the rich historical tapestry of chaplaincy ministry within the Seventh-day Adventist CKC and its profound interplay with EI. Tracing its roots from biblical origins to contemporary developments, the chapter unfolds the evolution of chaplaincy, highlighting key figures, pivotal moments, and the intricate web of responsibilities.

Within this historical narrative, we navigate the transitions of the Seventh-day Adventist School Chaplaincy in CKC, exploring the department's journey under the umbrellas of education and youth. The term "chaplain" takes on a complex significance, prompting a need for clarity amid evolving interpretations and roles within the community. Emotional Intelligence emerges as a cornerstone, intricately woven into the fabric of Seventh-day Adventist, CKC School Chaplaincy. The chapter unfolds the application of EI principles, spotlighting its pivotal role in fostering self-awareness, effective emotion management, and internal motivation among chaplains navigating the multifaceted landscape of educational institutions.

The profound impact of EI on Seventh-day Adventist chaplains within CKC is explored in depth, illuminating its role in establishing a supportive and empathetic environment. Effective communication, emotional regulation, and overall job performance are unveiled as interconnected elements, shaping a positive and

supportive atmosphere within educational institutions. A spotlight on the role of EI in conflict resolution by chaplains delves into the distinctive challenges faced in educational settings. Drawing from biblical principles and contemporary research, the chapter underscores how EI becomes a guiding force in cultivating harmony and effective communication, embodying the principles of peacemaking. The chapter culminates in an exploration of the integration of EI into Seventh-day Adventist CKC School Chaplaincy practices.

History of the Evolution of Chaplaincy in East Kenya Union Conference

The origins of chaplaincy can be traced back to biblical times, notably the crisis faced by Adam and Eve after their disobedience in the Garden of Eden, marking the need for a ministry focused on caring for people in challenging situations (Genesis 3:8-10). In 1992, Pastor Jack Sequeira conducted evangelistic crusades in the East African region, training district pastors in chaplaincy ministries before they could train others. Formalities with union offices and the CKC were required. The first formal “chaplaincy” training commenced in 1998 at Kenyatta National Hospital.

Pioneering pastors, Dr. Pastor Ibrahim Muraya and Pastor John Ngunyi, played pivotal roles in training and nurturing “chaplains”, earning recognition as pioneers of this ministry. Masaba Hospital in Nairobi initially provided office space for “chaplains”. Despite challenges, including a lack of initial understanding and incorporation of chaplaincy by local church administration, the ministry faced a lot of skepticism. However, in 1998, the church manual was updated to formally include the chaplaincy ministry, though recognition varied among local churches.

Adventist Chaplaincy Ministry (ACM) in Kenya started as a department in the East Africa Union, focusing on universities, schools, and colleges. Pastor Artiks and

later Ken Bushnell served as ACM directors. During Sequeira's tenure, university groups were organized into churches, and ACM departments were established in fields and conferences. In 1996, Dr. Muraya's research Masters proposed extending ACM to local churches. By 1997, CKC accepted the proposal, leading to the establishment of ACM departments in churches. Lay chaplaincy training began at Kenyatta National Hospital, involving several churches. Under the leadership of Pr. Jonathan Maangi and Pr. Paul Chepkwony, ACM was introduced to other conferences and fields within the East Kenya Union Conference. ACM's influence expanded under the leadership of Pr. J. P. Mulumba, reaching Western Kenya Conference, Central Rift Valley Conference, South Kenya, and Nyamira Conferences.

ACM Nairobi Station, CKC, EAU, and ECAD conducted prison baptisms and facilitated chaplaincy ministries in Kenyan prisons. They actively participated in community reintegration initiatives for released prisoners. “Chaplaincy” in the East Kenya Union Conference has a rich history rooted in biblical principles and has evolved to encompass various fields, impacting both local churches and communities through care and concern ministries.

Historical Background of Seventh-day Adventist School Chaplaincy in Central Kenya Conference

The historical evolution of the Seventh-day Adventist School “Chaplaincy” in the CKC is a refined journey, intimately tied to the development of the education and youth departments. Initially, since its introduction, the “Chaplaincy” department was primarily under the jurisdiction of the education department, a structure that endured until the recent shift in 2022. At this juncture, the “chaplaincy” mantle transitioned to the youth department, signifying a strategic realignment of responsibilities.

In the local Kenyan Adventist context, the term "chaplain" has been historically associated with church members locally trained under this department to volunteer in various institutions. The responsibilities encompassed a broad spectrum, including service in public schools, prisons, and hospitals. Notably, these “chaplains,” while not ordained or commissioned by the Adventist church, play a vital role in the spiritual fabric of the community.

However, a significant challenge arose as the term "chaplain" became more broadly interpreted, leading to a proliferation of lay volunteers operating under this title. The need for clarification became evident, especially during a workshop where the distinction between lay chaplains and ordained ministers was emphasized. This clarity became crucial not only for the chaplains but also for congregations, prompting calls for increased awareness within the community regarding the roles, boundaries, and qualifications for chaplaincy.

Building upon the insights gleaned from the East Kenya Union Conference's history, the CKC 's chaplaincy services form part of a broader framework. This historical context provides the foundation for the development of an effective model that integrates EI into the fabric of chaplaincy services within the CKC. The historical journey serves as a backdrop against which the ongoing efforts to enhance and clarify the roles of chaplains can be understood and appreciated.

Policies and Guidelines Governing Seventh-day Adventist School Chaplaincy

Policies and guidelines governing Seventh-day Adventist school chaplaincy is indispensable for maintaining the spiritual well-being of students and staff within Seventh-day Adventist educational institutions. The North American Division Adventist Chaplaincy Ministries have established general standards to ensure

chaplains maintain the highest professional and personal ethics while respecting legal requirements. These standards serve as a foundation for guiding chaplains in their roles within various settings, including educational institutions.

Historically, Adventist ministers have been involved in providing spiritual guidance and leading religious activities on campuses¹. This involvement underscores the importance of spiritual leadership within educational settings, highlighting the significance of chaplaincy services in nurturing the faith and well-being of students.

Chaplaincy at Fletewood School in Plymouth exemplifies the practical application of spiritual care within an educational environment². This hands-on approach demonstrates how chaplains play a vital role in supporting the emotional, spiritual, and social needs of students and staff. The International Board of Ministerial and Theological Education emphasizes the importance of chaplains maintaining high ethical standards.³ This commitment to professionalism ensures that chaplains uphold integrity, respect legal boundaries, and provide quality spiritual care within Seventh-day Adventist school settings.

Seventh-day Adventist school chaplains play a crucial role in imparting a thorough understanding of the eternal gospel, leading individuals to Christ, nurturing growing relationships with Jesus, and fostering healthy worship communities. Through their training and involvement in God's mission, chaplains contribute significantly to the spiritual growth and well-being of the school community. These paragraphs highlight the significance of policies, standards, and guidelines governing

¹ Richard Stenbakken and Martin W. Feldbush, "Adventist Chaplaincy Ministries," accessed 21 February 2024, <https://encyclopedia.adventist.org/assets/pdf/article-DB1Q.pdf>.

² Fletewood School, "Chaplaincy," accessed 21 February 2024, <https://fletewoodschool.co.uk/chaplaincy/>.

³ Adventist Chaplaincy Institute, "About ACI," accessed 21 February 2024, <https://www.adventistchaplaincyinstitute.org/about/>.

Seventh-day Adventist school chaplaincy in fostering a spiritually enriching environment within Seventh-day Adventist educational institutions.

Application of Emotional Intelligence in Seventh-day Adventist Central Kenya Conference School Chaplaincy

Emotional intelligence serves as a cornerstone in the realm of successful chaplaincy within Seventh-day Adventist schools, contributing significantly to spiritual growth, better academic achievements, relationship building, and crisis intervention. Drawing insights from workshops attended by chaplains⁴, the application of EI principles in this unique context is exemplified as per the five components.

Chaplains actively engage in understanding their own emotions, recognizing the profound impact on their interactions with others. This commitment to self-awareness is considered integral to the effectiveness of their ministerial roles. In the distinctive context of Seventh-day Adventist School Chaplaincy within the CKC, the application of EI principles plays a pivotal role in fostering a holistic approach to spiritual and emotional well-being. Seventh-day Adventist School Chaplains navigate a multifaceted landscape where they serve not only as spiritual guides but also as sources of emotional support for students and staff. Through the application of EI, chaplains gain a profound understanding of their own emotions, enabling them to model self-awareness, a fundamental EI competency, for those under their care.

In navigating the challenges inherent in their roles, chaplains exhibit effective emotion management. This self-regulation ensures that they maintain composure

⁴ Lori Ciccarelli Stotko, "Emotional Intelligence for Effective Ministry," *Ministry*, March 2020, accessed 21 February 2024, <https://women.adventist.org/emotional-intelligence-for-effective-minister>.

during difficult situations, responding thoughtfully rather than reacting impulsively⁵. Chaplains are internally motivated by a genuine desire to serve and uplift others. This proficiency allows them to facilitate productive conversations, mediate conflicts, and spearhead initiatives aimed at enhancing the overall school climate. These principles align with research indicating the critical role of EI in delivering patient-centered care, a concept equally applicable to the chaplaincy context within Seventh-day Adventist schools. Additionally, the Adventist tradition places emphasis on empathy and EI in ministerial service, reflecting the teachings of Jesus Christ⁶.

Impact of Emotional Intelligence on Seventh-day Adventist Chaplains in Central Kenya Conference

This section investigates the direct influence of EI on chaplains within educational institutions, delving into how heightened EI significantly contributes to the efficacy of chaplaincy services. Drawing on existing research, we explore the nuanced ways in which EI shapes chaplains' abilities to establish a supportive and empathetic environment for students and staff.

Research consistently underscores the pivotal role of EI in shaping effective chaplaincy services. Chaplains with high EI demonstrate a profound understanding of their emotions, fostering self-awareness that becomes the cornerstone of their empathetic engagement with others.⁷ This self-awareness enables chaplains to

⁵ Dean A. Darroux, "The Role of Emotional Intelligence in Chaplaincy: An Analysis of EI in the Delivery of Patient-Centered Care" (DMin diss., Liberty University, 2020), 108, accessed 21 February 2024, <https://digitalcommons.liberty.edu/cgi/viewcontent.cgi?article=3771&context=doctoral>.

⁶General Conference of Seventh-day Adventists, Inter-American Division, "Do You Want to Be Successful? Then Be Emotionally Intelligent Like Jesus!" accessed 21 February 2024, <https://interamerica.org/2024/01/do-you-want-to-be-successful-then-be-emotionally-intelligent-like-j>.

⁷ Smit, "Pastoral Ministry in a Missional Age," 7.

navigate the complex emotional landscape within educational institutions, forming a foundation for authentic connections and meaningful support.

Furthermore, EI equips chaplains with the capacity to perceive and comprehend the emotions of students and staff. This heightened emotional awareness enhances their ability to provide targeted and empathetic support. As chaplains attune themselves to the emotional needs of individuals, they can offer guidance and spiritual care tailored to the specific challenges and experiences faced by students and staff members.⁸

Effective communication is a linchpin of chaplaincy services, and EI plays a pivotal role in this regard. Chaplains with enhanced EI possess adept social skills, enabling them to navigate diverse interpersonal dynamics within educational institutions. This proficiency in communication fosters an open and inclusive environment where individuals feel heard, understood, and supported in their spiritual and emotional journeys.⁹

Moreover, the capacity for emotional regulation is a hallmark of emotionally intelligent chaplains. In the face of challenging situations or heightened emotions from students or staff, chaplains with strong emotional regulation skills can respond with empathy and composure. This not only diffuses potential conflicts but also reinforces the role of the chaplain as a steady and supportive presence in the educational community.

Existing studies consistently underscore the positive correlation between EI and overall job performance. Chaplains with heightened EI are better equipped to

⁸ Purnomo, "Theological Review of Emotional Intelligence for Educators," 84.

⁹ Seyithan Can, "Critique of Transhumanism's Concept of Humans from the Perspective of Islamic Thought." *Ilahiyat Studies* 14, no. 1 (2023): 109.

navigate the complexities of their roles, build meaningful relationships, and provide effective spiritual and emotional support.¹⁰ This, in turn, fosters a positive and supportive environment within educational institutions, contributing to the holistic well-being of the school community. As chaplains cultivate and apply EI in their roles, they become instrumental in creating a supportive, empathetic, and spiritually enriching environment for both students and staff. This exploration underscores the importance of integrating EI into the foundational aspects of chaplaincy services, ultimately enhancing the overall effectiveness of spiritual and emotional care within educational settings.

