

LIVED EXPERIENCES OF PENTECOSTAL CLERGY IN GHANA: PERCEPTIONS
OF WORK-LIFE BALANCE ON FAMILIES AND COMMUNITIES

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DEDICATION

This dissertation is dedicated to my mother, Ama Dwirah, of blessed memory who believed in education but never had the opportunity to be educated. I am eternally grateful to her for putting her building projects on hold for my education and for the many lives she will touch through me. Thank you Mother!

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ABSTRACT

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The Ghanaian Pentecostal clergy have been at the forefront of providing counseling, social amenities, and moral and financial support to their congregations, communities, and families. Attending to all these has contributed to work-related stress affecting the clergy's work and family life; yet, limited research has been conducted on this population. This qualitative study utilized phenomenological methodology to gain insight into the lived experiences of Ghanaian Pentecostal clergy and how their work-related stress influences their work and family life. Social exchange theory was used as the theoretical framework in gaining insight and understanding into perceptions of clergy's work. Twenty-one participants from southern regions of Ghana were recruited via purposive sampling method. The researcher used multiple data collection sources: (a) demographic questionnaire, (b) semi-structured interviews, (c) follow-up observations, and (d) field notes. Data were coded using In-Vivo, Holistic, Focus, and Value coding. Three major themes emerged: (a) clergy role as benefactor to congregation, community, and family; (b) clergy experience in congregation, family, and community; and (c) clergy self-care. This research has implications for family scientists, family life educators, policymakers, and faith-based organizations.

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CHAPTER I

INTRODUCTION

The multifaceted roles clergy play in assisting individuals, families, churches, and communities cannot be overemphasized. Professionals have high work-related stress (Darling, Hill, & McWey, 2004; Doebling, 2013; Doolittle, 2010; Innstrand, Langballe, & Falkum, 2011; Jacobson, Rothschild, Mirza, & Shapiro, 2013; Wells, Probst, McKeown, Micthem, & Whiejong, 2012). Work-related stress can ignite frustration and anxiety, as well as physiological, psychological health, and psychosocial relational problems in individuals, families, and communities (Hill, Darling, & Raimondi, 2003). Work-related stress has continued to cause suffering to individuals at a high cost in the Western world (Boersma & Lindblom, 2009; McKenna, Boyd, & Yost, 2007). In an international study by Adib-Hajbaghery, Khamechian, and Alavi (2012), work-related stress contributed to 70% of absenteeism cases, reducing about 10% of gross domestic product in Iran every year.

People's relationships to their work and the difficulties that can arise when the relationships go wrong have been deemed significant phenomenon over the years and have continued to the present times (Maslach, Schaufeli, & Leiter, 2001). Jung Jang, Zippay, and Park (2012) asserted that an employee who has multiple roles at work and high family responsibility might experience work-family role-imbalance when there is higher demand either at the workplace or in the home. For some people, exceptionally

challenging work can negatively impact family life (Jung Jang et al., 2012). As professionals gain tenure while developing on the job techniques and experiences, they strive to maintain balance between work and family life (McKenna et al., 2007). However, the position of the clergy in times of disasters and crises, and their visibility leaves them less room for professional development (Doehring, 2013; Doolittle, 2010; Ngamaba, 2014; Proeschold-Bell & LeGrand, 2012).

Extensive research had been conducted on lived experiences of clergy, job stress, and burnout in the United States of America and other developed countries (Barnard & Curry, 2012; Beheshtifar & Omidvar, 2013; Buys & Rothmann, 2010; Doolittle, 2010; Han & Lee, 2004; Jacobson et al., 2013; Miner, Dowson, & Sterland, 2010; Proeschold-Bell & LeGrand, 2012; Randall, 2013; Schaufeli, Leiter, & Maslach, 2009; Wells, 2013). Notwithstanding, limited studies on lived experience of clergy had been researched in developing nations and among Sub-Saharan African countries (Fugar, 2007; Pokimica, Addai, & Takyi, 2012). The Pentecostal Church in Sub-Saharan Africa emerged from Evangelical and Roman Catholic Church and has spread over Sub-Saharan African countries. Depending on the evangelistic mission, Pentecostalism spread rapidly throughout African countries, providing various socioeconomic developmental services to regions and communities (Fatokun, 2005).

