

UNIVERSITY OF GHANA

DEPARTMENT OF PSYCHOLOGY



PSYCHOSOCIAL CORRELATES OF PSYCHOLOGICAL WELLBEING AMONG CLERGY OF  
THE PRESBYTERIAN CHURCH AND THE CHURCH OF PENTECOST IN ACCRA

BY

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### **Declaration**

**This is to certify that this thesis is the result of research carried out by PHILIPPINA NORTEY under supervision towards the award of the MPhil Psychology Degree in the University of Ghana. This work has never been submitted to any other institution by anyone for any award.**

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## ABSTRACT

*The study examined the psychosocial correlates of psychological wellbeing among the clergy of the Presbyterian Church and the Church of Pentecost in Accra. A concurrent mixed-method approach composed of a quantitative and qualitative methods was used. The quantitative involved the use of questionnaires administered to three hundred and six (306) conveniently sampled clergy from some selected congregations among the GA and GA West Presbyteries of the Presbyterian church of Ghana in Accra and some selected churches within the eleven administrative Areas of the Church of Pentecost in Accra. The qualitative study involved an in-depth interview with twenty-seven (27) participants that comprised of fourteen Presbyterian clergy and thirteen Church of Pentecost clergy all within Accra with age range between thirty to sixty-five years who have gained at least three years of experience in the ministry. The clergy were administered with the Psychological General Wellbeing Index Scale (PGWBI), Maslach Burnout Inventory Scale, Work Family Conflict Scale and Job Satisfaction Scale to test the psychosocial correlates that affects their psychological wellbeing.*

*The results from the quantitative analysis indicate that no significant differences were seen in job satisfaction, work-family conflict, family-work conflict and burnout by gender. Exhaustion, work-family conflict, family-work conflict, efficacy and job satisfaction excluding cynicism significantly predicted psychological wellbeing. There were significant differences between Presbyterian and Church of Pentecost clergies on job satisfaction, work-family conflict and exhaustion by church group. The results from the thematic analysis used to analyze the qualitative data indicates that the clergies from both churches experience certain psychosocial issues such as difficulty in performing family duties, privacy violations, transfer issues, financial commitment and difficulties, emotional drain, administrative and ministerial role conflict.*

Psychosocial correlates of psychological wellbeing among clergy of the Presbyterian church and the church of Pentecost in Accra

*Finally, all implications and recommendations were made with regards to the findings of the study and limitations were discussed.*

## **DEDICATION**

I dedicate this thesis to God and my family.

## **Acknowledgement**

“You never gave a promise that the journey won’t be easy, your grace and mercies has brought me this far “Lord.”

I am most grateful to God almighty for the grace given me to finish this work. I have always struggled to find appropriate words to express my profound gratitude to numerous people that have made tremendous contributions to my life. I will not have enough space to list them all but to say thank you very much and God bless you all richly; however, lack of space will not stop me from mentioning some here.

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### **List of Abbreviations**

- MCoPC - Male Church of Pentecost Clergy**
- MPCGC - Male Presbyterian Church Ghana Clergy**
- FPCGC - Female Presbyterian Church Ghana Clergy**
- SDT - Self-Discrepancy Theory**
- CoP - Church of Pentecost**
- PCoG - Presbyterian Church of Ghana**

## CHAPTER ONE

### 1.1 Background to the Study

“Because of the nature of their ‘holy calling,’ the clergy, as a class, are denied many of the usual outlets for the satisfaction of the ego drives which are indulged in or sought by the mass adults in our culture. The ministers may not, for example, save with strong social disapproval, engage in the race for profits and riches, nor be interested in “worldly” success or recognition. They must shun all forms of conspicuous consumption. Their thoughts and motivations should be concerned with the welfare of others, with no regard for self. In a word, self-effacement, humility, and service, are supposed to characterize the men of the cloth.” ~ Ray H. Abrams, 1934.

The clergy like other category of professionals, experience life in different ways (Skovholt & Trotter, Matthison, 2014). The experiences subsequently, impact their psychological well-being either negatively or positively (Lee & Iverson-Gilbert, 2003). “Clergy are Christian men and women ordained as religious ministers like Pastors, Reverend Ministers, Apostles, Prophets and Moderators (Novieto, 2013)”. These religious ministers engage in a myriad of duties, including spiritual nourishment of their members, psychological engagements, pastoral care and their family responsibilities (Grosch & Olsen, 2000; Meek et al., 2003; Turton & Francis, 2007). By way of example, the clergy do not only conduct worship services, prepare weekly sermons and teachings, but as well aid in counselling church members and assist in emergency situations (McCain, 2016). They are also required to officiate special services such as confirmations, baptisms, weddings, funerals and cater for their homes (Chandler, 2009; Kinman, McFall & Rodriguez, 2011). The irregular and unplanned nature of the work of the clergy predisposes them to a number of physical, social and psychological challenges (Wang et al., 2003; Hassard & Cox 2017) such as battling with anxiety, burnout, stress, competition, conflicts, intrusion from family

members, frequent relocations, work-family conflicts and emotional labour (Chandler, 2008). In Australia for instance, there are reports of high attrition among the clergy, as about 30% vacate the post in their first 5 years of ministry, with majority leaving in the first 3 years (Parker & Martin, 2011; Randall, 2004). Reports indicates that, albeit some remain at post, one out of every two have considered leaving, with 28 percent contemplating leaving on more than one occasion (Parker & Martin, 2011; Randall, 2004). Irrespective of their daily hassles the clergy are expected to have a large heart to contain and accommodate all (Bledspe & Setterlund, 2015; Vitello, 2010). The cognitive dissonance associated with this practice aggravates their predicament and consequently, trigger a plethora of problems, hence affecting their psychological well-being (Croucher, 2014).

Psychological wellbeing is an ultimate goal of every individual, and it is important for everyone to experience it (Tanya, 2018). The concept of psychological wellbeing is widely discussed in psychology in terms of human behaviour, personality and quality of life. It is the level of happiness or satisfaction, which is the extent to which people experience positive emotions and feelings of happiness (Diener, 2000 & Karakasidou et al; 2016). It is also termed as “subjective wellbeing.” It is a subjective feeling of happiness that is brought by having a meaningful and purposeful life (Cummins, 2013; Veenhove, 2014). Throughout history, from antiquity to the birth of the modern age, it appears that the attainment of psychological wellbeing has been the central concern among many psychologists (Brey, 2012). Slainte (2015) in a study reported that the path to psychological wellbeing is a life of fulfilment and contentment. However, due to certain psychosocial factors such as stress, depression and anxiety on individuals, families, and societies, most people are unable to leave a fully fulfilled life, thereby experiencing a low

psychological wellbeing (Broadty & Honkin, 2009). Previous research on psychosocial factors has identified a number of demographics, psychological as well as social factors that impact psychological wellbeing (Browning, Thomas & Wells, 2014). Psychosocial factors that results within an individual's social environment induces anxiety and the undesirable effects can be seen as a host of health problems including, but not limited to, cardiovascular diseases, major depression, a declined immune response and the exacerbation of existing diseases (Miyazaki et al., 2005).

World Health Organization (2018) reported that psychosocial stressors contributed to 4.5% of the total global burden of disease. The clergy like any other individual experience various psychosocial stressors in their line of work (Sorssy, 2017). Moreover, psychosocial stressors have been linked to serious health conditions - for example, a prospective study involving a large cohort of university students showed strong evidence that psychosocial stressors were linked to poor psychological well-being (Surtees, 2012). Although religion has been known to be a major source of coping during adverse situations, it is surprising to note that most religious people like the clergy go through diverse form of stressors on a daily basis which affects their well-being. What is even more alarming and necessitated the conduct of this study is the emerging trend of psychiatric disorders among the clergy (Harria, 2018). Furthermore, there has also been evidence indicating that the frequency and seriousness of psychosocial stressors among ministers of the Gospel are on the rise. Current studies indicated that more than 50% of the clergy reported symptoms of depression shortly after they started their roles in various churches (Furr, Westefeld, McConnell and Jenkins, 2001). In addition, some studies carried out in some part of North America and Europe indicated the fact that, the clergy reported a higher percentage of

mental distress as compared to the general population. By exploring the role of psychosocial stressors on the psychological well-being, it was identified that burnout, job satisfaction and work-family conflict affect psychological well-being. Thus, the present study explored the association between psychosocial correlates and psychological well-being of the clergy.

### **1.1.1 Burnout and Psychological Well-Being of the Clergy**

Occupational burnout is an issue relating to academic and practical work among which the clergy is not excluded (Francis, Laycock & Brewster, 2017). Burnout reflects a prolonged and work-related specific form of strain that impacts the individual and the effect may be felt on those close to the individual (Maslach et al., 2001; Parker & Martin, 2011). The concept of burnout generally refers to the presence of emotional exhaustion, depersonalization directed towards self and others and an emotional state of a lack of personal accomplishment at work (Leon, 2015; Montero-Marin, 2009). Burnout is also defined as a syndrome that can have an adverse effect on the physical and psychological well-being of an individual (Shin, Noh, Jang, Park & Lee, 2013). In the work place, excessive workload, inability to control an individual's work and choices, role conflict and uncertainty, impartiality, values disparity and a perceived discrepancy between the employee and the job is a source of burnout. It is a psychological know-how that involves feelings, attitudes, intentions and expectations. It yields physical, emotional and psychological disorders in the victim (Divinakumar, Pookala & Das, 2014). There are number of causes of burnout some of which include having too much to do within a short time, feeling helpless and the inability to have a fruitful relationship with others (Schaufeli & Maslach 2017). Adverse results of burnout include cynicism, turnover, and dissatisfaction (Hubert, 2018). As clergy become emotionally exhausted, their feelings of leaving the ministry and mental distress is high,

thus having a negative impact on their psychological well-being (Crosskey & Curry, 2011; Francis, Laycock & Brewster, 2017). However, these factors are alleviated when the clergy sustain a greater degree of satisfaction in their ministry. In a study with an Anglican clergy, the findings showed that most of the clergy had thoughts of vacating their post when they experience emotional exhaustion as their psychological stress increased and their psychological well-being decreased (Francis, Laycock & Brewster, 2017). Francis et al. (2011), conducting a comparable study amongst clergy in the Presbyterian Church, United States of America, testified that emotional exhaustion results in thoughts of leaving one's job. However, in the similar study by Francis et al. (2017), it was evident that thoughts of leaving decreases when the clergy had a high psychological well-being and a high sense of satisfaction in their ministry. Thus, it is important to examine the unique association between burnout and psychological well-being and also to ascertain whether pastors are actually satisfied with their work (Zondag, 2004).

### **1.1.2 Job satisfaction and Psychological Well-Being of the Clergy**

In a challenging and evolving economic climate of today's world it is crucial to nurture an effective work environment to ensure its survival (Newenham, 2013). Research has shown that individuals participate in work for various reasons other than its extrinsic benefits (Steger, Dik & Duffy, 2012). Work produces strong emotional, mental, motivational and behavioral retorts as workers seek to reserve a sense of importance and significance in jobs that take much of time and their energy. There are well-known links between workplace environments and well-being, and what transpires when the dangers are high in a profession saturated by spirituality? Thus, working in an emotionally draining environment can have some undesirable consequences on the psychological well-being of the worker (Lapierre & Allen, 2006). The clergy is no exception,

especially when they work in a setting that is deemed sacred (Cassidy, 2002). Anyone wondering why pastors persevere may think: “They must be satisfied with their work.” Though understandable, such a conclusion does little to answer the question: “what makes pastors satisfied?” Research has shown that dissatisfied pastors are likely to leave the profession. Pressures from difficult church members, balancing time demands or roles, administrative uncertainties about limited funds, loneliness and spiritual concerns account for job dissatisfaction (Stewart-Sicking, Ciarrochi, Hollensbe & Sheep, 2011), especially balancing work and family roles has become increasingly widespread problem experienced by the clergy. Hence it can be deduced that the psychological wellbeing of the clergy is tied to their level of job satisfaction.

### **1.1.3 Work Family Conflict and Psychological Well-Being of the Clergy**

Work role stressors are pronounced among professional clergy with the ambiguity in church role, also there are no clear standards to determine excellent pastoral work (Faucett, Corwyn & Poling, 2013). Similarly, clergy have an irregular work timetable which includes a time away from home, visiting the sick and the elderly. Consequently, the clergy are potential to experience a great percentage of work-family conflict particularly for the ones who are married (Foley, Hang-Yue & Lui, 2005). Work-family conflict is defined as a form of inter-role conflict in which the roles burdens from the family domains and work are equally mismatched in some respect, whereby involvement in one role is made extra difficult by virtue of involvement in the other (Ghislieri, Gatti, Molino & Cortese, 2016). Some studies have shown that the interface of work and family results in stresses and strains for the clergy. This results in a lower degree of job satisfaction and high propensity to leave their ministry (Barnard, 2011). Kalliath, Kalliath, Chan and Thachil (2013), in a study reported a significant negative correlation between work family

conflict and psychological well-being. Work family conflict is identified as a predictor of a higher psychological well-being (Ahmad, 2008; Boacbsen, Reme, Sembajwe, Hopica et al., 2014). Work family conflict is known to exhibit a negative effect on psychological well-being (Chambel, Carvalho, Cesario & Lopes, 2017). In that a positive well-being is an outcome of a balance work family life conflict (Brummelhuis & Bakker, 2012). According to Schaufeli and Bakker, 2004 if work family conflict is not well managed it puts a toll on the physical and mental resources of the individual which results in burnout and lowers the psychological well-being of the individual.

## **1.2 Problem Statement**

Clergy hold a particular prominence in most communities as their activities connect to large sections of the population around the world (Bakker, Schaufeli, Leiter & Tarris, 2008). The clergy are known in many circles as caregivers, they are the first point of call when people go through distress before they see their health professionals (Asamoah & Osafo et al., 2014). As frontline caregivers, the clergy are an important source of primary care in mental health delivery, the high demand of their services results in psychological distress as most of their clients, access help around the clock without prior notice or appointment. Ghanaians like many health care seekers around the world consult pastors, reverend ministers and other clergy members in trying moments. It is therefore disturbing that the clergy show low degrees of well-being, high degrees of burnout, experience work family conflict and job satisfaction (Wang, 2017). World Health Organisation (2002) is recommending that in resource deficient settings where faith healers abound, their services could be scaled-up to augment the work of professional mental health workers. Ghana is seeking to deinstitutionalize mental health care. This anticipates that

caregiving for the mentally ill might fall on the shoulder's family members and society in general, including faith-based organizations and churches. If these clergy are strained from the excess demands on them; their usefulness in mental health care may not be realized (Asamoah & Osafo et al., 2014). The clergy experience various forms of stressors that include exhaustion, emotional labour, stress and burnout (Staley et al., 2013).

This will in turn bring responsibility to the clergy and subsequently pressure brought to bear on them. These clergy therefore need to be in good mental health in order to provide help to their congregation. The present study sets out to investigate and explore the various constraints that affect the psychological well-being of some clergy in Ghana.

#### **1.4 Relevance of the Study**

This study serves as contribution to research and to help ministry. It offers insight into the ways in which the clerical work influences clergy's psychological well-being, it provides understanding of the effect their job position on their happiness and sense of meaning. Also, the study gives an in-depth explanation to factors that account for the relationships. The study will go a long way to assist religious leaders to formulate policies to manage psychosocial stressors that affect the psychological well-being of their clergy. Furthermore, with regards to the context, this study gives a new perspective on the key roles that burnout, work family conflict and job satisfaction play on psychological well-being. Lastly, this study serves as a guide for future studies to be conducted on psychosocial correlates of the psychological wellbeing of clergy.

### **1.3 Research Objectives**

This study generally examines the relationships amongst burnout, job satisfaction, work family conflict and the psychological well-being of the clergy of the Presbyterian Church and the Church of Pentecost in Accra. Specifically, the study seeks to:

1. Examine whether burnout would account for a significant variance in the psychological well-being of the Church of Pentecost and the Presbyterian clergy.
2. Ascertain whether job satisfaction would account for a significant variance in the psychological well-being of the church of Pentecost and the Presbyterian clergy.
3. Determine whether work family conflict would account for a significant variance in the psychological well-being of the Church of Pentecost and the Presbyterian clergies in Accra.
4. To investigate whether the relationship between job satisfaction and psychological well-being would be mediated by burnout.
5. Examine whether some demographic characteristics such as years of experience, gender and age would account for a significant variance in psychological wellbeing of the clergy of the Church of Pentecost and the Presbyterian Church in Accra.

#### **Specific Objectives (Qualitative)**

1. Explore the perceptions of the Pentecostal and Presbyterian clergy regarding their psychological wellbeing.
2. Find out the various psychosocial stressors the clergy encounter and how demands of the job, work family conflict, transfers and other personal experiences affect their psychological wellbeing.

## **1.5 History of the Institutions under Study**

### **1.5.1 The Church of Pentecost (CoP)**

The Church of Pentecost (CoP) (formerly called Ghana Apostolic Church) like most established Pentecostals started in small way. It started with the ministry of Pastor James Mckeown (1900-1989), an Irish missionary who was sent by the Apostolic Church, Bradford, UK to the then Gold Coast (now Ghana) in 1937 to help a group of believers of the Apostolic Faith church led by one Peter Newman Anim at Asamankese (Ntummy 2000). Although they cannot be described as strict Pentecostals, there are vestiges of classical Pentecostal teachings on moral excellence, lack of which may lead to complete dismissal, and in recent times, some of such strict disciplinary measures have caught the media's attention and sparked controversial discussions in Ghana. Further, pastors in COP are almost the CEO's of their branches. They are to be part of every business in their congregation, building chapels, purchasing and registering lands etc. These, in addition to the traditional pastoral role could increase their stress levels. In addition, pastors are regularly transferred in COP with an average cycle of 5 years. This structure of change and transfer also have the potential to lead to some adjustment difficulties for clergy and their families. Further with a whopping population of about 3 million memberships, translating to about 2,000 per pastor and might also be a source of stress for pastors in COP.

### **1.5.2 Presbyterian Church of Ghana (PCoG)**

The Presbyterian Church of Ghana was established in 1828 by the Basel Mission Society. This became possible upon a request by the then Danish Governor at Christianborg Castle (Osu), Christian Von Richelieu, who requested for the gospel to be preached in the Gold Coast.

