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The relationship between self-awareness aspect of emotional intelligence and psychological well-being of Presbyterian clergy in Kenya

Fredrick Gitonga Kaugi⁽¹⁾ 
 Beatrice Mwarania Mburugu⁽²⁾ 
 John Mwithalii Kamoyo⁽³⁾ 
 Eric Mwenda⁽⁴⁾ 

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(1.2.3.4) Chuka University, Kenya.

Main author email: gitongakaugi@gmail.com

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Abstract

This study explored the relationship between the self-awareness aspect of emotional intelligence and the psychological well-being of the Presbyterian Clergy in Kenya. Higher levels of self-awareness in emotional intelligence contribute significantly to better psychological health, enhancing their ability to manage stress, foster positive relationships, and maintain effective pastoral care. This study aimed to establish the relationship between Emotional Intelligence and the psychological well-being of Presbyterian Clergy in Kenya. The targeted population for this study was 437 ministers and 437 Pairing Elders. The researcher sampled 88 parishes using stratified random sampling. The Clergy and the pairing elder were purposively sampled from each of the sampled parishes. The resultant sample was 176 respondents. A questionnaire, psychological well-being test tool and emotional intelligence test tool were used for data collection. Descriptive statistics were used to analyse the quantitative data, using frequency counts, percentages and weighted averages. The results of the data analysis were presented using tables, bar graphs and pie charts. The study found that self-awareness, a component of emotional intelligence, significantly impacts the psychological well-being of Clergy. Most Clergy had high levels of self-awareness, but there were concerns about those lacking adequate levels. The researcher recommends that the Presbyterian Church general assembly implement self-awareness tests in recruitment policies to assess clergy self-awareness. Setting a threshold for the Clergy to pass will ensure they can handle congregation and personal issues effectively, benefiting both the Clergy and the congregation.

Key words: Clergy, psychological well-being, Presbyterian, pairing elder, self-awareness.



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INTRODUCTION

Presbyterian Church clergy in Kenya are tasked with numerous duties, such as maintaining the church administration, church membership, guidance and counselling, spiritual growth, and guiding members within the bounds of acceptable morals and ethics. However, this is only sometimes the case. Existing literature demonstrates that Presbyterian Clergy in Kenya faces several challenges in its workplace setting, such as threats to career longevity, burnout, court cases, and inclination to particular and professional crises. Further, the Clergy are accused of laxity, mistranslation of the doctrines, poor counselling services, homosexuality and alcoholism. These issues are worsened because the Clergy are viewed as role models to their congregations. These challenges are a reflection of a straining psychological well-being. Despite the proven importance of emotional intelligence (EI) in several socially inclined careers, little focus has been directed towards EI. Further, Clergymen are not subjected to EI tests during recruitment and thus possess varied levels. Emotional intelligence can be of excellent importance and can enhance the thriving job of the Clergy, having been found to improve the psychological well-being of people in different work sectors.

A study that evaluates the importance of EI and its effects on the psychological well-being of Clergy is essential and can be of great value to the Presbyterian Church and the entire Christian family. This study aims to establish how Emotional Intelligence relates to the psychological well-being of Presbyterian Clergy in Kenya.

LITERATURE REVIEW

Multiple stressors affect priests every day, such as a lack of social support, overwork, misaligned interpersonal goals or problems of self-esteem, among others (Miller-Clarkson, 2013), which increase the difficulties they have to face (Rossetti & Rhoades, 2013). Exhausted Clergy often show a poor spiritual life. The nature of their vocational orientation motivates, in many cases, feelings of high personal accomplishment because they serve as Clergy and leaders in the communities where they work. However, high scores in spirituality also correlated with high scores on emotional exhaustion and depersonalisation. This suggests that emotionally exhausted priests may be resorting to spiritual face-

wear (Stephens, 2020). When the priest's activity is excessive, the balance between inner life and activity breaks, and stress occurs. Additionally, in recent decades, the spiritual identity of the priest has been affected by cultural changes. This has contributed to a perception of priestly devaluation that, as a result, leads to a lack of personal fulfilment in their life and nonsense in their mission.

Emotional intelligence represents the ability to motivate oneself and to control one's emotions to persist and keep performing. According to Salovey and Mayer (1990), emotional intelligence is the subset of social intelligence that involves the ability and skills to monitor one's own skills and other feelings and emotions, to determine among them and to use this information to guide one's thinking and actions. From the above definition, it is clearly stated that emotional intelligence is the ability to identify, assess, and control one's emotions, those of others, and those of a group of people.

