



Enhancing Resilience through Emotional Intelligence in Religious Communities for Crime Prevention Post-COVID-19

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Abstract

The aftermath of COVID-19 has wrought significant emotional distress, exacerbating the incidence of emotionally motivated crimes, particularly within families. This phenomenon presents a substantial challenge to the South African Police Service (SAPS), especially due to the private nature of these crimes. In response, this study investigates whether the religious community in the Mamelodi policing area can leverage emotional intelligence (EI) to foster resilience and aid in crime prevention. We employed a quantitative approach, utilizing non-probability sampling to survey 104 adult Christians in Mamelodi. Participants provided informed consent. The Trait Emotional Intelligence Questionnaire-Short Form (TEIQue-SF) was used for assessment, covering four EI variables: emotionality, self-control, sociability, and well-being. The findings reveal a high level of EI, with scores of 74.06% for emotionality, 68.41% for self-control, 59.26% for sociability, and an impressive 86.84% for well-being, culminating in an overall EI score of 72.14%. These results suggest that Mamelodi's churches are effective community-based entities capable of collaborating with SAPS to prevent emotionally driven crimes, through resilience-building rooted in EI competencies. This research contributes to the South African academic discourse by intersecting psychology, policing, and community studies, particularly focusing on a township population often living below the poverty line and with limited EI awareness.

Keywords: Crime; covid-19; emotional intelligence (EI); religious community.

Abstrak

Dampak dari COVID-19 telah menyebabkan stres emosional yang signifikan, meningkatkan insiden kejahatan yang didorong oleh emosi, terutama dalam keluarga. Fenomena ini menimbulkan tantangan besar bagi Layanan Kepolisian Afrika Selatan atau *South African Police Service* (SAPS), terutama karena sifat pribadi dari kejahatan ini. Sebagai tanggapan, penelitian ini menyelidiki apakah komunitas agama di area polisi Mamelodi dapat memanfaatkan kecerdasan emosional untuk membentuk ketahanan dan membantu dalam pencegahan kejahatan. Kami menggunakan pendekatan kuantitatif, dengan sampling non-probabilitas untuk mensurvei 104 orang Kristen dewasa di Mamelodi. Para partisipan memberikan persetujuan yang terinformasi. *Trait Emotional Intelligence Questionnaire-Short Form* (TEIQue-SF) digunakan untuk penilaian, yang mencakup empat variabel kecerdasan emosional: emosionalitas, kontrol diri, kebersamaan, dan kesejahteraan. Temuan mengungkapkan tingkat kecerdasan emosional yang tinggi, dengan skor 74,06% untuk emosionalitas, 68,41% untuk kontrol diri, 59,26% untuk kebersamaan, dan 86,84% yang mengesankan untuk kesejahteraan, berujung pada skor kecerdasan emosional keseluruhan sebesar 72,14%. Hasil ini menunjukkan bahwa gereja-gereja di Mamelodi adalah entitas berbasis komunitas yang efektif dan mampu berkolaborasi dengan SAPS untuk mencegah kejahatan yang didorong oleh emosi, melalui pembangunan ketahanan yang berakar pada kompetensi kecerdasan emosional. Penelitian ini berkontribusi pada wacana akademik Afrika Selatan dengan menggabungkan psikologi, kepolisian, dan studi komunitas, terutama berfokus pada populasi kota yang sering hidup di bawah garis kemiskinan dan dengan kesadaran kecerdasan emosional yang terbatas.

Kata Kunci: Kejahatan; COVID-19; kecerdasan emosional; komunitas agama

INTRODUCTION

This study was done to cultivate resilience by unveiling emotional intelligence's role in the religious community of Mamelodi for crime prevention after COVID-19. Mamelodi is a township located in the north-eastern of Pretoria, Gauteng province, in South Africa, populated with blacks, segregated under apartheid government (Horn, 2021). The audit response plan on police statistics (2022) stipulates that there was an increase in almost all crimes across the provinces of South Africa when compared with the statistics of the periods since from 2017/2018 financial periods. Subsequently, the stats of Mamelodi and its position in the country, firstly it shows a 31.4% increase in serious crimes reported by the community and at 14th place; what is key in this stats is not just the increase in serious crimes committed but call for help by the community because crime creates trauma to the victim and those witnessing it. Secondly, there was a 33.5% increase on common assault and at 4th place; that is Mamelodi is in the top 5 communities in South Africa where violence is rife, heartbreaking, and unbearable. Thirdly, an extension of the previous stats, on contact crime Mamelodi is at 2nd place with 37.3% increase; meaning that the crime in this community is too physical and it leaves the victims more devastated and the community frustrated. Fourthly, robbery has the highest increase of 118.9% and the on the 3rd place; that is, Mamelodi has more traumatised people because robbery can be really physical and the use of threats that may keep intruding the mind of the victim, one of the signs of post-traumatic stress disorder. Lastly, the tri-crimes (carjacking, robbery at residential and non-residential areas) increased to 162.7% and on the 1st place in the country. That is, there is more crime in the country than in the recent South African history and Mamelodi is regarded as a hot spot and a dangerous place to be at in Pretoria, and in the country at large.

Intervention in Mamelodi is needed in the form of behavior transformation by means of EI. As human persons, we supposed to be competent and resilient in how we live our lives, and we must never lose enthusiasm regardless of the pressures of life. To be competent as a human person it requires one to mature to self-mastery and subsequently, EI is a prominent player in self-mastery which when administered in persons, the height of crime will reduce because people will be more mindful not only about themselves but also about those around them (Vivier, Vosloo, Ras, and Nothling, 2006:3). EI is an impartation of the exceptional capability in a human person that one can tackle emotionally draining daily challenges better than those with weak EI; and this capability is a root for a life free from criminality and ill behaviour (Miranda, 2016, pp. 11–12).

