

**UTILIZATION AND EFFECTIVENESS OF PASTORAL COUNSELLING IN THE
MANAGEMENT OF CONFLICTS IN MAINSTREAM AND PENTECOSTAL
CHURCHES IN NAKURU COUNTY,**

KENYA.

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**A Thesis Submitted to Graduate School in Fulfilment of the Requirements for the
Award of the Degree of Doctor of Philosophy in Counselling Psychology of Egerton
University**

EGERTON UNIVERSITY

APRIL, 2016

DECLARATION AND RECOMMENDATION

Declaration

I hereby declare that this thesis is my original work and has not been presented for an award of a degree in this or any other University.

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DEDICATION

To God the father, the son and the Holy spirit, this far He has been my Ebenezer, the Rock of my salvation. To the loving memory of my Dad, Nelson Nakhone, you were a strong pillar at all times and the first priestly counsellor i encountered. To my beloved husband Patrick Wanyama, God bless you my love, for your gentle and unwavering support, unconditional offer of love and financial support. To my wonderful children: Laura, Tabibu, Derrick, Brendan, Immanuel and Izrael for your enthusiastic support. You cheered me on, through this academic journey. To all Priests and Pastors who have given their lives to serve humanity through Pastoral Counselling.

ACKNOWLEDGEMENTS

I feel greatly indebted to all people who supported and assisted me morally, materially, spiritually and intellectually in the course of this research thesis. First and foremost, I thank the almighty God for the gift of life, favour and strength. My sincere thanks go to Egerton University for offering me an opportunity to further my studies in the Faculty of Education and Community Studies, Department of Psychology, Counselling and Educational Foundations.

My special gratitude goes to my very supportive and encouraging supervisors; Professor Aggrey M. Sindabi and Professor Micah C. Chepcheng for believing in me. My heartfelt thanks to my examiners Prof. Paul Oburu of Maseno University and Prof. Ezra Martim, their brilliance is admirable and their valued observations were very instrumental in strengthening the quality and credibility of this thesis. Similarly, I too wish to appreciate Dr. Catherine Mumiukha for setting aside time to critique this work. My special appreciation goes to; Reverend Thiong'o of the Saint Stephen Anglican Cathedral Nakuru, Pastor Paul Wafula of Kings Outreach, Egerton, Bishop Kariuki- Redeemed Gospel Church, Nakuru, Dr. Father Rono of St Augustine Catholic Church, Njoro and my spiritual father and mentor Pastor James Chimera Mwachidudu for your overwhelming support during data collection. Many of you were active participants and your views, suggestions and recommendations strengthened my instruments and understanding of the intricacies of church conflicts.

Many thanks to Millie Ongus and Pastor Stanley Wafula of Egerton University for the overwhelming support with computer work. I wish to thank Silas Oketch for data analysis and the tabulations. To my friend Rodah, who recognized my potential and encouraged me during difficult times, God bless you. Finally for admiration of solid character, I wish to thank my dear Husband Patrick for long hours spent reading through this work and more importantly for the financial support. My loving daughters Laura and Tabibu I thank you so much for the long hours spent on typing this work, emotional support and data collection. My colleagues in the counselling office Rose Chumba, Jane Ombura, Hezron Bett and Janet Soy, you were a wonderful cheering squad during these academic journey; thank you for all the support. My brother Prof Stephen Odebero, thank you for your thorough criticism. Finally I have attained my academic goal and to all of you I say a BIG THANK YOU.

ABSTRACT

The church is supposed to be a vehicle for crusading and enhancing peace, yet the occurrence of conflicts within the Kenyan church has become a regular occurrence. Efforts have been made to ensure that these conflicts are resolved and part of the strategies is the utilization of pastoral counselling as a way of managing conflicts in the church. However, the effectiveness of the pastoral counselling utilized has not been investigated. The purpose of this study was to investigate how pastoral counselling was being utilized by pastors and how effective it has been in managing conflicts in mainstream and Pentecostal churches in Nakuru County of Kenya. The study used *ex post facto* approach and causal-comparative research designs. The target population was all pastors and their assistants in the selected Mainstream and Pentecostal churches totalling to 219, together with all the congregants in the selected mainstream and Pentecostal churches who totalled to; one million two hundred and thirty seven thousand and ninety one, (1,237,091). A total of 219 pastors and their assistants and a sample of 364 church members from mainstream and Pentecostal churches were selected for this study from the accessible population of (6900). Self-scoring questionnaires were used to collect data from all the respondents (pastors/priests and congregants), these were also complimented by use of focus group discussions. The reliability of the instruments using Cronbach's Coefficient alpha was 0.81 for the congregants' questionnaire and 0.85 for the pastors'/priests, questionnaire. Data was analysed using descriptive statistics (frequency counts, means and standard deviations) and inferential statistics (t-test and chi-square) with the help of Statistical Package for Social Sciences (SPSS) version 20.0 software. Results indicated major types of conflicts as: interpersonal, intrapersonal, financial, health, and ideological. The average number of conflicts affecting the church members varied between 1 and 5, with majority of the members experiencing at least three types of conflicts. The research also revealed that pastors utilized eight different counselling techniques: prayers, negotiation, diplomacy, conflict management workshops, concession, arbitration, and mitigation to manage conflicts in their respective churches. Within the Pentecostal churches, prayers were the most common technique utilized, while negotiation was commonly utilized within the mainstream churches. However, methods involving professional counselling techniques were rated the most effective in resolving conflicts by more than half of the members. The study therefore concluded that; professional pastoral counselling was utilized more effectively in managing conflicts by mainstream priests than the Pentecostal church pastors; while biblical was utilized mostly by Pentecostal pastors than their mainstream counterparts. The study recommended that there is an urgent need for pastors in Pentecostal churches in Nakuru County to undergo professional pastoral counselling training to improve on the quality of their professional counselling knowledge and skills.

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LIST OF ABBREVIATIONS AND ACRONYMS

AAPC	American Association of Professional Counsellors
AD	Anno Domino
AIPCA	African Independent Pentecostal Church
APCA	American Pastoral Counselling Association
CPE	Clinical Pastoral Education
KAMA	Kenya Anglican Men Association
NCCK	National Council of Churches in Kenya
SDA	Seventh Day Adventist
SPSS	Statistical Package for Social Sciences
U N O	United Nations Organization

CHAPTER ONE

INTRODUCTION

1.1 Background of the Study

Conflict has been in existence from time immemorial and it is inevitable Ansah (2006). According to social problems theory, societies undergoing rapid changes from the processes of migration, urbanization and industrialization usually experience pockets of disorganization which makes conflicts inevitable (Fitzen, 2006). Each person possess a given inborn personality type and a unique trait, but due to life's challenges and experiences over time, people tend to develop a dominant negative personality trait that defines the actions of an individual person (Pate, 2000).It's therefore inevitable that when two opposing personalities with negative traits are in the same environment, conflict is bound to happen and this can occur in any; relationship, be it business, social or spiritual.

Historically, conflict dates back to the olden days of man. However, its destructive scale increased after the World War II in the recently decolonized or post-colonial regions of Africa, Asia and the Middle East, and to a lesser extent in the Caribbean, Central and South Africa have not been spared either (Errol, 2008).To control inter nations conflicts, 51 states ratified the United Nations Charter and initiated conflict preventive measures like; economic and social developments and human rights (Mboya & Ogana, 2009; Haworth, 2006). Ironically, with all these policies in place, violent conflict is still being experienced in the worldwide. It's therefore important to find out the effectiveness and utilization of these conflict management measures in order to create cohesion in the church.

Most African countries have been engulfed in endless ethnic tensions and upheavals that have slowed down social cohesion and development, and have led to fermentation of humanitarian crises (Birch, 2008). Conflicts in African countries are a reality and are measured as a variable of interest (Collier & Hoeffler, 2002). In Kenya, several violent conflicts are reported; for instance, land use conflicts in Kajiado in the 1990s, to the change in protection of Karura forests in Nairobi. The post-election violence of 2007-2008, that threatened to divide the nation of Kenya alongside tribal lines (Campbell & Reagan, 2006; Mboya & Ogana, 2009). These conflicts have a strong negative effect on educational programmes and destroy human life and property.

The church plays a very crucial role in the promotion of conflict resolution through peace and reconciliation in a society. The World Council of Churches is mandated to collaborate with the International Christian Council to facilitate dialogue between the governments. As such, churches are expected to come up with work plans or programs of action that should include; vigorous advocacy for a legally based amnesty for all people who have taken up arms in the course of the insurgence whether willingly or not. The church is also mandated to advocate for the establishment of a Truth Commission to probe into the violation of the fundamental human rights and freedom of the people. In addition, it should advocate for a comprehensive rehabilitation and reconstruction plan for war ravaged infrastructures (Wheeler, 2002).

According to Ansah (2006), Kenya is a home to other religious faiths with over eighty percent (80%) of its citizens is Christians by affiliation. As such, effective solving of conflicts in the Kenyan church will go a long way in solving problems at national level. However, given the rampant reported violent conflicts in Kenyan churches today, one wonders if church leaders are effectively utilizing their mandate in advocacy against violent conflict and whether they are directly involved in peacekeeping initiatives.

Conflict in Kenya has a spiritual dimension and therefore any feasible solution should not only be based on biblical guidance but also grounded in the teachings of biblical ideologies (Birch, 2008). According to Steel (2010), faith based christian communities are given biblical mandate to be agents of reconciliation, to act for justice and mercy. Given that, the reported scenes of congregational killings and destruction of properties is a common feature in the Kenyan churches today, there are gaps in the methods being utilized by the Kenyan church to utilize their biblical mandate as expected and effective pastoral counselling can be such a strategy..

In Kenya, cases of congregational fighting's and killings in churches which have culminated into ugly scenes of violent conflicts are well documented in the literature. For instance, in 2007, a Pentecostal Assemblies of God pastor was brutally murdered before his wife and children, (Stelwart, 2007).His murder was linked to misunderstanding in the sharing of church funds. This incident was followed by a series of country wide protests that threatened to paralyze the PAG church activities. In 2006, a violent confrontation in the Church of God of Nairobi and Nakuru parishes led to a split of two factions; Church of God Asili and Church of God Mapinduzi, (Wachira, 2006). Also in 2009,there was angry confrontation in the Full Gospel Churches of Kenya involving the church leadership which resulted to the

forceful removal of an overseer and serious injuries to the church members,(Ombati, 2009).The Anglican church of Kenya is at the moment facing a confrontation with its British Anglican headquarters over gay rights, “split looms between British Anglican headquarters and its’ Kenyan province as Archbishop Wabukala scoffs at the primate of Canterbury’s call for gay rights recognition.” Ngugi, (2014).Recently, the country woke up to a shocking report of a lawyer murdering his wife and three children in what was suspected to be cultic rituals. The young lawyer was reported to belong to a certain church in Thika that had links to a renowned church in Nigeria, (Kariuki, 2014). The question is what would drive a brilliant young man with a thriving career, quit his job and accept to be manipulated by a semi illiterate self-proclaimed prophetess? Could the young lawyer been brainwashed by cultist ideologies; or was he involved in a form of extreme doctrinal brainwashing that demanded sacrifice with a promise of a better life after death? Such conflicts create splinter groups in the churches that require professional intervention to create cohesion and trust for the smooth running of the church.

An equally shocking revelation was reported by Ochieng (2014), that a congregation in a Nakuru church was reeling in shock after revelations that one of them had been fasting and praying for the death of their Bishop and the fall of the ministry. It was later revealed that the congregant felt aggrieved by the church’s refusal to pay her a salary for being an intercessor. The question is; what would make a member wish her pastor dead? It turned out to be a case of a bitter and a disgruntled member trying to hit back at the very place where she had hoped to get true love but felt wronged instead; supposing her grievances were addressed in a loving pastoral counselling relationship, such bizarre, desperate and extreme gimmicks of attention seeking would have been avoided.

In April 2014, a popular Bishop of a protestant church collapsed and died in mysterious circumstances in East lands estate, Nairobi, Kenya. The body of the said clergy was found in a woman’s’ bedroom after he died over unknown reasons. The woman reported that the Man of God had gone to her house to offer prayers, it is interesting to note that the said prayers ended up in the bedroom. As reported by Kioko, (2014), the post-mortem results revealed that the seventy year old man of God had died out of a heart attack caused by sexual enhancement tablets. Was the Bishop lustful or was the good man of the frock a victim of an over spiritual wife who denied him his conjugal rights, leading him to seek solace in the arms of a divorced congregant? If the affected church utilized effective Pastoral Counselling, the

Bishop would have gone for personal therapy from a mature leader within their church ranks and avoided such a shameful death.

The recently reported cases of church bombings in Kenya has increased fear amongst church members and it has forced church administrations to mount up security checks at the church gates. The latest and most traumatizing was the shooting of a Pastor and several congregants in The Joy of Christ church in Likoni that left a bullet lodged in an infant's head, (Waweru,2014). This gruesome incident sent shock waves in the church that may lead to apathy for church services amongst congregants in the Kenyan church. Members of the affected churches require trauma counselling and debriefing, to overcome these traumatizing experiences. A number of bible and theological colleges (Thogotho, Kapsabet, Friends Kaimosi and Mabanga Seminary) have incorporated Christian pastoral counselling Education (CPE) into their curriculum. It is expected that after the training, the pastors utilize their pastoral counselling skills by creating cohesiveness in the church. However, given the reported cases of violent conflicts in the church in Kenya, there is need for more scholarly works to be added to this field. Although many scholars (Collins, 2007; Wheeler, 2002 & Bogia, 2004) have written books and articles recommending the inclusion of pastoral counselling in managing conflicts in both mainstream and Pentecostal churches; there are still gaps in the extent of the utilization and the effectiveness of these programs which need to be investigated. It is against this background that this study sought to establish how effectively pastoral counselling services are utilized by Pastors in the selected Mainstream and Pentecostal churches in Nakuru County of Kenya in managing conflicts in their churches.

1.2 Statement of the Problem

Church is part and parcel of the society, and it has been known to experience challenges that have led to conflicts. In order to resolve such conflicts, books and articles on pastoral counselling strategies have been written by; Collins, (2007); Wheeler, (2002) and Bogia, (2004) as one of the strategies of managing conflicts in the church. As such, the church has incorporated pastoral counselling as one of the major conflict management strategies, whereby the priests or pastors are encouraged to get trained in the same. In both pentecostal and mainstream churches, pastoral counselling deals with; substantive conflicts, intra and interpersonal conflicts. Despite pastoral counselling, conflicts are still being experienced in the churches. The extent of the utilization and the effectiveness of pastoral counselling in managing conflicts in Mainstream and Pentecostal churches were yet to be investigated. It

was for this reason that this study sought to establish whether pastoral counselling was being utilized in managing conflicts in selected Mainstream and Pentecostal churches in Nakuru County of Kenya with a view of ascertaining its effectiveness.

1.3 Purpose of the Study

The purpose of this study was to determine the utilization and effectiveness of pastoral counselling in the management of conflicts in selected Mainstream and Pentecostal churches in Nakuru County, Kenya.

1.4 Objectives of the Study

The following specific objectives guided the study:

- (i) To determine the utilization of pastoral counselling in the management of conflicts in the Mainstream and Pentecostal churches in Nakuru County of Kenya
- (ii) To establish the types of conflicts that require management through pastoral counselling in the Mainstream and Pentecostal churches in Nakuru county of Kenya
- (iii) To determine the conflict management methods utilized by pastoral counsellors in the Mainstream and Pentecostal churches in Nakuru County of Kenya
- (iv) To compare the effectiveness of pastoral counselling utilized in the management of conflicts in the Mainstream and Pentecostal churches in Nakuru County of Kenya
- (v) To determine the challenges facing pastoral counselling in the management of conflicts in the Mainstream and Pentecostal churches in Nakuru County

1.5 Research Questions

The study aimed at answering the following research questions;

- (i) Is Pastoral counseling utilized in managing conflicts in the Mainstream and Pentecostal churches in Nakuru County of Kenya?
 - ii) What are the types of conflicts that require to be managed through Pastoral counselling in the Mainstream and Pentecostal churches in Nakuru County of Kenya?
 - iii) What are the conflict management methods utilized by pastoral counsellors in the Mainstream and Pentecostal churches in Nakuru County of Kenya?

(iv) Is there any statistical significant difference in the effectiveness of Pastoral Counseling in the Mainstream and Pentecostal Churches?

(v) What are the challenges facing pastoral counselling in the management of conflicts in mainstream and Pentecostal churches in Nakuru County of Kenya?

1.7 Significance of the Study

The results of this study may be used to create awareness on the significant role of pastoral counselling in managing conflicts in the mainstream and Pentecostal churches, and facilitate a peaceful co-existence among church members. The study may also be used to sensitize pastors and put emphasis on the need for every pastor to be knowledgeable, skilled and trained in pastoral counselling. The result of the study may assist the pastors in planning and organizing church programmes to include pastoral counselling and conflict management activities. The NCCCK may use the findings to design a comprehensive pastoral counselling and conflict management programmes for the churches, by ensuring that all pastors get appropriate counselling experiences and conflict management skills. Last but not least, the results may serve as a way of sensitizing all the stakeholders in the Kenyan churches about the importance of pastoral counselling and conflict management skills for church leaders for proper integration in their work in the church.

1.8 Scope of the Study

The study was carried out in Nakuru County of Kenya. The study targeted the pastors in both mainstream and Pentecostal churches that were expected to show if they utilize pastoral counselling in managing conflicts in their churches and their skills in conflict management. This is because pastors are the service providers and they are charged with the responsibility of implementing the pastoral counselling programmes in their respective churches. The study also targeted the congregants who had been consistent members of the church for a period of two years and beyond and had undergone pastoral counselling; the rationale for this selection was because the congregants are the major consumers of the pastoral counselling services offered in the church. They are supposed to show whether the pastoral counselling services they had been subjected to had been effective in managing their own personal conflicts and that of the church as a whole and whether pastoral counselling was utilized at all. The research only looked at the counselling services and conflict management (intra-personal,

inter-personal and substantive conflicts) within the pentecostal and mainstream churches in Nakuru County.

1.9 Limitations of the Study

This study was limited by the following factors;

- i. Because of the unique characteristics and circumstances of each church, the findings from this research are only generalized to churches of similar characteristics in Kenya.
- ii. Although community culture also shapes the church, the researcher only concentrated on the church, and the views on conflict were limited to the church members only, not the community.
- iii. Pastoral counselling services were only one of the methods of managing conflicts and as such, this research was not generalized to other methods of conflict management but was confined to pastoral counselling only.
- iv. Since the research design was based on self-reporting, the findings were dependent upon on the participants' ability to remember and report accurately a type of conflict they had experienced and the pastoral counselling methods that were employed on them, took a substantial amount of time to probe in to opening up as some of them were hesitant to share their personal issues.

1.10 Assumptions of the Study

This study was based on the following assumptions

- i. The Pastors in both Pentecostal and Mainstream churches in Nakuru County utilized pastoral counselling in managing conflict.
- ii. The participants' responses reflected their real perception of the effectiveness of conflict management through pastoral counselling.
- iii. That the sample of selected participants was willing to readily give the information as stipulated in the questionnaires.

1.11 Operational Definition of Terms

In undertaking this study, the following terms were taken to have the following meanings

Challenges: In this study this term referred to any thought, action, situation or event that hinders pastoral counselling from being effectively utilized to manage conflicts in the mainstream and Pentecostal churches.

Church conflict: In this study the refers to any variables that hinder cohesion in the church and therefore hindering the realization of the doctrines and goals of the church. They may all interfere with the congregants' spiritual and psychological growth

Congregation: According to Pearson and Longman (2006)'s, a congregation is a group of people who usually gather in church to worship God. However, in this study, congregation will be used to refer to a group of committed Christians in the Mainstream and Pentecostal churches who have undergone pastoral counseling.

Dissonance: Festinger (1957) defines dissonance as a character trait that does not conform to the stipulated norms of the society. In this study the terminology refers to a combination of behavior traits in a person that sounds strange because they are not in harmony with the stipulated Christian values and culture in the selected Pentecostal and Mainstream churches in Nakuru County.

Effective pastoral counseling: According to Pearson and Longman (2006), it refers to a successful use of pastoral counseling techniques to manage conflicts in the mainstream and Pentecostal churches. For the purpose of this study, it refers to the presence of mechanisms in the selected Pentecostal and Mainstream churches to identify causes of conflicts in their churches and the ability to solve them constructively by use of biblical and psychological counseling techniques.

Management of conflicts: Beal (2011) 'definition is that activity of controlling conflict in a church organization. In this study it refers to the ability of the church to control conflict by use of pastoral counseling strategies.

Pastor: A Christian priest in a Pentecostal churches whose main task is to manage conflicts by use of pastoral counseling skills, (Collins, 2007).The study will adopt this definition.

Pastoral : An adjective used for taking care of sheep, in the study, appropriate term for giving spiritual guidance .

Pastoral counseling: Conventionally, the term is used to refer to Christian based teachings and guidance to congregants in their Christian walk. (Fastener 2009), it also refers to a branch of counseling in which psychologically trained ministers, provide therapy or counseling, this is done by spiritually grounded and psychologically informed professionals. In this study, the term has been operationalized to refer to a Christian based counseling which draws upon the science of psychology and behavioral sciences logical therapy in which the insights of theology and the biblical foundations are used by pastoral counselors. This is aimed at helping individuals, couples, families groups and churches to achieve wholeness and health.

Pentecostal churches: A group of Christian churches that believe in Holy Spirit's power such as the power to cure diseases and exorcise evil spirits, (Pearson & Longman, 2006). In this study, the term is used to refer to Christian churches whose structures and doctrines are tend to deviate from those of the mainstream churches and their methods of pastoral counseling deviate from the conventional psychological methods.

Priest: A Latin word mean; one put over others. It refers to an ordained minister who is authorized to perform the sacred rites of a religion. He acts especially as a mediatory agent between humans and God in the Mainstream churches.

Process oriented theory: A series of actions undertaken by a pastoral counsellor by giving a lot of time effort and attention to a particular conflicting party in order to understand the intricacies and psychological changes that take place in the emotions of the individuals in conflict. It is also a series of Pastoral counseling sessions that is undertaken under natural church settings and result in gradual behavior change in a congregant.

Psychoanalysis: Pastoral counseling that involves talking to someone about their life, feelings in order to find out the hidden psychological causes of their problems

CHAPTER TWO

LITERATURE REVIEW

2.1 Introduction

This chapter examined various scholarly works that had been reviewed for the purpose of this study. A selection of the literature review was reviewed and it was guided by the research objectives and the theoretical frameworks which gave information about the study.

2.2 Overview of Pastoral Counselling

Collins (2007) highly recommends pastoral counselling as the best mode of conflict management in the church setting, he states that pastoral counselling encourages a whole person ;and that pastoral counselling does not only operate on the medical model of illness and pathology; he points out that at times problems of christians are both physical and often mental, and may thus require a treatment plan that marries both modern psychotherapy and spiritual counselling, this would go a long way in solving conflict situations in the church.

2.3 The uniqueness of pastoral counselling

Wheeler (2002) strongly emphasizes that pastoral counselling is a unique form of psychotherapy which uses spiritual resources as well as psychological understanding for emotional healing and growth. Basically, pastoral counselling is often brief and focuses on identified issues, such as “my parents just died, “I lost my job and need more support.”However, given the changing trends in the modern society, it’s important for Pastoral Counsellors to be more schooled in psychological counselling in order to be well equipped to handle the challenges of the congregants. As such, effective pastoral counselling should combine the insights and principles of Christian faith and theology with the knowledge and skills of behavioural sciences.

Bogia (2004) rightfully asserts that, pastoral counselling is an intensification of the general ministry of the church, and its main goal is to intermarry modern psychotherapy and spiritual insights through the processes of counselling conversations, this is done by the assumption by both the counselee and the pastoral counsellor earnestly believing that God is present in this counselling work, as a result clients will experience wholeness. Due to the unequivocal belief in the presence of God’s spirit in the counselling environment, pastoral counselling conversations are more accurately understood as “trialogue” rather than as “dialogue”. It’s

therefore, the integration of the rich resources of theology, faith and behavioural sciences with the intention of providing hope and healing of mind, body and spirit to a counselee that makes pastoral counselling superior to other forms of Psychotherapy. If effectively utilized pastoral counselling can manage to control conflicts in the church effectively.

2.4 Conflict management in churches

Management and conflict are two different concepts with different functions. Although they are distinct, they are not separate. Ideally, life involves endless episodes of conflict situations which forces man to make necessary choices and adjustments; some people can make these choices and adjustments unaided while others may need to be aided to do the same.

Management refers to the way people control and organize different situations that happen in their lives or their work, it is the act of getting people together to accomplish desired goals and objectives using available resources efficiently and effectively (Ansah, 2006). Management is actually the quantity that deals with daily workings and the implementation of current plans that helps in the immediate health of a church organization(Haworth, 2006), Take note that much of church conflicts arise due to the implementations of the church programmes and a church organization can only be kept active by continuous implementation of programs that appeal to the spiritual and physical needs of the congregants., strategies have to be put in place to manage conflicts that may arise from the church organization and effective pastoral counselling is one such strategy.

Conflict on the other hand is a confrontation between differing expectations, purposes, and goals values or desires (Ansah, 2006). It may be between any two groups or individuals. It may manifest in a violent or non-violent action towards the other party, these differences usually centre on scarce resources in the church such as allocation of church funds, leadership and these strivings can culminate in to full blown conflicts if not effectively managed through effective pastoral counselling strategies. Management of conflicts is the processes of alleviating the conflict by making the concerned parties agree on a middle line level of thinking and approach (McGraw & Tradwell, 2010).In the church setting a pastor/ priest must be well schooled in psychological counselling in order to manage conflicts church members with different emotional needs, different temperaments and desires. It is not easy for a pastor/ priest with only biblical insights to satisfy psychological needs of warring individuals. Drawing from the findings, there is an urgent need for the pastors from Pentecostal churches

to undergo proper psychological training so as to be helpful to their congregants and meet the needs of the changing trends.

