



Relationship Between Emotional Intelligence And Conflict Management Among Woman's Guild Leaders In Presbyterian Church Of East Africa In Kiambu County, Kenya

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ABSTRACT

PCEA and other churches experience conflicts due to diversity of opinion in deciding duties of the clergy, order of worship, allocation of mission funds and church participation in corporate social responsibilities. Emotional intelligence is expected to enable people to be in harmony with themselves and with other people. An emotionally intelligent person is supposed to be aware of self, self-regulate, motivated intrinsically, and empathetic and has social skills (Cherry, 2018). The current study's purpose was to establish a relationship between emotional intelligence and church conflict management among woman's guild leaders in the PCEA church Kiambu County, Kenya. The study objectives were be; to establish the prevalence of church conflict among woman's guild leaders in PCEA, to determine the relationship between self-awareness and church conflict management among WG leaders, to examine the relationship between social skills and church conflict management among WG leaders and establish the relationship between empathy and church conflict management among WG leaders. The study used correlational research design. Dependent variable indicators were: ability to communicate openly in case of dispute, active listening, reviewing options and win-win solutions. A sample of 220 woman's guild leaders who were selected from a target population of 415 PCEA Woman's guild leaders. Multistage sampling was used to sample the population. Self-administered questionnaires designed for WG leaders were used in the collection of quantitative data. Interview schedule was used to collect qualitative data from WG chairpersons. Each questionnaire was divided into sections A-E based on research objectives. The instruments' face, and content validity were achieved through expert advice. Internal consistency reliability was enhanced through pilot study involving 5WG leaders from Nairobi County whose results did not form part of the main study. The questionnaire had a Cronbach coefficient alpha 0.87 and the interview guide 0.74. Quantitative data was then analyzed by use of descriptive statistics namely mean, mode, percentage and frequency and inferential statistics were presented using tables guided by the Pearson correlation coefficient. Qualitative data was analyzed using content analysis which transformed qualitative data to quantitative based on study objectives which were then presented in terms of frequency and percentage. The study findings showed that Woman's Guild leaders' self awareness, was 3.31% of WG leaders had poorly developed self awareness, 4.97% WG leaders had developing self awareness, 17.13% had fairly developed self awareness while 2.76% had perfectly developed self awareness. Most WG leaders had well developed self awareness 71.83%. The total mean points were 3.66 which when rounded off to the nearest whole number which was 4. This leads to the conclusion that WG leaders on average have well developed self awareness. The study recommended that Church counselors needed to assimilate regular testing of Emotional Intelligence indicators such as Self Awareness when conducting their usual counselling sessions in order to avert church conflict. Permission to undertake this study was sought from Kenyatta University and others like, NACOSTI and Kiambu County local government. Findings

obtained from this study will be useful in managing church conflicts among Woman's guild members through emotional intelligence training and interventions. The findings will be of significance to Presbyterian Church of East Africa in understanding relationship between emotional intelligence and church conflict management among her members. Academic documentation from the study will be used for reference by those interested in understanding EI and church conflict management.

1. INTRODUCTION

Emotional intelligence is expected to enable people to be at harmony with themselves and with other people. Emotionally intelligent people are self-aware, self-regulated, internally motivated, possess empathy and social skills (Cherry, 2018). Church conflict has been an uncomfortable reality which leads to physical fights, loss of property, divisions, bitterness, stunted growth of Christians etc. Church conflict does not affect all women at equal magnitude. Some women are able to manage church conflict while others are so much affected to the extent of quitting church. Based on Cherry's findings emotionally intelligent Christians may be able to manage church conflict.

Angela (2019) in her study in California on church conflict observed that one of the causes of conflict in church is poorly managed anxiety among church members. Anxiety is innate and could be due to low self-awareness. She did a case study in the Fellowship Presbyterian church of California whose membership was 3000 in one of the peaks but had 100 members at the time of the study. In a span of 14yrs, the church which owned a massive 12acre piece of land had split thrice, had bad fights and expelled three senior pastors. The genesis of conflict was when Reverend Baker bought a piece of land against the will of most church members. He was thus dismissed, some members remained while some joined the Presbyterian Church of the United States of America. Two more senior pastors were employed and dismissed within two years. Angela noted that for the attendance to increase, Fellowship Presbyterian Church needed to go back to the conflict management strategies that had aided in church growth of 3000 members. Bowen Family Systems Theory came in handy since past and present relationship dynamics could help predict future relationships, (Bowen, 2013). Thus, open communication, negotiations and compromising which are social skills would reduce chronic anxiety a possible indicator of low self-awareness and lead to a win-win solution instead of splits. Ability to turn a conflict into a situation where all parties are satisfied is one of the indicators of conflict management skills

Another common cause of church conflict in United States of America is racism which is considered by the African Americans as the modern slavery, (Nancy, 2003). In churches where racism has not been addressed, women tend to migrate to churches where their race is accepted. DeGruy (2005) refers to this migration as institutionalized racism. The syndrome poses extremely high expectations for church ministers, put them at high risk of burnout and societal criticism makes it difficult for them to influence church growth, (Oslen & Devor, 2015). Similarly, too high expectations can make people give up, become miserable, become alcoholics or even commit suicide (MC Goldrick, 2011). Criticism and extremely high expectations by others are indicators of lack of empathy while racism is due to poor social skills.

