

## Chapter 4

### A THEOLOGICAL EVALUATION OF EMOTIONAL INTELLIGENCE

#### 4.1 Introduction to evaluation

The value and importance of emotional intelligence for the functioning of people is not questioned at all. Due to its importance and possible need for application within the church, a theological evaluation is essential. Within any investigation there has to be a form of measurement or instrument used for evaluation. From a theological perspective, my method and instrument for evaluation is directly related to what I understand God is saying. I find what God says, in the Word of God as expressed in the Bible. My interpretation will be from a Pentecostal perspective.

I will undertake to evaluate emotional intelligence by identifying certain theological principles concerning people and their emotions. I will then identify certain characteristics (external behaviour) associated with the mixed model of emotional intelligence. These are self-control, empathy in relationships, self-awareness and constructive thinking. These are the abilities that are prevalent within the behaviour of a person when they exercise emotional intelligence. I will evaluate these abilities and compare them to the application of these also within the Bible. If these are biblical principles that God has ascribed for people, then the behaviour associated with emotional intelligence then is biblical too. Thus, the church would be able to identify and apply emotional intelligence so as to produce this behaviour.

#### 4.2 Presuppositions of both theology and emotional intelligence

##### 4.2.1 People are weak

The problem from the very beginning of time has seemed to be the fact that at certain stages of people's lives, they have the inability to cope with their environment, their personal life and with others. From an emotional intelligence perspective, people live in a stressful society. They are weak in the fact that they cannot control their emotions in a stressful situation. They are unable to cope because they are unable to control their emotions (Goleman 1995). Goleman identifies the fact that people need to stop their destructive way of behaviour within their stressful situation. They therefore need to apply self-control produced by emotional intelligence (1995: x). Salovey and Mayer (1990: 185) will say that people's inability to behave appropriately is due to them not identifying, managing and expressing their emotions cognitively first (see chapter two). They are many times not aware of what or why or how they are feeling and this is why they cannot control their emotions.

From a theological perspective people cannot control their emotions in stressful situations because they try to live in their own strength. From the very beginning people were created and made to live in relationship with God (their maker). This relationship has never been on an equal footing. God has always been the Maker, the Father and people (in dependence) have always been His children (Genesis chapter one and two).

However, with the introduction of sin into the world by Satan, sin caused rebellion within people's hearts (Genesis 3). People no longer have the desire to live in relationship with God, let alone depend on Him. People undergo a transformation in which their heart, mind and body are so riddled with sin and its selfishness, that their desire to please and depend upon Him has become null and void. They no longer accept God's sovereignty. They now are god themselves. "The fall of man and all subsequent sins boils down to a denial of God's dominion" (Möller 1998: 27).

A quote from Möller clearly portrays this theological perspective, “the initial relationship is one between God and man. Through the Fall, this wonderful relationship was destroyed. Instead of living from, through and unto God, man was cut off. Man’s mind became clouded, his heart lost its sensitivity and he came under the power of futility, suffering death and judgement” (1998: 13).

I agree with Salovey and Mayer that people should use their emotional intelligence of identifying, regulating, managing and expressing their emotions. This would enable them to effectively control their emotions. However, theologically (in answer to Goleman) people fail to control their emotions, not just because of a lack of self-control, but also because of their ruling passions and desires. Their selfishness drives them to strive to be the best and to beat the rest. “It is the disposition with which man disregards God in his thoughts and actions, boasts, considers himself superior to his fellow-man and where he wants to be his own redeemer and author of his salvation” (1998:28). So, a person’s selfishness must be dealt with along with their emotions, in order to produce self-control.

Mayer portrays the interaction of emotional intelligence and our inner motives/passions in his book “Emotional intelligence in everyday life” (2001: 10). Emotional intelligence is needed to control our emotions but also could aid to identify and control our selfish motivations/passions, interacting with our emotions. A theological evaluation proposes an accurate identification of our selfish motivations (causing us/ fueling us to feel emotionally angry) along with the application of emotional intelligence. This will also enable us to deal with the real culprit (theologically), our selfishness (motivations/passions) and not merely our anger (emotions). Thus, identifying what motivation/passions have contributed to the anger and in such a way allow emotional intelligence to function effectively within all areas of our personality (our passions and our emotions).