Although conflict and crisis are painful, they are visible and vital signs of the perpetual unions of the church. Church conflict is any matter that terminates limits or prohibits Christians from acting or interacting with one another in a spiritually compelling way and therefore affecting their ability to serve God according to scripture. According to Yepren (2002), church conflict arises when there is a mismatch between the requirements of the spiritual attributes of churches and its organizational attributes, thus the conflict arises when the church attempts to resolve spiritual challenges with managerial techniques and managerial challenges in spiritual ways.

In church settings, there are various dynamics of conflict; these include inter religious conflict, extra-religious conflicts. However, this study will only focus on intra – religious conflicts, which is within the church. It refers to conflicts within a particular religious setting as Birch, (2008) puts it, that conflict in church could arise as a result of two strong personalities expressing different opinions on an issue or different interpretations of ideologies, an amicable solution in such a situation can only be realized by the intervention of a Pastor who is strongly grounded in counselling psychology. A number of scholarly works have been written recommending pastoral counselling as a form of managing conflicts in the church. The evaluation carried out by this research shows, Pastoral Counselling in the selected mainstream churches is effective in managing conflicts by use of professional counselling, the reverse is true in their pentecostal counterparts, The pentecostal churches have an unhealthy apathy to psychological counselling which is detrimental to the psychological well being of congregants in the pentecostal churches.

2.5 History of Conflicts in the Early Church

From the earliest days of recorded history, conflict has been an integral part of human life. Conflict in the early church can be traced back to the bible. As early as the fourth chapter of Genesis, we notice the conflict between Cain and his elder brother Abel leading to the murder of the latter. This conflict came about from the sibling rivalry that is brought out by the birth order theory; which postulates that the younger brother murdered the elder brother to get him out of the way due to first born position envy. The patriarch Abraham had his fair share of conflicts when his followers had a bitter quarrel with those of his nephew Lot due to striving

over limited resources. Isaac's children also had conflicts with those of Abimelech and Jacob had a number of conflicts with his senior brother Esau; Joseph was involved in conflicts with his brothers because of his dreams and visions that portrayed him as a leader. The disciples of Jesus had to be rebuked on a number of occasions for wrestling over their respective positions in God's Kingdom. The Apostles of the New Testament had a number of conflicts which bordered on doctrine; resources and postings. Some of these conflicts ended up fatally due to lack of Psychological understanding and intervention, now with current modern researches and psychological insights it is expected that the church should embrace change and marry psychological counselling in to their doctrines

Throughout church history, we see an uncountable number of conflicts; notable among which is the Martin Luther led Reformations in Europe that led to the influx of the many faith based revival centres, all these conflicts were due to ideological differences, championed by strong opposing personalities and none was willing to back down for another person. In the most recent years, conflict in the church has been a thorny issue (Kroll, 2006). Take for instance the great philosophers in the early church aggravated the situation by their confusing controversial philosophies that cast the church in bad light., they played a major role in fuelling conflict , for instance; Aristotle (384-322AD),s teachings of transparent spheres containing fixed and unchanging stands, planets, moon and sun caused confusion in the early church; this is because Christianity talked of the earth being created by the word of mouth from God and Adam being the first man ,these teachings caused discomfort in the conservative Roman Catholic church. Galileo (1564-1642), came up with an allegorical interpretation that sought to reconcile Greek wisdom of Aristotle with science and spiritual senses of bible passages which confused the Christians the more.

According to Kroll, (2006) conflict arose because the Catholic theology recognized the traditions of the church as equal in authority with written scripture and any attempt to change this trend was met with open hostility from the Vatican. The major problem as cited by Bebbler (2007) was that Aristotle's science was going out of style but the church being a conservative body was still attuned to Aristotle's teachings. As a result, the congregants could not make a distinction between Aristotle's and christian teachings; conflict arose due to the fact that there was no separation between science from philosophy and religion; take for instance, because of these philosophies, Galileo got in to conflict with the Roman Catholic church for attempting to change the church doctrines. Based on the teachings of Galileo's,

there arose subsequent conflicts within the Catholic Church. Martin Luther King an ardent supporter of Galileo worsened the situation by questioning the Catholic Church's authority and the Roman Catholic Church's most significant power and influences (Bebbler, 2007). Naturally, the Roman Catholic Church reacted angrily by printing a list of Galileo's literature that Roman Catholics were forbidden from reading. This conflict led to the splitting of the Roman Catholic Church which led to the birth of the Church of Scotland, (Bebbler, 2007). Critically looking at this conflict, it is clear that the Catholic church was very autocratic and expected the adherents not to voice or question the church doctrines, in counseling psychology this is totally unacceptable, based on Carl Rogers Rationale emotive therapy, all human beings have irrational thoughts that need to be constantly interrogated, the Roman Catholic doctrines were written by a human being it was therefore imperative that with time some of the doctrines would be challenged and questioned. Hindering congregants from questioning would basically create psychopaths which is not in line with the societal expectations of the church.

2.6 History of Conflicts in the Kenyan Church

In Kenya after the introduction of Christianity, there arose a brand of people who opposed Christianity since it was not sympathetic to African culture. As a result, various personalities came up with various bodies of religion that incorporated a few of Christian doctrines and African cultural practices; such religious bodies included, *Dini ya Musambwa*, *African Nomiya* and *Legio Maria* sect and many more, (Munene & Karumo, 2000). Psychologically looking at this conflict, the white missionaries imposed all the western values on the Africans forgetting that the African congregants had their own value system which formed part of their core existence and any violation of those beliefs would upset the running of daily life, understandably resistance had to occur. Take for instance in Kenya the African Independent Pentecostal of Africa, (AIPCA) has had its own share of conflicts which dates back to 1920; According to (Munene & Karumo, 2000), controversy started when some African Converts started rebelling against white missionaries. The new converts took an issue in the manner the missionaries were treating Africans.

“There was a deliberate move by the missionaries to erode all our cultures, some of which even the converts so treasured.” The white missionaries wanted to portray everything we did was wrong and immoral.” Archbishop Evan son Ndung'u was quoted as saying by Munger ((2009). Grabbing of the land owned by Africans by the missionaries also further fuelled

rebellion against the teachings of missionaries. This later led to formation of the indigenous churches AIPCA being one of them. The church AIPCA established several schools under the auspices of Kikuyu Independent Schools Association in rebellion to the missionary led schools that taught Africans only farm work and masonry,(Munene & Karumo, 2000). It would later emerge that most the AIPCA followers were involved in the fight against the British rule, partnering with Mau - Mau, which incidentally constituted the majority of the church members. Since then the AIPCA church has experienced a number of conflicting situations and it has split on a number of occasions.

Based on this information, we can therefore conclude that conflict in the church and Kenyan church as a whole is a reality, and the church has put necessary measures in place to manage conflict, and pastoral counselling is one such a measure. However, given that cases of conflict are still being reported in the Kenyan church today, the effectiveness of pastoral counselling in managing conflicts particularly in pentecostal churches is wanting, it's a time the leadership in the selected mainstream and pentecostal churches embraced modern psychology by involving professional psychological counsellors in attending to the psychological needs of congregants.

2.7 The Origin of Pentecostal Churches

The term mainstream was coined by William Hutchison and he came up with the following as mainstream churches; catholic, Anglican, Seventh Day Adventist, Jehovah's witness, Methodist and friends Quakers. This distinction had to be done in order to alleviate looming conflict with the many upcoming Pentecostal churches. According to Munger (2009) mainstream churches' theology tends not to be open to new ideas, new standards of morality and societal changes for the fear of abandoning what they consider to be historical foundations of the christian faith; this could lead to monotony of the church programs, and given a congregation that is exposed to modernity, restlessness is bound to set in and may trigger some congregants to crave for change in the church programs, this may result in to conflicts.

It is not therefore not surprising that this rigidity within mainstream churches led to a number of dissent groupings breaking away in rebellion, the most recent being the splinter group in the Roman Catholic church of the married priests and the perpetration of same sex marriages in the Anglican church. Munger (2009) further states, that the mainstream churches hold a

wide range of theologies that are conservative, moderate but not liberal there is need for the mainstream church to be liberal in order to accommodate the changing trends in the society due to modernization. Krejcr (2010) also observes that although half of the mainstream churches label themselves as liberal, nearly one third are conservatives. This is because most local mainland congregations have a strong and active conservative element; this is seen in the conservative adherence to the order of the church services. One striking feature in mainstream churches as observed by Smyth (2009) is that their theology tends to be moderate but influenced by higher criticism by scholars, as a result the mainstream churches have used this critical approach to separate the Bible's earliest historical elements from the later additions and even added intentional distortions to satisfy the needs of some selfish individuals..

The major conflict in the mainstream church was structural and it was based on the church ideologies. This came about when there arose a need to reconcile the contradictory royalties in the Bible and the anti-slavery reforms. According to Moorhead (2010) values had evolved, but it was hard for the conservative Catholic Church to come to terms with the impact of modernity, the critical biblical scholarship and even Darwinism.

In the 16th century, according to Kroll (2006) a Protestantism movement began in central Europe as a reaction against medieval Roman Catholic doctrines and practices. As a result, the followers of Martin Luther established the evangelical churches of Germany and Scandinavia. This triggered the formation of reformed churches in Switzerland and France by John Calvin and Huldrych Zwingli. Martin Luther criticized the power and efficacy of indulgencies in the Roman Catholic Church. This gave birth to protestant doctrinal such as; the *sola Scriptura* which maintains that the Bible and not the church tradition is the final source of authority for all Christians, and it maintains that salvation comes by faith in Jesus Christ rather than good works. The protestant style of worship tends to be simpler and less elaborate than those of Roman Catholics, Anglicans and Eastern Christians.

Ironically, the reformers soon disagreed amongst themselves on church doctrines, as stated by Kroll (2006), as a result, the movement was divided alongside doctrinal differences, for instance, the division between Luther and John Calvin resulted in establishments of diverse protestant denominations, like Lutherean Reformists, Baptists and others.

It is important to note that while the half-dozen protestant denominations came about through sectarianism and dissent in Europe, most of the subsequent denominations came about in a non-sectarian manner in America and other parts of the world. Zwing, (1989) observes that this initial explosion of denominations largely came about in the first two Great Awakenings and the birth of these denominations was of an entirely different character than that of the Lutheran reformed church in England.

According to Zwing (1989) the Protestants can be grouped in three major groupings and these are; Mainline Protestants who trace their traditional lineage to Lutheranism, Calvinism and Anglicanism. These groupings are often considered to be part of the Magisterial Reformation and they have traditionally adhered to the central doctrines and principles of the Reformation. The Anabaptists are the re-baptist converts and the baptist is the English separatists that did not practice infant baptism. From this background, we can conclude that conflict in the church is not a new thing; it has been there from time immemorial since new ideologies are conceived as technology increases. If pastoral counselling is being utilized to manage conflict in the church, then its effectiveness needs to be queried since there are still reported cases of violent conflict in the church.

2.8 History of Pastoral Counselling

According to Collins (2007), pastoral counselling movement was begun by some pastors and physicians in 1932. Anton T. Boisen was one of the founding fathers who felt the need to train seminary students for works with the mentally ill. What triggered this realization was due to the fact that research findings indicated that, about 60% of the population preferred the counselling services of pastors; this was because, the pastors were readily available, they were offering free services and they offered counsel that appealed to the people's spiritual needs and the patients felt less threatened when talking to the clergy than the psychiatrist. Even today people feel safer sharing their problems with the pastors, the Clinical pastoral education has since developed into a highly organized movement in the western countries. It's work mainly involves: providing standards for the training of pastoral counsellors in order for the pastors to offer quality counselling services, convincing hospital personnel on the importance of involving pastors in treatment of the physically and mentally ill, investigating ways in which theology and psychological sciences can be related, and it also emphasized on the importance of training in counselling for seminarians. This was because the personal and spiritual development of priests/pastors was as important as their intellectual

training for the ministry. CPE has since been incorporated in the training of pastors/priests in Kenya and worldwide (Collins, 2007). It is the effectiveness of these Pastoral training that needs serious emphasis,

It is from these humble beginnings that Clinical pastoral counselling (CPE) has developed into a highly organized movement. This is because as soon as CPE was introduced, some evangelicals began to see the relevance of psychology to religion and this led to highly developed departments of pastoral psychology. These departments were; evangelical pastoral counsellors, the Christian professionals, the theoretician researchers and the evangelical popularizes.

In an age where the church is faced with economic and political instability, declining morals and increase in crime rates, these pastoral counsellors proclaim a message of hope, stability and the promise of success, as a way of managing conflict in the church. However, the increased rates of conflicts in the church indicate that either CPE has not been fully incorporated in the church or more needs to be done, for it to be effectively utilized

Although Pastoral Counsellor helps people deal with life's difficulties that are: marriage, divorce, loss, trauma, violence, post traumatic stress disorders, death and aging its importance need to be emphasized. It also includes serious problems requiring an in depth work like; depression, self-esteem, loss of faith or meaning in life and family conflicts. These are deeply psychological conflicts that if not handled by a priest who has an in-depth knowledge of handling and using psychological tools such as the wheel of grieving, then the congregant may be left at one stage of grieving for a very long time and may not be able to heal from the grief. Dawson (2001) noted that for correct and effective health of an individual, he must have an inherent drive to grow and become healthier. This then enables the counsellor to discover what potential lies within this person and what prevents him from realization that potential. This is done when the client willingly is led to identify and express the feelings involved. By so utilizing the counselling services, the person is helped to move toward new ways of understanding himself and it can best be handled by a trained priest with psychological knowledge.

2.9 An Overview of the Selected Mainstream and Pentecostal Churches

This section gave a critical overview of the selected Mainstream and Pentecostal churches of the study. It will critically give the history, doctrines, membership and the distribution of the churches in Kenya and Nakuru County in particular. The selected churches are: Mainstream (Catholic & Anglican) and the Pentecostal churches (Redeemed Gospel & Kings' Outreach).

2.9.1 The Anglican Church of Kenya

The Anglican Church of Kenya was originally founded as the diocese of East Equatorial of Africa in 1884 with James Hannington as the first bishop. The Anglican Church activities had been in the country since 1844 when Dr Ludwig Krapf landed in Mombasa. However, mass conversions of Africans begun in 1910 as they were met with resistance, hostility and apprehension by the indigenous tribes. The first Africans were ordained to the priesthood in 1885 and in 1889; the diocese was split into two: The new diocese of Mombasa governing Kenya and northern Tanzania and the other diocese became the church of Uganda. In 1955, the first African bishops, Festo Olang' and Obadia Kariuki were consecrated by the bishop of Canterbury. In 1960, the Church province of East Africa created its own province and Olang' become the first elected African Archbishop in East Africa. The first Archbishop of Kenya, Manases Kuria reigned from 1980 to 1994. However, the current Archbishop is Eliud Wabukala, The major conflict in the Anglican church as observed by (Nkonge.2008), centres on leadership wrangles and power strivings, This could effectively be handled by Pastoral counselling, .

Today, there are at least 4.5 million baptized Anglicans (Nkonge, 2008).The centre of the Anglican church of Kenya's teaching is the life and resurrection of Jesus Christ. The basic teachings of the Anglican Church or catechism include; Jesus Christ is a fully human and God and that he died and was resurrected from the dead. They also believe that Jesus Christ provides the way of eternal life for those who believe and that the Old and New Testament of the bible were written by people inspired by the Holy Spirit. In addition, the Apocrypha are additional books that are used in Christian worship, but not for the formation of the doctrine. The two great and necessary sacraments are; holy Baptism and Holy Eucharism. Other sacraments rites are; confirmation, ordination, marriage, reconciliation of a penitent and Unction. Believe in heaven, hell and Jesus' return to glory is central to the Anglican Church doctrine. The threefold sources of authority in Anglicanism are; scripture, tradition and reason. Note that, the addition of tradition in the Anglican Church doctrine does not go down

well with fundamental Protestants. These three sources uphold and critique each other in a dynamic way; however this traditional angle has endeared the Anglican Church to many African communities. This balance of scripture, tradition and reason is traced to the work of Richard Hooker (Hooker, 2009). According to Hookers' model, scripture is the primary means of arriving at doctrine and therefore he insists that things that are stated plainly in scripture are accepted as true, issues that are ambiguous are determined by tradition which is checked by reason.

Similar to many churches, the Anglican church of Kenya is a member of the Ecumenical World Council of Churches. In October 2009 as stated by Nkonge (2010), the Anglican Church leadership had a conflict with the Vatican's proposed creation of *personal ordinariates* for disaffected traditional Anglicans by saying that although they welcomed *ecumenical dialogue* and share moral theology with the Catholic Church, the current structures already met the spiritual and pastoral needs of conservative Anglicans in Africa.

The Anglican church of Kenya as observed by Munger (2009) is a member of the Global South (Anglican) and the fellowship of confessing Anglicans. They broke with the Episcopal Church of the United States over the question of allowing blessings of same sex unions and non celibate gay clergy. Instead the Kenyan Anglicans supported the Anglican Church in North America, as a new province in creation of the Anglican Communion.

The policy of the Anglican Church of Kenya is that of the Episcopal Church governance. The Anglican Church is headed by bishops. The church maintains systems of geographical parishes organized in to diocese. There are 31 diocese each headed by a bishop across the country. Each diocese is divided in to archdeaconries, each headed by a senior priest or archdeacon. The archdeaconries are further subdivided into parishes headed by a parish priest. Parishes are subdivided in to sub- parishes headed by lay readers.

The Anglican Church of Kenya - Nakuru diocese was created in 1961 on the sub-division of the diocese of Mombasa. In 1993 the diocese of Eldoret was separated off and on 1st January 1998, the diocese of Nyahururu was curved off leaving the present diocese of Nakuru. The current Bishop is the Right Reverend Joseph Kamuthi Muchai. The parishes are: Nakuru, Njoro, Baringo, Mogotio, Kericho, and Molo (Anglican Church of Kenya records, 2013). According to these records; Anglican Church in Nakuru County has 57 parishes; with a total of 616,737 baptized Anglicans. The major gaps in conflict management strategies in the

Anglican church of Kenya are the standoff on the gay rights and gay marriages that threaten to tear the Anglican Church in two opposing factions.

2.9.2 The Roman Catholic Church in Kenya

The Roman Catholic Church in Kenya is part of worldwide Catholic Church, under the spiritual leadership of the Pope and Curia in Rome. The Catholic Church is the world's largest Christian church with over 7.5 million baptized Catholics in Kenya making an averaging to 33 percent of the Kenyan Population (Gok, records 2013)

Therefore any conflicts within the Catholic Church affect 33 percent of the Kenyan population. The Roman Catholic doctrines and practices which are used to manage the daily running of the church and any conflict situations are as follows; to belong to the Catholic Church, one must accept as factually true the gospel of Jesus as handed down in tradition and as interpreted by the bishops in union with the Pope. According to the (Gok records 2013), Fundamental in the Catholic divine doctrine is the Bible; its text determined and disseminated by the church. Adherents must also accept the church as possessing the fullness of revelation The church according to the Roman Catholic catechism is the only Christian body that is one holy universal and apostolic all other churches are held in disdain .The doctrine of apostolic succession is one of the keystones of the Catholic faith; it holds that the pope (Vicar of Christ) and the bishops have in varying degrees the spiritual authority Jesus assigned to his apostles. The voice of the pope, either alone or in conjunction with his bishops in council, is regarded as infallible when speaking on matters of faith and morals taught in common with the bishops. Whenever a conflict arises within the Roman Catholic Church, the voice of the Pope is sought and quickly adhered to without any question. The gap here is the fact that the Catholic Priests being celibate may not fully comprehend the intricacies of marriage conflicts, since they do not have the practical experience from which to draw empathy and therefore may tend to lack a serious approach towards certain family issues.

The chief teachings of the catholic church are; God's objective existence, God's interest in individual human beings who can enter into relations with God through prayer: the trinity and the divinity of Jesus, the immortality of the source of each human being, each one being accountable at death of his or her actions in life, with the award of heaven or hell, the resurrection of the dead, the historicity of the gospels and the divine commission of the church. In addition, the Roman Catholic Church stresses that since members, living or dead share in each other's merits, the Virgin Mary, other saints and the dead in purgatory are never

forgotten (Catholic Church records 2013). All these teachings are noble but can they handle the more complex issues in modern times like; grief therapy, difficult financial constraints and modern methods of family planning?

God's grace is realized through the sacrament. The ordinary Catholic frequents the sacrament of Penance. According to the Catholic Church records of (2013), the Catholic diocese of Nakuru has 32 parishes and a total of 326,459 baptized Catholics across Nakuru County. The major gap in the Roman Catholic is the way issues pertaining to immorality are handled with a lazier fair attitude and only safe subjects are addressed.

2.9.3. Kings Outreach Church

The church's headquarters is in Nakuru District Kenya. The church believes in the Holy Bible which is the only infallible and authoritative truth. Therefore, all Christians must believe in repentance, holiness and the eminent coming of the Lamb of God to take the believers who have been holy and waiting for his return (church records, 2013). Any conflict situation is handled through fasting and repentance. Psychological counselling is regarded with suspicion and disdains as a result most conflict situations are suppressed through fasting and repentance, In counselling psychology this kind of conflict management style is called Abdication, or avoidance, this leads to the suppression of emotions which can very easily lead to mental breakdown, (Ansah, 2006).

2.9.3.1 Mission of King's Outreach church

The mission of Kings Outreach church is to prepare the sheep of Christ for his return in the rapture of the church in obedience to the call of preparing the way of the Lord through his Prophet Dr. David, Edward Owuor. They operate under, the ministry of repentance and holiness and also work closely with Jesus is lord radio, a global radio reaching the world to prepare believers for the wedding of the Lamb of God (Gok records, 2013). The, major gap is that the church is a close knit, interaction with the secular world is limited and is a pointer to the congregants losing touch with the major societal functions,

According to the church records (2013), Kings Outreach Church has over 75parishes across Nakuru County. The current Archbishop is Dr. Paul Onjoro, who heads the main Alter at the Nakuru Show ground. Each district has the main headquarters headed by a bishop who reports directly to the Archbishop. The other church branches referred to as alters are headed by senior pastors who coordinate the church activities through departmental heads referred to

as pastors. Another gap is that the pastors do not go through any formal training in priesthood and they may not be well equipped with the psychological insights needed in mentoring the congregants,

The focus of the Kings Outreach church activities is centred on crusades across the nations preaching the message of repentance and holiness; the major church are , preaching, healing and outreaches to the widows and orphans. According to the Kings Outreach church records (2014) there are 263,835 baptized members of Kings outreach branches in Nakuru County. The major gaps in the effectiveness of conflicts in the ministry of repentance and holiness are realized in the lack of adherence to professional counselling reported within the church functions, this research sought to find out if Pastoral Counselling was utilized, it was not surprising to note that the psychological counselling was held in utmost contempt by the available church leadership who were deeply attuned to biblical counselling and openly resistant to professional methods of pastoral counselling.

2.9.4 The Redeemed Gospel Church in Kenya

The Redeemed gospel Church started way back in 1974, when Bishop Arthur Kitonga with a seven man team of committed and dedicated Christians took the courage to step forward to evangelize to the underprivileged people in Mathare Valley Nairobi, Kenya. According to the Redeemed gospel church records (2013), the church is an independent Pentecostal church which has adopted evangelism, blended with social concern as a holistic approach for the total man; body, soul and spirit. This is made in order to meet the needs of the Mathare Valley Community who live under deplorable conditions.

The vision of the founder was to reach the underprivileged with the gospel and through empowering of the people in Mathare slums for instance, putting up schools such. It's from these humble beginnings that the Church stretched her influence to every town in the country. It's important to note that most of the crusades and evangelistic outreach meetings held in Nairobi city by renowned foreign missionaries and national church leaders have direct links Redeemed gospel church.

Redeemed gospel church believes in holistic deliverance and development of a person's body, soul and mind (Gok records, 2013). The program departments exist to address the social concerns of the Mathare Valley community and raise their standards of living. There

have been major conflicts and splits in the church on issues arising from the use of donor funds allocated to widows and orphans

Their core values are; bringing the lost to Christ Jesus, Compassion for the poor, love others as thyself and the need to share with the poor and marginalized. The church activities include, children and youth, advocacy for children rights and rehabilitation of street children. According to the church records (2013), Redeemed Gospel Church of Nakuru County has 20 churches with a total of 30,060 baptized members. The county headquarters are based in Naivasha District of Nakuru County and is currently headed by Bishop Peter Munyore. The gap in the church counselling is that there is completely no use of psychological counselling, there is overreliance on prayers and the biblical teachings , according to Richard (2010), conflict arises in a church setting when the church administration uses spiritual issues to manage physical and mental challenges with spiritual solutions. As a result there is little growth in the church conflicts management strategies.

2.10 Utilization of pastoral counseling in Mainstream and Pentecostal churches

While every Christian must become a counsellor to his fellow Christians, the work of counselling as a special calling is assigned particularly to the pastor/priest (Adams, 1986). Adams further asserts that biblical counselling is composed of a minimum of three persons, however in professional counselling, individual counselling consists of two individuals these are; the counsellor and the counselee. Any inclusion of a third person except without express informed consent from the counselee can be viewed as violation of the client's right to privacy. The question many will ask is to whether pastoral counsellors are permitted to draw from secular psychological theories and procedures. Do psychologists offer valid insights from which a Christian can profit? Crabb (1987) argues that some of the problems brought for counselling are unrelated to spiritual issues, such as phobias which may require the use of a behaviourist technique of systematic desensitization and is highly effective in managing phobic conflicts. Similarly, it's important to note that not all problems experienced by congregants can best be handled by professional psychologists only. This is because some problems could represent an inadequate grasp of spiritual truth that may require biblical counselling, however, pastoral counsellors should appreciate the fact that psychology offers insights which can sharpen the pastoral counsellor's skills and increase his effectiveness, it is therefore important that the pastoral counsellor who wishes to offer quality counselling to his parishioners acquires proper psychological skills. As Crabb (1987) rightfully points out that

many areas of legitimate concern such as psychological disorders fall outside the range of Christian responsibility and should be dealt with by qualified psychological professionals. Therefore the integration of psychology and spiritual insights in Pastoral counselling would go a long way in effectively managing conflicts in the church.