The Role of Emotional Intelligence in Conflict Resolution by Chaplains in Central Kenya Conference

This subtopic centers on raising awareness on the distinctive challenges chaplains encounter in educational settings, specifically addressing the pivotal role of EI in conflict resolution. By amalgamating insights from biblical principles and contemporary research, we aim to elucidate how EI contributes to cultivating a harmonious and supportive environment within the school community.

Conflict resolution stands as a critical aspect of chaplaincy services, necessitating a nuanced understanding of emotions. Chaplains, armed with heightened EI, possess the ability to navigate conflicts with empathy and discernment. This capability stems from a deep awareness of their own emotions and an understanding of the emotions that underpin conflicts, allowing them to address underlying issues

¹⁰ Mayer and Salovey, "What Is Emotional Intelligence?" 209.

and facilitate reconciliation.¹¹ Biblical principles underscore the importance of peace and reconciliation.

Moreover according to Skordoulis, EI equips chaplains with effective communication skills vital for resolving conflicts, hence the need for raising awareness on its impact. Clear and empathetic communication, grounded in emotional awareness, enables chaplains to mediate disputes, bridge understanding between conflicting parties, and guide them toward a resolution that aligns with the values of the educational institution.¹²

Contemporary research corroborates the positive correlation between EI and conflict resolution effectiveness. Chaplains with high EI not only comprehend the emotional nuances of conflicts but also employ strategies to de-escalate tensions and build bridges of understanding. This, in turn, contributes to the overall well-being of the school community by fostering a climate of trust and cooperation.¹³ Chaplains should undergo specialized training in conflict resolution, emphasizing EI principles. Simulated scenarios and case studies can be integral components of such training, providing practical experience in applying EI to resolve conflicts effectively. The role of EI in conflict resolution by chaplains is paramount in creating a conducive and supportive environment within educational institutions.

¹¹ John D. Mayer, Peter Salovey, and David R. Caruso, "Emotional Intelligence: New Ability or Eclectic Traits?" *American Psychologist* 63, no. 6 (2008): 503.

¹² Michalis Skordoulis et al., "Emotional Intelligence and Workplace Conflict Resolution: The Case of Secondary Education Teachers in Greece," *International Journal of Research in Education and Science* 6, no. 4 (2020): 524.

¹³ Mahitab Mohamed Abdelrahman, Faten Salama Abdelaziz, and Ahmed Abd Alrahman Hassan, "Emotional Intelligence Practice and Its Relation to Conflict Resolution Styles among Academic Nursing Students," *Egyptian Journal of Health Care* 14, no. 4 (2023): 875.

Integration of Emotional Intelligence into Seventh-day Adventist Central Kenya Conference School Chaplaincy

This subtopic dives into best practices for incorporating EI awareness into the training and development programs for chaplains, building on established theological foundations. By investigating existing training methodologies, this study aims to propose recommendations for enhancing chaplaincy education to better address the emotional needs of their various clients in the educational institutions within CKC.¹⁴

Research indicates that integrating EI into chaplaincy training is essential for cultivating effective and empathetic spiritual leaders. Training programs should emphasize the development of self-awareness among chaplains, providing them with a deep understanding of their emotions as a foundational element in empathetic engagement with students and staff.¹⁵ Moreover, chaplaincy training seminars should not only focus on enhancing the capacity of chaplains to perceive and comprehend the emotions of others but also raising awareness on the impact of emotionally intelligent and stable school community. Practical exercises and case studies can be incorporated to sharpen their emotional awareness, ensuring they can tailor their support to the diverse emotional needs of the school community.

Effective communication skills, a cornerstone of chaplaincy services, should be a central component of training programs. Chaplains can benefit from simulated scenarios and role-playing exercises that mirror the diverse interpersonal dynamics

¹⁴ Patrick Farren, "Transformative Pedagogy in Context: Being and Becoming, " *World Journal on Educational Technology Current Issues* 8, no. 3 (2016): 1.

¹⁵ Arap Maritim Paul Bulbulen, "Influence of Religiosity on Principals' Leadership of Public Secondary Schools in Nandi County, Kenya," *International Journal of Education and Research* 7, no. 9 (September 2019): 267. <https://www.ijern.com/journal/2019/September-2019/22.pdf>.

they might encounter in educational settings, allowing them to refine their communication strategies and connect more effectively with individuals.

Training should also prioritize the development of emotional regulation skills. Chaplains need to be equipped to navigate emotionally charged situations with composure and empathy. Strategies for stress management and maintaining emotional balance can be integral components of chaplaincy training programs. Collaborating with experts in EI and educational psychology can further enrich the curriculum, ensuring that chaplains are well-prepared to address the unique emotional challenges within educational institutions.¹⁶

¹⁶ Bulbulen, "Influence of Religiosity on Principals' Leadership of Public Secondary Schools in Nandi County, Kenya," 267.

CHAPTER 4

METHODOLOGY AND PROGRAM DEVELOPMENT

This chapter looks into the program design to examine EI among chaplains in the CKC. The research adopts a quantitative survey design and follows step by step program development method by Nancy Vyhmeister in her work *Quality Research Papers*. The Assessing Emotions Scale is incorporated into a structured questionnaire, providing insights into chaplains' EI capabilities. The chapter details the program design, preparation, and the actual implementation of the program, including presentations on Biblical foundations, self-reflection, guarding the heart, compassionate caregiving, and integrating EI into chaplaincy practice.

The study encompasses quantitative method, employing surveys and focus group discussions to gather comprehensive data. Confidentiality protocols and ethical standards are emphasized to safeguard participants' rights. The chapter further explores the meticulous preparation phase, including program design, meetings with chaplaincy ministry leaders and educational directors, and effective communication strategies. Implementation on February 17, 2024, is narrated, highlighting the deliberate approach to capturing details for thorough evaluation. The chapter provides insights into the first presentations on Biblical foundations, self-reflection, guarding the heart, and compassionate caregiving. The synthesis of psychological theories with scriptural wisdom is presented, emphasizing the transformative potential of addressing internal adversaries.

The fifth presentation focuses on practical strategies for integrating EI into chaplaincy practice within the context of Seventh-day Adventist school ministry services. It outlines the physical exercise of EI, components of EI, and the role of campus chaplaincy in higher education. Also, the chapter evaluates the program through Chaplains' pre-assessment and post-assessment test feedback, EI reports, and insights from discussion groups. The findings highlight the impact of the EI training on chaplains' personal and professional growth, with identified areas for continuous improvement.

Program Design

This study adopts a quantitative cross-sectional survey design to examine EI among chaplains in the CKC. Following Goleman's definition, EI encompasses the ability to recognize and regulate emotions in oneself and others. Utilizing a cross-sectional survey, self-reported data on EI capabilities is collected from chaplains at a single point in time. The target population consists of all ordained and commissioned chaplains actively serving within the CKC, surveyed through a census approach.¹ The Assessing Emotions Scale, validated for measuring EI across domains, is incorporated into the survey instrument along with demographic information.

Employing a quantitative research design, this study utilizes structured surveys and validated psychometric tools to assess EI and associated factors among chaplains. Guided by the work of Nancy Vyhmeister, *Quality Research Papers*, this study followed the steps provided for a program development method (PDM). The EI Appraisal, developed and validated by Bradberry and Greaves, is incorporated into

¹ J. W. Creswell, *Research Design: Qualitative, Quantitative and Mixed Methods Approaches*, 4th ed. (Los Angeles, CA: SAGE Publications, 2014), 159.

the structured questionnaire to evaluate key EI skills². Descriptive statistics characterize EI levels, while correlational and comparative analyses identify relationships between EI and participant traits.

In addition to surveys, focus group discussions involving 9 participants each are conducted to facilitate collaborative reflection on EI-related challenges, opportunities, and strategies. The study population comprised 13 chaplains, 4 lay chaplains, 7 principals overseeing Adventist schools in the CKC, 4 teachers, 2 Leaders and 4 facilitators, and thus ensuring in-depth investigation aligned with research objectives. However, three chaplains were accompanied by their spouses who are teachers, and both the chaplain and education leaders of the Conference attended the entire workshop.

As shown in Table 1, out of all these participants only three have trained in chaplaincy, that only means 10 % are qualified as chaplains, 4 are lay chaplains that is 13%, 10 of the chaplains were just local district pastors transferred to educational institutions, once they reach there, they are called chaplains. These makes a 33% of them all.

Table 1. Categories of Participants

	Number	Percentage
Trained & Qualified Chaplains	3	10%
Lay Chaplains	4	13%
District Pastors acting As Chaplains	10	33%
Principals	7	24%
Teachers	4	13%
CKC Educational Leaders	2	7%
Total Number of Participants	30	100%

² Robert M. Groves et al., *Survey Methodology* (Hoboken, NJ: John Wiley & Sons, 2011), 201.

While the overall sample size is relatively small, focusing on key informants allows for detailed exploration of EI in practice, while efforts are made to ensure representative findings and address potential engagement constraints.³ Constraining the population to this well-defined group allows for in-depth investigation, aligned to the research objectives as Creswell and Creswell advice.⁴ While the overall sample size was relatively small, it still targeted the key informants offering valuable perspectives on EI in practice. The aim is to survey the entire population to ensure representative findings, cognizant of potential constraints affecting engagement level.⁵

Adherence to confidentiality protocols aims to safeguard participants' rights, privacy and well-being.⁶ Participants received a full disclosure and also were provide informed consent for the anonymous survey. Responses, devoid of identifiers, are securely stored. Aggregate statistics, not raw data, inform reporting. Voluntary withdrawal was allowed. Approved by the Institutional Review Board, the study prioritizes participant rights and privacy. The methodology aligns with established ethical standards, ensuring confidentiality and data triangulation.

Preparation

In the initial phase of preparing for the program, meticulous attention was given to designing a comprehensive and impactful initiative. Drawing inspiration from the objectives, theological and biblical foundation, and an intimate

³ Rana Muhammad Dilshad and Muhammad Ijaz Latif, "Focus Group Interview as a Tool for Qualitative Research: An Analysis," *Pakistan Journal of Social Sciences* 33, no. 1 (2013): 191.

⁴ J. W. Creswell and J. D. Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approach*, 5th ed. (Los Angeles, CA: Sage, 2017), 174.

⁵ Glen D. Israel, "Determining Sample Size," accessed 26 February 2024, <https://www.psychosphere.com/Determining%20sample%20size%20by%20Glen%20Israel.pdf>.

⁶ Groves et al., *Survey Methodology*, 209.

understanding of the target audience, the program's blueprint was carefully crafted. This phase involved not only conceptualizing the content but also considering the nature of the learners and the ideal setting for the learning experience. The research-focused approach demanded detailed documentation of every aspect to ensure a well-structured foundation for the forthcoming stages.

Designing the Program

Designing the program involved critical decisions to shape its form and content. Choices regarding the duration and frequency of meetings, specific topics to be covered, and the integration of audiovisuals were made with precision. At this the date was set to be on 17th February 2024 and the workshop took place at the CKC offices as from 8:30 Am to 5:30 Pm. The time was set to accommodate for presentations and for group discussion sessions with well formulated questions meant to cover all the critical areas in raising emotional awareness.

Meeting with Chaplaincy and Education Directors

The collaboration with key stakeholders, including the Chaplaincy and Education Directors, played a pivotal role in securing approval for the implementation of the EI workshop. During the meeting, held on 17th February, comprehensive discussions unfolded regarding the significance of enhancing EI among chaplains within the CKC.

Both directors expressed enthusiasm for the proposed workshop, recognizing its potential to positively impact the chaplaincy ministry within Seventh-day Adventist schools. The intersection of EI with spiritual and academic aspects was a focal point of the conversation, emphasizing the holistic development of chaplains in their roles. Clarification on the workshop's objectives, expected outcomes, and

alignment with the mission of the CKC and vision was meticulously addressed. The directors provided valuable insights into the specific needs and challenges faced by chaplains in the educational setting, further refining the workshop's content and approach. They advised the need to include the school principals for quality information on the schools.

The meeting facilitated a collaborative understanding, ensuring that the EI program harmoniously integrates with the broader goals of the CKC. As a result of this productive dialogue, official permission was granted for the workshop to proceed, marking a significant step toward enhancing the EI competencies of chaplains within the conference. This collaborative effort with the Chaplaincy and Education Directors underscores the commitment to fostering a supportive and emotionally intelligent environment within the educational institutions affiliated with the CKC.

