

**INTERNATIONAL JOURNAL OF
INNOVATIVE RESEARCH AND KNOWLEDGE**

ISSN-2213-1356

www.ijirk.com

**RELATIONSHIP BETWEEN SELF-REGULATION ASPECT
OF EMOTIONAL INTELLIGENCE AND PSYCHOLOGICAL
WELLBEING OF PRESBYTERIAN CLERGY IN KENYA****Fredrick Gitonga Kaugi*, Prof. Beatrice Mwarania Mburugu, Dr. John
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Abstract

The purpose of this study was to establish the relationship between Emotional Intelligence and psychological wellbeing of Presbyterian clergy in Kenya. The study was guided by the following objectives; to establish the relationship between self-awareness, self-regulation, empathy, social skill and psychological wellbeing of Presbyterian clergy in Kenya. This study used a descriptive survey design of research. The target population for this study was 874 clergy, consisting of the ministers and pairing Elders. Descriptive statistics were used to analyze the quantitative data obtained, using frequency counts, percentages and weighted averages. For inferential analysis, linear and multiple regression and Pearson's correlation analysis were calculated at a significance level of 0.05 to determine if there was any relationship between the independent and the dependent variables. The research drew these conclusions from the study; The self-awareness component of Emotional intelligence had a positive influence on the psychological wellbeing of the clergy, where most of the clergy had above average levels of self-awareness,

scored high on psychological wellbeing tests. The study concluded that most of the clergy in the Presbyterian Church had self-regulation component of Emotional intelligence and that self-regulation was essential in enhancing the psychological wellbeing of the clergy. The researcher the theological college management to revise the training curriculum for the clergy, and update the public institutions offering theology as a course, on matters relating to self-regulation.

Key Words: *Self-regulation, Psychological Wellbeing, Presbyterian, Clergy, Minister and Pairing Elder.*

1.1 Introduction

Clergy work is usually classified as heuristic work (which involves experimentation with possible scenarios in the process of trying to find a solution), and not algorithmic task (which requires following a laid out set of instructions) (Flatt, Haskell & Burgoyne, 2018). In the heuristic nature of tasks, the clergy and the congregation are usually motivated by the responsibilities, the autonomy and willingness to steer the member's behaviors towards the goals of the organization (Liu & White, 2019). This kind of work requires the clergy to be psychologically sound, so as to enable them perform their duties adequately, as they are usually tasking and complex. However, the clergy view their job as a calling from God, and not as a regular job, since their work involves many aspects of their lives (Chapman, & Guthrie, 2012). The perception of vocation or a call greatly affects the nature of work by the clergy, as some feel that they are serving Gods purpose thus working for God. This in turn affects how the clergy perceive their work, on matters accountability and commitment, thus bringing into play other factors that are not focused in the corporate world (Bloom, 2019). Whereas corporate world is guided by market forces and laws of demand and supply, and aiming to maximize productivity and profits, the clergy work is usually focused on human beings, betterment of the livelihoods, serving God.

Presbyterian Church of East Africa (PCEA) was started in 1891 by American Baptist missionaries from Connecticut, United States of America and Scottish Presbyterian missionaries from Scotland. At present, the denomination has about 450 Clergy, 57 presbyteries and over 1,000 congregations in 437 parishes scattered across Kenya. It also has small congregations in both Uganda and Tanzania (www.pcea.org). Records from the complaints office further revealed that more than twenty parishes had made complaints about unavailability of the priest, and absenteeism from the place of work, thus leaving the flock unattended (Kariuki, 2018). They established that the clergy in these parishes were available on Sunday to conduct masses, then left and were nowhere to be seen for the rest of the week. The clergy on the other hand reported that they had personal issues they had to sort during the week, thus explained why they were unavailable. Personal factors affecting clergy's psychological wellbeing have not been exhaustively researched on in Kenya, and this is where emotional intelligence features. With clergy competence and emotional intelligence being among the key determinants of their psychological wellbeing, a research that focusses on the relation between clergy's emotional intelligences and their psychological wellbeing is necessary.

