

Theological Review of Emotional Intelligence for Educators

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Abstract

Being a teacher is a rewarding yet challenging and demanding profession. Educators have complex roles because beside teaching knowledge, they must develop students' skills (creativity, critical thinking, communication, and collaboration), attitudes, and values for work, citizenship, and life in the 21st century. In the 21st century, educators who are expected to be role models for students must develop their emotional skills. Different studies have showed that the key to success is not just cognitive intelligence, rather 80% of success in life depends on emotional intelligence.[1] Emotional intelligence is evaluated as an important, valuable, and potential personal resource for coping with threats, challenges, and organizational setting related to tasks where emotional skill is required for successful performance such as school teaching. 4 competencies of emotional intelligence are self-awareness, self-management, social awareness, and relationship management. This paper aims at analyzing whether emotional intelligence is coherent to biblical concepts. Discussion will be started by analyzing presuppositions of emotional intelligence which have been used by scholars, then reviewing and reconstructing emotional intelligence theologically to keep it aligned with biblical truth.

Keywords: *Burnout, emotional intelligence, teachers, educators, self-awareness, self-management, social awareness, relationship management, biblical concept.*

Introduction

Being a teacher is a rewarding yet challenging and demanding profession. Teachers have important role in students' life and make an impact on a future generation. However, "burnout"¹ is one of the most problem in teaching profession. Bureau of Labor Statistics mentioned that Texas will need over 82,000 new teachers by 2008 and many teachers are leaving the profession within 5 years of being employed.² Chambers and his colleagues found out that the factors most strongly associated with intent to quit the profession for public school teachers in Texas are poorer mental quality of life, higher levels of stress, and the presence of major depression, panic disorder, anxiety disorder, and somatization

¹ Burnout is defined as the consequence that arises from the relationship between a great load of chronic stress and the performance of one's own work. Pilar Puertas Molero et al., "Influence of Emotional Intelligence and Burnout Syndrome on Teachers Well-Being: A Systematic Review," *Social Sciences* 8, no. 6 (2019), <https://doi.org/10.3390/socsci8060185>, 2.

² Madeline Justice and Sue Espinoza, "Emotional Intelligence and Beginning," *Education* 127, no. 4 (2007): 456.

disorder.³ Many competencies and skills that must be acquired, the continuous contact with students, parents, peers and leaders, and the adaptation to the continuous changes that today's society generate an accumulation of stress and tension that often leads to the "burnout syndrome"⁴. Teacher's burnout not only affect himself and organization, but it affects students too. Students suffer academically and emotionally from their burnout teacher's inconsistencies and impact the quality of education and student achievement.⁵

Based on some studies, Emotional Intelligence (EI) should be developed because, it reduces burnout, helping teachers to be more effective in regulating emotional states.⁶ Emotional intelligence is (Smith, 2016, p. 10)

*"The capacity to perceive, access, and generate emotions in order to think clearer, understand emotional knowledge, and regulate emotions in a way that enhances intellectual and emotional growth."*⁷

Researchers found that volunteers with high emotional intelligence feel less burnout.⁸ Emotional intelligence is a capacity that should be developed in teachers, since it gives the individual the ability to regulate his emotions, making him stronger in terms of decision-making in daily situations in teaching environments, as well as being a key factor for the success of education. Through the positive reinforcement of emotional intelligence, the levels of stress and anxiety are reduced, as this avoids the feeling of frustration before their professional realization, which leads to improved teaching practice, as well as the health and mental well-being of teachers.⁹

NPD, a Long Island-based market research firm found out that Emotional Intelligence 2.0 is the 2nd bestselling leadership book from mid-June 2016 to mid-June 2017 (165,000

³ Jaime Chambers Mack et al., "Why Do Teachers Leave? A Comprehensive Occupational Health Study Evaluating Intent-to-Quit in Public School Teachers," *Journal of Applied Biobehavioral Research* 24, no. 1 (2019): 10, <https://doi.org/10.1111/jabr.12160>.

⁴ Three dimensions of burnout syndrome are: (1) emotional exhaustion or tiredness: caused by work pressure, loss of energy to face another day; (2) depersonalization: cynical and cold attitudes towards people with whom one works, sometimes treating people as objects; and (3) lack of personal fulfilment: feelings of negative self-evaluation of people, as well as a decrease in feelings related to personal skills, achievements, and successes. Pilar Puertas Molero et al., "Influence of Emotional Intelligence and Burnout Syndrome on Teachers Well-Being: A Systematic Review," *Social Sciences* 8, no. 6 (2019), <https://doi.org/10.3390/socsci8060185>, 1.

⁵ Donna Ault Jacobson, "Causes and Effects of Teacher Burnout," *Walden Dissertations and Doctoral Studies*, 2016, 23.

⁶ Natalio Mérida-López, Sergio and Extremera, "Emotional Intelligence and Teacher Burnout: A Systematic Review," *International Journal of Educational Research* 85 (2017): 121–30, <https://doi.org/10.1016/j.ijer.2017.07.006>, 127.

⁷ Benjamin Smith, *Emotional Intelligence: Exploring the Most Powerful Intelligence Ever Discovered* (South Carolina, US: CreateSpace Independent Publishing Platform, 2016), 10.