Communications

Effective communication was a cornerstone in preparing for the program. I navigated the intricacies of obtaining permissions from CKC, Adventist University of Africa, advertising the event, and making essential physical arrangements. This step ensured that the target audience, which was the CKC chaplains, was well-informed, engaged, and ready to participate in the upcoming initiative. Clear and strategic communication laid the groundwork for a successful program implementation. Calls followed by official letter were made to the chaplains and later on, I sent reminder messages to the chaplains and the facilitators. I made it clear the meaning of the term chaplain especially when majority did not differentiate between chaplains and Lay chaplains. The messages clearly indicated the details of the seminar and it was very effectual in its purpose.

Material and Resource Preparations

Preparing materials and resources involved the detailed creation of written content, visual aids, and handouts. The questionnaires were prepared and printed before the workshop date. These included the pre-assessment tools, post-assessment tools, and the validated emotional intelligent measurement tool. Additional resources, both human and material, were meticulously arranged. Some of these were the materials the facilitators used in their presentations. I also sought a second opinion from my supervisor, demonstrating a commitment to enhancing the program's quality through collaborative insights. This involved also organizing the participants in groups of nine members per each of the three groups.

CHAPTER 5

PROGRAM IMPLEMENTATION AND EVALUATION

Implementation

On February 17, 2024, as the chaplain, I smoothly moved from careful planning to actually putting our well-thought-out program into action. Following our plan, I managed the presentations with care, introducing each part thoughtfully. Understanding the importance of trying out the program with a smaller group first, I worked on refining the approach to make sure it would work well when presented to a larger audience. The chaplains arrived, and everyone was seated in the hall, ready for the day's event. The workshop kicked off as scheduled at 9 a.m., marking the end of extensive preparations. Taking the lead, I guided the sessions, sticking to our structured plan. This intentional approach not only demonstrated our dedication to the program's goals but also allowed for on-the-spot adjustments to make the experience more engaging and impactful.

Throughout the sessions, I made a conscious effort to capture all the details by taking comprehensive notes and recording audio and video. These thorough records will play a crucial role in the upcoming evaluation. They cover participant reactions, unexpected challenges, and notable successes, forming a valuable dataset for a detailed assessment of how effective the program was. This phase not only signaled a successful implementation but also set the stage for a thorough evaluation, ensuring a full understanding of the program's impact and ways to improve it in the future. Under

this the main objective of the workshop was pursued; raising emotional awareness among the CKC chaplains.

First Presentations on Biblical Foundations of Emotional Intelligence

In the exploration of the Biblical Foundations of EI, the facilitator emphasized EI as the ability to perceive, understand, and manage emotions within oneself and others. The presentation underscored the profound connection between EQ and biblical principles, focusing on self-awareness, empathy, and emotional regulation, drawing insights from both the Bible and Ellen G. White's writings. EQ, as discussed, involves a keen awareness of emotions utilized as a guiding force for thoughtful thinking and behavior. The integration of biblical perspectives serves as a valuable source for understanding EI development, with a specific emphasis on crucial aspects such as self-awareness, empathy, and emotional regulation.

The presentation skillfully utilized biblical narratives to exemplify fundamental EQ principles, drawing on examples like Joseph's forgiveness and David's repentance. Jesus emerged as the ultimate model of EI, showcasing compassion, empathy, and resilience in the face of adversity. The teachings concluded by highlighting that personal EI, grounded in biblical principles, embarks on a transformative journey toward understanding, growth, and alignment with God's guidance, contributing to a more holistic and spiritually grounded approach to EI in personal lives and interactions with others. This material is attached in Appendix D.

Second Presentations on Self-Reflection and Personal Emotional Intelligence

In his thorough exploration, Dr. Jared Menecha delves into the historical evolution and profound significance of EI, tracing its roots from Edward Thorndike's

work in 1930 to Daniel Goleman's influential book in 1995. Emphasizing EI as a crucial life skill, essential for resilience in personal and professional spheres, Dr. Menecha defines it as the capacity to perceive, utilize, comprehend, manage, and navigate emotions effectively. He introduces the concept of Emotional Quotient (EQ) as the product of wisdom (w) and Intelligence Quotient (IQ), symbolizing insight, judgment, and empathetic understanding.

Drawing upon scriptural wisdom, he highlights the pathway to self-awareness through introspection, referencing Psalms 139:23-24 and Proverbs 28:13. For emotional self-regulation, he advocates for practices rooted in biblical principles of self-control, including prayer, meditation, supportive community relationships, and positive thought patterns from Romans 12:2. Dr. Menecha underscores the synthesis of prayer, meditation, and scripture reflection in enhancing EI, promoting empathy, communication, and emotional expression. In conclusion, his discourse advocates for a holistic approach to emotional well-being, intertwining psychological theories with scriptural wisdom, inspiring individuals to embark on a transformative journey guided by the timeless wisdom of scripture and the power of EI. See Appendix D.

Third Presentations about Guarding Your Heart from the Four Enemies

In this comprehensive thesis, the focus is on Professor Melak's profound insights regarding the crucial task of safeguarding the heart against four formidable enemies: guilt, anger/hatred, greed, and jealousy, inspired by the biblical injunction in Proverbs 4:23. The exploration begins with guilt, delving into Peter's denial as a vivid illustration and advocating for confession and repentance as pathways to spiritual growth. Moving to the realm of anger/hatred, Moses' striking of the rock serves as a powerful example, emphasizing forgiveness as the most effective protection against

destructive anger. The cautionary tale of Gehazi unfolds to highlight the dire consequences of greed, countered by cultivating a spirit of generosity inspired by biblical narratives. King Saul's jealousy of David becomes a vivid portrayal of the destructive nature of envy, with contentment positioned as a potent protection. The thesis concludes by echoing Professor Melak's emphasis on guarding the heart, drawing from Ezekiel 36:26, and promising a transformative journey inspired by Andy Stanley's book, "Enemies of the Heart." Overall, the presentation underscores the transformative potential of addressing internal adversaries and embracing biblical principles for personal and communal well-being.

Fourth Presentations on Compassionate Caregiving: The Chaplain's Role

Dr. Jared Bravin Menecha emphasizes compassionate caregiving as a critical attribute in chaplaincy ministry, defining it as a strong feeling of sympathy and a proactive desire to alleviate the suffering of others. Grounded in biblical principles, compassion involves understanding the feelings and needs of others while actively demonstrating care and empathy. Specific passages like 1 Peter 3:8 and Colossians 3:12 underscore the importance of qualities such as sympathy, unity, kindness, and humility in fostering harmonious relationships within the Christian community. Drawing from biblical narratives, Dr. Menecha cites instances from Jesus' life, such as weeping at Lazarus' grave and the parable of the Good Samaritan, as profound examples of compassionate and empathetic actions. Practical demonstrations of compassion include active listening, modeled after Christ's unconditional love, forgiveness, and acceptance. Dr. Menecha encourages leaders to embody Christ-like love by embracing individuals, offering forgiveness, and creating an environment of acceptance. The session concludes with reflective questions to deepen participants'

understanding and application of compassionate caregiving principles in real-life scenarios. See Appendix D.

Fifth Presentations on Integrating Emotional Quotient into Chaplaincy Practice

In the fifth presentation, the facilitator provided a comprehensive guide for integrating EI into the context of Seventh-day Adventist school chaplaincy ministry services. Key strategies centered on self-reflection, encouraging chaplains to engage in daily mindful self-check-ins, maintain journals, seek feedback, and use self-reflection for conflict resolution. The establishment of healthy boundaries, nurturing empathy, resolving conflicts, and providing spiritual guidance were highlighted as crucial components of effective chaplaincy practice. The concept of the physical exercise of EI was introduced, emphasizing its practical application in fostering discipleship and academic excellence. The presentation underscored the biblical foundation of EI, connecting its principles to successful chaplaincy ministry. Furthermore, the facilitator emphasized the profound significance of campus chaplaincy in higher education, particularly during emerging adulthood, highlighting the role of chaplains in guiding students through intellectual growth, ethical grounding, and spiritual resilience. Overall, the session offered practical insights for chaplains to enhance their EI within the unique setting of Seventh-day Adventist school ministry.

Evaluation of the Program

The evaluation of this study was based on three items which are Chaplains' pre-assessment test feedback, Chaplains' post- assessment test feedback, and Chaplains' EI report.

Chaplains' Pre-assessment Test Feedback

The pre-assessment revealed that many chaplains perceive their primary role as providing spiritual and guidance care. However, a common challenge noted was dealing with emotionally unintelligent clients. The focus on bringing clients closer to God indicated a potential gap in addressing EI. All the 30 chaplains acknowledged their current methods, primarily centered on guidance and counseling, lacked incorporation of EI aspects. The need for awareness on distinguishing between spiritual and emotional care emerged, showcasing a potential lack of understanding. The majority hadn't undergone formal training in EI. The call for more workshops and seminars emphasized the need for increased awareness and training in applying EI components.

Chaplains highlighted challenges in managing anger, cultural influences on EI, and balancing spiritual care. The awareness of these challenges suggests a recognition of the need for improvement. Lack of training emerged as a significant gap, indicating a potential need for resource allocation to facilitate workshops and training programs. Chaplains emphasized exposure to EI conditions, frequent training sessions, and the incorporation of EI materials. Recognition days for EI were also suggested to raise awareness. The definition provided by chaplains showed a limited understanding, focusing more on dealing with others' feelings. The need for exploration and awareness indicated a knowledge gap. A majority of chaplains rated their current understanding as low, highlighting the necessity for comprehensive training and awareness. Figure 1 is the diagrammatic expression of the chaplain's initial understanding of EI

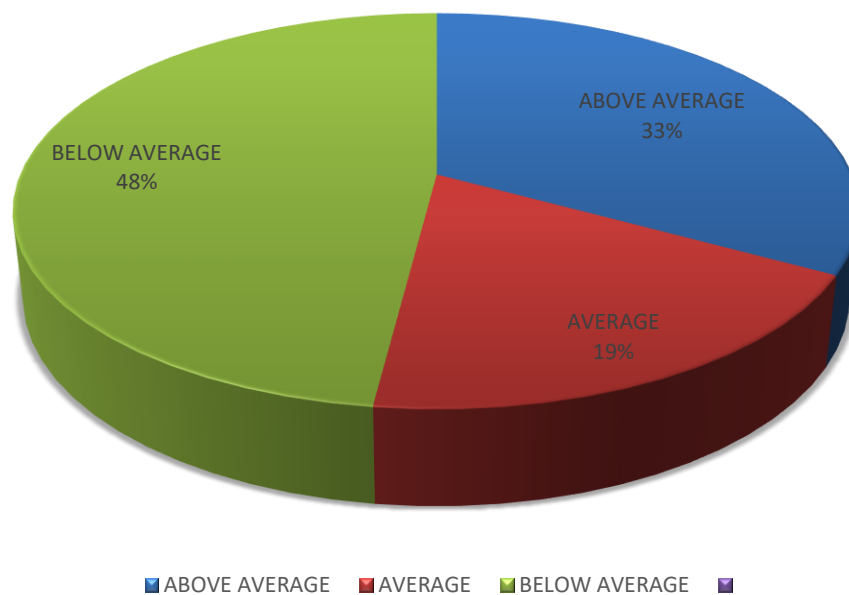


Figure 1. Chaplain's Initial Understanding of Emotional Intelligence

Chaplains reported dealing with anger-related and stress issues, indicating a potential gap in applying the five principles of EI in their roles. The willingness of chaplains to undergo training creates a substantial opportunity for improvement. Their readiness to attend training programs is a positive aspect. Gender and cultural barriers were identified as influencing factors. This recognition suggests a need for gender-specific and culturally sensitive emotional care approaches. Acknowledgment of students influencing each other indicates a potential need for expert training to handle different cultural and gender needs. Confidentiality was identified as crucial, but the lack of mention of its management raises questions about its effective application.

The balance between spiritual and emotional support was not detailed, indicating a potential gap in understanding how to integrate the two effectively. The unanimous agreement on lack of training and awareness as a challenge emphasizes the urgency for educational initiatives in EI. The presence of non-Adventist students in Adventist schools adds a layer of complexity, highlighting the need for tailored

care based on doctrinal differences. The lack of response from some chaplains suggests a potential lack of awareness or understanding of available opportunities. The proposal to incorporate EI checks in chaplain employment requirements shows a proactive approach to addressing the diverse emotional needs of students and staff. In summary, the pre-assessment tools provide a comprehensive overview of the current state of EI awareness and application among chaplains. The identified challenges and opportunities pave the way for targeted interventions and training programs to enhance EI practices within chaplaincy services.

