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Introducing the Short Index of Emotional Intelligence (SIEI): Reliability and validity among Anglican clergy, Presbyterian ministers, and Salvation Army officers

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Abstract

In light of growing interest in employing measures of emotional intelligence in studies of clergy, the present study proposes a Short Index of Emotional Intelligence, drawing four sets of three items from the 33-item Schutte measure to map onto the domains of self-emotion appraisal, others emotion appraisal, use of emotion, and regulation of emotion. These 12 items were tested on data from three studies that employed the Schutte measure among 364 Anglican clergy, 505 Presbyterian ministers, and 431 Salvation Army officers. The data demonstrate good internal consistency reliability, concurrent validity against the parent measure, and construct validity within the context of psychological type theory.

Keywords: clergy studies, emotional intelligence, short scale, psychometric properties

Introduction

The present study was designed to create and test a short version of the Schutte Emotional Intelligence Scale (Schutte et al., 1998) initially intended for use in future studies conducted among clergy. The context for this study is set by discussing the conceptualisation of emotional intelligence; the measurement of emotional intelligence with special reference to the Schutte measure; the emerging emphasis on emotional intelligence in clergy studies.

Conceptualising emotional intelligence

The notion of emotional intelligence (EI) has gained increasing traction in popular, professional, and academic literatures since its emergence in the 1990s. As a scientific construct, however, the notion of EI remains contested from both conceptual and operational perspectives. The early work of Salovey and Mayer (1990, 189) defined EI as 'the ability to monitor one's own and others' feelings and emotions, to discriminate against them and to use this information to guide one's thinking and actions.' Later Mayer, Salovey, and Caruso (2004, 197) tightened the definition to 'the capacity to reason about emotions, and the capacity of emotions to enhance thinking.' Emotional intelligence includes the abilities to perceive emotions accurately, to access and generate emotions in order to assist thoughts, to understand emotions and emotional knowledge, and to regulate emotions reflectively in order to promote emotional and intellectual growth. Dulewicz and Higgs (1999) suggest emotionally intelligent people are aware of and able to manage their own feelings and emotions; they are sensitive to and can influence others; they sustain their own motivation; and they are able to balance their motivation and drive with intuitive, conscientious, and ethical behaviour. Goleman (2000, 2013) argued that emotionally intelligent leaders are crucial for high-functioning and effective organisations, Brackett et al. (2011) suggested correlation with emotional intelligence and workplace success as individuals with high emotional intelligence used less cognitive effort while solving emotion-laded problems.

At the beginning of the twenty-first century, commentators like Pfeiffer (2001) and Petrides and Furnham (2003) identified the need for the development of more rigorous assessment in this area. Since that time research in the broad area of emotional intelligence has flourished (Barchard et al., 2016), and a range of emotional intelligence measures have been developed (Ciarrochi et al., 2000, 2002; Mayer et al., 1999; Schutte et al., 1998). Debate, however, continues as to whether emotional intelligence is a cognitive ability (involving the cognitive processing of emotional information), that should be measured by maximal ability-type tests similar to those assessing cognitive intelligence, or whether it is a dispositional tendency, which should be measured by a self-report questionnaire (Saklofske et al., 2003). Mayer and Salovey (1997) had refined their earlier definition to focus on four emotion-related abilities: perceiving, using, understanding, and managing emotions, but other researchers responded with alternative understandings of emotional intelligence, for instance as a constellation of emotion-related personality traits that are consistently indicated across time and context and thus conceptualised as a trait or disposition (Petrides & Furnham, 2000). As a consequence, two primary research streams were established. The first, *ability* emotional intelligence, consisting of discrete emotional skills, measured with performance assessments, and second, *trait* emotional intelligence, consisting of dispositions related to emotions and emotional self-efficacy, measured with self-report instruments. Petrides et al. (2007) formally defined trait EI as a constellation of emotional self-perceptions located at the lower levels of personality. The present study is located within the second of these two streams.