⁸ Sudi Kate Gliebe, "Emotional Intelligence in Christian Higher Education," *Christian Higher Education* 11, no. 3 (2012): 192–204, <https://doi.org/10.1080/15363759.2010.515477>, 198.

⁹ Molero et al., "Influence of Emotional Intelligence and Burnout Syndrome on Teachers Well-Being: A Systematic Review," 9.

copies sold).¹⁰ It shows that many people are interested to know more about emotional intelligence and including Christian educators.

Majority of the studies on emotional intelligence have been conducted by secular sources.¹¹ Therefore, the goal of this essay is to explore emotional intelligence from a biblical worldview. Start with presuppositions analysis of emotional intelligence, then review it theologically and reconstruct it so they are aligned to biblical truth before we apply it.

Presuppositions Analysis

Emotional Intelligence

Emotion is often defined as a complex feeling which results in physical and psychological changes affecting thought and behaviour. Emotions include feeling, thought, nervous system activation, physiological changes, and behavioural changes such as facial expressions. Emotions seem to dominate many aspects of our lives as we must recognize and to respond to important events related to survival and/or the maintenance of prosperity and, therefore, emotions serve various functions.¹²

Mayer and Salovey (1997, p. 189) defined emotional intelligence as

“The ability to perceive accurately, appraise, and express emotions; the ability to access and/ or generate feelings when they facilitate thought; the ability to regulate emotions to promote emotional and intellectual growth.”¹³

Salovey, divides emotional intelligence into five domains: knowing one’s emotions, which is characterized by self-awareness and self- understanding; managing emotions, which is the ability to handle emotions such as anxiety or gloom; motivating oneself, the ability to exercise self-control and delay gratification; recognizing emotions in others, characterized by empathy; and handling relationships, the ability to manage the emotions in others.¹⁴

This essay uses the definition of emotional intelligence shared by Daniel Goleman (2009, p. 448). “Emotional intelligence”¹⁵ refers to *the capacity for recognizing our own feelings*

¹⁰ Jeff Kauflin, “The Year’s Five Bestselling Leadership Books, And Why They’re So Great,” *Forbes*, 2017, <https://www.forbes.com/sites/jeffkauflin/2017/06/20/the-years-5-bestselling-leadership-books-and-why-theyre-so-great/#316de0d13ac0>.

¹¹ Aubrey Malphurs, *Developing Emotionally Mature Leaders: How Emotional Intelligence Can Help Transform Your Ministry* (Grand Rapids, MI: Baker Publishing Group, 2018), 15.

¹² Athanasios S Drigas and Chara Papoutsi, “A New Layered Model on Emotional Intelligence” 8 (2018): 1–17, <https://doi.org/10.3390/bs8050045>, 3.

¹³ Daniel C Lamb, “The Relevance and Utility of Emotional Intelligence for Christian Social Work Organizations and Management Professionals,” *Journal of the North American Association of Christians in Social Work: Social Work & Christianity* 35, no. 1 (2008): 77.

¹⁴ Sajjad Ullah Jan, Mumtaz Ali Anwar, and Nosheen Fatima Warraich, “Emotional Intelligence and Academic Anxieties: A Literature Review,” *New Review of Academic Librarianship* 23, no. 1 (2017): 6–17, <https://doi.org/10.1080/13614533.2016.1270839>.

¹⁵ Emotional Intelligence is a relatively new concept. It was as recent as the 1930's when Edward Thorndike brought up a means that helped people to exist peacefully with others. This concept was called a social intelligence and was a new thought for the time. In the 1940's, David Wechsler took the thought further by commenting that the intelligence had more than one component and all worked to life's successes. Abraham Maslow, a humanistic psychologist, suggested that

and those of others, for motivating ourselves, and for managing emotions well in ourselves and in our relationships.¹⁶ Emotional intelligence is what allows one person to better cope with challenges and difficulties in their lives.¹⁷ Goleman said that IQ contributes about 20 percent to the factors that determine life success which leaves 80 percent to other forces. He believes that these other forces may be influenced by emotions. The more emotionally intelligent a person, he/she has abilities to motivate oneself and persist in the face of frustrations; to control impulse and delay gratification; to regulate one's moods and keep distress from swamping the ability to think; to empathize and to hope.

Competencies of Emotional Intelligence

Below are Emotional Intelligence domains and associated competencies according to Daniel Goleman, Richard Boyatzis and Annie McKee¹⁸ and Moshe Zeinder et al.¹⁹

Personal Competencies:

These capabilities determine how we manage ourselves.