1.2 Statement of the Problem

Psychological wellbeing has been proven to be an essential factor in enhancing performance of individuals at workplace. Low psychological wellbeing leads to mental disorders and other mental health conditions can affect a person's confidence and identity at work, capacity to work productively, absences and the ease with which to retain or gain work. Presbyterian Church clergy in Kenya are tasked with numerous duties of maintaining the church

administration, church membership, guidance and counselling, spiritual growth, as well as guiding members within the bounds of acceptable morals and ethics. They are usually recruited and taken for training to be able to handle these tasks. It is expected that all the Clergy are able to carry out these tasks efficiently and diligently, while maintaining their sound psychological status. However, this is not usually the case. Existing literature demonstrates that Presbyterian clergy in Kenya face several challenges in their place of work setting such as threats to career longevity, burnout, court cases and inclination to particular and professional crisis. Further, the Clergy are accused of laxity, mistranslation of the doctrines, poor counselling services, homosexuality and alcoholism. These issues are worsened by the fact that the clergy are viewed as role models to their congregations. These challenges are a reflection of a straining psychological wellbeing. Despite the proven importance of emotional intelligence on several socially inclined careers, little focus has been directed towards emotional intelligence. Further, Clergy are not subjected to emotional intelligence tests during recruitment, thus possess varied levels. Emotional intelligence can be of great importance competence that enhances successful job of the clergy, having been found to improve the psychological wellbeing of people in different work sectors. This is predominantly likely bearing in mind that in their work with the congregants who have a varied level of problems and life challenges, the Clergy have to deal with a great deal of emotional vulnerability in the people they work with. This is attributable to various reasons. Emotional Intelligence is viewed as a key determinant of success in varied careers. Thus, there exists a research gap on how emotional intelligence could be useful to the clergy in enhancing their psychological wellbeing. A study that evaluates the importance of emotional intelligence and its effects on the psychological wellbeing of the clergy is essential to the Presbyterian Church and the entire Christian family. Thus, this study therefore sought to establish how Emotional Intelligence relates to psychological wellbeing of Presbyterian clergy in Kenya.

1.3 Theoretical Framework

This research was based on two theories, namely; mixed model of emotional intelligence and the six-factor model of psychological well-being

1.3.1 Mixed Model of Emotional Intelligence

This research study was guided by Mixed Model of Emotional Intelligence by Daniel Goleman (1995). According to the theory, emotional intelligence of a person is divided into four major variables; self-regulation, where a person gains emotional control abilities, self-awareness, where one is able to identify his emotions, empathy, which involves a person's ability to feel the feelings and emotions of others, and social skills which involves a person's ability to relate with other people, and communicate with them. The mixed model of emotional intelligence was adapted for this research because it models all the four components of emotional intelligence, how they affect an individual in a personal position as well as how they affect professionals. For the clergy, being in a leadership position puts them under immense pressure. How they are able to handle the pressure, and how their emotional intelligence influences their workplace abilities, is the focus of this study. The clergy in this case need each of the components of emotional intelligence to be socially enlightened and competent to do their work. Further self-awareness and self-regulation guide the clergy on the way they view themselves, their abilities and ways they should relate to each other and with their congregants. In this study, Mixed Model of Emotional Intelligence has been used to redefine the independent variable, and provide its subsets for easier analysis.

1.3.2 Six-Factor Model of Psychological Well-Being

Carol Ryff (1989) created one of the first systematic models on psychological well-being and designed a questionnaire to assess each of the dimensions. The six-factor model of psychological well-being theory determines six factors which contribute to an individual's psychological well-being, contentment, and happiness. Psychological well-being consists of self-acceptance, positive relationship with others, autonomy, environmental mastery, a feeling of purpose and meaning in life, and personal growth and development. Psychological well-being is attained by achieving a state of balance affected by both challenging and rewarding life events. Psychological well-being is built from a series of personal and social factors or dimensions. She defines psychological well-being from optimal human functioning that produces more positive emotions and satisfaction. Each dimension of the psychological well-being model is an index of well-being in itself. For this reason, Carol Ryff points out the importance of taking care of each dimension.