#### 4.2.2 People are interconnected and effect their environment

People function as holistic beings. By this I mean that they consist out of spirit, body and soul and therefore function accordingly. The Bible has different references to human beings as body, soul and spirit. One such scripture is 1 Thessalonians 5:23. In 1 Thessalonians 5:23 we see Paul telling the people that he prays God will sanctify them completely, so that their “body, soul and spirit” be kept blameless on the day of Christ’s return. His concept of human beings and their existence includes their body, soul and spirit and that each “part” should equally be taken care of and sanctified. The Greek word used here for body is “soma” which refers to a person’s physical existence. The Greek word here for soul is “psuche” which includes our emotions and thinking and our spirit (“pneuma”) is the spiritual aspect of human beings. So, theologically, people are physical (because they have bodily functions), emotional (they think, feel and experience emotions) and are also spiritual beings. “Man is a unity where the one exists in and through the other” (Möller 1998: 69).

The important thing here is that these aspects of people are not autonomous, but are interrelated and make up the whole human being. Paul clearly shows us this when he prays that every part of their existence be sanctified, so as to produce a sanctified human being on the day Christ returns. Human beings don’t only function as spirit, but simultaneously as spirit, soul and body. In this scripture we also see that there is an effect or link each aspect has on the state of each human being. Paul did not merely pray for the sanctification of our body, but every aspect. This is because each aspect affects the other and all make up the state of each individual. When our physical body is ill, our emotions are also effected (Forgas 2001: 46, Taylor 2001: 67, Bagby 2000: 40). When we are spiritually ill, our physical body and emotions are not well (Covey 1998: 3). This is evident with psychosomatic disorders within the medical field (Bagby 2000: 43). This is also why the application of emotional intelligence is useful within any area of our functioning.

If our emotions affect our physical and spiritual life, then our spiritual state will effect our emotions and our physical well being. “We cannot think of the spirit of man without also thinking of his soul. The spirit is revealed through the soul, even as the soul is revealed through the body. Each experience of the spirit is experienced by the soul and also the body” (Möller 1998: 76).

Mayer highlights the effect our selfish motivations (intentions) can have on our emotions and how this interaction between the two can reformulate our emotions (2001: 14). This interaction he sees as part of the process within emotional intelligence. Because our spirit, soul and body are connected and influence one another, what we feel, can influence how we think and behave. Thus, our application of emotional intelligence should enable us to deal with our emotions, but could also shed light on our (spiritual) selfishness and enable us to deal with this spiritual state at the same time.

Theologically, our selfish motivations are a characteristic of our sinful spiritual state (Möller 1998: 28, Matt 16:25-26, Phil 1:21, 3:7). This causes us to live for our own interests and not those of others. This sinful spiritual state effects our emotions (soul) and the way we think and thus, behave (Rom 7:15-23). Within this scripture Paul is speaking about himself and how he feels that there seems to be a war inside him. This war entails two entities: that which he knows is the right thing to do, he doesn't do and that which he knows is the wrong thing to do, he does. So he ends up doing what he knows he shouldn't do. He refers to this as a war against his mind (his good intentions) and his sinful nature (selfish desire/motivations to do wrong). This sinful nature working within him is identified by Paul as the “flesh”. When we study the fruits of this flesh, we notice in Galatians 5:19-22 that it is behaviour associated with selfishness. So, the intentions of Paul in Romans 7 many times, in terms of his flesh, are selfish. This selfishness is in constant battle with what Paul knows God wants.

Paul needs to live for what God wants and not what he wants, because what he wants is for his own benefit. However, this selfish intention is a form of sin and representative of our sinful spiritual state (Möller 1998: 28). Because our spiritual state affects our soul and body, it will affect our desires; our thinking and will eventually then take place in our emotions and behavior (Rom 7:21-24). Verse 24, shows that Paul immediately experiences emotions due to this battle. Thus, our emotions are effected. An important aspect of how to counteract this selfish intention would be found when Paul exhorts us to renew our thinking (Eph 4:23) and also to change our spiritual state of sin into a spiritual state of communion with God. This is done in chapter 7:25 by recognizing that Christ's death on the cross has made it possible for humans to once again be reconciled to God (to rid their spiritual existence of the effect of sin). Ephesians 4:23 explains the process of how we as humans are able to also use what we are thinking, rethink it according to our good intentions of selflessness (which our renewed spiritual state contributes to), and in so doing change the way we feel and behave.