EI is the cognitive capacity to make sense of emotional state of self and that of those in proximity in order to think effectively and to manage circumstances well (Emeriau-Farges, Deschênes, & Dussault, 2019). There are four (4) parts that describe EI which when infused into the Mamelodi community there will be a much better state of living. Accordingly, EI can firstly be understood as the ability to recognise and describe emotions in self and also in those one is in communication with (directly or in indirectly) or those in proximity. Most people are not aware of how they feel because they lack vocabulary, that is, it is almost impossible to solve a problem which you cannot describe. It fits well then that the first way of preventing emotionally driven crime, individuals would need to be taught about the vocabulary of emotions, let's take anger for instance; anger would need to be defined and be described in terms of its feeling and the behaviour it brings, moreover that anger can lead into violence and if it is not controlled. Secondly, EI is the ability to reason with emotions that are expressed; that is, emotions inspire or stimulate thinking by alerting people of what is happening. That is, EI facilitates thinking and thinking facilitates behaviour, individuals having a weak EI, they do not process thinking properly as they are more impulsive and impulsivity is found to be prominent in most criminality (Sharma, Prakash, Sengar, Chaudhury, & Singh, 2015). The third part speaks of the ability to know what a particular emotion can become when developed;

that is, understanding the latent nature of a particular emotion; if one realises that anger is building up, the cognitive process would be activated to someone EI and a thought on the negative possibilities when acting on anger will be grasped, and such a person would exercise restraints in acting out in a destructive way. The last part speaks of the ability to regulate emotions; that is, being able not to act out destructively based on the negative emotion at a particular time or under the influence of an unpleasant situation (Boumeister, R. F., Bushman et al., 2019, pp. 187, 194; Ludovino, 2017, pp. 63–100; Nesami et al., 2015, p. 414). EI empowers individuals with the ability to distinguish and control emotions, either positive or negative ones such as happiness, anger, guilt, and disgust (Boumeister, *et al.*, 2019:171-182). Once emotions are coded well, they will be cognitively processed for suitable thinking and decision making (De Klerk-Weyer & Le Roux, 2010; Emeriau-Farges et al., 2019)

This study is mindful of the fact that some people lack daily life competence, and they may never be able to develop such due to their intellectual developmental disorder (also known as mental retardation) which is the result of neurodevelopmental failure causes a disorder like 'autism spectrum disorder'. These individuals are excluded in the EI development and consequently they cannot legally commit crime since they are unaware of the rights and the wrongs of life (Abuozari & Mozhdehi, 2020). On the other hand, others become incompetent as a result of mental illness which is more attributed to the life circumstances one can be trapped in or might have gone through. Mental retardation is a permanent functional inability while mental illness can be treated medically and or through therapeutic interventions, hence some criminals who commits crime due to certain mental illnesses or disorders like anxiety, alcoholism, antisocial personality, and narcissism are prosecutable for the crime they commit (Abuozari & Mozhdehi, 2020; Sue, Sue, Sue, & Sue, 2014).

Now, the question would be how EI can be made available to the mere community of Mamelodi so that crime can be curbed, and resilience be cultivated. This research proposed that the church can be a meaningful role player in imparting EI to its community hence the church is easily accessible by all types of people, regardless of their economic and geographical location. Previous research like that of Tisaa (2019) has shown that regular church attendance develops and sustains EI to such individuals and as a result they would develop a competent self-concept in relation to understanding emotions of self and that of others. The Bible is filled with information that is able to establish individuals into a solid character and into a fulfilled life. Individuals who fused their lives in religious practices like prayer, scripture reading, and meditation are more resilient mentally and emotionally than those who are not; in addition, religious people do not easily succumb to delinquent behaviours as they develop personal qualities that are comparable to that of EI (Cornelius, 2020; Tisaa, 2019).

One can deduct from the above discussion that the competencies of EI are the driving force to the potential benefits of EI in contributing to community safety and harmony. If the community would have more people who are aware of EI and start to work on it or people start to attend church regularly, we would have a safe community that understands emotions and the benefits of being able to cope with the destructive emotions. EI is important because it creates a composed automatic response to matters that one would otherwise act illegally as a way of retaliation. Persons strong in EI constantly demonstrate restraints and resilience against hostile emotions like agitation, anger, and/or rejection. Hostile emotions are filled with the probability of one to commit even serious crime because these emotions exhibit violence that causes bodily harm, trauma, damage to property, and even theft or robbery. Bunker and Mathur (2018) further state that EI assist one to not invest in negative emotions which are detrimental but focus into the positive ones like empathy in order to keep humane lifestyle which is free from possible criminality.

Emotional intelligence was coined under the influence of “social intelligence” and “intrapersonal intelligence” (Schutte, 2017). Consequently, this study operationalised emotional intelligence on four (4) variables connected to “social intelligence” and “intrapersonal intelligence”: The first one is ‘*emotionality*’ which is observed as a competence in understanding the nature of emotions; the second one is ‘*self-control*’ which is identified as a competence in adapting personal emotions that they can remain under commendable control; the third one is ‘*sociability*’ which is recognised as a competence in being clever in recognising emotions in other people that you can govern those emotions; and lastly, ‘*well-being*’ which is exhibited as a competence in being proficient in utilising emotions for a profitable life (Boumeister, R. F., Bushman et al., 2019, p. 166; Nesami et al., 2015, p. 412; O’Connor, Hill, Kaya, & Martin, 2019, p. 5).

Sharma (2015) in their study on EI and criminal behaviour they found the lack of flexibility and intense impulsivity from the criminals which made them act irresponsible and criminally. Furthermore, the criminals were found to be lacking the competencies of EI which leads them to be unable to solve problems at hand but to be rather violent. One noticeable behaviour in Mamelodi which contributes to the degree of criminality is the abuse of alcohol. Alcohol is categorised as a depressant as it is the substance that affects the central nervous system causing one to be mentally and physically numb and consequently be unable to make a proper judgement of any circumstance, (Sue et al., 2014, p. 330). Most people especially the youth of Mamelodi they binge ingest alcohol in unsafe places like taverns and night clubs which are mostly overpopulated and exposing themselves to be victims of crime or to be criminals themselves or to witness traumatic criminal event (Sue et al., 2014, p. 331). Some individuals ingest hallucinogenic content which alters individual’s perception and the orientation after ingesting the substance, making crime more probable, either being a disoriented victim or fearless criminal.