2. Methodology

This study used a descriptive survey design of research. Heppner, Wampold, Owen, and Wang, (2015) stated that descriptive survey usually deals with the proofs about a situation that are existing during the period of the study. Orodho (2008) also stated that descriptive survey research is basically concerned with the practice and relationship about an existing issue, process and beliefs about an ongoing phenomenon, the effects of something that is going on as well as the trend of something that is ongoing (Heppner et al., 2015). Descriptive survey is thus useful in this study as this study is based on impressions and perceptions of the clergy, about emotional intelligence, and how it relates to psychological wellbeing. The nature of data collection in this study, justifies the choice of the design, as no variables will be manipulated.

3. Results and Discussion

3.1 Demographic Data of Respondents

Demographic data is important in a study as it helps the reader understand the kind of people the data originated from. In this study, the study investigated the respondent's characteristics by establishing their gender, age, academic qualifications, length of service in the profession and the length of service in the current Parish.

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3.3 Age

The research further aimed to find out the age of the clergy, and the findings obtained are presented on the Figure 1.

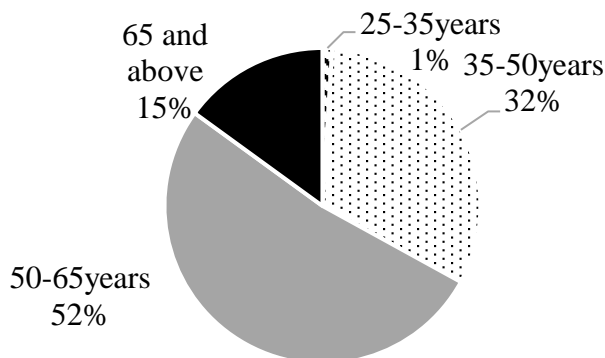


Figure 1: Age of the clergy

The research found out that the majority (52%) of the clergy were of ages between 35 years and 50 years, while 32% were of ages between 50 and 56 years, while 15% were aged 65 years and above. This brings in the implication that the majority of the clergy were in the adulthood stage. Further, for the clergy aged above 65 years, the Presbyterian Church usually calls in the retired clergy to help in areas where their vast experience is needed, and in the areas where there is shortage of preachers. This brings in the implication that the clergy that took part in this study had a long-time experience in the church and thus were able to adequately respond to the issues targeted in this study.

3.4 Academic Qualification

Further, the study aimed at finding out the academic qualifications of the clergy, and the findings obtained are presented on the Figure 2.

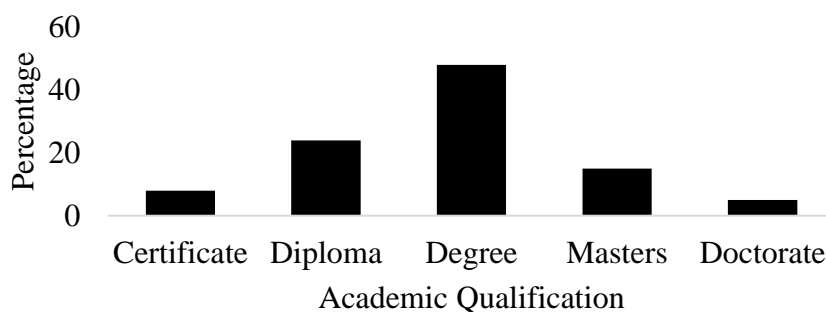


Figure1: Academic Qualification

The findings presented on Figure 3 indicate that the majority (48%) of the clergy had a bachelor’s degree in theology, while 24% had a Diploma in theology, 15% of the clergy had a master’s degree while 5% had a doctorate degree. This brings in the implication that the clergy in Presbyterian Church of East Africa have undergone professional training in theology, as minimum requirement for becoming a clergy.