2.11 Types of Church Conflicts in Mainstream and Pentecostal Churches

In every church setting, conflict is inevitable. Krejcr (2010) itemizes three categories of conflicts that can be found in churches and these are;

2.11.1 Interpersonal conflicts.

Interpersonal conflicts are conflicts based on personal grounds for instance, conflicts between church Members, staff and leadership. Krejcr (2010) further states that these interpersonal conflicts make up to about 90 percent of all the church conflicts. These conflicts could start on small issues for instance; the choice of who will sing and this may escalate into a negative confrontation that may require pastoral counselling intervention. These conflicts take on various forms like gossip, slander, legalism, power controls, false teachings, to mention but a few. Richard (2010) observes that if the church has a good pastoral counselling system to deal with it, then the conflict need not escalate to the point of violent confrontation. Birch (2008), states that interpersonal conflict is a thorny issue in the church since it is fuelled by tribal and cultural prejudices.

2.11.2 Intrapersonal conflicts

Intrapersonal conflicts are yet another form of conflicts experienced in the mainstream and Pentecostal churches; this is conflict with self desires and what the church doctrines expects of an individual. It mostly emerges as result of a personality trait that is contrary to the desires of an individual who is seeking to change and adopt the values of the church teachings; take for instance a newly converted Christian with character traits that do not conform to the biblically accepted behaviour, for instance prostitution, drug and substance trafficking. When the former character traits are beneficial to an individual, the benefits serve as a positive reinforcement, it becomes difficult for the congregant to eradicate the behaviour which brings rewards but is offensive to the Christian doctrines; but when the undesired behaviour persist and the individual experiences pockets of intra-personal conflicts; as to whether to abandon the unwanted but beneficial conduct and adopt the relatively non

rewarding lifestyle of church doctrines, the congregant thus will experience dissonance in his cognitions. This inconsistency can definitely create conflict within a congregant, at such a time, a pastoral counsellor may require to employ proper client centred approach majorly using the unconditional positive regard and empathy to aid the congregant remove the dissonance. Intra personal conflicts are usually within an individual's own hearts and minds and it may not be known to others. Munene & Karumo (2000) states that conflict within a person occurs when personal goals have positive and negative aspects and as a result, competing and conflicting goals arise when a drive or motive is blocked before the goals are reached; this leads to frustrations and anxiety occurring in such an individual. Therefore the person starts erecting barriers and tends to react with defence mechanisms such as withdrawal behaviours, aggression, excesses in drinking or drug abuse, this behaviour will definitely lead to conflicts, the church may choose to expel the offending member but if Psychological counselling was to be utilized by the Pastor through psychoanalytic theory, then the root cause of the offending behaviour can be modified through behaviour modification strategies such as Carl Rodgers, rationale emotive therapy.

2.11.3 Marital conflicts

Marital conflict is yet another type of conflict in the church. Birch (2008) states that while marriage was intended to be closed and the most rewarding of all human relationships, it also provides the most sensitive setting in which conflicts can develop. However, he also notes that marriage can also be a classroom for understanding conflict, how it develops and how to deal with it. Through marital conflicts a pastoral counsellor can also observe the similarities between marital and other types of conflicts. Most conflicts in marriage are triggered by, infidelity, financial management and communication breakdown. This can be alleviated through couples' workshops where a counselling psychologist can be called upon to empower couples on communication skills, personality differences, financial management and conflict management, coupled with basic parenting skills in the modern world. If the church has a solid and effective premarital programs, marital conflicts could be reduced. Van Pelt (2008), states that couples who refuse to acknowledge the need to fight will suffer from displaced anger such as hostility, emotional instability, depression, a long list of health problems and a lack of intimacy. Many psychologists consider occasional conflicts a sign of a healthy, fulfilling relationship, it shows warmth and caring. Collins (2007) made an observation that couples who fight together are couples who stay together, provided they know how to fight

properly. The emphasis is that the pastoral counsellor should empower couples to learn how to fight fair which is the most important communication skill. Psychologically fighting between two people who really care about each other does not have to be destructive. The fighting shows that these people care so much about each other such that they will negotiate and deal with the conflict until they find a mutually satisfying solution. As Van Pelt (2008) rightfully asserts that the measure of whether fighting is acceptable for a Christian couple boils down to the methods and style used during disagreement and the end result.

2.11.4 Substantive conflicts

Substantive is a type conflict that is basically based on ideological differences as witnessed in the early church. Birch (2008), itemizes various types of substantive conflicts that are experienced in the church and these are: Executive conflicts that occur among the top hierarchy of a church. This could be due to: strife over vision, strife over doctrine, strife over limited resources, strife over position and privileges, and this includes inter and intra departmental conflicts. Similarly, Ansah (2006) asserts that pride, ambition, greed, intolerance and over spiritualization of the biblical teachings is the leading cause of conflict in pentecostal churches.

The church has put in place measures to manage conflict and these include; accepting others as they are. This is further emphasized by Chukwuocha (2009) who affirms that although people may be different and difficult, it's God's prerogative to judge them, not man therefore, church members must endeavour to receive other brothers and sisters as they are. However, those with visible unhealthy behaviour can be assisted to adopt new acceptable behaviour through psychological pastoral counselling. According to Birch (2008), the church leadership should involve all members of the congregation in the church activities because when people feel marginalized they resort to negative reactions towards church activities. He further states that the church leadership should watch out for the talebearers in the church who exploit the weaknesses of other members of the church. The church members are also encouraged to reconcile earlier whenever a conflict arises, respect order, submit to one another, forbear one another, maintain open communication, watch pride, unforgiveness and selfishness, watch the tongue and focus on agreement (Chukwuocha, 2009). This can only be done through pastoral counselling by pastors who have undergone training to get counselling skills.

Based on the findings, it was concluded that mainstream churches experience substantive conflicts while their Pentecostal counterparts experience inter and intra personal conflicts.

2.12 Effective Pastoral Counselling Services

Bogia (2004) states that the most common approach in pastoral counselling is to focus attention on the identity of the Pastoral Counsellor and the counselee and to evaluate specifically the religious tools and resources available for the counselling process. Such religious tools include; Church sermons, prayers, and rosaries to mention but a few. However there is need to understand that there are special cases that can only be handled by specialized psychological interventions, this may enable a healthy interaction between the counsellor and the counselee, effective counselling of clients who exhibit psychiatric symptoms require professional treatment. From the discussions of the Clinical Pastoral Education Program that was held at Topeka; it was concluded that for pastoral counselling to be effective, the counselling sessions must take place in the church environment. Because distinguishing characteristics of pastoral counselling are really to be found within the context of the worshipping community of which the counselee is a part. As such, it emerged that a pastoral counselling session can be termed as effective only when both the pastoral counsellor and the counselee are members of the same church. Thus it was concluded any counselling which is done by a person who is not a member of the same church with the counselee may be considered as skilled clinical counselling not pastoral counselling. This assertion is quite limiting, because it's not easy to find in a church all categories of pastoral counsellors who can attend to various emotional needs of the congregants; therefore the work of pastoral counselling may be over whelming to the available pastoral counsellors who may experience professional.

The Pastoral Counsellors' manual of (1972) itemizes several reasons as to the importance of Pastoral Counselling being conducted within a counselee's worshipping community in order to achieve effective results and these are:

2.12.1 Pastoral Counsellor's Identity

This becomes fully operative and effective only when there is a common background of knowledge, experience, and history shared with the counselee. Although the two persons may be unequal in the spiritual ranking, the underlying factor is that they share a spiritual community that enables and enhances the counselling process so that it becomes fully

pastoral. This was further emphasized by Wheeler, 2002, who put a strong worded reminder that, “It should not be forgotten that one of the advantages that a pastoral counsellor has over his secular counter part is that he works within the context of a worshipping community.” However, it’s important to note that there are secular counsellors who work in institutions which also afford them a community though not necessarily a worshipping one as such.

2.12.2 Shared Images and Symbols

Although this does not narrow to a sense of a particular congregation or denomination, since there may be many shared images and symbols taken from the context of religious beliefs, the relationship between a pastoral counsellor and the counselee can be established. However, the Pastoral Counsellor’s manual strongly insists that the pastoral counselling room must include other members of the same church and not just two individual according to Adams, 1986. This is because a sense of belonging communicated by the congregants provides a context for understanding problems and solutions in the counselling process. Theologically, the community helps to define both the undesired behaviour and the required reinforcement to the counselee, thus reducing the dependence on the wisdom or lack of it, of the pastoral counsellor. This assertion is viable in the theological teachings, but it grossly violates the counselee’s right to confidentiality (Collins, 2007).

2.12.3 The relationship of congregants and God

According to Adam (1986), the presence of other congregants in the counselling room introduces the dimension of God’s relationship to congregants; and this creates confidence in the sense of belonging to a group that defines itself in relation their belief, thus creating a sense of self-worth in the person being counselled Adams, (1986). However this is best applicable during the church services and group counselling, but it overlooks individual counselling and personal therapy, which is a major component of Pastoral Counselling.

2.12.4 The Pastoral Counselling Environment

Wheeler (2002) further argues that the term pastoral denotes an environment rather than suggesting dependence on a role or the use of specific tools. This comes in force especially when other alternative methods of pastoral counselling are utilized, for instance prayer when utilized may not be effective and may even be meaningless in a counselling process where the counsellor is unrelated to the church, the same prayer may acquire its’ richness, if it’s accepted by members of the same church community. The same may be said about

sacraments and use of scripture, and faith. These modes of counselling will become more important and effective if used within the supportive accepting atmosphere of the community of faith. Only then can these resources become fully effective and powerful. If used by a minister outside the context of the community these tools may be perceived as an inappropriate “religious” response and it may be ineffective in the helping relationship. However, there is a possibility of some persons preferring the pastoral counselling services of other pastors outside their church in order to uphold their dignity and privacy and to avoid dual relationships. In order to uphold the dignity of the counselee and create an effective functional utilization of pastoral counselling in the church, the American Pastoral Counselling Association (APCA) came up with its code of ethics. The following code of ethics was stipulated as recorded by (Terrel, 2008).

2.12.5 Competence of Pastoral Counsellors

A Pastoral counsellor must demonstrate competence but remain alert to his limitations. This specifically concerns those who use a solution focused approach and know that a counselee has a right to be referred when progress is not being made, and when the pastoral counsellor determines that he is unable to be of professional assistance to the counselee (Martin, 2011). The AAPC states”, we do not abandon or neglect clients. If we are unable or unwilling for appropriate reasons to provide professional help or continue a professional relationship, every reasonable effort must be made to arrange for continuation of treatment with another profession.” (Dawson, 2001). This code of ethics protects the right of the counselee to receive assistance; and it contradicts the pastoral use of biblical quotations often used in the church to a member with a conflicting situation, ‘deliver such to Satan’ Titus 2:3:” If this scripture is used, the person is not helped instead he degenerates and is worse off.

Pate (2000) suggests that a pastoral counsellor should focus on his strengths; this is effective and is in harmony with scriptural revelations. If after two or three sessions and the pastoral counsellor remains unable to encourage the counselee to achieve an outcome focused shift in thinking, it is time to refer. However, some pastoral counsellors fear referral as it many demonstrate a weakness in their pastoral counselling services and the referred member may lose confidence in the pastoral counsellor and opt to leave the church. All the same, a pastoral counsellor should be encouraged to be acquainted with supportive Christian counselling resources within the community for networking purposes, for instance, professional counselling agencies, support groups, crisis intervention such as those offered to battered

wives, skill building workshops. In this way, the counselee can get professional assistance and be empowered to face his/her challenges.

2.12.6 Supervision of pastoral counsellors

A pastoral counsellor should have access to qualified supervision. He/she should also consult with fellow pastors and counsellors, this is crucial for maintaining professional accountability therefore a pastoral counsellors' willingness to reach out for consultation is evidence of professional maturity, and it is also vital if one is counselling those who may be potentially suicidal or dangerous to others. A pastoral counsellor should maintain a working relationship with a Christian psychiatrist for purposes of *consultations* regarding counsees who exhibit bizarre behaviours or are deeply depressed (McSwain & Treadwell, 2010)

A pastoral counsellor should be aware of cultural differences and how they may affect the counselling relationship; otherwise a pastoral counsellor may act unethically when cultural differences are not considered.

2.12.7 Theoretical Framework for Pastoral Counsellors

A pastoral counsellor must operate from a clearly defined theoretical framework. According to AAPC, Assumption guide in the practice of counselling. The counsellor must clearly understand these assumptions and procedures should flow naturally from them. It is important for the pastoral counsellor to have a clear methodology that he follows when counselling. Moorhead (2010) states that sharing some scriptures or hoping that the Pastor will think of something that will be helpful does not qualify as a clear theoretical framework for working with individuals who are in a crisis. Although the counselee is the expert of his life, the pastoral counsellor must also be skilful and growing in proficiency in regard to his chosen methodology. He should be improving his skills and knowledge through continuous education preferably with a solution focused emphasis. The pastoral counsellor must model both spiritual and emotional health, and be honest about his imperfections to avoid being concerned with meeting his personal needs at the expense of the client's needs.

As such, a pastoral counsellor should not manifest the following dishonest personality or tendencies during a session: not demonstrate power and control, not harbour a need for approval and affection, not wish to feel respected and appreciated, not effectively impose his theological position and should not have an the urge to be nurtured. Any manifestations of

such unhealthy traits will swing the counselling session in to focussing towards meeting the needs of the pastoral counsellor and not the counselee. Such a pastoral counsellor should also be advised to go for personal therapy from qualified professionals.

2.12.8 The Rights of the Counselee

The rights of the counselee are primary. AAPC states that it is malpractice for a pastoral counsellor to depend concussively or unconsciously on the counselee for his own emotional fulfilment. This he may do by trying to maintain the counselee in a position of dependence, through biblical threats and manipulations. If such a pastoral counsellor fails to achieve this, he may begin to resent the counselee. Therefore the AAPC insists that a pastoral counsellor preserves clear guidelines to focus the counselling dialogue. It is more effective and loving; to conduct the counselling session professionally with the counsellor being primarily conscious of the counselee's need for empowerment (Richard, 2010).

2.12.9 Dual Relationships

The Pastor must avoid messy dual relationships. The AAPC states, "We recognize the trust placed in and the unique power of the therapeutics relationship. While acknowledging the complicity of some pastoral relationships, we avoid exploiting the trust and dependency of clients, we avoid those dual relationships with clients for instance (business or close personal relationship) which could compromise our professional judgment, compromise the integrity of the treatment and/or use the relationship for our own gain" (Jeffrey, 2008).

Being attentive to the counselling relationship while at the same time trying to sustain a personal relationship with the counselee is difficult, this is because there is always a danger of indirectly misusing this position. It is therefore prudent for the pastoral counsellor to refer family members, elders, deacons in the church and those who look up to him; this is because counselling endangers the relationship. However the pastoral counsellor can listen, support, educate or minister to those individuals, what should be avoided is a counselling relationship.

2.12.10 Confidentiality

Confidentiality to a pastoral counsellor must be absolute, unless it's part of the informed consent process. Members of the AAPC who charge for their services adhere to the following statement. "We do not disclose client confidences to anyone, except where mandated by the law to prevent a clear and immediate danger to someone for instance cases, of quick criminal

or disciplinary action arising from the counselling where the pastoral counsellor is the defendant; for purposes of supervision or consultation; or by previously obtained written permission.” When discussing a counselee in consultation or supervision, only first names are used or pseudo names are used (Wheeler, 2002).

Although a pastor or a leader who is counselling within the local church setting may not be under these legal obligations, he is ethically bound to inform the counselee what his criteria is regarding confidentiality. It is also important for the pastoral counsellor to remember that he should have no professional communication with family or friends of a counselee without written permission (Jeffrey, 2008).

Generally, professional pastoral counsellors must break confidentiality when it is apparent that the counselee may do serious injury to others or self. Abuse to children and the elderly are required by the law to be reported (Jeffrey 2008). Those who follow solution oriented methodology use all their knowledge and training to help the counselee to become aware of his own expertise since the counselee is the expert on his life. It is therefore imperative for an effective Pastoral Counsellor to be well trained and empowered in both theological and psychological counselling procedures in order to effectively utilize pastoral counselling skills to manage conflict in the church.

It is also important that all pastoral counsellors be members of a pastoral counselling body in order to uphold integrity and professionalism in their duties guided by the pastoral counselling ethics. This will enable them to be committed to the various theologies, traditions and values of faith communities, and to the dignity and worth of each individual. It will also enable them to be dedicated to advancing the welfare of those who seek their assistance and to maintain high standards of professional conduct and competence (Crabb, 2007).

2.12.11 Guidelines to Confidentiality

General guidelines to confidentiality includes the following; “When the counselee looks like he may injure anyone either himself or others do not keep a deadly secret. When the counsellor realizes that the counselee’s behaviours is bizarre and that he may require hospitalization or when the counsellor realizes that a counselee is under the age of sixteen and has been victimized through rape, incest, child abuse, or some other criminal activity, the confidentiality may be broken (Jeffrey 2008).

2.13 Professional and Biblical Methods utilized by pastoral counsellors

Although the counselling approach employs pastoral strengths and training, those who use it or any other approach for the matter should receive instruction and supervision. In this research, both professional and biblical approaches were reviewed.

A Pastoral Counsellor must not use techniques for which he/she has no training since there are many diagnostic tests and assessment tools that are designed to assess the counselee. As such some professional therapists take social family and media data, using personality tests, assess physical behaviours and evaluating through content and mental status all in order to add to their knowledge of the counselee and his situation (Errol, 2008)

AAPC (2008) categorically states that the church counsellor should not use such tools unless he has been specifically trained to do so. SFPC does not depend on gathering information. It is a treatment procedure. Such professional procedures include but are not limited to: Negotiation, mitigation, litigation, arbitration, consensus and conflict management workshops.

Birch (2008), admits that it's a reality that humans have perfect knowledge of all the facts that may be necessary to resolve a conflict. This is because, each human being has limited knowledge and blind spots which prevent them from seeing the big picture and finding their way through the confusion and hurt that are part of most conflicts. Collins (2007) states that Christians have powerful tools to overcome problems that divide them, this is because a person who takes Christian teachings seriously is on the path to psychological maturity and growth. This can be brought about by the congregant's continuous attendance of problem solving workshops. Birch, (2008) identifies two avenues in which the counselling works to resolve conflict in the church; prayer, he states is not simply a way of avoiding conflict issues but a biblical prescription for dealing with any crisis. He further states that just as people need wisdom and knowledge to work through the issues involved in a conflict, they also need peace in their hearts and emotions, and as they place crises and conflicts in the context of prayer the peace of Jesus in their hearts takes over. Collins (2007) concurs with him and he adds that the Bible is the best counselling manual ever written because the word of God has been amazingly relevant in speaking to the problems in every race and society over the whole course of human history. This is based on the strength that the Bible in dealing with conflict, its teachings on the understanding of the spiritual component of human life. Ansah (2006) itemizes six biblical approaches to managing conflict in the church that can be effectively utilized by pastoral counsellors and these are:

2.13.1 The Jesus Approach (Mediation)

The Jesus approach can in professional terms can be referred to as a mediation approach. This approach advocates for reconciliation of the conflicting parties. Jesus recommended that peace should be made between those who are directly affected by the conflict situation and third parties like elders of the church should be involved only when the first attempt at resolution fails. Ansah (2006), states that by using the Jesus' approach, each church must have the institutional capacity to resolve all conflicts be they personal or institutional. He further suggests that the stages and structures of the appeal process may vary from group to group. The size and complexity of the church will determine how sophisticated the appeal process will be. The mediation process should be inexpensive and easily accessible. Therefore, Jesus approach advocates for a process of reconciliation which involves personal negotiation, mediation, arbitration and termination. This approach is most effective in interpersonal conflicts. This is because if the individual involved in conflict are attended to both emotionally through pastoral counselling strategies wholeness and emotional healing can be affected. Rationale emotive therapy is the best counselling model to use during mediation or the Jesus approach. It may also be used in institutional conflicts.

2.13.2 The Apostolic Approach (Litigation)

This approach puts emphasis on having spiritually mature people as contributors to resolving the conflict and the selected persons should purpose to offer constructive proposals based on real and deep spiritual experiences and knowledge. This approach operates on the assumption that as long as there are a number of counsellors available, the conflicts will be effectively managed. (Crabb, 1977). This kind of approach agrees with the litigation style of conflict management whereby the judge is a mature person who can takes a middle ground without fear or favour. The use of behavioural therapy is key in this approach, because the following counselling techniques will be used: behaviour modification, modelling and even confrontation if need be. This approach is most favourable in the latent stage of conflict management.

2.13.4 The Jonah Approach (Arbitration)

This approach suggests that after exercising much patience in prayer and counselling, the church has the biblical mandate to expel such recalcitrant members. This is based on the fact that after the crew on ship to Tarsish exhaustively investigated and established the fact that

Jonah was the course of the imbalance in the ship, he was cast out and the vessel stabilized. The model therefore stipulates that, whenever particular persons are clearly identified as the cause of a major conflict, it may be better to “cast out” or relocate them to avoid further conflicts as in “cast out the scornful and contention shall go out; Yes strife and reproach shall cease” (Birch (2008)). The aim should not be to destroy the brother but to save the church from destruction. This approach is similar to the arbitration style of conflict management, which is usually used in Kenyan Courts. The conflicting parties are expected to conform to the decision of the third arbitrating party. Similarly, it also agrees with the dictator style of conflict management as stipulated by Birch (2002) and Talitwala (2008). They state that a dictator handles conflict by charging, commanding, calling the shots and laying down the law. However this style overlooks the needs of others. It is a style used by bullies and one who wants to preserve self and position. Since the person who employs this style does not consider the feelings of others, he rarely gets loyalty from his subordinates. Psychologically, a person who employs this style of conflict management exhibits tendencies of low self-esteem; such requires undergoing psychotherapy to deal with unresolved conflicts in his life.

2.13.5 The Abraham’s Approach (Accommodation)

This style advocates for the more mature of the conflicting parties to be encouraged to forsake his or her rights and privileges, to enable peace to prevail in the church just as Abraham had to forsake the portion of the land and let Lot take his preference. In this case, it is essential to identify the more mature of the two parties in order to effect proper reconciliation. Talitwala (2008) terms this manner of handling conflict as obliging style, while (Peques, 1997) calls it accommodating. However they argue that this style is a reflection of low self-esteem of the accommodator since he goes to great lengths to be accepted by catering for the needs of others. This encourages the other conflicting party to take advantage of the accommodator, thus conflict is not really resolved, and instead the accommodating party is oppressed.

2.13.6 The Jacob’s Approach (Avoidance /Abdication)

It advocates for the use of gifts and retreating from the conflict situation to allow emotions to cool and in a way to pacify the opponent, just as Jacob after robbing his brother of his birth right he advanced gifts to his brother and fled to seek refuge at his uncle’s place. The gift shows the good intentions of the giver and it is in line with the teaching of Jesus to give food,

water and clothing to our enemies. The gift need not be expensive but let it be one that can suit the receiver. According to Talitwala (2008) this style is avoidance and Peques (1997), calls it abdicating. Jacob abandoned his family and ran away from the wrath of his brother, in the same manner an abdicator handles conflict by separating himself, quitting or bowing out. However, this style can be frustrating because if conflicts are avoided, they tend to continue escalating. This is because once a conflict develops, it can never be solved by running away or pacifying the offended party by giving gifts, conflict needs to be confronted and tackled'

Though these skills are effective in eliminating conflict in the church, they do not solve the issues: instead they lead to suppression of emotions and these issues could be equated to suppression of emotions according to psychodynamic theories, as a result it leads to passivity in a congregant which can make them very vulnerable to manipulation and learned helplessness, as in the case martyrs. It is important to utilize pastoral counselling Psychotherapy as a mode of conflict management in the church, since pastoral counselling has a wide range of methods, for instance group counselling; family, individual and this makes it a powerful tool of managing conflict in the church.

2.14 Challenges Facing Pastoral Counselling Services in the Church Setting

The task of finding a competent counselling professional who will finally integrate the Christian faith into the counselling process poses a great challenge. This has a direct influence on the effectiveness of pastoral counselling. This is because not everyone who claims to be a pastoral counsellor operates with a personal and professional commitment to a Christian centred soul care. Therefore in order for a Christian to make a good decision about a Christian profession, Martin (2011), suggests three important factors that need to be understood as well as the various options that are available. The most important factor for a person to consider are; the pastoral counsellors' qualifications and his field of specialty alongside the counselees' needs; this will enable the counselee to be sure that his needs will be adequately met and handled. Unique to pastoral counselling is the conviction that life's transitions and crises are best met by utilizing both the biblical wisdom and teachings and the knowledge and skills of psychiatry and psychology. ` Most of what is needed resides within the individual (Dawson, 2001). There has been an increased concern in recent years with the issue of ethics in the practice of pastoral counselling and psychotherapy. The major challenges in Pastoral counselling are: Financial constraint, lack of psychological counselling skills, and bias to psychological counselling, cultural values, gender and ethnicity. The

following section will have a critical review of a few of challenges and the impact on the effectiveness of pastoral counselling.

2.14.1 Gender of a pastoral counsellor

Diffy (2008) observed that a pastoral counsellor of the same gender does not always produce optimal results. The therapeutic relationship although pleasant, may not always trigger honest, revealing discussions. This in essence means that the client of the same sex with the therapist may hold back some information during the counselling sessions and as a result the client may erect barriers especially in sensitive areas. This form of resistance can cause the person undergoing counselling not to experience wholeness.

2.14.2 Lack of professional skills and bias to psychological counselling

The lack of professional skills has a strong negative impact on the effectiveness of pastoral counselling. According to Kisirwa (2003), he states that all people or professionals who are trying to help other individuals cope with one problem or another in life need training on the knowledge or skills of psychological counselling. He further states that even if a person is convinced that they “naturally” find themselves helping people they need training. This is because feelings or a drive towards counseling are not valid grounds to make someone a counsellor. Using skills of which one is not trained is deemed as professional malpractice. Bias towards psychological counselling can be detrimental to the congregants. Because it inhibits growth and moral development among the congregants.