Chaplains' Post-assessment Test Feedback

On a scale of 1-10, the EI training received a commendable rating of 100% effective from 60% of the participants, 90% effective rating from 20% of the participants and 80% rating from 20% of the participants, signifying its highly effective nature. Participants appreciated the well-structured and interactive sessions that provided practical insights into EI. The key concepts and skills acquired during the training, such as active listening and empathy, have significantly influenced the approach to chaplaincy services. These skills have been seamlessly incorporated, resulting in improved connections with both students and staff. Diagrammatically this information can be presented as in Figure 2.

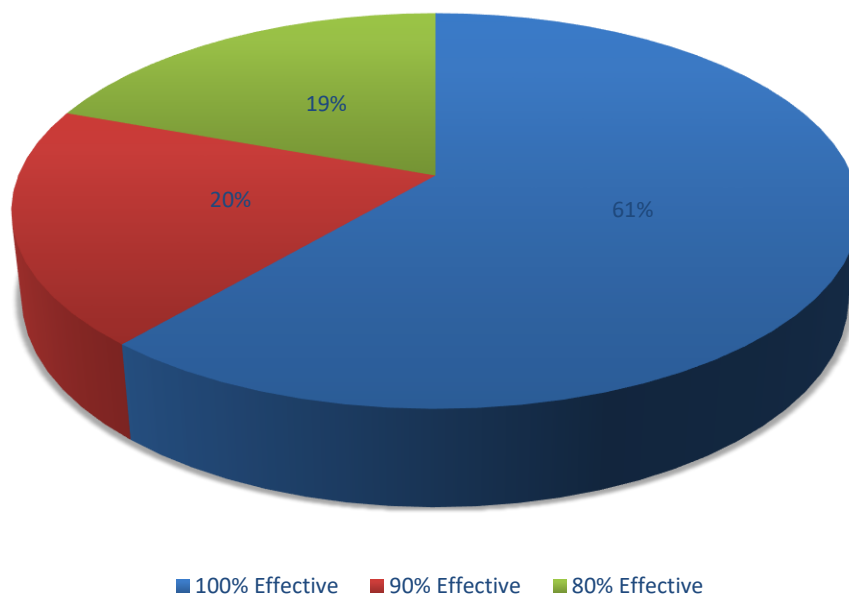


Figure 2. Training's Effectiveness

Since completing the training, there has been an active implementation of EI principles in chaplaincy services. Examples include actively listening to students, understanding their emotions, and providing empathetic support during counseling sessions. The impact of the training on emotional care for the diverse student body has been perceived positively, fostering a better understanding of individual needs, cultural nuances, and diverse emotional expressions.

Observations post-training indicate positive changes in the emotional well-being of both students and staff. Students appear more open to expressing their emotions, contributing to an overall improvement in the emotional atmosphere within the community. While recognizing the effectiveness of the training, there is an acknowledgment of room for continued improvement, particularly in recognizing and managing emotions, especially in challenging situations.

Chaplains express a belief in the benefits of additional training on EI. They see value in exploring advanced topics like conflict resolution and cultural sensitivity to enhance the effectiveness of chaplains in their roles. The integration of EI into chaplaincy duties is considered a fundamental aspect of their approach, with a commitment to its continual application.

Chaplains also reflect on challenges encountered in applying EI principles, particularly in balancing spiritual and emotional aspects. Strategies such as seeking guidance and integrating feedback from peers have been employed to overcome these challenges. Insights gained from the EI training have been actively shared with chaplaincy peers, sparking valuable discussions and contributing to the collective effort to foster a more emotionally intelligent chaplaincy team.

The EI training is viewed as a significant contributor to both personal and professional growth. It has enhanced the ability to connect, empathize, and provide effective emotional support in the chaplain's role. Areas requiring additional attention for personal development are identified, emphasizing continuous growth in understanding and managing one's emotions.

Participants express confidence in the sustainability of the changes in EI awareness resulting from the training. The training has instilled a lasting awareness that is consistently applied in daily interactions and responsibilities. While potential challenges in maintaining and further developing EI skills over time are acknowledged, there is a commitment to ongoing self-reflection, seeking feedback, and participating in future training to ensure continued development.

Chaplains' Emotional Intelligence Report

The EI assessment of CKC chaplains reveal a range of scores across the different dimensions of emotional competency. The scores of 9 participants

predominantly fell within the range of 35 to 45, indicating a generally solid foundation in EI for the 13 of the Participants. However, there are 10 of the participant's scores instances where scores are in the range of 18 to 34, suggesting areas that may require attention and improvement. 7 participants scored in the range of 10-17 which showed that for this, development was a priority. In the dimension of self-awareness, the chaplains exhibit strengths in recognizing their emotions and understanding their habitual responses. They score particularly well in being aware of their emotional states and managing stress. This awareness is crucial for effective leadership, allowing chaplains to navigate challenging situations with composure. Figure 3 shows chaplain's general EI scores.

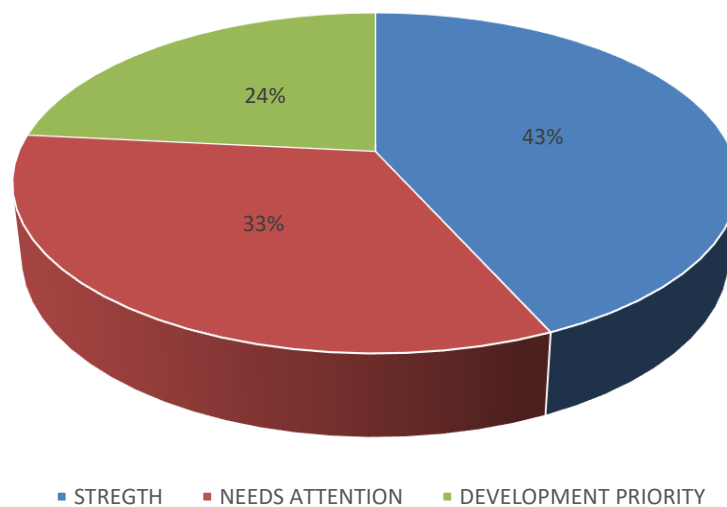


Figure 3. Chaplain's General Emotional Intelligence Scores

Managing emotions also appears to be a strength for most chaplains, with high scores in staying focused and thinking clearly during emotional experiences. This skill is vital for making responsible decisions and avoiding impulsive actions that could be regretted later. Motivating oneself is another area where chaplains demonstrate proficiency. They express the ability to use their emotions to guide them toward

goals, showcasing initiative and perseverance in the face of obstacles. This motivational aspect contributes to effective leadership within the chaplaincy ministry.

In terms of empathy, chaplains generally score well in sensing, understanding, and responding to the emotions of others. This is a fundamental skill for building connections and fostering a supportive environment within the diverse student body. Social skill, involving the ability to manage, influence, and inspire emotions in others, is an area of strength for most chaplains. This competency is crucial for successful teamwork and leadership, indicating that chaplains can effectively handle emotions in relationships and inspire those they serve. Under each of the five components of EI, below is the chaplain's outcomes. Figure 4 shows the Chaplain's Outcomes under Each of the Five Components of EI.

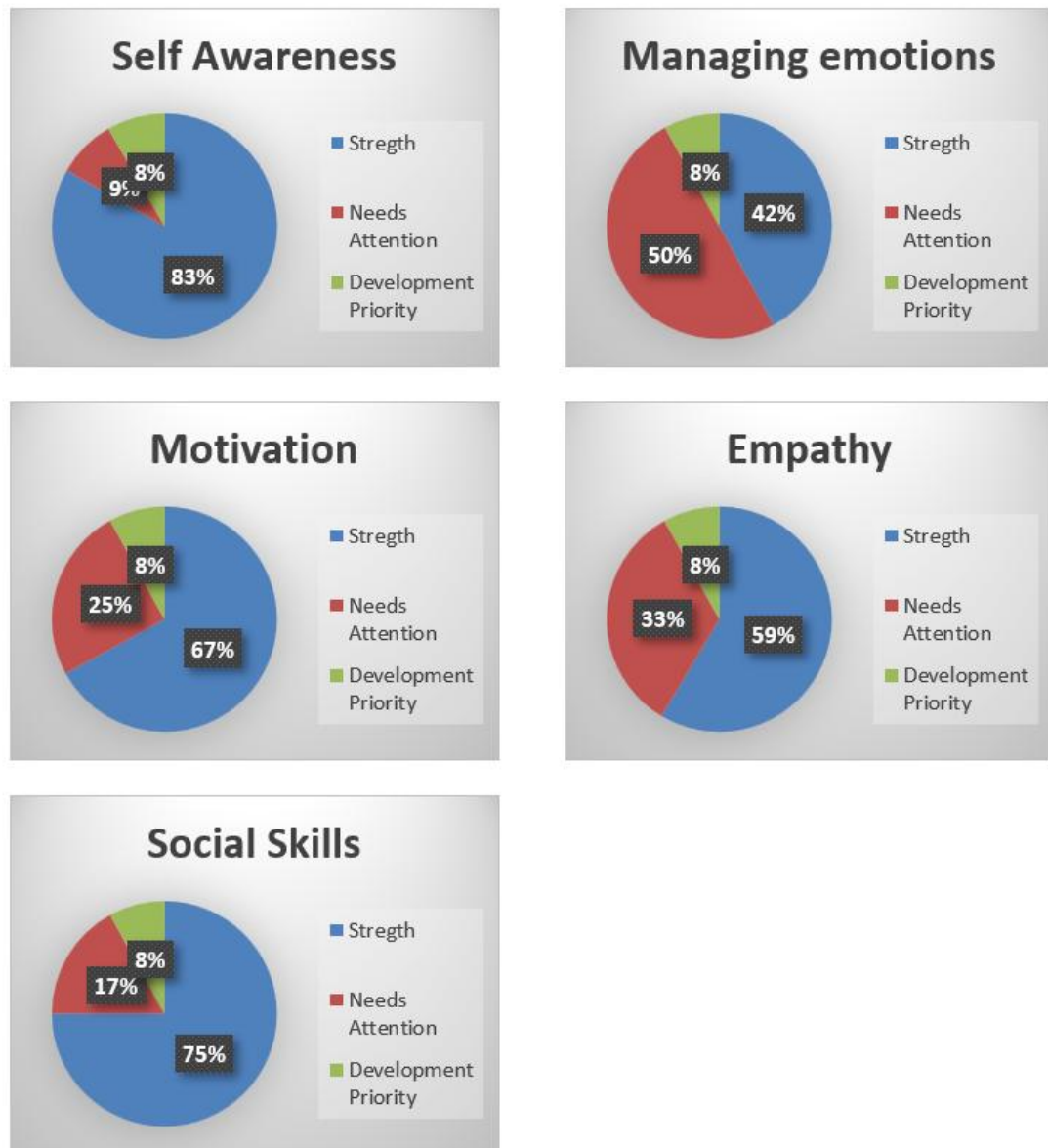


Figure 4. Chaplain's Outcomes under Each of the Five Components of Emotional Intelligence

While the overall assessment reveals strengths in EI among CKC chaplains, the scores in the 18 to 34 range highlight specific areas for improvement. These may include aspects of self-awareness, recognizing when emotions are unreasonable, and understanding the impact of actions on others. The EI evaluation suggests that CKC chaplains possess a solid foundation in key competencies. Recognizing and addressing the areas identified for improvement could further enhance their

effectiveness in providing emotional support and leadership within the ministry. Ongoing development efforts and targeted training in these specific areas may be beneficial for the continued growth of EI among CKC chaplains.

Feedback from Discussion Group

Various groups delved into the challenges, practical demonstrations, and support mechanisms related to EI for chaplains in different contexts. One group identified setbacks to EI, including a lack of self-awareness among students, unresolved past experiences, family background, cultural influences, religious beliefs, and social anxieties. They emphasized the need for proper training and exposure to effectively handle EI challenges. Conversely, another group focused on practical ways to demonstrate high EI levels, highlighting the importance of handling situations involving loss, disagreements, and toxic abuse with EI. Patience, active listening, empathy, and providing constructive feedback were emphasized as crucial components for fostering progress and improvement. Addressing dissatisfaction with Christian beliefs, a different group proposed strategies such as active listening, the ministry of presence, generosity, consistent teaching of controversial doctrines, and collaborative efforts to promote understanding and address discontent.

