RELATIONSHIP BETWEEN SELF-AWARENESS ASPECT OF EMOTIONAL INTELLIGENCE AND PSYCHOLOGICAL WELLBEING OF PRESBYTERIAN CLERGY IN KENYA

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Abstract

The Presbyterian clergy in Kenya are tasked with numerous duties of maintaining the church administration, church membership, guidance and counselling. The purpose of this study was to establish the relationship between Emotional Intelligence and psychological wellbeing of Presbyterian clergy in Kenya. The targeted population for this study was all the 437 ministers and 437 Pairing Elders. The researcher sampled 88 parishes using stratified random sampling. From each of the sampled parishes, the clergy and the pairing elder were purposively sampled. The resultant sample was 176 respondents. A questionnaire, psychological wellbeing test tool and emotional intelligence test tool were used for data collection. Descriptive statistics were used to analyze the quantitative data obtained, using frequency counts, percentages and weighted averages. The results of data analysis were presented using tables, bar graphs and pie charts. The study established that that the self-awareness component of emotional intelligence had an influence on their psychological wellbeing, where most of the clergy had high levels of self-awareness. The concern was the clergy who did not have adequate levels of self-awareness, as was seen in the findings. The researcher recommends that the Presbyterian Church general assembly should enact policies for recruitment of their clergy, to include self-awareness tests so as to assess the self-awareness of the clergy they are recruiting. They should set a threshold where the clergy has to pass, so as to ensure that the clergy in service are

self-aware, and thus can adequately handle the congregation issues, as well as their personal issues. This will help the church to have effective clergy and thus will be beneficial to the clergy, and the congregation at large.

Introduction

Usman (2017) defined psychological well-being in two aspects; psychological perspectives which defined psychological well-being as the commonness of positivity in the personal attributes and the clinical perspectives defined psychological wellbeing as the state in which the negative conditions were absent. Emotional Intelligence (EI) can be termed as the individuals' abilities in understanding how he/she feels, and how other people feel, to precisely control and express his feelings, and to use this information to make informed decisions and guide his/her actions and activities (Mayer, Salovey, & Caruso, 2000). The term and the concept emotional intelligence have been established to be key components of managerial behavior theories and psychology. By this, the leaders who have shown the ability to understand the emotions of themselves, their peers as well as the emotions of their juniors have been found to foster the personal effectiveness and the organizational success. Further Mayer, Salovey, and Caruso, (2000) stated that the cultivation and awareness of emotional intelligence, can be seen as a human capital investment, and can be helpful in determining the ways in which institutions recruit, train, and deploy workers in the institution as well as reducing the cost that are related to the development of human resource.

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). Presbyterian Church of East African has a three tier management system: General Assembly, Presbytery and the Kirk Session. The General Assembly is the highest policy maker in the churches, and serves as the appeal court which is supposed to handle and solve all the disputes in the church. The clergy that are tasked with the task of shepherding the congregants, facing these challenges, brings about the question of how they are able to handle their flock, while facing these challenges. Emotional intelligence is known to foster critical thinking, and ability to handle complicated situations, such as these (Mayer, Salovey, & Caruso, 2000). Unfortunately, Emotional intelligence isn't a requisite for joining pastoral school or clergy work. This implies that some of the clergy usually lack the emotional intelligence, and it may/may not be affecting their psychological; wellbeing. Thus, this study aims to establish how theclergy's emotional intelligence influences their psychological wellbeing in Presbyterian churches in Kenya.

Statement of the Problem

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. However, this is not usually the case. Existing literature demonstrates that Presbyterian clergy in Kenya face several challenges in their workplace 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 EI. Further, Clergy are not subjected to EI 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.

A study that evaluates the importance of EI and its effects on the psychological wellbeing of the clergy is essential and can be of great value to the Presbyterian Church and the entire Christian family. Thus, this study therefore aims at establishing how Emotional Intelligence relates to psychological wellbeing of Presbyterian clergy in Kenya.

Theoretical Framework
This research was based on two theories, namely; mixed model of emotional intelligence and the job demand models

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.