We also do not only exist in relationship with ourselves, but God intended us to exist in relationship to others and not to be alone (Gen 2:18). Within this text we can see that God did not want people to be alone, but created another human being to be in relationship and to provide companionship for each other. We exist within a relationship-based society. Whether it be marriage or friendship, we are relational beings. We also exist, (because we are spirit) in a relationship with God (who is Spirit) and in relationship with others (Lev 19:18) and creation (Gen 1:28), which we are called to look after (Gen 1:28). God intended us to be social beings. He wanted us to have company or a companion. (Gen 1:27) Thus, people are holistic beings in terms of their existence (body, soul and spirit) and also their relationships with God, each other and their environment.

It is theologically, correct then when we say that an aspect of our purpose is to have transactions and interact with everything God created, with whom ever we encounter. This interaction entails a spiritual, physical, cognitive and emotional

relationship. This is because we are not autonomous, but exist in a relationship with ourselves, others and the environment around us. We are therefore inter-dependant and interconnected.

#### 4.2.3 People as emotional beings

From a theological perspective, because we were created holistically, we can say that God created and intended people to interact emotionally with their environment. To do so, God (as Provider) would give us the ability to feel, identify and express emotions. God also intended us to use these emotions within our interaction everyday. Thus, God would most certainly provide us with the capacity of emotional intelligence.

Emotional intelligence and its development within humans show how awesome God created us (Salovey and Sluyter 1997: 102). God enabled our brain to evolve and to grow and develop our emotional capacity at specific times, in which we needed to function emotionally (see chapter 3, Salovey and Sluyter 1997). From the age of infancy we have the capacity and the mental capacity according to Salovey, to identify and express emotions (Salovey and Sluyter 1997: 10).

Theologically, God created us with this capacity for emotional regulation so we can function effectively according to our emotional needs. God also does this for the well being of people. In Psalm 139 God is depicted as creating us and weaving us together in our mother's womb. Every part is woven together for our functioning. This includes our emotional development and faculties that regulate this development. God identifies the need for people to regulate their emotions effectively so as to produce intelligent good behavior, uplifting for all (John 15:12). God created people with the capacity to cry, feel and express their emotions. God also identifies appropriate ways for us to behave and use these abilities so as to be beneficial for everyone. According to Goleman this is

emotional intelligent behaviour. “To behave appropriately with one’s emotions” (1995: xiv).

This is also evident with the functioning of our brain regions and the emotional centers and rational centers of our brain (Salovey and Sluyter 1997, Mayer 2001, Bar-On and Parker 2000). It is our responsibility to effectively use these abilities for the effective functioning within our relationships and to produce appropriate behaviour. Appropriate behaviour theologically can be summed up in the greatest commandment (Deut 11:13) that God had given: to act in love towards God and our neighbours. We must use every facility God has given us, emotionally to be responsible with our emotions.

Thus, a theological perspective clearly sees the use for emotional intelligence and its necessity due to the presupposition that God created people for a purpose, enabling them to live productively. Providing them with hope for the future (Jer 29:11) and will endow people with whatever they need to fulfill that purpose (Rom 8:28-30). Emotional intelligence is possibly one of the many abilities God has given people to live successfully emotionally, despite the turmoil they are surrounded with.

#### 4.3 An evaluation of emotional intelligence according to a mixed and an ability model

It has been noted that when we act with emotional intelligence our behaviour will produce certain characteristics (Goleman 1995). Salovey and Mayer and particularly Goleman have identified a number of characteristics emotional intelligence will produce. Goleman however has identified these characteristics as emotional intelligence. While Salovey and Mayer (chapter 2) identify it as the results/fruits of being emotionally intelligent.



These are:

- Self control
- Self awareness
- Constructive thinking
- Empathy
- Good interpersonal relationships

#### 4.3.1 Self control

People were created with emotions and with the responsibility to effectively control these emotions. But, as seen with emotional intelligence and the Bible, people behave destructively sometimes and seem to lose this self-control (Gal 5:19-20). The concept of self-control is central to emotional intelligence. According to Goleman, emotional intelligence exists to produce self-control. "If there are any two moral stances that our times call for, they are precisely these, self-restraint and compassion" (1995: xii).