Measuring emotional intelligence

Among the range of trait EI measures, the instrument that has emerged as most prominent within the field of clergy studies is the Schutte Emotional Intelligence Scale (SEIS; Schutte et al., 1998). The SEIS, also known in the literature as the Self-Report Emotional Intelligence Test and the Assessing Emotions Scale (see Schutte et al., 2009), was rooted in Salovey and

Mayer's (1990) original model of emotional intelligence. This model defined emotional intelligence as comprising three categories of adaptive abilities: appraisal and expression of emotion, regulations of emotion, and utilisation of emotions in solving problems. Schutte et al. (1998) define these three categories in the following terms.

> The first category consists of the components of appraisal and expression of emotion in the self and appraisal of emotion in others. The component of appraisal and expression of emotion in the self is further divided into the subcomponents of verbal and non-verbal and as applied to others is broken into the subcomponents of non-verbal perception and empathy. The second category of emotional intelligence, regulation, has the components of regulation of emotions in the self and regulation of emotions in others. The third category, utilisation of emotion, includes the components of flexible planning, creative thinking, redirected attention and motivation. Even though emotions are at the core of this model, it also encompasses social and cognitive functions related to the expression, regulation and utilisation of emotions. (Schutte et al., 1998, p. 168)

Subsequent clarification of the first of these three categories distinguished between appraisal of emotion in the self and the appraisal of emotion in others, resulting in four categories of items included within the proposed measure.

The SEIS is a 33-item self-report inventory utilising a 5-point Likert-type response scale ranging from 'strongly disagree' to 'strongly agree' offering a range of possible scores from 33 to 165. According to the foundation paper by Schutte et al. (1998), the 33 items were selected as comprising one principal factor from a pool of 62 items on data provided by 346 participants recruited from a variety of settings in a metropolitan area in the southeastern United States of America.

Brackett and Mayer (2003), and Cakan and Altun (2005) supported the one-factor solution, but subsequent factor analyses have produced different preferred solutions ranging up to six factors (Pérez et al., 2005). Gignac et al. (2005) confirmed a single higher order factor with associated sub-factors. Austin et al. (2004) proffered a three-factor solution from a Canadian sample, Petrides and Furnham (2000), Ciarrochi et al. (2001), and Saklofske et al. (2003) all preferred a four-factor solution, as did Gignac et al. (2005) from an Australian study, and Arunachalam and Palanichamy (2017) from an Indian student sample. Ng et al. (2010) and Gong and Paulson (2016) each reported a five-dimensional structure converging into a single construct of emotional intelligence. Gignac et al. (2005) originally proposed six factors, but subsequently revised that to four, whereas Jonker and Vosloo (2008) maintained a six-dimensional factor structure: Positive Affect, Emotion-Others, Happy Emotions, Emotions-Own, Non-verbal Emotions and Emotional Management.

Working with the single factor solution, the foundation paper by Schutte et al. (1998) reported an internal consistency alpha reliability of .90 (Cronbach, 1951) and a two-week test-retest reliability of .78, and group differences in score and correlations appear to be in line with theoretical expectations (Ciarrochi et al., 2001; Saklofske et al., 2003; Schutte, 2014; Schutte et al., 1998, 2001a). Schutte et al. (2009) published the alpha coefficients from 27 studies. They report that the mean alpha coefficient from across these studies is .87. Some of the individual studies report alpha coefficients lower than .80, including .76 in a study among 203 adolescents in Malaysia (Liau et al., 2003), .78 in a study among 566 university students in the United States of America (Guastello & Guastello, 2003), and .79 in a study among 226 prospective university students in Sweden (Sjöberg, 2001). Other studies report alpha coefficients of .90 and above, including .95 among 71 university students and 94 university lecturers in Turkey (Yurtsever, 2003), .93 among 207 university students in the

United States of America (Brackett & Mayer, 2003), and .90 among 98 seminar managers in Israel (Carmeli, 2003).