2.21 The Gap in the Literature Review

The literature review discussed has exhaustively reveals that there are strong strategies that have been put in place to manage conflicts in the church. However; the effectiveness of these measures is yet to be investigated. Njung'e (2013) laments that, we live in such a distrustful society that the church is the only place one can extend a hand to a stranger and that is only when the pastor asks them to turn to the person sited next to them and repeat something. It is important to ascertain the effectiveness of the pastoral counselling services offered in the church in order to create cohesion in the society. This study sought to feel the gap of the effectiveness of pastoral counselling in the management of conflicts in the mainstream and Pentecostal churches

2.22 Theoretical Framework

Three theories; The Cognitive Dissonance Theory, The Process Oriented Theory of Conflict Management and The Psychoanalytic Theory of counselling have been selected to guide this research.

2.22.1 The Cognitive Dissonance Theory of Conflict Management.

Festugal (1957)'s concept of cognitive dissonance theory is that, there is a tendency for individuals to seek consistency among their cognitions. When there is an inconsistency between attitudes or behaviours, dissonance occurs, something must change to eliminate the dissonance. In the case of a discrepancy between attitudes and behaviours, it is most likely that the attitude will change to accommodate the behaviour. Dissonance therefore occurs most often in situations where an individual must choose between two incompatible beliefs or actions and the greatest dissonance is created when the two alternatives are equally attractive. In a Christian setting, dissonance results when an individual has to choose between negative behaviour and attitudes that are contrary to the stipulated teachings and expectations of the church

Dissonance theory applies to a church situation where an individual is expected to be disciplined enough to follow Christian teachings and instructions. When this is accomplished, everything changes, healing takes place, a new method of communication ensures, and relationships with other congregants vastly improve. According to Carlson (2011) dissonance occurs as a result of the beliefs which people create that may be based on truth or not: Many people create beliefs that are not true because it fits their needs, it is difficult for a believer to live with two opposing beliefs for an extended period of time, he will be forced to drop one or another for dissonance to be eliminated; and this can best be achieved if the person is subjected to effective Pastoral Counselling in order to manage this internal conflict. The elimination of dissonance can effectively be achieved in the church environment where there is attitude formation and character modification through psychological and biblical pastoral counselling techniques. Therefore, this theory is quiet relevant to decision making and problem solving in church conflict situations and if applied it can make pastoral counselling effective in managing conflicts in mainstream and pentecostal churches in Nakuru County.

2.22.2 The Process Oriented Theory of Conflict Management

This theory entails a process- oriented conflict management approach and it examines the changes in the psychic movements of the conflicting individuals within a church setting, both internally intra-psychic movements, and changes in emotions as which are external extra-psychic changes in outer relationship. Hee (2010) states that this includes the movements of church member's emotions, thoughts and actions. Each movement is considered as centred towards integration and this can be observed by the pastoral counsellor being present, moment by moment, in the midst of the changes during the conflict process. Being present means actively listening to what arises within the individual conflicting congregants at the time of the conflict as an integrated being; in, body, mind and spirit. This module also briefly surveys the pastoral care literature that addresses the stress of dealing with difficult behaviour in faith based communities and religion. Rather than an individualistic focus on troublesome or challenging congregants, this approach follows a systemic family dynamics line of interpretation and proposes a clearly self- defined leadership style in spiritual care.

According to this theory; conflict includes conflict resolution, Hee (2011), states that, whilst resolution has a sense of completion, management does not necessarily reach the point of completion. The theory points out the basic assumption to the process-oriented approach which lies in "having people focus on and explore a particular unexplained or dysfunctional reaction to a particular stimulus situation, which enables them to experience and undergo a whole processing cycle that led to a reaction, that did not fit with the individuals 'self-expectations'".

Greenburg (2004), states that "the kind of inner tracking involved in this exploration is very different from generalizing or speculating." It is a process of experiential search in which the unfolding process provides an opportunity to track a whole sequence of cognitive and affective processing. What happens in the process is that through affective information processing, both parties engage in" an active dialectically constructive process of creating emotional meaning, rather than creating a passive, pre-determined output, Elliot (2003). This theory of conflict management moves from merely dealing with behavioural styles of conflict management and it enters the realm of addressing the internal dynamics of human beings who are involved in conflict.

Thus the change comes with a deeper understanding of internal dynamics which includes; feelings, moods and emotions and their functions and impacts on conflict management. However, it is important to note that the realities that emerge prior to and following conflict management are not always the same it may be positive or negative .From Gendarmes (2012) concurs with this theoretical perspective, and states that experiential conflict management in the church setting is comprised of accommodating, compromising and collaborating components.

This is an effective tool that can be utilized in pastoral counselling to manage conflict in the church. By adopting a research stance toward congregations and parishioners, church leaders increase their sense of self control and their reactions to situations, this reduces the anxiety of their systems and thus the pastors become less apt to overreact and they are therefore more likely to challenge the congregants in to achieving their growth potential. Crabb (1977) states that emotionally intelligent church leaders care for themselves, they practice self awareness, manage their emotions, while observing and respecting other's emotions and they also handle relationships well. This module of conflict management should be recommended for adoption in pastoral counselling for effective conflict management in the church, because it appeals to the affective and emotional care that a pastoral counsellor is required to have.

2.22.3 The Psychoanalytic Theory of Counselling

Ngari (2008) describes psychoanalysis as a talking cure; without surgery or pills, just talking, usually one on one with a view of trying to assist people who are in mental trouble. According to Omulema (2001) the psychoanalytic approach to psychology brought to light the fact that human beings are often irrational and determinant. In this theory, Sigmund Freud envisioned the mind as a complex energy system, which defines and refines the concepts of personality and psychopathology by; dealing with issues of dreams, the unconscious and the conscious as well as infantile sexuality.

According to Thorntorn (2001) Freud's psychoanalytic theory is basically deterministic. Freud (1965) stated that behaviour is a result of mental processes that determine it and that dreams, obsessive behaviour and slips of the tongue are directed by hidden causes in the human mind. As such, no behaviour is manifested by chance; rather any behaviour is a manifestation of hidden mental states of which an individual is unaware of and over which he has no control.

Therefore, Freud's psychoanalytic theory stands on six main themes and these are: That human behaviour can be traced to three levels of awareness; the conscious, the subconscious and the unconscious, That dreams are a royal road to the unconscious memories, That human psychodynamic development constitutes mainly and is concentrated in the oral, anal, phallic and Oedipus stages, That defence mechanisms are strategies used by the individual to sustain emotional homeostasis, and that hypnosis and free associations are psychotherapeutic procedures used in the treatment of psychological disorders.

Since psychoanalytic model is the delineation of stages of psychosocial and psychosexual development, it provides the pastoral counsellor with the conceptual tools for understanding trends in developing key developmental tasks characteristic of the various stages of the psyche and these are; normal and abnormal behaviour, personal and social functioning trends, critical needs of an individual and their satisfaction or frustrations, origins of faulty personality development that leads to later adjustment of problems, and healthy uses of ego defence mechanisms (Omulema, 2001).

The goal of psychoanalytic therapy is to restore mental health. Patterson (1973) as quoted by Ngari (2008) states that this area focuses on two main areas of treatment: Adaptation to the external environment and adaptation to the internal environment. For a Christian, the church environment forms an external environment and this includes the church programs, church activities, church ideologies and the biblical teachings. On the other hand, the individual childhood traumatic experiences that are buried in the unconscious mind form the internal environment of a Christian.

The unconscious mind is the emphasis in psychoanalytic therapy. This is because the unconscious mind is responsible for anxiety, guilt and the defence mechanisms that characterize the person hood of Christians. Freud (1977) places major emphasis on the role of the unconscious and dynamic forces in mental functioning Winchern *et al* (2006).

According to Freud (1977), the goal of treatment is to come to understand the role of the unconscious mind in current problems. By gaining insight in to the unconscious, the individual becomes better placed to face reality. This is done mainly through the coach relaxation therapy, where the client is guided by the therapist, who employs various techniques in an attempt to uncover the subconscious conflicts. The counselee is asked to talk about whatever he wishes including memories and feelings. The therapist then asks the client

to clarify thoughts, fantasies and feelings in association with the conflict. Free association is also made to allow for the client's in appropriate emotional response to the therapist (Winchern *et al.*, 2006). The therapist observes and points out resistance and encourages the client to talk about or work through various areas of conflict. The therapist then strongly emphasizes on clarification of feelings (Winchern *et al.*, 2006). As awareness of feelings increases, the defence mechanisms that concealed them are uncovered. Psychoanalytic theory of counselling states that, as the client 'experiences' acceptance from the therapist, they accept and 'love' themselves more, therefore with growing self-tolerance, their defence against subconscious conflict diminishes. Jung, (1928) observes that in the process of therapy, catharsis may occur, in which the client may experience a new rush of emotions that accompanies a new insight. The new understanding of the unconscious mind then helps therapy to progress further and relief from internal conflicts becomes more likely.

Freud also made use of dream analysis in his attempts to deal with the unconscious. The dreams of clients are analyzed for both manifest and latent content. The latent conscious refers to details that can be recalled from a dream, while manifest content refers to details that cannot be recalled from a dream. From manifest content, the therapist tries to adduce meaning from it including hidden and symbolically disguised messages. This, according to Winchern *et al.*, (2006) is highly favourable to pastoral counselling, as brings the unconscious to subconscious and it appeals to the Christian teachings of dream interpretations.

Lastly, Freud made use of hypnosis which he later abandoned for free association. According to (Winchern *et al.*, (2006) classical hypnosis involves causing the client to relax and enter in to an altered state of unconsciousness where the individual is more receptive and suggestible. Under the direction of the counsellor, the client then regresses to some point in childhood when a traumatic event that is responsible for the conflict took place and relieves it. Freud (1965) stated that by relieving the event, the client may come to understand the causes of the current conflict and be in a better position to resolve it. However, in pastoral counselling, some christian fundamentalists felt that the practice is too dangerous, because in such an open and altered state of consciousness, there is a danger of demonic influence and transference from a non-Christian therapist, However other pastoral counsellors believe that it is acceptable only if the therapist is a christian and the hypnosis is prefaced by prayer (Wichern *et al.*, 2006).

In pastoral counselling, applying psychoanalytic counselling point of view to therapeutic processes is particularly useful and effective in that it helps the christian counselee, to understand why they resist counselling appointments by fleeing from therapy prematurely, and their refusal to take responsibility for their actions and instead apportion blame to the devil and their significant others. It also helps the Christian counselee to understand that unfinished businesses can be worked through, so that clients can provide a new ending to some of the events that had crippled them emotionally. Ngari (2008) states that, by enhancing the awareness, the adaptability and the flexibility of the person, psychotherapy may open doors to a person's self-actualization of his or her potential, since therapy leads to the reversal of repression of emotions. Many Christians believe that conflict is wrong and as a result not only do they camouflage it, but they convince themselves that there are no conflicts in their lives. According to Carlson (1981) this denial of anger at a conflicting party often occurs at an unconscious level, such that Christians are unaware that they are doing so. Such an individual may have repressed his anger to such a degree that he is completely numb to his feelings, while in reality a great deal of anger is buried underneath. Borysenko (1998) in her illustration, terms this form of camouflaged anger as don't-make-waves (peace at any price). The individual christian will take blame for anything even the things which he is in no way responsible for; he is self-effacing and never appears to be angry.

However, Borysenko (1998) as quoted by Carlson (1981) reiterates that the peace at all cost is a façade, this individual may think that he is carrying out the christian beatitudes by always turning the other cheek; in the long run the individual will start manifesting psychosomatic complains which serves as an avenue of dispensing the anger. Unresolved conflict in Carlson (1981)'s opinion is like energy, it cannot be destroyed rather it is stored up in the form of anger. When conflict is buried within an individual and it is repeatedly denied, it accumulates in to what is called unresolved 'anger fund'. The more a Christian pushes down anger, the more it accumulates. However the anger starts to express itself in more unrecognizable forms such as: the tremendous martyr syndrome, guilt, obesity, insomnia and extreme fundamentalism. It can also manifest itself in psychosomatic illnesses such as, backache, dermatological conditions, headaches, gastrointestinal symptoms and ulcers (Carlson 1981).

Therefore, psychoanalysis is the ideal counselling strategy since it helps bring out all the repressed and buried conflicts from the subconscious. This helps the individual Christians recognize their buried conflicts and be able to deal with them by the help of a Pastoral

counsellor through psychoanalytic therapy thus leading to a complete healing of the Christian counselee.

2.23 Conceptual Framework

Figure 1 shows variables like pastoral counsellor qualifications, and techniques and pastoral counselling methods and their impact on the effective utilization of pastoral counselling services. It also highlights various extraneous variables that may affect the effective utilization of pastoral counselling services in the church, such as cultural values, political bias and ethical issues. It also captures the conflict management strategies that can be employed by pastoral counsellors to manage conflict in the church.

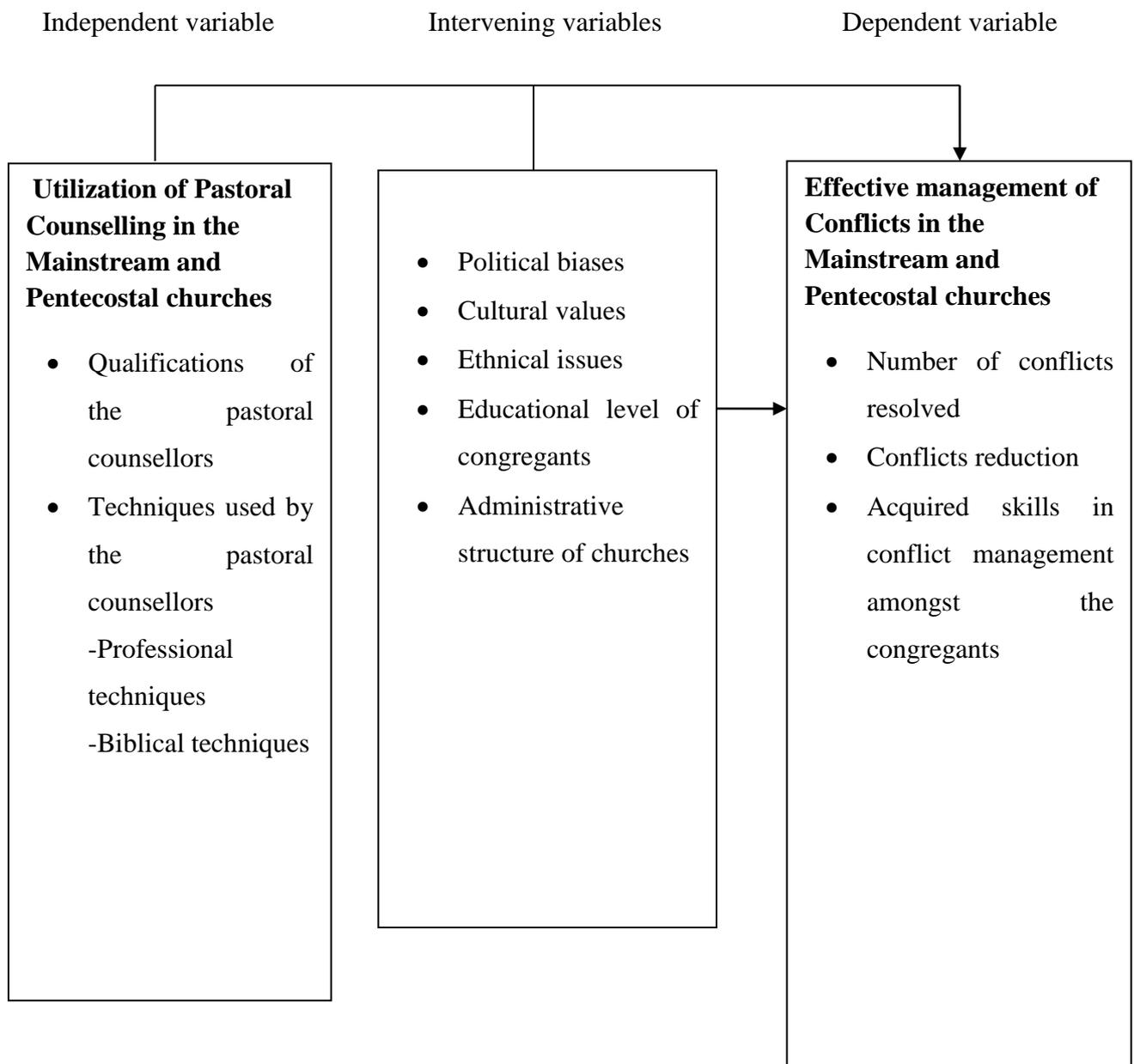


Figure 1: Conceptual framework of the utilization and effectiveness of pastoral counselling in the management conflicts in mainstream and Pentecostal churches

The model in Figure 1 indicates that when pastoral counselling is effectively utilized, a positive behaviour change is developed amongst the congregants and this is indicated by the independent and dependent variables. The efficiency of pastoral counselling services given to the church members is indicated through, the pastoral counsellor qualifications which enhance pastoral counselling techniques that are utilized by the pastoral counsellor and this is done through two modes of counselling namely: Individual counselling and group Counselling. The end result of the efficient Pastoral Counselling services is proven by; the reduced cases of conflicts in the church, the willingness to resolve thorny issues that may crop up in the congregants interpersonal relationships, proof of acquired skills in conflict management amongst congregants which was be proofed through the responses that gotten from the effective conflict management assessment tool for the congregants; these in turn will lead to effective conflict management within the church which will be indicated by, teamwork in the church, cohesion in the church and good interpersonal relationships. However there are extraneous variables from the community interferences such as, cultural values, political biases and ethical issues; however, the intervening variables will be controlled through randomization in sampling.

CHAPTER THREE

RESEARCH METHODOLOGY

3.1 Introduction

This chapter present a brief description of the research design that was used, location of the study, population, sample size and sampling procedures, instrumentation, data collection and analysis.

3.2 Research Design

The study was *ex post facto*, in nature and it utilized the causal comparative design. The study focused on the opinions that were received from the respondents by use of questionnaires, interviews and focussed group discussions in both mainstream and Pentecostal churches. In addition, this study used a causal comparative design to compare the effectiveness of the utilization of pastoral counselling in managing conflicts within pentecostal and mainstream churches Fraenkel & Wallen (2000). There was no manipulation of variables because independent variables in this study were of measurable type and that study population had already been subjected to the treatment which was pastoral counselling Mugenda & Mugenda (2003). The advantage of this study was that it allowed a comparison of two groups namely; mainstream and pentecostal churches without having to manipulate the independent variables. One disadvantage of this method is however the presence of third variable which could be affecting the established counselling relationships which may not be established in the study, Rukwaru (2007). However this was controlled through randomization in sampling.

3.3 Location of the Study

The location of the study was Nakuru County of Kenya. The County was and still is one of the largest counties in the republic of Kenya. It covers an area of 7,235.3 Km² and is located between longitudes 35' 28' and 35' 36' and latitudes 0' 12' and 1' 10' South. This county comprise of eight administrative districts; Nakuru, Njoro, Baringo, Naivasha, Molo, Gilgil, Laikipia and Mogotio. It is a home to 1.6 million people living on a 5,000KM² piece of land in the highlands of Kenya with a growth rate of 3.4 percent. The area has a rich and fascinating history with human settlement dating back to more than 3,000 years. It has a diverse population with most villages being estimated to comprise over 2,000 inhabitants.

Youths constitute 56 percent of its total county's population while 31 percent are pre-primary and school going age children (GoK, 2015).

According to the (GoK, 2015) records, the rural population is estimated at slightly above 65 percent while female headed households constituting 25 percent of the total population. The number of people living in absolute poverty constitutes 45 percent of the rural and forty one percent of the urban population. It was estimated that 80 percent of the population in Nakuru County were practicing Christians. There are many mainstream and Pentecostal churches. For instance 33 percent of the populations were baptized Catholics, while 10.6 percent were baptized Anglicans in Nakuru County. Therefore, Christians formed a backbone of opinion shapers in the county (GOK, 2013). There is a strong religious culture in Nakuru County evidenced by number of crusades and open air meetings by Christian faith based communities. Records evidence high instances of church conflicts in Nakuru County Christian churches.

3.4 Population of the Study

The study was carried out in two mainstream churches; Catholic and Anglican) and two Pentecostal churches (King's Outreach Church and Redeemed Gospel Church). The target population for this study was all the 219 pastors and assistant pastors in catholic and Redeemed Gospel Churches (Table 1) and (6,900) congregants (Table 2) from the selected Mainstream and Pentecostal. The entire population of the two hundred and nineteen (219) Pastors and their assistants were purposely selected. A sample of three hundred and sixty four (364) was then obtained from an accessible population of six thousand and nine hundred (6,900) congregants basing on the guidelines from Kathuri and Pals (1993). As these churches had branches in both rural and urban areas; the congregants for the study were drawn from rural and urban churches within the mainstream and Pentecostal churches. This was to allow for effective capturing of all pastoral counselling and conflict management interventions applied in all parishes within the county. Pastors were of importance in this study as they always provided pastoral counselling services to congregation while the congregants were the consumers of the pastoral counselling services. A summarised composition of each church and its membership is as shown in Table 1.

Table 1: Distribution of Pastors' Population by type of selected church

Specific churches	Parishes	Pastors/ Priests
Anglican	50	50
Catholic	31	62
Kings Outreach	67	67
Redeemed Gospel	20	40
Total	168	219

Source: Nakuru Pastors' fellowship Church Records (2014)

3.5 Sampling Procedures and Sample size

To obtain the desired sample size, a multistage sampling methodology was used. In the first stage, Nakuru County was selected purposively. In the second stage, two main categories of church groupings: mainstream and Pentecostal churches were selected. In the third stage, two members of these groupings: mainstream churches (Catholic and Anglican) and pentecostal churches (Redeemed and Kings Outreach churches) were purposively selected and stratified in to rural and urban church groupings. The Catholic and Anglican churches were selected because they were the first mainstream churches to be established in the area and their structures and doctrines were the mainstay of mainstream churches. Also, their utilization of pastoral counselling services was similar. However, Redeemed Gospel Church was selected because it was the oldest Pentecostal church to be established in East Africa, and thus had enough experience in conflict management gained through pastoral counselling interventions. King's Outreach Church, on the other hand, was selected because it was the fastest growing Church in terms of congregation in Kenya. Therefore, it provided a good base for conflicts analysis that required pastoral counselling interventions.

3.5.1 Sampling of the selected churches

From these selected churches, two parishes were stratified in to; (one urban and one rural) as shown in figure 2 and were selected using simple random sampling. Figure 2 presents the distribution of the selected churches by strata's (urban and rural)

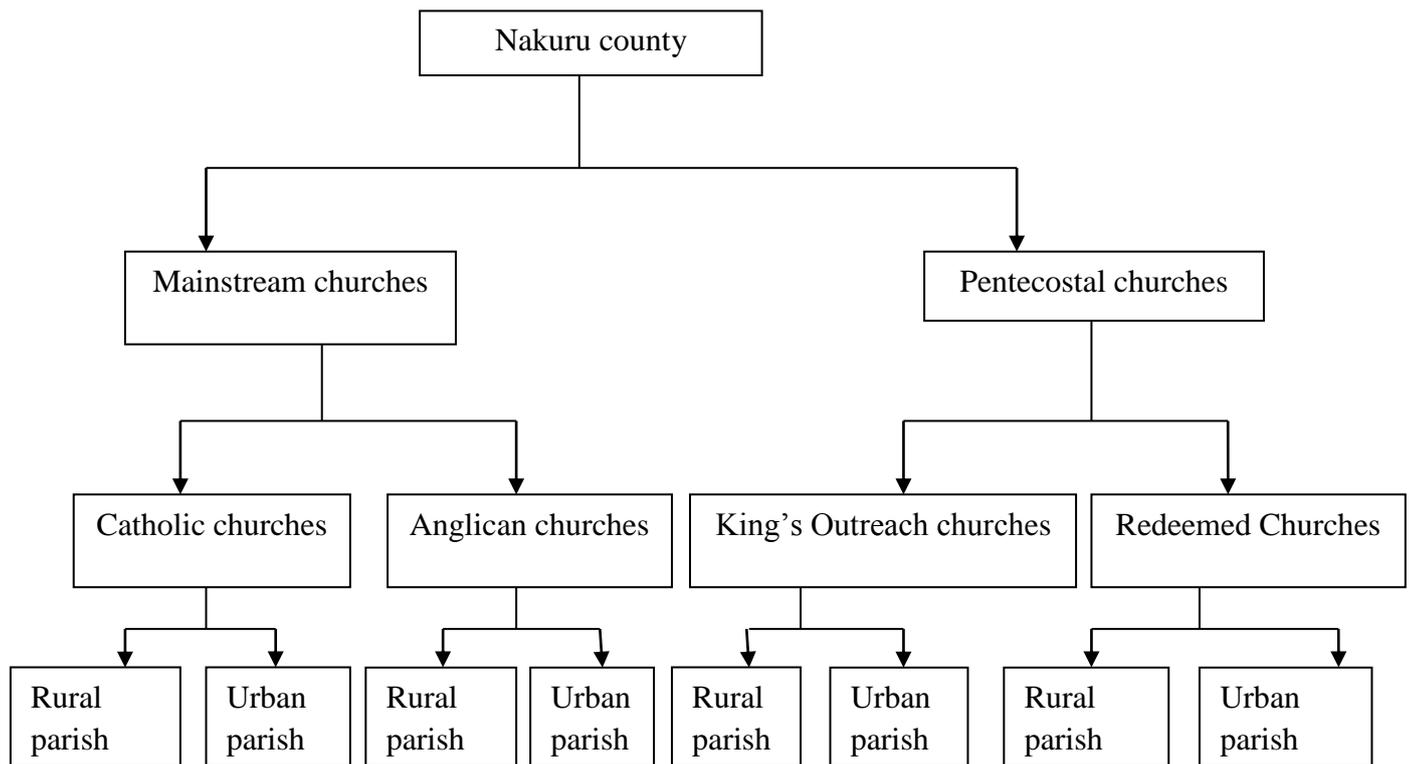


Figure 2: Sampling procedure by parish strata

3.5.2 Sample Size

Using the list obtained from church registers, a total of 219 pastors and 364 church members were selected to participate in the study (Table 1 and 2). The number of sample size required was calculated using the formula described by Krejcie and Morgan in 1970 and quoted by Kathuri and Pals (1993):

$$S = \frac{x^2 NP(1 - P)}{d^2(N - 1) + x^2 P(1 - P)}$$

Where:

S= the required sample size, given by the following:

N= the population within the study area [6,900]

P= the population proportion [assumed to be 0.50], as this magnitude yields the maximum possible sample size required.

d= the degree of accuracy as reflected by the amount of error that can be tolerated in the fluctuation of a sample proportion about the population **P**. The value of *d* was taken as 0.05, which is equal to plus or minus 1.96σ_p.

