

Enhancing Pedagogy and Biblical Exegesis with Emotional Intelligence

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Abstract

In the past few decades, emotional intelligence (EI) has emerged as a competitor with ordinary intelligence (Intelligence Quotient (IQ)). The contrast is simple: IQ studies what you know; contrastively, EI studies how you relate to people. Many recent studies suggest that IQ accounts for only about 20% of success in life, with the remaining 80% being made up by other factors, emotional intelligence included. The article defines EI using a transdisciplinary approach and describes the components of EI using six rules of business email etiquette and the 7-item checklist used in the moral-legal code of Jewish law governing laws of communication. The overlap and commonality from these disparate disciplines enhances our confidence in the approach's operationality. We apply our findings to the disparate disciplines of biblical exegesis and pedagogy. Besides the traditional emphasis on tone, inclusiveness, and lack of omission and unconscious biases, the article provides some largely unexplored EI uses as a means of inferring exegesis and teaching. Consistent with the goals of this conference, we urge readers and listeners to research and apply these methods in their daily settings.

Keywords: *emotional intelligence, email etiquette, slander laws, biblical exegesis, pedagogy, inclusiveness, unconscious bias, tone*

1. Overview and goals

1.1 EI and IQ

In recent decades, emotional intelligence, EI, has emerged as a competitor to Intelligence Quotient, IQ, particularly in the area of candidate selection for job positions, but also more generally as a desirable characteristic (Ludovino, 2017; Mersino, 2013; Mulle, 2016; School of Life, 2018; Shaffer, 2020). It is straightforward to define EI and IQ:

- IQ refers to one's ability to manage intellectual tasks
- EI refers to one's ability to interact with people.'

It is not difficult to understand the reasons for the emergence of EI; 50 or 100 years ago, you selected candidates for positions based on ability to perform the tasks required by the position: if you wanted a programmer you selected a candidate who understood and is good at executing programming techniques; if you wanted someone to predict market trends you hired someone who knew principles of trend analysis and prediction. Simple enough.

However, recent thinking has changed. It is not, for example, enough to understand trend and prediction analysis; one must be able to adequately communicate results, and in layperson's terms, to CEOs, presidents, and other firm-leadership personnel; after all, if *they* don't buy-in to what the trend analyst is telling them *his* understanding, mastery, and application of trend analysis will not be useful. Additionally, our knowledge of on-the-job training has increased. The following anecdote is illustrative.

While a faculty member at a college on Long Island, the chairperson of the faculty related that banks in the local area preferred to hire English majors that excelled over Math majors that excelled. Why? Because it was easier to train an English major in the mathematics needed for banking than to train a math major on how to write.

In summary, because of our increased knowledge of on-the-job training, and because of the awareness that technical experts must continually interact with staff at all levels of a firm, EI has become a preferred characteristic by which to select candidates.

1.2 Goals of this Paper

Because of the importance of EI, many books, tutorials, online resources, and training opportunities have emerged attempting to identify the skill competencies needed for EI and how to acquire them (Ludovino, 2017; Mersino, 2013; Mulle, 2016; School of Life, 2018; Shaffer, 2020). Additionally, as with any emerging tool, it is natural to inquire and search for new areas of applicability; where else could EI be used? what domains of knowledge can benefit from it?

This paper outlines the applicability of EI to biblical exegesis in particular and pedagogy in general. The paper shows how certain biblical passages can be *understood naturally* using EI principles; it similarly shows how EI can improve classroom pedagogy. This goal immediately suggests an outline. Section 2 surprisingly shows that although in the secular world EI is new, it

was well established in the bible. Sections 3-4 present biblical exegetical examples of blatant violations of EI involving name calling or improper tone. Section 5 outlines more comprehensive principles of EI. Section 6 presents illustrative examples with a particular focus on brevity and use of *future advice* versus *blame on the past*. We believe the techniques of this paper can improve both education and biblical reading and hope that readers apply what they learn.

1.3 EI in Pedagogy

We conclude this section with some background on EI in pedagogy as well as background on applying new tools to biblical exegesis. EI is not a stranger to pedagogy; in recent years, the idea of inclusiveness and inclusive language has emerged as an important tool in pedagogy (Maguvhe, M., Mphahlele, R., & Moonsamy, S. 2021; Winter & Bramberger 2021). The following simple example is illustrative.

If a female student dislikes the grammatical custom of using *he* to refer generally to both males and females, then an instructor who retains this custom will cause her mild anxiety during instruction which in turn will inhibit learning, resulting in inferior performance by this student. If this same instructor replaces *he* with *he or she* the anxiety of the student is removed and performance, retention, and satisfaction with learning will improve.

To connect this example to the main theme of this paper, EI, notice that the use of *he or she* is not an intellectual skill but an interpersonal skill, a skill for relating and interacting with people. Hence, it is an EI tool. This EI tool is successful in removing mild anxiety and increasing student performance, retention, and learning. Despite this and similar examples, there is no comprehensive review of applying EI to the classroom; typically, applications have dealt with the more blatant violations of EI such as inclusiveness and tone.

Therefore, this paper points in the direction of more comprehensiveness. We expect that good instructors already implement many of the practices in this paper. Concretizing and making these practices explicit has value; additionally, this paper will be helpful to instructors not yet using these techniques.

1.4 EI and Biblical Exegesis

Introducing EI to biblical exegesis is more challenging. Biblical exegesis throughout its long and varied tenure has been characterized by conflicting forces; on the one hand the sacredness of the bible has led to conservatism, the idea that the meaning of the text is fixed, based on sacred traditions, and cannot be improved; on the other hand, the sheer success of applying new tools to the bible has ultimately let new methods encroach on the sacred biblical space, albeit with caution, hesitancy, and concern. Paradoxically, after a few centuries, these new tools become part of the sacred space; students of biblical reading at that time wonder why there was so much difficulty in introducing them.

The following example is illustrative (Viezel, 2017). Grammar as an explicit standalone discipline did not exist, neither in biblical times, nor Talmudic times; in fact, until the fifth century one cannot find any organized texts dealing with grammar as we now know it. Nevertheless, grammar was understood implicitly, and in fact contributed to biblical reading,

As Islam developed, its scholars needed an explicit grammar for the interpretation of their sacred text, the Quran. The Karaites, a heretical sect of Jews who accepted the written law of the Torah, the first five books in the Bible, but rejected the oral traditions that accompanied them, were enamored by the works of the Arab grammarians, and quickly developed a corresponding grammar for the Torah. What emerged from all of this, is that a heretical sect had advanced tools, grammar, to analyze the bible, while traditional Jewish scholars did not.