The foundation paper by Schutte et al. (1998) reported a higher mean scale score among women (130.94, SD = 15.09) than among men (124.78, SD = 16.52), a statistically significant difference ($p < .001$). Subsequent studies, reporting means and standard deviations on total scale scores for men and for women separately, generally report significantly higher scores among women (Carmeli & Josman, 2006; Ciarrochi et al., 2001; Pau & Croucher, 2003; Van Rooy et al., 2005; Mikolajczak et al., 2007; Saklofske et al., 2007; Jonker & Vosloo, 2008), or have found no significant difference between the two sexes (Saklofske et al., 2003; Schutte et al. 2001a; Wing et al., 2006), although a Pakistani study of University students (Shahzad & Bagum, 2012) is an exception. Many studies indicate women score higher than men in emotional experience, emotional expression, and nonverbal communication behaviors relating to emotion (Wojciechowski et al., 2014), with likely evolutionary roots (Hampson et al., 2006). Recent studies highlight the existence of gender stereotypes in relation to EI competences that may explain gender differences in self-report EI scores (Lopez-Zafra & Gartzia, 2014).

Schutte et al. (1998) suggested the finding of a higher EI score by women compared to men supported the construct validity of that measure, as did the significantly higher scores of a group of psychotherapists in contrast to a group of prisoners and to clients in a substance abuse treatment program. In this foundation paper, construct validity of the measure was further established alongside a range of instruments, including the Toronto Alexithymia Scale (Taylor et al., 1985), the Attention, Clarity and Mood Repair subscales of the Trait Meta-Mood Scale (Salovey et al., 1995), the Optimism subscale of the Life Orientation Test (Scheier & Carver, 1985; Marshall et al., 1992), the Zung Depression Scale (Zung, 1965), and the Barratt Impulsiveness Scale (Patton et al., 1995).

Further support to construct validity of this measure has been subsequently offered by research indicating more empathic perspective taking, greater self-monitoring in social situations, greater closeness and warmth in relationships, and greater marital satisfaction (Schutte et al., 2001a; Anghel, 2016), greater romantic relationship satisfaction (Jardine et al., 2022), greater co-operation in a prisoner's dilemma situation (Schutte et al., 2001), better adjustment to beginning university life (Schutte & Malouff, 2002), better mood repair after a negative mood induction (Schutte et al., 2002), greater ability in recognizing verbal and facial stimuli (Saraff & Tripathi, 2022), less debilitating fatigue (Brown & Schutte, 2006), better supervisor rated task performance, and better organised citizenship (Carmeli & Josman, 2006), less depression (Ogińska-Bulik, 2005), greater life satisfaction (Wing et al., 2006), better psychological wellbeing (Carmeli et al., 2009), better health and quality of life (Martins et al., 2010; Peña-Sarrionandia et al., 2015), greater compassion satisfaction, higher levels of problem-focused coping, and more positive mood states (Zeidner & Hadar, 2014). A recent literature review and meta-analysis of the relationship of EI to academic performance (Quílez-Robres et al., 2023) indicated the effect size of EI on academic performance is moderate-high, with regional variations. Of possible interest to clergy, recent studies indicate greater trait mindfulness is significantly associated with higher levels of emotional intelligence and greater subjective well-being (Schutte & Malouff, 2011), and both mindfulness and emotional intelligence to particular emotion elements, namely self-compassion, gratitude, resilience, and forgiveness (Schutte & Meynadier, 2024). The SEIS has also demonstrated construct validity when tested against a range of theoretical constructs such as alexithymia (Di Lorenzo et al., 2019), non-verbal communication of affect (Jonker & Vosloo, 2008), optimism and pessimism (Glassie & Schutte, 2024), and attention to feelings, clarity of feelings, mood repair, depressed mood, and impulsivity (Schutte et al., 2001b).