The Job Demand Models (Control Model and Resources Model)
This research was also premised on the model of job demands developed by Bakker and Demerouti (2006). The model explains the way in which the nature and the characteristics of the work, influences the psychological status of the workers. The theory further postulates how the demands of the work causes psychological strain to the workers, in terms of role ambiguity, heavy workload and job stress. The model is constituted of two models namely resource model and control model. In this study, JDC and JD-R models will be applied to model the clergy's nature of work, the expectations that come with the nature of work, and how it affects their psychological wellbeing. According to Leka, Jain & World Health Organization (2010), the workers in an organization feel the increased stress and strain when the demands at the workplace increases, without their ability to control or respond to the job demands. The working environment of the clergy is usually uncontrollable, the nature of work is also demanding, and thus calls for the clergy to at times go beyond their levels of training and abilities thus causing stress to their psychological wellbeing. This model will be used to model the dependent variable (Psychological wellbeing), and how it is affected by Emotional intelligence.

Methodology
This study encompassed a descriptive survey design of research. The target population for this study was all the 437 ministers and 437 pairing Elders in Presbyterian Church Parishes in the PCEA churches in Kenya. The researcher sampled 88 parishes using stratified random sampling, forming 20.1% of the targeted Parishes. This is to ensure that all the regions covered by the Presbyterian churches have been adequately represented in the study. The researcher used the list of the parishes in the five regions as the sampling frame. From which 20.1% of the

parishes in each of the five regions were randomly sampled. From each of the sampled parishes, the clergy and the pairing elder were purposively sampled for the study. The resultant sample was 176 respondents. Piloting of questionnaires was done with twenty respondents in 10 parishes sampled randomly. The parishes that were used for piloting, were excluded from the final study. Descriptive, correlational and regression analysis were applied for data analysis in this study. The researcher applied version 25 of the Statistical Package for the Social Sciences (SPSS) for data analysis. Data from the questionnaires was analyzed using descriptive statistics where frequencies, percentages and weighted means were calculated, and presented in the frequency distribution tables. For correlation and regression analysis, the data collected in the emotional intelligence test was analyzed and correlated and regressed against the data collected by the emotional intelligence tests.

Results and Discussion

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 researcher 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.

Respondents Gender Distribution

The research aimed to establish the respondents. The findings obtained are presented on the Table 1.

Table 1: Gender of the Respondents

Gender	Frequency	Percentage
Male	148	91.9
Female	13	8.1
Total	161	100

The study established that most (91.9%) of the clergy were male, in comparison with 8.1% female clergy. This indicates that the gender distribution was biased in favour of males. The reason is because it's only recently that Presbyterian Church started employing female reverends, thus the gender is biased in favour of males.

Age of the Respondents

The research further aimed to find out the age of the respondents, and the findings obtained teveal 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 implies 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 implies 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.

Academic Qualification

The study further sought to establish the academic qualifications of the clergy, and the findings obtained are presented on the Figure 1.
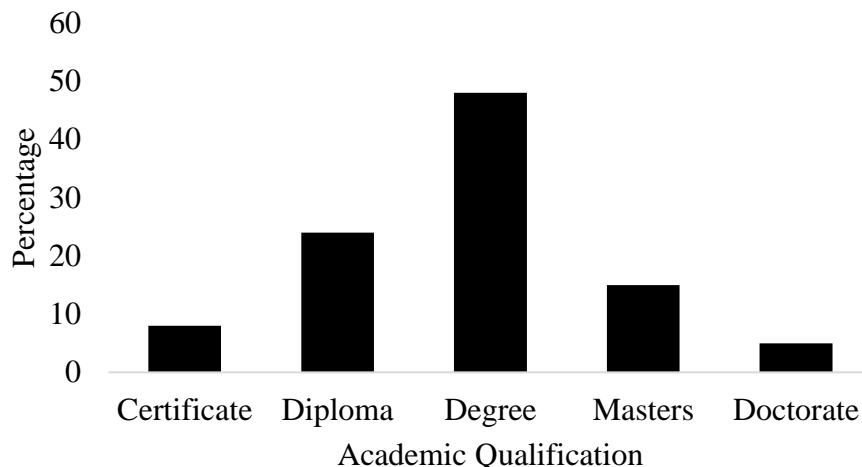
Figure 1: Academic Qualification

The findings presented on Figure 1 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 implies that the clergy in Presbyterian Church of east Africa have undergone professional training in theology, as minimum requirement for becoming a clergy.