This inspired a counter-movement beginning with the massive data project known as the *Mesorah*, written in about the 9th century (Martin-Contreras, 2014). Prior to the *Mesorah*, the written biblical text consisted of consonants without syllables and largely without grammatical markings; the *Mesorah* provided a well-developed notational system for indicating the syllable pronunciations required in reading the biblical text, pronunciations that had been preserved orally but never in writing; additionally, the *Mesorah* provided an explicit notation for grammatical indicators (whereas in English there are only about half a dozen grammatical indicators - the comma, semicolon, colon, period, question mark, parentheses, and exclamation point - biblical Hebrew as developed by the *Mesorah* has a much more elaborate grammatical system

with close to two-dozen grammatical indicators (Hendel, 2010). Moreover, the *Mesorah* in its attempts to preserve, standardize, and make transparent the biblical text, produced the equivalent of a massive database with over 30,000 queries contrasting the features of various biblical verses. Recently, this *Mesorah database* is beginning to be used and appreciated for its value in exegesis (Himmelfarb 2004, 2007, 2012).

The provision of explicitness and transparency was literally a fertile soil enabling grammatical research to take root, flower, and produce fruit. The next few centuries witnessed a mammoth and serious grammatical debate on what concepts biblical grammar should use. As a simple example, there were serious proponents that biblical grammatical roots used only 2 letters; eventually, the modern viewpoint won out that biblical grammatical roots use 3 letters, albeit some are weak letters that frequently vanish from conjugations.

With all this activity the ground was set for application. About half a dozen scholars living predominantly in the northern part of France set out to apply the newly developed (or more precisely newly explicit) biblical grammar to biblical reading and exegesis. They were affectionately known as the Northern School (Grossman, 2000). It should be emphasized that many scholars living in Spain also participated in this movement; they also gave credit for inspiration to the Arab grammarians; besides discussing grammar, the Spanish school addressed a variety of other topics such as symbolism, figures of speech, and metaphor (Cohen, 1995, 2003, 2020, 2021).

However, as discussed above, the application of grammar to biblical exegesis, was not without difficulty; challenges to traditional, accepted, and sacred interpretations emerged. A grammatical reading of a biblical verse might appear to contradict the exegetical readings presented in the Talmud, the major compendium and basis of Jewish law written and finalized around the fifth century. More serious was that the verses in question determined Jewish law. Thus, a crisis emerged between the official sacred interpretation of the biblical text as presented in the Talmud and natural grammatical readings. Such contradictions were not sporadic; they were frequent and could not be avoided. It is beyond the scope of this paper to fully explain the methods used to resolve this contradiction but two strong schools emerged: one school maintains that the bible had multiple layers of reading, the grammatical being one of them, while the reading methods used for deriving biblical law used other layers;

contrastively, the other school maintains that the Talmud had more advanced methods of grammar which were not yet known to the Northern School who developed their grammar to mirror Arab grammarians and did not fully use implicit Talmudic grammar.

This review of the applicability of grammar to biblical reading, allows a more succinct statement of this paper's goal: *this paper presents biblical readings based on the newly discovered tool of EI. These readings are natural and straightforward and contrast with prior forced and homiletic attempts at interpretation only using conventional grammar*

2. EI in the Bible

2.1 Personality Trait Inventories, and Multi-Dimensional Learning Models

As indicated in the introduction, although in the modern setting EI is new, the Bible actively uses EI; additionally, Jewish law is aware of the EI - IQ distinction presented in Section 1.

The most conspicuous presence of biblical EI is found in the bible's personality trait, or learning-style inventory. To understand this in context we briefly review and define other personality and learning-style inventories. A personality or learning-style inventory refers to *how* a person learns, processes information, or deals with his environment (Tamaoka, 1985; Wilson, 1998). To concretize the discussion, we present an inventory put forth in a recent book by David Miller (2010), who classifies people along the two dimensions of:

- Whether they rely on facts and data versus people and authority
- Whether they desire immediate responses versus responses arrived at through much deliberation.

To show how a personality or learning style inventory such as Miller's is used, consider an instructor teaching a new concept. If the student relies on authorities, the instructor would best present the concept by mentioning many well-known books and authorities who use the concept. Contrastively, if the student relies more on data and facts, the instructor would present examples of the concept where the techniques to be taught naturally work. In an analogous manner, a project manager might assign a staff member who likes immediate

solutions to project sub-tasks involving a lot of trial and error; contrastively, project subtasks requiring inputs from multiple sub teams might be better assigned to staff members who like to deliberate and check all perspectives prior to reaching a conclusion.

Thus, the fundamental principle of personality and learning-style inventory is the following: *The seemingly random variation in learning behavior between different individuals is due to basic differences in the ways these individuals learn. The personality inventories are useful in both learning situations and managing project teams. An instructor is better equipped to approach a student if they know how that student prefers to process information; a project manager is better equipped to assign tasks based on each team member's innate talents.*

The most famous of the personality inventories is the Briggs-Meyer inventory which classifies individual along the four dimensions of perception (sensing vs. intuition), judgment (thinking vs. feeling), personality (extroversion vs. introversion), and information acquisition (judgment vs. perception) (Briggs-Myers & McCaulley, 1985; Rowan, 1997).

2.2. The Biblical Learning Style Inventory:

The biblical learning style inventory naturally is derived from the biblical commandment to annually commemorate the Jewish exodus and salvation from Egyptian slavery (Hendel, 2004). The bible in four separate texts commands instructing and educating children about the history of the exodus. The language used in these four verses differs, naturally suggesting four distinct approaches to the required instruction; moreover, the four approaches are neatly aligned with two dimensions of learning styles. The results are presented in Table 1. Italics refer to biblical passages from which the dimensions of the learner are inferred.

Table 1: The Bible's Four Learning-Style Types¹

Dimensions	Cynical	Respectful
Simple	<u>Apathetic</u> : The apathetic student's response to the exodus story is cynical silence. He doesn't care to learn. He doesn't even ask (Ex. 13:1-10).	<u>Simple</u> : The simple student's response to the exodus story is respectful but simple. <i>What is this?</i> His vocabulary is limited; he at most can point (<i>this</i>) (Ex. 13:14-16).
Wise	<u>Cynical</u> : The cynical student's response to the exodus story is based on knowledge and contempt. <i>What is this service to you? Why do you do it? What value does it have</i> (Ex. 12:25-28)?	<u>Wise</u> : The wise student's response to the exodus story is respectful and articulate with a rich vocabulary. <i>What are these commemorative symbols, statutes, and civil laws</i> (Deut. 6:20-25)?

The Biblical personality learning inventory is advanced and modern.

- One dimension is IQ oriented - the dimension of *wise-simple* evaluates students by the richness of their domain-specific vocabulary
- The second dimension is EI oriented - the dimension of *cynical-respectful*. In particular, notice how the cynical son is verbally abusive: *What is this service to you? Why do you do it? What value does it have?*

This bifurcated set of dimensions is further reflected in Jewish law. The educational regulations in one Jewish code has seven chapters, half of which

¹ Throughout this paper, citations refer to final conclusions even though the sources on which these conclusions are based may have used different phraseology. The references provide background justifying the change in phraseology.

are devoted to intellectual matters and half of which are devoted to student attitude and tone (Maimonides, *Yad Hachazakah*, Laws of Education)².