While originally developed in the USA, the application of the SEIS within a number of other cultural contexts has helped to build a wider base of research around this conceptualisation and operationalisation of emotional intelligence, including studies conducted in: Belgium (Quoidbach & Hansenne, 2009), China (Wang et al., 2019; Xu et al., 2019), Ghana (Amponsah et al., 2024), Greece (Adamakis & Dania, 2021), Hong Kong (Chan et al., 2014), India (Biswas & Invalli, 2017; Gupta et al., 2017), Indonesia (Sudiro et al., 2023), Iran (Saati et al., 2021), Israel (Carmeli, 2003), Italy (Monacis et al., 2012), Japan (Fukuda et al., 2011), Jordan (Al-Oweidat et al., 2023), Korea (Kim & Woo, 2022), Malaysia (Hussein et al., 2019, Moorthy et al., 2023), Oman (Al-Busaidi et al., 2019), Pakistan (Jillani et al., 2023), Poland (Ogińska-Bulik, 2005), Romania (Dumitrescu et al., 2014), Saudi Arabia (Naeem & Muijtjens, 2015), South Africa (Pires-Putter & Jonker, 2013), Sri Lanka (Ranasinghe et al., 2017; Weerasinghe et al., 2023), Sweden (Sjöberg, 2001), Turkey (Önen & Ulusoy, 2015), and Zambia (Musonda et al., 2019). An examination of cultural differences in the SEIS factor structure by Pisnar et al. (2022) focused on three University student populations in America, Brazil, and India respectively. The data indicate three factors with significant differences by country, but additional investigation of the internal consistency of the factors indicated factor instability. When a one-factor solution was applied then an acceptable reliability at .80 was achieved across all countries (.83 in the U.S., .78 in Brazil, and .81 in India).

Schutte Emotional Intelligence Scale among clergy

The SEIS has been employed in clergy studies to address three different types of research question: to compare the mean scores of emotional intelligence recorded by clergy with the original standardisation study and with subsequent studies employing that measure; to locate individual differences in emotional intelligence within models of personality; and to assess

the predictive power of emotional intelligence in respect of clergy psychological wellbeing. Each of these three areas will be reviewed in turn.

Four studies have compared the scores of emotional intelligence of clergy in Britain with other published data. In their foundation paper, Schutte et al. (1998) published a mean scale score for their sample of 346 diverse participants: $M = 126.88$, $SD = 12.18$. They also distinguished between the mean scale scores recorded by men ($M = 124.78$, $SD = 16.52$) and by women ($M = 130.94$, $SD = 15.09$), and between the mean scale scores recorded by psychotherapists ($M = 134.92$, $SD = 20.25$) and by prisoners ($M = 120.08$, $SD = 17.71$). These figures, although not purporting to be normative, offer convenient points of comparison with data reported by subsequent studies. This picture is enriched by Schutte et al. (2009), who publish the means and standard deviations from 37 published studies. From these 37 studies, only two fall below a mean score of 120: 117.54 recorded by 223 university students in the United States (Pau & Croucher 2003) and 119.29 recorded by 104 male university students in Canada (Saklofske et al. 2007). Only one study rose above a mean of 134: 142.51, recorded by 37 teaching interns in the United States (Schutte et al. 2001).

In the first study, Francis et al. (2011) reported on the scores recorded by 154 leaders within the Newfrontiers network of churches in England, including elders, staff, volunteer leaders, and highly committed members sharing in leadership. The sample comprised 68 men, 84 women, and 2 who failed to disclose their sex; 15 were under the age of thirty, 27 were in their thirties, 49 were in their forties, 37 were in their fifties, 17 were in their sixties, 7 were seventy or over, and 2 failed to disclose their age. In this study, the male leaders recorded a mean score of 116.62 ($SD = 10.65$) and the female leaders recorded a mean score of 120.41 ($SD = 10.56$), both lower than the mean scores recorded in the foundation study by Schutte et al. (1998).

In the second study, Randall (2014) reported on the scores recorded by 156 Anglican clergy serving mainly in England in their 14th year of ministry. The sample comprised 117 men and 39 women; 10 were in their thirties, 66 were in their forties, 57 were in their fifties, and 23 were in their sixties. In this study, the clergymen recorded a mean score of 112.11 (*SD* = 7.67) and the clergywomen recorded a mean score of 113.77 (*SD* = 8.92), both lower than the mean scores recorded in the foundation study.