Anthony Beeko (2004) reveals that the first group of Basel Missionaries landed at Osu (a town in the city of Accra in the Greater Accra region) on 18th December 1828. They were Karl F. Salbach, Gottlieb Holzworth, and Johannes Henke (all Germans) and Idiannes Gottliels Schmidt, a Swiss. The Basel Mission had a rough and difficult start in the Gold Coast. According to Knispel and Opare-Kwakye (2015), this is because missionary activities were bogged down by ill-health and death.

The Basel Evangelical Mission Church of the Gold Coast stretched from Accra to Yendi. Reflecting on the difficult beginnings of the church, one is bound to remark that the progress made has been a significant success story for the church. Beeko (2004) again recounts that the first Synod of the church: was held at Akropong on 14th August 1918. The Rev. Peter Hall was appointed Moderator and the Rev. Nicholas Clerk, Synod Clerk. The independence of the Mission Church was granted in 1918. However, it was not until 1926 at the Abetifi Synod that the church was given a name which is The Presbyterian Church of the Gold Coast. After which, the church became the Presbyterian Church of Ghana (PCoG, 2011).

### **1.6 Organization of the Study**

The study is organized under five main chapters. Chapter one gives a brief introduction to the study, statement of problem, study objectives, research questions, and significance of the study as well as the organization of the study. Chapter Two entails the theoretical framework and review of related literature. Chapter Three of the work is the methodology section of the study, it presents the research design, the sample, techniques for data collection and the method for data analysis. Chapter Four deals with the presentation and discussions. The final chapter presents the study summary, conclusion, limitations and recommendations.

## CHAPTER TWO

### LITERATURE REVIEW

#### 2.1 Introduction

Psychosocial stressors accounts for one of the leading causes of various sickness and diseases according to the WHO report (2016). As such, this goes a long way to affect the psychological wellbeing of individuals. Out of these two key variables (Psychosocial Stressors and Psychological Wellbeing), several other variables can be identified which are pertinent to this study. Based on this, this chapter is in three sections, namely:

- Theoretical background of the study
- Review of related literature

#### 2.2 Theoretical Framework of the Study

The study is based on the theoretical perspectives of Carol Ryff's Six Model of Psychological Wellbeing (1989) and the Self-discrepancy theory by Higgins (1989)

**Carol Ryff's Six Model of Psychological Wellbeing:** Most research on well-being up to date is largely translated into happiness based on Carol Ryff's six models of Psychological Well-Being which provides a background through which an individual can analyse and assess his or her life styles and identify better ways of living well. There is the essence of joy and happiness in the life of every individual which other researchers like Waterman (1984) and Ryff's (1989) study suggests. An objective conception of psychological wellbeing has been proposed in Carol Ryff's. This study was theoretically and conceptually informed greatly by Maslow's (1968) idea of self-actualization, and the six criteria of positive mental health proposed by Jahoda (1958), as well as

extra meaningful connotations of 'eudemonia', which includes individuals realizing their potential through their experiences. Ryff's work has established a different insight and knowledge of psychological wellbeing which is being backed by six objective elements which includes; autonomy, personal growth, environmental mastery, purpose in life, positive relations with others and self-acceptance. Hence Ryff's six model of psychological wellbeing is one of the principal objective methods of positive mental health and psychological wellbeing of people (Conway & Macleod, 2002). Ryff's elements of objective psychological wellbeing are drawn distinctly below for good understanding and interpretation purposes:

- **Autonomy:** This is defined as the regulation of an individual's behaviour within his or her general predisposition to perceive control (Ryff & Keyes, 1995). An individual who is completely active has a greater degree of inner assessment, evaluating of the self on private values and successes even as not depending on the other individual's requirements. They do not attempt for approval by other individuals (Ryff, 1989), they are centred on their very own ideals and are much less swayed by the thoughts of different people. An excessive degree of autonomy proposes a lower level of independence while a low level of independence proposing greater problem over the individual identity and perception. An essential issue of inspiration is the inner predisposition to perceive control (Weinberg & Gould, 2007) with the clergy typically demanding for autonomy, private perception and independence if they want to maintain self-assurance, independence and faith. Autonomy is also related to autonomous inspiration in clergy ministerial paintings and so it means that for someone to determine to work entirely for God within the vine backyard, that man or woman would possibly have being naturally encouraged and got his or her thoughts completely made up (Huang & Jeng, 2005).

- Personal growth: Personal growth is referred to as the ability to realize oneself, improve one's self and become more fruitful in achievement of objectives (Ryff & Keyes, 1995). In order for a person to attain his or her peak and psychological effectiveness, he or she must endeavour to develop the self through growth in various aspects of life (Ryff, 1989). This therefore requires one to constantly advance and resolve issues so that one's competencies expand as well as spiritual gifts and capabilities in relation to the clergy. A higher degree of personal growth is connected with constant development and fast growth whereas a lower degree of personal growth indicates an absence of growth and constant development. The clergy being adults and definitely having a growth mindset, recognize what it entails to develop and grow in their ministerial accomplishments before they retire which they recognise hard work produces better outcomes (Dweck, 2005). A sense of maturity requires a variety of new and diverse experiences to be open. Clergy, meek yet ambitious, happens to be frequently determined for personal development and complete growth (Weinberg & Gould, 2007). The psychological dimension of wellbeing that is closest to happiness can be personal development (Ryff, 1989).

- Environmental mastery: It can be referred to as the selection and adjustment of the environment of the individual through physical or mental actions or both (Ryff & Keyes, 1995). A greater percentage of environmental mastery replicates control over one's context while a low percentage is associated with the lack of ability to successfully control one's environment. (Ryff, 1989). Generally, a matured person has the flair to interact and relate under different conditions to a diversity of individuals and familiarize themselves with different contexts on demand. The clergy having control over their spiritual, psychological and physical stimulations can increase their control and be more thoughtful of their environments, as well as their interactions with their church members, colleagues and others which can improve upon their psychological wellbeing.

Imagery leads to better self - awareness and a better understanding of the situation and the environment (Weinberg & Gould, 2007). Environmental mastery implies that the ability to influence multifaceted environmental and life conditions (Ryff, 1989) and ability to influence opportunities that comes up, often involves the individual living his or her 'comfort zone' when determined for best clergy performance through trying to inculcate into their members and others the fear of the Lord and living rightly and peacefully with others in order to develop good environment for themselves.

- Purpose in life: Purpose in life is defined as the supposed consequence of an individual's life and also includes the preparing and attainment of goals, ensuring that life will be appreciated (Ryff & Keyes, 1995). Psychological wellbeing contains awareness which implies that an individual has a superior purpose and goal in life (Ryff, 1989). Purpose in life generates a course of life and by this means, will eliminate hopelessness. Clergy are expected to have purpose for their calling into ministry and as well as direction from God to take up the ministerial mantle. Goals depicts the necessity of attaining success (Miller, 1997). Therefore when the clergy endure concentration, devotion and awareness, as well as set genuine goals and focus on being comprehensive, they pursue a superior goal for themselves, as well as assisting others consistently. The preparation and accomplishment of goals could be naturally breathe taking and inspiring (Weinberg & Gould, 2007).

- Positive relations with others: this aspect of the theory can be seen as an important element in the improvement of long lasting relationships as far as being a part of a system of communication and support (Ryff & Keyes, 1995). One major aspect of psychological wellbeing with pathology which is frequently characterized by deficiency in social effectiveness is the ability to have some cordial human relations (American Psychiatric Association, 2000). Maturity

is reflected by a calm and relaxed approach which indicates better-quality relations and better reflection of others and these characteristics are mostly expected to be seen among the clergy. Poor associations can result in frustration whereas good associations result in an understanding of people (Ryff, 1989). The absence of communications would not yield some positive team interactions. (Potgieter, 1997). As the clergy establish positive relationships, through good communications and interactions with their colleagues, church members and others, it can help them evade frustrations which can result in their psychological wellbeing. Therefore, in order to ensure increased knowledge, empowerment and improved clergy good performance, there must be the existence of cordial relations with others and group settings.

- Self-acceptance: This bears a greater part of psychological wellbeing. One of the central points of psychological wellbeing and the greatest aspect of health is self-acceptance. (Ryff & Keyes, 1995). Psychological Wellness levels of self-acceptance generates a confident assertiveness and better-quality satisfaction with life (Ryff, 1989). While confidence level of an individual increases, achievements and acceptance also increases (Weinberg & Gould, 2007), with optimistic response from other people significant in the protection of self-confidence and trust. Self-acceptance is a major factor of self-actualization, enriched psychological wellbeing and improvement (Ryff, 1989). This involves living our past behind and hoping for a better tomorrow. For instance, the clergy were not infallible and perfect before coming into ministry and so it implies that they have a past experience and however nasty that past may look like, due to their calling, they need to develop better level of self-acceptance. With the clergy performing several roles as fathers or mothers to their members and families, there is a need to develop higher level of self-acceptance since they are seen as highly influential to their society as a whole.

## **The Self-Discrepancy Theory by Higgins**

### **The Self-Discrepancy Theory by Higgins**

Higgins theory states that people tend to compare themselves to an internal standard of some sort. According to Self-Discrepancy Theory, there are 3 domains of the self: the actual-self, the ought-self, and the ideal-self. Higgins posits that the self takes two standpoints: “your own personal standpoint and the standpoint of some significant other” such as a close relative, a romantic interest, or a friend (Higgins, 1989). Combining these standpoints with the three domains of the self – the actual self, the ideal self, and the ought self produces six possible self-state representations: actual/own, actual/other, ideal/own, ideal/other, ought/own, and ought/other. The first two – actual/own and actual/other – represent self-concept. The remaining four – ideal/own, ideal/other, ought/own, and ought/other – make up the various self-guides.

- The actual-self represents qualities that you or someone else believes you actually possess.
- The-ought self is representative of the characteristics that you or someone else believe you should possess (e.g. obligations).
- The last domain of the self is the ideal-self which represents those characteristics that you or someone else would ideally like you to possess (e.g. aspirations).

SDT’s most influential hypothesis states that the various forms self-discrepancies take cause different emotional/motivational states, which fall under the general categories of “absence of positive outcomes (dejection-related emotions)” or “presence of negative outcomes (agitation-related emotions)” (Higgins, 1987). Higgins contends that an actual/own versus ideal/own discrepancy corresponds to an absence of positive outcomes and therefore the dejection-related

emotions of disappointment and dissatisfaction. An actual/own versus ideal/other discrepancy also corresponds to an absence of positive outcomes and therefore the dejection-related emotions of shame, embarrassment, and feeling downcast. An actual/own versus ought/other discrepancy corresponds to the presence of negative outcomes and therefore the agitation-related emotions of fear and feeling threatened. An actual/own versus ought/own discrepancy also corresponds to the presence of negative outcomes and therefore the agitation-related emotions of guilt, self-contempt, and uneasiness (Higgins, 1987).

Self-discrepancy theory is well known to influence motivation, self-esteem, and performance (Phillips, 2005). On one hand, self-discrepancies may motivate individuals to minimize inconsistencies between their self-concept and important self-guides. For example, if a person's ideal/own guide contains aspirations to become a clergy, it may motivate that person to pursue a theology studies in order to bring their actual/own in line with the ideal/own. On the other hand, mutually exclusive guides may actually demotivate. For example, if a person's ideal/own guide involves moving to another occupation to pursue a dream but their ought/other guide dictates that the person should stay close to their current jobs to care for ailing parents, then the two cannot be reconciled and the person may experience negative emotional reactions that inhibit action.

## **2.3 Review of Related Literature**

### **Introduction**

The researcher, in this chapter reviews literature about what other people said and done about the study and how the information is pertinent to the current study: The psychosocial correlates of psychological wellbeing among the clergy of the Presbyterian Church and the Church of Pentecost in Accra

## 2.1 Challenges faced by clergy

Clergy stressors are potential stress points for clergy. As each individual is different in personality, emotional stability, and response, stressors are just stressors until acted upon by clergy. These stressors can be psychological, social or even spiritual. With throwing more light on this, McMinn et al. (2005), also adds that stressors facing clergy include role conflicts, proliferation of activities, discrepancy between amount of time in administrative duties versus pastoral duties, spiritual dryness, perfectionism, no time for study or to be alone, failure of dreams, unwelcome surprise, frustration, feelings of inadequacy, fear of failure, loneliness, isolation, and unrealistic expectations of oneself, the senior pastor, one's congregation, and of one's denomination.

In an article published in 2012 by Staley et al, they outlined the five external stressors identified two decades ago by Blanton (1992) with which clergy families are frequently challenged. Based on more recent literature, these five stressors still appear to affect the lives of clergy in Ghana. These include intrusion on family boundaries, high expectations and time demands, frequent relocation, relatively low financial compensation, and low social support.

### **2.1.1 Boundary violations**

Reports of clergy in the past have revealed that lack of privacy is a serious concern (Muskett, 2016; Staley et al 2013). Clergy and their families often encounter intrusions on private time in the form of work-related phone calls, unexpected visits to their home, and unanticipated encounters with church members in public settings. Lee (1999), found that more than 90 % of his sample of Protestant pastors indicated that they had experienced family and private-time interruptions in the past 6 months. There appears to be little opportunity for clergy to take off their clergy hats and step out of their professional roles. The pressure to be “on” at all times is a

major source of stress for clergy and their families. Other studies have confirmed that family boundary violations are a typical struggle encountered by clergy and their families (Hall 1997; Kreiner et al 2009). Boundary violations have been found to be related to decreased marital, parental, and life satisfaction for clergy and their families, as well as dissatisfaction with family functioning among clergy families (Morris & Blanton 1994; Lee, 2017).

### **2.1.2 High Expectations and Time Demands**

A related area of concern for many clergy is the innumerable responsibilities and sometimes unrealistic expectations enforced upon them. Hill et al. (2003), found that most of the clergy in their study felt overwhelmed by their workload and that the majority worked 60 hours a week or more. Furthermore, spouses in the study reported that one of the biggest difficulties clergy families confront is the reality that their clergy spouse is constantly on call to handle church-related crises, and as a result little time is left for family activities. Interruptions in personal and family time due to church and parishioner emergencies and augmentation of an already overwhelming workload are common experiences for clergy (Lee, 1999).

### **2.3.5 Frequent Relocation**

Some of the challenges confronting families of many clergies are one of the frequent job-related moves that end up disrupting family functioning, being a significant source of stress. This adversely affects overall life satisfaction according to Staley et al (2013). Relocation often pulls clergy families away from their relatives and other well established support systems that provided much needed relational resources. Frequently, relocation pulls the clergy and their families away from the extended family and other well-established support systems that provided

much needed relational resources (Hooten et al 2011). Hill et al. (2003) discovered that clergy often reported that they experienced severe stress related to relocation. The Formation of solid and safe relations with a network of friends and families is no doubt problematic when it comes to frequent moves. Clergy and their families end up painfully experiencing anguish and loss, besides the feeling of isolation and hopelessness (Hill et al.2003).

### **2.3.6 Relatively Low Financial Compensation**

According to Mace and Mace (1982), clergy rank 325 out of 432 professions in terms of income despite their rank at the top 10% of the population in terms of education. In contrast to other professions whereby compensation is based on years of experience, performance and education, the clergy compensation is often determined by factors such as traditions, visions of lay leaders and church budgets (London and Wiseman 1993). The clergy health are later being jeopardised by these financial stressors which appear to take a significant toll on them. Goetz (1992) obtained the outcomes of a quantitative study of approximately 350 pastors on the broad subject of family matters. The outcomes of the survey revealed that 70 % of the clergy participants believed their compensation contributed to marital conflicts and 22 % felt forced to supplement their church income. Half (53 %) of the participants revealed that the level of financial compensation that clergy received affected their self-worth, both positively and negatively.

A current study conducted in 2019 by Alsemgeest, examined the relationship between financial stress, adequate retirement savings and job satisfaction of near-retirement pastors in Southern Africa employed a quantitative method where structured questionnaires were distributed amongst South African Dutch Reformed pastors who are retiring in less than 5 years. The indicated high percentage of job satisfaction and low percentage of stress were revealed by the participants, though the study went ahead to reveal that the clergy there were uncertain or did not save enough

money for retirement based on their high percentages. They finally discovered that if clergy have satisfactory retirement savings, this will have a positive relationship with job satisfaction and financial stress since there is a relationship between job satisfaction, financial stress and satisfactory retirement savings. This implies that the clergy confronts all kinds of stressors including financial stress and therefore there is the need for properly structured arrangement for their own financial running since their attachment with God and money is very exceptional (Alsemgeest, 2015).

### **2.3.6 Social Isolation**

One common finding in research concerning the clergy is the experience of isolation and loneliness among clergy, and as a matter of fact the adverse impact it has on functioning and wellbeing (Hileman 2008 & Lee 2007). According to Hill et al. (2003), clergy participants regularly felt isolated from the rest of the community, which leads to a sense of solitude and susceptibility. In the study, most clergy emphasized that have no have close friends in which they could possibly confide in and as well seek “social support” from in difficult moments. It is definitely not amazing that clergy often find themselves fatigued, exhausted, and suffering in the throes of burnout in such an occupation having several challenges that are often encountered without the care and nurturance of a fixed social network with reliable people. The presence of a fixed system of support is correlated to lower levels of burnout while, equally, a lack of social support is associated to increase in burnout (Hall 1997 & Lee and Iverson-Gilbert 2003). Miles & Proeschold-Bell (2011) discovered the utility of peer support groups for reducing mental distress among clergy. Data was analyzed data from two waves of an on-going study of United Methodist Church clergy in North Carolina, including focus group data from the same

population. After the study, it was discovered that participation in peer support groups had inconsistent direct and indirect relationships to mental distress which was measured as mentally unhealthy days, anxiety, and depression. After collecting data from the Focus group, the outcome shows that the mixed results may be due to individual differences among group participants, which may lead to a mix of positive and negative group involvements. Clergy living in isolation are at risk to extreme level of stress & burnout which could affect their psychological wellbeing (Fallon et al., 2013).