Length of Service

The study further sought to establish 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 established 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. The study further 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 respondents had served for over 40 years. This implies that the majority of the respondents 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.

Length of Service as Clergy in the Current Parish

The study further sought to establish 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
15-20 Years	0	0
20 years and above	0	0
Total	161	100

The study established 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.

Relationship between Self-Awareness and Psychological Wellbeing

The first objective aimed to find out how self-awareness relates to psychological wellbeing. The researcher carried out descriptive statistics to establish the general opinion of respondents on how clergy's self-awareness relates to their psychological wellbeing, and inferential statistics to establish if the relationship between self-awareness and psychological wellbeing was significant statistically. The study first sought to establish the clergy's opinion on how self-awareness 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-Awareness and Psychological Wellbeing

Statement on Self-Awareness	SD 1	D 2	U 3	A 4	SA 5	WA
I have adequate knowledge about myself, and my abilities	9.3 (15)	4.9 (8)	0.6 (1)	3.1 (5)	82.0 (132)	4.4
I am know how the emotions affect my work, and my psychological wellbeing	3.1 (5)	8.7 14)	0 (0)	75.8 (122)	12.4 (20)	3.8
I know my weaknesses and strengths in and out of work	2.5 (4)	16.1 (26)	1.9 (3)	68.9 (111)	10.6 (17)	3.6
I have a clear understanding of myself in terms of my personal aspects for me to make informed choices	11.8 (19)	5.6 (9)	4.3 (7)	71.4 (115)	6.8 (11)	3.5
In my daily work activities, I am able to recognize that I have made errors and monitor my overall progress	4.3 (7)	8.1 (13)	2.5 (4)	80.7 (130)	4.3 (7)	3.7
I am able to analyze what I am doing, and how good I am in doing it.	8.7 (14)	25.4 (41)	6.2 (10)	55.9 (90)	3.7 (6)	3.2
I rate myself as effective in management of my personal affairs	9.9 (16)	17.4 (28)	1.2 (2)	11.2 (18)	60.2 (97)	3.9
At times, I am distracted by the things in my surroundings that impair my attention	5.6 (9)	29.8 (48)	2.5 (4)	7.4 (12)	54.6 (88)	3.7
I am able to explain my sense of feeling such as movement, fatigue and satisfaction	6.8 (11)	36.0 (58)	4.3 (7)	4.9 (8)	47.8 (77)	3.5
I am able to process my perceptions due to my developed competence to pay attention	4.9 (8)	21.1 (34)	3.7 (6)	12.4 (20)	57.8 (93)	3.9
I am at a position to interpret knowledge for the purpose of learning more about myself	5.6 (9)	3.7 (6)	2.5 (4)	82.0 (132)	6.2 (10)	3.7

I am able to work with different teams, in cohesion, as we work towards realization of the goals of the organization.	6.2 (10)	11.2 (18)	2.5 (4)	78.3 (126)	1.9 (3)	3.5

A weighted average score range 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 scores range 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.

From the findings obtained, the study established that 82.0% of the clergy had adequate knowledge about themselves, and their abilities at work. These findings are further supported by a weighted average of 4.4 that was obtained. The concern was the 14.2% of the respondents who said that they did not have adequate knowledge about themselves, and their abilities at work. A similar study by Francis, Payne, and Emslie (2019) reported on 1,071 Anglican clergy reported that the majority of the clergy did not have adequate knowledge about themselves and this greatly affected their ability to work. The clergy further indicated that they usually took bigger tasks than they would afford to carry out, this led to failures, and frustrations of the clergy and their congregants. The study findings do not entirely agree with the results obtained by Francis et al (2019), as for this study, the majority of the clergy were aware of their abilities.