The clergy played an enormous role in providing social services, generating economic development projects, and engaging in community development in Sub-Saharan countries such as Kenya, Nigeria, Ghana, and many others (Adebanwi, 2010;

Heaton, James, & Oheneba-Sakyi, 2009; Hill et al., 2003; Yirenkyi, 2000). Clergy have most often played important roles in communities. For instance, when Chief Abraham Adesanya, leader of Afenifere, (a Pan-Yoruba sociocultural and political organization) suspected political corruption during the incumbent's (President Obasanjo) reelection campaign, he summoned a meeting with the clergy and issued a stern admonition against Obasanjo. Chief Adesanya called clerics (the clergy) to warn President Obasanjo and to witness the meeting between them (Adebanwi, 2010). In this instance, the clergy prompted President Obasanjo's adherence to the democratic process.

Pentecostal churches have proliferated in Ghana since the last century (Heaton et al., 2009). The churches have contributed tremendously to social and economic development. They provide social services such as schools, daycares, orphanages, hospitals, and hostels for the poor (Heaton et al., 2009; Yirenkyi, 2000). Ghana Statistical Service (2007) estimated that faith-based institutions had provided over 50% of health care and educational opportunities in Ghana. As the church roles expanded so had the number of clergy, and consequently, the issue of workplace stress among the clergy. However, limited research has been conducted on the roles Pentecostal clergy play and the effect their roles have on their communities and families in Ghana.

Statement of the Problem

People all over the globe experience one form of stress or other irrespective of racial background, ethnicity, or professional or academic background. The signs of stress are diverse, encompass all age groups, impact individuals differently, and extend to a

variety of occupations (Esia-Donkoh, Yelkpieri, & Esia-Donkoh, 2011). The intensity and effects of work-related stress on individuals depends on physical health, quality of an interpersonal relationship, commitment, and responsibilities. The degree of expectation and familial dependence, availability of social support systems, and endurance of traumatic events also impact stress levels (Esia-Donkoh et al., 2011). Stressors unique to clergy, such as family crises counseling, catastrophe management, exhaustive schedules, and impeccable public personae contribute to increased stress (Darling et al., 2004). Furthermore, excessive workloads exert an inordinate amount of stress not only on the cleric but also on his or her entire family (Boersma & Lindblom, 2009; Hill et al., 2003).

The growing demand for clergy to meet the needs of families in their congregations and communities makes balancing work and family responsibilities increasingly challenging (Esia-Donkoh et al., 2011). Pentecostal clergy in Ghana rely basically on the Holy Spirit to empower them to fulfill their vocations (Daswani, 2011). They perceive their vocations as Holy Calling from God (Daswani, 2011; Faucett, Corwyn, & Poling, 2013). Therefore, they hardly seek assistance since doing so may violate their beliefs (Barnard & Curry, 2012; McCauley, 2012). Hill (2005) stated that work and family are time consuming institutions, and each makes demands, hence no time to balance work-life and family life. This research will provide resources to Pentecostal clergy in Ghana, assisting in building resiliency and finding a balance in their roles in their communities, families, and personal lives.

Statement of the Purpose

The purpose of this qualitative research was to explore the roles Pentecostal clergy in Ghana play and their perceptions of how their work-related stress affects their communities and families. This study offered Pentecostal clergy the opportunity to share their lived experiences and strategies that enabled them to succeed and overcome work stress. This research study will contribute to the existing research literature on the roles Pentecostal clergy play in Ghana. The results of the study will assist the family science and social science communities in future research. It will help policymakers to enact family-friendly policies to educate clergy on managing stress and balancing work and family (Jung Jang et al., 2012; Pokimica et al., 2012).

Role of the Researcher

The researcher is a Ghanaian male and a member of the population that was studied. The researcher is a church planter, a counselor, and an ordained pastor in the Assemblies of God, USA, and is also a Certified Family Life Educator, and a doctoral candidate in Family Studies. When a researcher distinguishes the connection between his or her personal-self and research-self, he or she can recognize the biases, values, and interests the researcher brings to the investigation (Creswell, 2009).