2.3 King Solomon, the Most Emotionally Intelligent Person

Traditionally, the biblical figure, King Solomon, is considered to be the wisest of all people. But the verse on which this is based (Kings I 3:16-28) actually uses the phrase *wise heart* referring more to emotional intelligence than IQ. The famous story on which King Solomon's legendary wisdom is based actually illustrates EI, not IQ. Recall, that two prostitutes living together, disputed motherhood of a child. Under Jewish law, a dispute on ownership is settled by selling the disputed object and splitting the proceeds. After rendering the verdict to *cut and split*, one prostitute was delighted at receiving a 50% cut while the other prostitute suddenly waived her rights to the decision. It certainly does not take much intelligence to understand the waiver as a request to keep the child at home so that the true mother could remain attached to it. Here King Solomon's behavior did not show IQ but rather EI, an extraordinary interpersonal sensitivity; a sensitivity which allowed overriding established laws, relying on evidence based on the *tone* of the responses of the two litigants, and resurrecting a just-closed case.

2.4 Summary

This section has reviewed biblical sensitivity to EI in the education and legal sphere. The remaining sections of the paper explore application of EI to other biblical passages.

3. Further Biblical Examples of Tone

3.1 Saying a Question. We all know the difference between an oral question respectfully asked versus cynically said. It is hard to capture this rather blatant oral difference in writing. Many languages indicate in writing the oral tone of rudeness and scoffing by using the phraseology *saying a question* versus *asking a question*.

Already, in Section 2, for the cynical student, the comparison of the language of the four passages commanding instruction to a child on the commemoration

² Throughout this paper, references to Jewish sources such as the Bible, Talmud, and legal codes, are presented as is in the narrative without identification of particular publishers. This reflects publication styles in Jewish literature and is based on the numerous online and hard copy sources available.

of the biblical exodus, subtly shows the skillful use of interpreting *a question that is stated*. Reviewing the inquiry method of the four biblical learner types presented in Table 1 shows this contrast as indicated in the underlined words.

- (Cynical student) *When your children say to you*
- (Apathetic student) [Blank: No question asked consistent with the apathetic student's silence]
- (Simple student) *When your child asks you, 'What is this?'*
- (Wise student) *When your child asks you, 'What are the commemoratives, statues, and civil laws, that God commanded?'*

The cynical student is so identified because he *says* rather than *asks* his question.

There are several other biblical instances of saying a question. When the servant of the Patriarch Abraham presented gifts to 15-year-old Rebecca advising her family that his master, Abraham, sent him to obtain a wife, the family accepted the offer but differed on when she would leave to meet Isaac, whether immediately, or after a while. The Bible states, *the family says to Rivkah, 'You are (really) going (immediately) with the servant (whom you just met)? to which Rivkah replies, 'I am going'.*

The biblical commentators interpret Rivkah's remarks as meaning, "I am going immediately whether you like it or not and without further discussion." This piece of exegesis is seen as a response to a cynically asked question: "*You are really going*" to which she replies "*Yes*" (Hendel, 2022a, Section 2.2).

Similarly, upon discovering that Moses separated from his wife (apparently to devote himself full time to prophecy) Miriam and Aaron (who thought the separation unnecessary and therefore attempted to reunite them) are quoted as saying, *'They said, 'Did God only speak to Moses? Didn't he speak to us also (and we have not separated from our spouses)?'* (Nu. 12). Later in the same passage God severely punishes Miriam for the cynical and rude tone in which she spoke about her brother's behavior, the cynicism and rudeness contradicted by Moses' personality as stated explicitly in a further passage verse: *(But) Moses was known as a very humble man more so than any other person*. It is interesting that this dialogue enters Jewish law a portion of which governs proper speech about others. Jewish law opines that Miriam had a right (and it

was noble) to try and reunite Moses with his wife; she had a right to question his behavior; however, she had no right to a conclusory statement, a definitive determination, stated in a rude manner that this interpretation was *the* reason for his behavior.

Very noteworthy in these passages is the reaction of the Northern exegetical school. As already explained in the introduction (Section 1), the knowledge of grammar of many in the Northern School was based on what the Arab grammarians had developed. Many were unaware of EI as a tool by which to analyze narrative. Hence, many commentators show bewilderment at the three passages just cited (Al Hatorah, NA). They ask, "Why is this passage said to refer to a cynical student? why did the commentators say that Rivkah was apodictic and conclusory, 'I am going whether you like it or not? If Miriam's intentions were to reunite Moses with his wife, why was she so severely punished? The introduction of tone as an EI tool by which to analyze biblical passages provides a straightforward explanation of these interpretations.

We have already emphasized the presence of EI in modern education in the form of inclusiveness. As the examples in Section 1 illustrate, instructors must be careful how they refer to students. It is understood that the oral tone of instructors is important. Tone also applies to teaching concepts. *After* a concept is mastered, certain alternative formulations may appear immature, silly, and ridiculous; however, *before* a concept is mastered many students may naturally think the alternatives reasonable. An instructor must be very careful not to ridicule alternatives prior to mastery. In exercising this caution, oral tone is critical.

3.2 Name Calling

We continue, in the rest of this section presenting biblical exegesis based on EI. One passage is so obvious that even the Northern School commentators grasped the EI. Recall that Jacob's sons sold their brother, Joseph, into slavery. Joseph, despite his slave status, quickly rose to a leadership position and frequently did favors to important people from whom he requested reciprocity. While in prison on trumped-up charges, Joseph performed a skillful dream interpretation to a leader in the King's immediate circle and requested that this person reciprocate by requesting Joseph's release. When the opportunity to present his case to the King arises, this person describes Joseph as *a Hebrew kid, and slave* (Gen. 41:12) and doesn't even mention him by name. All the

commentators are quick to point out the ungratefulness towards Joseph and the favors he did, this interpretation arising from the tone of reference used in presenting to the King (Al Hatorah, NA).

3.3 Innuendoes

It is well known in literature that sometimes attacks on powerful people must be expressed through innuendoes instead of directly since a person with power might retaliate against a personal attack. The innuendoes can take on various forms: Music is safest since the medium is intrinsically non-explicit; a novel with similar characters but changed details and different names can also be used (Wren & Martin, 2006).

An interesting innuendo occurs with respect to Abraham's burial of his wife Sarah. Abraham sought to purchase a burial plot in the city in which he was then residing. The name of the person from whom he inquired for the purchase was Ephron. Initially, out of respect for Abraham who was known as a religious and godly person, Ephron offered the burial plot free. Abraham, understanding this as simply a polite gesture countered by continuing to offer to pay. The dialogue between them then continued. At the final moment, we expect Ephron to request a payment albeit at a discount. But instead, Ephron charges full price telling Abraham, *Full price between me and you is not a serious thing*. Of course, Ephron did Abraham a favor by selling the burial plot; so, the Bible is not anxious to explicitly criticize him. Instead, the bible uses metaplasmus, an established literary pun technique based on spelling deficiency. Ephron's name is mentioned eight times in the aforementioned biblical passage and spelled normally in seven of them. In the critical passage where Ephron charges Abraham full price and asserts that full price is not a big deal, the Bible mis-spells his name as *Ephrn* omitting a vowel. The blatant difference in spelling at this critical passage prompts commentator comments based on EI, "A deficient spelling for a deficient person" (Hendel, 2006, 2022a, Section 5.6).