In the realm of supporting chaplains, one group outlined initiatives, including conducting EI seminars, providing external counselors, supplying learning materials, facilitating training courses, and emphasizing clear job descriptions. They underscored the importance of workshops, seminars, and occasional visits to assess and supervise EI programs in diverse institutions. Promoting unconditional love and acceptance, another group highlighted strategies like fairness, availability in times of need, a non-judgmental attitude, optimism, integration of motivational messages, and respect for students' opinions to create an inclusive environment fostering hope and

support. In terms of community engagement, a different group suggested compassionate actions such as distributing free literature, engaging in community service, identifying and supporting differently-abled individuals, conducting parent and children training, sponsoring the needy, participating in drug awareness counseling, visiting the elderly, and offering consolation to the bereaved. These initiatives emphasized the chaplain's role in extending care beyond institutional boundaries.

Referring to institutions, strategies for supporting bereavement and navigating tough economic times were proposed. For bereavement, actions included offering prayers, delivering news with care, providing emotional and material support, visiting and fellowshiping, sending representatives during burial, and offering post-burial support. Addressing tough economic times involved individual and community support, stakeholder engagement, involving pastors, establishing social welfare funds, engaging parents, and conducting corporate social responsibility activities. Lastly, the discussion emphasized the role of a chaplain in inspiring academic excellence, promoting spiritual health, integrating spiritual activities with academics, encouraging teamwork, fostering openness in decision-making, and motivating both staff and students to excel academically. These insights showcase the diverse and multifaceted responsibilities chaplains undertake in fostering EI, understanding, and support within their communities.

CHAPTER 5

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

Summary

This study focused on exploring EI among chaplains in the CKC within the context of their roles in providing spiritual and emotional support in Adventist schools. The research design adopted a quantitative cross-sectional survey combined with qualitative focus group discussions to gather comprehensive insights into chaplains' EI levels and the challenges and opportunities they face.

The study employed a well-defined research design, utilizing validated psychometric tools such as the EI Appraisal and the Assessing Emotions Scale. Additionally, focus group discussions provided quantitative data, offering rich insights into real-world scenarios and complementing the survey findings. The program designed for chaplains aimed at enhancing their EI was meticulously prepared, considering the objectives, theological foundation, and the nature of the target audience. The program covered crucial aspects such as biblical foundations of EI, self-reflection, compassionate caregiving, and the integration of EI into chaplaincy practice within the unique context of Seventh-day Adventist school ministry services.

Effective communication played a vital role in the program's preparation, involving permissions, advertising, and essential arrangements. Material and resource preparations, including questionnaires, visual aids, and handouts, were carried out with meticulous attention. The program implementation on February 17, 2024, marked the transition from planning to action, with the chaplain leading sessions and

capturing details for subsequent evaluation. The presentations during the program covered diverse topics, ranging from biblical foundations of EI to practical strategies for integrating EI into chaplaincy practice. Insights from various speakers, including Dr. Jared Menecha and Professor Melak, provided a holistic understanding of EI, incorporating psychological theories, biblical principles, and practical strategies.

The evaluation of the program involved three key components: chaplains' pre-assessment test feedback, post-assessment test feedback, and an EI report. The pre-assessment revealed existing challenges, including a potential gap in understanding and applying EI components. The post-assessment reflected positive feedback on the effectiveness of the EI training, with chaplains actively implementing learned skills in their roles. The EI report indicated overall strengths in key competencies but also highlighted specific areas for improvement, offering valuable insights for ongoing development efforts.

Feedback from discussion groups provided additional perspectives on challenges, practical demonstrations, and support mechanisms related to EI for chaplains. Various groups identified setbacks and proposed strategies for handling challenges, demonstrating high EI levels, and supporting chaplains in their roles. The findings provide a foundation for future interventions and continuous development efforts to enhance the EI of chaplains serving in Adventist schools within the CKC.

Conclusions

This research has in depth looked into the EI levels among chaplains in the CKC and the impact of an EI training program on their roles in providing spiritual and emotional support in Adventist schools. The study incorporated a program development method as indicated by Nancy Vyhmeister, with focus groups

discussions to provide a comprehensive understanding of the subject matter among the chaplains, EI awareness.

The exploration of EI within the context of Seventh-day Adventist school chaplaincy in the CKC has underscored its vital role in enhancing pastoral care and fostering spiritual well-being. The research findings affirm that integrating EI into chaplaincy practices significantly improves conflict resolution, emotional regulation, and the overall effectiveness of chaplaincy services.

Key findings from the study reveal that chaplains who exhibit high levels of EI are better equipped to handle the emotional complexities of their roles, thereby creating more supportive and empathetic environments for students and staff. The study also highlights the biblical foundations of EI, demonstrating how scriptural principles align with contemporary psychological theories to enhance the chaplaincy ministry.

The practical strategies identified, such as regular self-assessment, active listening, and establishing healthy boundaries, provide chaplains with actionable steps to integrate EI into their daily practices. These strategies not only enhance the chaplains' personal and professional growth but also contribute to the development of a nurturing and emotionally intelligent community within Seventh-day Adventist schools.

The study successfully meets its objectives by raising awareness about the importance of EI in chaplaincy, providing a detailed analysis of its impact, and offering practical recommendations for its integration. The findings emphasize that fostering EI in chaplaincy is not merely beneficial but essential for the holistic development of the school community. Implementing these insights can lead to more effective pastoral care, improved interpersonal relationships, and a stronger alignment

with the spiritual mission of Seventh-day Adventist education. Below is more detailed conclusion on various aspects of the study.

Emotional Intelligence

Levels among CKC chaplains. The EI assessment revealed that, overall, CKC chaplains exhibit a generally solid foundation in EI, with scores predominantly falling within the range of 35 to 45. Notably, strengths were observed in self-awareness, stress management, managing emotions, motivating oneself, empathy, and social skills. These competencies are crucial for effective leadership, fostering a supportive environment, and building connections within the diverse students' body.

However, the assessment also identified specific areas for improvement, with some chaplains scoring in the range of 18 to 34. These areas include aspects of self-awareness, recognizing when emotions are unreasonable, and understanding the impact of actions on others. Addressing these identified areas for improvement could further enhance chaplains' effectiveness in providing emotional support and leadership within the ministry.

Impact of the Emotional Intelligence Training Program

The EI training program designed for CKC chaplains aimed at addressing these identified areas for improvement and enhancing their overall EI. The implementation of the program, marked by presentations from various speakers and interactive sessions, proved to be effective in equipping chaplains with practical strategies for integrating EI into their chaplaincy practice.

Feedback from both pre-assessment and post-assessment tests indicated positive shifts in chaplains' understanding and application of EI components. The EI report further supported the effectiveness of the training, showcasing active

implementation of learned skills in daily interactions and responsibilities. Chaplains expressed confidence in the sustainability of these changes, with a commitment to ongoing self-reflection, seeking feedback, and participating in future training for continued development.

Challenges and Opportunities

The study also explored challenges faced by chaplains in applying EI principles, including balancing spiritual and emotional aspects. Discussion groups provided valuable insights into setbacks and practical ways to demonstrate high EI levels, as well as support mechanisms for chaplains in various contexts. These challenges and opportunities highlighted the complex and multifaceted nature of chaplains' roles in fostering EI, understanding, and support within their communities.

Recommendations

Based on the findings and conclusions drawn from this study, several recommendations are proposed to enhance the EI of chaplains serving within the CKC Adventist schools:

1. Training and Development:

Regular Workshops and Seminars: Implement frequent EI training sessions for chaplains. These workshops should cover key EI components such as self-awareness, self-regulation, motivation, empathy, and social skills.

Practical Exercises: Incorporate practical exercises that allow chaplains to practice these skills in real-world scenarios. Role-playing, case studies, and interactive discussions can help reinforce learning and provide hands-on experience.

Expert Facilitation: Engage experts in EI and psychology to facilitate these sessions, ensuring that chaplains receive high-quality, relevant, and up-to-date training.

2. Mentorship and Peer Support:

Mentorship Program: Establish a structured mentorship program where experienced chaplains can provide one-on-one guidance and support to newly

appointed chaplains. Mentorship can help new chaplains navigate the challenges of their roles and develop their EI skills.

Peer Support Groups: Create peer support groups that meet regularly to discuss challenges, share experiences, and provide mutual support. These groups can foster a sense of community and continuous learning among chaplains.

Regular Check-Ins: Schedule regular check-ins between mentors and mentees to monitor progress, address any issues, and set goals for ongoing development.

3. Cultural Sensitivity Training:

Diversity Workshops: Organize workshops focused on cultural sensitivity and diversity awareness. These should cover understanding different cultural backgrounds, religious practices, and socio-economic contexts within the school community.

Inclusive Practices: Train chaplains on how to implement inclusive practices that respect and celebrate diversity, ensuring all students feel understood and supported.

Cultural Competence: Develop materials and resources that help chaplains build their cultural competence, enabling them to better connect with and support students from varied backgrounds.

4. Regular Self-Assessment:

Validated Tools: Encourage chaplains to use validated EI assessment tools regularly. Tools such as the Emotional Quotient Inventory (EQ-i) can provide valuable insights into their EI strengths and areas for improvement.

Feedback Mechanisms: Establish a system for chaplains to receive constructive feedback from peers, supervisors, and students. This feedback can be used to inform personal development plans.

Progress Tracking: Implement a framework for chaplains to track their progress over time, setting specific, measurable goals for their EI development.

5. Integration of EI into Chaplaincy Practice:

Curriculum Development: Develop a comprehensive EI curriculum within chaplaincy training programs. This curriculum should cover both theoretical and practical aspects of EI.

Daily Practice: Encourage chaplains to integrate EI principles into their daily practice, including their interactions with students, staff, and parents. This might involve exercises like reflective journaling, mindfulness, and active listening techniques.

Case Studies: Use case studies to demonstrate how EI can be applied in various pastoral care scenarios, providing chaplains with concrete examples of effective EI in action.

6. Supportive Organizational Culture:

Resource Allocation: Ensure that CKC Adventist schools allocate sufficient resources for the development and support of chaplains. This includes funding for training, access to counseling services, and provision of wellness programs.

Work-Life Balance: Promote a healthy work-life balance for chaplains by setting reasonable expectations and providing time for rest and personal renewal.

Recognition Programs: Implement recognition programs that celebrate the contributions of chaplains, reinforcing the importance of their work and motivating them to continue their professional development.

7. Collaboration with Stakeholders:

Workshops and Seminars: Organize workshops and seminars involving school administrators, teachers, parents, and students to promote a holistic approach to EI and mental well-being.

Community Events: Plan community events that focus on building emotional resilience and fostering a supportive environment for everyone involved.

Partnerships: Establish partnerships with local mental health organizations and professionals to provide additional support and resources for the school community.

8. Research and Evaluation:

Longitudinal Studies: Conduct longitudinal studies to assess the impact of EI training on chaplains' effectiveness and student outcomes. These studies can provide valuable data on the long-term benefits of EI development.

Regular Evaluations: Implement regular evaluation and feedback mechanisms to continuously assess and improve the EI training programs. This includes surveys, focus groups, and performance reviews.

Data-Driven Decisions: Use the data collected from these evaluations to make informed decisions about future training and support initiatives, ensuring they are tailored to meet the evolving needs of chaplains and students.

9. Dedicated Chaplain Positions:

Advocacy: Advocate for the creation of dedicated chaplain positions within each school. These positions should be separate from pastoral responsibilities, allowing chaplains to focus entirely on the spiritual and emotional needs of the school community.

Funding: Collaborate with educational authorities and relevant stakeholders to secure funding for these positions, ensuring that chaplains are adequately supported in their roles.

Role Clarity: Clearly define the roles and responsibilities of chaplains to prevent overlap with other duties and to ensure they can effectively carry out their mission of providing emotional and spiritual care.

APPENDICES

APPENDIX A

EMOTIONAL INTELLIGENCE AWARENESS SURVEY

1. Gender: Tick one

Male

Female

2. Age Brackets:

Below 30

30 – 40

40 – 50

50 – 60

60 – 70

Above 70

3. Role/Position in the Chaplaincy Ministry:

.....