The researcher plays an essential role in qualitative research; it is important for the researcher to identify his or her personal history and potential biases that might overshadow the study. The researcher explored the members of Ghanaian Pentecostal clergy, who self-reported as highly satisfied and content within their roles. As a church

planter, the researcher knew some of the potential research participants in the Pentecostal community in Ghana, and it was advantageous to have an in depth understanding. Olson (2008) suggested that researchers should acknowledge potential bias and presupposition carried over when the researcher works in the same field. The researcher's extensive travels, rich cultural heritage, experiences, and education shaped the lens through which this study was carried out.

Theoretical Perspective

Social exchange theory was used as the theoretical framework to explore and to understand Pentecostal clergy as well as the perceptions of balancing employment and familial obligations. Social exchange theory served as a lens to view how relationships were experienced and how these relationships progressed (Dierendonck, Schaufeli, & Buunk, 2001). Social exchange theory guided the relationship between identifying patterns and dynamics that emerged from ongoing relationships and factors that promoted the stability of the relationships (Sabatelli & Shehan, 1993). According to Emerson (1976), this theoretical framework for family science came about as a result of the work of Peter Blau, George Homans, John Thibaut, and Harold Kelley in the early 1960s. The development of the theory was controversial since Blau used the technical, economic analysis as a metaphor and Homans engaged psychological principles of reinforcement while Thibaut and Kelley employed psychological concept built from dyad to small group relationship (Emerson, 1976). Social scientists used the concept of cost (opportunity cost) and reward (positive reinforcement) to explore many social issues.

Furthermore, in the social exchange theory, the concept of equity was used to evaluate people's relationships with others in terms of rewards, costs, investments, and profits (Dierendonck et al., 2001; Francis, Hills, & Kaldor, 2009). In this concept, people in social situations will select behavior that will meet their self-interest. Therefore, when a situation is assessed, and concluded, the result of the outcome exceeds the input, and relationship is judged fair, the individual will be motivated to continue (Dierendonck et al., 2001). The expectations in social exchange are that individuals in the relationship make fair and proportionate contributions (input and output) to the relationship. From social exchange perspective, people are motivated to accept reward and to avoid the cost (Chibucos, Leite, & Weis, 2005).

Chibucos et al. (2005) established that when the outcome of the relationship falls below the level of perceived outcomes from other relationship alternatives, the individual might leave the present relationship. When clergy realized that the energy and time invested to meet the needs of the congregation were not yielding proportionate or higher results, they will be frustrated (Dierendonck et al., 2001; Emerson, 1976). When prolonged, it resulted in subsequent stress and burnout. When clergy spent too much time and too many resources to improve the lives of their congregants and observed minimum progress, the motivation to contribute more was reduced. In light of visible benefits of costs and rewards of social exchange theoretical framework, clergy acknowledged that their efforts were not rewarded as compared to the sacrificial costs involved. The outcome will be stress that may extend into family life (Miner et al., 2010)

Moreover, the challenges confronting clergy on a recurrent basis are high visibility with little privacy, high volume of work and rigid work schedule, low financial compensation, and inadequate social support (Doehring, 2013; Miner et al., 2010; Proeschold-Bell & LeGrand, 2012). Other challenges affecting the clerics were intrusion of family boundaries, excessive bureaucracy, high congregational expectation, loneliness, and diminished accomplishment (Boersma & Lindblom, 2009; Evers & Tomic, 2003; Hendron, Irving, & Taylor, 2012). These challenges illustrated the high cost involved for clergy in rendering services with minimum reward, thus, resulting in stress and consequently, causing instability in the work and family life of the clergy.

Research Questions

Three research questions guided the exploration in this qualitative study.

1. What are the perceived roles of the clergy to their communities?
2. How do the clergy's daily activities influence the clergy family?
3. What do the clergy do to stay balanced in their personal life?

Definition of Terms

The terms used in this study are defined as follows:

1. Burnout is a state of physical, emotional, and mental exhaustion marked by chronic depletion; fatigue, feeling helpless and hopeless; and developing a negative self-concept and attitude toward work, life, and other people. (Francis et al., 2009; Schaufeli & Greenglass, 2001; Schaufeli, Maslach, & Marek, 1993).