Gedzi & Segbefia (2020) did a research on congregational conflicts and societal impacts in Evangelical Presbyterian Church of Ghana, Africa. The church had experienced conflicts emanating from cultural differences that led to splitting of church members, destruction of church property and relationships between church members and society. The study found out that economic, historical and political variables are not enough to explain the dynamics and motivation of conflicts in the Evangelical Presbyterian Church of Ghana, but that psychology of the victims and their cultural settings were important in shaping their conflict management. Like Evangelical Presbyterian Church in Ghana, PCEA in Kenya has experienced regular conflict among its members due to dilemma as to whether to follow traditional practices or to practice Christian values which are sometimes contradicting. Like in Ghana PCEA has experienced splits due to disagreements, members refuse to attend and support the church leading to stunted growth in some congregations. The realization in Ghana that psychology and cultural settings could help in shaping church conflict management could also help in conflict management in PCEA in Kenya. Well-developed social skills could help PCEA members be able to handle cultural diversity as self-awareness help them to still practice Christianity, (Cherry, 2018)

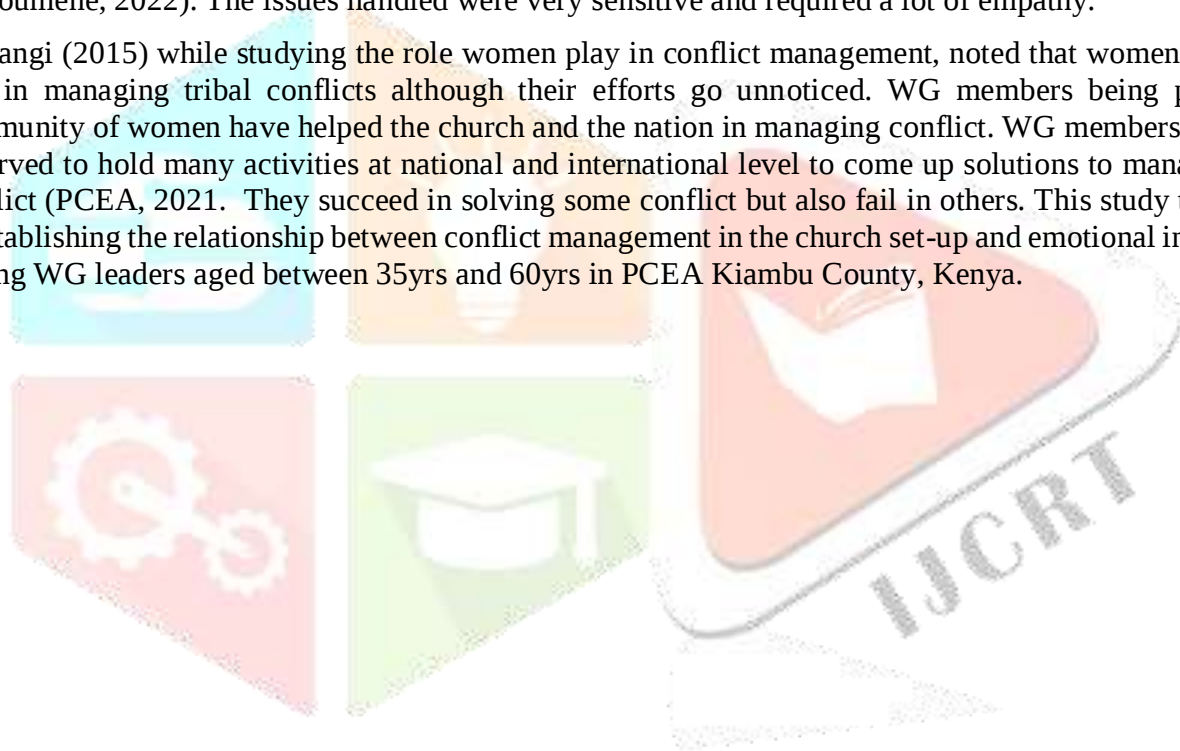
Several church conflicts have been witnessed in PCEA since its inception in 1898. Some of them were not documented. The ones that have been documented show people engaging in physical fights and infringing

into other people's rights. (Daily Nation, 2008) recorded a fight that occurred in PCEA Limuru, Kiambu county that left several people physically wounded.