Biblically, we see that self-control is extremely important for our life. This is because people are selfish (effect of sin) and thus fall prey to self-gratification. Galatians 5:22-23 says, "but the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness and self control". The Bible sees self-control as essential for our well being. Self-control is seen as fruitful behaviour essential for responsible behaviour. If we look at Gal 5:19-21 (fruit of the flesh), we see the types of destructive behaviour that oppose self-control.

The Bible identifies the behaviour of the flesh with destructive selfish, sinful behaviour and the fruit of the Spirit as our behaviour when restored back to God (Galatians 5:24). Being restored back to God implies that our original relationship with God is restored (Genesis 1). People now accept that they are unable to be god and so allow God to be God. This entails surrender by people of their selfish

motivations (Psalm 139:23-24) and a dependence on God to give them the strength to defeat selfishness through the power of the Holy Spirit (John 14: 16-20).

The Bible sees self-control as the result of “living in the Spirit” (Gal 5:22). This means living the way God wants us to live and relying on Him. This life is lead by the Holy Spirit’s guidance (John 14:16-20). In contrast to this would be living in the flesh. Living in the flesh is when we live for ourselves, according to our sinful spiritual nature (as Paul described in Roman 7:17-25-see 4.2.2). This is characterized by a selfish heart motivation for you and you alone (Gal 5: 19-21).

The Bible clearly shows us that when someone lives in the flesh, in their own selfishness they will produce the fruit of the flesh, which is not self-control (Gal 5: 19-21). According to Gal 5:19-21 this fleshly behaviour is hatred, selfish ambition, fighting, adultery etc. It is interesting to note that this fleshly behaviour is exactly what is prevalent in society and precisely the result of our inability to control our selfishness. It is also what emotional intelligence seeks to prevent. Goleman sees emotional intelligence producing a delay in gratification (1995: 8).

Jesus Christ dealt effectively with his stressful situations and environment, by delaying self-gratification. He experienced emotions and identified and expressed them in a controlled manner. In this regard we think of the famous quote of Aristotle. “Anyone can become angry that is easy. But to be angry with the right person, to the right degree, at the right time, for the right purpose, and in the right way, this is not easy” (Goleman 1995: v). Jesus portrays this in his behaviour towards the moneychangers in the temple (Mathew 21:12-16; Mark 11:15-19; Luke 19:45-47; John 2:13-16). Jesus effectively controlled his anger. He acted emotionally intelligently even in the fact that he took time off to think first, before he reacted (John 2:25).

He also controlled his reactions by controlling his emotions with the way he dealt with the Jewish leaders. He simply did not answer them out of anger, but thought first before he spoke (Matt 12:14, 15:1,16:1). This is good emotional intelligence concerning an ability model of emotional intelligence. Jesus used his cognitive ability first. Many times our behaviour doesn't necessarily need to be physical behaviour. We react in words as well. This behaviour is many a time also destructive (James 3:2-12). James clearly warns us of the destructive behaviour produced by what we say and gossiping. He likens the tongue to a fire that can spread and cause destruction. Anyone who controls the tongue can control the whole body.

On the cross Jesus was able to control his emotions (Matt 27: 37-50). When we look at the way in which he died, Jesus could have come down from the cross when told to do so (Möller 1998). He was innocent and didn't deserve this crucifixion and he was God, able to perform miracles. But, he had the self-control necessary to control his emotions because he controlled his motivations. We even see that he prayed for strength in the Garden of Gethsemane (Luke 22:39-46) because of the emotional turmoil he underwent (Matt 26:36-46). So much so that the anxiety he experienced was so great he perspired blood. But, he knew, somehow he needed God's guidance and aid. If he had done it for himself, then yes he would have come down from the cross and would never have submitted to God's will in the garden. This we see with his statement, "Father take this cup from me, nevertheless, not my will, but thine be done" (Matt 26:42).

This ability to control the motivation of his heart (and not just the thoughts and emotions) from selfishness of sin to selflessness for God resulted in his death on the cross, which theologically saved the whole world (John 3:16-17). We see how he was tempted in every way by the devil in the wilderness. The wilderness journey is the common example of how his self-control was tested and yet he did not succumb (Matthew 4:1-11). Why?