2. Clergy are persons trained and ordained to perform pastoral or sacerdotal functions in the Pentecostal Christian Church.
3. Family Life refers to groups of individuals with a common bond who dwell together and are encouraged to pursue their own goals and dreams individually or corporately to foster the common good for all.
4. Ghanaian is a person born in Ghana or a naturalized citizen of Ghana.
5. Ministry Life is a way of life that fulfills the Biblical mandate of leading the church by performing functions such as teaching of beliefs; leading worship services, weddings, baptisms, and funerals; and oversight of the flock and taking care of the family.
6. Peer Debriefing is a knowledgeable, critical, and available colleague with a qualitative research background that provides reaction to the researcher's coding, case summaries, and analytic memos written during data analysis (Marshall & Rossman, 2014).
7. Pentecostal Church is a church denomination that places special emphasis on a direct personal experience with God through the baptism of the Holy Spirit and the physical manifestation of "speaking in tongues."
8. Pentecostal Clergy is a trained and an ordained minister who oversees the activities of Pentecostal churches.
9. Roles are sets of socially expected and approved behavior patterns, consisting of both duties and privileges associated with a particular position in a group.

10. Sacerdotal Functions of the Clergy include (a) sermon preparation and delivery; (b) lead the congregation in taking Holy Communion; (c) counseling the congregation and community in crises, especially divorcing parties and bereaving/grieving families; (d) visiting and praying for the sick; and (e) taking oversight of the flock of God by giving directions.
11. Self-Care is any necessary human regulatory functions (intentional care for one's physical, mental, emotional, and spiritual health), which are under individual control, deliberate, self-initiated, and without professional consultation.
12. Stress is a situation between the person and the environment, whereby the individual's environmental demand is outweighing his or her abilities to meet those demands (Steinhardt & Dolbier, 2008).
13. Stressor is the thing in our environment to which we are responding (Parasuraman, Greenhaus, & Granrose, 1992).
14. Sub-Saharan Africa includes all the countries of the continent of Africa that lie south of the Sahara Desert.
15. Work-Family Balance is satisfaction and good functioning at work and home with minimum role conflict (Clark, 2001).
16. Work Life Balance is a state of equilibrium achieved by an employee when demands of work and family life meet comfortably (Rama Devi & Nagini, 2013).

Delimitations

Delimitations of the study include the following:

1. The participants of the study included Pentecostal clergy who are ordained and have over five years in ministry.
2. The study took place in Ghana.
3. Participants were recruited using purposive sampling.

Assumptions

This study will be based on the following assumptions:

1. Participants recognized the issue of work balance might cause stress on the family.
2. Participants in the study responded honestly relying on their understanding of the questions asked.
3. Participants were open, honest, and described their lived experiences.
4. Participants were able to recall and report accurately their experiences.

Summary

Clergy, like other human service professionals, constantly provide services and interact with people, which makes them vulnerable to stress. Acting as first responders in situations when people face crises, clergy are confronted with traumatic events, which causes overwork, creating disequilibrium in work and family balance. There is limited research on work and family life balance among Pentecostal clergy in Ghana. The current research explored how clergy will maintain balance without disrupting either domain and

will add to the existing literature. The study will aid family policymakers to enact family-friendly policies (Jung Jang et al., 2012). The family educators will have materials for clerics and their families, which supports equilibrium between their professional and familial lives.

CHAPTER II

REVIEW OF THE LITERATURE

Stress is a shared global human experience irrespective of race, color, gender, ethnicity, profession, and academic or religious background. Even more to the point, stress, ranging from mild to severe, affects every age group and produces a myriad of outcome (Ansbaugh, Hamrich, & Rosato, 2003). This chapter presents an overview of the literature on the role of religion in Ghana, clergy burnout in developed countries, stress related to work-family balance, and work-family balance of Pentecostal clergy, in particular. Furthermore, there are limited published studies in regard to lived experiences of Pentecostal clergy in Ghana.

Considering the globalized workforce of the 21st century, the rate of change in organizations, technologies, and workload creates fast-paced societies. This accelerated change of pace strains the creative energy of people-centered professionals, including clerics, testing their limits (Leiter & Maslach, 2001). The highly visible positions of clergy in communities as first responders to crises, traumatic events, and arduous tasks make them vulnerable to work-related stress and subsequent burnout (Darling et al., 2004). The demanding lifestyle of clergy inhibits work and familial balance. Furthermore, the clergy often spend considerable time in intense interactions with other people, thus, making the clergy vulnerable to burnout (Forward, 2000). Krejcir and Francis (2006) posited that the work of the clergy is more dangerous, stressful, and

frustrating than that of doctors, lawyers, or politicians. The research further indicated that 70% of the clergy experienced stress and burnout and 35% to 40% leave ministry within five years.