The study established that the clergy were aware of how the emotions affect their work, and their psychological wellbeing, as was established by 75.8% of the responses who agreed, and obtained weighted meanof 3.8. However, 3.1% and 8.7% of the clergy reported that they were not aware of how the emotions affect their work, and their psychological wellbeing. Dierdorff, Fisher and Rubin, (2019) sought to establish if the leaders levels of self-awareness, was affecting the performance of the leaders in military setup. The study established that the leader's emotions and behaviours were affected by their emotions, which in turn affected their performance at work. The study further established that the leaders that were able to control their emotions were better at handling issues than those that were not. This implied that in military setting, leadership performance was a function of self-awareness. In this case, self-awareness was applied as a moderating variable in the study, as opposed to this study where self-awareness serves as an independent variable. These results are in agreement with the results obtained in this study on the aspect of emotional awareness.

Findings further revealed that 68.9% of the clergy agreed that they knew their weaknesses and strengths in and out of work in the church. However, 16.1% and 2.5% of the clergy specified that they weren't in cognition of their weaknesses and strengths, and that was a challenge. These results are in agreement with the results of a research carried out by Imani, Karimi, Behbahani and Omidi, (2017) studied the roles of psychological flexibility, mindfulness and self-awareness on the university staff well-being. The findings reveal that the university staff were aware of their strengths and weaknesses, were able to cope with other students better, and perform better in their examinations, as compared to those students that were not able to measure their strengths and weaknesses. In Jordan, Codier and Codier, 2017) carried out a research emotional intelligence and how it affects the frequency of the healthcare workers to make errors in hospital setting. The findings revealed that the majority of the healthcare workers were able to realize when they have made errors and reported to their superiors, so that the corrective actions can be taken. The workers who reported that they were not able to report the errors, revealed that they suffered psychologically especially when their errors led to more suffering of the patients.

The study further established that the clergy clearly hand an understanding of their personality attributes as well as aspects that enhanced their abilities, information indicated by71.4% of the respondents. The challenge was the 11.8% and the 5.6% of responses that showed agreement that they did not clearly understand themselves in terms

of their personal aspects. This was a challenge as the clergy being church leaders, need to understand themselves in all aspects, to be able to lead effectively, as Goleman (1998) also stated that self-awareness acts like it is an internal gauge that measures if what a person is doing, or plans to do, is worthy the efforts. If there exists a divergence between value and action, the results will be agitation that manifests itself in form of shame or quilt; nagging second thoughts or deep doubts, remorse or queasiness, and the likes, such as uneasiness may manifest itself as an act or emotional drag, arousing a feeling capable of hindering or sabotaging a person's efforts.

The clergy further indicated that in their daily working activity, they were capable of recognizing their errors and omissions, as well as monitored their overall progress during their daily routines at work, a and this was indicated by 80.7% of the responses in agreement, and a weighted mean of 3.7 that was obtained. Only a small percentage of 8.1% and 4.7% of the clergy that were not able to realize when they have made errors. These results are in agreement with the results of a research carried out by Codier and Codier, 2017) carried out a research emotional intelligence and how it affects the frequency of the healthcare workers to make errors in hospital setting. The findings revealed that the majority of the healthcare workers were able to realize when they have made errors and reported to their superiors, so that the corrective actions can be taken. The workers who reported that they were not able to report the errors, revealed that they suffered psychologically especially when their errors led to more suffering of the patients.

The study further established that the clergy were able to analyze what they were doing, and how good they were in doing it, as was responded by 55.9% of the responses that indicated agreement and a weighted mean of 3.2 that was obtained. However, 25.4% and 8.7% of the respondents indicated that they were not able to analyze their actions adequately. This was challenging, especially with a congregation leader who cannot adequately assess his/her actions accurately. This can pose a serious challenge especially to the Clergy leading big congregation, as one has to be sure of himself, before even leading the others. The study established that the majority of workers who had work experience derived satisfaction from knowing exactly what to do, and at what time. This was a skill acquired over time, and considered as work experience. The study further reported that high the levels of self-awareness on the workers in a particular section, the more satisfied they were at their jobs, and the more productive they were to their organization.