Blanton (1992) study on clergy touched on recurring stressors that most clergy are affected but the researcher failed to touch on job satisfaction, work family conflict, burnout on clergy's psychological wellbeing.

#### **2.4 Stress and burnout among Clergy**

There is no other career that causes stress and burnout as similar to the clerical work because the burdens are so miscellaneous. Croucher stated in one of his articles that there are various reasons why the clergy are mostly affected by stress and burnout, his reasons includes: difference between expectations and inflexible reality, lack of well-defined boundaries, responsibilities are never done, workaholics, sense of incompetence in leading a mass of volunteers, struggle as a leader and at the same time a servant, imperceptibility of goals, role identity confusion with regard to self-image, management of time issues, variety of roles and failure to produce "win-win" conflict tenacities, managing interruptions difficulties, administration burden, too much energy depleted in areas of low reward (Croucher, 2009). Burnout is an extended reaction to chronic emotional and interpersonal stressors on the profession. The three dimensions of exhaustion, cynicism, and professional inefficacy defines it. (Maslach & Leiter, 2016).

Stress & burnout is a common element in Ministry due to the several expectations and conflicting potentials. Research has frequently discovered that the clerical vocation can be psychologically demanding (Berry et al. 2012 & Francis et al. 2011). Clergy encounter several challenges as they sort to always appear cheerful in such a helping vocation (Brown-Bennett, 2017). Even the geographical areas where clergy are transferred to could contribute to a lot of stress and burnout, conflicts between the family and their clerical work and this could result in a low satisfaction in their clerical work which as well has an effect on their psychological wellbeing (Hart, 2014). For this purpose, a recent study which was conducted by Greg Scott and Rachel Lovell, 2014 aimed at helping the clergy defeat some of the major obstacles in their vocational lives and to reinforce the key means through which they try to amend these challenges.

Bruno (2011) complements that stress or being stressed causes behaviours and patterns that could therefore lead to chronic stress drain and escalate the threat to major depression. Clergy prepare (or fail to prepare) for the possibility of stress and depression while in the ministry. Most Clergy regularly accept the approach that “whom God calls, God equips,” and when the condition ascends, God will provide the ability to handle the situation. This was derived from the book of Hebrews found in the New Testament which states that “God will make you what you ought to be and equip you with everything good that you may carry out His will” (Hebrews 13:21).

The suspension of clergy from the pulpit who struggled with depression, because depression was perceived as a serious weakness within the pastor was a routine exercise among several denominations. Moreover, other denominations also considered depression to be a “sin,” to be

purged through deep spiritual meditation and prayer (Witherspoon, 2018). Even though fragments of this thinking can still be found, it is recently more usually accepted that clergy can and do suffer with a lot of stress, burnout and even depression for countless of reasons and also from various stressors. Regrettably, clergy endeavour to clear their burnout and depression under the rug due to the fact that they feel unwilling to expose their issues. Clergy thus deny their conflicts with their church members and their colleague clergy due to how they may be perceived.

Charlton, Francis, Rolph and Robbins (2009) externalized a poor occupational psychological wellbeing in relation to high levels of negative emotions in the absence of standard levels of positive emotions. In order to enlighten self-perceptions of occupational psychological wellbeing among properly recognized group of clergies, 58 priests were randomly sampled of word and sacrament serving within the west midlands synod of the United Reformed Church in England. The participants completed an open-ended questionnaire. Data collected was analysed and this underlined the main themes released through their open-ended responses. Conclusion of the study revealed that clergies of word and sacrament within the United Reformed Church in England are exposed to a number of periodic sources of stress. Charlton et al. (2009) encouraged the need for further comprehensive research and for the development of more effective clergy policies. Based on the researchers' conclusion, this current research conducted a mixed method approach among Presbyterian and church of Pentecost clergy Accra in Ghana to test if their qualitative study was vigorous and the results trustworthy.

A study conducted in 2008 by Holaday, Lackey, Boucher & Glidewell, also examined the effects of burnout and vicarious traumatization in 35 members of the clergy through peculiar interviews,

the Traumatic Stress Institute Belief Scale (1997), and the Maslach Burnout Inventory (1986) were also used. The results based on the Clergy interviews and test scores specified their experience of stress which was similar to stress as reported by other mental health professionals, however a minimum time was spent on counselling. They further reported certain consequences of empathic listening, advice to young clergy as well as issues relating to pastoral counselling. At the latter part of the study, they discussed the benefits of sharing information among collaborators such as the need for secular therapists to understand their religious client's viewpoints, and the desire of clergy participants to learn more about advanced counselling skills, the need for collaboration among clergy, mental health professionals, professors and the recognition of secondary stress and burnout and the development of coping strategies.

In a current research conducted in 2015, with the purpose of assessing the Effectiveness of Support Strategies in Reducing Professional Burnout among Clergy Serving in the Presbyterian Church (USA) by Francis, Robbins & Wulff, in order to reduce levels of professional burnout among the clergy's study leave, sabbaticals, ministry mentors, spiritual directors, and minister peer groups. Their study revealed that after analysing data collected from their participants which are 539 clergymen and 205 clergywomen serving in a parish in the Presbyterian Church (USA), the outcome of the study reveals that after taking age, sex and personality into account, none of the five support strategies significantly lowered levels of emotional exhaustion. Higher levels of satisfaction in ministry were associated with having taken study leave within the last five years. In further studies, the researcher should have considered gender difference, other mainline churches and Pentecostals churches on these five support strategies which could have possibly revealed more effects of burnout on clergy.

In a cross-sectional survey among 103 staff conducted by Chung & Harding, 2009 on the topic “investigating burnout and psychological wellbeing of staff working with people with intellectual disabilities and challenging behavior on the role of personality”, it was shown by regression analyses that staff perception for challenging behavior predicted burnout. Also based on the control for challenging behavior, three personality traits namely neuroticism, extraversion and conscientiousness predicted burnout and psychological wellbeing. It was therefore concluded in this study that personality traits can affect the degree of burnout and poor psychological wellbeing that staff may experience. Clergy should therefore be informed about the role that their personality traits as well as psychological factors can play in their psychological wellbeing (Chung & Harding, 2009).

In contrast, a study conducted among 95 clergy from a cluster of Lutheran churches in the Mid-Atlantic United States on the topic risk for burnout and compassion fatigue and potential for compassion satisfaction among clergy; implications for social work and religious organizations” (Jacobson, Rothschild, Mirza, & Shapiro, 2013) which measured the relationship between personal and organizational characteristics along with symptoms of depression, clergy compassion fatigue, burnout compassion satisfaction and the outcome proposed that clergy were at low risk for burnout and moderate risk for compassion fatigue and also had moderate potential for compassion satisfaction. In the same outcome, it was further revealed that years in service and reported depression significantly predicted burnout, therefore there was an increase in years in services which increased the level of burnout and decreased potential for compassion satisfaction. It was finally revealed that these two organizations deserves additional action in future researches since clergy and social workers share numerous same job-related

characteristics that place both of them for a threat to burnout and compassion (Jacobson, Rothschild, Mirza, & Shapiro, 2013).

A study conducted in 2015 by Christopher Rutledge through a survey on 318 male clergy from Church of England, who were responsible for rural parishes with their main aim of searching for hidden signs shows how burnout has been demonstrated in various refined forms in clerical practice in which the clergy have shown an undesirable signs of emotional exhaustion. As suggested in the study, those clergy who experienced the symptoms of burnout, may possibly display a delicate detachment with those outdated roles related to rural provincial clergy. It could not appear surprising in their ministry as most of the clergy feel worked out and irritated and over stressed up at the end of the day in places where the clergy are accountable for three or more parishes (Rutledge, 2015).

In addition, Lewis et al (2007), conducted a study on the topic clergy work-related psychological health stress, and burnout. “An introduction to this special issue of Mental Health, Religion and Culture”, comprises six empirical articles and five book reviews drawn from researchers in the Australia, the U.K and the U.S. Consistent findings across all six studies indicated a high level of work related burnout among the samples of clergy, irrespective of religious denomination or country. I hope that by focusing on work-related psychological health, stress and burnout among this dedicated and committed group of professionals, greater awareness and resources can be channelled into supporting them.

On the contrary, Francis et al. (2016), examined 99 Anglican clergy alongside normative data collected for the England church in a paper, “Psychological Type Profile and Work-Related Psychological Health of Clergy Serving in the Anglican Diocese of Chester”. From the data collected, there were indications that the general psychological type profile of England church’s

clergy was shared by these clergy. Comparison with the normative data suggested that the clergy showed that having lower levels of emotional exhaustion in ministry resulted in less better work related psychological health.

## **2.5 Reducing Burnout**

Weinstein (2011) declares that pastors normally burnout within the first five years of ministry. She is of the opinion that burnout is actually emotional exhaustion. She as well, gave certain recommendations to prevent this. These recommendations its essential pastors make time for rest and relaxation. She also advised ministers against putting ministry before their family; the entire family and pastors should make it a priority to participate in various forms of activities in order to stay fit physically. Spiritual discipline is another point mentioned by (Weinstein, 2011). While Weinstein's view of the causes and cures of burnout is important for this study, the views of Nees will also be considered.

Nees (2013), is of the opinion that there are several myths and misconceptions about clergy burnout that should be re-examined in accordance to the research of this subject. Nees (2013), makes the following five suggestions on how congregations could help to prevent this phenomenon: Firstly, taking time away from the congregation like a day per week as well as an annual vacation for the pastor. This should be a motivation to minister. Secondly, allowing a paid multi-week sabbatical off-day every few years and thirdly, special attention should be paid to signs of exhaustion on the part of the congregation with respect to their pastor. Also giving positive feedback about self-induced stressful behavioural patterns was one and finally, treating differences in opinion as they are and not turning it into a personal attack.

## **2.6 Age and gender on Clergy psychological wellbeing**

Similar studies have been done in different fields on the impact of age and gender on psychological wellbeing. In an attempt to find specifically sources of occupation related stress and experience of teachers in the Greek Primary and Secondary schools in professional burnout by Antoniou et al. (2006), special attention was placed on age and gender differences. To a sample of 493 secondary and primary school teachers, two self-report measures were administered. They used the Maslach Burnout Inventory, specifically the education version and a self-report rating scale of specific professional stressors. From this, they realized that what causes them so much stress was referred to problems in interaction with students, low attainment and handling students with “difficult” conduct, lack of interest. According to the study, female teachers’ levels of occupational stress in terms of their interaction with colleagues and students, students’ progress, workload and students’ emotional exhaustion was significantly higher. For Older teachers, levels of stress pertaining support they receive from the government was higher. Younger teachers had higher levels of burnout, especially in emotional exhaustion and disengagement from the profession. This signifies how age and gender could possibly have an impact on the clergy psychological wellbeing as well.

According to Woolston (2015), stress is a part of life at any age. The old and young have to encounter challenging situations and overcome the insurmountable. Younger adults while struggling to establish a career, juggling work and the demands of the family and achieving financial security, the older folks may be challenged with failing health or dwindling finances or generally, having challenges in retaining their freedom. Though the body's immunity against

stress reduces with age, giving in to stress because of old age shouldn't be a consideration or an option.

## **2.7 Work family conflict among clergy**

The research by Allen et al. (2000), deduced from the examination of the relationship between burnout and work-family conflict that the higher the work-family conflict, the greater the possibility of burnout. Even though work to family spill overs are greatly associated mostly with burnout than family-to-work spill over, Lambert et al. (2010), found that higher levels of strain-based, behaviour-based, and family-to-work conflict are related with higher levels of job burnout among correctional staff.

Innstrand et al. (2008) longitudinal study identified that the correlation between work-family and job burnout is reciprocal that is the work to family conflict results in job burnout and the burnout leads to work-to-family conflict. This he arrived at using the four-fold classification of work-family in measuring directionality (work-to-family; family to-work) and type of mediation (conflict or facilitation).

However they realized the work family facilitation had a restructuring effect on this relationship. These results strongly suggest that both the employee and the organization may benefit from preventive practices. This was a great way to nurture and develop facilitation of work family while reducing the negative spiral of conflict and burnout from work to family.

According to Grzywacz, Carlson, and Shulkin (2008), employees engaged in formal flexible work schedules, especially those involved in an arrangement that's flexible enough to allow

changing their work schedules around a set number of hours, experienced lower levels of job stress and burnout, as measured by a 7-item scale.

Bonsu (2016), pointed out that the Ghanaian Pentecostal clergy have been at the forefront of providing counselling, social amenities, moral and financial support to their congregations, communities, and families and these he says has contributed to work-related stress affecting the clergy's work and family life. Although this study may have its shortcomings, it was one of the critical areas that deserves more attention as suggested by the researcher that limited research has been conducted on this population. The purpose of his research was to gain insight into the lived experiences of Ghanaian Pentecostal clergy and how their work related stress influences their work and family life. After conducting the qualitative study on twenty one (21) participants from southern regions of Ghana, three major themes emerged which includes (a) clergy role as benefactor to congregation, community, and family; (b) clergy experience in congregation, family, and community; and (c) clergy self-care. The researcher could have considered using a mixed method design which could reveal more themes and other findings as well (Bonsu, 2016).

## **2.8 Job satisfaction among clergy**

Engagement which is similar to burnout, has a high association to the workplace characteristics such as the availability of job resources (Bakker et al., 2008).

Five characteristics that include job outlook, job satisfaction, training difficulty, prestige, and pay are considered when discussing job satisfaction (Nemko, 2008). Many of the best carriers have

been assisting professions, including fire fighters, physical therapists, registered nurses, school psychologists, and veterinarians (Nemko, 2008). According to Nemko (2008) observation, he stated that “being a cleric isn’t a job, it’s a life” and added one must be able to motivate others through word and deed, especially at critical moments in life. This may seem a high order and may be one of the reasons that many expect clergy to be "burned out." Most of the clergy's job satisfaction research was about emotional exhaustion and burnout. There’s been an association between work hours and increased job stress which is an exceptional relation to family in physician. (Rovik et al. 2007) including emotional exhaustion in those working for other people. (Daalen, Willemsen, Sanders, & Veldhoven 2009). The prolonged working hours could be a strong indication of the strong commitment the clergy has for the congregation and the community. Investment in one’s job, commitment and personal dedication results in increase in job satisfaction in clergy and religious order workers (Wittberg 1993). Anecdotal accounts can certainly verify this commitment. This is something common between the clergy and fire-fighters (Lee & Olshfski 2002). Workloads, Uncertainty of job expectations, incompatibility of expectations, and work-family conflict increases emotional exhaustion, and uncertainty of expectations decreases job satisfaction (Hang-yue et al., 2005). Having Influence in the church setting (Wildhagen, Mueller & Wang 2005) and power (Miner, Sterland, & Dowson 2006) seem to have a relation to job satisfaction. To fire fighters, the sense of control in the workplace contributes as well to job satisfaction in fire-fighters (Lourel, Abdellaoui, Chevaleyre, Paltrier & Gana 2008), and autonomy had a relation to the decreased emotional exhaustion in those working for others (Daalen, et al. 2009).

Progressively, most clinicians and professional psychologists have identified that people engage in work for several reasons beyond its extrinsic welfares. For instance, the extent to which

employees view their professions as owning unique and wonderful qualities has been shown to predict exceptional variance in their satisfaction, commitment, and intent to leave (Walker et al., 2008).

In the study by (Francis, Ratter, & Longden, 2015) on psychological type profile and work-related psychological health of clergy serving the Anglican Diocese of Chester, it was revealed that the clergy did not only show lower levels of exhaustion in ministry but also showed higher levels of satisfaction in ministry.

Francis and Turton's recent study has set out to explore the psychological characteristics of Anglican clergy who are attracted to the charismatic movement and they specifically looked at the satisfaction of charismatic clergy compared with those not under influence of the charismatic movement. A sample of 1,276 male parochial clergy working in the Church of England completed the revised short form of the Eysenck personality questionnaire and also completed the revised ministerial job satisfaction scale as well as an index of charismatic involvement. Age and personality were controlled for, after which it was shown that the charismatic clergy recorded higher levels of job satisfaction as compared with clergy who are not influenced by the charismatic movement (Francis and Turton, 2010). The researcher should have considered some of the orthodox or mainline churches in the study and if not should have controlled for other variables as well.

Moreover, a study on workplace characteristics, career/vocation satisfaction and existential well-being in Episcopal clergy showed similar results for job satisfaction as in the studies talked about previously. In this study, the relationship between workplace condition and the wellbeing of individuals in the ministerial profession were considered. Data was collected from 1202 Episcopal clergy and were collected based on measures of workplace conditions (which included

meaningfulness, safety, cognitive ability, emotional ability and physical ability) and wellbeing (which also included career/vocation satisfaction, spiritual well-being) and were compared. Analysis was run using Hierarchical regression which later indicated that workplace conditions were strong predictors of wellbeing as the clergy reported slightly higher career/vocation satisfaction. The results again suggested that perceived workplace conditions such as meaningfulness, safety and resource availability can have links with career satisfaction and wellbeing among the clergy (Stewart-Sicking, Ciarrocchi, Hollensbe, & Sheep, 2011).

## **2.9 Research Questions**

- What is the state of the psychological wellbeing of the clergy?
- What are the psychosocial stressors that affect the psychological wellbeing of the clergy?
- How do the psychosocial stressors impact the psychological wellbeing of the clergy of the two churches?
- What policies are available to support the mental wellbeing of the clergy?
- How do clergy personally cope with stressors in ministry?
- Do differences in gender have an effect on burnout, job satisfaction and work family conflict?

## **2.10 Hypotheses**

1. Psychological wellbeing will correlate negatively with burnout and work-family conflict.
2. Job satisfaction will increase significantly and correlate positively with psychological wellbeing.
3. Church group will significantly affect burnout levels and work family conflict.
4. Gender will significantly affect burnout, job satisfaction and work family conflict.

### **2.11 Operational Definitions of Terms**

Psychological wellbeing: The six dimensions of mental wellbeing are anxiety, depression, general health, vitality, self-control and positive wellbeing based on the Psychological General Wellbeing Index.