1. Self-awareness

Socrates mentioned in his guiding principle, "know thyself". Aristotle also mentioned "knowing yourself is the beginning of all wisdom".²⁰ Self-awareness means having a deep understanding of one's emotions, as well as one's strengths and limitations and one's values and motives. Knowing what we are feeling in the moment and using those preferences to guide our decision-making; having a realistic assessment of our own abilities and a well-grounded sense of self confidence. Self-aware individuals have the capacity to influence, change and alter their own behavior and the behavior of others.²¹ Goleman et al (2002, p. 40) said that the most compelling sign of a self-aware individual, are those people who take the time to self-reflect and take time to make decision.²² Self-awareness must be ahead of social awareness, self-management, and relationship management which are important factors of emotional intelligence. Self-awareness are recognized as:

people work to strengthen their emotions in the 1950's. This paved the way for emotional intelligence, as we know it today. Howard Gardner said we have multiple intelligences in 1975. Fast forward to 1985, when the term emotional intelligence was born and penned by Wayne Payne in his doctoral dissertation about "A Study of Emotion." After Wayne Payne's dissertation mentions emotional intelligence, a few more wrote about it until 1990 when John Mayer and Peter Salovey took the term and penned their famous article "Emotion Intelligence." In 1995, Daniel Goleman wrote "Emotional Intelligence: Why It Can Matter More Than IQ. Smith, *Emotional Intelligence: Exploring the Most Powerful Intelligence Ever Discovered*.

¹⁶ Daniel Goleman, *Working with Emotional Intelligence* (London, England: Bloomsbury Publishing, 2009), 448.

¹⁷ Smith, *Emotional Intelligence: Exploring the Most Powerful Intelligence Ever Discovered*.

¹⁸ Daniel Goleman, Richard Boyatzis, and Annie McKee, *Primal Leadership: Realizing the Power of Emotional Intelligence* (Boston, MA: Harvard Business School Press, 2002), 39.

¹⁹ Zeidner, Matthews, and Roberts, 123.

²⁰ Drigas and Papoutsis, "A New Layered Model on Emotional Intelligence," 3.

²¹ Carlton Brown, "Economic Insights – Trends and Challenges The Effects of Emotional Intelligence (EI) and Leadership Style on Sales Performance," *Economic Insights – Trends and Challenges*, no. 3 (2014): 1–14.

²² Goleman, Boyatzis, and McKee, *Primal Leadership: Realizing the Power of Emotional Intelligence*, 40.

- Emotional self-awareness: Reading one's own emotions and recognizing their impact and using "gut sense" to guide decisions.

- Accurate self-assessment: Knowing one's strengths and limits. Learning from mistakes, seeking feedback, knowing where to improve, knowing when to work with people with complementary strengths.

- Self-confidence: belief in the self, sense of one's self-worth and capabilities. Related to self-efficacy.

2. Self-management

Once we have clarified our emotions and the way they can affect the situations and other people, we are ready to move to the area of self-management. Self-management allows us to control our reactions so that we are not driven by impulsive behaviors and feelings. With self-management, people become more flexible, extroverted, and receptive, and at the same time less critical on situations and less reactionary to people's attitudes.²³ Self-management are recognized as:

- Emotional self-control: Keeping disruptive emotions and impulses under control.

- Transparency: Displaying honesty, integrity and trustworthiness. Letting people know one's values, principles, intentions, feelings, and acting in ways consistent with these actions.

Adaptability: Flexibility in adapting to changing situations or overcoming obstacles.

- Achievement: The drive to improve performance to meet inner standards of excellence.

Initiative: Readiness to act and seize opportunities, acting before being forced to by external events.

- Optimism: Seeing the upside in events.

Social Competencies

These capabilities determine how we manage relationships.

3. Social Awareness

Self-Management is a prerequisite for Social-Awareness. Social Awareness refers to the way people handle relationships and awareness of others' feelings, needs, and concerns.²⁴ Being socially aware means that we understand how we react to different social situations, and effectively modify our interactions with other people so that we achieve the best results. Social awareness is recognized as

- Empathy: Sensing others' emotions, needs, understanding their perspective, and taking active interest in their concerns, and cultivating rapport and attunement with a broad diversity of people.

Organizational awareness: Reading the currents, decision networks, and politics at the organizational level.

- Service: Recognizing and meeting follower, client or customer needs and concerns.

4. Relationship Management

After having developed social awareness, the next is social skills/relationship management. Social skills refer to the skills needed to handle and influence other people's emotions effectively to manage interactions successfully. It is all about the ability to get the

²³ Drigas and Papoutsis, "A New Layered Model on Emotional Intelligence," 6.

²⁴ Drigas and Papoutsis, "A New Layered Model on Emotional Intelligence," 7.

best out of others, to inspire and to influence them, to communicate and to build bonds with them, and to help them change, grow, develop, and resolve conflict. Handling emotions in relationships well and accurately reading social situations and networks; interacting smoothly; using these skills to persuade and lead, negotiate and settle disputes, for cooperation and teamwork.

- Inspirational leadership: Guiding and motivating with a compelling vision. A range of personal skills required to inspire people to work toward some common goal.
- Influence: Handling and managing emotions in other people and doing persuasively, wielding a range of tactics for persuasion.
- Developing others: Bolstering others' abilities through feedback and guidance, providing a supportive growth environment, teaching, mentoring, etc.
- Change catalyst: Initiating, managing and leading in new directions. Being able to recognize the need for change, remove barriers, challenge the status quo, and enlist others in pursuit of new initiatives.
- Building bonds: Cultivating and maintaining relationship webs.
- Teamwork and collaboration: Cooperation and team building.

Analysis of Basic Premises of Emotional Intelligence

Lei (2007) said that humanistic approach emphasizes the importance of the inner world of the learner and places individual's thought, emotions, and feelings at the forefront of all human development. Due to this new shift of focus, humanistic education emerged. There are significant changes occurred. It includes the learner's needs and the roles of educators and learners. Humanistic education interested in education the whole person – the intellectual and the emotional dimensions.