If Christ had lived for himself and his gain, he would have given up his self-control. The reason why he succeeded in self-control every time was because he was able to control his selfish heart motivation too. This was done by identifying, regulating and managing his emotions, while being aware of the selfish motivation fueling his emotions. He very often did this with the aid of prayer (Luke 22:39-26).

Emotional intelligence and the Bible identify the importance of self-control for our behaviour. One of the reasons for our irresponsible behaviour is caused by our heart motivation (often fuelled by our sinful spiritual state) which many times fuels or interacts with our emotions. If we are to identify these emotions and manage them effectively, we will also need to identify the heart motivation fueling our emotion and so prevent selfish behaviour and deal with our sinful spiritual state. This will then produce self-control.

Theologically, Jesus was able to deal with his stressful environment using emotional intelligence. As a result, he exercised self-control under the most difficult circumstances. Many times the reason for our loss of self-control is our inability to also identify our heart motivation. The reasons why we are angry and to then think whether it is a good proposition. This is emotional intelligence. But, there is a better chance of not reacting in anger if (according to emotional intelligence) we check what and why we are feeling and to then see if it is appropriate. This will be more effective when at the same time we deal with the selfish motivation fuelling the anger.

#### 4.3.2 Thinking differently

According to Goleman, one of the ways we produce self-control is to challenge our thought patterns, before we react on our emotions (Goleman 1995: 79, Epstein 1998: 10). This stalls the hormone surge to the emotional brain and decreases the chances of it hijacking the rational. "Actively generating such

thoughts may prime the circuitry that can inhibit the limbic driving worry; at the same time, actively inducing a relaxed state counters the signals for anxiety the emotional brain is sending throughout the body” (1995: 69). Goleman sees the inability of our self-control as a result of our emotional brain hijacking our rational brain. But, thinking before we act, can enable us with enough time to produce self-control.

This makes sense, but we cannot account for our bad behaviour as being the result of our emotional hijackings. There are many times in which we think before we act, but still produce bad behaviour. This therefore is not only the result of a possible hijacking but also rather the result of the motivation of our hearts interacting with the way we think and feel. Ironically, Goleman admits this a little later, when he says, “the train of angry thoughts that strokes the anger is also potentially the key to one of the most powerful ways to defuse this anger: *undermining the convictions (motivations of our hearts) that are fueling the anger in the first place*” (1995: 60).

Goleman agrees that our “Convictions”, what we believe/motivations with our hearts fuels our emotions. Many times our motivations fuel our thoughts, which interact with our emotions. Theologically, our selfish motivations (sinful spiritual state) are the cause for us to think selfishly and feel selfishly and so react selfishly (Prov 23:7). Emotional intelligence can aid us in identifying our emotions but more importantly the fuel for our emotions, which will lead, to the selfishness of our motivations/convictions. Emotional intelligence could not only aid in the identification of our emotions but also that, which is fueling our emotions.

The Bible is extremely clear on the way our thoughts affect our behaviour (Phil 2:3-5, 4:7, Eph 4:23). Goleman agrees. “Brooding fuels anger’s flames, but seeing things differently douses those flames”. (1995: 60). The Bible says, “As a man thinks so is he” (Prov 23:7). We must carefully note the link the Bible makes between thought and action. What and how you think produces action. What and

how you feel also produces action. How you think combines with how you feel producing action (Forgas 2001, Epstein 1998). The Bible clearly sees thinking differently and challenging the destructive thought towards action, as intelligent behaviour.

The Bible talks about challenging our thoughts and the way we think (Eph 4:23). This process has to take place daily. This is referred to as “renewing our mind/attitude” and not allowing our mind to be “conformed to the way the world (society) thinks (selfishly)”. To continually remind ourselves of how we think and why (our heart motivation) and then weighing it up to how we should think and what our motivation should be, will enable us to live prosperously. In the wilderness Jesus had to renew his mind all the time, as Satan was enticing him to follow his own selfish desires (Matt 4:1-11). Satan offered Jesus all the kingdoms and wealth there was. If he were to follow selfishness, then he would have fallen into the devil’s temptation.