3.5 Length of Service

Further, the study aimed at finding out the length of service the clergy had served in the Presbyterian Church, and the findings obtained are presented on the Table 2.

Table 2: Length of Service

Period	Frequency	Percentage
1-10 years	8	4.9
10-20 years	48	29.8
20-30 Years	76	47.2
30-40 Years	27	16.7
40 years and above	2	1.2
Total	161	100

The study found out that 47.2% of the clergy were in service for 20-30 years, while 29.8% of the clergy had served for 10-20 years as clergy. Further, the study established that 16.7% of the clergy had served for a period of 30-40 years while 4.9% had served for a period of 1-10 years. Only 1.2% of the clergy had served for over 40 years. This brings in the implication that the majority of the clergy had a wealth of experience, obtained from working for a long period of time, and could thus adequately give the appropriate responses for this study.

3.6 Length of Service as Clergy in the Current Parish

Further, the study aimed at finding out the length of time the clergy had served in the current parish, and the findings obtained are presented on the Table 3.

Table 3: Length of Service as Clergy/Elder in the Current Parish

Period	Frequency	Percentage
1-5 years	30	18.6
5-10 years	122	75.7
10-15 Years	9	5.6
Total	161	100

The study found out that the majority (75.7%) of the clergy/elders had served in the current parish for a period of 5-10 years, while 18.6% had served in the current parish for 1-5 years. This was so because the Presbyterian Church reshuffles their clergy every three years, thus it is not easy for a clergy to stay in the same parish for a long period of time. However, with majority of the clergy having served in their current parish for over 5 years, they have had adequate experience at their current station, and thus could adequately respond to the questions.

3.7 Relationship between Self-regulation and Psychological Wellbeing

The second objective aimed to establish the relationship between self-regulation and psychological wellbeing. The study carried out descriptive statistics to establish the general opinion of respondents on the Self-regulation and

Psychological Wellbeing had a statistically significant relationship, and inferential statistics to establish if there was a statistically significant relationship between Self-regulation and psychological wellbeing.

The study first aimed at finding out the clergy’s opinion on how Self-regulation influences their psychological wellbeing. The findings obtained have been tabulated on the 5-point Likert scale, where 1 = Strongly Disagreed, 2 = Disagreed, 3 = Undecided, 4 = Agreed and 5 = Strongly Agreed

Table 4: Relationship between Self-regulation and Psychological Wellbeing

Statement on Self-regulation	SD	D	U	A	SA	WA
	1	2	3	4	5	
	%	%	%	%	%	
	(N)	(N)	(N)	(N)	(N)	
I am able to make corrective adjustments of my thoughts and behaviors	8.7 (14)	9.9 (16)	1.3 (2)	72.1 (116)	8.1 (13)	3.6
I am a person who focuses on my goals and takes on actions focused on achieving my goals and control	11.2 (18)	5.6 (9)	1.3 (2)	74.5 (120)	7.4 (12)	3.6
I am always able to choose a later success than an immediate pleasure.	8.7 (14)	15.5 (25)	3.7 (6)	68.3 (110)	3.7 (6)	3.4
I am always able ignore immediate comforts for a better and bigger future benefit.	7.4 (12)	16.1 (26)	1.9 (3)	2.5 (4)	72.0 (116)	4.1
I have endurance of hard work or in the face of challenges	16.8 (27)	9.3 (15)	2.5 (4)	68.3 (110)	3.1 (5)	3.3
I am able to take a more dominant role on my thoughts, emotions, and performance	8.7 (14)	9.9 (16)	4.3 (7)	73.9 (119)	3.1 (5)	3.5
I am able to know the goals am trying to attain, how these goals are pursued, and when to disengage from their goals.	3.7 (6)	13.6 (22)	1.2 (2)	74.5 (120)	6.8 (11)	3.6
I am able to regulate myself in terms of my ability/talent and interests	7.4 (12)	13.6 (22)	4.3 (7)	65.8 (106)	8.6 (14)	3.5
I am able to handle the conflicts that arise between me and my goals	4.3 (7)	21.7 (35)	3.7 (6)	67.1 (108)	3.1 (5)	3.4
I am able to select the goals I can attain, and monitor the progress of my attainment	12.4 (20)	27.9 (45)	4.9 (8)	5.6 (9)	49.1 (79)	3.5
I am able to choose targets in accordance with the opportunity available in my other goals	4.3 (7)	11.2 (18)	4.9 (8)	73.9 (119)	5.6 (9)	3.6
I am able to change things that I can change, and accept things that I cannot.	11.8 (19)	9.3 (15)	3.7 (6)	69.6 (112)	5.6 (119)	3.4