Humanism and Christianity are 180° opposed to each other.²⁵ Humanism is faith in man. Humanists believe that human beings have intrinsic value and dignity. They believe that human beings are autonomous centers of value with free will and moral responsibility. They use reason, not divine revelation, as the guide for moral action and education.²⁶ Humanism disregards the existence of God. Man is his own God. He chooses and determines for himself what is good. It focuses on human beings as central in this world. It believes that human beings are so powerful to recognize their feelings and others, motivate themselves, and manage their emotions and relationships. Humans are viewed as good and able to do good. The truth is subjective, pragmatic and existential. It's up to the man, what is works and helpful to him.

Emotional intelligence is one of the implications of humanistic approach.²⁷ Emotional intelligence views human as a free independent subject to determine the direction of his life, unique, and determine his behavior. His behavior is motivated mainly by an innate drive toward growth that prompts him to fulfill his own unique potential and thus to archive an

²⁵ Bert Thompson, "The Christian's Response To Humanism" (Montgomery, AL: Apologetics Press, Inc., 2001), 5.

²⁶ Homer Duncan, *Secular Humanism: The Most Dangerous Religion in America*. (Lubbock, TX: Missionary Crusader, 1981), 13.

²⁷ Mohammad Khatib, Saeid Najafi Sarem, and Hadi Hamidi, "Humanistic Education: Concerns, Implications and Applications," *Journal of Language Teaching and Research* 4, no. 1 (2013): 45–51, <https://doi.org/10.4304/jltr.4.1.45-51>.

ideal condition known as self-actualization. Human being is equipped with freedom and dignity in realizing his potential and proceeding to self-development.²⁸ Basic premises of human nature in emotional intelligence are: (1) man is always trying to achieve a high level of health and welfare; (2) the aim of the education is the formation of the truth human beings; (3) man has consciousness; (4) the consciousness drives man have willing and ability to learn and change into complete human beings; (5) this achievement gained through education. Education is a lifelong process; (6) one's subjective experience is respected, and (7) it emphasizes self-empowerment.²⁹

Theological Review on Emotional Intelligence

Scripture shows that humans are created in Triune God's image, which means we are emotional beings too as the Triune God is emotional. Therefore, we can relate to the Trinity God emotionally as well as intellectually.³⁰ We must develop our emotional capacity and awareness so that we can respond properly with emotions that are appropriate to the various contexts and situations as Christians. This is emotional maturity—an aspect of our spiritual maturity—and is the goal for all of us.

Educators must identify their own emotional state as well as the emotional state of their students, thus generating a deeper understanding of why they and their students tend to behave in a particular manner. Emotional intelligence views educator as a facilitator of learning, who help students clarify and achieve their goals and establish a classroom climate oriented to significant learning has some roles as: (1) a teacher: in terms of intellectual development, mastery of knowledge and thinking ability; (2) a coach: in terms of skills development, intellectual skills, social and physical-motor; (3) a mentor: in developing the affective aspects, control values, attitudes, motivations, etc.³¹

General revelation is based on God's common grace, which teaches that God may bless unbelievers as well as believers and that he provides all people with his general truth since He is the source of all truth. Research on emotional intelligence is one of them. Before we apply emotional intelligence, we must filter it through a biblical theological grid to see if it is aligned to biblical truths so hopefully it can help us to be competent, godly, emotionally mature educators in the 21st century.³²

²⁸ Anna Horodecka and Katarzyna C N - 4 Martowska, "Humanistic Vision of Man: Hope for Success, Emotional Intelligence and Pro-Social Engagement," *International Conference for Academic Disciplines, IJAS (International Journal of Arts & Sciences)* 6, no. 2 (2013): 151–66, internal-pdf://111.109.217.172/Horodecka-2013-Humanistic Vision of Man_ Hope.pdf, 154.

²⁹ Lilik Untari, "An Epistemological Review on Humanistic Education Theory," *LEKSEMA: Jurnal Bahasa Dan Sastra* 1, no. 1 (2016): 59, <https://doi.org/10.22515/ljbs.v1i1.26>, 68.

³⁰ Aubrey Malphurs, *Developing Emotionally Mature Leaders: How Emotional Intelligence Can Help Transform Your Ministry*, 74.

³¹ Fauzan Akmal Firdaus and Akrim Mariyat, "Humanistic Approach In Education According To Paulo Freire," *At-Ta'dib* 12, no. 2 (2017): 25, <https://doi.org/10.21111/at-tadib.v12i2.1264>, 30.

³² Aubrey Malphurs, *Developing Emotionally Mature Leaders: How Emotional Intelligence Can Help Transform Your Ministry*, 107.