The findings also reveal that the clergy were able to rate themselves as effective in management of their personal affairs, indicated by 60.2% of the responses obtained that were in agreement. However, 9.9% and 17.4% of the respondents indicated that they were not effective in management of their personal affairs and this was a challenge to their psychological wellbeing. Another study by Gholipour, Einolahzadeh, and Soleimani, (2017) sought to establish how leadership emotional intelligence components, influenced their personal wellbeing in Tehran. The study established that most leaders were able to analyze themselves, known here they were gifted, capitalize on their gifts, and improve on their performance. The ability of the leaders to effectively manage their affairs was an indicator of their self-awareness and overall emotional intelligence and correlated highly with their leadership capabilities. This implies that the higher the self-awareness, the better the leaders they were.

The clergy further indicated that at times, they were distracted by the things in their surroundings that impaired their attention, information indicated by 54.6% of responses that showed agreement, and a weighted mean of 3.7that was obtained. This implies that the clergy were environmental conscious when doing their work. The findings also reveal that 29.8% of the clergy were not distracted by their surroundings, thus were not environmentally cautions. Similar findings were obtained by Makkar and Basu (2019) sought to establish the influence of employees' emotional intelligence, on their behaviours at workplace in banking industry in India. The study established that environmental awareness of the workers was a statistically significant predictor of workers behaviour at the workplace. The study further established that the workers who rated high on self-awareness generally, were able

to handle the banks customers satisfactorily and this was termed as good performance. The study further established that emotional intelligence in general, was found to have a huge effect on the bankers' behaviours and the overall performance at the workplace. The study varies from the current study, as the bank is profit making commercial entity whereas the Presbyterian Church (the focus of this study) is a non-commercial entity, thus the gap. The study further established that emotional intelligence in general, was found to have a huge effect on the bankers' behaviours and the overall performance at the workplace.

The study established that less than half (47.8%) of the clergy were capable of explaining their senses of feelings such as movements, fatigue and satisfactions to their peers and co-workers, information obtained from a weighted average of 3.5 that was obtained. However, the main concern is the 36.0% of the clergy who indicated that they were incapable of expressing themselves to the peers. These results are in agreement with the results of a research carried out by Wu, Lian, Hong, Liu, Lin, and Lian, (2019) that carried out a study on emotional intelligence of teachers and self-efficacy and its influence on how the teachers perform in China. The study established that the teachers' ability to express their personal feelings enabled them to relieve their personal pressure inside, and relax their mental stress. This improved their psychological wellbeing and their overall personal abilities at the workplace. The study further revealed how teacher's emotional intelligence directly impacted on their work efficacy, tolerance, accuracy and ingenuity.

The study established that 57.8% of the clergy were able to process their perception due to their developing competences of attention paying, information indicated by a weighted average of 3.9 that was obtained. However, 21.1% of the respondents were not able to process their perceptions due to their developed competence to pay attention and this was one of the challenges. Another study by Yin, Huang, and Chen, (2019) on the relationship between emotional labor of teachers and their satisfaction and burnout in Thailand established that the teachers with experience acquired over a period of time, were able to withstand the pressure from their jobs. The findings further reveal that the teachers' knowledge on their ability enhanced their knowledge on the students' behaviour and thus could predict their moves and actions. This in turn improved their psychological wellbeing as teachers, since the happenings at their workplace were not proving to be stressful.

The study further established that 82% of the clergy agreed that they were at a positions to interpreting the information with the aim of understanding more about them. Similar findings were obtained in Indonesia, where Prianthara, Darmawan, Adriati & and Munidewi (2021) conducted a study on Spiritual Intelligence, Intellectual Intelligence and Emotional Intelligence, on the quality of the work done by accountants. The study established that self-awareness component of emotional intelligence had the greatest impact on the professional quality of the accountants that took part in that study. The findings further reveal that the majority of the accountants were able to learn new concepts and acquire new knowledge over time, during the course of their jobs, which improved their professional quality, and their overall efficacy. However, the case for clergy is different, as their work is based on handling of people and congregations, which is the focus of the current study.