Emotional intelligence may be thought of as a skill, ability, talent, or self-perceived to recognise, evaluate, and control one's own emotions, of others, and of organisations. Salovey and Mayer (1990) explained emotional intelligence as the subdivision of communal aptitude, which includes the capability to observe one's own and other's emotions and feelings, to differentiate and to make use of this information to steer one's thoughts and activities. Salovey and Mayer's (1990) model contains features of aptitude, adjustability, and inspiration. Generally, emotional intelligence consists of skills, judgment as well as manifestation of one's own emotions as well as of other individuals, usage of feelings, and emotional intelligence of others (Szcześniak & Tułeczka, 2020). Hence, emotional intelligence is a vital issue that is accountable for deciding achievement in life.

Self-awareness is the capability to focus on yourself and your feelings, recognise your actions, and comprehend if these go along with your internal principles (Morin, 2011). A highly self-aware person will hence be a person with a clear vision of how others perceive oneself and can thereby control his emotions in a reasonable manner. Self-awareness can easily be mixed with the term consciousness; they are not the same, and it is important to distinguish between them. Consciousness can, as self-awareness,

be described differently depending on the focus of the author. However, the authors seem to agree that consciousness refers to a person's feelings, environments, memories, and unique thoughts, as well as their awareness. It is the person's subjective awareness of oneself and the environment around him (Montecucco, 2015). Consciousness is being aware of one's life, thoughts, and environment, while self-awareness is the recognition of this awareness. To be self-aware includes being able to recognise one's own emotions as well as their impact on others. This ability, called self-awareness, is the foundation or first stage of emotional intelligence. Emotional intelligence includes the ability to zoom in and out, viewing situations from a bird's eye (Martins et al., 2021). Emotional intelligence includes being aware of an emotion without necessarily auctioning out on it, i.e., being self-aware is not expressing all emotions but rather being able to handle our emotions and knowing when to speak and when to be quiet. If not being self-aware, we are more exposed to people provoking us and acting out in unnecessary situations. The various authors also mention that different traumas can lead to people turning off their awareness of their surroundings, creating an emotional disability.

Self-awareness is the most crucial competency associated with emotional intelligence in the workplace. According to Yeung (2009), the first step to becoming emotionally intelligent is to become as self-aware as possible. Emotional intelligence is a recent construct that was made popular and brought to the realm of business by Goleman (1998), who argues that it could be more effective for the management of business affairs than our cognitive ideas. Ever since Goleman made his celebrated publications, many researchers have emerged in the field. For instance, Sinha and Kumar (2016) observed that emotional intelligence is emerging as a critical factor in sustaining high performance.

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 per cent of the targeted Parishes. This ensures that all the regions covered by the Presbyterian churches have been adequately represented in the study. The researcher used the five regions' list of parishes as the sampling frame. From this list, 20.1 per cent of the parishes in each of the five areas 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. This study applied descriptive, correlational and regression analysis to the data analysis. The researcher applied version 25 of the Statistical Package for the Social Sciences (SPSS) for data analysis. Data from the questionnaires was analysed using descriptive statistics, and 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 analysed, and the data was correlated and regressed against the data collected by the emotional intelligence tests.

RESULTS AND DISCUSSIONS

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 respondents' characteristics by establishing their gender, age, academic qualifications, length of service in the profession, and length of service in the current parish.

Respondents Gender Distribution

The research aimed to establish the respondents. The findings obtained are presented in 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 that it is only recently that the 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 reveal 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 a 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 in Figure 1.