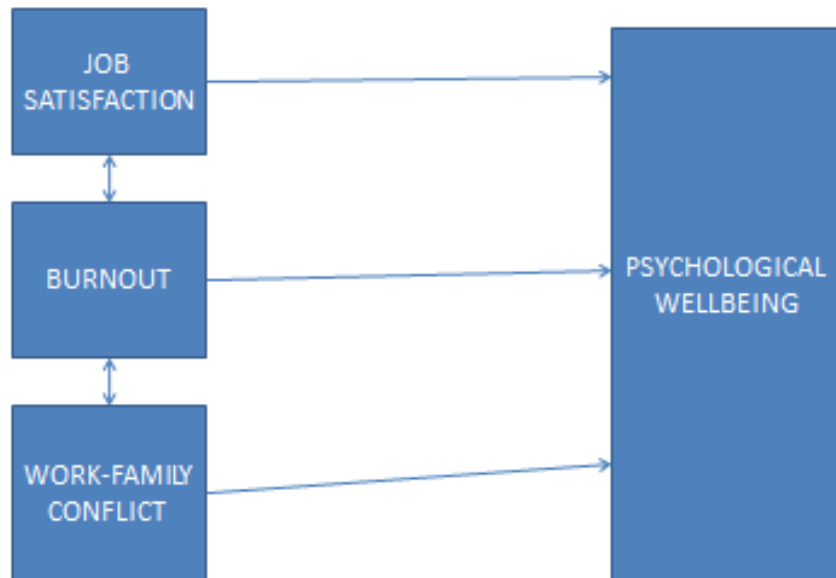
Psychosocial correlates: Psychological factors and the social environment that affect physical and mental wellbeing as well as the ability to function effectively. In this research, psychosocial correlates refer to burnout: work-related emotional exhaustion, job satisfaction, and family conflict.

Job satisfaction: How pleased and comfortable the clergy are in their profession.

Work family conflict: The difficulties that arise as a result of family and work interactions.

## 2.12 Conceptual Framework

### CONCEPTUAL FRAMEWORK



## **CHAPTER THREE**

### **METHODOLOGY**

#### **3.0 Introduction**

This chapter covers the various methodological processes used in investigating how psychosocial correlates affect the psychological wellbeing of the clergy. The following procedures namely; research design, population and sampling processes are elaborated including the research materials involved in the study.

#### **3.1 Research Setting**

Participants comfort, privacy and confidentiality were critical in the research hence places which were convenient for participants were selected as venues for the research; these consisted of their various church premises, offices, homes and social parks chosen by participants (such as Abokobi Presbyterian women's center, Church of Pentecost Pension house at Gbawe and the Church of Pentecost Convention center at Gomoa-Fetteh) during Pastors retreat and conferences within the Greater Accra region. The qualitative research took the form of face to face interviews with a tape recording in a conducive environment. Participants' convenience influenced the choice of locations outlined above.

#### **3.2 Population / Sample**

In the quantitative aspect of the study, Participants were clergy within the Presbyterian Church in Accra, (specifically, some clergy from Ga Presbytery and Ga West Presbytery), and Church of Pentecost (specifically, some clergy within the 11 administrative Areas in Accra such as Achimota Area, Kaneshie Area, Dansoman Area, La Area, Tema Area, Madina Area, Kasoa Area, Teshie Area, Nungua Area, Anyaa-Ablekuma Area, Odorkor Area and Ashaiman Area) in

the Greater Accra region where some are practicing as both administrative clergy and taking care of congregations and others only handling congregations.

For the qualitative aspect of the research, participants were part of the quantitative study but their selection with respect to the qualitative study was due to certain special characteristics or benchmarks that the rest of the participants in the quantitative study did not have. Participants were those who had gained more experience in the clerical ministry such as Clerk of the Ga Presbytery, some Clergy who are dual workers 'handling both administrative works in different domains like international affairs, missions and evangelism, counselling, media, etc within the Presbyterian church and some Area heads of Church of Pentecost, Counsellors in the Counselling unit at the headquarters and Clergy who are dual workers 'handling both administrative works in different domains like international affairs, missions and evangelism, counselling, media, etc ' within the Church of Pentecost not forgetting some few Clergy who are only handling a congregation but have gained more years of experience in the ministerial work were willing to participate in the study. Participants who were interviewed were between 30 years and 65years of age and also those who have gained at list not less than 5years experience in the ministry. This age range and working experience was employed based on the assumption that those clergy might have gained many years of experiences in life on their clerical ministry and outside their clerical ministry which may have caused them a lot of psychosocial stressors and might have also learned ways of managing these stressors.

### **3.3 Inclusion Criteria**

1. Participants should have gained more years of experience in the clerical ministry since there is an adage that says that “age alone does not determine maturity, age is just a number”.
2. Participants who were interviewed were between 30 years and 65 years of age.

### **3.4 Exclusion Criteria**

1. Participants who have gained less than 3 years experience in ministry.
2. Participants who were less than 30 years of age were not included in the qualitative study

### **3.5 Sample size determination and selection**

The sampling procedure used was that of purposive and convenience sampling. With Purposive sampling, distinct standards such as people who can aid in answering questionnaires becomes the focused population sampled. Purposive sampling methodology on the other hand was for sampling participants for the qualitative analysis since only a few clergy possessed such characteristics/criteria needed. Therefore those who were available were recruited for the study.

The sample size for participants was determined using the Tabachnick & Fidell (2007) method for moderating sample size criteria using  $N > 50 + 8k$ , where  $k$  = all the predictors. The predictors include the IVs + the moderators + interaction terms between the IVs & the mediators. Therefore,  $(N > 50 + 8*2) = N > 66$ .  $N$  in this research was  $306 > 60$ . The venues of research were purposively selected and selection of participants was done based on convenience after which consent was sought from each participant verbally and written.

### **3.6 Research Design**

A mixed method design, specifically the concurrent design using parallel samples for the qualitative and quantitative components of the study. This design occurs when researcher collects and analyses both quantitative and qualitative data during the same phase of the research process and merges the two sets of results into an overall interpretation (Creswell & Clark, 2007). The use of mixed methods has been encouraged by Kral et al. (2012) in similar studies such as studies relating to stressors and its effects on humans, as mixed methods will be able to integrate objective and subjective interpretations on constructs that will be measured. The combination of qualitative and quantitative is imperative to the current study to investigate the psychosocial correlates of psychological wellbeing. The quantitative aspect which involves testing objectively the relationship between psychosocial correlates and psychological wellbeing among male and females of varied socio-economic statuses, cultural backgrounds, and academic statuses and from the two churches in the research. This was to test objectively psychological wellbeing from all sections of Presbyterian churches and Churches of Pentecost to be able to generalize outcomes of this study to the various groups of clergy within the Greater Accra community. As Accra is an urban city, its inhabitants are from diverse areas of the country and a cross sectional study is capable of sampling the diversity that exists. A subjective approach was also adopted to obtain the experiences the clergy go through semi-structured interviews. This is a follow up for the survey conducted which will allow for the individual experience of the clergy to be included in the results so as to make individualized intervention. According to Kral, Links, and Bergmans, (2012) augmenting the strength of research can be done by employing multiple methods. These two methods employed in the study will determine differences in the constructs being used for the current study.

### **3.7 Measurements/Instruments**

The Psychological General Well-Being Index (PGWBI), 2004: Initially developed in 1970-71, the Psychological General Well-Being Index (PGWBI) is one of the most widely used patient reported outcome measures. The six dimensions according to the 22 items instrument includes: General Health, Vitality, Depressed Mood, Self-Control, Positive Well-being, and Anxiety. These are used to produce an overall index or whole score for common well-being.

Administering this questionnaire takes 10 minutes or less. Different scoring algorithms have been used. The original scoring for each item was 0-5, giving a possible score range of 0-110. Subsequently, scoring has generally been on a 1-6 scale, giving a score range of 22-132. Because scores for many other multi-dimensional health status instruments are often expressed on a 0-100 scale, in this Manual all scores have been linearly transformed to this scale. It has a validity and reliability of 0.77.

Maslach Burnout Inventory, General Survey (2004): This is a 16 items scale that measures three dimensions: Professional Efficacy, Cynicism, and Exhaustion. It's Reliability based on Cronbach's  $\alpha$  coefficient is 0.90. MBI developed by Schaufeli, Leiter, Maslach, and Jackson (1996) was used in measuring stress and burnout experienced by the respondents. Maslach burnout inventory is a 7-point Likert scale ranging from 0 (never) to 6 (every day). A study by Fiadzo et al (1997) made use of the Maslach burnout inventory and recorded coefficient values of .66 for emotional exhaustion, .55 for depersonalization and .65 for accomplishment. However, the internal consistency of the scale was improved when Schaufeli, Leiter, Maslach, and Jackson (1996) recorded Cronbach alpha's of .90, .76 and .76 respectively. Therefore, these findings reveal that this scale is applicable and reliable in Ghana because it satisfies the cutoff point of .70 and above (Field, 2009). The scores for the scale ranged from 0 to 132 and a higher score indicated higher display and experience of stress and burnout of employees at work.

Employee Job Satisfaction Scale: After conducting a factor analysis on the items, one factor was defined as a set of 7 items. .77 was Cronbach's alpha value. Between females, males and between six major occupational groups however, the mean scales reading were not significantly variant. On the contrary it was significantly related to work related factors namely boredom, job stress, isolation and danger of illness or injury.

Work Family Conflict Scale: This includes six scopes of conflict measured, namely the combination of three forms of work - family conflict (time, stress, and behavior) and two directions of work - family conflict (work interference with family interference and work interference). It is a 6 items scales and Study conducted on work–family conflict observed that this variable influences a number of outcomes. These include, job satisfaction, psychological distress, organization commitment, life satisfaction and turnover (Frone, Russell, & Cooper, 1992). Podsakoff & MacKenzie (1994) noted the scale has coefficient alpha levels ranging from .83 to .89, with an average alpha of .88 for WFC, and of .86 for FWC across the samples.

### **3.8 Procedure**

Permission was first sought from the office of research, innovation and development, Ethics Committee for Humanities in University of Ghana. The research was approved by the committee and a letter of consent was given which was sent to the department of psychology. An introduction letter was acquired from the Department of Psychology and was sent to the head of the churches, informing them of the study and its intent and requesting permission to carry out the study. Permission was granted by the two church's general secretaries or clerks, which I was given a letter to show to each participant before research was conducted and formally introduced to all the clergy in the Pentecost and Presbyterian churches. Through calls and emails, participants were informed of the study prior to the appointed days and enquired from them if still have interest in participating. Confidentiality was ensured each time the study was about to begin.

Participants numbering 306 consisting of 187 Presbyterian clergy, 119 clergy of the church of Pentecost were conveniently sampled from the purposive population sampled and used in this research. The two church groups were used for purposes of comparison.

Four separate tests that are self-answerable were used to assess psychological wellbeing, burnout, Job satisfaction and Work family conflicts amongst the participant. A follow up interview was done interactively through audio recordings to get the subjective interpretation of their roles and how satisfied they are. Mostly after the interviews, the recordings were played to the hearing of both the participant and the researcher to be sure of what exact information they wanted to give with respect to the interview questions and also to provide the researcher with the necessary answers to the researcher questions.

### **3.9 Pilot study**

A pilot study was undertaken for the quantitative study prior to the actual data collection to ascertain reliability of the instruments selected before its usage. This study was conducted within some selected congregations among the Ga West Presbytery and Ga Presbytery within the Presbyterian Church and some selected Areas within the Church of Pentecost in Accra using clergies from different individual from both rural and urban settings. Ten consenting participants consisting of 9 males and 1 female were selected from both church groups for the pilot study. All the three questionnaires; Psychological General Well-Being Index (PGWBI), job satisfaction scale, Maslach burnout scale and the work family conflict scale were administered to the participants.

### **3.10 Validity and Reliability of Qualitative Results**

Trustworthiness is imperative to ensuring reliability and validity in qualitative study. Hence to ensure trustworthiness, triangulation is used according to (Golafshani, 2003). Therefore triangulation method is normally employed by researchers to enhance the reliability and validity of the study they are working on. This helps in minimizing bias by employing the use of both

quantitative and qualitative research methodologies in a particular study. (Golafshani, 2003), hence aiding in reducing limitations in research methods whilst increasing reliability and validity.

Ensuring trustworthiness by using mixed methods as the research approach is one of the triangulation method used in this study. According to Patton (2001) and Hussein (2009), triangulation helps in strengthening a study by the combination of both the quantitative and qualitative research methods. This was so because the researcher wanted to increase the in- depth and understanding of the psychosocial correlates of the psychological wellbeing of the clergy within the two church groups.

Despite the fact that mixed methods design can be used to increase reliability and validity in a research, Kumar (1999) stated that other factors can affect the reliability and validity of the study which he stated cannot be regulated by the researcher. Probable factors that could influence the study's reliability include the way the researcher interviews participants, the environment interview is conducted, mood of both the participant and researcher and the level of trust between participant and researcher (Adu, 2011). The variable being analyzed won't be a reflection of the true nature if the participant isn't in his best mood. Hence, the researcher deems it important to ensure that participants are in a good mood and relaxed state prior to the commencement of the interview, though this may not always be realized.

In contrast, the bad mood of a researcher may to a large extent create a hostile environment for the participants as this may influence the way the questions are asked. This may influence the responses of the participants thereby affecting the outcome. In this study, the researcher begun each interview session by having a general discussions and conversation. This kept the

participants and herself in a relaxed state and atmosphere hence were as comfortable enough to respond to the questionnaires.

Also, the researcher introduced herself to the participants, explained the purpose of the study and informed participants of their ability to withdraw from the research at any point in time. Issues of confidentiality were also addressed to increase trust between the researcher and participants. All questions raised by the participants were also addressed by the researcher to her best of knowledge.

The research environment also plays a major factor in ensuring the collection of quality data thus increasing validity and reliability. Conducting the study in a setting where there are a lot of distractions will affect the results as answers given by participants may be altered. The researcher made sure that distracters such as radio, television and intrusion of others were minimized despite the major distractions since the interviews were conducted in the homes and offices of the participants. By imploring participants to put off distractive devices such as televisions and radio and repeating questions to draw back the attention of the participants when other people intruded unintentionally in the interview process, the effects of distracters were minimized. The researcher moved to a more quiet place with the participant to carry out the interview, when there was an opportunity. The researcher played the recorded interview or audios to the hearing of the participants right after the interview was held in order to be extra sure if those responses were exactly what they wanted to give and to neutral persons in my field of study, without revealing the identity of the participants. Furthermore, the transcriptions were reviewed by some senior colleagues of mine and my supervisors as well.

### **3.11 ETHICAL CONSIDERATION/ ISSUES**

The study was a non-invasive one and is not likely to have caused any physical harm therefore to deal with ethical issues associated with this study; verbal permission was sought from some participants who could not sign. They were given a comprehensive explanation of the purpose of the study and the opportunity to decide whether they would like to participate in the study and were asked to do so by those who were able to give signatures.

### **3.12 DATA COLLECTION**

Questionnaires were employed in the measurement of psychological wellbeing, burnout, work-family conflict and job satisfaction. These were culturally sensitive tools that have been used across various societies in the world and their validity and reliabilities established.

### **3.13 ANALYSIS**

333 questionnaires were distributed but 306 participants completed the structured questionnaires. The study included participants who were clergy men and women from the Presbyterian Church and Church of Pentecost within the greater Accra region and had practiced for more than a year. Data from all the participants were fully collated, comprising of 269 males and 37 female participants. These were analyzed and compared on measures relating to psychological wellbeing, burnout, job satisfaction and work-family conflict. The research also took into accounts demographical data which include age, marital status, number of children and other socio-cultural factors. There were 119 Church of Pentecost clergy, and 187 Presbyterian Church clergy who participated in the research.

For categorical data on socio-demographic characteristics (e.g. age, sex, church group etc.), psychological wellbeing, burnout, job satisfaction and work-family conflicts summary tables of frequency counts (and percentages) and descriptive were run using statistical package for social

sciences and are presented for those from Pentecostal and Presbyterian churches. For continuous socio-demographic data, summary tables of means, standard deviation and ranges are presented for those in the church of Pentecost and Presbyterian churches. The MANOVA test was employed to compare the two groups of churches on the factors of Psychological wellbeing, burnout, job satisfaction and work-family conflict. Regression analysis was done to highlight the level of difference between the psychosocial correlates and mental wellbeing of the clergy from the two different churches. Tabulations of frequencies, percentages and graphical presentations were done using SPSS. All statistical tests were conducted as two sided, and declared at the significant value of  $p = 0.05$

## CHAPTER FOUR

### RESULTS

#### 4.0 Introduction

This chapter presents findings of the study in the form of results obtained from the analysis done using the statistical package for social sciences (SPSS) in the APA format both in tabular and graphical forms as well as thematic analysis of the interviews conducted presented in tabular forms. This is done in relation to the study's aims and objectives. A total of three hundred and thirty-three (333) questionnaires were distributed out of which three hundred and six (306) were received. The findings reveal a total of 306 questionnaires were returned representing 92% percent. This retrieved data formed the sample size for the study. The study included participants who were from the church of Pentecost and Presbyterian churches in the Greater Accra region who have been practicing over the years and consented to participate in the research.

Means from all the participants data were fully collated, indicating a total number of 269 males and 37 female participants. The means and standard deviations relating to Psychological wellbeing, psychosocial correlates and socio-demographic background are reported. There were 187 Presbyterian clergy and 119 clergy of the church of Pentecost. Categorical data made of the socio-demographic characteristics (e.g. age, sex, church group etc.), were analyzed and summary tables of frequency counts as well as percentages are presented for the clergy from both churches. A summary of the demographic characteristics of the participants is presented in table 1 as shown below:

The major statistical tests used in analyzing the current data were multiple regression and multivariate analysis (MANOVA). The multiple regression was employed to test the relationship

between the predictors (job satisfaction, work-family conflict, family-work conflict, emotional exhaustion, cynicism and efficacy) and the outcome variable (psychological wellbeing). Two separate MANOVA tests were employed to test differences in job satisfaction, work-family conflict, family-work conflict, emotional exhaustion, cynicism and efficacy by church group and gender respectively.

Prior to testing the precise hypotheses, preliminary data analysis including test of normality and correlations were conducted to test assumptions underpinning multiple regression analysis and MANOVA.