Doctrine of God's Existence

Triune God created the universe out of nothing (*creatio ex nihilo*). This means that before God began to create the universe, nothing else existed except God himself.³³ Some evidences found in the bible are:³⁴ God the Almighty is the infinite and sovereign owner of heaven and earth (Gen. 14:19, 22); He speaks and it comes to be, he commands and it stands forth (Gen. 1:3; Ps. 33:9; Isa. 48:13; Rom. 4:17); All things are created by Him (Col. 1:16–17); dependent on Him (Exod. 20:11; Neh. 9:6; etc.); exist only by His will (Rev. 4:11), and are of Him, through Him, and unto Him (Rom. 11:36); God alone is the Eternal and Imperishable One, there is no hint of an eternal formless matter. God is beyond time and change, present before the mountains were brought forth, His years never come to an end (Ps. 90:2; Prov. 8:25–26); His love and election are from the foundation of the world (Eph. 1:4; John 17:24; cf. Matt. 13:35; 25:34; Luk. 11:50; John 17:5; Heb. 4:3; 9:26; 1 Pet. 1:20; Rev. 13:8; 17:8).

Doctrine of Man

The Fall: Humanity is Declaration of Independence

Humanity was created in God's image, to be master over all things. To be human is to be an image bearer of God, created in His likeness and originally righteous and holy. The entire world reveals God's attributes and perfections, and every creature is in its own way the embodiment of God's thought, but only human beings are images of God, head and crown of the whole creation. Human faculties belong to God's image. While the spirit is the principle and the soul the subject of life in us, the heart, according to Scripture, is the organ of human life. It is, first, the center of physical life but then also, in a metaphorical sense, the seat and fountain of the entire psychic life, of emotions and passions, of desire and will, of thinking and knowing. From the heart flow "the springs of life" (Prov. 4:23). This life, which originates in the heart, then splits into two streams, the mind and the will. The "mind" embraces all impressions, awareness, perceptions, observations, thoughts, knowledge, and wisdom, and embodies itself in words and language. The heart is also the seat of all the emotions, passions, urges, inclinations, attachments, desires, and decisions of the will, which have to be led by the mind and express themselves in action.³⁵ God created us to glorify Him, and when we start to act in ways that fulfill that purpose, then we begin to experience an intensity of joy in the Lord that we have never before known.

The Redemption in Christ

Salvation involves God's gracious and powerful work to rescue His created yet fallen people from sin and its penalty through the person and work of Jesus Christ, and the human response to this divine initiative.³⁶ Redemption in Christ is a progressive recovering of God's image, grow into more and more likeness to God. As we gain in true understanding of God, His Word, we are "renewed in knowledge" and we become more like God in our thinking.

³³ Wayne Grudem, *Systematic: An Introduction to Bible Doctrine* (Grand Rapids, MI: Inter-Varsity Press, 2000), 218.

³⁴ Herman Bavinck, *Reformed Dogmatics* (Grand Rapids, MI: Baker Publishing Group Published, 2011), 267-268.

³⁵ Bavinck, *Reformed Dogmatics*, 326.

³⁶ James R. Estep Jr., Michael J. Anthony and Gregg R. Allison, *A Theology for Christian Education* (Nashville, TN): B & H Publishing Group, 2008), 200.

The goal for which God has redeemed us is that we might be “conformed to the image of His Son” (Rom. 8:29) and thus be exactly like Christ in our moral character.

Roles of Christian Educators

We need to understand the role of educators from Christian viewpoint. Burkhard Mayer (2003) stated the five roles of teachers from a Christian viewpoint³⁷.

1. The teacher as a classroom – manager

A classroom-manager provides an outline of a planned course, gives information such as testing, grading and dealing with assignments and absence. From a Christian view, teacher views students as *imago dei* and beings who are unique in God’s eyes and that He loves them (John. 3:16). A classroom-manager also deals with discipline. This includes setting rules, applying them in different situations, being consequent and transparent in disciplinary actions. Discipline in a Christian sense has a serving character. It serves to support the learning process and the development of the students’ personalities. Disciplinary actions should lead to better insights towards revision of attitudes and behavior. Students should be seen and treated as individuals who are loved by God and who are of a unique value to Him (1 John 4:8-9).

2. The teacher as a person of competence

Everything we teach is related to God and His creation. Therefore, every subject is a great subject that can be viewed with awe, wonder and reverence. Students should be challenged to use their intellectual, social and emotional that He has given to develop them. The students should not only memorize content but work with it and they should exercise their mental power of judgement. Teachers teach topics and concepts in a profound and diligent manner. Christian teacher shows a responsible attitude by providing the students with knowledge of different kind and even more importantly with tools and methods they can work with in the jobs they get after their study-time. The Apostle Luke is a good biblical example for a teacher who is concerned with diligence (Luk. 1:1-4).

3. The teacher as a motivator

As a motivator, the Christian teacher needs to be trained in the strategies and techniques of motivation. These include a supportive atmosphere, contents which make sense for the learner and goals of learning. A Christian motivation is not based on self-centered motivations but on a unique understanding of the human being as created by God enhanced with enormous potential to learn and to grow. There are six dimensions of a teacher-personality:³⁸ (1) authenticity which means not to hide behind facades, to show feelings in a controlled way and to practice honesty to yourself by admitting that you prefer some students to others; (2) care in the sense of a caring relation; (3) respect that includes trust in the students and a true effort for weaker students; (4) openness for learning; (5) predictability, which means that the teaching person is transparent for instance when it comes to the shape of tests and exams; (6) empathy, which means that the teacher is trying to see things from the students view.