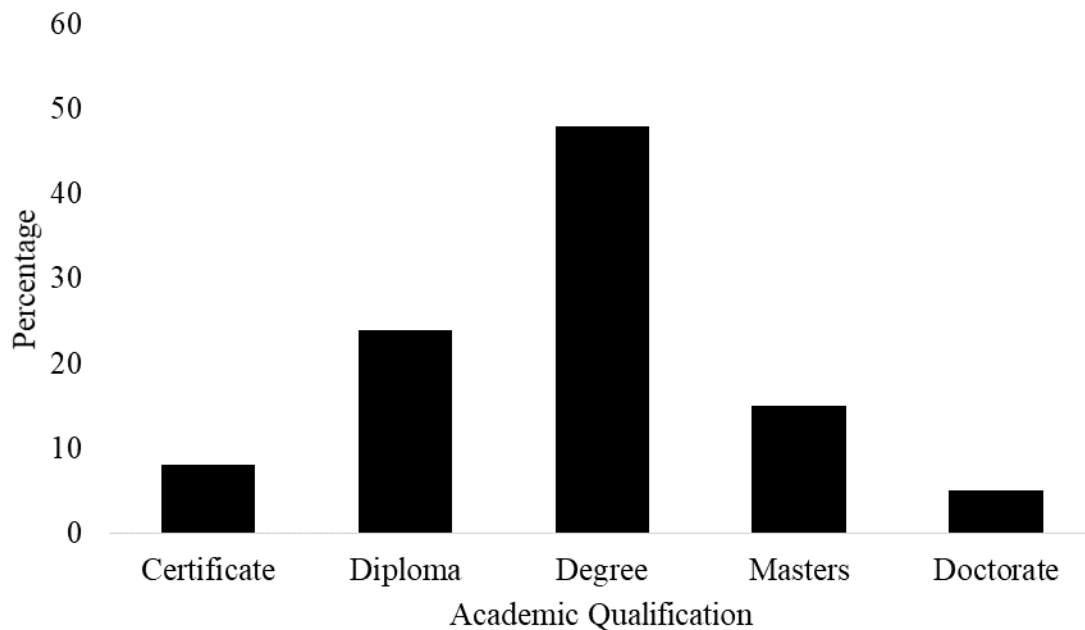


Figure 1: Academic Qualification

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, (9%) certificate and (15%) of the Clergy had a master's degree while (5%) had a doctorate degree. This implies that the Clergy in the Presbyterian Church of East Africa have undergone professional

training in theology as a 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 in 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 in 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 per cent had served in the current parish for 1-5 years. This was so because the Presbyterian Church reshuffles its Clergy every three years. Thus, it is not easy for the Clergy to stay in the same parish for a long period of time. However, with the majority of the Clergy having served in their current parish for over five years, they have had adequate experience at their current station and thus could adequately respond to the questions.

Relationship between Self-Awareness and Psychological Well-being

The first objective aimed to find out how self-awareness relates to psychological well-being. The researcher carried out descriptive statistics to establish the general opinion of respondents on how Clergy's self-awareness relates to their psychological well-being and inferential statistics to establish if the relationship between self-awareness and psychological well-being was significant statistically. The study first sought to establish the Clergy's opinion on how self-awareness influences their psychological well-being. 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 Well-being

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 know how emotions affect my work and psychological well-being	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 recognise 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 analyse what I am doing and how good I am at 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 the 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 in 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 the realisation of the goals of the organisation.	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, and a weighted average of 3.40 to 4.19 meant that the respondents agreed. A weighted average score ranging from 2.60 to 3.39 meant that the respondents were undecided about the statement. A weighted average score ranges from 1.8 to 2.59, which 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 et al. (2019) reported that 1,071 Anglican clergy members reported that the majority of them did not have adequate knowledge about themselves, and this greatly affected their ability to work. The Clergy further indicated that they usually took on bigger tasks than they could afford to carry out; this led to failures and frustrations for 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 emotions affect their work and their psychological well-being, as was established by (75.8%) of the respondents who agreed, and obtained a weighted mean of (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 well-being. Dierdorff et al. (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 who were able to control their emotions were better at handling issues than those who were not. This implied that in a 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 research carried out by Usman (2017), who studied the roles of psychological flexibility, mindfulness and self-awareness on the university staff's 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 performed better in their examinations, as compared to those students who were not able to measure their strengths and weaknesses Codier, and Codier (2017) carried out a research emotional intelligence and how it affects the frequency of the healthcare workers to make errors in a hospital setting. The findings revealed that the majority of healthcare workers were able to realise when they had made errors and report to their superiors so that corrective actions could 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 for the patients.

The study further established that the Clergy clearly had an understanding of their personality attributes as well as aspects that enhanced their abilities, information indicated by (71.4%) 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; 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 the form of shame or guilt, nagging second thoughts or deep doubts, remorse or queasiness, and the like, 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 recognising their errors and omissions, as well as monitoring their overall progress during their daily routines at work; 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 were not able to realise when they made errors. These results are in agreement with the results of research by Codier, and Codier (2017) that revealed how emotional intelligence affects the frequency of healthcare workers' errors in a hospital setting. The findings revealed that the majority of healthcare workers were able to realise when they had made errors and report to their superiors so that corrective actions could 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 for the patients.