#### **4.1 Test of Normality**

Test of normality was conducted with the aid of skewness and kurtosis. As recommended by George and Mallery (2010), skewness and kurtosis of data should fall between -2 and +2. As evidenced in the analyzed data, with the exception of job satisfaction, cynicism and efficacy which reported kurtosis outside the recommended threshold, all other variables reported good indices for normality. This indicates that the data is generally normally distributed. The summary of the normal distribution of the data is presented in the table below.

Table 1: A summary of the test of normality showing the skewness and kurtosis of the data

	N	Minimum	Maximum	Mean	Std. Deviation	Skewness	Kurtosis
job satisfaction	306	2.00	5.00	4.2829	.42108	-1.294	4.562
work_family_conflict	306	1.33	5.00	3.5305	.76249	-.396	-.222
family_work_conflict	306	1.67	5.00	4.1536	.66886	-1.006	1.491
Exhaustion	306	.00	6.00	2.2038	1.22846	.314	-.432
Cynicism	306	.00	5.50	.7331	.92289	2.055	5.598
Efficacy	306	.00	6.00	5.1383	.90612	-1.939	5.379
psyc_wellbeing	306	2.09	5.00	3.7838	.52200	-.676	.239
Valid N (listwise)	306						

Source: Field survey (2018)

#### 4.2 Linearity of variables (Correlations)

Prior to testing the precise relationship between the study variables and hypotheses testing, an intercorrelation matrix using the Pearson Product Moment Correlation Coefficient was used to test the possible relationships between the study variables. This paved the way for subsequent analyses to be conducted on the precise relationships between the variables and also test the stated hypotheses.

---

	1.	2	3	4	5	6	7	8	9	10	11	12
1. Psyc wellbeing	1.000											
2. Gender	-.029	1.000										
3. Age	.002	.054	1.000									
4. Education	.062	.020	-.086*	1.000								
5. Maritalstatus	-.026	.184**	.079	-.044	1.000							
6. Workingexperience	-.083*	.043	.744**	-.025	.074	1.000						
7. Job satisfaction	.467**	-.096*	-.045	.081	-.003	-.119*	1.000					
8. work_family_conflict	.412**	.066	.139*	-.026	.035	.077	.136*	1.000				
9. family_work_conflict	.287**	.020	.089*	.051	.038	.048	.141*	.325**	1.000			
10. Exhaustion	-.434**	-.107*	-.126*	-.089*	.002	-.052	-.170**	-.307**	-.186**	1.000		
11. Cynicism	-.171**	.050	.047	-.090*	-.036	.070	-.117*	-.107	-.195**	.293**	1.000	
12. Efficacy	.210**	.006	-.130*	.084*	.074	-.173**	.143*	.060	.100	.013	-.161*	1.000

---

\* $p < 0.05$

\*\* $p < 0.01$

Table 2 above indicates that among the demographic variables (gender, age, education, marital status and working experience), working experience was the only variable which related significantly with psychological wellbeing [ $r=-.083$ ,  $p<0.05$ ]. The table further shows that all predictors of psychological wellbeing (job satisfaction, work-family conflict, family-work conflict, exhaustion, cynicism and efficacy) all related significantly with psychological wellbeing [ $r=.467$ ,  $.412$ ,  $.287$ ,  $-.434$ ,  $-.171$ ,  $.210$ ;  $p<0.01$  respectively] showing linearity of the study variables. On the other hand, the relationships between the predictors were not very strong (not above 0.70) indicating that there is no multicollinearity between the independent variables. This warrants the test of further analysis.

#### **4.3 Hypotheses testing**

The present study stated and tested four main hypotheses which were analyzed using the multiple regression and the MANOVA. The multiple regression was employed in analyzing the relationship between the predictors (job satisfaction, work-family conflict, family-work conflict, exhaustion, cynicism and efficacy) and the dependent variable (psychological wellbeing). The MANOVA test was employed to analyze the differences in job satisfaction, work-family conflict, family-work conflict, exhaustion, cynicism and efficacy by gender and church groups. The hypotheses for the study are stated as follows:

1. Psychological wellbeing will correlate negatively with burnout and work-family conflict.
2. Job satisfaction will increase significantly and correlate positively with psychological wellbeing.

3. Church group will significantly affect burnout levels and work family conflict.
4. Gender will significantly affect burnout, job satisfaction and work family conflict.

In order to test the precise relationships between the study variables, a multiple regression analysis was employed. The summary of the result from multiple regression analysis is presented in table 3 as shown below.

Table 3: A summary of the multiple regression showing the predictors of psychological wellbeing

Model	Coefficients					
	Unstandardized		Standardized		<i>t</i>	Sig.
	<i>B</i>	Std. Error	Beta			
1	(Constant)	3.449	.270			
	Gender	-.044	.093	-.027	-.471	.638
	Age	.009	.005	.155	1.798	.073
	Education	.059	.048	.070	1.220	.223
	Marital status	-.013	.050	-.016	-.267	.789
	Working experience	-.010	.005	-.194	-2.263	.024
2	(Constant)	1.110	.361		3.079	.002
	Gender	-.064	.072	-.040	-.891	.374
	Age	.000	.004	-.003	-.040	.968
	Education	-.002	.037	-.002	-.056	.955
	Marital status	-.029	.038	-.034	-.770	.442
	Working experience	-.003	.003	-.053	-.809	.419

job satisfaction	.423	.056	.342	7.516	.000
work_family_conflict	.167	.033	.243	5.070	.000
family_work_conflict	.078	.037	.101	2.144	.033
Exhaustion	-.128	.021	-.301	-6.173	.000
Cynicism	.017	.026	.030	.631	.529
Efficacy	.080	.026	.138	3.056	.002

Model 1: R<sup>2</sup>=0.02; not significant at 0.05

Model 2: R<sup>2</sup>=0.45; significant at 0.05

As indicated in table 3 above, work experience was the only control variable which significantly predicted psychological wellbeing among clergy [ $\beta=-.194$ ,  $p<0.05$ ]. In the same vein, all predictors (job satisfaction, work-family conflict, family-work conflict, exhaustion and efficacy excluding cynicism) significantly predicted psychological wellbeing [ $\beta=.342$ ,  $.243$ ,  $.101$ ,  $-.301$ ,  $.138$ ;  $p<0.05$  respectively]. The result from the analyzed data indicates that hypothesis 1 which stated ‘Psychological wellbeing will correlate negatively with burnout and work-family conflict’ was partially supported. In the same vein, hypothesis 2 which stated that ‘Job satisfaction will increase significantly and correlate positively with psychological wellbeing’ was supported.

For the purpose of establishing the differences in job satisfaction, work-family conflict, family-work conflict and burnout (exhaustion, cynicism and efficacy) by church groups, the MANOVA was conducted and the result of the analysis is presented in the table below:

Table 4: Multivariate analysis showing differences in job satisfaction, work-family conflict and burnout by church group

	Group	Mean	Std. Deviation	N	F	P	Effect size
job satisfaction	Presby	4.2139	.37778	187	13.442	.000	.042
	Pentecost	4.3914	.46252	119			
	Total	4.2829	.42108	306			
work_family_conflict	Presby	3.6078	.70464	187	5.012	.026	.016
	Pentecost	3.4090	.83411	119			
	Total	3.5305	.76249	306			
family_work_conflict	Presby	4.1836	.65686	187	.968	.326	.003
	Pentecost	4.1064	.68743	119			
	Total	4.1536	.66886	306			
Exhaustion	Presby	2.0941	1.08644	187	3.866	.050	.013
	Pentecost	2.3761	1.41108	119			

	Total	2.2038	1.22846	306			
Cynicism	Presby	.6711	.83085	187	2.178	.141	.007
	Pentecost	.8305	1.04770	119			
	Total	.7331	.92289	306			
Efficacy	Presby	5.1809	.91635	187	1.062	.304	.003
	Pentecost	5.0714	.88951	119			
	Total	5.1383	.90612	306			

As shown in table 4 above, there were significant differences between Presbyterian clergies and Pentecost clergies on job satisfaction [means=4.21, 4.39;  $p < 0.05$ ], work-family conflict [means=3.60, 3.40;  $p < 0.05$ ] and exhaustion [means=2.09, 2.38;  $p < 0.05$ ] by church group. However, the differences in family-work conflict, cynicism and efficacy by church group were not significant. The result indicates that hypothesis 3 which stated ‘Church group will significantly affect burnout levels and work family conflict’ was partially supported.

To test the differences in job satisfaction, burnout and work-family conflict by gender, the MANOVA test was employed and the result of the analysis is presented in table 5 below:

Table 5: Multivariate analysis showing differences in job satisfaction, work-family conflict and burnout by gender

	Gender	Mean	Std. Deviation	N	F	p	Effect size
job satisfaction	Male	4.2979	.41623	269	2.846	.093	.009
	Female	4.1737	.44561	37			
	Total	4.2829	.42108	306			
work_family_conflict	Male	3.5118	.78251	269	1.344	.247	.004
	Female	3.6667	.58794	37			
	Total	3.5305	.76249	306			
family_work_conflict	Male	4.1487	.66619	269	.119	.731	.000
	Female	4.1892	.69629	37			
	Total	4.1536	.66886	306			
Exhaustion	Male	2.2526	1.23575	269	3.546	.061	.012
	Female	1.8486	1.12685	37			
	Total	2.2038	1.22846	306			
Cynicism	Male	.7159	.90123	269	.771	.380	.003
	Female	.8581	1.07293	37			

	Total	.7331	.92289	306			
Efficacy	Male	5.1363	.89104	269	.011	.916	.000
	Female	5.1532	1.02242	37			
	Total	5.1383	.90612	306			

As indicated in table 5, there were no significant differences in job satisfaction, work-family conflict, family-work conflict, exhaustion, cynicism and efficacy by gender. This result indicates that the fourth hypothesis which postulates that ‘Gender will significantly affect burnout, job satisfaction and work family conflict’ was not supported.

#### 4.5 Qualitative Analysis

An interview guide was used to help acquire information around areas that include, challenges they encounter as clergy, how these challenges affect them and what they do to deal with them. Thematic Analysis was employed in analyzing the response provided by the clergy who were interviewed in their various conducive environments to ensure privacy and confidentiality. A number of issues were raised regarding the psychosocial challenges that affect the psychological wellbeing of the clergy but in all these, five thematic areas were developed from these interviews including subthemes and they are as follows:

Table 6: Emerging themes

THEMES	SUBTHEMES	SELECTED QUOTES
<p>Difficulty in performing Family Duties</p>	<p>Unavailable for family</p>	<p>“Sometimes you have to discuss family issues on phone, it makes us feel isolated and withdrawn at some instances and our family don’t have us when they need us (MCoPC, 40 years of age, 11 years in ministry) said.</p> <p>“There are times that my wife and I spend the whole night in my office while our kids will remain at home with their caretaker” (MPCGC, 55 years of age, 28 years in ministry) said.</p> <p>“I always don’t seem to have ample time, time without interruptions eerrmm.... Especially for one who works at the head office, Monday to Friday, Saturday when I am supposed to rest, there is a wedding, there is a funeral somewhere there too” (MCoPC, 47 years of age, 26 years in ministry) said.</p>





	<p>issues</p>	<p>“It always comes as a shock, I must confess and sometimes provokes me to overreact but you know, this is God’s work and a divine calling, that I have accepted and vowed to do no matter what, so whether good or bad I embrace it” (MPCGC, 62 years of age, 17 years in ministry) said.</p> <p>“The type of foods there, was not appropriate, it affects us. I had to be taking some meals, some roasted yam often because I can’t take their choice of foods and their water too, you have to manage and do some filtering before you use to bath while there were snakes and scorpions visiting us often and the lighting systems too was bad” as reported by a (MCoPC, 55 years of age, 26 years in ministry).</p>
	<p>Packing difficulties and loss of items</p>	<p>“The numerous movements from one place to the other gets you misplacing your items and at other times breaking valuable items during the movement” as stated by (MPCGC, 38 years of age, 8 years in ministry).</p> <p>“Personally, it is my things getting spoilt, then you happen to drive sometimes at night which I remember an armed has attacked my family and I before, in fact it was only God.” (MCoPC, 63</p>

	Children's education interrupted	<p>years of age, 28 years in ministry) said.</p> <p>“moving from one place to another always got me to change schools for my children and this was discomforting for them, especially doing very well academically in their former school and later falling academically in another school” (MPCGC, 60 years of age, 19 years in ministry) reported.</p> <p>”With my first transfer, my wife had to be a teacher to our child at home since where we were transferred to was a typical village and there were no schools around, but with my current transfer, my children had to change their primary schools 3 times ‘ ‘ (MCoPC, 40 years of age, 10 years in ministry).</p>
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Financial commitments and difficulties	Insufficient funds	<p>“I am always financially challenged because my money is for everyone and from God, in fact, a lot of financial issues on me, there are visitors that come my way with a lot of tongues, some genuine and some not genuine because once you are a minister someone will come with a negative story and we need to be very observant also, or else you will be dishing out your money to the person and for all you know the person may not be a good person, am talking from experience ” reported by a (FPCGC, 62 years of age , 17 years in ministry).</p> <p>“There are many times I have a program that I think it’s a well thought up program, but then the finances section says there’s not enough fund. Perhaps, I’ve even budgeted for, yet they tell me there’s not enough fund” it puts so much financial burden on me. As reported by a (MCoPC, 44 years of age, 14 years in ministry).</p>
	Feeding of poor,	<p>“Out of budget spending for persons who call upon you and this means getting extra source of</p>

	<p>hungry and wayfarer</p>	<p>income “a (MCoPC, 47 years of age, 10 years in ministry).</p> <p>“Sometimes someone will be in a serious need and will need your help here and there. You realize the person hasn’t got money, but you have to help once he is a part of the church. So, all these come together and stresses me financially” reported by a (MCoPC, 57 years of age, 14 years in ministry).</p> <p>“I can remember from one station to the other, people come in knocking at the gate, before you will get there it somebody with a story and these stories are very pathetic that if you don’t take care, you will sit the person down, counsel the person and offer the person the necessary help but it not once but it comes very often” (MPCGC, 59 years of age, 16 years in ministry) reported.</p>
<p>Emotional drain</p>	<p>Social expectations</p>	<p>“You can’t be sad and show it because your followers need you to be positive and happy” a (MCoPC, 45 years of age, 15 years in ministry) said.</p> <p>“There was once I attended an executive meeting and a colleague pastor indirectly insulted me, but I had to suppress my emotions at that instance” a (MPCGC, 39 years of age, 5 years in ministry) reported.</p>

	Trauma and grief management	<p>“When congregants are supposed to be guided in very traumatic and grief moments, the clergy also get these difficulties” a (MPCGC, 38 years of age, 9 years in ministry) said.</p> <p>“At times when there is bereavement and you look at the circumstances on how the death came about, you as a pastor need to control your emotions to maintain the trust, they have for you as well as help them control theirs too” a (MCoPC, 63 years of age, 27 years in ministry) said.</p> <p>“Most at times, I need to rehabilitate them by making sure that they find a place to sleep, giving them shelter which comes with food, clothing and everything to make sure they survive and that’s not part of the family agenda and it not part of the budget” as reported by (MPCGC, 40 years of age, 15 years in ministry).</p> <p>“Our church is very strict, eerrmm you can be sacked if you misconduct yourself and that act can affect you and your family, and this brings stigmatization to us. I remember being transferred to a station where I met a young lady whose husband being one of my colleague pastors (suspended), She stood by a garbage for several hours without knowing what she was doing there &amp; then we took her to see a psychologist” reported. (MCoPC, 57 years of age, 28 years in</p>
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		ministry)
Administrative & ministerial role conflict	Dual roles	<p>“You must see to the efficient running of the facility and its resources as well as make notes and preparations for your ministerial duties, this is tiring and sometimes there is no one to help” (MCoPC, 44 years of age, 16 years in ministry) reported.</p> <p>“Sometimes you have to render a lot of services in one day and officiate naming ceremonies and marriages in one day” a (MPCGC, 45 years of age, 15 years in ministry) reported.</p> <p>“We are to minister the word to the people to feed the souls that’s why we are called. We need to spend a lot of time praying learning, waiting on the Lord. if we are not careful, a time will come we will all become administrators, so if the church should sit up and assign some of the administrative aspects of our work to other who are willing to” reported by (MCoPC, 49 years of age, 9 years in ministry)</p> <p>Because I also work at the headquarters and am also handling congregation, my work becomes so difficult that, I always get home tired and exhausted and it will shock you if I tell you that I</p>

	<p>Adding to church policies on welfare and psychological wellbeing</p>	<p>hardly have morning devotion and evening devotion with my wife and children and then I get so worried reported by (MPCGC, 43 years of age, 13 years in ministry)</p> <p>I would want the policy for counselling of ministers and their spouses to be intensified because it is something that before I became a minister, people are calling for, and then almost 20years now it has been on the odd and it means that pastors also need people, they need to be counselled, we need to be mentored so with that there would be so much to be achieved.(MPCGC, 53 years of age, 17 years in ministry)</p> <p>“I wish the church could find a way of making it mandatory for ministers to go on leave. Yes, the policy tells us to go on leave, for our church every year, we have to send a list from the area office to the head office, which month you choose to go on leave but you can’t go on leave when there are major activities to be ensured but there should be a way to make it mandatory whether we like it or yes, you have to go on leave and is being monitored so closely that you cannot dodge it.”(MCoPC, 58 years of age, 20 years in ministry)</p> <p>“I think they can introduce, beef up and consolidate the setting up of the counselling unit of the church to be dealing with some of the psychological problems. An office should be set up where</p>
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		<p>pastors and wives sent their family members to be counselled on daily basis along these lines”</p> <p>(MCoPC, 43 years of age, 10 years in ministry) said.</p> <p>“There has to be a policy for ministers, where the church will start finding maybe a land for the ministers so that from retirement, you go straight to your own apartment because of our people who have spent their years serving the church, going back after staying mission house to stay in your family house, what happens? the boys in your family house you may be going to suck from their rooms may not even mind you.” (MPCGC, 56 years of age, 17 years in ministry) reported.</p>
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### **Meanings of the Themes**

Difficulty in performing family duties: Most (n =3) clergy men reported that their work schedules did not avail them enough time to be with the nuclear family when it's needed, not to talk of the extended family. This prevents them from partaking in events of family like attending funeral weddings, naming ceremonies, family get-together and even family meetings, and at the end causing social impairments between themselves and their family. At other times they have had to employ technological means such as phone calls, creating family groups on WhatsApp, text messaging in order to improvise for events in which their presence was required as one of the clergies put it

“Sometimes you have to discuss family issues on phone, it makes us feel isolated and withdrawn at some instances and our family don't have us when they need us” (MCoPC,40 years of age, 11 years in ministry) said.