PCEA was formed in Kikuyu, Kiambu county to give her members and the nation guidance on which traditional cultural activities to be embraced by the church, to what degree and at what point. PCEA (2021) some members while responding to PCEA stand about Kikuyu rite called "Mburi cia kiamia" said that PCEA was acting coward and that the church was propagating oppressive western culture. The Kikuyu cultural practice caused a stir among its members as well as other Kikuyu Christians. With good self-awareness PCEA WG leaders could be able to remain firm and manage the conflict.

Woman's guild was started in 1922 with the aim of uniting girls and women in their dedication to God. WG ever since has been in the forefront in the fight against retrogressive cultural practices such as female genital mutilation, (PCEA, 2021). These conflicts have not been easy to manage since some Christians consider themselves to be vulnerable to the curse of their ancestors if they don't follow them. Other cultural issues challenging WG members are domestic violence, divorce, inheritance of paternal wealth, HIV and AIDS etc. The Christian approach to these issues is sometimes different from the secular approach which bring conflict. The 10th World Council of Churches held in Korea in 2013 comprised of 2500 women from East Africa and United States of America. PCEA WG members represented women from East Africa and were tasked to discuss contentious issues such as HIV and Aids, violence against vulnerable people and abuse of substance (Oikoumene, 2022). The issues handled were very sensitive and required a lot of empathy.

Mwangi (2015) while studying the role women play in conflict management, noted that women play a big role in managing tribal conflicts although their efforts go unnoticed. WG members being part of the community of women have helped the church and the nation in managing conflict. WG members have been observed to hold many activities at national and international level to come up solutions to manage church conflict (PCEA, 2021). They succeed in solving some conflict but also fail in others. This study thus aimed at establishing the relationship between conflict management in the church set-up and emotional intelligence, among WG leaders aged between 35yrs and 60yrs in PCEA Kiambu County, Kenya.



2. METHODOLOGY

2.1 Research Design

Correlational research design by survey was used to establish the link between church conflict management and EI among PCEA WG leaders in Kiambu County. This research design is preferred because it is appropriate in collection of data on multiple variables. Besides, it's not possible to manipulate the independent variables (Mugenda & Mugenda, 1999).

In the study, the independent variable was EI domains (self-awareness, social skills and empathy), while the dependent variable will be church conflict management, indicated by: the ability to communicate openly in-case of a dispute, ability to review options so as to find solutions that benefit everyone, actively listening to everyone's opinion without interrupting and ability to end with win-win solution. Intervening variables will be leadership roles of WG members, age, location of parish where member fellowships, marital status and period of membership.

2.2 Variables of the Study

Independent variable of this study were emotional intelligence which include: self-awareness, social skills and empathy. Dependent variable will be church conflict management indicated by ability to communicate openly in-case of a dispute, ability to review options so as to find solutions that benefit everyone, actively listening to everyone's opinion without interrupting and ability to end with win-win solution. Although not part of this study the intervening variables of this study will be leadership roles of WG members, age, location of parish where member fellowships, marital status and period of membership.

2.3 Location of the Study

The research was conducted in Kiambu County, Kenya, which is within 1.0314° S, 36.8681° E coordinates. The County is characterized by churches both in the rural and urban set-ups which have the issues that meet the objectives of the study. The county is in PCEA Central region which neighbors the following counties: Nairobi southwards, Murang'a on the the Eastern side, Nyeri at the North Eastern, Nyandarua towards North and Narok towards the West. A study in Kiambu County would capture data from its neighboring regions which would be generalized in the entire PCEA.

2.4 Target Population

The study targeted PCEA WG leaders in Kiambu County. The county comprises of 83 PCEA parishes, each with 5 leaders giving rise to 415 WG leaders from which a representative sample will be obtained. Table 1.1 below is an indication of the distribution of targeted population of Presbyteries, number of parishes and number of WG leaders.

Table 1.1 Distribution of Target Population

Presbytery	Number of Parishes	Number of WG leaders
Gatundu	7	35
Githunguri	10	50
Kambui	4	20
Kiamathare	7	35
Kiambu	4	20
Kikuyu	4	20
Komothai	4	20
Lari	3	15
Limuru	6	30
Muguga	4	20
Ngecha	5	25
Ruiru	5	25
Rungiri	5	25
Thika	10	50
Thiririka	5	25
Total	83	415

Source: PCEA 23rd General Assembly reports (2021)

2.5 Sampling Techniques to be Used and Sample Size

This segment entails the sampling technique that was used and the corresponding size of sample.