*d*²= [0.05² =0.0025]

χ^2 = The table value of chi square for one degree of freedom relative to the desired level of confidence which was 0.95. [The chi-square value used was 3.841].

$$S = \frac{(3.841 * 6900 * 0.5 * 0.5)}{(0.0025(6,900 - 1) + 3.841 * 0.5 * 0.5)}$$

$$S = \frac{(6,625.725)}{(18.20775)}$$

$$S = 364$$

Based on the population of the churches (6,900) and the above formula, the required sample size was 364 congregants. The subjects were proportionally allocated within each stratum as derived from Kathuri and Pals (1993) was as follows:

$$\eta_i = \frac{N_i}{N} * \eta$$

Where, η represent the number of members in the sample from strata which in this case are 364 church members. N_i is the number of members in the population from strata i for $i=1, 2, 3, 4 \dots n$, N is the total number of members in the entire population while η_i was the sample size. The proportionate sample for each church was obtained by taking the total selected church population multiplied by the sample size and divided by total accessible population. For instance, the Anglican Church proportionate sample was calculated as follows:

$$\eta_i = \frac{1800}{6900} * 364$$

$$\eta_i = 95$$

The sample by strata was achieved by multiplying the strata population by the proportionate sample, divided by the total stratum population of the selected church. For instance, the Anglican Church urban sample was arrived at as follows:

$$n = \frac{1600}{1800} * 95$$

$$n = 84 \text{ Members}$$

The same calculation applied to the other selected churches. The figures were rounded up to the nearest whole number to accommodate the nature of the respondents. Table 2 below presents the distribution of selected sample respondents.

Table 2: Distribution of sample respondents

Churches	Population of Congregants	Sample of Congregants	Pastors
Anglican			
Urban	1,600	84	40
Rural	200	11	10
Catholic			
Urban	1,500	79	36
Rural	300	16	26
King's Outreach			
Urban	2,500	132	38
Rural	500	26	29
Redeemed Gospel			
Urban	200	11	25
Rural	100	5	15
TOTAL	6,900	364	219

Source; Nakuru Pastors' Fellowship Records (2015)

3.6 Instrumentation

The purpose of this study was to investigate utilization and effectiveness of pastoral counselling in the management of conflict within mainstream and Pentecostal churches. According to Kathuri and Pals (1993), most techniques for measuring social and psychological environments rely on verbal material in the form of questionnaires and interviews. However, questionnaires are the most commonly used tool in obtaining important information from a population and thus was adopted in this study (Mugenda & Mugenda, 2003). Therefore, by examining the research objectives and related literature, a closed and open ended questionnaire for church members was adopted from “managing conflict effectively assessment tool for the congregation” (The Turning Point, 2009). This was done

by changing a few words that didn't fit the Nakuru County context, such items were changed to suit the Nakuru county Pastors' context.

The use of questionnaire was preferred because it saves time and allows for the collection of data from a larger sample of individuals as in the case of the study. Each instrument targeted specific information from the respondents. The Pastors questionnaire sought to obtain information on the utilization of pastoral counselling and the pastoral counselling skills. The questionnaire for the congregation tested the effectiveness of pastoral counselling. Various types of questions were used especially the Likert rating scale. Managing Conflict Effectively Assessment Tool sought to find the information on the congregation's understanding of conflict management to show whether the counselling teachings received were effective. Both questionnaires were filled by the respondents and the researcher was available to make any clarifications.

The researcher also used focussed group discussion with the congregants to provide an in-depth data which may not have been captured by the questionnaire. The focused group discussions helped to guard against confusing questions since the researcher would clarify the questions, thereby helping the respondents to give sensitive and personal information that would not have been collected from questionnaire. These sessions yielded higher response rates partly because it was difficult for the respondents' to ignore any question directed at him. This instrument was very useful in dealing with the Pastors and their assistants.

3.6.1 Validity of the Instruments

Content validity was ascertained by experts from the department of Psychology, Counselling and Educational Foundations, and experts from the faculty of education and community studies of Egerton University. These experts looked at the instrument content, format which they approved as appropriate and adequate for the topic under discussion, content to be covered and variables to be measured in line with the objectives of the study. This is because; the test measured the conflict management traits it was meant to measure. The test also supplied sufficient information that was used to draw adequate conclusions and inferences relevant to the study.

3.6.2 Reliability of the Instruments

The questionnaire was first piloted in Eldoret town, Uasin-Gishu County, Kenya, to determine its reliability. The representative sample drawn from Eldoret town was considered relevant for this study for the purposes of obtaining independent opinions as these respondents had similar characteristics to the study area. This representative sample did not participate in the real data collection. The piloted sample comprised of 10 pastors and 50 congregants from each church grouping. The instruments were tested for reliability using the split half technique, the calculations were done using Cronbach Coefficient alpha to determine the internal consistency of the items and a minimum 0.7 was considered adequate for reliability. In the present study, a reliability index of 0.81 was obtained with church members' and a 0.85 for the pastors' questionnaires. The instruments were thus found to be reliable.

3.7 Data Collection procedure

First, a team of research assistants were trained on questionnaire handling in order for correct answering of questions. Thereafter, the research team proceeded to the identified churches for data collection exercise from the selected respondents after receiving permission from the; director graduate school of Egerton University and National Commission for Science, Technology and Innovations (NACOSTI). The researcher then made appointments with pastors and congregants after getting a letter of clearance from the Nakuru County Commissioner. On the agreed dates, the researcher then visited the respective respondents and collected data using pre tested questionnaires administered by trained enumerators. Unclear questions were clarified to the respondents to support correct capture of points to the questions by a team of trained research enumerators. This was complimented by focussed group discussions conducted by the researcher on appointed dates as per the church schedule; for mainstream churches it was on Sunday afternoon, while for pentecostal it was during Saturday breakfast meetings. The focus group discussions were vital for it help cross validate the information gotten from the questionnaires, as such, it provided an in-depth data. The researcher was able to adapt to the situation and gathered as much information as possible by use of probing questions. The purpose of this data collected helped the researcher draw various conclusions about the churches on which data was collected.

3.8 Data Analysis

Data collected was coded and entered ready for analysis to address the research objectives. Both descriptive and inferential statistics were used in the analysis to answer the five study objectives. The descriptive statistics involved calculation of means, standard deviations, frequencies and percentages to analyse the types of conflicts that required pastoral counselling in the mainstream and Pentecostal churches. Inferential statistics, on the other hand, used included t-test and Chi-square tests to test the differences among the two between the means of the two churches groups and the existing differences amongst the church categories. The Statistical Package for the Social Science (SPSS) version 20.0 for windows was used to aid in data analysis. The SPSS helped the researcher record the variables and it also helped the researcher effect permanent transformations on the raw data and turned it in to derived scores such as percentages. Objective one was analysed by use of descriptive statistics frequencies and counts, this was appropriate because it revealed the level of the utilization of pastoral counselling by the congregants who had experienced conflicts and had been subjected to pastoral counselling. Objective two data was analysed by use of frequencies and counts, the frequency distribution table showed the prevalence of conflicts that was experienced by congregants that required pastoral counselling. The comparison of the prevalence was analysed by use of t- test, which was very appropriate in showing the statistical differences of the means between the two church groupings. The third objective was also analysed by use of descriptive statistics, frequency counts and percentages; and this was appropriate as it showed the different counselling techniques utilized by both church groupings. Chi- square test was used to compare the differences in the usage of pastoral counselling techniques between the two church groups; these differences were found to be statistically significant at 0.05. The turning Point instrument and the skills inventory instruments, fell under the category of combined variables, it helped bring out the understanding of the pastors and congregants application of the professional techniques utilized in managing conflicts. Objective four was measured by use of 4 point Likert scale, this tool was appropriate because it revealed the effectiveness of the twelve counselling techniques utilized by pastoral counsellors. The Likert rating scale was useful because, it aided the researcher in measuring the perceptions, attitudes towards pastoral counselling. It also helped minimize subjectivity and made it possible for the researcher to use quantitative analysis. An independent t-test was also used to compare the means of the two church categories. It was appropriate as it aided in testing the differences in the means between the

two church groupings, the means showed a statistical difference between the two means of the church groups. Lastly objective five was measured by use of descriptive statistics. This instrument was appropriate because it revealed the challenges facing pastoral counselling in both church categories, as the mean comparison of the pastors/ priests' perception indicated that the Pentecostal pastors were found to have higher occurrences of the challenges than their mainstream counterparts.

CHAPTER FOUR

RESULTS AND DISCUSSION

4.1 Introduction

This chapter presents the results of the study on the utilization and effectiveness of pastoral counselling in the management of conflicts in the mainstream and Pentecostal churches in Nakuru County. The findings are presented in the form of percentages, frequency distributions tables, charts and graphs-test and chi square, and the implications of results discussed.

The results also include comparisons between the Mainstream and Pentecostal churches in the urban and rural areas of Nakuru County, Kenya. The chapter is divided into six sections: demographic characteristics of the respondents, utilization of Pastoral Counselling in conflict management, types of conflicts requiring management through Pastoral Counselling, conflict management methods utilized by pastoral counsellors, a comparison of the effectiveness of pastoral counselling in the management of conflicts and a summary of the challenges facing Pastoral Counselling in the management of conflicts in Mainstream and Pentecostal churches in Nakuru County of Kenya.

4.2 Demographic characteristics of the Respondents

This section contains gathered information on the respondents' demographic information. The information gives an overview of the general picture of all the respondents in terms of age, marital status, type of church attended by respondents, educational levels of pastoral counsellors and the level of training of pastoral counsellors in counselling and conflict management/resolution.

4.2.1 Type of Church and Membership

The study was designed to incorporate the two main Christian groups; the main stream and Pentecostal churches. The sample population was proportionately selected at random to represent the two church categories. Table 3 presents results on the distribution of church groups.

Table 3: Distribution of selected congregants by church category/ type

Church	Type of church			
	Main stream		Pentecostal	
	F	%	F	%
Catholic	95	26.1	-	-
Redeemed Gospel	-	-	16	4.4
Anglican	95	26.1	-	-
Kings Outreach	-	-	158	43.4
Totals	190	52.2	174	47.8

Key; f = frequency, % = percentage

From the findings in Table 3, the mainstream church congregants made up 52.2 %, while the Pentecostal affiliate churches made up 47.8 % of the sample. These findings concur with Nkonge (2013) that there are 616,737 baptized Anglicans in Nakuru County alone. Also, Government of Kenya records (GOK, 2013) estimate the number of baptised Catholics at 326,459 across Nakuru County. This translates to 58.82 % of the 1,603,325 residents of Nakuru county (2009 census) showing that that the mainstream churches had the highest numbers of the Christians in Nakuru County of Kenya. The focus group discussions also revealed that most congregants in the Pentecostal churches had their roots in the mainstream churches.

4.2.2 Age of Church Members

This variable was important in determining the average age that church members become exposed to conflicts. The age of the church members was then presented in five age categories grouped in a range of 10 years. The frequency distribution of the age categories of the church members classified into the mainstream and Pentecostal churches is shown in Table 4.

Table 4: Distribution of church members' age groups

Age category (years)	Type of church					
	Mainstream		Pentecostal		Pooled data	
	f	%	f	%	f	%
10-19	31	8.5	11	3.0	42	11.5
20-29	69	19.0	86	23.6	155	42.6
30-39	75	20.6	52	14.3	127	34.9
40-49	13	3.6	19	5.2	32	8.8
Above 50	2	0.5	6	1.6	8	2.2
Total	190	52.2	174	47.8	364	100.0

Key; f = frequency, % = percentage.

Majority of the respondents (42.6 %) were found to be between the age of 20 and 29 years. This was followed closely by the age category of between 30 and 39 years (34.9 %) while those who were in the 50 and above age bracket were the least (2.2 %). Under the mainstream churches, 30 to 39 years age group formed the largest part (20.6 %), while in the Pentecostal church category, 20 to 29 age category were the highest (23.6 %). In general, it can be concluded that, most churches were composed of people in the age bracket of between 20 and 39 years (78 %). The age category of above 50 years had the lowest representation in both the mainstream and Pentecostal churches. This could be attributed to the fact that the old members (above 50 years of age) had relocated to rural areas after retirement leaving the younger members who were still in active employment age bracket (20-39 years) to continue with the social and economic activities, as revealed from the focus group discussions.

The age distribution of the congregants makes it suitable for the church based theological and psychological education where instead of dependence on seminaries and bible colleges, churches are becoming focused centres of education that involve cradle- to- grave life development for everyone in the church as reported by Collins (2007). The congregants in these churches therefore have good interactions encompassing all the age group categories. These observations of Collins (2007) concur with the findings of the focus Group Discussions, where all churches had departments which stratified members according to their

age categories. Such groups include; Sunday school, teens, youths, adults, young professionals, and young married couples, mature married couples, elderly.

4.2.3 Gender of the Church Members

Gender differences have been shown to exist in the way people accept counselling and manage conflicts. The gender representation of the sample for this study was important to determine if gender differences existed in conflict management. The gender representation of this study sample is given in Table 5.

Table 5: Distribution of Church Members by gender

Gender	Type of Church					
	Mainstream		Pentecostal		Pooled data	
	f	%	f	%	f	%
Male	113	31.0	86	23.6	199	54.7
Female	77	21.2	88	24.2	165	45.3
Total	190	52.2	174	47.8	364	100.0

Key; f = frequency, % = percentage

Majority (54.7 %) of church members sampled were male, while the remaining 45.3 % were female. This correctly reflects the general population of Christians attending both mainstream and Pentecostal churches. A comparison of mainstream and Pentecostal churches showed that males were more (31 %) in mainstream churches than females (21 %). Among the Pentecostal churches, females were slightly higher (24 %) compared to the male members (23.6 %). Such skewedness in mainstream churches was partly attributed to men feeling more in control of their emotions in mainstream churches than in Pentecostal churches, and the fact that services in mainstream churches were predictable and time conscious. Women, on the other hand, were more in the Pentecostal churches because worship in Pentecostal churches appealed to the emotional state of women, since they were allowed to ventilate during church services that allowed members to express their emotions without being either condemned or judged, (data from focussed group discussions). This concurs with Van Pelt, (1989), who observed that a man's brain is wired towards being more analytical while a woman's brain is wired to being more intuitive or emotional.

4.2.4 Marital Status of the Church Members

Data was gathered on the marital status of church members in order to determine which category experienced more conflicts and would seek pastoral counselling in managing their conflicts. Respondents answered questions on whether they were single, married, divorced or widowed and the result is shown in Table 6.

Table 6: Frequency Distribution of Church Members by Marital Status

Marital status	Type of Church					
	Mainstream		Pentecostal		Pooled data	
	f	%	f	%	f	%
Married	93	25.5	77	21.2	170	46.7
Single	89	24.5	81	22.3	170	46.7
Divorced	7	1.9	10	2.7	17	4.7
Widowed	1	0.3	6	1.6	7	1.9
Total	190	52.2	174	47.8	364	100.0

Key; f = frequency, % = percentage.

The data from Table 6 about the marital status of church members showed that there were an equal representation of the married and singles (46.7%), while the remaining church members were divorced and widowed and was estimated at 4.7% and 1.9% respectively. In the mainstream churches, married congregants constituted 25.5% compared to the single congregants (24.5%). This might be an indication that if conflict occurred in mainstream churches, married church members were likely to experience it most compared to singles. However, the opposite is true in the Pentecostal churches where single congregants (22.3%) are the most common in comparison to the married (21.2%). Discussions with church leaders and members revealed the existence of laxity in marital counselling in Mainstream churches as compared to Pentecostal churches that held regular couples meetings. However, in mainstream churches, youth workshops were given more emphasis than marital counselling. This finding concurs with Birch, (2008) who observed that, although marriage was intended to be a closed and most rewarding of all human relationships, it also provides the most sensitive setting in which conflicts can develop. He further stated that most conflicts in

marriage were triggered by; infidelity, financial management and communication breakdown. This means a lot of attention is needed in training young couples in financial management, communication and personal care in order to preserve their marriages from breakups.

4.3 Demographic characteristics of the Clergy

Data was collected from the priests and pastors to determine whether age was a determinant factor in undertaking counselling for members in conflicts. Data collected included; age, gender, marital status and level of academic training in conflict management and the result is shown in Table 7.

Table 7: Distribution of Pastors/ Priests' Age by Church Category/ Type

Age category (years)	Church Category/Type					
	Mainstream		Pentecostal		Pooled data	
	f	%	f	%	f	%
18-29	7	3.2	21	9.6	27	12.8
30-39	40	18.3	28	12.8	68	31.1
40-49	64	29.2	21	9.6	85	38.8
50-59	25	11.4	9	4.1	34	15.5
Above 60	1	0.5	3	1.4	4	1.8
Total	137	62.6	82	37.4	219	100.0

Key; f = frequency, % = percentage.

Table 7 findings revealed that; majority (70%) of the pastors / priests were in the age category of 30- 49 years (31.1 for 30-39 years and 38.8 years), while the least age group were those of above 60 years with 1.8%. This is a good representation because all the age categories were catered for thus making it easier for church members to approach a pastor of their age bracket. The mainstream churches had more (29.25%) priests in the 40-49 age bracket, while pentecostal churches had more (12.8%) pastors within the age bracket of 30-39 years. According to Bert, (2005), younger counsellors were preferred over older counsellors where time management was an issue in counselling relationships. This he/ she attributed to the fact that younger counsellors were time conscious during counselling sessions. However, for trustworthiness and expertise, the older counsellors were preferred or trusted by church

members due to competence than their younger counterparts. Similar conclusions concerning the importance of age of a councillor, which in this case- pastors/ priests, in administering effective counselling with greater success was also emphasized by Gichinga, (2011). From the focussed group discussions, it was revealed that most Pentecostal church pastors were self-styled individuals, who claimed to have been called to Priesthood but in reality, some opted to become Pastors as a form of getting easy money and power or as an employment opportunity. However, in the mainstream churches, the available priests undergone rigorous pastoral training and were always encouraged to further their skills in pastoral counselling. The need for training was also voiced by Collins (2007) who observed that, “the need to further education by every pastor if they wished to offer counselling services in a disciplined and skilled manner to satisfy the needs of the congregants is mandatory”. All that Pastoral Counsellors require are regular trainings and exposure to widespread reading. In general, focussed group discussions further showed that congregants in both churches preferred older priests due to the fact that older priests were dependable.

4.3.1 Gender of the Pastors

The study also sought to establish the gender distribution of the pastors/ priests in the mainstream and Pentecostal churches. This is line with requirement of the 1/3 rule in the Kenyan constitution. Table 8 presents the findings on the distribution of Priests/ Pastors from the selected churches by gender.

Table 8: Distributions of Pastors/ Priests’ Gender by Church Category

Church Category	Gender				Pooled data	
	Male		Female			
	f	%	F	%	f	%
Mainstream	121	55.3	16	7.3	137	62.6
Pentecostal	52	23.7	30	13.7	82	37.4
Total	173	79.0	46	21.0	219	100.0

Key; f = frequency, % = percentage.

Results from Table 8 shows that majority (79%) of pastors were male, while 21% were females. The higher number of males in the sample might be a true reflection of the current situation in the churches, where males are the majority. The mainstream churches had the

highest number of male priests (55.3 %), a situation that caused by the fact that there are no female priest in the catholic church, and the Anglican Churches stated ordaining female priests recently. The justification for this is that, Catholic Church does not ordain female priests rather there are Nuns who perform charitable duties. In the Anglican Church community and especially the Nakuru County, no ordained female Anglican Priest was available from the selected churches form part of the sample.

In the pentecostal, both male and female priests are ordained; consequently, findings from the focus group discussions revealed that, a pentecostal church pastor's wife is automatically regarded as a pastor and they are expected to carry out pastoral counselling duties, whether they have pastoral counselling training or not. These findings have a significant impact on the effectiveness of pastoral counselling because, as Diffy (2008) argues, a counsellor or clinician of the same sex doesn't always produce optimal results. He stated that although the therapeutic relationship may be pleasant, it may not trigger honest, revealing and intimate discussions. The client of the same sex with the therapist may not be able to address all their fears, secrets and regrets in a counselling relationship. The clients may resist dialogue in sensitive areas. Subjecting congregants to untrained personnel such as the pastors' wives can create room for coercion of the client, as one female congregant lamented during focussed group discussions," A Pastor may be anointed but the wife does not have the call to Pastoral work. At times you go to be counselled by the Pastors' wife and all that she tells you is to wait upon God."

People undergoing conflicts tend to have preference for a specific gender for counselling purposes. Gender preference by people seeking counselling was a common phenomenon as evidenced during the focus group discussions. The female respondents showed preference for male pastors due to their understanding and non-judgmental nature, while the male respondents agreed that their issues were better handled by the female Pastors who they claimed offered them comfort. These findings concur with the Oedipus and Electra complex that occurs to an infant at the phallic developmental stage, as stated in the psychoanalytic theory of counselling, according to Freud (1939). According to Oedipus and Electra complex theory, the boys are attracted to the mothers and girls to their fathers. Therefore, the presence of a counsellor of the opposite sex brings about comforting motherly love in the male and the fatherly security in the case of a female counselee.

4.3.2 Marital Status of the Pastors/ Priests

The study sought to establish the marital status of church leaders in the study area. The leaders were asked to state their marital status and results are shown in Table 9.

Table 9: Distribution of the Pastors/Priests' Marital Status by Church Category

Marital Status	Church Category					
	Mainstream		Pentecostal		Pooled data	
	F	%	f	%	f	%
Married	67	30.6	56	25.6	123	56.2
Single	69	31.5	21	9.6	90	41.1
Widowed	1	0.5	5	2.3	6	2.7
Total	173	62.6	82	37.4	219	100.0

Key; f = frequency, % = percentage.

The results in Table 9 shows that, majority (56.2%) of the pastors in the study area were married, 41.1% were single while only 2.7% were widowed. The percentage of the single priests in the mainstream churches was 31.5%, which was higher than those of Pentecostal churches which were estimated at 9.6%. This was due to catholic priests who form the highest number of the mainstream church leaders and were not allowed to marry due to the celibate laws of the church. This has a significant implication on the effectiveness of Counselling as the unmarried priests may have limited experience in handling marital issues. Reports have shown that the unmarried priests may lack self-disclosure of personal experiences which are necessary strategies for effective counselling. Similar observations had been echoed by Diffy (2008) who argued that although therapeutic relationship may be pleasant, it may not trigger honest, revealing and intimate discussions.

The percentage of widowed church leaders in Pentecostal churches (2.3%) was slightly higher compared to mainstream churches. Discussion with church leaders revealed that one of the Pentecostal churches had a tendency of ordaining pastors widowed from the HIV/ AIDS related complications who had completely dedicated their lives to serve in the church, with a hope of getting miraculous healing. This is a clear case of bargaining according to the wheel of grieving model. However, there is a grave danger of the said pastor failing to adhere to proper medication, which can pose a health risk to the affected pastor. Similarly, if the

bargaining for good health does not yield the desired results, the pastor could feel disillusioned and cheated and in the end become resentful to the church leadership.

4.3.3 Level of Training for the Pastors / Priests

The level of training for pastors was operationalized to refer to the highest level of training in pastoral counselling and conflict management attained by a given pastor. Level of training in pastoral counselling and level of training in conflict management are important ways of evaluating therapeutic effectiveness in counselling. Beck (2013), states that, in order for a counselling relationship to be effective, a counsellor requires professional skills to aid in evaluating the underlying theory. As such a pastoral counsellor requires a psychological approach to be made on the basis of informed view of what works for a particular behavioural type. This can only be achieved if the pastoral counsellor has a professional psychological background in counselling. The frequency distribution of the pastors/priests level of training disaggregated by their church groups (mainstream/pentecostal) is given in Table 10.

Table 10: Distribution of Pastors/Priests' Academic Qualifications in Pastoral Counselling

Level of Training	Church Category					
	Mainstream		Pentecostal		Pooled data	
	f	%	f	%	f	%
None	2	0.9	38	17.4	40	18.3
Leadership Workshops/	0	0.0	1	0.5	1	0.5
Called by God	0	0.0	3	1.4	3	1.4
Certificate	14	6.4	31	14.2	45	20.5
Diploma	34	15.5	4	1.8	38	17.4
Higher Diploma	2	0.9	0	0.0	2	0.9
Degree	30	13.7	3	1.4	33	15.1
Post Graduate	55	25.1	2	0.9	57	26.0
Total	137	62.6	82	37.4	219	100

Key; f = frequency, % = percentage

Results in Table 10 indicate that majority (26%) of the priests/ pastors were post graduates, 20.5% had a certificate level training, 17.4% with diploma while only 18.3 % had no education. A comparison between the mainstream and pentecostal churches revealed that 17% of the pentecostal pastors were untrained in pastoral counselling. These untrained pastors lack the basic ethical obligations in counselling, this can pose a danger to the rights of the counselee. During focus group discussions, indicated that most of their pastors were untrained in pastoral counselling and conflict management. This number of untrained pastors is as a result of doctrine of ordaining pastors based on dedication and commitment to the church, in one of the selected Pentecostal churches. During focus group discussions, it was revealed that this particular Pentecostal church had no little regard for formal education which some of the pastors referred to as “things of the world” and since they were heaven bound, they were careful not to get entangled in activities that are not spiritual that could cause them to miss going to heaven. There was a noted number of overzealous pastors in this pentecostal church with symptoms of religious addiction .As Collins, (2007) observed that religion can be abused, exploited to manipulate or hurt others and it can be used in ways that satisfy an individual’s unhealthy or pathological needs.’ He also pointed out that, religion is toxic when used to avoid commitments, get out of responsibilities, control others, hide from reality or boost self-esteem. He identifies the characteristics of a toxic faith and religious addictions as those showing rigidity in their adherents, narrow mindedness, unwillingness to associate with or learn from others, self-justification and magical thinking. During general interactions discussions with the pastors, there were some pastors in one of the Pentecostal churches that showed these tendencies if not well addressed, the religion can be abused. Escandon et al (2012) also echoed that unlike other addictions, the addictions to religion covers more severe psychological conditions that are not being addressed in a psychologically healthy way. The same characteristics were also noted within the other category of the Pentecost by the church sponsors al church but with less severity. Annual leadership workshops in Pentecostal churches were poorly attended, despite the fact that the church management often invited specialists to mentor and address current issues in the society.