A weighted average score ranges from 4.2 to 5.0 meant that the strongly agreed respondent with the statement, a weighted average of 3.40 to 4.19 meant that the respondents agreed. A weighted average score ranges from 2.60 to 3.39 meant that the respondents were undecided with the statement. A weighted average score ranges from 1.8 to 2.59 means that the respondent disagreed with the statements. While a weighted average of 1.0 to 1.79 means that the respondent strongly disagreed with the statements.

The research found out that the clergy were able to make corrective adjustments of their thoughts and behaviors during their processes at work, information indicated by 72.1% of responses that showed agreement. The cause of concern was 8.7% and 9.9% of the clergy who disagree and disagree strongly respectively that they were not able to make corrective adjustments of their thoughts and behaviors during their processes at work. Similar findings were obtained by Zolli (2013) and London and Wiseman (2013) studies in United Kingdom supports that church ministerial and counselling inefficiency comes from any or all of the following circumstances; work holism, lack of definable limits at work, incompetence, poor management of time, difficulties in being spontaneous and difficulties in management of interruptions.

Further, the study established that 74.5% of the clergy were focusses on my goals and takes on actions focused on achieving my goals and control. However, 11.2% and 5.6% of the clergy indicated that they were not focusses on my goals and takes on actions focused on achieving my goals and control. In Germany, in research that was conducted by Kittel, Kunz, and Seufert, (2021) on influence of self-regulations in casual work learning on employee's adaptation to the culture of the organization. The research found out that the workers, who were efficient in observing their feedback, were able to learn more from their jobs, and improve on their experience. The findings further established that it is this continuous learning process, which enabled the workers to become professionals at their work. The study concluded that ability to learn from the past is an important component of the workers' continuous skill improvement, and performance improvement.

Further, the study established that 68.3% of the clergy were always able to overlook short-lived pleasures in favour of long-term goals during their work in the Presbyterian Church. The challenge is 8.7% who strongly disagreed and 15.5% who disagreed that they were not able to overlook short-lived pleasures in favour of long-term goals during their work. These results tend to agree with the findings of a study carried out by Khalili, (2012) who carried out a study on the role of emotional intelligence in the place of work revealed that the employees with high degree of emotional quotient are usually able to set priorities at their place of work. The findings further reveal that emotional quotient is a variable that affects employees' satisfaction at their place of work and psychological wellbeing. Further, the findings reveal that the workers with self-regulation are usually able to logically choose the best actions to take, after a situation arises in the place of work, promptly. This brings in the implication that self-regulation elements of Emotional intelligence, has an effect on the workers psychological wellbeing.

Further, the study established that 72.0% of the clergy were always capable of resisting pleasures of instantaneous contentment for delayed satisfaction. However, 7.4% and 16.1% of the clergy indicate that they were not able to resist the pleasures of instant fulfillment. This was a challenge to the clergy and to their congregation, as being led by a leader who cannot fully regulate him/herself may be disastrous. The findings obtained agree with the findings of a similar study In Kenya that was carried out by Kemboi, Kindiki and Misigo (2016) in Moi University on 398 undergraduate learners that were sampled using multistage sampling. The research found out that 73% of the learners who were satisfied and comfortable with the courses they were undertaking, had scored high on self-regulation, and that is what led them to make informed valid choices. The research found out that 80% of the youths revealed that they had the ability to self-regulate themselves, their abilities and their talents. The youths were able to assess their individual and personal aspects, as well as their interests and strengths. This further enhanced their mental state and capabilities, as the accomplishment of tasks led to more satisfied workers, hence psychologically fit people. Therefore, this study provided an opportunity to also determine if the Presbyterian Church clergy would equally indicate high levels of regulation and how it affects their psychological wellbeing. Therefore, this study provided an opportunity to also determine if the Presbyterian Church clergy would equally indicate high levels of

regulation and how it affects their psychological wellbeing.