2.5.1 Sampling Technique to be Used

The study purposively selected Kiambu as the location of the study because since it has both rural and urban PCEA churches which could have varying exposure to training on emotional intelligence. Eleven Presbyteries were arrived at through stratified sampling. Proportionate sampling is used to determine the parish samples, while census method will determine the WG leaders.

Multistage sampling was employed to arrive to the sample in each parish as shown in figure 1.1. These methods are selected because some are probabilistic while others are non-probabilistic thus allow equal chances for participation by respondents. The register of WG leaders in the parishes shall be the sampling frame. WG is one of the most organized group in PCEA (PCEA, 2021).

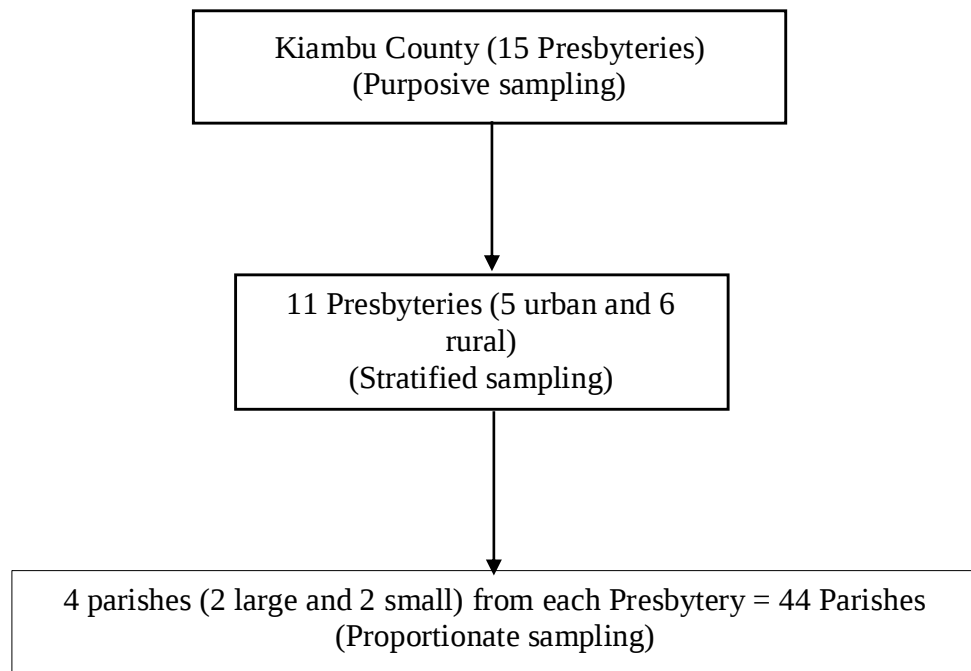


FIGURE 1:1 : DISTRIBUTION OF SAMPLING PROCEDURE USED

2.5.2 Sample Size

The sample size used was determined using the Cochran (1992) formula.

$$N_o = \frac{Z^2 pq}{E^2}$$

Where N_o is the desired size of sample, Z represent standard deviation (1.96) at 95% confidence with interval p , q is equal to $1-p$ whereas E is margin of error. Applying the formula;

$$N_o = \frac{1.96^2 \times 0.5 \times (1 - 0.5)}{0.05^2}$$

$$N_o = 384$$

Applying finite population correction;

$$n = \frac{N_o}{1 + (\frac{N_o - 1}{N})}$$

N stands for estimated population size whereas N_o denotes desired sample size. Applying the formula;

$$n = \frac{384}{1 + (\frac{384 - 1}{415})}$$

$$n \cong 200$$

To cover for non-responses, a 10% sample was added to the selected sample to make it 220.

Table 1.2 Sample size Information

Section	Population size	Size of Sample Size
No of WG chair persons	83	44
No of WG vice chairperson	83	44
No of WG secretaries	83	44
No of vice secretaries	83	44
Treasurers	83	44
Total	415	220

Source: Researcher (2022).

2.6 Instruments for Data Collection

The study intended to use self-administered questionnaires in data collection since it enabled one to collect both qualitative and quantitative data from both WG members and parish ministers. Besides saving time, questionnaires give respondents the confidence to respond to sensitive/embarrassing questions without revealing their identities (Mulusa, 1988). Interview time can also be adjusted accordingly to suit both the interviewer and interviewee. Total scores in each questionnaire will be done to determine level of EI and ability to manage conflict.

2.6.1 Questionnaire for WG Leaders (QFWG L)

It was administered to WG members including WG leaders. The questionnaire was based on Daniel Goleman's theory of EI that was adapted by the researcher in line with study objectives. It collected information on demographics, self-awareness, social skills and empathy. The questionnaire collected information under five sub-sections: A – respondent's demographics, B – respondent's self-awareness, C – social skills, D – empathy and E – church conflict management.