Some clergies on the other hand have had to be away sometimes leaving their wards in the care of others to enable them attend to issues pertaining to the ministry as one clergy indicated that

“There are times that my wife and I, spend the whole night in my office while our kids will remain at home with their caretaker” (MPCGC, 55 years of age, 28 years in ministry) said.

This they say leads to distance between themselves and relatives and causes them to feel isolated and withdrawn at some instances. The children may not be always safe with the caretakers and that is very worrying and stressful to the parents. Psychologically, the level of attachment that the children should have with parents especially if these children are very young and tender will be low, and this could even lead to developmental issues and low psychological wellbeing of both parents and children. Some clergy also stated how their absence is not just on weekdays but

weekends as well. This makes them miss having sometime with the children and spouse when they are around on weekends too; more so when it's an extended family gathering. This tends to stress them up as they tend not to rest enough before the following week's office hours.

“I always don't seem to have ample time, time without interruptions eerrmm... Especially for one who works at the head office, Monday to Friday, Saturday when I am supposed to rest, there is a wedding, there is a funeral somewhere there too” (MCoPC, 47 years of age, 26 years in ministry) said.

This shows to a large extent the stress accumulation of the clergy within the week, considering the workloads from Monday to Saturday, and Sunday's inclusion since it's the main service of the week. Some unfortunately, attend to the congregants needs to the neglect of their family's needs since it's their duty as a father to the church, a father to the family and a father to the whole society as one clergy stated that

“I am unable to attend parent teacher association meetings for my children”(MPCGC, 52 years of age, 15 years in ministry).

Another challenge contributing to the shirking of parental roles as clergies encounter was revealed by one of the Church of Pentecost clergy saying,

“My family do not get enough of me and it gets me very worried, my wife for instance does a lot to cover me up” (MCoPC, 55 years of age, 17 years in ministry) said.

This statement could imply that most clergy spouses are expected to be extra supportive and so the situation whereby a clergy spouse is unsupportive, that alone can have a negative impact on the clergy's psychological wellbeing.

Privacy violations: What were also dominant as a concern to the psychological wellbeing of the clergy were the sizes of the congregation they had to deal with in group and individually. They report that they have to attend their occasions or events, spend quality time to listen to their personal difficulties and pray with them when it's required.

“Sometimes congregants call at odd hours when you are asleep and as a clergy you can't ignore your people” as retorted by (MCoPC, 44 years of age, 16 years in ministry).

“Even Mondays which are supposed to be my holidays or free days, members call since as a pastor, I don't off my phone, or they visit unexpectedly” as retorted by (MPCGC, 43 years of age, 12 years in ministry).

This shows how the clergy is for the people. No matter the odd hours a congregant calls or needs the clergy, they respond to each one of them. A clergy needs to come up with a solution and be there for the congregation whether it's a knock on the door or a phone call. Another clergy put it this way “Those who know your residence show up very early seeking for your attention even when you need to sleep” (MCoPC, 58 years of age, 23 years in ministry) reported.

The clergy always have to attend to individual's needs as well as congregation within a short period and sometimes you even expose yourself to harm as you are to open your house for both the congregation and outsiders that may need your help, and this may sometimes come unannounced. Some may end up interrupting family time hence one clergy stated this

“At times somebody will call you, ‘MAMA’! Are you available? Am coming to see you...ooh, by that time, the person is almost around and you cannot say ooh am not there, so opening my door for members and even non-members, at times eerrmm it affects my family simply because

less time for home, more time for the people”, a (FPCGC, 58 years of age, 19 years in ministry) reported.

The clergy’s privacy is sometimes not respected as congregants expect them to be able to accommodate them no matter the situation without considering the family of the clergy, and this shows how people perceive pastors as super humans who are just like God.

“People will visit you and expect you to provide them shelter for the number of days not considering your family and personal programs” (MCoPC, 40 years of age, 10 years in ministry) said.

“You can get visitors with their challenges and other people who need rehabilitation and dissociation because of certain trauma they have encountered” as a (FPCGC, 52 years of age, 15 years in ministry) reported.

These indicates how accommodating travellers and homeless has also been spotted as another issue that intrudes on clergy’s privacy, meanwhile we as human beings need our privacies as well as the clergy and their family.

Transfer issues: Another concern that is reported to affect the psychological wellbeing of the clergy has to do with the time, period and places of transfer. Some report that the time given for them to prepare for another community and settle is very short and this makes planning for your family difficult leading to disagreements between spouses as well as with children. At other times, clergy have to leave their families behind as they have to abide by their transfer detail. Some of the clergies interviewed put it in these words that

“You get a letter in June and by August you are to move and to be frank with you, this puts a lot of pressure on my family and I” (MCoPC, 48 years of age, 16 years in ministry) retorted.

“It always comes as a shock, I must confess and sometimes provokes me to overreact but you know, this is God’s work and a divine calling, that I have accepted and vowed to do no matter what, so whether good or bad I embrace it” (MPCGC, 62 years of age, 17 years in ministry) said.

Clergy transfers has been some sort of a big burden on the clergy, even though they try as much as they can to do it sacrificially since it a demand of their vocation. They embrace it in good faith since they need to explore their talents and God given gifts across board and not at one particular towns, regions or countries. Their personal choice of food, shelter, properties and lifestyle are not taken into consideration first before they are transferred. Some clergies reported these

“The type of foods there, was not appropriate, it affects us. I had to be taking some meals, some roasted yam often because I can’t take their choice of foods and their water too, you have to manage and do some filtering before you use to bath while there were snakes and scorpions visiting us often and the lighting systems too was bad” as reported by a (MCoPC, 55 years of age, 26 years in ministry).

“The numerous movements from one place to the other gets you misplacing your items and at other times breaking valuable items during the movement” as stated by (MPCGC,38 years of age,8 years in ministry).

“Personally, it is my things getting spoilt, then you happen to drive sometimes at night which I remember an armed has attacked my family and I before, in fact it was only God.” (MCoPC,63 years of age,28 years in ministry) said.

These will certainly be a stressor, but you are expected to deal with it. Sometimes places of transfer are not conducive at all and no training or support is provided towards reintegration and coping as another clergy spoke with these words and also another quotes from a clergy stating how the clergy's children's education is being affected by the transfers that they go through

“moving from one place to another always got me to change schools for my children and this was discomforting for them, especially doing very well academically in their former school and later falling academically in another school” (MPCGC,60 years of age 19 years in ministry) reported.

Another clergy also stated that though the transfers aren't pleasant it's something that the clergy swears to as part of their commitment to the church to go wherever they are posted no matter the location. It mostly affects the children's education and the entire family of the clergy as they have to leave behind the congregations, that they have been with all these periods and the life they are used to build another where they are transferred to. Another clergy stated the same. “With my first transfer, my wife had to be a teacher to our child at home since where we were transferred to, was a typical village and there were no schools around, but with my current transfer, my children had to change their primary schools 3 times “ (MCoPC,40 years of age 10 years in ministry).

Financial commitments and difficulties: Clergy men are leaders and, in these senses, they are expected to play other roles beyond preaching. Individuals within congregations will always request for help and sometimes clergy will have to go beyond their budgets and provide support from their personal funds. Interviewees from both churches says,

“I am always financially challenged because my money is for everyone and from God, in fact, a lot of financial issues on me, there are visitors that come my way with a lot of tongues, some genuine and some not genuine because once you are a minister someone will come with a negative story and we need to be very observant also, or else you will be dishing out your money to the person and for all you know the person may not be a good person, am talking from experience ” reported by a (FPCGC,62 years of age ,17 years in ministry).

“There are many times I have a program that I think it’s a well thought up program, but then the finances section says there’s not enough fund. Perhaps, I’ve even budgeted for, yet they tell me there’s not enough fund” it puts so much financial burden on me. As reported by a (MCoPC, 44 years of age, 14 years in ministry).

They sometimes go beyond their budget for the home which may affect their family upkeep as well as theirs too. To avoid this, some may have to take on other jobs and businesses to be able to meet the needs of the congregants, just as Jesus gives freely to his people. How then can’t his own servants deny his people of their needs and this alone may cause them a lot of stress and burnout. This is purely a sacrificial job as plainly reflects on these following reports from clergies of both churches

“Out of budget spending for persons who call upon you and this means getting extra source of income “a (MCoPC, 47 years of age, 10 years in ministry) reported.

“I can remember from one station to the other, people come in knocking at the gate, before you will get there it somebody with a story and these stories are very pathetic that if you don’t take

care, you will sit the person down, counsel the person and offer the person the necessary help but it not once but it comes very often” (MPCGC, 59 years of age, 16 years in ministry) reported.

According to a clergy this leads to stress as one has to develop ways of helping the congregants in their financial situation be it medical or not. “Sometimes someone will be in a serious need and will need your help here and there. You realize the person hasn’t got money, but you must help once he is a part of the church. So, all these come together and stresses me financially” reported by a (MCoPC, 57 years of age, 14 years in ministry).

In the running of the church activities too, there have been challenges with respect to this as the clergy will have to either discard their plans for the program due to insufficient funds. This unleashes stress on the clergy in his bid to raise funds for the equipment or do away with inculcating what would have led to the success of the program.

Emotional drain: Clergy are the first point of call when there is any difficulty and conflict amongst their congregants. They have to hear all the issues and challenges presented to them, so they find amicable ways to resolve or provide directions. This leaves them with a pent-up emotion with the belief that they should be emotionally and psychologically well as they have the solutions to other people’s difficulty. It even descends to the children of the clergy as it’s expected of them to live like angels, if not they will be well criticized for all their actions. They tend to feel emotionally drained in social gatherings, living up to the prim and proper standards of society, that especially the congregants expect of them. It also puts pressure on the clergy to be able to train up the child in strict terms to meet the standards of the society. This in turn may lead to certain bad attitudes and conduct disorders as he or she is not around most of the time to guide them in the path they have to take. In this case, when clergy is emotionally instable, then

he or she is forced by his or her own self to suppress it and pretend that all is well. This means that they always must be positive even when things are not going well as desired.

“You can’t be sad and show it because your followers need you to be positive and happy” a (MCoPC, 45 years of age, 15 years in ministry) said.

“There was once I attended an executive meeting and a colleague pastor indirectly insulted me but I had to suppress my emotions at that instance” a (MPCGC, 39 years of age, 5 years in ministry) reported.

Clergy work though related to counselling, they cannot be fully recognized as professional counsellors not to think of psychologist because they also operate in the spiritual realms as well but people turn to put a lot of pressure on them in terms of expecting them to be able to solve their emotional or psychological issues especially with certain traumatic cases without knowing whether the clergies themselves are psychologically well as stated below:

“When congregants are supposed to be guided in very traumatic and grief moments, the clergy also get these difficulties” a (MPCGC, 38 years of age, 9 years in ministry) said.

Moreover ,since the clergy represents the supreme being(God) on this earth, they are being forced to always appear very spiritual and not express any sort of negative emotions but the moment there is a negative expression towards its members, there is then a limitation of trust for the clergy and while they do these they also need to rehabilitate their traumatized members and even provide them with food and everything when the need arises, just as some participant s from both churches reported;.

“Most at times, I need to rehabilitate them by making sure that they find a place to sleep, giving them shelter which comes with food, clothing and everything to make sure they survive and

that's not part of the family agenda and it not part of the budget'' as reported by (MPCGC, 40 years of age, 15 years in ministry).

“Our church is very strict, eerrmm you can be sacked if you misconduct yourself and that act can affect you and your family, and this brings stigmatization to us. I remember being transferred to a station where I met a young lady whose husband being one of my colleague pastors (suspended), She stood by a garbage for several hours without knowing what she was doing there & then we took her to see a psychologist” reported. (MCoPC, 57 years of age, 28 years in ministry)

Furthermore, the clergy has to be perfect and nonreactive to insults and behaviour of people generally. A clergy who does this is seen to be “ungodly or not properly” trained. They are expected to suppress their emotions and let peace prevail. This makes them bottle so many things inside as they would also want to express their feelings at that point, being humans.

“There was once I attended an executive meeting and a colleague pastor indirectly insulted me, but I had to suppress my emotions at that instance” a (MPCGC, 39 years of age, 5 years in ministry).

And this looks at emotional drain in the sense that sometimes clergies must suppress their emotions in order to protect their personality.

Another said “At times when there is bereavement and you look at the circumstances on how the death came about, you as a pastor need to control your emotions to maintain the trust, they have for you as well as help them control theirs too” a (MCoPC, 63 years of age, 27 years in ministry) said.

The clergy also encounter challenges that disheartens them, and in turn takes them back, but they have to be strong for the people as being the leaders. This takes a toll on their emotions.

Administrative and ministerial role conflict: The combination of ministerial and administrative roles gets the clergy burned out. As one clergy reported that

“You must see to the efficient running of the facility and its resources as well as pray, fast, plan programs, make preaching notes and preparations for your ministerial duties, this is tiring and sometimes there is no one to help” (MCoPC, 44 years of age, 16 years in ministry) reported.

This dual role of the clergy looks intertwined, but they should be separated, you can’t do this all by yourself at all times. This gets most of the clergy burned out and stress most at times as another clergy stated that

“Sometimes you have to render a lot of services in one day and officiate naming ceremonies and marriages in one day” a (MPCGC, 45 years of age, 15 years in ministry) reported.

The clergy expressed much difficulty in the combination of both ministerial and administrative work since the ministerial work and the administrative all very demanding. Aside the usual demands of both, the clergy also need to make time to build on their spiritual emphasis by spending quality time in prayers and interceding for members, fasting, and reading of the word consistently. They turn to have divided attention which could be detrimental to their medical and psychological health as it may yield them a lot of stress and burnout. Some clergies from both churches reported

“We are to minister the word to the people to feed the souls that’s why we are called. We need to spend a lot of time praying learning, waiting on the Lord. if we are not careful, a time will come we will all become administrators, so if the church should sit up and assign some of the administrative aspects of our work to others who are willing to” reported by (MCoPC, 49 years of age, 9 years in ministry)

“Because I also work at the headquarters and am also handling congregation, my work becomes so difficult that, I always get home tired and exhausted and it will shock you if I tell you that I hardly have morning devotion and evening devotion with my wife and children and then I get so worried” reported by (MPCGC, 43 years of age, 13 years in ministry)

Furthermore, as part of the administrative and ministerial role conflict, another sub theme generated is the adding more policies to church policies on welfare and psychological wellbeing in order to strengthen the activities of both ministerial and administrative work of the clergy. The clergy who participated in the study made certain recommendations concerning the betterment of their clerical work in order to also ensure a positive psychological wellbeing. They made certain recommendations that the policy on counselling must be strengthened since they turn out to do a lot of counselling lately. They engage in marital counselling, counselling of a bereaved family, traumatized people and many more. Some clergies from both churches reported that

“I would want the policy for counselling of ministers and their spouses to be intensified because it is something that before I became a minister, people are calling for, and then almost 20 years now it has been on the odd and it means that pastors also need people, they need to be

counselled, we need to be mentored so with that there would be so much to be achieved”.  
(MPCGC, 53 years of age, 17 years in ministry)

“I think they can introduce, beef up and consolidate the setting up of the counselling unit of the church to be dealing with some of the psychological problems. An office should be set up where pastors and wives sent their family members to be counselled on daily basis along these lines”  
(MCoPC, 43 years of age, 10 years in ministry) said.

The thought of the clergy’s ministerial achievements going wasted and going back to square one after so many years of impacting into people positively and affecting life all because of the calling of God scares most of the clergy. Especially those who do not have other professions or businesses and are into full time ministry have no other income coming from anywhere else except the ministry. They deserve to live well both physically, spiritually and psychologically even after retirement as one clergy reported that;

“There has to be a policy for ministers, where the church will start finding maybe a land for the ministers so that from retirement, you go straight to your own apartment because of our people who have spent their years serving the church, going back after staying in mission house to stay in your family house, what happens? The boys in your family house you may be going to suck from their rooms may not even mind you.” (MPCGC, 56 years of age, 17 years in ministry) reported.

Some also emphasized that there is the need for their ‘leave’ to be made mandatory and even they as ministers should be monitored on their ‘leave’ since most clergy refuse to rest or take

their 'leave' seriously. When this issue is addressed, it may reduce the rate at which most Clergy experience stress and burnout and other psychosocial stressors and their psychological wellbeing will be ensured.

"I wish the church could find a way of making it mandatory for ministers to go on leave. Yes, the policy tells us to go on leave, for our church every year, we have to send a list from the area office to the head office, which month you choose to go on leave but you can't go on leave when there are major activities to be ensured but there should be a way to make it mandatory whether we like it or yes, you have to go on leave and is being monitored so closely that you cannot dodge it."(MCoPC, 58 years of age, 20 years in ministry)

## SUMMARY

These are the five main themes that were analyzed from the interviews conducted with the clergy regarding their psychosocial correlates of psychological wellbeing. The stress accumulation and burnout manifests, as they have to officiate and minister in several programs such as naming ceremonies, weddings, funerals etc in a day. They have no option than to be present at all events regardless how tired they are. These points out the fact that, some clergy add administrative duties to their ministerial duties. This entails a lot in the sense that as ministerial work is pulling them, administrative work is also pulling them from the other end. Most of the clergy are fixed in the headquarters of their various congregations. The attitudes they encounter in both during their ministerial duties and administrative duties are sometimes heart-breaking but they turn to suppress their emotions. They also complained vividly about the challenges they encounter due to the transfers they are entitled to due to the demands of their work, all these turns out to have

effect on the satisfaction for their clerical work. The qualitative data also reveals that the clergy of these two churches also have difficulty with time, time with their family, time with the work and this leads to work family conflict. This increases the stress accumulation on them and finally causes them burnout.