The study further found out that most (78.3%) of the clergy were able to work with different teams, in cohesion, as they worked towards realization of the goals of the organization. Another study by Wang, Burlacu, Truxillo, James and Tayo, (2015) established that hiring managers with high levels of emotional intelligence, contributed highly to the financial gains of public entities. The study further established that the performance of employees was highly related to how the employees relate with other employees and how well they are able to maximize on their abilities.

The first null hypothesis of this study stated that; there is no statistically significant relationship between Self-awareness and psychological wellbeing of Presbyterian clergy in Kenya. The model summary obtained is presented on the Table 5.

Table 1: Model Summary for Clergy

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.715[a]	.511	.576	.6124

a. Predictors: (Constant): Self- awareness component of emotional intelligence

From the table, it is revealed that there was a strong positive association between Self-awareness components of emotional intelligence and the psychological wellbeing of the clergy in Presbyterian churches. This was revealed by a positive Coefficient R (0.715). The R-squared is 0.511 implying that for every unit variation in self-awareness, the psychological wellbeing varies by 0.511. Thus improvement of the clergy's self-awareness (through seminars, training, or workshops) would lead to a positive improvement of their psychological wellbeing. After this linear regression on the relationship between clergy's Self-awareness component of emotional intelligence and their psychological wellbeing.

Table 2: Regression Coefficient

Model	Unstandardized Coefficients		Standardized Coefficients	T	P-Value
	B	Std. Error	Beta		
(Constant)	.226	.182		14.405	.002
Self-awareness component of emotional intelligence	.711	.122	.681	7.272	.000

a. Dependent Variable: psychological wellbeing of the clergy

A regression analysis at 95% level of confidence ($\alpha = 0.05$) was applied to test this hypothesis. In the analysis, the independent variable Self-awareness component of emotional intelligence was regressed against psychological wellbeing of the clergy. From the findings, the P value for the constant was 0.002 which is < 0.05, thus making the influence of the constant to be significant. Further, the study established that the P value for the independent variable was 0.00 which is < 0.005, thus making the level of relationship between the independent variable and dependent variable to be statistically significant. This implies that the null hypothesis (There is no statistically significant relationship between Self-awareness and psychological wellbeing of Presbyterian clergy in Kenya) was rejected and thus the alternative hypothesis that (there is a statistically significant relationship between Self-awareness and psychological wellbeing of Presbyterian clergy in Kenya) accepted.

The researcher further obtained a T value of 7.272 which is greater than 2 implying that the self-awareness component of emotional intelligence has a statistically significant relationship with the clergy's psychological wellbeing. The study further established the beta coefficient of 0.711 to model the level of association between the independent and the dependent variable. To predict the level of relationship between self-awareness and psychological wellbeing of the clergy, the researcher had this regression equation.
Clergy's Psychological Wellbeing = 0.226 (Constant) + 0.711 (Self Awareness)

The implication from the above findings is that when we have 1% variation in self-awareness component of emotional intelligence, would lead to a 0.711 change in clergy's psychological wellbeing. The constant (0.226) is the effect of other factors that are not studied in this research. Thus clergy's psychological wellbeing can be improved by improving their self-awareness.

Conclusions of the Study

Based on the findings of the study, the researcher concludes that the self-awareness component of emotional intelligence had an influence on their psychological wellbeing, where most of the clergy had high levels of self-awareness. The concern was the clergy who did not have adequate levels of self-awareness, as was seen in the findings.

Recommendations

Based on the findings of the study, the researcher recommends that the Presbyterian Church general assembly should enact policies for recruitment of their clergy, to include self-awareness tests so as to assess the self-awareness of the clergy they are recruiting. They should set a threshold where the clergy has to pass, so as to ensure that the clergy in service are self-aware, and thus can adequately handle the congregation issues, as well as their personal issues. This will help the church to have effective clergy and thus will be beneficial to the clergy, and the congregation at large.

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