In developing economies and low-income countries like Ghana in Sub-Saharan Africa, Pentecostal clergy are expected to play the role of government providing necessities of life and social services to the citizens (Heaton et al., 2009). There have been many studies on work-related stress and burnout on clergy in developed countries around the world (Charlton, Rolph, Francis, Rolph, & Robbins, 2009; Darling et al., 2004; Hill et al., 2007; Steward-Sicking, 2012). However, there is limited literature on Pentecostal clergy in Ghana as it relates to the work and family balance. Due to lack of research on work and family balance of Pentecostal clergy in Ghana, the current researcher aimed to provide an additional source of information to other researchers. This research could prompt further study on the role of Pentecostal clergy in Sub-Saharan Africa specifically about Ghana.

The Role of Religion in Ghana

The European explorers labeled Africa the “dark continent” because they could not penetrate to the interior due to lack of good waterways and harbors, hot climate, and poisonous vermin (Fatokun, 2005). Christianity was introduced to Ghana (Gold Coast) and other West African countries in the 15th century by the Portuguese who adopted the policy of Christianizing the entire Atlantic seaboard of West African coast (Fatokun, 2005; Heaton et al., 2009; White & Niemandt, 2015). Consistent with this assertion,

Heaton et al. (2009) and White and Niemandt (2015) indicated that European colonialism introduced Christianity to Southern Ghana that accompanied the trading ships to West Africa. To aid in trading adventures, the early Roman Catholic missionaries put in place well organized infrastructure with the Portuguese building the first church in Elmina, Ghana (known that time as Gold Coast) (Fatokun, 2005).

The Roman Catholic Church and Protestant denominations did not incorporate African indigenous cultures and beliefs, which led to the formation of African Independent Churches. More recently, there has been a proliferation of Pentecostal Charismatic churches emerging from the Roman Catholic and Protestant churches placing emphases on the power of the Holy Spirit (Fatokun, 2005; Heaton et al., 2009; White & Niemandt, 2015).

Unlike the United States of America and European countries, there were no safety-net programs to assist citizens in need (McCauley, 2012; Pokimica et al., 2012). Pokimica et al. further stated that religious organizations and faith-based initiatives provided social support, psychological buffers, and insurance for people during times of social crisis. Clergy played an enormous role in the provision of social services, economic development projects, and have engaged in community development in Ghana. (Adebanwi, 2010; Heaton et al., 2009; Hill et al., 2003; Yirenkyi, 2000). Ghana Statistical Service (2007) acknowledged that religious organizations provided over 50% of health care, educational institutions, and infrastructure in Ghana. Ecclesiastical activities in congregations and communities left clergy less time to spend with the family,

thus, leaving the spouse to care for the children most of the time (Darling et al., 2004; Doolittle, 2010). The extent to which ministerial interaction with congregations and communities cannot be over emphasized.

Clergy Burnout in Developed Countries

People-oriented professionals provide health services and assistance to the impoverished people in order to improve their social and economic standing and to obtain quality outcomes in their daily lives, which is costly. From the social exchange perspective of cost and reward, when the cost (resources) involved in providing services outweigh the reward (reinforcement) tension, resulting in stress (Chibucos et al., 2005). It, therefore, will be beneficial to understand how work-related stress affects Pentecostal clergy work and family lives. The literature on burnout was examined to understand how the dynamics of burnout influence the role of clergy in their interactions with the families and communities.

Burnout has been researched across various occupational groups. According to Francis et al. (2009), Randall (2013), and Maslach et al. (2001), Freudenberger pioneered the concept of burnout to prominence in the mid-1970s in the United States. Freudenberger (1974) observed volunteers working with him who showed signs of emotional depletion, loss of motivation, and a lack of commitment to work and coined the term burnout to describe their condition, which had been used to characterize chronic drug abusers (Francis et al., 2009). Around that same period, Maslach (1976), a social psychologist studying people suffering from emotional arousal on the job, saw the

significant implications the arousal had on people's professional identity and job behavior.