3.4 Omissions

EI based on omission has obtained significant notice in the literature (Baron & Ritov, 1994, Fryberg & Eason, 2017, Fryberg, Dai, & Eason, 2024). The following contrastive examples illustrate omission.

- If I invite everyone to an office party but exclude one person using ethnic or racial slurs to explain the lack of invitation, I have violated U.S. anti-discrimination laws and exposed myself to a lawsuit.
- Contrastively, if my invitation list simply omits a name without any accompanying explanation, I have not violated any U.S. law; nevertheless, EI has been violated. EI by omission can be just as painful as explicit negative EI.

To present our next example we provide background on the biblical method of naming people. In English, for example, people typically have a first name and surname. Contrastively, the Bible uses a first name and the relationship with the father. For example, Isaac is named *Isaac son of Abraham*. At times further lineage is mentioned, typically a sign of respect.

The Bible relates the Korax rebellion in which a close relative of Moses rebelled against his authority accusing him of self-appointment and appointment of relatives rather than appointment by prophetic revelation. In the biblical passage describing the Korax rebellion, the Bible refers to Korax as *Korax, son of Ytizhar, son of Kehath, son of Levi*, but omits a continuation *Levi, son of Jacob* (Nu. 16:1). The commentators (Al Hatorah, NA) sensing the nuances of this omission explain it as correlating with Jacob's curse of Levi for instigating the sale of Joseph (Gen. 49:5-7); the omission of Jacob's name is EI, an emotional sensitivity and a sign of respect to Jacob.

3.5 Sequence

In several places the biblical commentators are sensitive to sequence. The three patriarchs are almost always listed in their order of birth: *Abraham, Isaac, Jacob*; there is, however, one exception where the order is reversed: *Jacob, Isaac, and Abraham* (Lev. 26:42, Ex. 2:24, 3:6, 15-16, 4:5, 6:2). Similarly, the five daughters of *Tzlafchad* who initiated inquiry about an important inheritance law relating to females, and thereby helped establish the new law, are listed thrice in the Bible, twice in one order and once in a different order (Nu. 27:1, 36:11, Jos. 17:3). The commentators sensing the nuances implied by

the sequencing are quick to explain that the different orders imply equality of all daughters; there was no leader among them; rather, they worked as a team (Al Hatorah, NA).

3.6 Pedagogy

The themes of each of the subsections in this section apply to pedagogy. We have already mentioned that the literature speaks about inclusiveness and omissions. Instructors must also be careful about sequencing, mentioning attributes to students, innuendoes, and oral tone. As explained in Section 1, modern theory notes that negative EI can cause mild anxiety and concerns in students, and this is sufficient to inhibit learning, satisfaction, and retention.

4. Two Case Studies

4.1 Overview

There are several biblical passages where different speakers repeat the same message. In these cases, the passages are almost identical; the minor differences reflect the biases and tone of the individual speakers. These passages provide an opportunity for examining EI as it relates to these speakers. In this section, we review two such cases.

4.2 The Theft of Isaac's Blessing

As the Patriarch Isaac neared death, he wished to bless his son giving him the ability to continue Isaac's work. An issue however arose: On the one hand, Esau, Isaac's eldest son, who should receive these blessings, was not very spiritual, suggesting he should not receive the blessings; to strengthen this argument, Jacob, Isaac's youngest son had made a deal with Esau whereby he would inherit the spiritual blessings; Esau voluntarily entered this agreement since his material life precluded him from the spiritual perspective (Hendel, 2022a, Sections 8.9-8.10).

Nevertheless, Isaac asked his eldest son Esau to prepare a sumptuous meal to place him in a mood to properly bless him. Rivkah, Isaac's wife, instructed Jacob to dress up like Esau and to steal, so to speak, the blessings from Isaac.

This unusual set up provides two opportunities for the same narrative: each son comes to Isaac to report that they have prepared a meal and request the

blessings. Table 2 presents the two statements with parenthetical enumerations indicating important differences in tone and EI which are discussed immediately afterwards.

Table 2: A Comparison of Identical Messages Said by Jacob and Esauv

Speaker	Text (Parenthetical inserts indicate differences explained afterwards)
Jacob	I am Esauv your firstborn(1a): I have done as you asked (2); please(3a) get up (1b); please(3b) repast (4); please eat(3c) from my hunt (1c) in order that your soul should feel like blessing me.
Esauv	I am your firstborn Esauv (1a): My father(1b) will get up (3a) and eat (3c) from the hunt of his son (1c) in order that your soul should feel like blessing me.

As just noted, the enumerated parenthetical inserts show key differences in tone and EI between Jacob and Esauv. We may summarize the underlying emotional drivers of these differences, as the biblical commentator Rashi does, as follows:

- Jacob sought *personal relationship* with his father
- Contrastively, Esauv sought an informal relationship based on form (fathers bless their eldest as they near death to continue family matters).

Using this unifying distinction we can explain all the parenthetical inserts as follows:

1. As the passages labeled (1a), (1b), and (1c) indicate, Jacob places his name first and his form or title, firstborn, second; contrastively, Esauv places form first and name second. In other words, Jacob and Isaac maintain an I-thou relationship; they are talking to each other as two people who are relating; contrastively, Esauv engages in 3rd person, e.g. *My father will get up*; Esauv leaves personal feeling out of this; blessings are simply supposed to be given independent of how the father and son feel about each other.

2. As the passage labeled (2) indicates, Jacob emphasizes a give-and-take relationship. He brings his father something his father likes, a delicious meal, in exchange for which he will get blessings. Contrastively, Esauv is formal; fathers *are supposed* to bless their sons; nothing is required on the son or father's part. Hence, when Esauv came, the passage omits any mention that Esauv did as his father requested (since it was irrelevant to giving the blessings).

3. As the passages labeled (3a)-(3c) indicate, Jacob says *please* three times while Esauv does not use the word at all

4. As the passage labeled (4) indicates, unlike Esauv, Jacob goes beyond the explicit request of this father to prepare a hunt and encourages him to eat in a leisurely manner, thereby getting in the mood to bless him.

This contrast between Jacob and Esauv is further explained by a fundamental concept of EI, *empowerment*. EI teaches that subordinates in any setting produce more, contribute more, are more likely to stay in their position, and are happier if they are empowered to share as a member of a team versus just accepting orders as a subordinate. There are a variety of vehicles the literature emphasizes for empowerment including explaining the overall goal of projects to subordinates and using language reflecting coordination rather than command and obedience.