The mainstream churches, on the contrary, had a team of well-trained priests with proper theological back-ground, who had keen interest in psychological counselling. This was further enhanced by the high number of priests who enjoyed continuous sponsorship from the church sponsors, to pursue Counselling Psychology in institutions of higher learning.

4.3.4 Pastoral Counsellor’s Level of Training in Conflict Management

The level of training attained by the pastors/priests in conflict management has to a larger extent implication on the type of counselling as offered by leaders and its effectiveness in addressing conflict issues in the church organizations. The church leaders were asked to state their highest level of education in conflict management and the result is given in Table 11.

Table 11: Distribution of Pastoral counsellor’s level of training in Conflict Management

Level of Training	Church Category					
	Mainstream		Pentecostal		Pooled data	
	f	%	f	%	f	%
No Training	0	0	1	0.5	1	0.5
Workshops	24	11.1	13	6.0	37	17.1
Seminars	12	5.5	49	22.6	61	28.1
Certificate	17	7.8	10	4.6	27	12.4
Diploma	22	10.1	2	0.9	24	11.1
Degree	19	8.8	4	1.8	23	10.6
Post Graduate	43	19.8	1	0.5	44	20.3
Total	137	63.1	80	36.9	217	100

Key; f = frequency, % = percentage.

Findings in Table 11 showed that majority (35.2%) of pastors had received training in conflict management through seminars and workshops, while 52.3% had at least certificate training. The Pentecostal churches had the highest percent (28.6%) of their pastors who were not formally trained in conflict management but acquire knowledge through workshops and seminars as compared to 16.6 % for the mainstream churches. The findings also revealed that 45.2% of the pastors had not received any formal type of training in conflict management. This percentage of untrained pastors might have a negative influence on the effective use of Pastoral counselling in the management of conflicts by the respective church leaders. These finding confirms the notion that there is limited application of professional conflict management skills in managing conflicts amongst Pentecostal churches. According to Mulhauser (2009), a client benefits more when they are committed in to working with a specific therapeutic approach offered in a particular conflict management environment. This

therapeutic approach can only be effectively utilized by a trained pastoral counsellor skilled in conflict management. Lack of skilled approach can therefore negatively affect the quality and the outcome of the conflict management in a church environment.

4.4 Utilization of Pastoral Counselling in Conflict Management

Objective one sought to establish the utilization of pastoral counselling in management of conflicts in the mainstream and Pentecostal churches in Nakuru County. In determining the utilization of pastoral counselling in conflict management, respondents from both church categories were asked whether they had been involved in a conflict that required pastoral intervention. They all answered in affirmative. This was followed by a question on whether they were helped in resolving these issues and result is as shown in Table 12.

Table 12: Utilization of Pastoral Counselling in Conflict Management

Were You Helped To Resolve Your Issues After Counselling	Type of Church				Total	
	Mainstream		Pentecostal		n	%
	n	%	N	%		
YES (was helped)	186	51.1	158	43.4	344	94.5
NO (was not helped)	4	1.1	16	4.4	20	5.5
Total no of congregants that utilized Pastoral Counselling	190	52.2	174	47.8	364	100.0

Key; f = frequency, %= percentage

From the findings in Table 12, 94.5% of the sample agreed that they had been involved in such situations and that they were helped through pastoral counselling. They all indicated that they had gone for pastoral counselling with a hope of getting a solution to their respective conflict situations. The percentage of congregants in mainstream churches who had undergone pastoral counselling was 52.2%, which was higher than the Pentecostal congregants of 47.8%. Similarly the percentage of the mainstream church congregants who indicated that they were helped to resolve their issue through pastoral counselling was 51.1% as compared to the Pentecostal who were 43.4%. The reverse is true for the Pentecostal church congregants as 4.4% indicated that they were not helped by the pastoral counselling in contrast to the mainstream church congregants, a small number of 1.1% indicated that they were not assisted by the pastoral counselling they had undergone. Focus group discussions confirmed the willingness of congregants' acceptance to be counselled by their pastors which

were viewed at as a safe and comforting experience. The Pentecostal congregants stated that they often went for pastoral counselling as a last resort and then they preferred to be counselled by priests from mainstream churches. Findings from the focus group discussions revealed that the Pentecostal congregants' preference of mainstream church priests for counselling was," the priests are more understanding, less demanding of their time and money, and they were more realistic in their approach to the issues. .The findings in this study concur with Chukwuocha (2009), who observed that most Christians remain in faith despite their inner struggles because of the feeling of being closer to God through pastors who they believe are representatives of God. Similarly, Collins (1982) stated that evangelical Christian counsellors attract large followings because they deal with practical and down to earth subjects, give simple explanations for problems, provide viable formulas for success and problem solving and effective communication without psychological jargon. However, a deep psychological insight in to the intricacies of behavioural patterns is vital ingredient for effective pastoral counselling.

Discussions with pastors' on the existence of on the utilization of pastoral counselling in conflict situations revealed actually pastoral counselling formed the whole package of pastoral work. One pastor stated that, 'you wake up in the morning and pray to God to give you grace for what lies ahead in the counselling room.' These findings concur with Pate (2000) who stated that, when a person's life is thrown off balance either by loss of a job, a divorce, death of a spouse or other crises; a window of opportunity often presents itself for the church to minister to the individual, for during such times people who had not acknowledged that they have personality disorders often become aware that they have a problem and seek pastoral support. During pastoral counselling, long standing personality patterns and behaviour in need of alteration can be addressed by the pastoral counsellor.

4.5 Types of Experienced Conflicts

Objective two sought to establish the types of conflicts requiring management through Pastoral Counselling within the Mainstream and Pentecostal churches in Nakuru County, Kenya.

4.5.1 Types of Experienced Conflicts

The types of conflicts experienced by church members were determined by asking the respondents if they had experienced a given type of conflict in the last two years. They responded with a yes/no responses and the result is as shown in Table 13.

Table 13: Distribution of Types of Conflicts Experienced by Congregants

Type of conflicts	Church Category (n=364)					
	Mainstream		Pentecostal		Pooled data	
	f	%	f	%	f	%
Interpersonal	147	77.4	125	71.8	272	74.7
Intrapersonal	127	66.8	111	63.8	238	65.4
Ideological/doctrinal	84	44.2	82	47.1	166	45.6
Health	97	51.1	107	61.5	204	56.0
Financial	94	49.5	112	64.4	206	56.6
Cultural	104	54.7	84	48.3	188	51.6

Key; f= frequency,% = percentage.

Majority (74.7%) of church members' experienced interpersonal conflicts, while 65.4% experienced intrapersonal conflicts, 45.6% ideological, 56% health, 56.6% financial and 51.6% cultural conflicts. These findings concur with Ansah (2006), who stated that most of the conflicts in the church are interpersonal conflicts which are a reflection of the emotional state of an individual and the projection of this state of mind to others. It should be noted that there are many issues that surround Christians and trigger pain in their hearts. For instance, Talitwala (2008) stated that disappointment from a broken relationship, lack of trust or betrayal will wound Christians. She emphasizes that such hurt can be expressed as anger against others. An expression of anger either through displacement of emotions or through passive – aggressive behaviour or projection of emotions to other congregants will definitely lead to conflicts in the church organization. This expression of anger can be manifested through jealousy, pride, anger, envy, sedition, ambition, greed and over spiritualization of issues. While Birch and Oginde (2008) observes that life would be simple if it wasn't for other people, it is imperative that, other people are not an option in life. As such, the daily interactions with other church members are fertile grounds for conflicts of one kind or another within a church setting.

Intra- personal conflicts form serious aspect of conflict management in the church as Crabb, (2007), noted that the most difficult intra-personal conflicts develop when a Christian is faced with a situation which requires him or her to weigh their personal moral and spiritual convictions against the realities of demands from society or from those in authority. In this

case a believer is faced with a dilemma as to whether to obey God or Man. Most respondents in the focussed group discussions confessed that they had devised a survival tactic, a double standard of giving to Caesar what is Caesar's while maintaining their Christian faith for instance giving and taking bribes to get favours done for them. Some confessed of being plagued by guilt conscience after these actions, but to them it was a survival technique they had mastered.

The other conflicts that come up during focus group discussions was the way church members who were in active employment went about their duties. Some respondents were still struggling with lack of integrity, such as corruption, lateness in the name of attending morning glory, and others were exaggerating the enjoyment of the Christian fellowship and spending too much of their time at church and were paying less attention to their jobs and businesses, this was clearly brought in one of the pentecostal churches whose programmes were crowded with numerous crusades and tight church programs. The congregants pointed out that failure to attend these crusades and church services was viewed by the church leadership as an indicator of lack of commitment to the church and a sign of backsliding. Those who attended all crusades and church meetings that is; morning glory, lunch hour meetings and evening devotion that went on to late in the night received praise and were awarded church positions. However some congregants had been laid off at their places of work due to redundancy. Interestingly the affected members were coerced by the church leadership in to viewing it as persecution and war against their church and this is a clear case of manipulation. It is also an indicator that the said congregants were struggling with self-esteem issues that led them to desperately desire to fulfil the inner void of feeling needed and appreciated which apparently they lacked from their significant others and apparently their work places. Such congregants can be in danger of falling victims of misuse and manipulation, if they landed in the hands of self-styled pastors with tendencies of stagnated moral and cognitive development as described by Mbutu (2014).

Because of lack of proper time management, it was observed through focussed group discussions that some businesses had been brought down and this actually brought reproach to the very faith they prophesied, as most of the correspondents disclosed that people didn't trust them with money, good jobs (due to absenteeism) and timely delivery of services. Noted also through focussed group discussions was the fact that sometimes a Christian's uprightness in the workplace was bringing them hatred, envy and persecution by fellow co-workers who felt that the Christian's uprightness was a threat and betrayal to their conduct, as they were

looked at as non conformists to the general employee misdemeanours. However, with proper guidance from a trained professional pastoral counsellor, such a church member could be aided to develop self confidence to remain firm in their convictions and make a decision to walk uprightly.

A respondent from one of the Pentecostal churches during focussed group discussions confidently boasted of how they were encouraged to stop attending community meetings because alcoholic drinks were served and ungodly words were uttered when disagreements arose. There is a grave danger of such congregants losing touch with the real world. The whole purpose of the Christian faith is to encourage and challenge people to improve their lives; the more Christians do not seek genuine opportunities to interact positively with non-Christians, the more their religious impact on the larger society remains only a dream, (Smyth, 2009).

Findings from the focus group discussions revealed that, in one of the pentecostal churches most correspondents were actually struggling with suppressed anger because of the feelings that some of their conflicts had not been handled fairly. This anger they confessed was manifested through threatening prophesies that gave them power to control and hit at their opponents. They stated that this form of expressing their anger came with rewards such as power, intimidating the church leadership; it also created emotional distance from other congregants and gave them a leeway to manipulate the entire church management. These traits are not rewarding at all and they could easily threaten the cohesion of the church; as Carter (2007) states that anger can be a lifestyle of choice and anyone who lives a life of anger is persistently working to do so at the cost of his own peace of mind. Some female correspondents had an extension of a family history of violence that caused them to dislike men. Some other characteristics that emerged during focus group discussions were of those correspondents who held so firmly to their religious convictions that they couldn't help but condemn someone who disagreed with them .The mainstream and pentecostal church members were equally affected by the different types of conflicts.

4.5.2 Number of Experienced Conflicts

Under objective two of the study further, sought to ascertain the number of conflicts experienced by individual church members. This determines the need for the utilization of pastoral counselling in the management of conflicts. The number of conflicts experienced by individual members was determined by summing up conflicts individual members reported to

have undergone and been counselled by a pastor. A summary of the results are shown in Table 14.

Table 14: Number of Conflicts Experienced by the Church Members

Number of conflicts	f	%
1	47	12.9
2	50	13.7
3	143	39.3
4	91	25.0
5	33	9.1
Total	364	100.0

Key; f = frequency, % = percentage.

The findings from Table 14 indicate that the maximum number of conflicts was 5 and the minimum was one. These conflicts were; interpersonal, intrapersonal, marital, health, finance and cultural conflicts. Majority (39.3%) of church members experienced at least three different types of conflicts while only 9.1% of church members experienced five different types of conflicts. This is a clear indication that church members experience various conflicts that require management by pastoral counselling; it is a true reflection of societal demands of the changing social trends which require effective pastoral counselling. Biblical counselling should therefore adopt psychological counselling as its major strategy in the promotion of spiritual and psychological maturity in the church. Spiritual and psychological maturity involves immediate obedience in specific church situations and long range aided character growth through pastoral counselling in order to avoid dissonance. These is because, when congregants face conflicts, they become vulnerable and imbalanced both emotionally, mentally and psychologically which can force them into unacceptable defence mechanism ventures within the Christian community. Such behaviour frowned upon in the church community include; slandering, name calling, greed, embezzling of church funds, fornication, alcohol and drug abuse.

Take for instance, anger as a form of an interpersonal and intra- personal conflict can cause people to be destructive and violent or take a defeatist attitude, which manifests itself through statement like ‘I have left that issue in the hands of God’. As Chukwuocha (2009) rightly

pointed out, in the face of overcrowding temptation, people can feel somewhat tipsy, with their senses either dulled or heightened and their minds agitated, they can become depressed and forgetful. These are symptoms of severe depression and such a congregant can easily develop paranoia. Emotions like this alter the minds of church members until they become “drunk” or intoxicated with emotions and in such situations, chaos can erupt in a church organization. It is under these circumstances that congregants in the leadership positions can resort to using weaknesses of the church organization as an excuse for them to either abdicate their church responsibilities or manipulate unsuspecting and vulnerable Christians for personal gains. These calls for a process oriented conflict management approach by pastoral counsellors which enables them to examine the changes in the psychic movements of the individual congregants facing conflicts. This can help because what overwhelms congregants who experience inner conflicts is that the assumptions that they are the only ones who are suffering like this and they go through it quietly hoping that God will help them to resolve the conflict without them putting an effort.

Most church members during focussed group discussions referred to this situation as “a wilderness experience like that of the children of Israel”. Such people often prefer confining themselves in churches rather than their homes, praying and fasting and waiting for a divine intervention for as long as it takes. This is a clear case of abdication of conflict, taking on the ostrich stand of burying the head in the sand. These inner struggles, which are intrapersonal conflicts, were clearly brought out during a focussed group discussions. The congregants decried lack of specialized and consistent pastoral support especially in the Pentecostal churches as the main cause. Therefore, it is important for the congregants to be taught coping mechanisms when facing inner conflict situation so that they learn to be able to cope. This requires the congregants to be empowered with psychological interventional skills and conflict management strategies especially, those in church leadership positions..

There was evidence that congregants were experiencing inner struggles concerning their attitudes towards issues of self-esteem. For instance, the appropriate forms of dressing and body make up vis-a-vis church doctrine, financial and material possessions and what the church terms as “gratification of the flesh”. This causes a psychological imbalance in a congregant, especially one who may be working towards self-actualization according to Maslow’s hierarchy of needs. Proper code of professional dressing vis-a-vis church values was a major source of conflict noted during our focussed group discussions. However, with

persistent loving, Pastoral care and support applying cognitive dissonance model of conflict management the church may aid the congregants to streamline the inconsistencies or discrepancies that may arise between church doctrines, individual desires and societal expectations. This could be achieved through a supportive Pastoral care, relevant professional psychological counselling and teachings which lead to proper attitude formation and adjustment of the congregants. As such, character modification can be achieved leading to the decline of frequencies of inner struggles, the end product will be a mature congregant with a balanced psychological, emotional and spiritual wellbeing.

4.5.3 Prevalence of the Conflicts among the Church Members

Similarly, under objective two, the study further sought to determine the different types of conflicts affecting the church members and how prevalent they were amongst church members. This helped in the research conclusions on the need for professional Pastoral Counselling to manage conflicts in the church. The church members were requested to rank the occurrence of conflicts on a scale of 1 (rare) to 4 (very frequent). The frequency distribution of the ranking is given in Table 15

Table 15: Frequency distribution of church members ranking on the prevalence of conflicts

Type of conflict	Prevalence of conflicts (n=364)			
	Rarely	Sometimes	Often	Very frequent
	%	%	%	%
Interpersonal	14	26	35	25
Intrapersonal	10	28	38	23
Ideological	27	33	28	11
Marital	16	23	28	33
Health	13	30	36	19
Financial	12	35	34	18

Key, % = percentage.

In general, the prevalence of conflicts among the church groups was high. The rating of the occurrence of different types of conflicts by the church members were as follows: interpersonal conflicts 60%, intrapersonal conflicts 51%, ideological conflicts 39%, marital conflicts 51%, health 55% and finances were the least (52%) in ranking (Table 15). This result

concur with Ansah, (2006), who stated that conflicts in churches come in various forms and at different levels of operation. Also, during focussed group discussions, most congregants from Pentecostal Churches reported to have gone for counselling on health related issues. For instance, one of the Pentecostal Churches conducts miraculous healing crusades in various parts of the country. As a result, most people diagnosed with incurable diseases flock these churches with a hope of receiving miraculous healings.

Financial conflict was also noted during focussed group discussions within Pentecostal church congregants. It was revealed that church members practice what they called “sacrificial giving” even at the expense of the family budget. They would continue giving until they faced a sudden bankruptcy or no hope of attaining the desired wealth. In such situation, a deep overwhelming despair would set in. As noted by Chukwuocha (2009), during such a stage, church members either develop suicidal thoughts, nervous breakdown, become psychotically withdrawn or bizarre or plunge into irrational efforts to ease the pain through alcohol and drugs. But when a pastoral counsellor helps the person through professional techniques (not manipulative gimmicks of planting monetary seeds to get quick gain), and practice truth by rational, responsible and obedient and committed living, the congregant becomes whole, alive, vibrant and full of life again. Similarly, Gichinga (2011) observed that conflict over money management is the number three stressor in Kenyan homes today. She also observed that the problem is compounded when wife earns more money as this constitutes ‘role reversal’. Therefore, money handling must be addressed seriously in pre-marital counselling as it is the main cause of conflict in households. In handling money matters, roles need to be clearly defined. During the focussed group discussions, it was noted that marital conflicts were also escalated by resident relatives and house helps. In addition, disagreements were also noted on how much resources were to be distributed to the extended family members, friends, community projects, church, children, personal allowances and expenditure like clothes and hair. However, these issues could best be handled through pre-marital counselling, which is preventive counselling.

4.5.4 Comparing the Prevalence of the Conflicts among Different Church Groups

Still under objective two, the study sought to compare the prevalence of conflicts in the two church groups. The aim of the comparison was to determine whether there was a difference in the occurrence of conflicts among mainstream and Pentecostal church members. The members ranking of conflict prevalence on a 4 point Likert scale with 1 as rarely and 4 as

frequent are shown in (Table 16). These rankings were later reclassified into two categories; low (rank 1 and 2) and high (rank 3 and 4) as in Table 16. The differences among the mainstream and Pentecostal churches were then tested using independent *t*- test.

Table 16: Comparison of conflict prevalence amongst Mainstream and Pentecostal Churches

Type of conflict	Mean of prevalence of conflict		<i>t</i> -value	<i>p</i> -value
	Mainstream	Pentecostal		
Interpersonal	0.600	0.592	0.156	.146
Intrapersonal	0.637	0.586	0.323	.077
Ideological	0.368	0.414	-0.885	.226
Financial	0.505	0.540	-0.666	.055
Health	0.495*	0.632	-2.657	.001*
Marital	0.621	0.581	0.789	.226
Cultural	0.342	0.391	-0.962	.578
Total	0.509	0.534	-0.856	.130

*Significant at 5%

Mean comparison of Pentecostal and mainstream churches in Table 16 revealed that there were no statistically significant differences between the means of the two churches at 5 percent level of confidence. The congregants were equally affected by different conflict types except for health conflicts where Pentecostal church members were affected more than the mainstream church members.

The conflicts related to health were found to be higher among the Pentecostal church members than the mainstream church members and the difference was found to be statistically significant at 5% ($p \leq 0.05$). This could be attributed to one of the Pentecostal churches whose main activity is performing miracle of healing which might have attracted many of its congregants who have had hopes of receiving supernatural healing from their various ailments. In other churches, the congregants stated that they went for counselling on health either to be prayed for inner peace during the period of the illness or for moral support, and at times for direction from the priest.

4.6 Pastoral Counselling Techniques Utilized in Conflict Management

Objective three sought to ascertain the counselling techniques utilized by Pastoral Counsellors in managing conflicts in the mainstream and Pentecostal churches of Nakuru County. According to Adams (1973), counsellors should recognize that there are situations in

which a simple answer at one session of counselling is all that is required. Maulhauser (2009) also observed that clients with panic disorders often respond well to cognitive therapy. It is important to realize that various clients often respond differently to different methods of counselling employed. This has a significant effect on the effectiveness of the Pastoral Counselling. Therefore, it is important for counsellors to distinguish problems that motivate a person to seek for help and then apply the right techniques of counselling. In line with this, both congregants and Pastors were asked to identify counselling techniques they utilized or recognized as having been utilized on them during conflict management sessions. The responses are captured in Tables 17, 18, 19 and 20.

4.6.1 Counselling Techniques Identified by Congregants

Both mainstream and Pentecostal church members were asked to identify the types of counselling techniques they recognized as having been utilized by the Pastors/Priests to resolve their conflicts. The results of the church member's responses are given in Table 1

Table 17: Distribution of Counselling Techniques Identified by Congregants

Type of Counselling Techniques Used	Church Category					
	Mainstream		Pentecostal		Pooled data	
	f	%	f	%	f	%
Prayers	54	28.4	117	67.2	171	47.0
Negotiation	94	49.5	28	16.1	122	33.5
Diplomacy	27	14.2	8	4.6	35	9.6
Conflict management						
workshop	2	1.1	11	6.3	13	3.6
Concession	9	4.7	2	1.1	11	3.0
Arbitration	3	1.6	7	4.0	10	2.7
Litigation	1	0.5	1	0.6	2	0.5
Total	190	100	174	100	364	100

Key; f = frequency, % = percentage

Church members identified eight different types of counselling techniques they recognized as being used by their pastors in managing their conflicts. Majority (47%) of the members

identified prayers, 33.5% mentioned negotiation, 9.6% identified Diplomacy, 3.6% identified conflict management workshop, 3% identified concession, 2.7% identified arbitration, and 0.5% mentioned litigation as the most commonly used methods of managing conflicts. However, there was over reliance on prayers in the Pentecostal churches as 67.2% identified prayers as a technique used to manage conflicts compared to 28.7% identified in the Mainstream churches. Negotiation which is synonymous to bargaining in conflict situations was the second most utilized technique that seemed popular partly due to the persuasive nature of language used during negotiations. According to Greenwood (2008), negotiation is best handled when ground rules are set and boundaries for behaviour are clearly stipulated to avoid emotional outbursts that can interfere with the negotiation process. These rules should be; that the parties in dispute need to focus on the goal and not be destructed by the emotions of the conflicting parties. This is because emotions tend to cloud sound judgment. The parties are also expected to look forward not back for being too involved in what happened in the past can be counterproductive. The use of negotiation was further reinforced during the focussed group discussions in one of the mainstream churches when one of the respondents pointed out that, Pastors usually told them to focus on Jesus Christ who was and is the author and finisher of their faith and that God could help them change their future but there was nothing we could do to change their past. The respondents also stated that they were encouraged not to always insist on being the ones who were right in order to settle a conflict. They were also advised to acknowledge when one was on the wrong and to recognise what they wished to gain from the issue at hand and what the other side wanted. In this way, it helped them to know what they were willing to give up. Negotiating parties also were expected to make a reality check because if the dispute had to be resolved, they needed to be realistic. From another focussed group discussions, it emerged that during negotiations one disputing party could ask for something very outrageous that could even threaten the unity of the church. Table 18 compares the counselling techniques utilized in the Mainstream and Pentecostal churches using the chi-square test.

Table 18: Comparing counselling techniques in the churches using chi-square test

Counselling Techniques Used	Mainstream church			Pentecostal church		
	Observed	Expected	Residual	Observed	Expected	Residual
Negotiation	94	27.1	66.9	28	24.9	3.1
Arbitration	3	27.1	-24.1	7	24.9	-17.9
Litigation	1	27.1	-26.1	1	24.9	-23.9
Diplomacy	27	27.1	-.1	8	24.9	-16.9
Concession	9	27.1	-18.1	2	24.9	-22.9
Conflict Management						
Workshop	2	27.1	-25.1	11	24.9	-13.9
Prayers	54	27.1	26.9	117	24.9	92.1
Total	190			174		
<i>Chi-square</i>	273.23			417.86		
<i>Df</i>	6			6		
<i>p-value</i>	0.01			0.01		

Results are given in Table 18 of a comparison of Mainstream and the Pentecostal church members, responses showed that there were differences in the type of counselling techniques that were used by the two groups of Pastors/Priests. The majority of the mainstream church members (49.5%) mentioned negotiation as the most commonly used method in resolving conflict, followed by prayers (28.4%), and then diplomacy/ mediation (14.2%). Members of Pentecostal churches showed a different pattern with the majority (67%) of its members preferring prayers, followed by negotiation (16.1%) and conflict management workshops (6.3%). The differences between the types of techniques as identified by Mainstream and Pentecostal church congregants were compared using the chi-square test to determine the most used methods used. Results shows that in Pentecostal churches, prayers were the most commonly method while in Mainstream churches, negotiation was preferred. These differences were found to be statistically significant ($p \leq 0.05$).