Most clergy can be compelled to offer services to members of the congregation in areas where they do not have adequate training (Wallace et al., 2012). For instance, when congregants experienced traumatic events and crises, they turn to clergy more than mental health professionals (Taylor, Weaver, Flannelly, & Zucker, 2006). Clergy are sometimes called therapists on call or "CEO" and are vulnerable to compassion fatigue and burnout, and compassion satisfaction (Crisp-Han, Gabbard, & Martinez, 2011; Forward, 2000; Jacobson et al., 2013).

Jacobson et al. (2013) examined the relationship of depression to clergy compassion fatigue and burnout and a potential for compassion satisfaction. Review of the literature indicated that burnout was associated with hopelessness, work overload, and job dissatisfaction (Miner et al., 2010). The research revealed clergy's susceptibilities to compassion fatigue as a result of exposure to stressful situations and hearing traumatic stories. The research indicated that despite the risk of burnout and compassion fatigue, clergy were satisfied with their work (Faucett et al., 2013). The research questions for the study included: assessing the risk for burnout and compassion fatigue among clergy and the potential for compassion satisfaction. Jacobson et al. (2013) used one-group cross-sectional research design to survey clergy of Lutheran churches in the Mid-Atlantic United States. An electronic survey was sent to 500 ordained clergy followed by letters and phone calls. Returned respondents were 109 clergy comprising 14 retired and 95 in

active ministry. A majority of the participants in this study were men (n=52, 54.7%) and women were (n=28, 29.5%) with 15 (15.8%) participants declined to disclose gender. In the study, clergy fared well as they reported low to moderate for burnout and compassion fatigue and scored middle range for potential compassion satisfaction. Overall, most clergy indicated satisfaction with their work even though expression of fatigue and depression were found among them.

Barnard and Curry (2012) also investigated 435 clergy of the United Methodist Church from the Southeastern United States with 17% response rate (75 participants). Some dropped out, leaving with N = 69. The ages ranged 28 to 78 with 64% of them male. Francis Burnout Inventory (FBI) is a 22-item measure was used to assess burnout in religious leaders (Francis, Wulff, & Robbins, 2008). The Scale of Emotional Exhaustion in Ministry (SEEM) was used for emotional exhaustion and Satisfaction in Ministry Scale (SIMS) for satisfaction in ministry. Each contained 11 items and had high reliability of .82 and .80 on Cronbach alpha respectively. In contrast to the above study by Jacobson et al. (2013), clergy in this study reported higher in self-compassion and experienced higher satisfaction in ministry. However, Kaldor and Bullpit (2001) contrasted that the clergy lacked time for recreation and have no time for family, friends, and self-care due to the fact that most of the clergy cannot distinguish between professional and personal boundaries. Consenting to this research study, Ngamaba (2014) affirmed that not only did the clergy experience stress but so did their spouses and family. The results further indicated that clergy who were high in self-compassion (kind towards

themselves during times of stress and failure) were connected with others and were less likely to experience burnout.

Francis, Village, Robbins, and Wulff (2011) examined whether satisfaction in ministry can mitigate the effects of emotional exhaustion in ministry. Among the 744 participants from Presbyterian Church USA who completed Francis Burnout Inventory, 539 were men and 205 women. Twelve percent of the participants were under age 40, 24% were in their 40s, 40% were in their 50s, 20% were in their 60s, 2% were age 70 or above, and 2% failed to disclose their age. For their relational status, 83% were married; 16% were not married, and 1% failed to reveal their marital status. After examining their work-related psychological health with the Scale of Emotional Exhaustion in Ministry (SEEM) for emotional exhaustion and Satisfaction in Ministry Scale (SIMS) for compassion satisfaction and their personality with Eysenck Personality Questionnaire Revised (EPQR-A), the study noted that satisfaction with ministry had little effect on burnout among the clergy reporting low levels of emotional exhaustion. As ministers become more emotionally exhausted, their sense of burnout increases. However, the theory of balanced effect enables them to keep going in spite of high levels of emotional exhaustion.

In this study, Evers and Tomic (2003) examined to what extent pastors in the Netherlands suffer from burnout and also compared the result of pastor burnout to other human service professionals. The characteristics of clergy work justified a systematic examination of the degree to which pastors exhibited symptoms of burnout. About 1,210

questionnaires were sent to Dutch Reformed Church pastors. A total of 726 questionnaires (representing 60%) were returned. Those who returned the questionnaire were 592 males (82%), and 134 (18%) were females. The youngest pastor was 27, and the oldest was 66 with the mean age as 46.