Using *empowerment*, we see that Esauv has a command-obedience approach; reasons and personal feelings are not relevant. Contrastively, Jacob has a shared-vision approach; his father and him are working together to preserve the family heritage; they are thereby building a relationship.

This idea is also relevant to pedagogy. For example, an instructor should never *give* homework but rather should *share* homework suggestions as contributing to a shared goal of mastery of content. Homework, classroom, and all instruction should not be the will of an instructor toward a subordinate student but rather a shared vision of instructor and student learning through exposure to concepts and practice of exercises. The student is no different than the instructor; he too is learning; he too is doing what the instructor did, practicing exercises. The student is simply at an earlier stage. When students master all concepts, they will become a colleague of the instructor.

Although it is beyond the scope of this paper to thoroughly analyze biblical commentators on the blessing-theft passage, we point out that one commentator from the Northern School, Rashi, felt very much at home with the above EI explanation. Contrastively, some commentators did not understand the unifying theme of the differences to reflect a *relationship-formal* difference between Jacob and Esau. There are then commentators who cite and criticize other commentators who take this rather straightforward explanation of the text and because the EI concepts were not in their vocabulary engage in far-fetched reading techniques to arrive at conclusions not reflected in the text. We again reiterate the theme of this paper that EI enriches the biblical reading experience and provides opportunity for a straightforward reading of what hitherto has been, to certain commentators, enigmatic texts.

4.3 The Request to Curse the Jews

The Jews when leaving Egypt passed by the country of Moab. The King of Moab, nervous of such a large number of people passing by his country, hired a non-Jewish prophet to curse them enough to make sure they don't encroach on his territory. However, God prohibits this non-Jewish prophet, Bilam, from cursing the Jewish people (Nu. 22).

The biblical story provides an opportunity to see twice the dialogue requesting a curse, once, directly from the King of Moab and once when Bilam relates to God the request. As in the example of the previous section, interesting EI differences emerge reflecting the attitudes of the King and Bilam. Table 3 presents the repeated dialogue.

Table 3: A Comparison of Identical Messages by the Moab King and Bilam

Speaker	Text (Enumerated parenthetical inserts indicate textual differences explained afterwards)
King of Moab speaks to Bilam (Nu 22:5-6)	Behold, a(1a) nation left (2) Egypt. Behold(3) it covers significant land and (1b) it is dwelling opposite me. Now please(4) go and curse(5) for me this nation (6) because it is more powerful than me; perhaps I can make a dent (7) and banish them from the land (8).
Bilam, a non-Jewish	Behold the(1a) nation that leaves (2) Egypt and covers significant land. Now (5) damn them (6) for me;

prophet, relates to God the request (Nu. 22:11)	perhaps I can wage war (7) on them and banish them (8).
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Prior to explaining the inserted enumerated parentheticals, we mention the unifying EI theme characterizing Moab and Bilam.

- Bilam hates the Jews. This hatred leads to his *exaggerating* Moab's requests.
- Contrastively, Moab does not hate the Jews. He does not mind that they were saved from Egypt, nor does he deny their achieved national status. He is only concerned because they are enormous and dwelling in his proximity. He wants enough power (achieved through a curse) to dent them and banish them from his proximity.

In the next section, we will examine some general principles about EI as obtained through an analysis of the Jewish laws of slander and the rules of email etiquette. As will be seen, *lack of exaggeration* and *sticking to facts* is a particularly important milestone in achieving proper EI.

We are now able to explain the enumerated parenthetical inserts.

1. As seen from the parenthetical inserts beginning with a 1, Moab has nothing against Jews and refers to them as *a* nation. His concern is because they are dwelling opposite him. Contrastively, Bilam has personal hatred against the Jews and refers to them as *the* nation rather than *a* nation; he also leaves out Moab's underlying concern of dwelling in proximity. He is attacking a particular entity which he hates.

2. As seen from the parenthetical inserts beginning with a 2, Moab speaks about the Jews having just left Egypt. Bilam exaggerates and uses the present tense, *the nation who is leaving Egypt* implying they are still growing.

3. As indicated from the parenthetical inserts beginning with a 3, Moab is not against the Exodus or the Jew's existence. But as they left, they multiplied and they cover significant land; hence, Moab uses two sentences each introduced by *behold* indicating a new development: *behold* they left Egypt and *behold* they cover significant land. Contrastively, Bilam sees the coverage of

significant land not as a development but rather as their nature to want to take over (again an exaggeration); he therefore has one sentence: they left Egypt and are covering significant land.

4. As indicated from the parenthetical inserts beginning with a 4, Moab is polite and understands his request is simply that, a request; hence, his usage of the term *please*. Contrastively, Bilam is filled with hatred and has no room for politeness.

5. As indicated from the parenthetical inserts beginning with a 5, the contrast of curse and damn (damn being a stronger form) reflects Bilam's tendency to exaggerate because of his hatred

6. As indicated by the parenthetical inserts beginning with a 6, Moab does not mind that the Jews left Egypt and recognizes them as a national entity; he refers to them as a *nation*. Contractively, Bilam uses the term *them*, denying their achieved national status by the inuendo of an omission.

7. As indicated by the parenthetical inserts beginning with a 7, Moab's goal is banishment from his proximity not destruction and conquest. He only wants to *dent* them so they move on. Bilam exaggerates and wants *war* declared on them.

8. As indicated by the parenthetical inserts beginning with an 8, Moab only wanted them banished from their proximity. Contractively, Bilam who hated the Jews wanted them banished so to speak from existence.

Applying the inferences of this exegesis to pedagogy uncovers an important EI principle: one should stick to facts and avoid exaggeration. A typical example could occur with students who are goofing off, not doing homework, and continually failing. It is tempting to simply tell the students they are failing. But this is an exaggeration. It is best to stick to facts. For example, you might say to such a student, "So far you have failing grades consistent with your lack of work. Should you change your work habits there is evidence (based on the few assignments you have handed in and in which you did well) that you would do well in the course." This is also consistent with the principles of email etiquette and the laws of Jewish slander that encourage focus on future action rather than on blame for the past.

5. What is EI: Perspectives from Jewish Slander Law and Email Etiquette

5.1 Overview. The preceding sections have touched on the extreme cases of EI, inclusiveness, tone, and exaggeration. As hinted at several times, particularly in our discussion of pedagogy, EI is about more than inclusiveness. This section attempts to provide a comprehensive EI overview. For this we need sources: the following two sources were selected, with particular emphasis on the commonality of them.

- Jewish slander law (Hendel, 2022b). There are biblical prohibitions against maligning, slandering with true stories, or even gossiping about a person in a way that would adversely affect them. These prohibitions contrast with the very real frequent need of advising colleagues about possible adverse effects of partnerships with certain people, whether in business, marriage, or spiritual teams. Jewish legal codes have been well developed over several thousand years and are extremely detailed with nuanced laws and many case studies. For purposes of this paper, we review the slander checklist which lists seven prerequisites before advising people of bad things about themselves or colleagues.
- Email Etiquette (Dunn, 2020). The importance of email etiquette is testified by the numerous books, papers, and videos about how to communicate effectively and properly through email. We rely on a beautiful paper, which, although brief, presents worked-out exercises and covers several areas of importance in improving emails.