EI is the irrefutable means to assist human persons to thrive in life and to be meaningful and the lack of this intelligence lead individuals to uncontrollable emotional responses which may be violent and dangerous (Tissaa, 2019). It becomes notable that the community of Mamelodi policing area being a black community where most people live below poverty line; going to school is emphasised as a reliable means to redeem families from poverty line; but these township schools do not have a focus to the emotional development of its children, consequently, the adults from the same schooling system background in this community are disadvantaged with the competence of properly handling their emotions, hence crime is at the rise; the life of Mamelodi is painful to watch! People with high EI are competent in living a life that keeps the community safe than those who had low scores (Boumeister, R. F., Bushman et al., 2019, pp. 194–195; Mavroveli, Petrides, Rieffe, & Bakker, 2007; Tissaa, 2019). Emotions facilitate thinking and decision making, thus a strong EI is considerate of human dignity and life in decision making (De Klerk-Weyer & Le Roux, 2010; Emeriau-Farges et al., 2019). Hostility and antisocial behavior correlate with the weak EI as individuals with weak EI are disposed to embark on risky and heartless behaviours that are criminally. The consequence of being antisocial is the lack of commendable EI and these individuals put others in danger and they are not considerate of the feelings of others, neither their life and the life of their loved ones (Sharma et al., 2015).

Faith and EI result in appraised behaviour (Tissaa, 2019). Bible is filled with information that is able to establish individuals into a solid character enabling them to not succumb to delinquent behaviours as are equipped to be charitable, joyous, harmonious, compassionate, sympathetic, and to exercise self-regulation (Cornelius, 2020; Krause & Hayward, 2013). Thus, Christianity can assist in healing the nation from emotionally driven ill-conducts and developing applaudable character to even the worst in delinquency. People in distress may start to live carelessly because their mental capacity and emotions

may be burdened more that they can handle but those strong in EI are able to manage pressures of life (Sue et al., 2014, p. 128).

Emotionality as the first competency of EI is understood to be the capability of understanding and expressing emotions (O'Connor et al., 2019). Emotions are influential in directing human's thinking, decision making, and behaviour (Baumeister, R. F., Bushman et al., 2019; Brown & Daus, 2015). A competent person in emotionality would be able to express emotions verbally, treat people well with compassion, show friendliness and warmth, and being able to reflect on own emotions (Zampetakis, 2011). Anger is an example of a strong negative emotion and is responsible for many crimes committed and being able to understand its complexity and influence on criminal act will result in reducing its negative impact (Brown & Daus, 2015). Emotions aid us to relate and communicate better as people, thus, to be knowledgeable of them is important (Baumeister, *et al.*, 2019).

Self-control is the second competency of EI and one of the most important one because it is about the ability to regulate personal emotion (O'Connor et al., 2019). An individual that has a developed level of self-control would be able to keep personal emotional state at the level which is not destructive whereby even when the anger emotion has erupted but such a person would not be violent instead would find a better way to address what has led to the angry emotion, almost precise in the actions taken, reliable, without considerable regrets in decisions made, and composed (Zampetakis, 2011). The behaviour of emotionally intelligent individuals remains composed, controlled, and avoiding any form of delinquency as these individuals are able to manage even to avoid venomous emotions like fear and anger, perception like inferiority complex, and the impact of traumatic experience (Baumeister, R. F., Bushman et al., 2019; Mavroveli et al., 2007; Sharma et al., 2015; Tissaa, 2019). Those high on self-control would develop restraints and be reasonable in how they are treating other people (Christopher M. Donner, 2021, p. 241). Those with low self-control they are predictable in ill-behaviour and participating in irresponsible behaviours (C. M. Donner, 2013; Hipwell et al., 2018; Jackson, Testa, & Vaughn, 2020; Wolfe, 2011). These assertions presented above are equivalent to Sigmund Freud's theory of personality that people who lack "supper-ego" are prone to delinquency because their "ego" personality will be defenceless to the demands of the "id" which what it demands must be fulfilled immediately (Bezuidenhout, 2020). Donner (2021) refers to a parallel view in line with the three (3) assumptions drawn by the classical school of thought that people are "hedonistic, rational, and have got free-will"; that is, misbehaviour remains the choice one makes either at the time of action or premeditated (Bezuidenhout, 2020). Self-regulation facilitates and reinforces behaviour as it is key in the learning process (Moore, Viljoen, & Meyer, 2017).

Sociability is the third competency of EI, and it is understood to be a skill of managing emotions of others (O'Connor et al., 2019); thus, human proximity is a significant factor in weighing this competency. Sociability is evidenced by an ability to relate with people successfully and as well by being able to present yourself soundly against behaviours of disregard others might be demonstrating. People that have a competency in sociability are able to influence and regulate the emotions of other people and are excellent in listening and communicating their own thoughts (Zampetakis, 2011). Religious gatherings play greater role in sociability because close proximity during worship in these gatherings provide life satisfaction and meaning to life. Moreover, Viktor Frankl's theory covers that people are fundamentally spiritual beings that seek meaning to life, (Moore et al., 2017; Vivier, Vosloo, Ras, & Nothling, 2006). Sociability suggests that social behaviour is contagious, either healthy or toxic. That is why EI suggest that one possessing its aptitude can manage the emotions of others with direct specificity of sociability or friendliness (McLean, *et al.*, 2020). Social contact has an influence in the course of human person's cognition and interpersonal

emotional experience during any process of social contacts (Froldova, 2017). Sociability is the competency of being comfortable in the presence of other people.

Well-being is the last competency of EI, this study has operationalised it as a tactical ability of applying emotions (O'Connor et al., 2019). This ability is exhibited by being motivated and enthusiastic, finding life worth living and exciting while every moment is pleasurable regardless the challenges that might be around, and the individual possessing this ability is self-confident about the personal moral standards and good qualities which would make life bearable and successful, as well as being positive about the occurrences of life. Proficiency in well-being is further observable by being able to improvise, being flexible, and being proactive in any circumstance in order to thrive under any unfavourable situation, including under new environment. In addition, well-being is witnessed in being pleasant with personal life and strength to cope with life, hence, to remain motivated is never a hard task for people possessing well-being (Zampetakis, 2011, pp. 299–301). Well-being holistically, it includes being well physiological, psychological, and relational, and to transcend any unfavourable situation (Newiss et al., 2022). Well-being competency reduces distresses and it influences one to live a fulfilled life. Well-being could be described in hedonistic point of view which presents that people's existence is driven by the quest to live each day in a satisfactory manner, in a way that each moment does not have adverse experiences and energies; this is a quest to live a painless life (Doman, 2019). Doman (2019) and Burke (2017), refer to Ryff's "eudaimonic" model of well-being that its constructs outline personal mastery which are "self-acceptance, positive relations with others, autonomy, environmental mastery, purpose in life, and personal growth"; these qualities define a person that is comprehensive and living optimally.