#### **4.6 Integration of both findings**

The findings from the analyzed data from the quantitative study indicates that hypothesis 1 which stated ‘Psychological wellbeing will correlate negatively with burnout and work family conflict’ was partially supported. Also in the Qualitative aspect of the study themes generated were in convergence with the hypothesis 1, this include Difficulty in performing family duties: Most (n =3) clergy men reported that their work schedules did not avail them enough time to be with the nuclear family when it’s needed, not to talk of the extended family. This prevents them from partaking in events of family like attending funeral weddings, naming ceremonies, family get-together and even family meetings, and at the end causing social impairments between themselves and their family

In the same vein, hypothesis 2 which stated that ‘Job satisfaction will increase significantly and correlate positively with psychological wellbeing’ was supported. This was also correlated in the qualitative studies with themes such as Administrative and ministerial role conflict: In addition to pastoral emergencies are demanding weekly tasks of preparing sermons, planning and leading worship, and providing administrative, organizational, and educational leadership. In a variety of skills and knowledge sets, clergy are expected to be competent: as preachers, linguists, educators, administrators, and pastoral care givers (Doehring, 2013). These were their concerns and whenever administrative issues were programed it ensured their wellbeing and productivity.

The result indicates that hypothesis 3 which stated ‘Church group will significantly affect burnout levels and work family conflict’ was partially supported. However, in the qualitative study both groups which were the church of Pentecost and the Presbyterian Church had similar tasks and difficulties. This included themes such as emotional drain. Clergy reported they needed to work and attend to clients emotions ignoring their personal emotions most often.

This result indicates that the hypothesis 4 which postulates that ‘Gender will significantly affect burnout, job satisfaction and work family conflict’ was not supported. In the qualitative study, majority of those interviewed were of the male gender and therefore was not of much impact as the few females interviewed had similar concerns. Therefore the differences in gender do not significantly make a difference in job satisfaction and work family conflict.

## **Chapter Five**

### **DISCUSSION**

#### **5.0 Introduction**

This chapter concludes the research by restating the purpose of the study, summarizing its main findings; whether they supported the hypothesis; or differed from it. It also looks at what other researchers found and descriptions for the results are provided. Limitations of the study are also outlined in this chapter as well as repercussions of the findings. Finally, recommendations for future study and practical applications are outlined.

#### **5.1 Summary**

In terms of the quantitative study, the study examined the psychosocial correlates (job satisfaction, burnout and work family conflict) of the psychological wellbeing among the clergy of the Presbyterian Church and the church of Pentecost in Accra. The objectives of this research were to examine the relationship between psychosocial stressors of the clergy and their psychological wellbeing. The study examined the moderating role of years of experience in the relationship between burnout and psychological wellbeing. Also, the study determined the differential coping mechanisms of the clergy in the selected churches. . The qualitative aspect of the study was to explore the perceptions of the clergy of both churches concerning their psychological wellbeing. Thus, the study explored the perceptions of the clergy on the various psychosocial stressors they encounter and how demands of the job, work family conflict, transfers and other personal experiences affect their psychological wellbeing. The study further examined any available institutional policy on clergy mental health in these churches.

On the measure of demographic variables (gender, age, education, marital status and working experience), working experience was the only variable which related significantly with

psychological wellbeing meaning that the length of practice had a role to play in the psychological wellbeing of the clergy. This has also been reported in other studies. The job itself may seem to provide all the elements essential for personal fulfilment, yet four times as countless pastors leave the ministry in less than five years on the profession than those who served forty years ago (Vitello, 2010). Therefore, persons who have served and worked longer find coping skills to ensure their psychological wellbeing than the recent entrants. In others also it was reported that, older adults from Australia who consistently attended religious services reported lower levels of depressive symptoms compared with older adults who did not attend religious services (Law & Sbarra, 2009). Similarly, older African Americans who joined religious services almost every day had reduced psychological distress (Chatters, Taylor, Woodward, & Nicklett, 2014).

Further, predictors of psychological wellbeing (exhaustion, cynicism, work-family conflict, family-work conflict, efficacy and job satisfaction) all related significantly with psychological wellbeing. Work and family relations are considered as interactive and mutual in nature (Demerouti & Geurts, 2004). For instance, matters arising from the work domain impact the family domain, and family matters also strongly impacts work life (Huang, Hammer, Neal, & Perrin, 2004)

There were no significant discrepancies in exhaustion, cynicism, work-family conflict, family-work conflict, efficacy and job satisfaction by gender. This result indicates that the fourth hypothesis which postulates that ‘Gender will significantly affect burnout, job satisfaction and work family conflict’ was not supported. This drives home the point that, the gender of a clergy does not play a significant role in his or her psychological wellbeing and that both genders can equally function effectively if supported (Griffin et al, 2002).

Leiter and Maslach, (2009) conducted a study on the clergy and established that worth of the work life experiences predicted levels of burnout and impacted turnover intentions of the clergy. Peterson, McGillis Hall, O'Brien-Pallas & Cockerill (2011) found that advanced job satisfaction of the clergy was linked with reduced intention to leave. Job demands were positively linked with job dissatisfaction and intent to quit. Social support from clergy supervisors was positively associated with job satisfaction and co-clergy support was associated with lower degrees of intention to quit. Therefore, all predictors (exhaustion, work-family conflict, family-work conflict, efficacy and job satisfaction excluding cynicism) significantly predicted psychological wellbeing of the clergy. The result indicates that the hypothesis which stated that Psychological wellbeing will correlate negatively with burnout and work-family conflict was partially supported. In the same vein, hypothesis 2 which stated that Job satisfaction will increase significantly and correlate positively with psychological wellbeing was supported.

There were significant differences between Presbyterian clergies and Church of Pentecost clergies on job satisfaction, work-family conflict and exhaustion by church group. However, the differences in family-work conflict, cynicism and efficacy by church group were not significant. The result indicates that hypothesis 3 which stated 'Church group will significantly affect burnout levels and work family conflict' was partially supported. This points a difference in the functioning of the two different churches and the need to observe which of them promotes psychological wellbeing (Francis, Ratter, & Longden, 2015).

These were the summary results deduced from the quantitative analysis of data collected. It gave us the factors and perspectives that affect the work of the clergy from the two churches researched. It also gave us an understanding of how changes must be implemented to ensure the efficient shepherding of the congregation while ensuring the psychological wellbeing of the

clergy men and women in the Presbyterian and the church of Pentecost. Following is the subjective interpretations of the clergy regarding their work and psychological wellbeing acquired through interview.

Discussion on themes that were generated from the qualitative analysis of this current study includes the following;

**Difficulty in performing Family Duties:** The desire to please others has been cited as a problematic feature within the work of the clergy (Ryan 2006). Clergy extremely and mostly please, neglect their hobbies, families, and spirituality, worry to disappoint congregants and even have a tough time in turning down the requests of families, congregants and others. Frequent blurring of borders between home and church within the pastor's home, further contributes to an excessive employment (Carlton et al., 2009). It is usual for pastors to work unusual work hours. "The long and non-standard work hours require pastors to work evenings and weekends. This unusual work schedule often competes with family time and obligations" (Wells et al., 2012).

**Privacy violations:** To maintain a healthy disparity between self and role is one of the specific difficulties of those in ministry, particularly once those they meet invariably see them as "the pastor," leading to the clergy being extra possible to combine their self-concept with their role conception (Grosch and Olsen 2000). Kaldor and Bullpit (2001) alleged that, fifty-five percent of pastors in agreement that they "lack time for recreation" and seventy-seven percent worked over 40 hours per week. These outcomes reveal a group of clergy who focus so much on their responsibilities as a pastor and that they neglect leisure, family, friends, and self-care. Morris and Blanton (1994) which assert that one of the greatest problems in ministry, for pastors and their spouses, are the high levels of intrusion experienced due to boundary ambiguity between work and non-work life domains. Clergies who have solely taken only the clerical profession as their

profession, more often than not, recognized that they have committed themselves to a career in which part of the job description includes intrusions into their personal lives. Christian ministry work has been identified as a stressful process (Miner, 2007).

Transfer issues: Many professions require a family to be relocated, but no other profession dictates not only the town where the family has to live, but also the neighborhood, the house, the bed where they sleep (in the case of furnished parsonages), where the family worships and where they socialize with. Hileman (2008) reveals that feelings of powerlessness were a source of distress for clergy families, as many “know that they are only a congregational vote away from moving”. Having a sense of personal control in the workplace and an “active participation in organizational decision-making has been consistently found to be associated with higher levels of efficacy and lower levels of exhaustion” (Maslach & Letier, 2008). A major control problem is present when a pastor’s position is contingent upon the good graces of the congregation and job security is consistently on the line.

Financial commitments and difficulties: Selby (2015), founder of Centre for Pastoral Effectiveness, mentions that many things can raise the anxiety level of the average pastor. It is well noted that pastors are always overworked and underpaid. Voydanoff (1987) discusses the economic well-being of families, which includes the pastor’s family. She says that families are economic units who have the responsibility of sustaining themselves. Family members such as the pastor’s family usually do this by entering a worker-earner role through which they use their skills in production of goods and services in return for earnings for their families. Taylor highlights several features of the pastor’s personal and church finances. Taylor (1989) debates the pastor and their finances. He raises an important issue that could also lead to reasons why pastors burn out. He asserts that not only do fundamentals for achievement consist of healthy

family interaction, such as a balanced lifestyle, but also an unblemished business conduct. Negligence around church money or in the management of private credit accounts can result in doubt and suspicion, which in the end will blemish the reputation of the pastor.

Zickar et al. (2008) reveal another blockade which makes it difficult for clergy members to establish social support and their findings suggest that: Informal barriers often exist between priests and other potential sources of support (e.g., parishioners, lay staff) with whom they often have contact. Because of socially prescribed roles, the psychological distance between the religious staff and the laity may make it difficult for priests to get the necessary social support from these sources.

Emotional drain: Clergy are most often the primary respondent to crises experienced by individuals, congregants and families in their congregations, districts, presbyteries and communities (Doehring, 2013). For these people, the clergy person is “the therapist on call” (Meek et al., 2003). Increasing their risk for work-related stress, burnout, and compassion fatigue, is that clergy usually have received limited training in mental health counselling, particularly in the areas of effective treatment for individuals and families experiencing crisis and/or trauma (Jacobson, Rothschild, Mirz, & Shapiro, 2013). The compounding exposure to vicarious trauma and/or secondary traumatization can have a detrimental effect on clergy’s emotional wellbeing and functioning (Hendron et al., 2012). Therefore, it would be fair to deduce that clergy are in a highly demanding helping profession.

Administrative and ministerial role conflict: In addition to pastoral emergencies are demanding weekly tasks of preparing sermons, planning and leading worship, and providing administrative, organizational, and educational leadership. In a variety of skills and knowledge sets, clergy are expected to be competent: as preachers, linguists, educators, administrators, and pastoral care

givers (Doehring, 2013). Clergy also grave for more attention on the improvements on their counselling skills, establishments of rehabilitation centers and also the leadership planning and making serious provisions towards their retirements since after retirements, the clergy's life does not end there and they must as well protect their integrity and respect.

## **5.2 Limitations**

The research conducted was done to the best of abilities but was not without limitations from the conceptual, data collection, analysis and results section of the research. These limitations are as follows:

Beyond the psychosocial stressors, other factors such as the need to protect the church reputation and dignity as well as protect the clergy work could affect the psychological wellbeing of the clergy in terms of the responses they provided. These were not held constant and could have an effect on the outcome of the study.

The research participants were sampled from urban areas in Accra but failed to touch on the rural areas and as a results the findings on this current study cannot be generalized since clergy of these two denominations in rural areas were not included.

As a result of the disproportionate representation of male and female clergy in the study, it is impossible to conclude on and generalize the differences found in the various variables in relation to gender.

Furthermore, the study was conducted among clergy in two denominations so it limited in scope and applications across other denominations.

Since the questionnaire for the current study is a self-reported measure there is the possibility that most of them responded to it based on social desirability.

Moreover, Being a Presbyterian my inclination and biases to protect the dignity of my church could have played a role. However, this was controlled using triangulation and reviews from other researchers.

The completion of measures simultaneously was another form of limitation. This study measure, therefore correlates with current burnout but unfortunately cannot address whether the variables that served in multiple regression as significant ' predictors ' would actually predict burnout longitudinally. Studies that measure ' predictors ' early in ministerial practice or during seminary are required to determine whether they are associated with emotional exhaustion or future satisfaction.

### **5.3 Recommendations**

Other researches should do the following in order to improve future works on this area:

Other factors such as personality and type of training should be neutralized by selecting appropriate clergy groups that have same training type or should be factored in the analysis.

Future research should also have a control group, this should be a team of clergy who receive regular psychological care and compare with clergy who do not receive psychological care. This will enable the quantification of psychological care impact on clergy and the management of psychosocial stressor. For further investigation of correlates and predictors of clergy burnout in larger samples, additional statistical methods, such as structural equation modelling, could be used.

#### **5.4 Conclusion**

Overall, this study attempted to determine the psychosocial variables that are predictive of clergy Psychological wellbeing. It examined whether burnout accounted for a significant variance in the psychological well-being of the Church of Pentecost and the Presbyterian clergy. It also ascertained whether job satisfaction accounted for a significant variance in the psychological well-being of the church of Pentecost and the Presbyterian clergy. It further determined whether work family conflict accounted for a significant variance in the psychological well-being of the Church of Pentecost and the Presbyterian clergies in Accra. The relationship between job satisfaction and psychological well-being was tested on mediation by burnout. The study further examined whether demographic characteristics such as years of practice, gender and age accounted for a significant variance in psychological wellbeing of the clergy of the Church of Pentecost and the Presbyterian Church in Accra.

The qualitative aspect of the study explored the perceptions of the Pentecostal and Presbyterian clergy regarding their psychological wellbeing. It found out the various psychosocial stressors the clergy encounter and how demands of the job, work family conflict, transfers and other personal experiences affects their psychological wellbeing.

The analysis using the multiple regression models revealed that Psychological wellbeing correlated negatively with burnout and work-family conflict. Job satisfaction increased significantly and correlated positively with psychological wellbeing. Church group significantly affects burnout levels and work family conflict. Gender did not significantly affect burnout, job satisfaction and work family. It is therefore relevant that Clergy men and women are provided means by which they can deal with their psychosocial stressors in order to ensure Psychological

wellbeing. This was indicative of the need to ensure the periodic assessment and support for the mental wellbeing of the Clergy within the Presbyterian and The Church of Pentecost.

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## Appendix 1

UNIVERSITY OF GHANA



Official Use only  
Protocol number

Ethics Committee for Humanities (ECH)

### PROTOCOL CONSENT FORM

#### Section A- BACKGROUND INFORMATION

Title of Study:	PSYCHOSOCIAL CORRELATES OF PSYCHOLOGICAL WELLBEING AMONG CLERGY OF THE PRESBYTERIAN CHURCH AND THE CHURCH OF PENTECOST IN ACCRA.
Principal Investigator:	PHILIPPINA NORTEY NAA . O .
Certified Protocol Number	

#### Section B- CONSENT TO PARTICIPATE IN RESEARCH

##### General Information about Research

The study aims at investigating the various psychological and social stressors that affect the psychological wellbeing of the clergy of the Presbyterian Church and the church of Pentecost in Accra. It will also examine the relationship or correlation between the psychosocial stressors and its influence on the psychological wellbeing of the clergy of the Presbyterian Church and the church Pentecost in Accra. Furthermore, will also determine the comparative extent or degree to which the psychosocial stressors influence the psychological wellbeing of the clergy of both churches. The study will require that you fill four different questionnaires on, job satisfaction, burnout, work family conflict, as well as psychological wellbeing. Finally, you will require about ten minutes to complete the questionnaire. In a situation whereby you cannot read, the researcher will be available to translate them to your local language in order to aid the process.

#### Benefits/Risk of the study

There is no risk associated with this study. As such, all that is required of you is your availability and patience for your responses.

Actually, this study was not designed to benefit you directly, however, participation in the study will enhance our understanding of the impact of the psychosocial correlates on the clergy of both churches. Gaining Understanding and knowledge about the various psychosocial stressors clergy are exposed to in their clerical ministry will provide some intuition to the national policy makers and mental health professionals.

#### Confidentiality

You are highly assured that your responses will be kept confidential. As part of this, though it is meant for academic purposes, your consent to this study implies making the findings available to the general public in academia.

#### Compensation

Due to the academic nature of this research presently, no rewards would be given, however any expenses made for the sake of this research such as transportation would be compensated.

#### Withdrawal from Study

It is important to note that you are not under obligation to participate in this study. Thus, your participation is highly respected and voluntary. In the course of participating in the study, if you wish to withdraw your participation, you can do so. As such, you will by no means be affected after you withdraw your participation from the study.

PHILIPPINA NORTEY NAA .O., Post Office Box MB463, Ministries-Accra. Contact: +233(0)249453095. Also, if you have any questions about your rights as a research participant in this study you may contact the Administrator of the Ethics Committee for Humanities, ISSER, University of Ghana at [ech@isser.edu.gh](mailto:ech@isser.edu.gh) / [ech@ug.edu.gh](mailto:ech@ug.edu.gh) or 00233- 303-933-866.

#### Section C-VOLUNTEER AGREEMENT

"I have read or have had someone read all of the above, asked questions, received answers regarding participation in this study, and am willing to give consent for me, my child/ward to participate in this study.

I will not have waived any of my rights by signing this consent form. Upon signing this consent form, I will receive a copy for my personal records."

\_\_\_\_\_

Name of Volunteer

\_\_\_\_\_

\_\_\_\_\_

Signature or mark of volunteer

Date

**If volunteers cannot read the form themselves, a witness must sign here:**

I was present while the benefits, risks and procedures were read to the volunteer. All questions were answered and the volunteer has agreed to take part in the research.

\_\_\_\_\_

Name of witness

\_\_\_\_\_

Signature of witness

Date

I certify that the nature and purpose, the potential benefits, and possible risks associated with participating in this research have been explained to the above individual.

PHILIPPINA NORTEY NAA .O.