We see that emotional intelligence and the aspect of challenging our thoughts is the advice that God gives us to follow also. But, we are yet again challenged by God to go deeper and deal with the real underlying problem: the motivation of our heart from selfishness towards selflessness. Thinking constructively is a theological principle and an emotionally intelligent one.

#### 4.3.3 Empathy and interpersonal relationships

Empathy produced by emotional intelligence is extremely important for successful relationships and for individual success (Flury 2001). Empathy is being aware of the feelings and emotions of others, so we can effectively deal with others. The effects of empathy in the workplace (in terms of emotional intelligence) are seen in the fact that its application is sought after by companies and corporations (Caruso 2001, Goleman 1995). They see their success in

healthy relationships with their colleagues. People are relational beings and need to know how to effectively deal with their relationships.

Empathy however is also the advice God gives us in the Bible. It would also be expected, as God has created us to be in relationship not only with Him, but also with others and creation. The biggest Biblical motivational principle for empathy is embedded in the ten commandments (Ex 20:1-17). According to Jesus, all ten are based on two. If we are to keep these two we automatically keep all ten (Matt 23:40). We are to love God and our neighbours. If we loved both we would not steal, commit adultery or murder. The commandments were given to people as guidelines to cope and keep the peace (produce intelligent behavior) (Möller 1998).

These two commandments (Matt 23:34-40) are not mere do's and don'ts. They deal more (once again), with the motivation (convictions) of our hearts (love for others like we do ourselves). Once again they go deeper than mere practical things to do in order to help our society. They look deep into the hearts of people for what drives them. Love is not conditional, it is unconditional. It seeks the good of others first and not of ourselves. Love is not selfish. We see this clearly in 1 Cor 13, when Paul is speaking to the people to display love in the church services. According to the scripture, love is not to be selfish and try to show how "spiritual" you are by not giving others a chance to speak within the service. They must allow others to share too. That is why love is "kind, patient, does not boast or is not envious". God is love (1 John 4:8). God is not selfish, thus selfishness opposes God. If sin opposes God then selfishness is a characteristic of sinfulness.

According to the Bible, Jesus death on the cross is the ultimate love shown. (Somebody laying his life down-John 15:13). God shows us that the recipe for successful and peaceful relationships is the concept of love (Jn 15:12). When we look at the life of Jesus we see that he had empathy and compassion towards

people. With the prostitutes, widows, tax collectors, homeless, he cared more for them than the Jewish leaders of his day did. He unconditionally accepted them with a love that only selfless love could give. With his own friends, even Lazarus (Jn 11), we see that he cried tears of sorrow at his death, before raising him to life. Jesus healed, raised from the dead, accepted and helped all those who crossed his path. Why was he this successful? He lived for God and others, not for himself. Thus, the Bible agrees with emotional intelligence on the importance of empathy, but links the success of empathy with the selfless motivation of humanity's heart towards God and others.

It's not just Jesus that portrays empathy, but also the apostles. Particularly Paul in his writings exhorts people to stand together, being built up by one another, carrying each other (Heb 3:13, 10:25, Rom 15:20). The ability of empathy is surely a biblical principle and a needed one. A great deal of empathy is driven by love. "The roots of morality are to be found in empathy, since it is sharing in someone's distress that moves people to act and help" (Goleman 1995: 105). The central aspect of empathy, illustrated by Hoffman in Goleman, shows that empathy is build from love. Love regulates the moral judgement and decrees. (This we see with the ten commandments - love regulates all that).

#### 4.3.4 Self awareness

Being aware of our emotions and the danger many times in their application is another aspect within emotional intelligence (Mayer 2001). We cannot show empathy, without first being aware of ourselves (Flury 2001). Being aware of who you are, how you react in many situations and your emotions, brings you back to the first and primary aspect for self-awareness. Knowing who you are as person and your strengths and weaknesses.