The mechanics of spirituality and religious gatherings provides a kind of a well-being which combats the severity or even the dawn of depression and anxiety and the result would be an increase in life expectancy; moreover, life's negative energies do not find foothold to the spiritually nurtured individuals (Doman, 2019). Burke (2017), in the book he edited on abnormal psychology he presented four (4) of mental health classifications on well-being in people. The first classification is the state of thriving which describes those that are in a totally sanity because they do not have any mental sickness. Following that is the state of deterioration which describes those that are imperfect in their mental state because their well-being is low, yet they do not have mental challenges. Then, is the state of "struggling" which describes those that have mental deficiencies because they have mental sickness, but they have a competent well-being. Lastly, is the state of stumbling which describes those whose mental state is totally unhealthy because of mental sickness, and they do not possess qualities of well-being. Thus, the lack of well-being could be one of the indicators that a person might be having an underlying mental sickness. People perform better in life whenever they are satisfied; when well-being is optimal, people are motivated and become productive (Van Thielen, Bauwens, Audenaert, Van Waeyenberg, & Decramer, 2018).

Primarily, in the body of knowledge, EI is mostly evaluated paired with other variable in diverse contexts of people like within police officials, religious people, students, and industrial people. These evaluations were not comprehensive in considering all the variables of emotional intelligence but one or two (2) of such variables would be tested in a particular group or the correlation be observed with a certain behavioural variable. Though most studies would refer to their studies as emotional intelligence but when you engage the content you do not find the full scope of it. For instance: Hipwell et al., (2018) their research focused on one variable of EI which was self-control among adolescent girls and that was paired with personal responsibility. While Froldova, V., (2017) studied sociability for the purpose of teamwork. Nesami *et al.*, (2015), their study population were students and they focussed on the "relationship between

EI with religious coping and general health". They stated that the success of people was mostly rooted in their EI. Boumeister, *et al.* (2019, pp. 194–195) submitted that people with high EI were found to be competent and highly esteemed in their workplace than those who had low scores. Abouzari, *et al.*, (2020), their study was based the relationship between mental disorders, EI, and criminal thinking.

Following that EI is fairly new and studies about it are still growing unlike studies on leadership and management. South Africa lacks studies and content around the topic to the point that even libraries do not have books on the subject and when you get content will be at least one page in a book which deals with other topics. Thus, the importance of this study was to increase South African based academic knowledge on EI and a study being done in the township where most people exist below breadline and the community that basically lacks knowledge of EI. Furthermore, other studies like that of Ciarrochi (2000) critically evaluated EI, while this study had a different focus of examining EI if it can remain commendable in the lives of religious people even after the devastation of the effects of Covid-19 pandemic. Moreover, this study has indirectly evaluated religiosity if it can sustain life and keep people of faith in God competent in their well-being against all odds.

The study aimed to delve into, assess, and discuss the aspects of emotional intelligence (EI) among South African Christians in Gauteng province following the peak of the Covid-19 pandemic. This exploration was crucial in determining the level of well-being competence exhibited by individuals during this period. To achieve this, the research was guided by several key objectives. Firstly, it sought to explore and discuss the various dynamics of emotional intelligence. Secondly, the study aimed to identify competencies related to well-being as perceived by the respondents. Lastly, it aimed to establish the extent to which emotional intelligence is valued and integrated into the lives of individuals, particularly in the context of the post-pandemic era. This comprehensive approach was designed to provide a thorough understanding of EI in the context of a unique and challenging time in history.

RESEARCH METHODS

Research design is conceptualised as a perfect guide for a particular study on how its data will be gathered; furthermore, it dictates if a study will gather statistical data or the depth in the topic through verbally transmitted responses or it would require both; moreover, it determines how the collected data will be analysed (Burns & Grove, 2009; Creswell, 2008). Consequently, this study required statistical evidence; thus, it is a quantitative study. The reason for the selection of this approach was that the nature of the objectives for this study needed to find the numerical interpretation and picture of the degree at which emotional intelligence was active from the Mamelodi respondents.

The data for this study was collected by means of "non-probability sampling" (Wagner, Kawulich & Garner, 2012) from among the black population within the Christian community in Mamelodi policing area: Mamelodi is one of the townships of the *City of Tshwane* Metropolitan Municipality (CTMM) (also known as the *City of Tshwane*), Gauteng Province, in South Africa with the population of mainly blacks. This township has an increased informal settlement, poverty due to the great number of unemployment, the abuse of substances, domestic violence and intimate partner violence is prevalent, and there are dangerous gangsters that some businesses pay protection fee to them that they may not be attacked by these thugs; all these are the critical factors for the high rate of crime.

The respondents for this study (N=104 respondents) were more accessible, willing, and available to help with the study. That is, the sampling technique this study employed was the combination of "convenience sampling" as per the availability and willingness of those approached for the study from the

members of various Christian churches in the surroundings of Mamelodi; and alas well a little bit of “snowball sampling” as for the friends of friends who also were willing to help with the study (Wagner, Kawulich, & Garner, 2012, p. 92).

This study was facilitated by means of questionnaire which in its foreword there was a research ethical statement that the respondents would participate out of their willingness and that confidentiality will be kept; this foreword was provided during recruitment process for the study. Thus, this questionnaire had two (2) sections; section A, focused on the biographical information and section B, focused on emotional intelligence questionnaire. The questionnaire was in an easy-to-understand English which could be completed within thirty (30) minutes. Due to the challenging times of Covid-19 in terms of avoiding the exchange of papers, the questionnaires were distributed electronically and received in the same manner; this method could be comparable to questionnaires being facilitated by means of hand delivery to respondents and collected when they are done filling them and this method is regarded as an effective way to collect data as it does not inconvenience the respondents (De Vos, Strydom, Fouché, & Delport, 2011).

The current study used the short form of Trait Emotional Intelligence Questionnaire referred to as “TEIQue-SF” which has thirty (30) items that measure 4 “factors or subscales” which are referred to as “variables” in this study. Subsequently, the four (4) broad EI factors which were measured by the short form of Trait Emotional Intelligence Questionnaire for this study are outlined as emotionality, self-control, sociability, and well-being (O’Connor et al., 2019; Zampetakis, 2011).

DISCUSSIONS AND FINDINGS

This section presents the results, analysis, and interpretation or discussion of this study from the four (4) variables of emotional intelligence as already discussed.

Emotionality

This study regarded emotionality as an ability of understanding and expressing emotions (O’Connor et al., 2019).