As already mentioned, the commonality of these two approaches is particularly important since a certain objectivity is thereby achieved.

5.2 Jewish Slander Law

Table 4 presents the 7-point checklist for communicating adverse attributes of people themselves or possible potential partners; the table also provides illustrative examples. The checklist is a series of items that one checks prior to either confronting a person or advising a third party wishing to enter partnership with someone about which you have information.

Table 4: Jewish Laws 7-Point Slander Checklist

ID	Check For	Illustrative Example
1.	Source	Identify if you know the matter personally or second hand. If second hand, add an element of doubt to your communication.
2	Uncertainty	(Nu 4) A wife violates her husband's admonitions not to seclude with certain men. She then secludes with one of these men. The husband wants to say, "She had an affair with him." However, he must express doubt, "The evidence suggests that perhaps she had an affair."
3	Discrete approaches	When confronting a person directly, always try discretions first. The bible relates that 2.5 tribes rejected God's offer to conquer Israel for them and preferred to settle in land conquered by God outside of Israel as it was more suitable to their professions. In communications, their language always placed their herds (professions) prior to their families. Moses rather than rebuking them was discrete: Moses in his communications always placed family first and herds second
4	No exaggeration	(See #2). The husband whose wife has violated repeated admonitions against secluding with someone probably feels like saying, "She had an affair." Instead, he must stick to facts. <i>She violated the prohibition of seclusion with other men.</i>
5	Future vs Past: Help vs. blame	(Nu 16) Korax had just rebelled against Moses. Moses probably felt like blaming him for what he had just done (his immediate past). Instead, Moses' initial reaction is "Let us settle this in the morning" a discrete way of saying "Sleep it off; you are probably drunk." Although insulting, Moses' advice was futuristic and constructive.

6	Flexibility (alternative methods)	(See #5) Korax in his rebellion also rebelled against the choice of Aaron for the Priesthood. Ideally Moses could simply say "But God chose him." But Korax rebelled against this by asserting that the entire congregation is holy and had received prophecy. Moses provided an alternative test (they would offer incense on rods and see which one would miraculously blossom).
7	Damage should not exceed what would ensue from a court conviction	If you are refereeing a paper, you should not say "This person does not deserve tenure or promotion" since the damage in talking about the paper should not exceed what would happen in a court case. It is enough to say the paper is bad and explain what is bad about it.

5.3. Email Etiquette

The article begins by emphasizing the importance of email etiquette: "...especially those who manage teams, may get more than 100 emails every day. At 60 seconds per email, that's nearly two hours every day spent just reading emails!" This article, summarized in Table 5, presents six pieces of advice which are really eleven pieces of advice since the topic of appropriate tone has five subcategories and the topic of effective formatting has two subcategories.

Table 5: Six Pieces of Advice for Email Etiquette

ID	Advice	Subcategories
1	Goals should be stated up front	
2	The email should be concise and brief.	
3	Tone	<ul style="list-style-type: none"> o Future vs past (Action vs. blame) o Facts versus evaluation o Interrogative versus indicative o Acknowledgement (thank you) o Specificity of recommendations

4	Appropriate Audience	
5	Effective Formatting	<ul style="list-style-type: none"> o Use of bullets o Small paragraphs
6	Typo free	

The article goes into greater depth on each of these pieces of advice. For example:

- Illustrating *facts versus evaluation*, the article presents the following two statements:
 - o (Evaluative) You didn't deliver the estimate of results at 1 P.M.;
 - o (Factual) The original estimate for results was due at 1 P.M..
- Illustrating *interrogative versus indicative*, the article presents the following two statements:
 - o (Indicative) A thorough review would include X;
 - o (Interrogative) Is there a reason you omitted X?
- Illustrating specificity of recommendation, the article presents the following two statements
 - o The colors in these slides look terrible
 - o Using our company's color palette would make the slides more attractive.

Because of the excessive emphasis on *blatant* violations of EI, such as violations of improper attributions, name calling, blame, tone, innuendoes, and omission, it is tempting not to classify these slander laws and email etiquette as EI. We therefore recall our definition of EI in Section 1: EI is not about content but about how to relate with people. If a person is reading 100 emails a day, then complying with email etiquette is an important aspect of my relationship with this person; it shows sensitivity to this particular person's needs (for example, his time needs) and how I care about him.

5.4 Commonalities

The two disparate sources for EI just reviewed show commonality and overlap creating an atmosphere of objectivity. Table 6 presents the areas where the Jewish slander laws and email etiquette either overlap or are identical

Table 6: Commonality and Overlap of Jewish Slander Laws and Email Etiquette

Jewish Slander Laws	Email Etiquette
(ID 2) Uncertainty	(ID 3) Tone: Interrogative versus indicative
(ID 3) Discrete approaches	(ID 2) Brevity and conciseness (ID 5) Effective formatting: Bullets, small paragraphs
(ID 4) No exaggeration	(ID 3) Tone: Facts versus evaluation
(ID 5) Future vs Past: Help vs. blame	(ID 3) 3 Tone: Future vs past (Action vs. blame)

Some of these commonalities are explicit such as *future vs. past*, *action vs. blame*; others are more of an overlap, for example *discrete approaches* in Jewish slander laws was illustrated with word *sequence and innuendoes* (*sleep it off* as a polite way of indicating drunkenness), while contrastively, email etiquette focuses more on use of *bullets* and *small paragraphs*. Both discretion and small paragraphs are examples of brevity. These points (on the surface) look different, but they have the commonality of emphasizing getting to the point without confrontation.

Section 6 makes this commonality clearer by presenting four examples applying these principles.

6. Constructive Specific Advice versus Accusatory Blame

6.1 Overview:

Recall (Section 5) that both Jewish Speech Laws and Email Etiquette require constructive advice versus accusatory blame to achieve EI. There are a variety of reasons supporting this: (a) the person may already know they made a mistake; reminding them of the mistake does not add anything; (b) very often mistakes are made because of lack of full awareness of how to accomplish performances; (c) blame and accusations tend to arouse emotions of guilt; guilt is an emotional environment that is not conducive to learning; contrastively,

constructive advice creates an emotional atmosphere of challenge, support and collaboration, an emotional environment that is conducive to learning, which after all, is the ultimate goal.

Towards this end, this section provides four beautiful biblical gems of constructive advice built on the device of literary parallelism. These examples illustrate the themes of brevity, discretion, and conciseness, a commonality of both Jewish slander laws and email etiquette. The first passage deals with apostasy; however, it easily generalizes to deserting a discipline and hence fits well into a paradigm of pedagogy.