In the third study, Hendron et al. (2014) reported on the scores recorded by 226 clergy serving within one of the four main denominations based in Northern Ireland and in the Republic of Ireland that accepted both men and women into ministry. The sample comprised 181 men and 45 women. In this study the clergymen recorded a mean score of 119.01 (*SD* = 13.24) and the clergywomen recorded a mean score of 124.91 (*SD* = 10.26), again both lower than the mean scores recorded in the foundation study.

In the fourth study, Francis et al. (2019b) reported on the scores recorded by 364 clergy serving in the Church in Wales. The sample comprised 264 men, 93 women, and 7 who did not disclose their sex. In this study the clergymen recorded a mean score of 116.33 (*SD* = 12.51) and the women recorded a mean score of 121.79 (*SD* = 10.55), again both significantly lower than the mean scores recorded in the foundation study.

Two studies have located individual differences in emotional intelligence among clergy within the model of personality proposed by psychological type theory (Jung, 1971) as operationalised by the Francis Psychological Type Scales (Francis, 2005; Francis et al., 2017). This model of personality distinguishes between two energy sources characterised as introversion (I) and extraversion (E), two perceiving functions characterised as sensing (S) and intuition (N), two judging or evaluating functions characterised as thinking (T) and feeling (F), and two attitudes toward the external world characterised as judging (J) and perceiving (P).

In the first of these two studies, Francis et al. (2015) drew on data provided by 154 leaders within the Newfrontiers network of churches. These data demonstrated that higher scores were recorded on the SEIS by extraverts (compared with introverts), by intuitive types (compared with sensing types), and by feeling types (compared with thinking types).

In the second of these two studies, Francis et al. (2018) drew on data provided by 364 clergy serving in the Church in Wales. These data perfectly replicated the earlier findings reported by Francis et al. (2015), with higher scores being recorded by extraverts, intuitive types, and feeling types. In neither study was a significant association found between SEIS scores and attitude toward the external world (distinguishing between perceiving and judging).

Four studies have assessed the predictive power of emotional intelligence in respect of psychological wellbeing among clergy, employing either the three-component measure of burnout proposed by the Maslach Burnout Inventory (MBI; Maslach & Jackson, 1986) as modified specifically for use among clergy (MBI-R; Rutledge & Francis, 2004) or the two-component measure of burnout proposed by the Francis Burnout Inventory (Francis et al., 2005).

In the first of these four studies, Miller-Clarkson (2013) examined the impact of SEIS scores on the three scales of the modified form of the MBI-R proposed by Rutledge and Francis (2004): emotional exhaustion, depersonalisation, and personal accomplishment. Her data from a sample of 263 senior pastors serving congregations from a range of Reformed denominations in the USA demonstrated a large correlation between SEIS scores and personal accomplishment.

In the second of these four studies, Randall (2015) examined the impact of SEIS scores on the two scales of the FBI (Francis et al., 2005): emotional exhaustion and satisfaction in ministry. His data from a sample of 156 Anglican clergy in England

demonstrated that higher levels of emotional intelligence were associated both with higher levels of satisfaction in ministry and lower levels of emotional exhaustion in ministry.

In the third of these four studies, Francis et al. (2019a) also employed the SEIS alongside the FBI. Their data from a sample of 364 Anglican clergy in Wales replicated Randall's (2015) findings, with high SEIS scores being associated with greater satisfaction in ministry and lower emotional exhaustion in ministry.

In the fourth of these four studies, Francis and Crea (2021) employed the FBI alongside a wider range of variables including the Short Dark Triad (Jones & Paulhus, 2014) of Machiavellianism, subclinical narcissism, and subclinical psychopathy and the Bright Trinity of purpose in life (Robbins & Francis, 2000), intrinsic religiosity as assessed by Astley et al. (2012) and the SEIS (Schutte et al., 1998). With all these predictor variables within the equation, SEIS scores predicted higher scores of satisfaction in ministry (β = .41), but did not offer further significant reduction in scores of emotional exhaustion in ministry (β = -.05).