Table 1 Individual question statements on emotionality

Questionnaire question statements (Q)	N	%	Mean (μ)	Standard error	Standard deviation	T-test	P-Value
(Q1) Expressing my emotions with words is not a problem for me.	104	79.8	5.71	0.148	1.512	14.920	0.000
(Q2) I often find it difficult to see things from another person’s viewpoint.	104	68.3	5.22	0.175	1.790	9.807	0.000

(Q8) Many times, I cannot figure out what emotion I am feeling.	104	78.9	5.53	0.166	1.689	12.248	0.000
(Q13) Those close to me often complain that I do not treat them properly.	104	88.5	6.30	0.124	1.269	22.493	0.000
(Q16) I often find it difficult to show my affection to those close to me.	104	74.1	5.36	0.191	1.945	9.728	0.000
(Q17) I am normally able to “get into someone’s shoes” and experience their emotions.	104	70.2	5.27	0.169	1.725	10.460	0.000
(Q23) I often pause and think about my feelings.	104	64.5	4.86	0.170	1.732	7.985	0.000
(Q28) I find it difficult to bond well even with those close to me.	104	68.2	5.38	0.176	1.796	10.644	0.000

Table 1 reflects the following:

Statement 1 - demonstrates that respondents were expected to confirm that they were able to be verbally expressive in relating their emotional state. The majority of these respondents are competent in this ability scoring 79.8%. Meaning that their verbal competence is exceptional. The Mamelodi respondents have a better knowledge regarding their own emotions in that they pay attention to the inner details of their being; and they do not suppress what they feel of which it is what is expected when one is competent in EI, to articulate your emotions in a constructive way as Boumeister, *et al.* (2019), and Zampetakis (2011) concur as well. This ability of being able to communicate well with others it is in par with Christian values as the respondents belongs to that belief system and they are aware that the tongue needs to be guarded (Psalm, 141).

Statement 2: The respondents were expected to validate competence in being able to see life as the other person in contact with sees. The reading of this study revealed that the majority of the respondents are competent in this ability scoring 68.3%. This means there is a moderate level at which the respondents were able to understand people around them. This moderate score could be attributed by the respondents’ possible inability to fully understand emotions of others in as much they understood theirs especially in how emotions leak as Boumeister, *et al.*, (2019) indicated that emotions find a way to show through our physiological system. Thus, there is a need for Mamelodi community to deal with being self-absorbed, but to mature even more in paying attention to the details of people around them; such an attention may assist in identifying people in trouble and be assisted before they can be delinquent.

Statement 8: The respondents were expected to verify competence in being able to recognise their emotional state often times in their daily life. The majority of the respondents are competent in this ability scoring (78.9%). What is therefore clear here is that the ability to detect current emotional state was well identified by the respondents. These results confirming that people would be more concerned about themselves than other people; this follows the previous question statement that the same people in this study were not able to detect the state of other people around them in much higher degree as in this response.

Statement 13: The respondents were expected to validate their level of competence in being able to be approved by others as those that treat people appropriately. The majority of the respondents are competent in this ability of being mindful of other people scoring 88.5%. The respondents here reported on what others were reporting about them, that the regular church attendees of Mamelodi policing area were treating people well. The score in this question statement correlates with the submission of Boumeister, *et al.* (2019) that people with high emotional intelligence are competent and are highly esteemed than those who had low scores, hence other people gave positive regard to the respondents in this study.

Statement 16: The respondents were expected to confirm if they were competent in finding it easier to show affection to others. The majority of the respondents are competent in this ability scoring 74.1%. Subsequently, the competence of being fond of other people was well describe in this study. This result needs to be read together with the previous one of being reported to be good with other people.

Statement 17: The respondents were expected to indicate if they were competent in feeling the emotional state of others. Most respondents are competent in this ability scoring 70.2%. Thus, the ability to connect with the emotions of others was well articulated in this study.

Statement 23: The respondents were anticipated to show competence of thinking about their emotions. Most of the respondents are competent moderately in this ability scoring 64.5%. To think about emotions is a crucial task for one to exercise for we cannot make sense of emotions if we fail to think about them (Emeriau-Farges *et al.*, 2019). Boumeister, *et al.* (2019) elaborated further about the cognition of emotions that emotions must help us think so that our actions will be well calculated, and we cannot regret later about our decisions. The respondents need to develop more in this ability.

Statement 28: The respondents were anticipated to confirm the level of their competence in bonding well with people without difficulties. The majority of the respondents are competent in this ability scoring 68.2%. This score might have been affected by the Covid-19 restrictions that people would not have time together for a long time; under that condition, this score is impressive. Kyprianides, *et al.* (2022) in their study they alluded that Covid-19 disturbed lives greatly.

Furthermore, the mean (μ) reveals in Table 1 that each question statement gravitated far from the mid-point 3.5. Question statement 13 gravitated even further and closer to 7 as $\mu=6.30$. Whilst question statement 23 has a lower mean value which gravitated closer to the mid-point, yet beyond it as $\mu=4.86$. Moreover, the P-value in each question statement is <0.025 , represented as 0.000. This informs that the overall picture on emotionality is impressive; there is also an observable difference between the majority scores of those that believed they exhibited the emotionality behaviours as addressed in each question statements. Moreover, the total maximum point on a mean score for emotionality is 56 while the mid-point of it is 28; now, the descriptive total mean score of emotionality in this study was $\mu=43.62$ which gravitated more to 56, affirming that the majority of the respondents have more appreciation of the behaviours described by emotionality. Subsequently, this study discovered that there was recognisable appreciation

for emotionality on each question statement; and also, the total emotionality score was high enough to declare the respondents as highly competent with emotionality in this study.

All eight (8) behaviours on emotionality in this study are appreciated beyond (50%) by the respondents. However, question statement number 13 is mostly appreciated with (88.5%) and question statement number 23 is the least appreciated with (64.5%). Thus, the respondents emotionality behaviour has shown a commendable competence on each question statement in this study. The average of these scores is calculated to be (74.06%). This indicate that the overall competence of emotionality was strongly applaudable.

Self-control

This study regarded self-control as an ability to regulating personal emotions (O'Connor et al, 2019).