Further, the study established that they were able to endure the frustration that can be accompanied with persisting during hard work or in the face of challenges, information indicated by 68.3% of responses that showed agreement. Nevertheless, there were 16.8% and 9.3% of the clergy who indicated that they were not able to endure the frustration that can be accompanied with persisting during hard work or in the face of challenges, and this was a problem to the congregations led by these clergies. The findings obtained agree with the findings of a study carried out in Netherlands, Carminati (2021) carried out a study on emotions, emotion management and emotional intelligence in the place of work on the healthcare professionals' experience in emotionally-charged situations. The findings revealed that most of the healthcare professionals were able to handle the frustrations brought about by patients, as well as emotions brought by patients and their families. Further, the study found out that Emotional intelligence component of self-regulation was ranked highly to influence the service quality offered by the healthcare professionals.

Further, the study established that majority (73.9%) of the clergy were able to take a more dominant role on their thoughts, emotions, and performance. The challenge was the 8.7% and the 9.9% of the clergy who indicated that they disagree and disagree strongly respectively that were able to take a more dominant role on their thoughts, emotions, and performance. Further, the study established that the clergy were able to know the goals they were trying to attain, how these goals are pursued, and when to disengage from their goals in case they fail to succeed information indicated by 74.5% of responses that showed agreement. The challenge was the 3.7% of clergy who strongly disagreed and the 13.6% who disagreed implying that were not able to know the goals they were trying to attain, how these goals are pursued, and when to disengage from their goals in case they fail to succeed. These findings agree with a study that was carried out in Iran, a study was carried out by Samaie and Sepahmansour (2015) on the relationship between dogmatism and emotional intelligence with psychological well-being. The research found out that ability to accurately evaluate personal goals, before implementation enhanced the likelihood of success among the learners. Further, the study established that the learners who had higher emotional intelligence, were able to adequately handle situations in the schools, lead other learners and perform better in the examinations. Further, the study established that psychological wellbeing of the learners was affected positively by emotional intelligence of the learners. This study varies from the current study, as it was carried out on learners in a school setting, whereas the current study was carried out in a church setting.

Further, the study established that the clergy were able to regulate themselves, in terms of their ability/talent and interests, information indicated by 65.8% of the clergy that agreed. The findings of this study agree with the findings of Pasha and Aftab, (2020) who carried out a descriptive analysis of university teachers' emotional intelligence, organizational commitment, job satisfaction, and turnover intention in Pakistan. The research found out that the teachers and lecturers that were able to understand their talents and the talents of others, were able to lead their departments effectively. The findings further revealed that the lecturers' emotional intelligence had a positive correlation with their organizational commitment, job satisfaction and a negative correlation with their turnover intentions. Further, the study established that the lecturer's emotional intelligence had an influence on their ability to manage the place of work and occupational stress and the daily challenges. This study differs from the current study in the sense that it was carried out in Pakistan, where the contexts are different from Kenyan context. Further, this study was carried out in an educational setting, whereas the current study was carried out in a religious setting. The clergy further indicated that they were able to handle the conflicts that arise between themselves and their goals, information indicated by 67.1% of the clergy. Further, the study established that 4.3 and 21.7% of the clergy disagree