Research problem

Given the predictive power of emotional intelligence, as conceptualised and operationalised by the SEIS, within clergy studies there would be value in including this measure in a wider range of clergy studies and alongside other measures as demonstrated by Francis and Crea (2021). A major disincentive in doing so, however, is the length of this instrument at 33 items. There would, therefore, be advantage in proposing and testing a short form of the SEIS. Drawing on three datasets that have employed the SEIS among different groups of clergy (Presbyterian ministers, Anglican clergy, and Salvation Army officers) the aim of the present study was to identify three items representing each of the four conceptual domains embraced by the SEIS (appraisal of emotions in the self, appraisal of emotions in others, use of emotion, and regulation of emotion), to establish the internal consistency reliability of a

12-item measure, to establish concurrent validity against the parent measure, and to establish construct validity within the context of psychological type theory.

Method

Procedure

As part of a series of inter-connected studies concerned with clergy work-related psychological wellbeing and resilience, surveys were conducted among three constituencies: Anglican clergy serving in parochial ministry in the Church in Wales; Presbyterian ministers serving within the Church of Scotland; and Salvation Army officers serving within the United Kingdom. In the Church in Wales and Church of Scotland postal surveys were conducted, attracting a 54% response rate in Wales and a 51% response rate in Scotland. In the Salvation Army surveys were distributed during a national conference of officers. Participants were assured of confidentiality and anonymity.

Participants

The 364 Anglican clergy from the Church in Wales comprised 264 men, 93 women, and 7 clergy who did not disclose their sex; 4 were under the age of thirty, 23 in their thirties, 59 in their forties, 168 in their fifties, 102 in their sixties, 7 in their seventies, and 1 who did not disclosure his or her age.

The 505 Presbyterian ministers from the Church of Scotland comprised 337 men, 165 women, and 3 ministers who did not disclose their sex; 2 were under the age of thirty, 17 in their thirties, 81 in their forties, 204 in their fifties, 168 in their sixties, 31 in their seventies, and 2 who did not disclose their ages.

The 431 officers from the Salvation Army in Britain comprised 164 men, 264 women, and 3 officers who did not disclose their sex; 6 were under the age of thirty, 45 in their thirties, 98 in their forties, 196 in their fifties, 83 in their sixties, and 3 who did not disclose their ages.

Measures

Emotional intelligence was assessed by the 33-item Emotional Intelligence Scale proposed by Schutte et al. (1998). Each item was assessed on a five-point scale: agree strongly, agree, not certain, disagree, and disagree strongly. Francis et al. (2011) reported an alpha reliability coefficient of .81.

Psychological type was assessed by the Francis Psychological Type Scales (FPTS; Francis, 2005; Francis et al., 2017). This 40-item instrument comprises four sets of 10 forced-choice items related to each of the four components of psychological type: orientation (extraversion or introversion), perceiving process (sensing or intuition), judging process (thinking or feeling), and attitude toward the outer world (judging or perceiving). Craig et al. (2008) reported alpha coefficients of .83 for the EI scale, .76 for the SN scale, .73 for the TF scale, and .79 for the JP scale.

Analysis

The data were analysed by the SPSS statistical package drawing on the frequencies, t-test, and ANOVA routines.

Results and discussion

- insert table 1 about here -

Step one employed exploratory conceptual and correlational analyses of the three available sets of data to identify the 12 items set out in table 1 as mapping most successfully onto the four proposed components of emotional intelligence: self-emotion appraisal, others' emotional appraisal, use of emotions, and regulation of emotions. Conceptual analyses were employed to locate items within the four proposed components. Correlational analyses were employed to identify the three items within each component with the highest internal consistency reliability.

- insert table 2 about here -

Step two checked the properties of these items working together as a 12-item scale within the three sets of data in terms of the loadings on the first factor proposed by principal components analysis, in terms of the correlations between the individual items and the sum of the other 11 items, and in terms of the item endorsement as the sum of the agree and agree strongly responses. The data presented in table 2 demonstrate a similar pattern of findings across all three data sets. The factor loadings all point to a similarly strong first factor across all three sets of data, with the loadings never dropping below .40. The correlations between the individual items and the sum of the other 11 items ranged between .34 and .60 demonstrating that each item functioned satisfactorily as part of the same scale. The item endorsements demonstrated good variability in discrimination within all three sets of data. The same item received the highest endorsement in all three sets of data (I am aware of my emotions as I experience them), and the same item received the lowest endorsement in all three sets of data (When I experience a positive emotion, I know how to make it last).