Table 2 Individual question statements on self-control

Questionnaire question statements (Q)	N	%	Mean (μ)	Standard error	Standard deviation	T-test	P-Value
(Q4) I usually find it difficult to regulate my emotions.	104	70.2	5.08	0.185	1.889	8.515	0.000
(Q7) I tend to change my mind frequently.	104	57.7	4.73	0.195	1.991	6.303	0.000
(Q15) Generally, I am able to deal with stress.	104	70	5.27	0.167	1.702	10.599	0.000
(Q19) Usually, I am able to find ways to control my emotions when I want to.	104	56.7	5.58	0.154	1.575	13.451	0.000
(Q22) I tend to get involved in things I later wish I could get out of.	104	78.9	4.54	0.195	1.985	5.335	0.000
(Q30) Others admire me for being calm.	104		5,70	1,55	1,582	14,195	0,000

Table 2 reflects the following:

Statement 4: The respondents were expected to show competence in regulating emotions. Most of the respondents are competent in this ability coring 70.2%. Subsequently, the ability to regulate emotions is important in EI and the high score accumulated here it is profound. The key behaviour in self-control is the ability to control your own emotions (Emeriau-Farges, *et al.*, 2019, O'Connor, *et al.*, (O'Connor et al, 2019, p. 5).

Statement 7: The respondents were expected to validate their level of competence in being able to be consistent in their decision making that they do not keep changing their minds. The majority of the respondents are competent in this ability scoring 57.7%. That is, though the ability to keep to decisions has shown moderate competence, the respondents are not competent enough in being decisive, they might have been more impulsive in decision making, only to realise later that their decisions were not well processed to stick to them long enough. Remember that these respondents are not strong enough under emotionality on question 23 when it relating to thinking about their emotions; these respondents, because they are not applying their minds enough on matters and actions, they keep changing their minds on their course of life. Emotions once they can be codded well, they will facilitate proper thinking and decision making (Emeriau-Farges et al., 2019).

Statement 15: The respondents were expected to prove their competence in being able handle their stressful moments. The majority of the respondents are competent in this ability scoring 75%. Meaning that the respondents are able to handle stress effectively in a commendable way, thus, stress management ability was applaudable in this study. This reflects the presences of EI (Nesami et al., 2015) indicated in their study that competency in EI enables one to manoeuvre around stressors in order to avoid the impact of stress. According to Nesami *et al.* (2015, p. 414), faith in God becomes crucial in dealing with stress properly; and since the respondents of Mamelodi were coming from those having faith in God it corelates well.

Statement 19: The respondents were expected to prove their competence of being ready to control their emotions whenever such could be required. The majority of the respondents are competent in this ability as identified with a score of (77%). Consequently, this study has found that readiness to control personal emotions is conceivable from the participants and there is consistency with question number 4 which relates to the action of regulating emotions.

Statement 22: The respondents were expected to show if they were able to keep to their course of life without regrets. The majority of the respondents are competent in this ability scoring 56.7%. That is, though this ability shows some competence, it is not impressive. This connects with question statement 7 which relates to the fact that the respondents kept changing their minds to some extent; now here it tells that they are changing their minds because they regret on their decisions as they initially did apply their minds properly.

Statement 30: The respondents were expected to show if their calmness was recognisable by those around them. The majority of the respondents are competent in this ability scoring 78.9%. Remaining calm of the respondents is great and can be attributed in their capability to regulate emotions. Donner (2021) indicated that those who are competent in self-control they are able to remail calm at all times and this is an ability which would lead such people to do things that they will not regret in future because they are more absolute and resolute.

Furthermore, the mean (μ) reveals in table 2 that each question statement gravitated far from the mid-point 3.5. Question statement 30 gravitated even further as $\mu=5.70$ when compared to the rest of the other questions. Whilst question statement 22 has a lower mean that gravitated closer to the mid-point, yet beyond it as $\mu=4.54$. Additionally, the P-value in each question statement is <0.025 , represented as 0.000. This enlightens that as the overall picture on self-control is notable as indicated above; there was also a difference between the majority scores of those that believed they exhibited the emotionality behaviours as addressed in each question statements, Furthermore, the total maximum point on a mean score for self-control is 42 while the minimum point of it is 21; now, the total mean score on self-control in

this study is μ 30.89 which gravitated away from 21, affirming that the majority of the respondents have more appreciation of the behaviours described by self-control.

Subsequently, this study discovered that there was a recognisable appreciation for self-control on each question statement, apart from the two (2) already indicated above; Nonetheless, self-control was moderately appreciated in this study.

All behaviours on self-control which were represented in the questionnaire statements for this study have been appreciated beyond 50% by the respondents. However, question statement 30 is most appreciated closely with question statement 19 with (78.9%) and (77%) in that order, while question statement 22 and 7 are the least appreciated with 56.7% and 57.7% respectively. The average of these scores is calculated to be 68,41% This indicate that the overall competence of self-control was moderately commendable.

Sociability

This study regarded sociability as an ability to managing emotions of others (O'Connor et al., 2019).

Table 3 Individual question statements on sociability

Questionnaire question statements (Q)	N	%	Mean (μ)	Standard error	Standard deviation	T-test	P-Value
(Q6) I can deal effectively with people.	104	80.8	5.71	0.135	1.377	16.377	0.000
(Q10) I often find it difficult to stand up for my rights.	104	64.4	5.32	0.181	1.850	10.018	0.000
(Q11) I am usually able to influence the way other people feel.	104	66.3	5.01	0.162	1.652	9.321	0.000
(Q21) I would describe myself as a good negotiator.	104	61.5	4.92	0.154	1.568	9.253	0.000
(Q25) I tend to “back down” even if I know I am right.	104	41.3	4.06	0.201	2.047	2.778	0.006
(Q26) I do not seem to have any power at all over other people’s feelings.	104	41.3	3.98	0.196	2.000	2.452	0.016

Table 3 reflects the following:

Statement 6: The respondents were expected to prove their competence in being able to deal effectively with people. The majority of the respondents are competent in this ability as recognised with a score of 80.8%. Consequently, this study has found that living well with other people was commendable.

Statement 10: The respondents were expected to prove their competence in being able to defend themselves by standing up for their rights. The majority of the respondents are competent in this ability as recognised with a score of (64.4%). Accordingly, this study has found that standing for one's rights is moderately appreciated by the respondents. It seems fitting to associate that the inability to properly standing for your right is the reasons the respondents scored high in being calm and also in being reported that they were good in treating others as reflected under self-control and emotionality. The nature of my respondents that they were Christians it shows here that they would rather walk away or speak kindly even on matters that are against them. However, the respondents were able to stand for their rights but in a moderate way.