This is also however, an aspect concerning God's guidance to us. We need to realize who we are and how we were created to be (Ps 139:23-24). People need



to be aware of the fact that they are not perfect, that they all have weaknesses and temptations (1 Cor 7) and therefore they must not think too highly of themselves. Theologically, if people would just realize how dependent they should be on God, then they would realize that their strength lies in their Creator (Ps 147, Ps 118). But, because of their pride and arrogance they are continually trying to be better than everyone else (Prov 8:13). We see this also with Paul's exhortation to love in 1 Corinthians 13. It becomes a competition, in which we need to win and not merely cope. Our pride causes us to fall and naively think, "we are". We need to be aware that we are selfish and this is causing us to react the way we do. Emotional intelligence directs people to look deeply into themselves and people need to take it further to their heart motivation.

Our self-awareness of who we are enables us to realistically live in relationship with ourselves, our Creator and our relationship with others. Theologically we should get to the fact where we realize that we should be living for God (Rom 12:1) along with others and creation. We have been created in His image (Gen 1:27) meaning God has placed attributes of Himself within us. The reason why we are compassionate, loving and caring is due to God's characteristics He has placed and given to us to live for Him and others (Möller 1998). It is part of our God given make up to be empathetic. But, because of sin's selfish effect on us, it is difficult for us to naturally display these God given attributes. Sin has made us selfish and we would rather live for ourselves, than be kind to others (Rom 6:19).

#### 4.4 The current scenario

Currently, I feel society has not contemplated fully the enormous impact our selfishness has on our thinking, emotions and ultimately our behaviour. Society is currently preoccupied with "managing" the crisis. It is about managing our emotions and our destructive thinking and behaviour. Theologically, I believe society will need to go further than mere management and reach for a more

desirable outcome. One, which will cause our selfishness to become less and our selflessness to become more (Phil 3:7-13).

Emotional intelligence enables me to know what to do practically to “manage” in situations where my emotions can lead to destructive behaviour. But, I need to realize the reason for and the prevention of this inability to control my emotion lies also with the motivation of my heart (my sinful spiritual state) that needs to be changed. This Goleman refers to as “convictions/passions”. I do believe that emotional intelligence can offer more than a mere identification of our emotions and their regulation. I believe that emotional intelligence can also aid us in identifying our heart motivations too (Mayer 2001).

However, research done on intelligence recently (Zohar 2000, Covey 1998, Wolman 2001), shows society has not been naive to the fact that we also have a spiritual aspect to our being. With Gardner’s definitions of multiple intelligences and the development of the concept of intelligence towards a more holistic approach to people and their abilities (Sternberg 1985, Gardner 1983), clearly paves the way for what researchers identify as “spiritual intelligence”. Although there are many differences in opinion concerning the definition of the word “spiritual”, there is consensus that humanity has a spiritual aspect to their being. The problem as to why there is such difference in definition is the fact that science cannot accurately measure the spiritual aspect of humanity. Scientist’s still say it is something that belongs to the intra aspect of humanity (Gardner: 1983). But, the fact that people have a spiritual aspect to themselves is no longer denied.

From a theological perspective this is correct. Theologically, humanity does have a spiritual aspect. They were created by God and exist as spirit, soul and body (1 Thess 5:23). What is interesting to note is the fact that there is a valuable link between the success of a person’s emotional intelligence and spiritual intelligence (Zohar 2000). The more a person is tuned into spiritual intelligence

coupled with emotional intelligence, the greater their ability to deal effectively with their interpersonal relationships (Wolman 2001).

Theologically, the question would be could spiritual intelligence provide us with a better awareness of our selfishness (our spiritual state)? This linked with emotional intelligence could produce greater results needed (Wolman 2001). Spiritual intelligence being a recent topic of discussion is very premature and primitive in its definition and practice. But, the primary assumption would be the fact that in order for people to function productively, we would also need to develop this spiritual aspect of our being.

Spiritual intelligence combined with emotional intelligence could produce desired results and behaviour in terms of individual benefits and peace with those around us (Dalai Lama 2003). This is an outcome society has longed for and grappled with from the very beginning, but something the Bible speaks about (Matt 23:34-40). There is definitely more research that needs to go into the development of spiritual intelligence. But, as the concept progresses, so will the development of its research possibilities and implications for society.

#### 4.5 Conclusion

Society has realized the turmoil it is in and seeks an answer to this problem. The answer (or part of it) seems to be in emotional intelligence. As we see in the application of it in schools, corporations and individuals, its value is deemed extremely high and the need for it even more so. God did not create humanity, to die in self-destruct mode and be riddled with the inability to cope. God wants humanity to be fruitful and successful in all they do (Jer 29:11-12, Gen 1:28).