Teachers are representatives of the Master Teacher Christ (2 Cor. 5:20). In harmony with this, the Apostle Paul points out that "whatever you do in word and deed, do all in the

³⁷ Burkhard Mayer, “The Five-Fold Role of a Christian Teacher” 31A (2003): 263–280.

³⁸ Mayer, “The Five-Fold Role of a Christian Teacher,” 263-280.

name of the Lord Jesus." (Col. 3:17). That includes a wide range of activities attached to our roles as a teacher and the above dimensions which are meaningful in all the roles of the teacher. Christian teachers can only become role models if they are truly converted persons who are rooted in Scripture, have developed a Christian mind and pursue a distinct lifestyle. As an effect of this, teachers become a model to their students, a model for living in a relationship with Christ with all the values like trust, honesty, self-sacrifice, endurance, friendliness, forgiveness. As the teacher exemplifies Christian values, so the students are not only confronted with concepts and theories, but they encounter a representative of this faith. This will make a life-long impact on the students.

4. The teacher as a Priest

The priestly role makes an impact on teachers. Christian teachers should be aware of the greater context of God's redemptive work. To be a Christian teacher is a calling. Some may even feel overwhelmed by such a calling. The calling of a Christian teacher must be perceived as an ongoing process. God will enable who are willing to learn and grow in understanding of their tasks and roles of their profession.

Emotional Intelligence

Emotional intelligence is one of the implications of humanistic approach.³⁹ Emotional intelligence views human as a free independent subject to determine the direction of his life, unique, and determine his behavior. Basic premises of emotional intelligence are against the biblical concepts especially about the doctrine of God's existence and doctrine of man. God is center of the universe. Humans are created only for His purpose. Human beings are created as:⁴⁰ (1) dependent beings. Our existence in this world is contingent on God's purpose. (2) holistic people. Though we may distinguish between our material aspect (body) and our immaterial aspect (soul or spirit), the two cannot be separated. (3) "fearfully and wonderfully made" (Ps. 139:13-16). Human beings were created in the image of God and fearfully and wonderfully made, but also fallen creatures. As fallen image bearers, all human beings are enslaved to sin. Only through God's work of salvation, humans can be redeemed image of God. A redeemed nature and the work of the Holy Spirit the broken image of God is progressively restored in the sanctification process.

Knowing our identity in Christ will help Christian educators to have the true self-awareness that is a foundation of other emotional intelligence competencies: social awareness, self-management, and relationship management. Good emotional management is a highly needed in Christian work including Christian education. Without it, we can unintentionally make a complete mess out of our service for God. Emotional intelligence can be, and is, very helpful in giving us understanding of how our emotions work. However, it does not give us power to transform them. The power to defeat deep and difficult emotions comes from God and involves Holy Spirit.

The Bible teaches that man's problem is sin and that the penalty of sin is death or separation from God (Rom. 3:23 and Rom. 6:23). Therefore, no matter how emotionally intelligent a person is, if the issue of sin has not been addressed, that person remains a lost soul in need of redemption. On the other hand, a believer's level of emotional intelligence

³⁹ Khatib, Sarem, and Hamidi, "Humanistic Education: Concerns, Implications and Applications."

⁴⁰ Estep Jr., Anthony and Allison, *A Theology for Christian Education*, 174-176.

does not make him or her more or less valuable in the eyes of God, nor more or less worthy of salvation, for justification rests solely on the merit of Christ's sacrifice, not the believer's good works (Eph. 2:8-9). Therefore, although teaching emotional intelligence to students can be a priority for educators, above all priorities, the calling to beckon the student to a saving relationship with Jesus Christ is the most important.

Educators also need to understand that Triune God has created human beings to be in relationship with Himself and one another. Humans are relational beings. Consequently, human learning requires a dialogical element: relationships between one another.⁴¹ However, because of the fall of Adam, we are born sinful. As fallen image bearers, all human beings are enslaved to sin - unable not to sin. Human beings totally unable to do anything that will ultimately please God and totally incapable of changing themselves. Through God's work of salvation, the redeemed or renewed image of God becomes the new identity⁴². Humans must experience salvation through the redeeming work of Jesus Christ in order to reach their full potential (Rom. 5:8,10).

As Christian educators draw upon the Holy Spirit's power and guidance to teach and practice it. Jesus is a model for all those called to teach, and the incarnation assures Christian educators that God is with us in the person and ministry of Jesus Christ. God with us, made possible for us to make a difference. Educators should model the characters of Jesus the Teacher:⁴³ (1) Jesus taught with authority; (2) Jesus' lifestyle was consistent with His teaching; and (3) Jesus lived a life of authentic simplicity. Five values in Jesus' teaching are truth (a call for integrity), love (a call for care), faith (a call for action), hope (a call for courage), and joy (a call for celebration). Christian educators need to have and practice so hopefully the students can have them too.⁴⁴

Emotional intelligence competencies help educators in doing their roles. Christian educator who is self-aware demonstrates self-confidence and has a realistic understanding of his or her strengths and weaknesses and is comfortable embracing them. It helps them in decision-making process, manage his/her stress, and motivate oneself and others. Educator who has good self-management demonstrates ability to control and redirect moods and think before act or react. He/she can exercise self-control, redirect when needed, and refrain from making judgment until the individual has had enough time to think and process the information. He/she rarely verbally attack, make rushed emotional decisions, or compromise their values. Educator who has social awareness and manage the relationship cares about people because God cares about people. He/she is accountable and mindful of other people's needs, show mercy to others, be kind, humble, gentle, patient, love, and forgive each other.