Statement 11: The respondents were expected to prove their competence in being able to influence the feelings of other people. The majority of the respondents are competent in this ability scoring 66.3%. Accordingly, this study has found that being able to influence the feelings of others was moderately commendable.

Statement 21: The respondents were expected to prove their negotiation competence. The majority of the respondents are competent in this ability scoring 61.5%. Accordingly, this study has found that being confident with negotiations was moderately commendable.

Statement 25: The respondents were expected to prove their competence in standing for what is right. This study reveals the insignificant score that the majority of the respondents are struggling with this ability, scoring 41.3% and 39.4%.

Statement 26: The respondents were expected to demonstrate their competence of being able to reach to the emotions of others. This study reveals the insignificant score that the majority of the respondents are struggling with this ability, scoring 41.3% and 39.4%.

Furthermore, the mean (μ) reveals in table 3 that each question statement gravitated far from the mid-point 3.5. However, question statement 6 gravitated further ($\mu=5.71$) as compared to the rest of the other questions. Whereas question statement 26 has a lower mean that did not go much further from the mid-point, yet past it as $\mu=3.98$. The P-value in each question statement remained <0.025 as 0.000, and 0.006 in question 25, while 0.016 in question 26. That confirms there is a difference between the majority of the respondents that gravitated more into appreciating each behaviour of competent sociability as represented by each question statements than the minority that did not appreciate such. Yet, such a difference was not vast, especially on question statements 25 and 26. Furthermore, the total maximum point on a mean score for sociability was forty-two 42 while the minimum point of it was 21; now, the total mean score on sociability in this study was $\mu=29.00$ which gravitated away from 21, affirming that a small portion majority of the respondents had appreciation of the behaviours described by sociability. What we find here is that though the respondents are competent in sociability, but they are not convincing in their competence.

That not all the behaviours on sociability are appreciated beyond (50%) by the respondents. Question statements 25 and 26 fell below (50%) appreciation mark with 41.3% each. However, question statement 6 is mostly appreciated with 80.8%. The results on sociability show a questionable competence on each question statement about the sociability state of the participants, with exception to question statement 6 which accumulated a highly distinguishable (80.8%). The average of these scores was

calculated to be 59.26%. This signify that the overall competence of sociability was moderately commendable.

Well-being

This study regarded well-being as an ability which focused on the tactical skill of applying emotions (O'Connor et al., 2019).

Table 4 Individual question statements on well-being

Questionnaire question statements (Q)	N	%	Mean (μ)	Standard error	Standard deviation	T-test	P-Value
(Q3) In most of the time, I am a highly motivated person	104	58.6	5.83	0.125	1.273	18.643	0.000
(Q5) I generally do not find life enjoyable	104	90.4	6.23	0.130	1.324	21.039	0.000
(Q9) I feel that I have a number of good qualities	104	98.1	6.47	0.071	0.723	41.880	0.000
(Q12) Generally, I have a negative perspective on most things	104	88.5	6.13	0.145	1.475	18.214	0.000
(Q14) I often find it difficult to adjust my life according to the circumstances	104	76.0	5.52	0.187	1.911	10.778	0.000
(Q18) I normally find it difficult to keep myself motivated	104	80.0	5.70	0.164	1.677	13.388	0.000
(Q20) Generally, I am pleased with my life	104	80.8	5.48	0.146	1.488	13.578	0.000
(Q24) I believe that I am full of personal strengths	104	94.2	6.14	0.100	1.018	26.477	0.000
(Q27) I generally believe that things will work out fine in my life	104	94.2	6.38	0.099	1.008	29.189	0.000

(Q29) Generally, I am able to adapt to new environments	104	79.8	5.61	0.174	1.776	12.092	0.000
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Table 4 reflects the following:

Statement 3: The respondents were expected to prove their self-motivated competence. The majority of the respondents were highly competent in this ability scoring 85.6%. Consequently, this study has found that being highly motivated was applaudable.

Statement 5: The respondents were expected to prove if they were competent in enjoying life. The majority of the respondents were highly competent in this ability scoring 90.4%. Consequently, this study has found that the enjoyment of life was plausible. Following that, Doman (2019) indicated that religiosity develops a strong well-being and also reduces distresses, thus, well-being stimulates life to be enjoyed.

Statement 9: The respondents were expected to prove their competence in possessing some good qualities in enjoying life. The majority of the respondents were highly competent in this ability scoring 98.1%. Consequently, this study has found that the respondents possess good qualities.

Statement 12: The respondents were expected to prove their competence in positive view on matters of life. The majority of the respondents are highly competent in this ability scoring 88.5%. Accordingly, this study has found respondents being positive in matters of life in an applaudable way.

Statement 14: The respondents were expected to prove their competence in being able to adjust to kinds of situations. The majority of the respondents are highly competent in this ability scoring 76%. Accordingly, the respondents were competent in this ability.

Statement 18: The respondents were expected to prove their competence in being able to remain motivated. The majority of the respondents are highly competent in this ability as recognised with a score of 80.8%. Meaning that the respondents are able to remain motivated regardless of the circumstances.

Statement 20: The respondents were expected to prove their competence in being generally pleased with their lives. The results of this study revealed that the majority of the respondents are highly competent in this ability as recognised with a score of 80.8%. Thielen *et al.*, (2018) indicate that people live much better when their satisfied and well-being in an agent of that satisfaction, as a result, a satisfied life is a happy life.

Statement 24: The respondents were expected to prove their competence in possessing personal strength. The results of this study revealed that the majority of the respondents were highly competent in this ability as recognised with a score of 94.2%.

Statement 27: The respondents were expected to prove their competence of being hopeful that life will work out well for them. The results of this study revealed that the majority of the respondents were highly competent in this ability as recognised with a score of 94.2%.

Statement 29: The respondents were expected to prove their competence in being able to adapt to new environments. The results of this study revealed that the majority of the respondents were highly competent in this ability as recognised with a score of 79.8%.