Theologically, the value of emotional intelligence is not disputed and truly is an effective method and preventative strategy for society's irresponsible behaviour. However, theologically we would say that the underlying problem with humanity

is the fact that sin has caused us to be extremely selfish. So much so, that we simply want to live for ourselves, not for God and not for others. Because of this, our way of thinking, emotions, our motivation and our behaviour therefore is selfish. Humanity has emotions, but because of our selfish thinking, our behaviour concerning these emotions combined with the selfish motivations of our heart lead us to behave and react selfishly. We will be angry, unforgiving, hurtful, murderous, and adulterous, because we want what we want. People don't matter and when people don't matter – who cares about God? God doesn't even exist.

What Goleman does not highlight is this aspect. The fact that part of the cause for our destructive behaviour is the inability to deal with our emotions many times fuelled by our selfish passions. This is due to the fact, (not only to brain function) that our emotions are driven and motivated by the combination of our selfish motivation of heart and our selfish thinking, caused by the ultimate culprit: sin in general. The only way we can effectively deal with this root cause of our destructive behaviour is to deal with our selfish hearts (Phil 2:3-8) effected by sin. Thus, ultimately our spiritual nature.

Emotional intelligence and its characteristics are definitely not seen as an ineffective method, because it is actually what God expected from us and gives us as guidelines for effective living within the Bible. But, this has to be motivated by selfless motivation (love). This must happen on a daily basis (Eph 4:23). This is why emotional intelligence is important because it will aid us to deal with our underlying selfish motivations on a daily basis. Having much of its roots and principles in the Bible, from a Biblical perspective, it is a method of practical living required for daily success. Combined and seen through a bigger picture of how it fits in with the general problem of humanity, it is effective. The possibility is there that it will be even more effective (for our spiritual condition) as an instrument of aid, when practiced within a theological framework for humanity's problem of selfishness brought by sin.

So, there is a vaccine for this vast epidemic. It reaches deep down to humanity's heart, rids it of the impurity of selfishness, pumping it towards a selfless living with the Creator while infiltrating humanity's thinking. This is all fueled by a constant application of emotional intelligence within our daily lives. A person can come into a situation, in which their emotions interact with their heart motivation, this will enable them to challenge the selfish thoughts and motivations, thus equipping them to (in using emotional intelligence) react emotionally intelligently and at the same time deal with their spiritual sinful state. In essence this is true emotional intelligence to its fullest potential. We are dealing with our emotions, identifying them and regulating them, at the same time this is fueled to even more flame, when regulating and identifying our heart motivation at the same time.

The findings revealed that emotional intelligence and its behavioural characteristics are, actually, biblical guidelines God gave people to live by from the beginning. This we see with the references in the Bible to renewal of our thinking (Eph 4:23); self-control (Gal 5:22); self-awareness (Psalm 139) and empathy (Matt 22:36) in relationship with others. The characteristics of an emotional intelligent way of living are prescribed by God in the Bible.

It doesn't matter how much we use our emotional intelligence. Many times we will still fail to produce the behaviour we should. This is because of our own selfishness we need to deal with. Although Jesus exercised emotional intelligence, it was the emotional intelligence and the unselfishness of his heart that allowed him to live in freedom. We can exercise emotional intelligence, but if our heart is selfish, our behaviour will be selfish. Thus, a murderer can still exercise emotional intelligence and produce behaviour that will enable him to hurt because his heart's motive is hurt. Emotional intelligence can also be manipulated by people to produce evil. The church has the responsibility to teach

emotional intelligence, but with the emphasis on the fact that our heart's motive must be made right. This can only happen when we surrender fully to God

It is not emotional intelligence that is a solution to our destructive behavior; it is rather our surrender to a God who gave us emotional intelligence to deal with our selfish environment, in an unselfish way. Scientifically, emotional intelligence is correct, it is humanity's responsibility and provision to behave properly. The cause of this destructive behaviour rightly so, is humanity's inability to control its emotions. But, the cause of this inability to control is not only attributed to the emotional brain reacting too quickly. It is rather our motivation, which will lead us to our heart, leading us to our treasure (Matt 6:21).