6.2 Deserting a discipline

Table 7 presents Lev. 26:14-15 which gives a specific six-step process of deserting a discipline (include deserting religion, heresy) (Hendel, 2022a, Section 27.5 – Section 27.7).

Table 7: Six Stages in Deserting a Discipline

Verse	Text of Verse	Stage	Brief Description
Lv26-14	If you don't listen to me	I	Not training; not learning; not attending and listening to lectures
Lv26-14	If you don't perform	II	Not practicing
Lv26-15	If you despise my difficult laws	III	You avoid difficult problems (not seeing value in learning from them)
Lv26-15	If you are fed up with (practicing) laws with intuitive appeal	IV	You stop practicing routine problems [although they are understood, the practice gives skill proficiency]
Lv26-15	Until you interfere with others performance	V	You start asking others why they are sticking in the program
Lv26-15	Until you desert (heresy)	VI	You desert the program

To emphasize the EI in this formulation, the following two illustrative examples focus on the specificity provided by these stages and their ability to avoid an atmosphere of guilt and blame.

- Example: Deserting the program
 - (Without use of the stages) Why are you deserting the program?
 - (With use of the stages) I see you come to class regularly and do homework; however, you seem to ignore the value of the difficult problems. Knowledge of how to solve these problems is important. Perhaps we can have a session together focusing on how to solve them.
- Example: Cessation of practicing
 - (Without use of the stages) Why have you stopped practicing?
 - (With use of the stages) I see you regularly attend classes; practicing what you learn is important to cement your knowledge together. Do you have some time-resource or knowledge issue with this practice?

These examples illustrate the EI as formulated by the Bible: You are never *right or wrong* but rather at a *specific stage*; discussion is always focused on your ability to advance to the next stage. By focusing on actions and by being brief and concise, the bible presents an outline of possible approaches each one unique to its situation. This differs from the exhortative stereotype by which some view the bible. The bible in this narrative is at its best: it is brief, constructive, future oriented, specific, and focused allowing each individual to grow in their particular circumstances; in other words, the bible has expressed sensitivity to where each individual is at thereby emphasizing EI.

6.3 Returning Loss Articles

The next two examples are specific to religion and personality not to pedagogy. Nevertheless, it is refreshing to see alternatives to the traditional religious approach of blame, guilt, and self-awareness. Table 8 presents a beautiful gem from Lev. 5:21-22 exploring the obligation to return a loss article within the broader context of theft laws. Remarkably, but simply, the bible describes a

5-stage hierarchy of inappropriate monetary acquisition by the degree to which it can lead to fights and violence (Hendel, 2022a, Section 26.6).

Table 8: Five Stages of Inappropriate Monetary Acquisition

Verse	Text of Verse	Stage	Example	Likelihood of leading to disputes
Lev. 5:21	Oath denial of a deposit	I	Alan asks Bob to watch his apple while he goes to the restroom. Bob denies being given the apple.	Alan knows that Bob knows he received the apple. Alan reasons that starting a fight might bluff Bob to confess.
Lev. 5:21	Oath denial of a loan	II	Alan loans Bob money which Bob later denies receiving.	This is similar to Stage I. The difference is that Bob does not have to return the particular dollar bills given to him; rather, his obligation is to return their value
Lev 5:22	Oath denial of theft	III	Bob takes property of Alan.	Although this could easily lead to fights, it is not as bad as a case where Alan <i>initially</i> gave Bob the property
Lev 5:22	Oath denial of owing wages	IV	Alan works for Bob. Bob refuses to pay.	Unlike the other three cases, Bob is not taking an object of Alan. Rather he is delaying paying him (perhaps permanently).
Lev 5:23	Oath denial of a found article	V	Bob finds a bag (of apples!) with Alan's name on the bag. Bob denies he found the bag. Bob had no prior contact with Alan.	Unlike the other four cases, Bob has not made any former contact with Alan. His denial is least likely to start a fight, particularly, as he may not even know who Alan is.

As mentioned above, these five stages provide an alternative to the traditional religious and psychological approach to dealing with a person who refuses to return a lost article. The psychological approach might emphasize internal motivations; the desire to amass possessions. The religious approach additionally adds moral imperative and perhaps exhortation. The bible's actual approach sees the person who doesn't return an article not as (a) engaging in greed, or (b) finding it difficult to overcome his emotions, but, rather, as not being empathic with his neighbor's feelings. The lack of return of an article belongs to a hierarchy where the other individual expects certain property but doesn't get it, and this unmet expectation could lead to a fight. By placing the return of the loss article in a hierarchy, the return of the loss article is classified along with other inappropriate acquisitions of property and services which are well-known and accepted. A person who believes in paying workers, repaying loans etc. suddenly realizes that the return of the loss article is not fundamentally different.

Because both psychology and traditional religion emphasize the need to conquer feelings and emotions of greed, it is important, by contrast, to emphasize what the bible is actually doing: It is exercising EI, it is being sensitive to the person's overall worldview; the issue is not greed per say but the lack of cognitive awareness that not returning an article is not fundamentally different to refusing to pay a loan or a worker or even outright theft. By listing the hierarchy briefly and concisely, the bible trusts its readers to work through their particular situation and grow to a new stage where they are interested in avoiding all inappropriate monetary acquisition.

6.4 Depression

In the preceding examples, the bible neatly summarized half a dozen stages compactly in two verses. Sometimes however, the bible will communicate hierarchies by providing multiple accounts of the same incident. This delivery method is found in the three biblical passages depicting the death of Aaron, the High Priest's sons, who died on the very day that the Temple was inaugurated. Notice the disparate emphasis in these different passages which are not listed together but are in fact in two different books of the bible.

- Lev. 10:1-11: Aaron's sons die at the hands of God after offering incense voluntarily. The next biblical paragraph prohibits priests from serving in the Temple while drunk.

- Lev. 16:1-2 describes their death as due to overfamiliarity with the Divine; approaching the Divine in the Temple with offerings cannot be done at all times but requires proper preparation.
- Nu 3:4 emphasizes that Aaron's children who died left no children.

There are several approaches to such *collections* of alternate reports. Some secular bible scholars view the bible as coming from multiple sources and later unified. They point to these *collections* of disparate texts with alternative emphasis as supporting evidence. Modern scholars, not necessarily taking sides on the source nature of the bible, emphasize plurality of opinion. The multiple sources justify multiple perspectives and such multiple emphasis illustrating plurality of approach is intrinsically good and welcome.

However, plurality while normally praiseworthy can be bad if the multiple opinions obscure the underlying unifying theme and stages. This particular case is illustrative. The disparate passages and descriptions naturally give rise to a six-stage description of depressive episodes presented in Table 9.