It can also be concluded that Mainstream churches utilize a variety of counselling techniques in addition to prayers, while Pentecostal churches relied more on prayers. The over reliance on prayers affect the effectiveness of conflict management in Pentecostal churches. There is danger of manipulation and coercion of congregants due to over reliance on prayers. From a focussed group discussion, the Pentecostal congregants mentioned ecstatic catharsis by

venting their emotions through agonizing in prayer. These were manifested in statements like “I go to church when my nerves are raw, I scream, yell, whistle with abandon and when I come out of church I feel relieved”. This offers sense of relieve as loud prayer is used as a ventilating avenue for bottled up emotions.

Although psychological venting of emotions is allowed, people cannot yell and scream forever, there is need for the congregants to be allowed to use reason and dialogue. Birch (2008), stated that, prayer should not simply be a way of avoiding conflict issues but a biblical prescription for dealing with any crisis. He further observed that, just as people need wisdom and knowledge to work through conflict issues, they also need peace in their hearts and emotions and as they place crises and conflicts in the context of prayer to allow peace of Jesus in their hearts to takes over. However over reliance on Prayer could expose the Congregants to manipulation and give room for irresponsible congregants to abdicate their duties thus leaving everything to God in prayer as a scapegoat. Most married female congregants decried this escapism in their spouses, one lamented; “my husband takes all the money meant for upkeep in the house to the church and tells us that God will supply all our needs according to his riches in glory”. Also, another married male congregant stated that, if his wife does not desist from the many night vigils and crusades, he may be forced to quit going to church.

Beck, (2013) strongly asserts that for Pastoral Counselling to be effective, a Counsellor should have a theoretical understanding of which approach to use in a particular counselling situation. This approach should be made on the basis of an informed view of what theory and counselling technique works for a particular behavioural type. Failure to have an in-depth knowledge of counselling theories could put a counselee at a risk which is equivalent to professional malpractice.

4.6.2 Pastor’s/ priests’ Perception on the Approaches Utilized in Managing Conflicts

Under objective three, the Pastors/Priests were asked to identify the counselling techniques they used in managing conflicts in their respective churches. These counselling approaches were further categorized into two main groups- professional and biblical and within each approach, different techniques were assessed using a 3 point Likert scale (1 representing rarely and 3 often).

4.6.2.1 Professional Techniques Utilized in Managing Conflicts

Professional techniques assessed included: diplomacy, negotiation, litigation, conflict management workshop, arbitration and concession. Techniques utilized and percentage of Mainstream and Pentecostal pastors who reported that they utilized each of these techniques in managing their Congregants' conflict is given in Table 19 below.

Table 19: Distribution of Professional Counselling Techniques Utilized in Conflict Management

Professional Techniques	F	%
Diplomacy/ mediation	194	88.6
Negotiation	187	94.5
Arbitration	174	79.5
Litigation	130	59.3
Conflict management workshop	199	35.6
Concession	197	63.4

Key; f = frequency, % = percentage.

Findings from table 19 revealed that five professional counselling techniques were assessed in this study in (Table 19).Negotiation was highly utilized by 94.5% of the pastors, followed by diplomacy 88.6% while conflict management workshops was the least (35.6%) applied method. The use of these professional methods in resolving disputes apply to everyday conflict issues in a congregants' life, for instance, at work places, families and in relationships. Mediation, arbitration and negotiation can helpful to a Pastoral Counsellor as they involve the use of actual language in conflict situations. According to Greenwood (2008), these professional conflict management strategies give a Counsellor an insight on how to deal with difficult parties, how to break an impasse and how to close a deal that is satisfactory to all parties concerned. For example, the ultimate goal of mediation is not to establish who is right or wrong in a conflict but there are probably elements of right and wrong in the stories of both parties (Birch & oginde, 2008).As such, we can conclude that for a resolution to be successful, it is really not a matter of finding out who is to blame for what transpired, rather gaining an agreement that both parties have had some degree of responsibility. If both parties are willing to take responsibility for what happened, healing and

reconciliation becomes easy. However, Birch and Oginde, (2008), insisted that forgiveness must be the final closure of Pastoral mediation.

The use of the professional counselling methods by the mainstream and Pentecostal pastors were compared using a cross tabulation. The pastor’s responses are given in Table 20.

Table 20: Comparing professional counselling techniques Used by Pastors/ Priests

Professional Techniques	Church Type			
	Mainstream		Pentecostal	
	f	%	f	%
Diplomacy	126	91.9	68	82.9
Negotiation	128	93.4	79	96.3
Arbitration	96	70.0	78	95.1
Litigation	80	58.4	50	61.0
Conflict management workshop	124	90.5	75	91.4
Concession	119	86.9	78	95.1

Key; f= frequency, % = percentage.

From the responses in table 20, there were minor differences among the Pentecostal and the Mainstream Pastors in the way they use professional counselling methods. This implies that professional counselling tools were used more or less equally by the two church groupings. Negotiation as a counselling tool was used by 93.4 and 96.3% of the Mainstream and Pentecostal church pastors. Diplomacy as a counselling tool was reported by 91.9 and 82.9% of Mainstream and Pentecostal church members. Concession as a professional counselling tool was used by 86.9 and 95.1% of mainstream and Pentecostal pastors respectively. Litigation was used by 58.4 and 61% of Mainstream and Pentecostal Pastors.

4.6.2.2 Biblical Methods Utilized in Managing Conflicts

Biblical techniques, on the other hand, included; prayers, sermon, dictatorship/discipline, accommodation/ accepting, abdication /letting God take charge and collaboration/mediation. Biblical counselling, according to Crabb, (1977), has to be adopted by a Pastoral Counsellor as a major strategy for promotion of spiritual and psychological maturity for it to be effective. Christian Counselling, therefore, is concerned with whether or not the client is responding

obediently to Christian teachings. Therefore, a Pastoral Counsellor must insist, regardless of circumstances a Christian finds them in, that the congregant behaves in a responsible manner, as each individual possesses an inborn ability to learn and behave in a biblically acceptable manner. This could be achieved if Pastoral Counsellors utilized biblical counselling techniques effectively. In understanding the biblical methods of conflict management, pastors were asked to state whether they had ever used the five biblical counselling techniques and the result is given in Table 21.

Table 21: Biblical Counselling Techniques Used by Pastors/ Priests

Techniques	F	%
Prayer	196	89.5
Sermon/Teaching	201	91.8
Dictatorship/ Extinction	111	50.6
Accommodating/ Exhortation	195	89.1
Abdication	190	86.7
Collaboration/ modelling	187	85.4

Key; f = frequency, % = percentage

The findings in table 21 generally revealed that, the pastors interchangeably used five biblical counselling techniques in assisting their members to resolve conflicts. The use of sermons as a counselling technique was reported by 91.8% of pastors, prayer (89.5%), accommodating (89.1%), abdication (86.7%), and collaboration (85.4%) while dictatorship was the least used (50.6%) by all church groupings. The higher percentage of counselling technique usage is consistent with Collins, (2007) observation that spiritual problems affect people spiritually, physically, psychologically and socially and therefore any counselling should largely depend on the nature of the counselee's problem. These findings concur with the observations made by several authors as stated. The following is a critical look in to various biblical counselling that were revealed through the findings in table 21:

4.6.2.3 Prayers as a Technique of Counselling

The findings revealed that prayers come before, during and after the counselling session. However, it was at the discretion of the Pastoral Counsellor to decide whether to pray silently or have a more focused prayer with the both counsellor and counselee praying together aloud. Some of these prayers it was reported, most cases, were punctuated with long periods of

fasting. However, it was noted that the client was in grave danger of being manipulated by the Pastoral Counsellor if prayers were the only tool used without professional guidance and counselling, and the counselee could easily lose touch with the reality and start seeing images. But if prayers and fasting were carried out in a guided manner; together with solid biblical teachings and professional psychological counselling methods, the congregants could enjoy a nourishing Christian environment. Although most congregants preferred prayers, it could become toxic if over used thus giving Pastoral Counsellor a leeway to manipulate and control the congregant's mind especially if spiritual warfare is included in the counselling session. Munroe, (2002), cautioned against the use of spiritual warfare approach to counselling as it could lead to exorcism and cause fear amongst new Christian converts and it is not encouraged in professional counselling. In this study, prayer was the second most common method (86%) of managing conflicts in Mainstream and Pentecostal churches in Nakuru County, Kenya.

4.6.2.4 Collaboration/ Modelling as a Technique of Counselling

Under this method, congregants were encouraged to imitate and follow the behaviour of Pastoral counsellors/ Priests. This approach could be equated to behaviour modelling and modification according to Albert Bandura's learning theory of counselling (Corey, 2005). This technique involved clients/ congregants learning through observation and modelling the behaviour of their Pastors/ priests. The Albert Bandura's theory emphasizes the social components of a learning process. Rather than relying simply on reinforcement or punishment, modelling allows individuals to learn new skills or acceptable behaviours by watching Pastoral Counsellors perform those desired skills. In some cases, the therapist might model the desired behaviour while in other instances, watching peers engage in the sought after behaviours could also be helpful (Corey, 2005). As such, Clergy's spiritual walk ought to be above reproach. In this study, this approach was also commonly applied by more than 85% of pastors in both church categories.

4.6.2.5 Dictatorship/Extinction as a Technique of Counselling

Another way to produce behaviour change was to stop reinforcing behaviour in order to eliminate the undesirable response. Time-outs were perfect examples of the extinction process. During a time-out, a person is removed from a situation that provides reinforcement. For example, a congregant who starts yelling or antagonizing other congregants would be removed from the church activity and required to sit quietly in a corner or another room where there are no opportunities for attention and reinforcement. By taking away the

attention that the congregant found rewarding, the unwanted behaviour is eventually extinguished. Although this method might be very effective in solving conflicts, it was the least (51%) used method of solving church conflicts in Nakuru County, Kenya.

4.6.2.6 Empathetic understanding as a Technique of Counselling

The therapist needs to be reflective, acting as a mirror of the client's feelings and thoughts to allow client to gain clear understanding of their own inner thoughts, perceptions and emotions. By exhibiting these characteristics, the Pastoral Counsellor can help clients/ congregants grow psychologically to become more self-aware and change their behaviour through self-direction. In this type of environment, a client feels safe and free from judgment. Rogers believed that this type of atmosphere allows clients to develop a healthier view of the whole world and a less distorted view of themselves. When Pastoral Counsellor communicates acceptance to client without conditions and judgment; it frees the client to explore her/his thoughts and feelings, positive or negative, without danger of rejection or condemnation. A Pastoral counsellor accurately understands client's thoughts and feelings from the client's own perspective. When the Pastoral counsellor is willing and able to experience the world from the client's point of view, it shows client that her/his perspective has value and she/he is accepted. Lastly, Pastoral Counsellor must convey genuineness to the client. The Pastoral counsellor ought to be authentic and not put on a professional "I know best" facade but conveys a feeling that he/she is "there" for the client and is "real". In this way the client does not have to worry about what the Pastoral Counsellor is really like or truly thinks about him and his issues.

4.6.3 Comparing Biblical Techniques by Church Category

In order to compare the biblical techniques of mainstream and Pentecostal pastors, a cross tabulation was done and result is as shown in (Table 22).

Table 22: Biblical Methods Identified by the Mainstream and Pentecostal Pastors

Biblical methods	Type of church			
	Mainstream		Pentecostal	
	F	%	F	%
Prayer	127	92.7	69	84.1
Sermon	121	88.3	80	97.6
Dictatorship	55	40.2	56	68.3
Accommodating	122	89.0	73	89.1
Abdication	120	87.5	70	85.3
Collaboration	120	87.5	67	81.7

Key; f= frequency, %= percentage

Minor differences in the percentages were observed between the Mainstream and Pentecostal pastors. Prayer was most used by Mainstream Priests (92.7%), while Pentecostal Pastors commonly used sermon (97.6%) addressing conflicts in the church. Interestingly, dictatorship style of conflict management was the least commonly used method by both Pentecostal and Mainstream Priests at 68.3% and 40.2% respectively. On the other hand, collaboration (87.5%) was utilized more by Mainstream Priests than Pentecostal Pastors (81.7%).

According to Munroe, (2002), all conflicts including spiritual conflicts arise because of the moral decay in society. Counselling therefore involves dealing with personal behaviour and maladjusted patterns in a counselee's life that require behavioural modification. Collins,(2007) stated that a Pastoral counsellor must seek to grow spiritually in their own lives and use their gifts, training and spiritual knowledge to help their parishioners. This can only be achieved by the proper use of a variety of techniques that are consistent with Christian values. As suggested by Ansah, (2006), the process of counselling should begin with some kind of professional intervention, because individual groups in conflict often do not see the potential destructiveness of the conflict situation. But if disagreements are not addressed on time, the result is that animosity builds up like a time bomb until the point of explosion is reached in a confrontation, when conflicts can no longer be ignored. One needs a clear understanding of how problems develop.

Crabb, (2007)'s observations agree with these findings as he states that professional and Pastoral Counsellors alike tend to rely on a few techniques and two or more basic principles perhaps without clear thinking why their counselling efforts should work. A pastoral counsellor therefore needs to have a widely applicable conception of how people develop problems and this will enable understanding of theoretical framework and rational solution to problems using a systematic and intelligent strategy. A Pastoral Counsellor needs to understand the basic needs of his parishioners like physical, spiritual and emotional needs, according to Maslow's hierarchy of needs. A Pastoral Counsellor is duty bound to assist the congregants to have purpose and love for one another and accepts them unconditionally which in turn creates cohesion within the church.

During the Focused Group Discussions, it was noted that most Pastors/ priests tended to favour congregants with bigger offerings and those who spend more time in the church. This is in contrast to unconditional positive regard to clients which should be the guiding principal of every Pastoral Counsellor.

4.6.4 Effectiveness of pastoral and biblical counselling techniques

Objective four sought to compare the effectiveness of Pastoral Counselling in the management of conflicts in mainstream and Pentecostal churches in Nakuru County. This was necessary in gaining knowledge and comparing the effectiveness of conflict management approaches. This was necessitated by the fact that a lot of counselling seems to be taking place in the Nakuru County church today the effectiveness these counselling procedures are, yet to be investigated. Crabb, (1977), noted the rampant nature of the non-professionally trained counsellors in churches today. This he believed might have necessitated the spread of group work and peer counselling and that these "counsellors" are being attracted by apparent position of authority and personal fulfilment of the title "counsellor". Since there seems to be an influx of self-made Pastoral Counsellors in Nakuru County, there was need to ascertain the effectiveness of this Pastoral Counselling with a view of making necessary recommendations that could improve on the quality of Pastoral Counselling in the Mainstream and Pentecostal churches.

The effectiveness of pastoral counselling was operationalized as an index which combined the twelve variables or techniques used in counselling. The Pastors were asked to assess the

effectiveness of each technique using a 4 point Likert scale, with 0 representing not effective and 3 very effective. The scores from all the twelve variables were then added together to form an index of effectiveness of Pastoral counselling. The descriptive statistics of the index and the different 12 items forming it are given in Table 23.

Table 23: Descriptive Statistics for the Techniques Used in Pastoral Counselling

Techniques	Mean	SD	SE	Alpha
Diplomacy	2.068	1.049	0.070	
Negotiation	2.246	0.863	0.058	
Arbitration	1.484	1.046	0.070	
Litigation	0.908	0.914	0.061	
Conflict Management Workshop	1.958	0.968	0.065	
Concession	1.826	0.937	0.063	
Professional Techniques	10.493	3.119	0.210	0.794
Prayer	2.237	1.070	0.072	
Sermon	2.187	1.016	1.016	
Dictatorship	0.799	0.960	0.064	
Accommodating	1.388	0.823	0.055	
Abdication	1.538	0.899	0.060	
Collaboration	1.516	0.949	0.064	
Biblical Techniques	9.666	3.289	0.222	0.762
Index of Pastoral Counselling	20.159	5.834	0.394	0.856

The findings from table 23 reveal that pastoral counselling in the churches was performed using different techniques which can be summarized into professional and biblical. Professional counselling techniques included diplomacy, negotiation, litigation, conflict management workshop, arbitration and concession. Biblical techniques, on the other hand, included prayers, sermon, dictatorship, accommodating, abdication and collaboration.

The index of effectiveness of pastoral counselling depicting the effectiveness of the twelve techniques had a mean of 20.15 ± 0.394 with a Cronbach's alpha of 0.856. Similarly, the effectiveness of biblical counselling had a mean of 9.666 while the effectiveness of professional counselling techniques had a mean of 10.493. The professional counselling techniques mean was higher than the biblical counselling techniques by 0.827. Therefore the professional counselling techniques were rated to be more effective in managing conflicts in

the Mainstream and Pentecostal churches in Nakuru County of Kenya. This is because Crabb (1977) states that the use of behavioural therapy is key in professional counseling approach, because certain counselling techniques are very effective when used in the latent stage of conflict management and these are: behaviour modification, modelling and even confrontation if need be. The effectiveness of pastoral counselling among the Mainstream and Pentecostal churches was compared to determine how effective pastoral counselling was in resolving member's conflicts. An independent *t* test was used to compare the mean of the Mainstream and that of the Pentecostal churches and the results are given in Table 24.

Table 24: Mean of the Effectiveness of Pastoral Counselling

Church Type	Effectiveness of pastoral counselling			
	Mean	Std. Error	Std. dev.	N
Mainstream churches	21.036	0.505	5.919	137
Pentecostal churches	18.695	0.598	5.415	82
Total	20.159	0.394	5.834	219

Table 24.1: Mean Comparison of the Effectiveness of Pastoral Counselling using t-test

Mainstream and Pentecostal pastoral counselling	t-value	Df	p-value
	2.923	217	0.004

The results of the *t* test in (Table 24) indicate that pastoral counselling was more effective in the Mainstream than Pentecostal churches. The Mainstream churches had higher mean (21.036) than the Pentecostal churches (18.69). The difference between the means were found to be statistically significant ($t = -2.923$, $Df=217$, $p\text{-value}= 0.004$) thus showing that there were significant positive differences in the effectiveness of pastoral counselling between the Mainstream and Pentecostal churches. It was therefore concluded that there are significant positive differences between the Mainstream and Pentecostal churches.

This could be explained by the low level or lack of training in psychological counselling and conflict management by Pentecostal Pastors'. This is consistent with earlier findings of low levels of education (17 % with no formal training while 29 % had no formal training in managing conflicts) amongst the Pentecostal pastors. Based on these findings, it can be concluded that, most Pentecostal Pastors use nouthetic type of counselling, which is a

directive approach. Adams (1973), insisted that Christian counsellors should use directive approach to counselling, which is based on scriptural direction and advice. He further maintained that for effective biblical counselling, a counsellor should have excellent knowledge of scriptures and skills for confronting others in deep concerns. However, this is against the psychological wellbeing of congregants, as some conflicts may not require biblical counselling only. Most Pentecostal pastoral counsellors seem to have ignored the need to develop the psychological counselling skills by which they may confront the congregant's issues in a more focused manner using the correct theoretical framework and psychological counselling models.

According to Beck (2013), a therapist might view effectiveness in line with his favourable model of counselling. However a keen therapist need to critically evaluate theoretical difference and should know what works for a specific type of clients which most Pentecostal Pastors lack. It is quite risky for a counselee to be subjected to unskilled person because for a counsellor to use a particular form of approach, he/she should make decisions based on an informed view of what works well in a particular behavioural situation. For instance Adams (1973) states that, only counsellors/ therapists who manifest the core conditions of person centred theory will be effective in counselling by the use of person centred therapy. Therefore a counsellor should manifest such values as stipulated by Carl Rodgers as quoted by Corey (2005) in order to establish a counselling climate that helps the client grow (Corey (2005).

It is not always prayers because at times, a counselee just needs to be guided on a simple matter. According to Carl Rogers, as quoted by Corey (2005), a client-centred therapist needs three key qualities; genuineness, unconditional positive regard and empathic understanding. Members also recounted from the focussed group discussions that, on several occasions, they witnessed pastors preach very fiery messages and offer fervent prayers during church services. However, when they were approached for counselling in their offices, they only recommend prayers. In some occasions, congregants reported that, their problems become the next sermon. This violates client's right to privacy and contravenes the ethical code of confidentiality. If such a Pastor had undergone some psychological counselling training, he would understand the importance of not sharing the client's issues as a way of exhortation to other congregants.

Mainstream church congregants, on the other hand, felt quite happy sharing their conflicts with their Priests as confession boxes usually offered privacy and hide the facial expressions

of the Priest. As noted by Mbutu (2014), Mainstream church congregants are associated with many positive attributes like longer life, moderated blood pressure and hypertension. This is because religion in Mainstream churches helps congregants deal with stress in their lives. In these churches, guided and moderate prayers are an emotional coping strategy especially the use of rosary and apostle's creed are the core aspect of these churches. Prayer according to Kariuki (2014) has been associated with maintained hope that stimulates sick people to recovery. Therefore biblical and psychological counselling techniques if correctly utilized by Pastoral Counsellors can make churches excellent places of worship which provide social support which is known to avert anxiety and depression and can help in dealing with isolation and loneliness.

4.6.5 Congregants' Views on the Effectiveness of the Pastoral Counselling

Under objective four, in order capture the effectiveness of Pastoral Counselling in resolving conflicts in totality, church members were asked whether their conflicts were resolved after counselling sessions; and if not, to state techniques they would have preferred to be used on them. This was done in view of Muhlaiser (2009)'s assertion that the quality of client-therapist relationship leads the list in the clients' view of the effectiveness; and that the match between the clients' preferences and a particular style of counselling is very important in the effectiveness of counselling. Most congregants 94.5% reported that they were helped to resolve their issues after counselling as earlier indicated in table 12 while only 5.5% of the members reported that they were not helped to resolve their conflicts. Congregants who were not helped by counselling were further asked to identify the reasons for their dissatisfaction and the result is presented is as shown in Table 25.

Table 25: Contributing Factors to Non-achievement of Effective Counselling

Reasons	f	%
Coerced into accepting the Pastors' decision	7	35.0
Not being in church decisions	2	10.0
Left God to provide solution	2	10.0
Fear	2	10.0
Financial problems still remained	2	10.0
Needed time to heal	2	10.0
The solution was not useful but could not tell the Pastor	2	10.0
Needed to be taught and enlightened	1	5.0
Total	20	100

Key; f = frequency, % = percentage.

Results in table 25 showed that majority (35%) were coerced into accepting Pastors' decision given, not being involved in some issues affecting the church (10%) while 10% left God to provide solution. This is a clear indication of avoidance of handling conflicts. Coercion of a counselee contravenes the ethical principal of a client's right to autonomy. This principle states that any theory or technique should allow the counselee to reign over themselves and to be able to make decisions that apply to their lives, (Bernstorff *et al.*, 2003). This means that clients should have control over their lives as much as possible, because they are the only ones who completely understand their chosen type of lifestyle. Similarly each man deserves respect because he is the only one who has had those exact life experiences and understands his emotions, motivations and body in such an intimate manner. However drawing from the general interactions with the Pastors/ Priests, it can be concluded that the mainstream church priests utilized the ethical principal of beneficence which guides a Pastoral Counsellor to do what is good. This perspective to "do good" makes an ethical perspective and possible solution (coercion) to an ethical dilemma is acceptable (Forrester-Miller *et al.*, 1995). In this case, the end justifies the means, however coercion should be used in very few instances, for a counselee who feels manipulated may develop resistance and resentment towards Pastoral Counsellor. Such was clearly voiced during focussed group discussions as congregants expressed dissatisfaction and felt that some Pastoral Counsellors were overbearing and impose their values on them.

4.6.6 Counselling Techniques Preferred By the Church Members

The preferred counselling techniques by mainstream and Pentecostal church members were determined by asking the congregants, to state the techniques that they would have liked to be used in resolving their conflicts during counselling sessions. The responses are given in Table 26

Table 26: Distribution of Counselling Techniques Preferred by Church Members

Counselling Technique	Type of Church				Pooled data	
	Mainstream		Pentecostal		f	%
	f	%	f	%	f	%
Negotiation	46	24.2	33	19.0	79	21.7
Arbitration	7	3.7	7	4.0	14	3.8
Litigation	1	0.5	4	2.3	7	1.9
Diplomacy	6	3.2	10	5.7	16	4.4
Conflict Management						
Workshop	81	42.6	13	7.5	94	25.8
Concession	7	3.7	7	4.0	14	7.7
Prayers	42	22.1	100	57.5	142	39.2
Total	190	100	174	100	364	100

Results in table 26 showed that the majority (42.6%) of mainstream church members preferred conflict management workshops, negotiation 24.2%, litigation (0.5%) and arbitration and concession (3.7%) were the least preferred methods. However, amongst the Pentecostal church members, prayers and negotiation were the most preferred at 57.5 and 19% respectively. In general, the preference for counselling techniques by both mainstream and Pentecostal churches showed that prayers were the most preferred (39.2%) counselling techniques in both two church groups, followed by conflict management workshops (25.8%), negotiation 21.7%, while litigation was the least preferred method (1.9 %). This reveals a big difference in techniques by pastors in conflict management in Nakuru County, Kenya and this might be a true situation in other parts of Kenya.

This could negatively impact on the effectiveness of counselling services provided by church ministers (pastors/priests). However, from the focused group discussions, most members of

Mainstream churches sought the services of Pentecostal church Pastors for prayers which was believed to be more enriching and appealing to their spiritual hunger. As a reward, however, those in Pentecostal churches sought the services of Mainstream Priests in professional counselling which they believed mirrored the real situation of their lives. According to Mulaiser (2009), the match or mismatch of counselling techniques and clients' preferences could strongly affect how clients feel about counselling process and counselling relationship. This might have strong bearing on the duration in which a client can make positive progress. For example, a client who doubts whether a particular cognitive model adequately represents his experiences will find less benefit from a cognitive behavioural therapy. While a client who would like a Counsellor to give him great deal of advice, he may not get much help from person centred counselling. This could be the case in this scenario and therefore there is need for balance between spiritual and psychological counselling.