Name of Person who Obtained Consent

18<sup>th</sup> September, 2017

Signature of Person Who Obtained Consent

Date

## Appendix 2

### Appendix A



University of Ghana

(Allright Reserved)

Department of Psychology

#### CLERGY SURVEY QUESTIONNAIRE

I am a graduate student in the University of Ghana pursuing a course leading to the award of MPhil Clinical Psychology. The following questions are meant to understand the Psycho-Emotional challenges that pastors face and how they can be helped to overcome them as they serve God and humanity. Your responses can help the Counselling Ministry and the Church at large to initiate polices that will improve the mental health of all pastors, their spouses and families. Please there is no wrong or right answer. The confidentiality of your response is assured (**NO NAME IS REQUIRED**). This will strictly be used for academic purpose. If you agree to take part please sign-----  
-----

#### **SECTION A: DEMOGRAPHIC DATA**

1. Gender: Male [ ] Female [ ]
2. Age: [ ]
3. Level of education: Certificate [ ] Diploma [ ] Degree [ ]
4. Marital status: Single [ ] Married [ ] Separated [ ] Divorced [ ] Widowed [ ]
5. Years of working experience [ ]
6. How many children do you have?
7. How many times have you been married? Once [ ] Twice [ ] More than twice [ ]
8. How long have you been married in your present marriage?

9. How long were you married in your previous marriage?

**SECTION B**

<b>0</b>	<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>	<b>6</b>
Never	A few times a year or less	Once a month or less	A few times a month	Once a week	A few times a week	Every day

**HOW OFTEN (0-6)**

**STATEMENTS**

1. \_\_\_\_\_ I feel emotionally drained from my work.
2. \_\_\_\_\_ I feel used up at the end of the workday.
3. \_\_\_\_\_ I feel tired when I get up in the morning and have to face another day on the job.
4. \_\_\_\_\_ Working all day is really a strain for me.
5. \_\_\_\_\_ I can effectively solve the problems that arise in my work.
6. \_\_\_\_\_ I feel burned out from my work.
7. \_\_\_\_\_ I feel I am making an effective contribution to what this organization does.
8. \_\_\_\_\_ I've become less interested in my work since I started this job.
9. \_\_\_\_\_ I have become less enthusiastic about my work.
10. \_\_\_\_\_ In my opinion, I am good at my job.
- \_\_\_\_\_ I feel exhilarated when I accomplish

11. \_\_\_\_\_ something at work.
12. \_\_\_\_\_ I have accomplished many worthwhile things in this job.
13. \_\_\_\_\_ I just want to do my job and not be bothered.
14. \_\_\_\_\_ I have become more cynical about whether my work contributes anything.
15. \_\_\_\_\_ I doubt the significance of my work.
16. \_\_\_\_\_ At my work, I feel confident that I am effective at getting things done

### SECTION C

**READ:** This section of the examination contains questions about how you feel and how things have been going with you. For each question, check the answer which best applies to you.

**1. How have you been feeling in general? (DURING THE PAST MONTH)**

- 5 [ ] In excellent spirits  
4 [ ] In very good spirits  
3 [ ] In good spirits mostly  
2 [ ] I have been up and down in spirits a lot  
1 [ ] In low spirits mostly  
0 [ ] In very low spirits

**2. How often were you bothered by any illness, bodily disorder, aches or pains? (DURING THE PAST MONTH)**

- 0 [ ] Every day  
1 [ ] Almost every day  
2 [ ] About half of the time  
3 [ ] Now and then, but less than half the time  
4 [ ] Rarely  
5 [ ] None of the time

3. **Did you feel depressed? (DURING THE PAST MONTH)**
- 0 [ ] Yes-to the point that I felt like taking my life
  - 1 [ ] Yes-to the point that I did not care about anything
  - 2 [ ] Yes-very depressed almost every day
  - 3 [ ] Yes-quite depressed several times
  - 4 [ ] Yes-a little depressed now and then
  - 5 [ ] No-never felt depressed at all
4. **Have you been in firm control of your behaviour, thoughts, emotions, or feelings? (DURING THE PAST MONTH)**
- 5 [ ] Yes , definitely so
  - 4 [ ] Yes, for the most part
  - 3 [ ] General so
  - 2 [ ] Not too well
  - 1 [ ] No, I am somewhat disturbed
  - 0 [ ] No , and I am very disturbed
5. **Have you been bothered by nervousness or your “nerves”? (DURING THE PAST MONTH)**
- 0 [ ] Extremely so-to-the point where I could not work or take care of things
  - 1 [ ] Very much so
  - 2 [ ] Quite a bit
  - 3 [ ] Some-enough to bother me
  - 4 [ ] A little
  - 5 [ ] Not at all
6. **How much energy, pep, or vitality did you have or feel? (DURING THE PAST MONTH)**
- 5 [ ] Very full of energy-lots of pep
  - 4 [ ] Fairly energetic most of the time
  - 3 [ ] My energy level varied quite a bit
  - 2 [ ] Generally low in energy or pep
  - 1 [ ] Very low in energy or pep most of the time
  - 0 [ ] No energy or pep at all-I felt drained, sapped
7. **I felt downhearted and blue (DURING THE PAST MONTH)**
- 5 [ ] None of the time
  - 4 [ ] A little of the time
  - 3 [ ] Some of the time
  - 2 [ ] A good bit of the time
  - 1 [ ] Most of the time
  - 0 [ ] All of the time
8. **Were you generally tense-or did you feel any tension? (DURING THE PAST MONTH)**

- 0 [ ] Yes-extremely tense, most or all of the time
- 1 [ ] Yes-very tense most of the time
- 2 [ ] Not generally tense, but did feel fairly tense several times
- 3 [ ] I felt a little tense a few times
- 4 [ ] My general tension level was quite low
- 5 [ ] I never felt tense or any tension at all

**9. How happy, satisfied or pleased have you been with your personal life? (DURING THE PAST MONTH)**

- 5 [ ] Extremely happy-could not have been more satisfied or pleased
- 4 [ ] Very happy most of the time
- 3 [ ] Generally satisfied-pleased
- 2 [ ] Sometimes fairly happy, sometimes fairly unhappy
- 1 [ ] Generally dissatisfied, unhappy
- 0 [ ] Very dissatisfied or unhappy most or all the time

**10. Did you feel healthy enough to carry out the things you like to do or had to do? (DURING THE PAST MONTH)**

- 5 [ ] Yes , definitely so
- 4 [ ] For the most part
- 3 [ ] Health problems limited me in some important ways
- 2 [ ] I was only healthy enough to take care of myself
- 1 [ ] I needed some help in taking care of myself
- 0 [ ] I needed someone to help me with most or all of the things I had to do

**11. Have you felt so sad, discouraged, hopeless, or had'so many problems that you wondered if anything was worthwhile? (DURING THE PAST MONTH)**

- 0 [ ] Extremely so-to-the point that I have just about given up
- 1 [ ] Very much so
- 2 [ ] Quite a bit
- 3 [ ] Some-enough to bother me
- 4 [ ] A little
- 5 [ ] Not at all

**12. I woke up feeling fresh and rested (DURING THE PAST MONTH)**

- 0 [ ] None of the time
- 1 [ ] A little of the time
- 2 [ ] Some of the time
- 3 [ ] A good bit of the time
- 4 [ ] most of the time
- 5 [ ] All of the time

**13. Have you been concerned, worried, or had any fears about your health? (DURING THE PAST MONTH)**

- 0 [ ] Extremely so

- 1  Very much so
- 2  Quite a bit
- 3  Some but not a lot
- 4  Practically never
- 5  Not at all

**14. Have you had any reason to wonder if you were losing your mind, or losing control over the way you act, talk, think, feel or of your memory? (DURING THE PAST MONTH)**

- 5  Not at all
- 4  Only a little
- 3  Some-but not enough to be concerned or worried about
- 2  some and I have been a little concerned
- 1  some and I am quite concerned
- 0  Yes, very much so and I am very concerned

**15. My daily life was full of things that were interesting to me (DURING THE PAST MONTH)**

- 0  None of the time
- 1  A little of the time
- 2  Some of the time
- 3  A good bit of the time
- 4  Most of the time
- 5  All of the time

**16. Did you feel active, vigorous, or dull, sluggish? (DURING THE PAST MONTH)**

- 5  Very active, vigorous every day
- 4  Most active, vigorous-never really dull, sluggish
- 3  Fairly active, vigorous-seldom dull, sluggish
- 2  Fairly dull, sluggish-never really active
- 1  Mostly dull, sluggish-never really active, vigorous
- 0  Very dull, sluggish every day

**17. Have you been anxious, worried, or upset? (DURING THE PAST MONTH)**

- 0  Extremely so-to-the point of being sick or almost sick
- 1  Very much so
- 2  Quite a bit
- 3  Some-enough to bother me
- 4  A little bit
- 5  Not at all

**18. I was emotionally stable and sure of myself (DURING THE PAST MONTH)**

- 0  None of the time
- 1  A little of the time
- 2  Some of the time

- 3 [ ] A good bit of the time  
4 [ ] Most of the time  
5 [ ] All of the time
- 19. Did you feel relaxed, at ease or high strung, tight, or keyed up? (DURING THE PAST MONTH)**
- 5 [ ] Felt relaxed and at ease the whole month  
4 [ ] Felt relaxed and at ease most of the time  
3 [ ] Generally I felt relaxed but at times felt fairly high strung  
2 [ ] Generally felt high strung but at times felt fairly relaxed  
1 [ ] Felt high strung ,tight, or keyed up most of the time  
0 [ ] Felt high strung, tight, or keyed up the whole month
- 20. I felt cheerful, light-hearted (DURING THE PAST MONTH)**
- 0 [ ] None of the time  
1 [ ] A little of the time  
2 [ ] Some of the time  
3 [ ] A good bit of the time  
4 [ ] Most of the time  
5 [ ] All of the time
- 21. I felt tired, worn out, or exhausted (DURING THE PAST MONTH)**
- 5 [ ] None of the time  
4 [ ] A little of the time  
3 [ ] Some of the time  
2 [ ] A good bit of the time  
1 [ ] Most of the time  
0 [ ] All of the time
- 22. Have you been under or felt you were under any strain or pressure? (DURING THE PAST MONTH)**
- 0 [ ] Yes, almost more than I could bare or stand  
1 [ ] Yes, quite a bit of pressure  
2 [ ] Yes, some-more than usual  
3 [ ] Yes, some-but about usual  
4 [ ] Yes a little  
5 [ ] Not at all

#### SECTION D

**Instructions:** Listed below are comments about how people may feel about their work. Using the five-point scale provided, please indicate your level of agreement or disagreement with each comment

**1=very dissatisfied 2=dissatisfied 3=can't decide 4=satisfied 5=very satisfied**

1	All in all, how satisfied are you with the persons in your work group?	1	2	3	4	5
2	All in all, how satisfied are you with your supervisor?	1	2	3	4	5
3	All in all, how satisfied are you with your job?	1	2	3	4	5
4	All in all, how satisfied are you with this organization, compared to most?	1	2	3	4	5
5	Considering your skills and the effort you put into your work, how satisfied are you with your pay?	1	2	3	4	5
6	How satisfied do you feel with the progress you have made in this organization up to now?	1	2	3	4	5
7	How satisfied do you feel with your chance for getting ahead in this organization in the future?	1	2	3	4	5

### SECTION E

Each item is followed by 1=**Strong Agree**; 2=**Agree**; 3=**Neither agree nor disagree**; 4=**Disagree**; 5=**Strongly disagree**.

1. I have to miss family activities due to the amount of time I must spend on work responsibilities.	1	2	3	4	5
2. I am often so emotionally drained when I get home from work that it prevents me from contributing to my family.	1	2	3	4	5
3. The behaviors I perform that make me effective at work do not help me to be a better parent and spouse.	1	2	3	4	5
4. I have to miss work activities due to the amount of time I must spend on family responsibilities.	1	2	3	4	5
5. Because I am often stressed from family responsibilities, I have a hard time concentrating on my work.	1	2	3	4	5
6. Behavior that is effective and necessary for me at home would be counterproductive at work.	1	2	3	4	5

## Appendix 3

### INTERVIEW GUIDE

#### INSTRUCTIONS:

Thank you for accepting to be interviewed on all the issues answered earlier in the questionnaire. Please I am going to spend the next few minutes to ask you some other questions on your experiences as a pastor. Kindly share your candid view on any of the questions I will ask. Thank you.

1. Please kindly describe any three (3) stressors and how they affect your work as a Clergy.
2. Tell me of any situations in your field of work which require you to suppress your natural emotions
3. Tell me of any issues/conditions in your work which make you feel satisfied/not satisfied about your clerical ministry
4. What personal characteristics/attributes make you able to manage your stress?
5. As a pastor, what are some of the challenges that you are confronted with in your marriage and family?
6. Tell me how the demands of your ministry affect your family life
7. Please share with me any dilemma you may have encountered in your ministry
  - i) Tell me what solutions / method did you apply to address this dilemmas?
  - ii) Tell me if your solutions included considerations of ethics of the ministry  
Probe: tell me how that challenged your faith
8. Tell me about the worst things that happened to you outside the ministry since you came into ministry,  
Probe: tell me if this threatened the success of your ministry and how it did so
9. Let us assume you have being falsely accused about a terrible act,
  - i) What will be your reaction as a pastor?
  - ii). what steps will you take to resolve /address the issue?
10. What do you personally feel about the transfers/ relocations you go through in your ministry?

11. What are some of the challenges you may have encountered as a result of the transfers /relocations?
12. Are you satisfied with the achievements in your ministerial work?
13. Tell me the changes /policies you would want the church to initiate to improve pastor's welfare and psychological wellbeing?



**UNIVERSITY OF GHANA**  
**DEPARTMENT OF PSYCHOLOGY**  
**SCHOOL OF SOCIAL SCIENCES**

PSYC 2/33/01

February 13, 2018

Ref. No.....

The General Secretary  
Church of Pentecost  
Accra

Dear Sir/Madam

*Dear Sir,  
Please you may  
allow Miss Nortey  
to interview you  
as indicated  
in this letter*

**LETTER OF INTRODUCTION**  
**MISS PHILIPINA NAA ODOFOTSOO NORTEY-ID NO. 10316294**



The above-named student is an MPhil in Clinical Psychology student in the Department of Psychology, University of Ghana, Legon.

In partial fulfillment of the requirement for the awards of the MPhil degree, Miss Philipina Naa Odofotsoo Nortey has to write and submit an original thesis. She has selected the topic: **“Psychosocial Correlates of Psychological Wellbeing among the Clergy of the Presbyterian Church and Church of Pentecost in Accra.”**

She has received approval from the Department of Psychology Graduate Studies Committee and the Ethics Committee for the Humanities, University of Ghana.

To enable her collect data for her research work, she would need to administer questionnaires and conduct interviews. She has selected the General Secretary's office at Church of Pentecost Accra as suitable for her data collection.

Any assistance you may give her would be appreciated.

Yours faithfully,

**Appendix 4**

Dr. Maxwell Asumeng  
(Head of Department)

# PRESBYTERIAN CHURCH OF GHANA

**MODERATOR OF THE GENERAL ASSEMBLY:**

RT. REV. PROF. CEPHAS NARH OMENYO *PhD*

*E-Mail: moderator@pcgonline.io*



**CLERK OF THE GENERAL ASSEMBLY:**

REV. DR. SAMUEL AYETE-NYAMPONG *PhD*

*E-mail: clerk@pcgonline.io*

HEAD OFFICE, MISSION STREET, KUKUHILL, OSU, P. O. BOX GP 1800, ACCRA. Tel: 233 0302 662511/664761

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26<sup>th</sup> February, 2018

Our Ref: \_\_\_\_\_

Date: \_\_\_\_\_

**TO: ALL PRESBYTERIAN MINISTERS**

Dear in Christ,

**LETTER OF INTRODUCTION**

**MISS PHILIPINA NAA ODOFOTSOO NORTEY- ID 10316294**

The above-named student is currently pursuing a Master of Philosophy degree (MPhil.) in Clinical Psychology in the Department of Psychology, University of Ghana, Legon.

In partial fulfillment of the requirement for the awards of the MPhil. degree, Miss Philipina Naa Odofotsoo Nortey has to write and submit an original thesis to the University. She has received approval from the Department of Psychology Graduate Studies Committee and the Ethics Committee for Humanities, University of Ghana to undertake this research work.

She has selected the topic: **“Psychosocial Correlates of Psychological Wellbeing among the Clergy of the Presbyterian Church of Ghana and Church of Pentecost in Accra.”**

To enable her collect data for her research work, she would need to conduct interviews and also administer questionnaires to Ministers of the Presbyterian Church of Ghana in Accra.

I would greatly appreciate it, if you provide her with the needed assistance.

Thank you.

Yours sincerely,

**REV. DR. SAMUEL AYETE-NYAMPONG**  
**CLERK OF GENERAL ASSEMBLY**

Cc: Ag. Moderator  
Miss Philipina Naa Odofotsoo Nortey



**UNIVERSITY OF GHANA**  
**DEPARTMENT OF PSYCHOLOGY**  
**SCHOOL OF SOCIAL SCIENCES**

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PSYC 2/33/01

February 19, 2018

Ref. No.....

The Clerk of the General Assembly  
Presbyterian Church of Ghana  
Head Office

**Dear Sir/Madam**

**LETTER OF INTRODUCTION**  
**MISS PHILIPINA NAA ODOFOTSOO NORTEY-ID NO. 10316294**

The above-named student is an MPhil in Clinical Psychology student in the Department of Psychology, University of Ghana, Legon.

In partial fulfillment of the requirement for the awards of the MPhil degree, Miss Philipina Naa Odofotsoo Nortey has to write and submit an original thesis. She has selected the topic: **“Psychosocial Correlates of Psychological Wellbeing among the Clergy of the Presbyterian Church and Church of Pentecost in Accra.”**

She has received approval from the Department of Psychology Graduate Studies Committee and the Ethics Committee for the Humanities, University of Ghana.

To enable her collect data for her research work, she would need to administer questionnaires and conduct interviews. She has selected the clerk of the General Assembly, Presbyterian Church of Ghana head office at Accra as suitable for her data collection.

Any assistance you may give her would be appreciated.

Yours faithfully,

Dr. Maxwell Asumeng  
(Head of Department)