As in the other examples presented in this section, the hierarchy of stages presented in Table 9 facilitates avoiding blame and being constructive. A simple hypothetical example is illustrative: A person who comes to a pastor with an alcoholism problem is not blamed; rather the pastor skillfully explores Stage I and II activity as presented in Table 9: *Are you over ambitious? Even if you have elevated expectations have you sought friendship in a group that supports your ambitions?* The EI, the sensitivity to where the person is at and a desire to relate to the person where they are, emphasizes and encourages constructive practices; the avoidance of blame is blatant, welcome, and a direct consequence of the biblical hierarchy. As in the example in Section 6.2, the Bible and the pastor who follows the Bible's advice is not interested in blame but rather in classification. What stage is the person at? Can we avoid advancement to the next stage? Can the person after examining his goals and circumstances perhaps lower the stage which he currently occupies.

Table 9: Six Biblical Stages Connected with Depression

Stage	Brief Description	Supporting Verses
I	Over ambitious; elevated expectations	All 3 texts refer to Aaron's sons both by name and as <i>Aaron son's</i> emphasizing a nuance, they wanted promotion after their father's retirement or death.
II	Haughtiness - lack of socialization	The excessive brooding on elevated expectations (Stage I) can lead to social isolation. This is nuanced in Nu. 3:4 which mentions their lack of children (apparently because they didn't attempt to get married; no one was good enough for them!)
III	Depression	Depression is a natural consequence of voluntary social isolation (Stage II)
IV	Alcoholism	Depression often leads to substance abuse such as alcoholism. This is nuanced in Lev 10:1-11 (Immediately after the death of Aaron's sons we are given the biblical prohibition that priests who are drunk should not serve in the temple).
V	Unwanted behavior	As is well known, alcoholism often leads to unwanted behaviors. This is nuance in both Lev 10:1-11 and Lev 16:1-2 which mention offering inappropriately.
VI	Deleterious consequences	Unwanted behaviors frequently have deleterious consequences; in this case, it was their sudden death.

6.5 Flipped Classroom

Our final example in this section shows how an integrated reading of non-consecutive passages uncovers the hyper-modern advanced pedagogic delivery technique of the flipped classroom a modern method which was used in the bible. Until recently, in the secular world, the instructor stood in front of the room, lectured to the students, and the students passively took notes without active participation in the instructional process. The flipped classroom

technique requires students to give instruction with the instructor sitting on the side (albeit preparing resources enabling the students to lecture). The advantage of the flipped classroom is that students are actively engaged in the learning process; this active engagement increases learning, satisfaction, and retention (Bergmann & Sams, 2012, Strayer, 2012).

A database query examining the paragraph introductions to various biblical laws shows disparate delivery methods. After God communicates initially to Moses (or Moses and Aaron) different passages show Moses speaking to: *Aaron and the tribal governors, Aaron his sons and the tribal governors, the Jewish people, the priests, Aaron his sons and the Jewish people, the tribal governors* (Ex 34:31-32, Nu. 30:2, Lev. 9:1, Lev. 11:1-2, Lev. 21:16,24).

Superficial approaches are certainly possible. One can for example suggest that these chapter headings are random; alternatively, one can suggest, as have the 19th century biblical scholars that the bible that we have is a text redacted from multiple sources. However, regarding the biblical text as a single source without randomness gives pedagogic insights. The Bible is describing a *train the trainer* method of instruction coupled with the flipped classroom approach in which students do instruction. Carefully examining the italicized quotes in the last paragraph, we find a six-step instructional delivery: God to Moses, Moses to Aaron, then Aaron to the priests, the priests to the tribal governors, the tribal governors to the Jewish people, and the Jewish people to each other (Babylonian Talmud, Eruvin, folio 54b).

It is noteworthy that the Bible communicated this, not in one set of contiguous verses, but rather in a disparate collection of verses. Each verse shows the advantage of some other person doing the instruction or some other group of people receiving it. Each trainer and each cohort of listeners have their own needs.

7. Poetry, Symbolism, and Metaphor

In our discussions of EI, we have mentioned discretion, perhaps use of innuendoes, or some clever formatting supporting certain contrastive points. One of the most powerful methods of discretion is skillful use of poetry, symbolism, and metaphor. Indeed, the Bible does not, as some would like to think, call herself a legal code or contract; rather, it calls herself a poem.

In terms of relating to EI, we recall the power of poetic technique. By skillful use of metaphors and symbols the poet suggests analogies between disparate domains; these analogies in turn communicate and recommend actions.

It is beyond the scope of this paper to do full justice to using symbolism and metaphor as a means of EI; we therefore suffice with a few examples. Surprisingly, metaphors are used even in technical education and even in legal spheres. We suffice with three examples.

To Google: Google, when it formed in the late 90s, was simply another search engine. As time grew and its success increased it became known for its accomplishments. Language rewarded this success by coining a metaphor; the verb *to google* means *to search*. By using this metaphor, the important EI principle of acknowledgment and thank yous is emphasized.

To solve a triangle. Mathematics is a technical discipline. We don't expect it to use metaphors, but it does. Originally, the word *solve* referred to the process of solving an equation. For example, if I say that *two more than the money I have in my pocket is 12 cents*, we can *solve* the implied equation and determine that I have a dime in my pocket.

However, mathematicians coined the metaphor of *solving a triangle* meaning determining angles or side lengths of a triangle from other given information. The formulas involved are quite technical and complicated. By referring to the process as *solving* the triangle, this author conveyed analogy with solving equations: There are certain givens and certain unknowns; your goal is simply to identify the value of the unknowns. This metaphor is routinely used in many textbooks and facilitates teaching, learning, retention, and student satisfaction.

Clever names: One textbook coined catchy terms for the algebraic forms of various equations whose graphs are parabolas: *standard*, *factored*, *vertex-intercept forms*. These coined names concisely and briefly catch important information a person might want to know about a parabola: its *factors*, its *vertex*, and its *intercept*. Thus, the coined names meet students' needs of memorizing certain key terms but do so in a brief and concise form (Hendel, 2018).

There are many other examples of skillful use of poetic techniques throughout science and law and as indicated in the introduction to this section, it is beyond

the scope of this paper to fully discuss them. But we have emphasized in this very short section that they are one valuable tool in achieving EI goals.

8. Conclusion

This paper has explored several facets of EI as a means to improving pedagogy and enhancing biblical reading. The paper also provides a comprehensive framework to define the scope of EI transcending the traditional modern focuses of blatant EI violations. We believe the findings of this paper point in important future directions and encourage readers to apply its methods to their teaching and biblical readings.

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We explicitly note and acknowledge that the material in this paper derives from the recent (2022) doctoral thesis of the author from the Spertus Institute for Jewish Learning and Leadership. Many theses these days are intrinsically transdisciplinary showing the fruitfulness of applying a new domain to solve old problems. My doctoral thesis was formulated in terms of applying reading literacy, also a new tool created in the 20th century, to biblical reading and exegesis. However, after many discussions with colleagues and editors it emerged that reading literacy itself is technical and hence gives a dry appearance. The current paper is a reformulation of my doctoral thesis in terms of EI which is more catchy, intuitive, and appealing.

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