The study further established that the Clergy were able to analyse what they were doing and how good they were at doing it, as responded by (55.9%) of the responses indicated agreement and a weighted mean of (3.2%) was obtained. However, (25.4%) and (8.7%) of the respondents indicated that they were not able to analyse 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 a 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 work experience.

The findings also reveal that the Clergy were able to rate themselves as effective in the management of their personal affairs, indicated by 60.2 per cent of the responses obtained that were in agreement. However, (9.9%) and (17.4%) of the respondents indicated that they were not effective in the management of their personal affairs, and this was a challenge to their psychological well-being. Another study by Gholipour et al. (2017) sought to establish how leadership emotional intelligence components influenced their personal well-being in Tehran.

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 (3.7 %) that was obtained. This implies that the Clergy were environmentally conscious when doing their work. The findings also reveal that (29.8%) of the Clergy were not distracted by their surroundings and, thus, were not environmentally cautious. Similar findings were obtained by Makkar and Basu (2019), who sought to establish the influence of employees' emotional intelligence on their behaviours in the workplace in the banking industry in India.

The study established that the workers' environmental awareness was a statistically significant predictor of workers' behaviour in the workplace. The study further established that the workers who rated high on self-awareness generally were able to handle the bank's 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 bankers' behaviours and overall performance in the workplace. The study varies from the current study, as the bank is a 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 bankers' behaviours and overall performance in 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 satisfaction to their peers and co-workers; information obtained from a weighted average of (3.5%)) was obtained. However, the main concern is the (36.0%) of the Clergy who indicated that they were incapable of expressing themselves to their peers. These results are in agreement with the results of research by Wu et al. (2019) on the emotional intelligence of teachers and self-efficacy and its influence on how 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 well-being and their overall personal abilities at the workplace. The study further revealed how teacher's emotional intelligence directly impacted 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 competencies 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 et al. (2019) on the relationship between the emotional labour 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 teacher's knowledge of their ability enhanced their knowledge of the student's behaviour and thus could predict their moves and actions. This, in turn, improved their psychological well-being as teachers since the happenings at their workplace were not proving to be stressful.

The study further established that 82 per cent of the Clergy agreed that they were in a position to interpret the information with the aim of understanding more about them. Similar findings were obtained in Indonesia, where Prianthara et al. (2021) conducted a study on spiritual intelligence, intellectual intelligence, and emotional intelligence and the quality of the work done by accountants. The study

established that the self-awareness component of emotional intelligence had the greatest impact on the professional quality of the accountants who 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 the 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 the realisation of the goals of the organisation. Another study by Wang et al. (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 maximise their abilities.

The first null hypothesis of this study stated that there is no statistically significant relationship between Self-awareness and the psychological well-being of Presbyterian Clergy in Kenya. The model summary obtained is presented in 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 well-being 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, psychological well-being varies by 0.511.

Thus, improvement of the Clergy's self-awareness (through seminars, training, or workshops) would lead to a positive improvement in their psychological well-being. After this linear regression on the relationship between Clergy's Self-awareness component of emotional intelligence and their psychological well-being.

Table 2: Regression Coefficient

Model	Unstandardised Coefficients		Standardised 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 well-being 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, the Self-awareness component of emotional intelligence, was regressed against the psychological well-being 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 well-being of Presbyterian Clergy in Kenya) was rejected, and thus the alternative hypothesis that (there is a statistically significant relationship between Self-awareness and psychological well-being 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 well-being. The study further established the beta coefficient of 0.711 to model the level of association between the independent and the dependent variables. To predict the level of relationship between self-awareness and the psychological well-being 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 the self-awareness component of emotional intelligence, it will lead to a (0.711) change in Clergy's psychological well-being. The constant (0.226) is the effect of other factors that have not been studied in this research. Thus, the Clergy's psychological well-being can be improved by improving their self-awareness.

CONCLUSION AND RECOMMENDATIONS

Conclusion: Based on the findings of the study, the researcher concludes that the self-awareness component of emotional intelligence had an influence on their psychological well-being, where most of the Clergy had high levels of self-awareness. The concern was the Clergy, which 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 the recruitment of their Clergy, including self-awareness tests so as to assess the self-awareness of the Clergy they are recruiting. They should set a threshold that the Clergy has to pass so as to ensure that the Clergy in service are self-aware and thus can adequately handle the congregation's issues, as well as their personal issues. This will help the church to have an effective Clergy and thus will be beneficial to the Clergy and the congregation at large.

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