4. Number of Years in the Chaplaincy Ministry:

.....

5. Number of Students in Your Educational Institution.....

6. Number of Staff Members.....

7. Describe your primary roles and responsibilities as a chaplain.

.....

8. Have you undergone formal training in EI?

Yes

No

- If yes, please describe the training.

.....

- If no, do you believe such training would be beneficial?

9. What challenges do you face in providing emotional care to the diverse student and staff body?

Write your response below

.....

10. Are there specific gaps in the current chaplaincy services related to EI?

- Yes / No

- If yes, please elaborate:

.....

.....

11. What strategies do you believe would enhance EI practices in chaplaincy services?

.....

12. How would you define EI in the context of chaplaincy?

.....

13. On a scale of 1-10, how would you rate your current understanding of EI?

Where; 1 (Low) to 10 (High)

.....

....

14. Can you share examples of how you currently apply EI principles in your chaplaincy services?

.....

.....

15. Are there specific opportunities or initiatives that could enhance EI practices?

.....

.....

16. Are there specific cultural or contextual factors that influence your chaplaincy duties?

.....

.....

17. Can you provide insights into the cultural and contextual aspects that influence chaplaincy services within the CKC?

.....

.....

18. How does the diversity of the student body impact your approach to emotional support?

.....
.....

19. Describe specific roles and responsibilities that you find most crucial in your chaplaincy duties.

.....
.....

20. How do you balance spiritual and emotional support in your interactions with students and staff?

.....
.....

21. Can you elaborate on challenges faced in providing emotional care within the educational institution compared to any other institution(s) you have served, if any?

.....
.....

22. Are there any unique challenges related to cultural or demographic diversity?

.....
.....

23. In your opinion, what opportunities exist to enhance emotional support within the chaplaincy services?

.....
.....

24. How can the chaplaincy ministry better address the diverse emotional needs of students and staff?

.....
.....

25. The EI questionnaire below will be given to the Participants

.....
.....

APPENDIX B

EMOTIONAL INTELLIGENCE TOOL

The study adopted the questionnaire tool below to test the emotional intelligence of the Chaplains

This self-assessment questionnaire is designed to get you thinking about the various competences of EI as they apply to you.

Daniel Goleman first brought 'EI' to a wide audience with his 1995 book of that name. He found that while the qualities traditionally associated with leadership such as intelligence, toughness, determination and vision are required for success, they are insufficient. Truly effective leaders are also distinguished by a high degree of EI, which includes:

▪ Self-awareness

The ability to recognize what you are feeling, to understand your habitual emotional responses to events and to recognize how your emotions affect your behavior and performance.

When you are self-aware, you see yourself as others see you, and have a good sense of your own abilities and current limitations.

▪ Managing emotions

The ability to stay focused and think clearly even when experiencing powerful emotions.

Being able to manage your own emotional state is essential for taking responsibility for your actions, and can save you from hasty decisions that you later regret.

▪ Motivating oneself

The ability to use your deepest emotions to move and guide you towards your goals. This ability enables you to take the initiative and to persevere in the face of obstacles and setbacks.

▪ Empathy

The ability to sense, understand and respond to what other people are feeling.

Self-awareness is essential to having empathy with others. If you are not aware of your own emotions, you will not be able to read the emotions of others.

▪ Social Skill

The ability to manage, influence and inspire emotions in others.

Being able to handle emotions in relationships and being able to influence and inspire others are essential foundation skills for successful teamwork and leadership.

What to do

1. **Assess and score** each of the questionnaire's statements.

Score your assessment, using a scale were

1 indicates that the statement *does NOT apply at all*

3 indicates that the statement *applies about half the time*

5 indicates that the statement *ALWAYS applies to you*

2. **Total and interpret your results**

▪ Transfer your scores to the calculation table and total your results.

Remember, this tool is not a validated psychometric test - the answers you give are likely to vary depending on your mood when you take it.

3. **Consider your results and identify one or two actions you can take immediately to strengthen your EI.**

	How much does each statement apply to you	Mark your score				
	Read each statement and decide how strongly the statement applies to YOU. Score yourself 1 to 5 based on the following guide. 1 = Does not apply ~ 3 = Applies half the time ~ 5 = Always applies	The number that shows how strongly the statement applies				
1.	I realize immediately when I lose my temper	1	2	3	4	5
2.	I can 'reframe' bad situations quickly	1	2	3	4	5
3.	I am able to always motivate myself to do difficult tasks	1	2	3	4	5
4.	I am always able to see things from the other person's viewpoint	1	2	3	4	5
5.	I am an excellent listener	1	2	3	4	5
6.	I know when I am happy	1	2	3	4	5
7.	I do not wear my 'heart on my sleeve'	1	2	3	4	5
8.	I am usually able to priorities important activities at work and get on with them	1	2	3	4	5
9.	I am excellent at empathizing with someone else's problem	1	2	3	4	5
10.	I never interrupt other people's conversations	1	2	3	4	5
11.	I usually recognize when I am stressed	1	2	3	4	5
12.	Others can rarely tell what kind of mood I am in	1	2	3	4	5
13.	I always meet deadlines	1	2	3	4	5
14.	I can tell if someone is not happy with me	1	2	3	4	5
15.	I am good at adapting and mixing with a variety of people	1	2	3	4	5
16.	When I am being 'emotional' I am aware of this	1	2	3	4	5
17.	I rarely 'fly off the handle' at other people	1	2	3	4	5
18.	I never waste time	1	2	3	4	5
19.	I can tell if a team of people are not getting along with each other	1	2	3	4	5
20.	People are the most interesting thing in life for me	1	2	3	4	5
21.	When I feel anxious, I usually can account for the reason(s)	1	2	3	4	5
22.	Difficult people do not annoy me	1	2	3	4	5
23.	I do not prevaricate	1	2	3	4	5
24.	I can usually understand why people are being difficult towards me	1	2	3	4	5

25.	I love to meet new people and get to know what makes them 'tick'	1	2	3	4	5
26.	I always know when I'm being unreasonable	1	2	3	4	5
27.	I can consciously alter my frame of mind or mood	1	2	3	4	5
28.	I believe you should do the difficult things first	1	2	3	4	5
29.	Other individuals are not 'difficult' just 'different'	1	2	3	4	5
30.	I need a variety of work colleagues to make my job interesting	1	2	3	4	5
31.	Awareness of my own emotions is very important to me at all times	1	2	3	4	5
32.	I do not let stressful situations or people affect me once I have left work	1	2	3	4	5
33.	Delayed gratification is a virtue that I hold to	1	2	3	4	5
34.	I can understand if I am being unreasonable	1	2	3	4	5
35.	I like to ask questions to find out what it is important to people	1	2	3	4	5
36.	I can tell if someone has upset or annoyed me	1	2	3	4	5
37.	I rarely worry about work or life in general	1	2	3	4	5
38.	I believe in 'Action this Day'	1	2	3	4	5
39.	I can understand why my actions sometimes offend others	1	2	3	4	5
40.	I see working with difficult people as simply a challenge to win them over	1	2	3	4	5
41.	I can let anger 'go' quickly so that it no longer affects me	1	2	3	4	5
42.	I can suppress my emotions when I need to	1	2	3	4	5
43.	I can always motivate myself even when I feel low	1	2	3	4	5
44.	I can sometimes see things from others' point of view	1	2	3	4	5
45.	I am good at reconciling differences with other people	1	2	3	4	5
46.	I know what makes me happy	1	2	3	4	5
47.	Others often do not know how I am feeling about things	1	2	3	4	5
48.	Motivations has been the key to my success	1	2	3	4	5
49.	Reasons for disagreements are always clear to me	1	2	3	4	5
50.	I generally build solid relationships with those I work with	1	2	3	4	5

1. **Record** your 1, 2, 3, 4, 5 scores for the questionnaire statements in the grid below. The grid organizes the statements into emotional competency lists.

Self-Awareness		Managing emotions		Motivating oneself		Empathy		Social Skill	
1		2		3		4		5	
6		7		8		9		10	
11		12		13		14		15	
16		17		18		19		20	
21		22		23		24		25	
26		27		28		29		30	
31		32		33		34		35	
36		37		38		39		40	
41		42		43		44		45	
46		47		48		49		50	

2. **Calculate** a total for each of the 5 emotional competencies.

TOTAL=		TOTAL=		TOTAL=		TOTAL=		TOTAL=	
SA		ME		MO		E		SS	

3. **Interpret** your totals for each area of competency using the following guide.

35 - 50	This area is a strength for you.
18 - 34	Giving attention to where you feel you are weakest will pay dividends.
10 -17	Make this area a development priority .

	Strength	Needs attention	Development priority
Self-Awareness			
Managing emotions			
Motivating oneself			
Empathy			
Social Skill			

4. **Record** your result for each of the emotional competencies: strength, needs attention or development priority.

5. **Consider** your results and identify one or two actions you can take immediately to strengthen your **EI**.

APPENDIX C

POST-TRAINING ASSESSMENT TOOL

Emotional Intelligence Awareness Survey

Introduction:

Thank you for participating in this post-training assessment. The purpose is to evaluate the impact of the EI training on your awareness within the Seventh-day Adventist Chaplaincy Ministry services in the CKC.

1. On a scale of 1-10, how would you rate the effectiveness of the EI training you received? (1=Not Effective, 10=Highly Effective)

.....

2. Reflect on the key concepts or skills you acquired during the training. How have they influenced your approach to chaplaincy services?

.....
.....
.....

3. Have you actively implemented the EI principles learned in your chaplaincy services since completing the training?

- Yes / No

If yes, please provide specific examples of how you have incorporated these principles.

.....

.....How do you perceive the impact of the EI training on the emotional care you provide to the diverse student body?

- Positive / Neutral / Negative

4. Have you observed any changes in the emotional well-being of the students or staff since the training?

- Yes / No

- If yes, please describe the observed changes.

.....
.....

.....

5. Do you believe there is room for continued improvement in your application of EI principles?

- Yes / No

If yes, what specific areas do you think could benefit from further development or focus?

.....
.....

6. Considering your experience with the recent training, do you believe additional training on EI would be beneficial for chaplains?

- Yes / No

If yes, what specific aspects or topics would you like to see covered in future training sessions?

.....
.....To what extent do you feel the EI training has become an integral part of your overall approach to chaplaincy duties?

- Not Integrated at All / Partially Integrated / Fully Integrated

.....

7. Have you encountered any challenges in applying EI principles to specific aspects of your chaplaincy role?

- Yes / No

- If yes, please describe the challenges and any strategies you have employed to overcome them.

.....
.....Have you shared or discussed the insights gained from the EI training with your chaplaincy peers or team members?

If not yet, do you feel well equipped to do so in future as a result of this training?

- Yes / No

8. Reflecting on your personal growth, how has the EI training contributed to your professional development as a chaplain?

- Limited Contribution / Moderate Contribution / Significant Contribution

.....
.....Are there specific areas of personal development that you believe require additional attention or focus?

- Yes / No

- If yes, please specify.

.....
.....

9. In your opinion, how sustainable are the changes or improvements in your EI awareness resulting from the training?

- Not Sustainable / Moderately Sustainable / Highly Sustainable

.....

10. Do you foresee any potential challenges in maintaining and further developing your EI skills over time?

- Yes / No

- If yes, please elaborate.

.....

.....

Conclusion

Thank you for taking the time to share your feedback. Your insights are valuable for ongoing improvements in the EI training programs within the Seventh-day Adventist Chaplaincy Ministry services.

APPENDIX D

PRESENTATIONS

EMOTIONAL INTELLIGENCE AND ITS IMPACT ON SEVENTH-DAY ADVENTIST SCHOOL CHAPLAINCY MINISTRY SERVICES

Biblical Foundations of Emotional Intelligence: A Comprehensive Overview

Personal EI, when approached from a biblical perspective, provide a transformative journey of understanding, growth, and alignment with God's principles. By embracing biblical self-awareness, cultivating emotional self-regulation, and actively seeking divine wisdom, individuals can develop a robust foundation for enhanced EI in their personal lives and interactions with others. This integration of biblical principles contributes to a more holistic and spiritually grounded approach to EI.

Strategies for Self-Reflection

1. Dedicate a moment each day for a mindful self-check-in. Ask yourself how you're feeling, what might have triggered those emotions, and consider how you want to respond.
2. Keep a journal to track your emotional journey. Reviewing your entries over time provides valuable insights into your emotional landscape.
3. Actively seek for feedback from close and trusted friends, family, or colleagues. Their perspectives can offer a fresh lens through which you can examine your emotional behaviors.
4. Utilize self-reflection to de-escalate conflicts by first examining your own emotions and reactions before engaging in discussions.
5. Incorporate self-reflection into your daily life to enhance EI.