Reconstruction

Basic premises of emotional intelligence must be filtered through the lens of Scripture before emotional intelligence can be implemented. Christian educators must understand that human being is created in the image of God. (Gen. 1:27; Rom. 8:29-30). The understanding of *imago dei* (human is the image of God) makes all the difference in many

⁴¹ Estep Jr., Anthony and Allison, *A Theology for Christian Education*, 114.

⁴² Estep Jr., Anthony and Allison, *A Theology for Christian Education*, 187.

⁴³ Estep Jr., Anthony and Allison, *A Theology for Christian Education*, 133.

⁴⁴ Robert W. Pazmino, *God Our Teacher: Theological Basis in Christian Education* (Grand Rapids, MI: Baker Academic, 2001), 76-78.

aspects such as classroom management, discipline, teaching role, students' learning role, pedagogical choices and the purpose for teaching.⁴⁵ As the image of God, humans are emotional beings by design. Men and women were created for relationship, where emotions play a major role. Moreland and Issler believe that⁴⁶ "if we desire to deepen our intimacy with God, we will need to become more aware of how our emotional life affects our walk with Him". The Holy Spirit is seen as the main power behind emotional transformation. The biblical section discusses some foundational teaching about the Christian emotional life and understanding of emotions and how they should be best expressed. Jesus is a role model to the Christian educators. Jesus communicated with a deep personal conviction yet a balanced compassion. He was forceful when necessary yet gentle with those who needed more time to grasp the concepts he was teaching.

Below are the emotional intelligence competencies based on biblical concept.⁴⁷

1. Self-Awareness

God is an emotional being. God created us in His image, including His emotional image. Our emotionality is designed by God and like God—our emotions were created very good. Emotions are God-given capacity to connect our inner and outer world by experiencing our world and responding to those experiences. Emotional capacity includes the ability to internally experience and respond to a full range of both positive (pleasant) and negative (painful) inner feelings.⁴⁸ We were designed to be responsive to the world, others, and God. However, we follow our fallen mindsets which separate us from the life of God, which leads to hard hearts, which leads to emotional excess and self-indulgence on the one hand and emotional callousness on the other hand. The psalmists faced their feelings face-to-face with God, candidly and boldly shared their feelings with God. They felt their feelings and soothed their soul in their Savior God. Instead of being like the psalmists, many times as Christians we think we are supposed to repress our emotions, deny them, and eradicate them. We try to live without passion and feeling, thinking somehow that this is the Christlike way to manage our moods. When we face our emotions, we are forced to face the truth that we are not self-sufficient. Being honest about our emotions and how frail and vulnerable they make us feel motivates us to yield to the reality that we must live every second in God-sufficiency.

We are called to be "in the image of God". It means that at the end of our Christian maturity, our emotions should in some measure share these divine qualities. We should be "walking in the light". The renewed mind becomes centered on God and can be validly called "the mind of Christ" (1 Cor. 2:14-16). Thus, as the mind is redeemed and renewed and set on the Spirit life and peace result.⁴⁹

⁴⁵ Beverley Norsworthy and Christina Belcher, "Teachers' Understanding of Imago Dei," *International Christian Community of Teacher Educators Journal* 10, no. 2 (2015), 8.

⁴⁶ Gliebe, "Emotional Intelligence in Christian Higher Education," 60.

⁴⁷ Gliebe, "Emotional Intelligence in Christian Higher Education," 193-195.

⁴⁸ Bob Kellemen, "What Does the Bible Teach About Our Emotions? Learning the ABCs of Emotional Intelligence," 2018, <https://www.rpmministries.org/2018/02/learning-biblical-abc-emotional-intelligence/>, 1, 2, 5.

⁴⁹ John Edmiston, "A Christian Handbook for Emotional Transformation," 2001, http://www.ntslibrary.com/Biblical_EQ_emotional_transformation.pdf, 9.

One of the reasons why being able to identify emotions is not only acceptable, but essential, for the believer's growth and maturity is that men and women relational beings by design. The Christian life takes place in the trenches of relationship with God and others. Those relationships are not merely cognitive endeavors, they are deeply emotional. Therefore, God cares about emotions and enables the believer to identify and express them to him and others in appropriate ways. Thus, godliness means forsaking some emotions and embracing others. We should be utterly free from unholy and fleshly emotions and moving toward mature and holy emotional responses. The mature saint of God is filled with love and utterly free from bitter envy and selfish ambition. (Jam. 3:15-18). Petty covetous worldly longings are replaced by the love of the Father (1 John 2:15-17) and perfect love casts our fear so that we dwell in quietness, peace and confidence (1 John 4:18, Isa. 26:3). Holy people do not easily fly into rages or engage in backbiting and quarrelling rather they are centered people full of love, joy and peace (Gal. 5:19-23). There is thus a grand and holy emotional authenticity that accompanies maturity in Christ.