2.6.2 Informant Interview for Chairpersons (IIC)

This was specifically administered on WG chairpersons. It elicited and gathered information on self-awareness, social skills and empathy among WG leaders according to Goleman's indicators of EI (Allen, 2018).

2.7 Pilot study

The study was piloted to ensure research instruments were accurate, clear and precise to participants. The researcher did the instrument's pretest in Nairobi County on 5 WG leaders because the demographic characteristics of Nairobi County are similar to the study's target population. The exercise checked the effectiveness of the proposed research design besides the logistical and ethical challenges likely to be encountered in the course of the actual study (Orodho, 2009). According to Gall and Borg (1996), pilot study requires 1% of the sample used. The coefficient alpha of 0.7 and above was acceptable (Orodho, 2009). This was done by taking a score from each item and comparing it with the total score observed. Data from pilot study did not contribute to results of actual study.

2.8 Validity and Reliability of the Study

This section is a representation the study's validity and reliability

2.8.1 Validity of the Research

In this research Face validity was considered together with content validity. Face validity was achieved via opinions from experts, whereas content validity was attained by construction of items in line with the study variables and objectives and through extensive literature review that informs the study.

2.8.2 Reliability of the Study

Piloting was done among 5 respondents to ensure that biases and ambiguities in the tools were addressed before the actual study. The instrument's internal consistency was measured with the purpose of ensuring that the test has integrity for it to be reliable. This was achieved using the Cronbach alpha of the IAT that has been established at a threshold of 0.89, according to (Balta & Horzum, 2008). Hisli (1998) determined the internal consistency reliability of the BDI's alpha value of Cronbach as 0.80. In this study the pilot study conducted was able to pretest the reliability and validity of the instruments. Cronbach alpha was then calculated from the pilot study using IAT and was found to be 0.85. Similarly Cronbach alpha was also calculated for the BDI and found to have an internal consistency of 0.84. Since the coefficient alpha using both tests was above the threshold for IAT and BDI, the instrument for the study was deemed to have internal consistency reliability.

2.9 Data collection Procedure

The researcher was first issued with a letter of introduction by Kenyatta University's Graduate School, then from KU Ethics committee office, NACOSTI and PCEA Presbytery and Parish offices in Kiambu County. Pre-visits were first done to ensure proper arrangements for the actual study. Physical visit to the relevant presbyteries was done after procedural booking for appointments and thereafter questionnaires administered to respective the respondents. A letter of authorization was presented before administration. The researcher trained research assistants on the procedures and what was expected of them during the study. The respondents were given a precise clarification of the study purpose by the researcher according to the consent form and assured them of confidentiality of information. After filling questionnaires, they collected from sampled WG members immediately. WG chairperson were also interviewed and the data recorded.

2.10 Techniques for Data Analysis

The data collected went through data cleaning, coding, classification and tabulation. The data collected was later displayed into tabular form for further analysis. Analysis was then done by use of descriptive statistics showing central tendency, variability and frequency distribution. The 22nd version of Statistical Package for Social Sciences was used to analyse quantitative data based on the research questions. Items wrongly

responded to, those with spelling mistakes and those left blank were identified. The data from findings of self awareness, social skills and empathy was then summarized using frequencies, percentages and mean while data from prevalence of church conflict was summarized using expected value (mean), median, modal value, interquartile range, root mean squared deviation, dispersion, measure of asymmetry (skewness) and measure of tailness of a distribution (kurtosis).

All qualitative data was collected through interview of 39 chairpersons and then put into different levels. Church conflict occurrence totals scored by respondents were categorized into four and then analyzed using Nvivo instrument. The four categories of church conflict occurrence were: Rare conflict occurrence (0%-20%), moderate conflict occurrence (21%-50%), frequent conflict occurrence (51%-80%) and extreme conflict occurrence (81%-100%).

The Correlation Coefficient of Pearson's Moment was employed to analyze the various research objectives on the responsiveness of relationship between EI and church conflict management among WG leaders in PCEA, Kiambu County, Kenya,

2.11 Ethical Considerations and Data Management

Ethics in this research is important since the participants are human beings in which case there may be challenges and misunderstandings between the researcher and the respondents' and between the researchers and their fields of study (Fleming, 2018). To this end, permission was sought from relevant authorities beforehand.

Participants were not coerced to participate in this study neither would they receive inferior services if they opted out of the study. They were free to answer questions of their choice and were also welcome to ask whatever questions they had towards the study.

Participants were allowed to refuse to respond to any questions and stop an interview at any time. They were allowed to stop being in the study at any time without any consequences to the services they received there or any other organization then or in the future.