By embracing self-reflection and applying biblical principles to our EI, we can develop a deeper understanding of ourselves and our relationship with God, as well as better support and empathize with others. This will enable us to navigate the complexities of relationships, whether at work, home, or in our social circles.

EXAMPLES OF HOW TO ESTABLISH HEALTHY BOUNDARIES. EXAMPLES OF HOW TO ESTABLISH HEALTHY BOUNDARIES.

Establish Healthy Boundaries while Nurturing Empathy: Example: A chaplain might set boundaries by clearly communicating available office hours for pastoral care. While being empathetic listeners during those hours, they communicate the importance of maintaining personal time for self-care. This ensures that they can consistently offer support without compromising their own emotional well-being. Practice Conflict Resolution and Peacemaking: Example: In a situation where there's tension among students or staff, a chaplain can initiate a mediation session. Applying Matthew 18:15-

17, the chaplain facilitates open communication, helps parties understand each other's perspectives, and guides them towards reconciliation. This aligns with biblical principles of resolving conflicts within the community.

Trust in God's Guidance and Provision: Example: When faced with a challenging decision or uncertainty in the school chaplaincy role, the chaplain can engage in prayer and seek guidance from scriptures. Trusting in God's provision, they may make decisions with confidence, knowing that their actions are aligned with their faith and purpose in serving the school community. **Provide Opportunities for Emotional Expression:** Example: Organizing a monthly support group where students or staff can openly discuss their challenges and emotions. This provides a safe space for individuals to express themselves, share experiences, and receive empathetic understanding from the chaplain and their peers. **Offer Spiritual Guidance and Support:** Example: A student going through a difficult time may seek the chaplain's support. The chaplain, in response, offers spiritual guidance by sharing relevant scriptures, praying with the student, and providing a comforting presence. This integration of spiritual elements enhances the emotional support provided.

Emotional Intelligence Define

- Emotional Intelligence encompasses the capacity to recognize, comprehend, and handle emotions within oneself and others. It entails being attuned to emotions, both personal and those of others, and utilizing this awareness to inform one's thoughts and actions.
- Through their efforts, chaplains ensure that the college years become a transformative period where young minds are empowered to embrace an authentic and personal faith journey, influencing not only their immediate experience but also the trajectory of their lifelong spiritual commitment.
- The role of campus chaplaincy ministry takes on a profound significance during the stage of emerging adulthood, a pivotal phase where young minds are open to new ideas and interpretations.
- George Barna, in his work *Generation Next*, echoes this sentiment, highlighting the influence that this relatively small demographic wields in shaping the direction of societies and faith communities.

The Influence of Higher Education

- The role of chaplaincy stands as a crucial component in realizing the mission of the church, particularly considering the immense influence of education has in today's Kenya. Higher education serves as a driving force, not only in the realms of social, economic, and political advancement but also in the intricate fabric of spiritual well-being. This notion is encapsulated in the words of Charles Habib Malik, who in his book *A Christian Critique of the University*, underscores that the university's impact on human destiny surpasses that of any other institution or agency. He emphasizes that the university's power to shape events and human trajectories is unparalleled, signifying that changing the course of the university inevitably leads to changing the world.

While college and university students may represent a mere one percent of the global population, they hold a disproportionately significant role as the future leaders of both the world and the church. George Barna, in his work *Generation Next*, echoes this sentiment, highlighting the influence that this relatively small demographic wields in shaping the direction of societies and faith communities. As students engage in

higher education, they acquire the knowledge, skills, and perspectives that equip them to tackle complex societal challenges and drive positive change.

- Moreover, the power of higher education extends to spiritual growth and well-being. College and university campuses are fertile grounds for exploration, questioning, and intellectual growth, making them conducive environments for deepening one's faith and worldview. Here, the role of campus chaplaincy becomes paramount. Chaplains provide the spiritual guidance, moral compass, and emotional support that enable students to navigate the complexities of their academic pursuits while nurturing their spiritual development.
- Additionally, the influence of higher education reaches beyond immediate academic circles. As students graduate and assume leadership positions in various fields, their collective impact on society becomes profound. The insights gained from higher education, combined with the values instilled by campus chaplains, contribute to a generation of leaders who possess the intellectual depth, ethical grounding, and spiritual resilience needed to effect meaningful change.
- In conclusion, the role of campus chaplaincy takes on heightened significance in the context of higher education's power to shape the trajectory of society and spirituality. Through their guidance, chaplains contribute to the spiritual well-being of students while preparing them to take on leadership roles in diverse spheres. As these individuals graduate and contribute to the broader world, their influence resonates far beyond their initial numbers, underscoring the transformative potential of higher education and the role of chaplaincy within it.

THE P.E OF E.I

THE PHYSICAL EXERCERCISE OF EMOTIONAL INTELLIGENCE. **THIS IS WHERE THE RUBBER MEETS THE ROAD.**

(1) Establishing Healthy Boundaries While Nurturing Empathy. This will lead to *Resolving Conflicts and enhancing genuine discipleship as well as excellent performance academically.*

These two makes me to go back to the foundations of EI.

Emotional Intelligence is the ability to manage both your own emotions and understand the emotions of people around you.

EI has 5 key elements:

- 1: Self-awareness:
- 2: Self-regulation:
- 3: Motivation:
- 4: Empathy:
- 5: Social skills:

(According to Dr. Daniel Goleman “Emotional Intelligence, why it can matter more than IQ.”

- ❑ He is the Apostle Paul of E.I.

Components of E.I

1. **Self-awareness:** The ability to recognize and understand one's own emotions, including strengths, weaknesses, values, and goals. (The foundation, cornerstone).
2. **Self-regulation:** Managing and controlling one's emotions, avoiding impulsive reactions, and adapting to changing circumstances.
3. **Motivation:** Harnessing emotions to drive towards personal and professional goals, even in the face of challenges.
4. **Empathy:** Sensing and understanding the emotions of others, fostering better interpersonal connections.
5. **Social Skills:** Navigating social situations adeptly, building rapport, and managing relationships effectively.

NO.	COMPONENT	IMPORTANCE:	EXAMPLE
1.	Self-awareness:	Foundation of EI; understanding one's emotional state and its impact on behavior.	Recognizing when stressed and addressing it positively
2.	Self-regulation:	Controlling impulsive reactions, maintaining composure, and adapting to challenging situations.	Staying calm under pressure, making well-thought-out decisions
3.	Motivation	Channeling emotions towards goals, sustaining enthusiasm, and overcoming obstacles.	Persevering in the face of setbacks, maintaining a positive outlook.
4.	Empathy	Understanding others' emotions, fostering compassion, and building strong interpersonal relationships	Listening actively, acknowledging and validating others' feelings
5.	Social Skills	Effective communication, conflict resolution, and collaboration.	Building rapport, navigating group dynamics, and inspiring cooperation.

- ☐ Self-awareness: Genesis 1:26 Created God's image, steward, care taker of God's Resources. the manufacturers manual must be followed for us to be successful.
- ☐ Understanding these key components lays the groundwork for harnessing EI in both personal and professional contexts, ultimately contributing to individual growth, positive relationships, and effective leadership emotional landscapes of educational institutions

Importance of Emotional Intelligence in Chaplaincy Ministry:

What Is the relevance of EI in Central Kenya Conference Chaplaincy Ministry Services?

Chaplaincy Ministry, With Its Unique Focus on Spiritual and Emotional Care, Places a premium on Emotional Intelligence Due to the following reasons:

- 1. Understanding and Addressing Diverse Emotions:**
- 2. E.I Guarantees Effective Pastoral Care:**
- 3. Building genuine trust and rapport:**
- 4. E. I enhance relationships, communication, and well-being:**
 - (i) Improved Communication
 - (ii) Interpersonal Relationships
 - (iii) Efficient Conflict Resolution Mechanisms

COMPASSIONATE CAREGIVING: THE CHAPLAIN'S ROLE

By Dr. Jared Bravin Menecha

Contents

- Understanding the emotional needs of others: Applying biblical empathy and compassion in chaplaincy ministry.
- Active listening and empathetic response: Learning from biblical examples of supportive listening and comforting others.
- Modeling Christ-like love: *Demonstrating unconditional acceptance, forgiveness, and grace in interactions with students and colleagues.*

Understanding the emotional needs of others

Compassionate means:

- Feeling or showing ***pity, sympathy, and understanding*** for people who are suffering.
- A strong ***feeling of sympathy and sadness*** for the suffering or bad luck of others and a wish to help them (Collins dictionary).
- *It is the "sympathetic consciousness of others' distress together with a desire to alleviate it (Merriam-Webster Dictionary).*

Synonyms of Compassionate: Understanding, humanitarian, benevolent, merciful, kind-hearted, tender hearted.

Understanding the emotional needs of others

- Understanding, often referred to as "compassion" or "empathy," is a biblical characteristic of Christian living.
- It involves the ***ability to comprehend the feelings, perspectives, and needs of others while demonstrating care and empathy.***
- Throughout the Bible, God calls His people to be ***understanding, reflecting His own character of love and understanding*** toward humanity.

Biblical Examples of compassion

- **1 Peter 3:8:** "Finally, all of you, have *unity of mind, sympathy, brotherly love, a tender heart, and a humble mind.*" These qualities, including sympathy and a tender heart, are central to understanding and building harmonious relationships within the Christian community.
- **Colossians 3:12 (ESV):** "*Put on then, as God's chosen ones, holy and beloved, compassionate hearts, kindness, humility, meekness, and patience.*" Understanding is linked to compassion, kindness, and humility, all of which are traits expected of God's chosen people.

Biblical Examples of compassion

- **The life and ministry of Jesus** – Jesus wept at Lazarus grave alongside the people.
- **Story of the feeding of the 5000 people.**
- The parable of the good Samaritan.
- **Ruth traveled with Naomi back to Bethlehem and settled there with her.**
- Boaz instructed workers in his field to leave grain for Ruth to pick up.
- **The widow of Zarephath** agreed to make a meal for Elijah despite her great need.

Showing compassion to others

1 Corinthians 13, fully embodying what Christ-like love looks like.

- Be kind
- Show patience
- Seek the welfare of others
- Give others hope
- Endure with them

Practical examples

How do we show compassion to others today?

Active listening

James 1:19 guide on listening: "Let every person be quick to hear, slow to speak, slow to anger."

Active listening is more than just hearing; it's a communication skill that enhances mutual understanding between individuals. It involves going beyond merely hearing the words someone says and actively processing the meaning and intent behind them. This requires being fully present and focused during the communication exchange, fostering a deeper level of engagement and comprehension.

Active listening techniques

- Being fully present in the conversation
- Showing interest by practicing good eye contact
- Noticing (and using) non-verbal cues
- Asking open-ended questions to encourage further responses

- Paraphrasing and reflecting back what has been said
- Listening to understand rather than to respond
- Withholding judgment and advice

Modeling Christ-like love

Christ's love is unconditional

Reflection

1. How can school principals, chaplains and other leaders demonstrative unconditional love, acceptance, forgiveness, and grace in their interactions with students and colleagues?
2. Give examples of supportive listening and comforting others from the bible.
3. Share with your group members you're an experience with active or inactive listening you encountered recently.

GUARD YOUR HEART FROM THE ENEMIES

BY Professor Melak

Above all else, guard your heart, for everything you do flows from it. Proverbs 4:23

The **HEART** represents...

Thinking/ understanding, Emotion, Conscience and Motivation/Will

THE FOUR ENEMIES of the HEART

Guilt, Anger/ Hatred, Greed and Jealousy

Enemy	guilt	Anger/hatred	greed	jealousy
Description	I owe you	You owe me	I owe me	God owes me
Biblical Cases	Judas, Peter	Moses, James & John	Jezebel, Gehazi	Cain & King Saul
Remedy	Confession	Forgiveness	Generosity	Contentment
Biblical Cases	Zacchaeus, Peter, David	Joseph, Esau	Abraham, Dorcas	Paul, Daniel, Elisha

GUILT - CONFESION

Prov 28:13

People who **conceal** their sins will not prosper, but if they **confess** and turn from them, they will receive mercy. **God invites us to come to him with our burden of guilt and our heart sorrows. ... But whatever our sin, God bids us come unto him through Jesus Christ. It is only by taking our sins to God that we can be freed from them.**

RH February 9, 1897, par. 2

ANGER/HATRE - FORGIVENESS

Ephesians 4:31

“Get rid of all bitterness, rage, **anger**, harsh words, and slander, as well as all types of evil behavior.” **Ephesians 4:32** “Be kind to one another, tender-hearted, **forgiving** each other, just as God in Christ also has forgiven you”.