Furthermore, the mean (μ) reveals in table 4 that each question statement gravitated far from the mid-point 3.5. However, question statement 9 gravitated even further and closer to 7 ($\mu=6.47$). Whereas question statement 20 has a lower mean value than the rest $\mu=5.48$. That is, the majority of the participants have appreciated emotionality in each question statement in this study. Moreover, the P-value in each question statement is <0.025 represented as 0.000. This informs that as the overall picture on well-being

is impressive as already indicated; there was also an observable difference between the majority scores of those that believed they exhibited the well-being behaviours as addressed in each question statements, then those who believed they did not attribute those behaviours. Moreover, the total maximum point on a mean score for well-being is 70 while the mid-point of it was 35; now, the descriptive total mean score of well-being in this study was $\mu=59.50$ which gravitated more to 70, affirming that the majority of the respondents have more appreciation of the behaviours described by well-being in this study. Subsequently, this study discovered that there is recognisable appreciation for well-being and that the total well-being score was high enough to declare the respondents as highly competent in their well-being in this study. This study is in congruent with studies of Mavrovelli *et al.* (2007), Newiss, *et al.* (2022), and Doman (2019) that emotional intelligence would be dictated by the presence of well-being in a person and when an individual exhibit quality of well-being would be resilient and be able to pull through against any trial of life to offer satisfaction and happiness to life. Thus, this study has proven with high score the presence of well-being and how each behaviour was exceptionally well scored in the face of Covid-19. Well-being describes the ideal state an individual reaches where a person becomes fully competent or experiences competent capacity by being fully functional in spheres of daily life like in life relating to spirituality, academic, socially, family, psychological and physical health, financially and occupational (Doman, 2019).

All the behaviours on well-being which were questioned in the questionnaire statements for this study are appreciated beyond (50%) by the respondents. However, question statement 9 is mostly appreciated with 98.1% and question statement 14 is the least appreciated with 76%. The table above shows commendable competence on each question statement about the well-being state of the participants for this study. The average of these scores is calculated to be 86.84%. This indicate that the overall competence of well-being was commendable.

Findings

Regardless of the hard times of human existence, EI remains commendable on the respondents, and their well-being remained highly commendable than other variable of this study.

Emotionality showed great competence. Emotionality was highly competent with 74.06% of being appreciated among respondents. Among all behaviours relating to emotionality from this study; the findings indicated that the respondents were in good relationships with other people and the people around them commended them for keeping warm in relationship; this was shown by the behaviour of treating people well and this was justified by an 88.5% from the results. While the behaviour which was a struggle was that of taking some time and think about emotions and this was justified with the lowest score of 64.5%.

Self-control showed moderate competence. Self-control showed moderate competence at 68.41% from among the respondents. From all behaviours in this study which related to self-control; the findings indicated that the respondents were highly admired by people around them for being calm and also that they were able to control their emotions this was justified by a 78.9% and 77% from the results regarding these two (2) closely attached behaviours. While the behaviours they struggled with were about doing things that they regretted later then would want to get out and as well that they would frequently change their minds, and these were justified with the lowest scores of 56.7% and 57.7% from the scores obtained respectively.

Sociability showed moderate competence. Sociability it has shown moderate competence of 59.26% from the respondents. Within all behaviours in this study which related to sociability; the findings

indicated that the behaviour which the respondents were highly competent on was being able to deal with people effectively as this was justified with the high score of 80.8%. While the behaviours they struggled did not have clear lines between those agreed with and disagreed with; these behaviours were about backing down even when they were right and their ability to have power over the feelings of other people.

Well-being showed excellent competence. Well-being has shown excellent competence of 86.84% from the respondents. The respondents showed that they were highly competent in all the behaviours on well-being as described in this study.

Emotional intelligence showed great competence. The score which determined emotional intelligence was the average from its variables (emotionality, self-control, sociability, and well-being) and it was (72.14%). That is, regardless the harsh conditions caused by Covid-19 pandemic; EI remained highly commendable in this study. The findings have shown with great scores that emotional intelligence is profitable in creating harmonious relationships and to leave with others in harmony; it is therefore considered in this study that emotional intelligence can combat emotionally driven ill-behaviour.

What has become a conclusive finding from this study is that the religious respondents of Mamelodi policing area have shown to be excellent in their relationship with people as this was attested the common content in the scores, they scored highest in emotionality, self-control, and sociability. Well-being and emotionality from this study had a great positive impact in establishing the strength of emotional intelligence. It becomes clear from this study that the ultimate outcome of emotional intelligence is a well-being of people and emotionality is a competent behaviour which enables one to relate well with people and circumstances around. Consequently, there was a competent emotional intelligence from the community of Mamelodi and the churches can be trusted in helping to police this community through preventative method of emotional intelligence. The more people can be drawn to church, the more they will develop emotional intelligence and this community will be a safe place to belong to.

CONCLUSION

The findings of this study have shown that the respondents were EI, and their well-being was kept high, and their well-being was also observed by the absence of anxiety/depression at the score of ninety-six-point two percent (96,2%). The study was done through the help of Christians with the projection that they will present commendable score on EI due to the information they feed on of spiritual intelligence which develops EI in an individual. The researcher submits that leading people to Church will be remedial to the ill-behaviours in our country because these ill-behaviours are driven by the emotions that are not well controlled. It was realised in this study that EI develops a person's capacity to be productive and operate in much better capacity.

EI was attempted to be defined by various writers but in the same sentiments that EI is being capable to notice emotions, then recognise them that which emotion is that, then exhibit it, but also control them where such a need is (Boumeister, R. F., Bushman et al., 2019; Nesami et al., 2015). When considering the meaning of it as specified it is clear that it is a complex ability to master hence when one wants to develop it should embark on the journey and that journey is better travelled in the church; a note is taken that church is the most accessible place by anyone and there is a content there which can heal our country. Finally, emotional intelligence development must be a quest for human persons for a fulfilling life and an admirable life.

The study encountered certain limitations in its assessment of self-control and sociability among the participants, leading to less than impressive scores in these areas. This outcome raised concerns about

the appropriateness of the questions used, prompting the researcher to suggest further investigation into the study's methodology. It was recommended that the tool utilized in the study be rigorously examined to ensure that each question was effectively tailored to its intended purpose and appropriately aligned with the variables being measured. Additionally, it was proposed that future research employing the same tool should include measures to verify the internal consistency of responses, thereby enhancing the accuracy of the results. To gain a more comprehensive understanding of the subject, another study was suggested, involving two distinct groups: regular church attendees and non-attendees. This approach would enable a more nuanced comparison between these differing demographics. Furthermore, a subsequent study was recommended to employ both quantitative and qualitative research methods to explore emotional intelligence, specifically focusing on the Police officers in the Mamelodi policing area. This dual-method approach is aimed at uncovering a broader range of factors influencing emotional intelligence in this specific context.

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