If by any means some questions felt uncomfortable, embarrassing, intimate or risky the participant were allowed to refuse to answer and they would stop the interview/questionnaire at any time.

High level of confidentiality was maintained by ensuring that data was collected in places that were comfortable and convenient to respondents whether via questionnaire or by interviews. The places were such as private church offices and vestry.

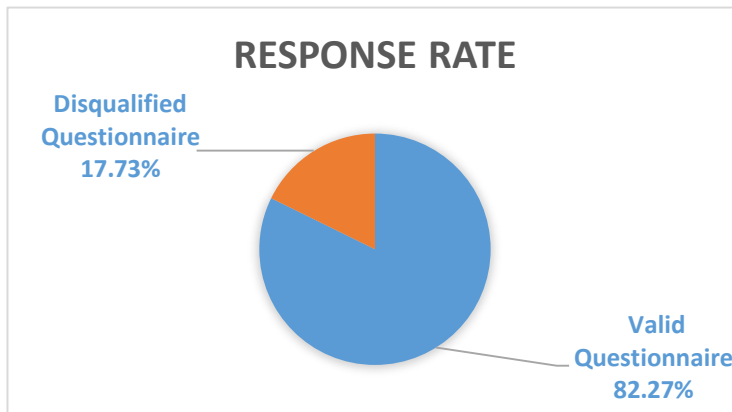
Collected data remained in locked cabinets after collection and only analyzed results were submitted to PCEA Parish moderators on behalf of church authorities. This ensured that the information was kept confidential.

In this regard, participants were not required to reveal their identities by writing their names anywhere in the questionnaires. The alternative used was codes for lists and itemization. The researcher sought Ethical clearance from KU Ethical office.

The community will benefit by learning about emotional intelligence and how it relates with church conflict management. Research findings were communicated to PCEA after analysis.

3. RESULTS

The proposed study respondents were 220 WG leaders. However, during the actual data collection, 39 questionnaires were disqualified from the final data analysis since they were either incomplete or filled in the wrong way (17.73%). Therefore the final data used for analysis was obtained from 181 WG leaders (82.27%).



Source: Researcher (2024)

Figure 3.1 Study Response Rate

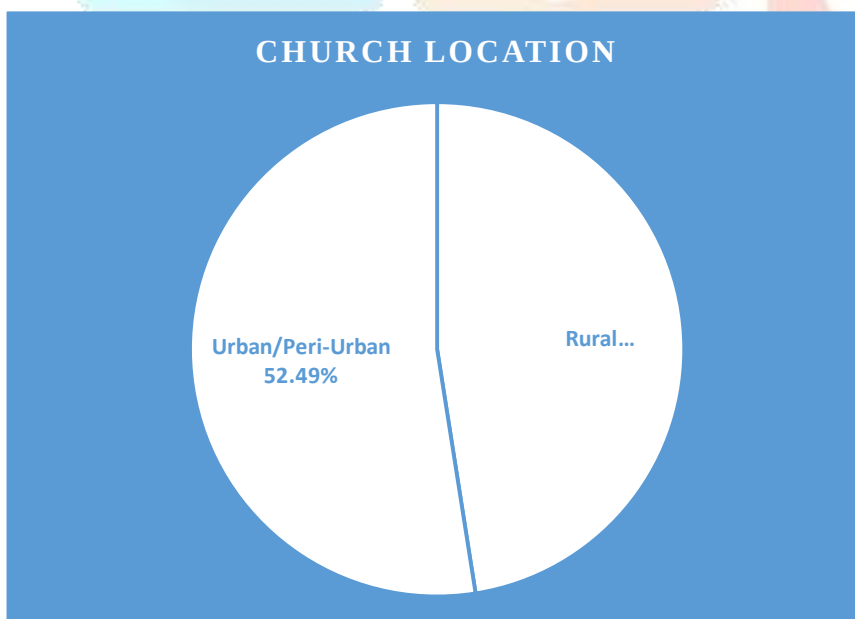
Saunders *et al.*, (2007), observed that a 50% response rate and above is considered adequate for analysis, 60% and 70% and above in each case is good and very good respectively. This high percentage of respondents is attributed to the uncompromising commitment by the researcher in personally supervising the research assistants when in the field. They were expected to wait for respondents to fill questionnaires and collect questionnaires them immediately. The end result is that characteristics of the targeted population were adequately represented by those who responded..

3.1 Population Demographics of the Respondents

The respondent's demographics were analyzed in terms of: respondents' locality of church where one is a member, period of membership in WG, and WG leadership position.

3.1.1 Locality of WG Leader's Church

This part shows findings of WG Leaders church.