and disagree strongly respectively, thus implying that they were unable to handle the conflicts that arise between themselves and their goals. The findings further agree with the findings of a study carried out in South Africa, Mfikwe and Pelsler (2017) carried out a study on significance of emotional intelligence and leadership styles of senior leaders in the government. The research found out that the self-regulation component of Emotional intelligence, enabled the leaders in government to effectively handle conflicts of their juniors within the workforce. The findings further revealed that emotional intelligence was critical in enhancing the performance of the workers, as well as helping the workers handle conflicts with their peers. The study was carried out on senior leadership of government workers, and the context of this study, is not similar to the context of the current study, which was carried out in church setting. Ideally, individuals choose goals which match their opportunities and do not harm the pursuit of their other goals (Heckhausen, Wrosch, & Schulz, 2010). The Clergy apply this attribute to regulate their lifestyles and place of work. The Clergy also help the congregants to also be able to assess themselves in situations, and be able to self-regulate themselves in their activities of day-to-day lifestyles.

The study found out that less than half (49.1%) of the clergy was able to select the goals they can attain, and monitor the progress of their attainment, information indicated by a weighted average of 3.5 that was obtained. Further, the study established that 12.4% and 27.9% of the clergy disagreed thus implying that they were not able to select the goals they can attain, and monitor the progress of their attainment. These results tend to agree with the findings of a study carried out by study by Marzuki, Zubir and Abd Rani, in (2018) on Emotional Intelligence and Psychological Well-Being among Hearing-Impaired workers in textiles industries in Malaysia. The research found out that there was a high correlation between the emotional intelligence of the workers and their psychological wellbeing. The study also established that the workers' ability to select attainable goals was considered as an aspect of self-regulation, and was important in enabling the workers meet their set performance targets. This was explained by another correlation between the workers psychological wellbeing and organizational performance. This study differs from the current study as it focusses on the productivity performance aspect of the workers, whereas the current study focusses on the psychological wellbeing of the clergy. Further, the study established that the clergy were able to choose goals which match their opportunities and do not harm the pursuit of their other goals, information indicated by 73.9% of responses that showed agreement. Further, the research found out that 4.3% and 11.2% of the clergy disagreed implying that they were not able to choose goals which match their opportunities and do not harm the pursuit of their other goals.

The study established that the clergy were able to change things that they can change, and accept things that they cannot, information indicated by 69.6% of the responses who agreed. Further, the study established that 11.8% and 9.3% of the clergy disagreed implying that at times, they were not able to accept things that they couldn't change. The findings of this study agree with the findings of Pauletto, Grassi, Passolunghi, and Penolazzi, (2021) who carried out research on psychological well-being in childhood and the role of trait emotional intelligence, regulatory emotional self-efficacy, coping and general intelligence. The study involved the children in primary schools. The research found out that the emotional intelligence greatly affected the children ability to self-evaluate situations, and make a decision on those to tackle and those to avoid. Further, the study established that the self-evaluation component was key to the success of the children in their endeavors. The self-evaluation component of Emotional intelligence was proven to influence the psychological wellbeing of the children. This study differs from the current study, as it focused on the daily handling of personal problems and issues by the children, while the current study focused on the psychological wellbeing of clergy, at their place of work.

3.8 Testing Hypothesis

The study went further to test the hypothesis that stated that: There is no statistically significant relationship between Self-regulation and psychological wellbeing of Presbyterian clergy in Kenya. The study applied the Pearson's correlation coefficient, to determine the direction and percentage of the relationship, then linear regression to determine the significance and extent of the relationship. The tests involved finding a relationship between the respondent's scores in the emotional intelligence tests, and the levels of their psychological wellbeing as obtained from the tests.

Pearson's Correlation Coefficient

The study carried out a correlation between the clergy's scores on self-regulation component of emotional intelligence, against their scores in psychological wellbeing tests. The findings obtained are presented on Table 5.

Table 5: Model Summary for Relationship between Self-regulation and Psychological Wellbeing of Presbyterian Clergy

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	0.629 ^a	0.395	0.387	0.2669

a. Indicators: (Constant), Self-regulation component of Emotional intelligence

The study found out that there was a positive correlation between self-regulation and clergy's psychological wellbeing, where R obtained was 0.629 was a positive value. It can also be established that with R-square of 0.395 obtained, implies that 39.5% variation in psychological wellbeing is caused by self-regulation component of emotional intelligence. Thus, an improvement in clergy's self-regulation improves their psychological wellbeing positively.