- insert table 3 about here -

Step three checked the scale properties of the proposed 12-item Short Index of Emotional Intelligence in terms of the means and standard deviations, the alpha coefficient as a measure of internal consistency reliability (Cronbach, 1951), the proportion of variance accounted for by the first factor proposed by principal component analysis, concurrent validity expressed as correlation with the 33-item Schutte measure, and construct validity expressed as correlations with the four components of psychological type theory. The mean scale scores demonstrate quite similar means across the three sets of data. The alpha coefficients in excess of .79 demonstrate good levels of internal consistency reliability (DeVellis, 2003). The proportions of variance accounted for by the first factor are similar across the three data sets. The correlations with the scores recorded on the 33-item Schutte measure in excess of .90 demonstrate a high level of concurrent validity. The correlations

with the four components of psychological type correspond with the findings from earlier research that maps scores recorded on the 33-item Schutte measure alongside the Francis Psychological Type Scales (Francis et al., 2015, 2018). Higher scores recorded on the Short Index of Emotional Intelligence are positively correlated with extraversion, with intuition, and with feeling, but independent of perceiving, and thus support the construct validity of this new measure as occupying a similar psychological space within the framework of psychological type theory as that occupied by the parent measure.

Conclusion

The present paper documented the emerging profile of the Shutte Emotional Intelligence Scale (SEIS; Shutte et al., 1998) within the field of clergy studies, and drew attention to the power of scores recorded on the SEIS for predicting individual differences in clergy wellbeing and professional burnout. In order to make the SEIS more accessible for clergy studies intending to employ a range of predictor variables, as exemplified by Francis and Crea (2021) utilising the three measures of the Dark Triad and the three measures of the Bright Trinity, the present paper was designed: to propose a short 12-item form of the SEIS with three items representing each of the four domains posited by the parent instrument; and to test the internal consistency reliability, concurrent validity, and construct validity of this proposed measure on data generated by three diverse clergy studies.

Data provided by 364 Anglican clergy serving in the Church in Wales, 505 Presbyterian ministers serving in the Church of Scotland, and 431 Salvation Army officers serving in Britain has led to the following four conclusions. First, exploratory conceptual and correlational analyses conducted separately on the three datasets identified four groups of three items each that mapped onto the four proposed components of emotional intelligence operationalised by the SEIS: appraisal of emotion within the self, appraisal of emotion within others, use of emotion, and regulation of emotion. Appraisal of emotion within the self was

assessed by the following items: I am aware of my emotions as I experience them; I know why my emotions change; I easily recognise my emotions as I experience them. Appraisal of emotions within others was assessed by the following items: By looking at their facial expressions, I recognise the emotions people are experiencing; I am aware of the non-verbal messages other people send; I can tell how people are feeling by listening to the tone of their voice. Use of emotion was assessed by the following items: I expect good things to happen; I seek out activities that make me happy; I use good moods to help myself keep trying in the face of obstacles. Regulation of emotion was assessed by the following items: When I experience a positive emotion, I know how to make it last; I have control over my emotions; I motivate myself by imagining a good outcome to tasks I take on.

Second, factor analyses, internal consistency reliability analyses employing the alpha coefficient (Cronbach, 1951), and the item correlations with the sum of the other 11 items demonstrated that these 12 items produced a reliable scale, with alpha coefficients among the three samples ranging from .80 to .82. Third, concurrent validity was established by correlating scores on the 12-item short form with scores recorded on the 33-item parent instrument. Among the three samples this correlation ranged from .91 to .92, demonstrating high convergence. Fourth, construct validity was demonstrated by locating scores recorded on the 12-item short form within the psychological space mapped by the Francis Psychological Type Scales (Francis, 2005). Within this psychological space this 12-item short form occupied the same position as that occupied by the parent instrument in the two previous studies reported by Francis et al. (2015) and Francis et al. (2018).