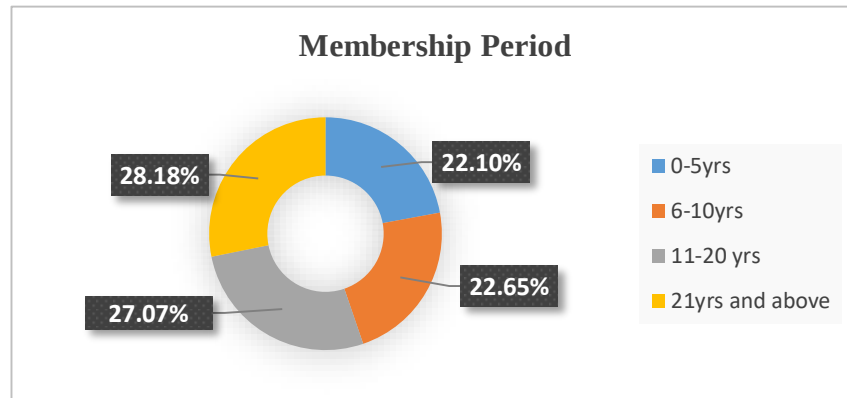
Source: Researcher (2024).

Figure 3.2 Locality of Church where One is a Member

The results in Figure 3.2 show that 52.49% of the respondents were from urban/peri churches (95) and 47.51% were rural (86). This shows that more churches are in urban/peri urban than in rural areas owing to bigger population of people in urban/peri urban areas. Urban/ Peri urban churches are those in urban areas or within 1km from an urban area. This implies that more counselors should be deployed to urban/peri-urban areas than in rural areas in order to address all issues presented by WG leaders

3.1.2 Distribution by Period of membership in Woman's Guild

WG Period of membership was presented in this section.



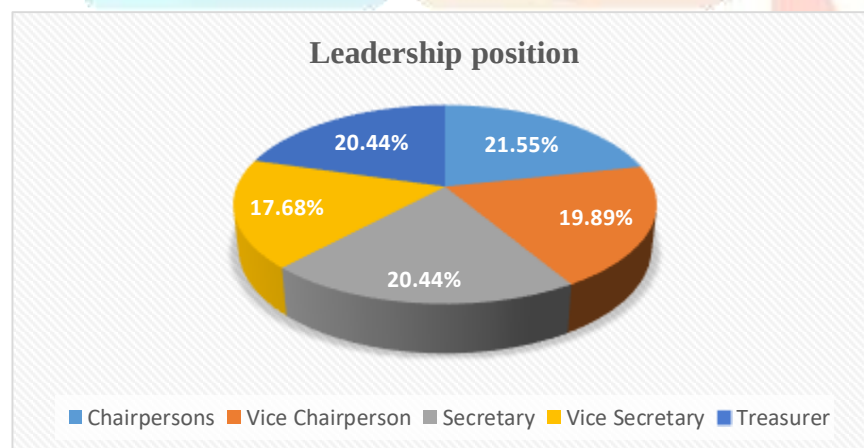
Source : Researcher (2024)

Figure 3.3 Period of membership in Woman's Guild

The outcome in Figure 3.3 are an indication that 28.18% of WG leaders had a membership of between 11 to 20yrs in WG (51), 27.07% had a membership of 6-10yrs (49), 22.65% had been WG leaders 21yrs and above (41) and 22.10% had served between 0-5yrs (40). Most of the WG leaders had been members between 11 and 20yrs. Leaders who have served for 11-20yrs are in their prime years, are energetic and have enough resources. The implication is that WG leaders are likely to be more effective if they constantly consulted with the elder leaders.

3.3.3 Distribution of Woman's Guild Leadership Position

The results of WG Leadership positions were presented in Figure 3.3



Source: Researcher (2024)

Figure 3.4 Woman's Guild Leadership Position

Figure 3.4 shows the respondents' results where 27.62 % were chairpersons (50), 26.52% were vice chairpersons (48), 24.31% were secretaries (44) and 21.55% were treasurers (39). Most of the respondents were chairpersons. This is because they lead by example. That means that chairpersons are role models who are looked upon by the rest of leaders.

3.4 Quantitative and Qualitative Analysis by Objectives of the Study

This part summarizes the responses that were received in relation to each of the three variables that were independent and on the one that was the dependent variable.