However, it should be noted that for counselling to be effective, church members must be assisted to manage their problems/ and conflicts in a healthy manner. The process of negotiation is that the church members in conflict situations agree to work with each other to resolve the problem. Nevertheless, this might not be a suitable technique as others may want compensation for damages incurred due to conflict. It is important to note that no approach or system of treatment provides a complete answer for every difficult situation in a church setting. Focused group discussion has showed that some conflicts occurred as a result of pain or injury suffered earlier in the church life of respondents. It was also noted that everyone with a problem like relationship failures consider themselves as victims as someone was responsible for their situation. In such circumstances, victims in crisis would resort to anti-social behaviours such as, drug and substance abuse or spousal abuse to avoid responsibility for their conflict. This is a projection of emotions according to psychoanalysis theory, in the ego defence Mechanisms that requires a psychoanalytic approach in counselling. This needs more emphasis on the importance of knowledge of psychological counselling.

4.7 Counselling Challenges Faced by Pastoral Counsellors

Objective five sought to ascertain the challenges facing Pastoral Counselling in the management of conflicts in the Mainstream and Pentecostal churches of Kenya. The challenges faced by pastors in offering counselling activities were assumed to negatively affect pastor's capacity to effectively manage conflicts affecting members of their

congregation. Therefore, Pastors were asked to tick a Likert rating scale where applicable the challenges they experienced in using Pastoral Counselling in conflict management.

4.7.1 Challenges facing Pastoral Counselling from the Pastoral Counsellor’s view.

Objective five sought to ascertain Challenges faced by pastors when counselling church members, pastors ranked challenges they faced in a four point Likert scale (1-rare, sometimes, often, and 5-very frequently) based on their frequency of occurrence. In general, findings Table 27 identifies gender, lack of proper counselling skills, finances, ethnicity, and cultural values among others as major challenges in offering counselling services. These challenges have significant impact on the effectiveness of Pastoral Counselling in church conflict management. Diffy (2008) stated that a clinician or Pastoral Counsellor of the same gender does not always produce optimal results. The therapeutic relationship, although pleasant, may not always trigger honest, revealing ultimate discussions. This means that the client of the same sex may not be able to address all their fears, secrets and regrets in counselling, and the client may resist dialogue in sensitive areas.

Table 27: Pastors Views on Challenges facing Pastoral Counselling

Challenges	Level of Occurrence							
	Rarely		Sometimes		Often		Very frequently	
	f	%	F	%	F	%	f	%
Lack of Proper Skills	77	35	84	38	44	20	14	6
Bias to Psychological Counselling	78	36	64	29	61	28	16	7
Cultural Values	35	16	54	25	88	40	42	19
Finances	29	13	49	22	87	40	54	25
Ethnicity	36	16	53	24	68	31	62	28
Gender	172	79	18	8	19	9	10	5
Different Level of Understanding	217	99	2	1	0	0	0	0
Illiteracy	217	99	2	0	0	0	0	0

Key; f = frequency, % = percentage.

The four point Likert rating scale in Table 27, shows ethnicity (28%) and limitation in finance (25%) as the most common challenges encountered by Pastoral Counsellors while managing conflicts in their respective churches. Lack of proper skills was cited as a challenge

with (38%) of the clergy stating that sometimes they had challenges (20%) stated often and (6%) reluctantly stating that they frequently experienced challenges in due to lack of proper techniques in Counselling. This has a strong bearing on the effectiveness of Pastoral Counselling. As Kisirwa, (2003) urges, all people or professionals who are trying to help other individuals cope with one problem or another in life needs training or knowledge of counselling skills. Even if an individual is convinced that they “naturally” find themselves helping people, they need training because, feelings, interest or inclination towards Counselling are not enough to declare someone a Pastoral Counsellor. Ethnicity was rated (28%) followed by finances (25%), then cultural values at (19%) and bias towards psychological counselling at (7%). These challenges have a negative bearing on the effectiveness of Pastoral Counselling because; bias towards psychological counselling inhibits growth and moral development in the congregants. As Meier et al, (1982) states that Sigmund Freud reasoned that religious faith produces a repression of impulses and thus keeps the personality secure at the expense of honesty. Religion tends to overlook the actual drive-oriented nature of a congregant because this aspect of the actual drive has long been repressed by religion.

In one of the Protestant churches most Pastors spiritually reported that all they had was God’s teaching and that they did not need to be taught by non-believers to acquire Godly wisdom. These perceptions can pose a great challenge to psychological growth of the church because most congregants will have their emotions repressed by religion. Kenya has forty two tribes and ethnicity is a cancer that has eaten deep in to the nation and the church has not been spared either. According to Gachinga (2006), different people have different values depending on how they have been socialised. Since values are acquired from the time someone is born through parents, friends or the community one comes from, they can pose a challenge in church conflicts. During the focussed group discussions, congregants confessed to holding tightly their community values which they were willing to die for. Out-dated practices such as female genital manipulation are, according to some respondents, what gives a person meaning in life. Under such circumstances, a competent Pastoral Counsellor should encourage clients (church members) to hold on those values that will enhance their holistic health. This can be done by a Pastoral Counsellor guiding and directing counselling, setting priorities, determining, securing and maintaining desired behaviour in the client.

4.7.2 Comparison of the Pastors' Views on Challenges Facing Pastoral Counselling by Church Category

The Mainstream and Pentecostal pastor's views on challenges they face while offering counselling services to church members were compared using independent *t*-test. The pastors responses on the occurrence of the eight challenges identified were binary type of variable with 1 occurrence a particular challenge or otherwise.

The average (means) showing the difference in perceptions of pastors in Mainstream and Pentecostal churches on challenges they face in counselling congregants is presented in Table 28 using independent *t*-test.

Table 28: Mean Comparison of Perceptions of Pastors using *t*-test

Challenges	Church Type		<i>p</i> -value
	Mainstream	Pentecostal	
Lack of Professional Skills	0.58	0.77	.046*
Bias to Psychological Counselling	0.52	0.85	.001*
Cultural Values	0.80	0.91	.029*
Finances	0.85	0.89	.258
Ethnicity	0.83	0.84	.818
Gender / Education	0.22	0.21	.944
Different Level of Understanding	0.01	0.00	.319
Illiteracy	0.01	0.00	.275

**significant at (p < 0.05)*

The results in table 27 revealed that the Pentecostal pastors were found to have higher occurrences of the challenges in pastoral counselling compared to the mainstream pastors. Significant ($p < 0.05$) differences were found in three challenges which included lack of professional skills, bias to psychological counselling, and cultural values. This indicated that the Pentecostal church members were more affected by these challenges than their Mainstream counterparts. The main reason for this difference could be due to the fact that most Pentecostal church Pastors lack formal training as noted in the findings. The study revealed that pastoral counselling is faced by various challenges and these included; lack of enough trained personnel, lack of proper psychological skills and more importantly is the suspicion between the psychology and biblical teachings. This brings to mind the question

many ask, Christianity and psychology are they enemies or allies. Given that most of the conflicts people bring to pastoral counsellors are completely unrelated to spiritual issues such as phobias which require behavioural techniques of systematic desensitization; the Pentecostal Pastoral Counsellors need to note that psychology offers insight which will sharpen their counselling skills and increase their effectiveness in management of conflicts in their churches. There is need to integrate psychological counselling into the church teachings, much as most evangelical Protestants prefers to be inspired by the word of God. Since both spiritual teachings and psychological teachings revolve around man, there is no harm in integrating the two. Pastors with little or no training and experience in psychological counselling and less inclination for it should refer troubled people to competent professional counsellors. Psychological malfunctions that stem from problems like guilt, anxiety, resentment, uncontrolled appetites, lack of self-acceptance, feelings of personal unworthiness, insecurity, wrong priorities and selfishness need to be handled through psychotherapeutic counselling not religious indoctrination.

Since the mainstream priests have adopted the tossed salad approach, whereby the weakness of either psychology and the biblical teachings are corrected by the other, their Pentecostal counterparts need to borrow a leaf. The Pastoral Counsellor can create characteristics of a self-actualizing and mature personality through use of behaviour modification strategies. Therefore finding ways to a church member's self-actualization should be paramount in the tasks of a Pastoral Counsellor. They can also do this by combining the insights and resources of scripture with the wisdom of psychotherapy. This integration generally aligns the two disciplines of theology and psychology; it determines where one subject overlaps and then blends the insights from both disciplines together

CHAPTER FIVE

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

5.1 Introduction

This chapter gives summary of the research findings on the utilization and effectiveness of Pastoral Counselling in the management of conflicts in the mainstream and Pentecostal churches of in Nakuru County, Kenya. The chapter also includes conclusions, related recommendations derived from the conclusions and suggestions for further research.

5.2 Summary of the research findings

Based on the study objectives and data analysis, the following research findings are presented:

- Objective one on the utilization of pastoral counselling in the management of conflicts: The study has established Priests/Pastors were utilizing Pastoral counselling in the management of conflicts in their churches than their respective churches. The research findings further revealed that Pastoral Counselling services were beneficial and openly embraced by all congregants in the Mainstream and Pentecostal churches. It was also established that the survival and entire running of church systems seem to be embedded in Pastoral Counselling services offered to the congregants. It was also noted that the core objective of church attendance by congregants was to get Pastoral Counselling, and experience tender loving care from Pastoral service providers.
- Objective two to establish the types of conflicts that require management by Pastoral Counselling: This study established that different kinds of conflicts seemed to affect congregants from time to time. For example; marital conflicts, health, finances. The research findings further revealed that most church members experiences of conflicts was an indication of the struggles of the larger society, proper mentorship programmes that cater for church members of all stages would be a welcome idea to the church and the larger society.
- The findings from objective three revealed that both church groupings utilized both biblical and professional psychological counselling methods. However, Mainstream Priests were found to utilize more of the professional counselling methods than their Pentecostal counterparts.

- The findings from objective four of effectiveness of the Pastoral Counselling in managing conflicts revealed that; Professional Counselling techniques were more effective in managing conflicts than the biblical Counselling techniques by a difference of 0.827. Pastoral Counselling was more effective in managing conflicts in Mainstream churches than in the Pentecostal churches. The study further established that the Mainstream church Priests were found to be skilled professionally in conflict management than their Pentecostal counterparts.
- Lastly the findings from objective five revealed that there were several challenges facing Pastoral Counselling in both Mainstream and Pentecostal churches. There were many challenges facing Pastoral Counselling, the most notable ones being lack of professional psychological counselling techniques and negative attitude towards psychological counselling especially in the Pentecostal churches. This findings provided insight in to the types of conflicts experienced by the church members and how these conflicts were and are still being managed through Pastoral Counselling; similarly, the perception of the church members towards Pastoral Counselling services as they progress in their Christian walk in their respective churches is bound to improve.

5.3 Conclusions

Based on the summery of the findings, the following conclusions were based on specific objectives of the study:

- Pastoral Counselling was being utilized in the management of conflicts in selected Mainstream and Pentecostal churches in Nakuru County. Pastoral Counselling was utilized by use of two methods of counselling; individual and group counselling.
- Mainstream and Pentecostal church congregants experienced seven different types of conflict that required Pastoral Counselling, these included: inter-personal, intra-personal, ideological, moral, health, financial and cultural conflicts. Most church members were affected by more than one conflict, on the average each of the church members were affected by at least three different types of conflicts. These conflicts affected the members of the Mainstream and Pentecostal churches equally and with equal severity.
- Eight counselling methods were employed by Pastoral Counsellors to manage conflicts in Mainstream and Pentecostal churches in the study area. In general, professional counselling approaches common in mainstream churches compared to Pentecostal

churches while biblical approaches were commonly applied amongst Pentecostal churches. Mainstream church pastors utilized professional counselling approaches more than their Pentecostal counterparts. The Pentecostal church Pastors utilized biblical counselling methods more.

- The management of Conflicts by use of professional Pastoral Counselling was effective in the than the biblical Counselling techniques. Mainstream churches who utilized professional counselling were more effective in managing conflicts than their Pentecostal Church counterparts who over relied on biblical methods of Counselling and neglected Professional Psychological skills.
- There were many challenges facing Pastoral Counselling, the most notable ones being lack of professional psychological counselling techniques and negative attitude towards psychological counselling especially in the Pentecostal churches.

5.4 Recommendations

Based on the findings of the study the following recommendations were made:

- The church institutions, organizations and the sponsors need to take note of these findings:
- These findings point to the need for more specialized programmes which would help pastoral counsellors effectively manage conflicts in churches. Churches need to find ways of moderating its activities to attend to its members' careers and businesses needs which help in building integrity in their workplaces. This might require programmes that would keep close contact between Christians and society in order to be relevant and adapt to the larger society. As healthy and well managed conflict resolution program can result in new spiritual vitality and growth for the church, a suitable conflict management strategy needs to be put in place in the church. This calls for adoption of professional psychological . In addition, anger management strategies need to be incorporated into church sermon and teachings.
 - It is also important that support providers like Pastoral counsellors to have personal supervision to eliminate burn outs. These programmes need to be targeted not just at the congregants but also at the priests and the church sponsors who play a big role in the formation of a friendly, conducive and productive Pastoral counselling environment within the church setting.

- Financial constraint was noted to be major source of conflict in mainstream and Pentecostal churches. Therefore, financial management trainings needs to be incorporated into church programmes to help member manage the undue pressure and demands by church leadership for personal gains. Also, financial management workshops need to be regularly organized to minimize financial stress. It is crucial that pastoral counsellors dealing with financial management be trained as part of church development programmes to understand financial crisis of members.
- Church administrators, on the other hand, also need to adopt Psychological counselling as a way of managing conflicts. In general, there is need for Pentecostal churches to integrate psychological and spiritual counselling to experience wholeness in the congregants. There is need for control measures on credentials and qualification for ordination to priesthood amongst Pentecostal churches. This might help reduce the numbers of Pastors thereby creating cohesion. To cater for pastors retirement, elderly church members and the youth, there is need for new and innovation programmes to keep these vulnerable groups in the church activities. Also, new church members especially from Pentecostal churches needs orientation in church doctrines and values to avoid offending conservative congregants. A positive interaction between church members and church leadership needs to be encouraged through team building workshops
- Effective Pastoral counselling by the use of premarital counselling programmes would help empower engaged couples prepare for surprises that comes with marriage. Therefore, forming a supportive pastoral counselling atmosphere within a church setting can help create stable families. The Pastoral Counselling team will be better placed to deal with family adjustments such as divorce, bereavement, unfaithfulness, communication breakdowns and changing trends in the society. When pertinent issues such as romance in marriage are openly discussed, conservative church members will be aided to handle issues in marriage and seek support where necessary. Finally, there is need for a self-help group within the church settings for members with common goals and challenges like HIV/AIDS support groups to lessen feeling of isolation and mentorship. This

is to cater for special population interests like those living with disabilities and orphans.

5.5 Suggestions for Further Research

There is need to conduct further research in the following areas:

- The role of premarital counselling in managing marital conflicts.
- Continuous research is needed in the understanding of personality differences in a church setting and its role in conflict management.
- There is also need for a nationwide study in the same area in order to come up with nationwide conclusions.

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APPENDICES

APPENDIX A: Questionnaire For Pastors

My name is Christine J.Nabwire and I am a PhD student at Egerton University. Currently, I am undertaking a research entitled “*Utilization and Effectiveness of Pastoral counseling in the Management of Conflicts: A comparative study of mainstream and Pentecostal churches in Nakuru Country, Kenya*”. I therefore request you to respond to the questionnaire attached and I personally assure you that the information you shall give will be treated confidentially, and it shall not be used for any other purpose other than academic.

Section I: Socio- Demographic Information: Insert a tick (√) where applicable.

1. What is your age group level?
18-29 () 30-39 () 40-49 () 50-59 () Over 60 ()
2. What is your gender?
Male () Female ()
3. What is your marital status?
Married () Single () Divorced () widowed ()
4. What category of church do you belong to?
Mainstream () Pentecostal ()
5. What is your level of training in pastoral counselling?
Certificate () Diploma () Degree () Post Graduate ()
Graduate () others specify (.....)
6. What is your level of training in conflict management and resolution?
Certificate () Diploma () Degree () Post Graduate ()
Seminars () Conflict management workshops ()

Section II: Types of Conflicts in the Church

Read the items carefully and try to understand before choosing what agrees with you.

1. Have you experienced any conflicts in your church that required pastoral counselling interventions?

Yes () No ()

If yes, specify the type of conflict that is found in your church by ticking (√) from the list provided below.

Type of conflict	Yes	No
------------------	-----	----

Marital conflicts		
Interpersonal conflicts		
Intrapersonal conflicts		
Ideological conflicts		
Family conflicts		
Health conflicts		
Finance conflicts		

2. Trends of occurrence of Conflicts in the church

Please rank the prevalence of the following conflicts addressed through pastoral counselling on scale of 1- rarely 4- very frequent

Type of conflict	1. Rarely	2. Sometimes	3. Often	4. Very frequent
Interpersonal				
Marital				
Intrapersonal				
Ideological				
Finances				
Health				

3 Techniques and approaches in conflict management

In a three point Likert scale below, identify which professional approaches you may use in your church when intervening in conflicts (*Tick where applicable*)

Specific approaches	1- Rarely	2- Sometimes	3- Often
Diplomacy			
Negotiation			
Litigation			
Conflict Management workshops			
Arbitration			
Concession			

4. In a scale of 1 (rarely) - 4 (very frequent), rank these Biblical conflict management approaches you employ in your church when dealing with a conflicting situation.

Specific approaches	1-Rarely	2-Sometimes	3- Often	4- Very
---------------------	----------	-------------	----------	---------

				frequently
Prayers				
Sermon				
Dictatorship(disciplinary)				
Accommodation (accepting)				
Abdication (letting God take charge)				
Collaboration (reaching a truce))				

5. In your opinion which professional conflict management method has been effective in managing conflicts in your church? *Tick where applicable*

Approaches	Not effective	Sometimes effective	Effective	Very effective
Diplomacy				
Negotiation				
Arbitration				
Litigation				
Conflict Management workshops				
Concession				

6. In your opinion, which method of Biblical counselling strategy has been effective in managing conflicts in your church? (*Tick where applicable*)

Strategies	1-Not effective	2-Sometimes effective	3-Effective	4-Very effective
Prayer				
Sermon				
Dictator (disciplinary)				
Accommodating (Accepting)				
Abdication (letting God take charge)				
Collaboration (reaching a truce)				

Section III: Pastor's Skills and Approaches Audit Questionnaire

(a) Skills and Utilization of Conflict Management Inventory

Choose only one answer for each question by ticking (√) the correct response that reflects how you really manage conflicts in your church. The choices are SA = strongly agree, A = Agree, U = Undecided, D = Disagree, SD = Strongly Disagree.

	Conflict Management Skills Inventory	SA	A	U	D	SD
1.	I always develop equity, understanding and respect of all points of view.					
2.	In a conflict situation, I focus on common ground issues and interests on both sides.					
3.	I always try to find wins on both sides and make concessions					
4.	I use words that are other person neutral; those that don't challenge and don't sound one sided.					
5.	I always use phrases that promote probability and allow for manoeuvring and save face of the combatants.					
6.	I pick words that are about the problem, not about the people.					
7.	I always try to diffuse tension by clarifying questions without hitting back.					
8.	I consider that my task is to accurately understand what is being said, not to accept or refute.					
9.	I allow conflict parties to blow off steam and talk until they run out of venom.					
10.	I always try to separate people from the problem.					
11.	I try to separate people from the problem.					
12.	I try to control emotions by separating personal issues from the problem.					
13.	I always use a Bargain and trade by attempting to manage a win-win situation.					
14.	When we reach impasse, I allow a third party with equal power to intervene and resolve the conflict.					

b). Challenges in Pastoral Counselling

Tick where applicable the challenges you face in undertaking Pastoral Counseling in your church?

Types of challenges	1-Rarely	2-Sometimes	3-Often	4-Very frequently
Lack of proper skills				
Bias to psychological counselling				
Cultural values				
Finances				
Ethnicity				
Others specify				

APPENDIX B: QUESTIONNAIRE FOR CHURCH MEMBERS

My name is Christine J. Nabwire and I am a PhD student at Egerton University. Currently, I am undertaking a research entitled “Utilization and Effectiveness of Pastoral counselling in the Management of Conflicts: A comparative study of mainstream and Pentecostal churches in Nakuru Country, Kenya”. I therefore request you to respond to the questionnaire attached and I personally assure you that the information you shall give will be treated confidentially, and it shall not be used for any other purpose other than academic.

Section 1: Socio-Demographic Information. Insert a tick (√) where applicable.

1) What is your age?

15-19 () 20-29 () 30-39 () 40-49 () Over 50 ()

2) What is your gender?

Male () Female ()

3) What is your marital status?

Married () Single () Divorced ()

4) What type of church classification do you belong to?

Mainstream () Pentecostal ()

5) How long have you been in the church?

0- 5 years () Six years () Over six years ()

Section 2: Types of Conflicts

6. Have you experienced any conflict that required pastoral counselling interventions?

Yes () No ()

If yes, identify the types of conflicts you have experienced and been counselled by the pastor since you joined the church? (*Tick where applicable*).

Type of conflict	Yes	No
Interpersonal conflicts(with other people)		
Intrapersonal conflicts (within you)		
Marital conflicts		
Health conflicts		
Finance conflicts		
Cultural conflicts		

7. In a scale of 1-4, please rank the prevalence of the following conflicts which are addressed through pastoral counselling in your church?

Type of conflict	1-Rarely	2-Sometimes	3 –Often	4-Very frequent
Interpersonal				
Intrapersonal				
Ideological				
Finances				
Health				
Marital				

8. Which technique was used by the pastor during pastoral counselling sessions?

Negotiation () Arbitration () Litigation () diplomacy () Conflict management Workshops () Concession () Prayers ()

9. Were you helped to resolve your issues after counselling?

Yes () No ()

If no, explain?

.....

.....

.....

.....

9. Which method of counselling would you have preferred to be used on you?

Negotiation () Arbitration () Litigation () Shuttle diplomacy ()
 Conflict management Workshops () Concession () Prayers ()

10. Read the questions below carefully and tick which applies to your approach to conflict management after undergoing Pastoral Counselling teachings on conflict management in your church.

Effective Conflict Management Assessment Tool for the Congregation

Conflict Management after undergoing Pastoral Counseling	Rarely	Sometime	Often	Almost always
I generally approach conflict with ease and direction				
I am better placed to resolve the conflict I am faced with.				
I work to understand other`s perspective and am open to being criticized.				
I clarify the problem and allow the other party to air their grievances before planning solutions				
I listen attentively and actively check to ensure that I understand my contribution to the conflict.				
I observe and understand non-verbal cues in others				
I am aware of my own non- verbal cues				
I recognize the effect of my emotions in resolving conflict				
I encourage people to act on information rather than assumption				
I offer people an active role in decision making about matters that affect them.				

Adopted from; The Turning point collaborative Leadership assessment exercises (2009)

APPENDIX C: FOCUS GROUP DISCUSSION GUIDE FOR THE CHURCH MEMBERS

- 1) Have you ever been in a conflict situation?
- 2) What type of conflict was it?
- 3) Did you seek pastoral counselling?
- 4) Was the conflict resolved?
- 5) How did you view the other party after pastoral counselling intervention?
- 6) Describe an incident that made you feel that pastoral counselling changed or did not change:
 - i) You as a person
 - ii) The other party
- 6) What improvements would you like to be made in your church to help resolve conflicts to your satisfaction?

APPENDIX D: SAMPLE SIZE TABLE

The table for determining needed size of a randomly chosen sample from a given finite population of N cases such that the sample proportion will be within plus or minus 0.05 of the population proportion P with a 95 percent level of confidence.

N	S	N	S	N	S	N	S
25	24	100	80	400	196	2000	322
30	28	110	86	420	201	2200	327
35	32	120	92	440	205	2400	331
40	36	130	97	460	210	2600	335
45	40	140	103	480	214	2800	338
50	44	150	108	500	217	3000	341
55	48	160	113	550	226	3500	346
60	52	170	118	600	234	4000	351
65	56	180	123	650	241	4500	354
70	59	190	127	700	248	5000	357
75	63	200	132	750	254	6000	361
80	66	210	136	800	260	7000	364
85	70	220	140	850	265	8000	367
90	73	230	144	900	269	9000	368
95	76	240	148	950	274	10000	370

N = population; S= sample size+

Source: Kathuri and Pals (1993)

APPENDIX E: RESEARCH DOCUMENTS



NATIONAL COMMISSION FOR SCIENCE, TECHNOLOGY AND INNOVATION

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Ref: No.

Date:

NACOSTI/P/14/7196/1404

12th May, 2014

Christine Julie Nabwire
Egerton University
P.O.Box 536-20115
EGERTON.

RE: RESEARCH AUTHORIZATION

Following your application for authority to carry out research on *“Utilization and effectiveness of pastoral counseling in management of conflicts in selected Mainstream and Pentecostal Churches in Nakuru County, Kenya,”* I am pleased to inform you that you have been authorized to undertake research in **Nakuru County** for a period ending **1st August, 2014**.

You are advised to report to **the County Commissioner and the County Director of Education, Nakuru County** before embarking on the research project.

On completion of the research, you are expected to submit **two hard copies and one soft copy in pdf** of the research report/thesis to our office.


SAID HUSSEIN
FOR: SECRETARY/CEO

Copy to:

The County Commissioner
The County Director of Education
Nakuru County.

National Commission for Science, Technology and Innovation is ISO 9001:2008 Certified

OFFICE OF THE PRESIDENT
Ministry of Interior and Coordination of
National Government

Telegram: "DISTRICTER" Nakuru
Telephone: Nakuru 051-2212515
When replying please quote



DEPUTY COUNTY COMMISSIONER
NAKURU SUB-COUNTY
P.O. BOX 81
NAKURU.

Ref. No. ED.12/10 VOL.VII/79

28th May, 2014

TO WHOM IT MAY CONCERN

RE: RESEARCH AUTHORIZATION
CHRISTINE JULIE NABWIRE

The above named has been authorized to carry out a research on
***"utilization and effectiveness of pastoral counseling in management
of conflicts in selected mainstream and Pentecostal churches"***
Nakuru and Njoro Sub County for a period ending 1st August, 2014

Kindly give her the necessary assistance.

**DEPUTY COUNTY
COMMISSIONER**
NAKURU SUB - COUNTY
P.O. Box 81-20100, NAKURU
J.M. MUSAU
FOR: DEPUTY COUNTY COMMISSIONER
NAKURU SUB COUNTY