Regression Analysis

To establish the significance of the relationship and the extent of the relationship between Self-regulation and psychological wellbeing of Presbyterian clergy, regression analysis was carried out on clergy's scores on self-regulation component of emotional intelligence, against their scores in psychological wellbeing tests. The findings obtained are presented on Table 6.

Table 6: Regression Coefficient for Relationship between Self-regulation and psychological wellbeing of Presbyterian clergy

Model	Unstandardized		Standardized	T	P-value
	Coefficients		Coefficients		
	B	Std. Error	Beta		
(Constant)	0.416	0.202		5.8814	0.001
Self-regulation component of emotional intelligence	.426	.099	.152	6.125	.000

a. Indicator: Psychological wellbeing of Presbyterian clergy

The findings show that the p-value for the constant is 0.001 and it is < 0.05 , thus the constant has a significant influence on the relationship. This constant is caused by other factors that affect the clergy's psychological wellbeing, that are not related to emotional intelligence. Further, the study established that Self-regulation component of Emotional intelligence had a statistically significant relationship with psychological wellbeing of the Presbyterian church clergy, information indicated by a P value of 0.000, which is $<$ than 0.05. This brings in the implication that the second null hypothesis: There is no statistically significant relationship between Self-regulation and psychological wellbeing of Presbyterian clergy in Kenya has been rejected and alternative hypothesis there is statistically significant relationship between Self-regulation and psychological wellbeing of Presbyterian clergy in Kenya was accepted. The study conducted a regression model equation to predict the level of clergy's psychological wellbeing that can be predicted by self-regulation. Psychological wellbeing = 0.416 (Constant) + 0.426 (Self-regulation)

With a positive T value of 6.125, that is greater than 2, the findings further prove the strength of the relationship between self-regulation component of Emotional intelligence and psychological wellbeing of the clergy. A B coefficient of 0.426 was obtained for this variable. The implication is that a 1% variation in self-regulation component of Emotional intelligence led to 0.426% psychological wellbeing of the clergy. The findings of this study are in agreement with the findings of a research that was carried out in Australia, Wang, Jiang and Blackman, (2021) carried out a study to link emotional intelligence to safety performance and the roles of self-awareness on psychological wellbeing. The study aimed to establish the role of each of the elements of Emotional intelligence have on the psychological wellbeing of the medical staff in the hospitals. The research found out that of the five elements of Emotional intelligence, self-regulation had the highest impact on the workers psychological wellbeing, followed by empathy. These findings imply that the increase in the self-awareness of the workers, led to a corresponding increase in their psychological wellbeing.

These findings of this study agree partly with the findings of Malinauskas and Malinauskiene, (2020) who conducted research in Lithuania on the relationship between emotional intelligence and psychological well-being among male university learners and the mediating role of perceived social support and perceived stress. The research found out that the psychological wellbeing of the learners, was greatly influenced by their levels of emotional intelligence. Further, the study established that self-regulation and self-esteem were found to positively influence the psychological wellbeing of the learners mostly. The findings of this study differ from the current study as it is based on learners' setup, whereas the current study focuses on people in a working setup.

4. Conclusions of the Study

Based on the findings of the study, self-regulation was found to have an influence on the clergy's psychological wellbeing. Further, the study concluded that most of the clergy in the Presbyterian Church had self-regulation component of Emotional intelligence and that self-regulation was essential in enhancing the psychological wellbeing of the clergy.

5. Recommendations

- i. Based on the findings of the study, the researcher recommends theological college management to revise the training curriculum for the clergy, and update the public institutions offering theology as a course, on matters relating to self-regulation. The clergy to be enlightened taught on how to self-regulate themselves

at work, and in their lives. This would enable them to adequately handle the work-related tasks, and thus improving on the psychological wellbeing.

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