3.4.1: Distribution of WG Leaders' Self Awareness

This section represent findings on WG leaders' self-awareness. Poorly developed =1 point, developing =2points, fairly developed =3points, well developed =4points and Perfectly developed =5points. Mean points in each category are calculated using the formula below.

$$\text{Mean points} = \frac{\text{frequency}}{\text{population sample}} \times \text{points in that category}$$

Table 3.3 WG Leaders Self Awareness

Category	Frequency	Percentage	Mean Points
Poorly developed self awareness	6	3.31%	0.0331
Developing self awareness	9	4.97%	0.0994
Fairly developed self awareness	31	17.13%	0.5139
Well developed self awareness	130	71.83%	2.8732
Perfectly developed self awareness	5	2.76%	0.1381
Total	181	100.0	3.66

Source: Researcher (2024).

Based on the results in Table 3.3 on WG leaders' self awareness, it was found that 3.31% of WG leaders had poorly developed self awareness, 4.97% WG leaders had developing self awareness, 17.13% had fairly developed self awareness while 2.76% had perfectly developed self awareness. Most WG leaders had well developed self awareness 71.83%. The total mean points were 3.66 which when rounded off to the nearest whole number which was 4. This leads to the conclusion that WG leaders on average have well developed self awareness.

4. DISCUSSIONS

4.1 Distribution of Demographics Respondents

The analysis of demographic information, indicates that out of the sampled total of 181 WG leaders from PCEA in Kiambu County, Kenya 52.49% of the respondents were from urban/peri churches (95) and 47.51% were rural (86). This shows that more churches are in urban/peri urban than in rural areas owing to bigger population of people in urban/peri urban areas. KNBS (2019) indicated that there is a bigger population density Kenyan urban areas than in rural areas

Most of WG leaders 28.18% had been members for between (11-20yrs). This is population that is 40-44yrs old. According to KNBS (2019), that age bracket comprise of 88% of working class because they are in their prime years, are energetic and have enough resources. 28.18% of respondents had a membership of between 11 to 20yrs in WG (51), 27.07% had a membership of 6-10yrs (49), 22.65% had been WG leaders 21yrs and above (41) and 22.10% had served between 0-5yrs (40).

The importance of leading by example has been recognized by many scholars and theories (Gibson,2004). The view supports why most of the respondents were chairpersons. This is because they lead the other leaders where 27.62 % were chairpersons. Most chairpersons also have other responsibilities in church hence their availability in church is quite high. (50), 26.52% were vice chairpersons (48), 24.31% were secretaries (44) and 21.55% were treasurers (39).

4.2 Relationship Between Indicators of Emotional Intelligence and Church Conflict Management

This part discusses how self awareness, social skills and empathy relate to church conflict management. It also discusses prevalence of church conflict. Only a small group of WG leaders have undesirable ability to manage conflict (4.42%). 20.44% of WG leaders are coming up in conflict management. 21.55% and 6.08% WG leaders have quite good conflict management and very good ability to manage conflict respectively.

Most WG leaders have enough ability to manage church conflict (47.51%) on average, WG leaders have enough ability to manage conflict (mean point= 3.0442) which is approximately 3.

4.3 Relationship Between Self Awareness and Church Conflict Management

Most WG leaders' were found to be well developed in self awareness 71.83%. The total mean points were 3.66 which when rounded off to the nearest whole number which was 4. This leads to the conclusion that WG leaders on average have well developed self awareness. 3.31% of WG leaders had poorly developed self awareness, 4.97% had developing self awareness, 17.13% had fairly developed self awareness while 2.76% had perfectly developed self awareness. A strong positive correlation was found between self awareness and church conflict management ($r = 0.502$ and $p\text{-value} < 0.01$) is an indication of a significant relationship between the two study variables.

A strong positive correlation between self awareness and conflict management could be attributed to important role played by self awareness in equipping people to resolve conflict. Self awareness is described as a person's ability to understand one's their own behaviors and how they directly or indirectly influence other people (Zenger, 2014). Practicing self-awareness makes people more anticipatory as observed by (Sutton, 2016). It helps people to analyze issues in their wholeness, exercise self-control and generally improve self-esteem (Waclaw, 2021). Self-awareness breeds better communicators in the work place (Sutton *et. al.*, 2015). Kreibich, *et. al.*, (2020), while researching on the effect of self-awareness on goal related hurdles found out that people with very high levels of self-awareness were more likely to spot obstacle that hinder personal goals.

CONCLUSION

The following are conclusions of this study:

That there are more PCEA churches in urban/peri urban than in rural areas owing to bigger population of people in urban/peri urban areas.

Most of the WG leaders had been members between 11 and 20yrs. Leaders who have served for 11-20yrs are in their prime years, are energetic and have enough resources.

Majority of the respondents were chairpersons. This is because they lead the other leaders. Most chairpersons have other responsibilities in church hence their availability in church is quite high.

Most WG leaders had a well developed self awareness 71.83%. The total mean points were 3.66 which when rounded off to the nearest whole number which was 4. This leads to the conclusion that WG leaders on average have well developed self awareness.

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