On the basis of these findings the 12-item short form of the Schutte Emotional Intelligence Scale can be commended for use in further clergy studies. Additionally, there would be value in testing the generalisability of those findings among other professional groups alongside appropriate measures of wellbeing and professional burnout.

Limitations

The peer review process pointed to limitations in the present study that are now fully acknowledged. While all three data sets could have been amalgamated, the decision was made to report on them separately. One reviewer saw this as a weakness, while the authors saw this as a strength. The study included no external measure of validation, such as evaluation of emotional intelligence of clergypersons by other clergy or parishioners.

Disclosure statement

No potential conflict of interest was reported by the authors.

Ethical approval

This study received ethical approval from the St Mary's Centre Ethics Committee (SMC17EC0011).

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Table 1

Short Index of Emotional Intelligence: Proposed items

Items listed by proposed components
Self-emotion appraisal
9 I am aware of my emotions as I experience them
19 I know why my emotions change
22 I easily recognise my emotions as I experience them
Others' emotion appraisal
8 By looking at their facial expressions, I recognise the emotions people are experiencing
25 I am aware of the non-verbal messages other people send
32 I can tell how people are feeling by listening to the tone of their voice
Use of emotion
10 I expect good things to happen
14 I seek out activities that make me happy
31 I use good moods to help myself keep trying in the face of obstacles
Regulation of emotion
12 When I experience a positive emotion, I know how to make it last
21 I have control over my emotions
23 I motivate myself by imagining a good outcome to tasks I take on

Note: numbers represent position within the original Schutte measure

Table 2

Short Indices of Emotional Intelligence: Item properties in three samples

	Factor loadings			Correlations			% agree		
	A	B	C	A	B	C	A	B	C
I am aware of my emotions as I experience them	.61	.59	.58	.47	.45	.45	79	82	83
I expect good things to happen	.49	.52	.56	.40	.42	.48	67	67	57
When I experience a positive emotion, I know how to make it last	.64	.67	.69	.54	.58	.60	27	28	36
I seek out activities that make me happy	.45	.43	.46	.37	.34	.38	63	61	61
By looking at their facial expressions, I recognise the emotions people are experiencing	.68	.56	.57	.55	.43	.45	68	76	75
I know why my emotions change	.66	.65	.66	.53	.51	.54	59	68	73
I have control over my emotions	.49	.53	.56	.39	.41	.45	56	56	56
I easily recognise my emotions as I experience them	.68	.69	.63	.56	.56	.52	66	74	74
I motivate myself by imagining a good outcome to tasks I take on	.50	.58	.65	.42	.48	.56	55	45	46
I am aware of the non-verbal messages other people send	.58	.60	.56	.44	.47	.43	61	73	70
I use good moods to help myself keep trying in the face of obstacles	.47	.47	.49	.38	.38	.39	48	37	53
I can tell how people are feeling by listening to their tone of voice	.59	.45	.60	.47	.34	.48	67	70	73

Note: Correlations = *r* between the individual item and the sum of the other 11 items

Factor loadings, loading on first factor proposed by principal component analysis

% agree = sum of agree strongly and agree responses

Sample A = 364 Church in Wales clergy; Sample B = 505 Church of Scotland ministers; Sample C = 431 Salvation Army officers

Table 3

Spiritual Index of Emotional Intelligence: Mean scale scores reliability and validity in three samples

						Psychological type			
	Mean	SD	α	*f*%	EI	E	N	F	P
Sample A	42.5	5.2	.81	33.2	.91***	.24***	.06	.08	-.05
Sample B	42.9	5.2	.80	32.1	.91***	.25***	.10	.13	.04
Sample C	43.0	5.6	.82	34.5	.92***	.28***	.19	.16	.00

Note: Sample A = 364 Church in Wales clergy; Sample B = 505 Church of Scotland ministers; Sample C = 431 Salvation Army officers

f%, proportion of variance accounted for by first factor

EI, the 33-item Schutte measure

E, extraversion

N, intuition

F, feeling

P, perceiving

* $p < .05$; ** $p < .01$; *** $p < .001$