2. Self-management

Emotions are our warning lights that say, "There's something important going on inside, pop the hood of your heart and check it out." Our emotions point to our goals, which in turn point to our beliefs. Emotions are a God-given means for discerning inner motivation and thinking. Emotional maturity includes experiencing life deeply and acting on our feelings wisely. Self-control means "managing our emotions so that fleshly and carnal emotions such as wrath and bitterness are kept out of the Christian life and holy emotions such as compassion are given full expression in the best manner possible."⁵⁰

Five Christlike criteria for when we express our feelings to others: (1) when we can answer the question, "How will expressing my feelings increase the potential for the other person's growth in Christ?"; (2) when we have previously established a strong relationship with the other person; (3) when we believe the person has the emotional maturity to handle and benefit from our sharing; (4) when we believe that sharing our feelings has the potential for healing the relationship; (5) when we are under control enough to think through the previous criteria. Or stated another way; when we can govern/manage the expression of our emotions.

Moreland & Issler (2006) assert "For Christians the lesson is that we can and must learn to habitually place our minds on God if we are going to see lasting change in our moods, attitudes and behavior". Rom. 12:2 declares, "Do not conform any longer to the pattern of this world but be transformed by the renewing of your mind."

3. Social Awareness

Emotional maturity should permeate every aspect of our new person in Christ. We can express our feelings to our heavenly Father and to soothe our soul in our Savior. Socially and relationally we can empathize with others, helping them find God's sustaining comfort and healing hope. We live out Rom. 12:15 where we weep with those who weep and rejoice with those who rejoice. We live out 1 Cor. 12:26 where if one part of the Body of Christ suffers, we all suffer with it and if one part is honored, every part rejoices with it. We live out 2 Cor. 1 where we comfort others with the comfort we have received from the Comforter. In Phil. 2:3-4 Paul says it his way, "In humility value others above yourselves,

⁵⁰ Edmiston, "A Christian Handbook for Emotional Transformation," 132.

not looking to your own interest but each of you to the interests of others." Listening and looking or observing are the most important elements of social awareness.

4. Relationship Management

Relationship management is ability to use relational skills to promote emotional maturity in yourself and others in a way that honors Christ. Christian life takes place within the context of relationships or social interactions. However, many people can't get along together and have limited skill in conflict management/resolution. As a body of Christ, we are members of one another (Rom. 12:5; Eph. 4:25). In Scripture, there are many "one another" passages that facilitate people relating maturely to one another emotionally in various ministry contexts. Serve one another in love (Gal. 5:13-15). Paul exhorts us to walk in the Spirit or keep in step with the Spirit and not the flesh. When we are walking in the Spirit, we will produce the fruit of the Spirit in our lives: love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control. Selfless love is characterized by truth, trust, and hope. It further explains that relationships do not flourish wherever envy, pride, selfishness, and anger exist (1 Cor. 13:4-8). God's people are called to clothe themselves with "compassion, kindness, humility, gentleness, and patience" (Col. 3:12), which are the essence of social intelligence.

Conclusion

Educators have a role of agents of change and can make a difference in students' life. Besides teaching, nurturing of students' emotional development can help them to develop into productive citizens, future leaders and more. Today, we are living in an era where changes are taken rapidly, and demands are being increased. Multiple complex tasks expected from educators have imposed stresses on them. Emotional intelligence that have been reviewed theologically and reconstructed from biblical perspective can be one of the solutions that can help educators to do their roles effectively.

Christian educators must understand their identity from biblical perspective. God is the center of this universe and human being is created in the image of God to do His purpose. However, because of the fall of Adam, we are born sinful. As fallen image bearers, all human beings are enslaved to sin - unable not to sin. Human beings totally unable to do anything that will ultimately please God and totally incapable of changing themselves. Humans must experience salvation through the redeeming work of Jesus Christ in order to reach their full potential. Jesus is the Master Teacher is the model, guide, point to aim for the educators to do their roles. Educators can learn from His personal presence, self-control, emotional expressiveness and discernment of situations. The Holy Spirit who transforms educators into the image of the Son of God, helps educators to be emotionally and socially mature as part of the sanctification process.

Below are the reconstructed competencies of emotional intelligence that are aligned to biblical concepts:

(1) Self-awareness: emotions are God-given capacity to connect our inner and outer world by experiencing our world and responding to those experiences. Those who believe in Christ is redeemed and renewed in the image of God, in righteousness and true holiness. In handling our emotions maturely, we need to admit and identify the feeling, courageously face and feel the emotion, share our feelings with God, and use emotions to probe and examine our heart.

(2) Self-management: those who have emotional maturity can experience life deeply and act on their feelings wisely. We do not follow our emotions, rather we need to follow truth and express emotion as we do so. As we grow our love for God, we seek to be like Him. Emotional maturity includes experiencing life deeply and acting on our feelings wisely.

(3) Social Awareness: socially and relationally, we can empathize with others, helping them find God's sustaining comfort and healing hope. We comfort others with the comfort we received from the Comforter.

(4) Relationship Management: Christian life takes place within the context of relationships. Relationships do not flourish wherever envy, pride, selfishness, and anger exist and are called to clothe themselves with "compassion, kindness, humility, gentleness, and patience". Serve one another in love is the essence of relationship.

Applying reconstructed emotional intelligence hopefully helps to be competent, godly, emotionally mature educators in the 21st century.

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