ANGER - FORGIVENESS

Those who at any supposed provocation feel at liberty to indulge anger or resentment are opening the heart to Satan. Bitterness and animosity must be banished from the soul if we would be in harmony with heaven. The Desire of Ages, 310 (1898). 2MCP 516.1 He who is unforgiving CUTS OFF the very channel through which alone he can receive mercy from God. We should not think that unless those who have injured us confess the wrong, we are justified in withholding from them our forgiveness. It is their part, no doubt, to humble their hearts by repentance and confession; but we are to have a spirit of compassion toward those who have trespassed against us, whether or not they confess their faults. (The Faith I Live By, 131.)

GREED - GENEROSITY

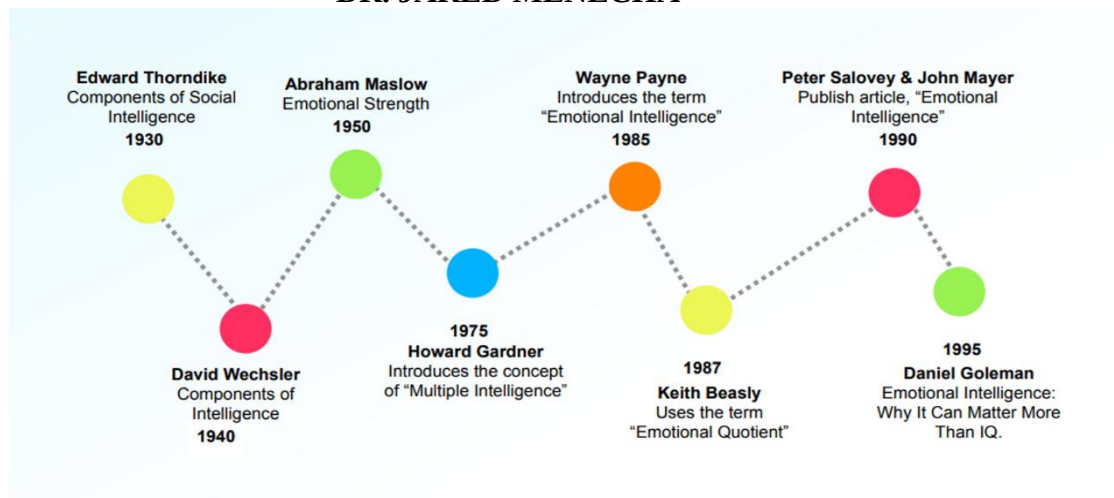
For the love of money is a root of all kinds of evil. Some people, eager for money, have wandered from the faith and pierced themselves with many griefs. 1 Tim 6: 10. Command them to do good, to be rich in good deeds, and to be generous and willing to share. In this way they will lay up treasure for themselves as a firm foundation for the coming age, so that they may take hold of the life that is truly life." (1 Timothy 6:18-19). In true education the selfish ambition, the greed for power, the disregard for the rights and needs of humanity, that are the curse of our world, find a counterinfluence. Ed 225.4 Cleanse the soul-temple from all selfish greed of wanting to be first—greed of grasping things to which you have no right. Move toward the path of self-denial and self-sacrifice. 20LtMs, Lt 354, 1905, par. 12

JEALOUSY.... CONTENTMENT

James 3:16 *For wherever there is **jealousy** and selfish ambition, there you will find disorder and evil of every kind...* Philippians 4:11-13 "I am not saying this because I am in need, for I have learned to be **content** whatever the circumstances. I know what it is to be in need, and I know what it is to have plenty. I have learned the secret of being **content** in any and every situation, whether well fed or hungry, whether living in plenty or in want. I can do all this through him who gives me strength." PROMISE... **I will give you a new HEART Ezekiel 36: 26**. This presentation is inspired by the book of Andy Stanley *Enemies of the Heart*.

SELF-REFLECTION AND PERSONAL EMOTIONAL INTELLIGENCE

DR. JARED MENECHA



What is Emotional Intelligence?

Usually, we make decisions based on emotions. The Amygdala is made to help us survive in a millisecond when danger is present. It is sudden and doesn't involve much thought. "Do this or you will be eaten/die."

Introduction

What is Emotional Intelligence?

The ability to identify and manage one's own emotions and the emotions of others {Develop and maintain good social relationships; Solve problems under pressure}. Emotional intelligence is defined as the ability to perceive, use, understand, manage, and handle emotions. People with high EI can recognize their own emotions and those of others, use emotional information to guide thinking and behavior, discern between different feelings.

Emotional Quotient (EQ)

Emotional quotient is the product of wisdom (w) and I.Q. This relationship can be expressed mathematically as: $EQ = w \times I.Q.$ In this relationship 'w' indicates a person's insight, power of judgment and ability to understand others

A person with high EI is:

1. Aware of himself/herself
2. Manages himself/herself
3. Aware of others
4. Manages his/her relationships with others

Note: *EI has been called a foundational life skill, a resilience tool, and one of the most valuable professional tools an individual can demonstrate (Goldman, 1995)*

Biblical self-awareness

Self-awareness is developed by constantly asking oneself the following questions.

Who am I and how do I relate with myself and others?

Where have I come from (my family background and its impact in my current life)?

Examining personal strengths and weaknesses through the lens of Scripture.

1. *Psalms 139:23-24: "Search me, O God, and know my heart! Try me and know my thoughts!"*
2. *Proverbs 28:13: "Whoever conceals his transgressions will not prosper, but he who confesses and forsakes them will obtain mercy."*
3. *Romans 12:3: "For by the grace given to me I say to everyone among you not to think of himself more highly than he ought to think, but to think with sober judgment, each according to the measure of faith that God has assigned."*
4. *Galatians 5:22-23: "But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control; against such things there is no law."*

The Apostle Paul summed up his self-awareness in one important sentence as he wrote to the Corinthians. *"But by the grace of God I am what I am, and His grace toward me did not prove vain; but I labored even more than all of them, yet not I, but the grace of God with me."* (1 Corinthians 15:10)

Thought!

A proud man believes that he has made himself. He loudly boasts of his accomplishments so all may know what he has done. Paul, one of the most significant men in history (he wrote two-thirds of the New Testament), did not view his life that way. He realized everything that had been accomplished in his life happened by God's grace. Chaplains, you are a mere branch on a glorious Vine, but you have been fearfully and wonderfully and uniquely made by the Creator, designed for great achievements by God's grace. The Apostle Paul wrote earlier in the same letter to the Corinthians a similar thought that was the foundation of his self-awareness. "If everything you have is something you've received, why do you boast as if you did not receive it?" (1 Corinthians 4:7). Everything means everything. Our minds, our body; the food we eat and the clothes we wear; the house we live in and the car we drive; the job we have and the friends we enjoy. All of it is a gift from God. In light of this grace, Paul worked humbly but aggressively. He didn't take what God had done lightly, so he gave himself fully to the task. But all that came from his labors—everything that was good and effective—he still saw as the work of God within him and through him. *Paul was rightfully grateful for his work, but aware that it was all fueled by an Unseen Hand. There was a legitimate pride and joy in his accomplishments because it was all tempered by the understanding that none of it could have been done without God.*

Cultivating emotional self-regulation

- Emotions signal threats and rewards. Much like a compass that guides us in the right direction, emotions have the power to guide us to the right actions.
- ***"Emotional regulation refers to the process by which individuals influence which emotions they have, when they have them, and how they experience and express their feelings".***

Emotional regulation involves three components:

1. Initiating actions triggered by emotions.
2. Inhibiting actions triggered by emotions.
3. Modulating responses triggered by emotions.

“Emotional regulation serves as a crucial tool, allowing individuals to manage their emotions effectively and make informed decisions without succumbing to stress or fear. By regulating our emotions, we can achieve a better balance and exercise sound judgment in our thoughts and actions. This ability enables us to discern which emotional responses are beneficial to embrace and which ones are best avoided, ultimately contributing to our overall well-being and success.”

Cultivating emotional self-regulation

Applying biblical principles of self-control and patience in managing emotions “Christian self-control is multifaceted. It involves both “controlling over one’s behavior and also the impulses and emotions beneath it”

- **Prayer and Meditation:** Regular prayer and meditation on scripture can help cultivate a sense of inner peace and control over emotions.
- **Seeking Wisdom:** Proverbs 16:32 states, "Better a patient person than a warrior, one with self-control than one who takes a city. “
- **Community and Accountability:** Surrounding oneself with a supportive community of fellow believers can provide encouragement and accountability in managing emotions. *Proverbs 27:17 highlights the importance of iron sharpening iron, ...*
- **Renewing the Mind:** Fill your mind with uplifting and edifying thoughts, which can help in controlling negative emotions. *Romans 12:2 instructs believers not to conform to the patterns of this world but to be transformed by the renewing of their minds.*

Seeking wisdom and guidance

How can we utilize prayer, meditation, and reflection on Scripture to enhance personal EQ?

Prayer:

- To allow individuals to express their deepest emotions, concerns, and desires to a higher power.
- To develop a greater sense of empathy and great compassion towards others by praying for their well-being and understanding their struggles.

Meditation:

- Meditation involves mindfulness practices that encourage individuals to be present in the given moment, observe their own thoughts and emotions without any kind of judgment, and cultivate a sense of inner peace and clarity.
- Increases self-awareness, helping individuals to recognize and understand their emotions more effectively.

Reflection on Scripture:

- Through reflection on Scripture, individuals can develop virtues such as patience, forgiveness, gratitude, and humility, which are essential components of EI.
- Engaging with Scripture can also foster a sense of community and belonging.

APPENDIX E

PROGRAMME

HAPPY SABBATH

**EMOTIONAL INTELLIGENCE AWARENESS IN CENTRAL KENYA
CONFERENCE CHAPLAINCY MINISTRY:**

**THE TRAINING PROGRAMME
PREPARED BY GEOFFREY WAWERU MACHARIA
17TH FEBRUARY 2024**

TIME	SESSION	FACILITATOR	DURATION
8:00 – 8:30 am	Arrival And Settling of Chaplains	Geoffrey Waweru	30 Minutes
8:30-9:00 am	Breakfast	Beldin Oulo/ Jacinta Loki	30 Minutes
9:00– 9:30	Opening Remarks	Pr. Charles Mutugi/ Pr. Jacinta Loki	30 Mins
09:30 – 9:50	Filling Of Pre-Assessment Questions	Geoffrey Waweru	20 Mins
10:00– 10: 40	First Presentation on EI	Dr. Bravin Menecha	40 Mins
10:40 – 10:50	Questions &Answers	Dr. Bravin Menecha	10 Minutes
10:51 – 11:11	Group Discussions/Feedback	All	20 Minutes
11:12-11:52	Second Presentation On EI	Dr. Bravin Menecha	40 Minutes
11:53 – 12:03	Questions & Answers	Dr. Bravin Menecha	10 Mins
12:03 – 12:23	Group Discussions/Feedback	All	20 Minutes
12:25 – 1:05	DIVINE SERVICE HOUR	Dr. Melak Tsegaw	40 Minutes
1:05 – 1:45	Lunch Break	All	40 Minutes
1:50 – 2:10	Filling EI Questionnaire	Geoffrey Waweru	20 Mins
2:10 – 2:50	Third Presentation on EI & Leadership	Elder Zerihun Awano Kere	40 Mins
2:50 – 3:00	Questions & Answers	Elder Zerihun Awano Kere	10 Mins
3:02 – 3:22	Group Discussions/Feedback	All	20 Minutes
3:22 – 4:02	Fourth Presentation on EI	Geoffrey Waweru	40 Mins
4:02 – 4:12	Questions & Answers	Geoffrey Waweru	10 Mins

4:12– 4:32	Group Discussions/Feedback	All	20 Minutes
4:32– 4:42	Filling Of Post-Assessment Questions	Geoffrey Waweru	13 Minutes
4:42-4:52	Final Remarks/Appreciation	Jacinta Loki	10 Minutes
4:52 – 5:00	Photos and Departure at Will	Safe Journey	God bless you

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