To capture emotional exhaustion, depersonalization, and reduced personal accomplishment, the Dutch version of Maslach and Jackson questionnaire (MBI-NL) was used. The report showed that 140 (11%) clergy frequently suffered from emotional exhaustion, 3% experienced depersonalization, and 62% reported a feeling of accomplishment. The researchers found that the more clergy suffered from emotional exhaustion, the more depersonalized they felt, resulting in less personal accomplishment they experienced. Doebling (2013) agreed with this finding that despite feeling emotional exhaustion and depersonalization, clergy expressed satisfaction and fulfillment in making a difference in other people's lives. When results were compared to other human service professionals in the Netherlands, there were no significant differences.

Kay (2000) replicated research conducted by Francis and Rodger (1994) among the clergy of four British Pentecostal Churches. The study explored the perceptions of role conflict held by Pentecostal ministers in relation to personality traits. The questionnaire was sent to 1,631 clergy from Assemblies of God, the Elim Pentecostal Church, Apostolic Church, and Church of God in the UK. In all, 930 participants returned the questionnaire, yielding 57%. Pentecostal clergy in the UK were mostly men, and 97% of all other participants were middle-age men ranging from 45 to 49 years of age.

Concerning relational status, 93% were married; 3.3% were single; and the rest were widowed, divorced, or divorced and remarried. Using Eysenck Personality Questionnaire, the research revealed that the role conflict scale correlated with personality dimensions as well as the ministers' age (Eysenck & Eysenck, 1975). The older ministers placed a higher priority on spiritual functions than serving as managers, administrators, or social workers. Among the older clergy, length of service afforded them the experience of avoiding role conflict and ambiguity by prioritizing the conflicting demands and thereby reducing stressors.

A quantitative research study of clergy work-related psychological health did not provide adequate results, Charlton et al. (2009) sent out 97 survey questions to ministers of West Midlands Synod of the United Reformed Church of England. Two reminders were sent together with self-address stamped envelopes in an effort to increase participation. Fifty-eight respondents returned the survey, making the response rate of 60%. Of the 58 respondents, 36 were male, and 22 were female.

In light of the current studies, the researcher asked the following questions: What do clergy do to stay healthy?; How can the church play a more active role in promoting work-related psychological health of its ministers?; and What does the church do? The survey was analyzed, and the findings yielded variety of results. Participants indicated that they tried to have balanced diet, drink more water, swim, go to gymnasium to exercise well, walk, and rest well. The participants further indicated that they take time off to rest and to plan meaningful vacations. They emphasized setting aside significant

periods of time for disciplined spirituality by allocating time for personal reflection, study, and prayer. Chandler (2009) agreed that Christian leaders must have a strong relationship with Jesus to find inner strength as spiritual discipline, which provides access to God's presence and rejuvenation. The clergy reported the need to prioritize spirituality over activity. In an effort to combat stress, the church established boundaries, limiting demands placed on clergy and establishing regular work weeks and vacation times.

In a nationwide study of 190 clergywomen of United Methodist Church, Frame and Shehan (2005) found that women in the study expressed both positive and negative consequences of being a female pastor. Nonetheless, Shehan, Schultz, and Wiggins-Frame (1999) posited that clergywomen encounter pressures that make balancing work and family more complex. Historically, religious ministry, similar to the military, had been male-dominated and therefore women in ministry endure significant work and family imbalance. The litany of activities attributed to the clergy led female ministers to report significant ambiguities between professional and familial boundaries, which tended to conflate professional personae and personal identity, and a reduction of family time and privacy (Darling et al., 2004; Doolittle, 2010).

In the Frame and Shehan's (2005) qualitative approach, using a self-report questionnaire and four open-ended questions, participants wrote out their responses. Ninety-eight percent were Caucasians; 4% were African Americans; and 3% were Asian Americans. The average age of the participants was 44.7 years. Sixty-three percent of participants were married, and 72.2% had professional spouses. Of the professional

spouses, most of the clergywomen reported that their spouses often have neither time nor interest in playing out the prescribed roles for them. Thirty-three percent had children younger than 19 years and served on the average of 11 years of service. The research concluded that unlike clergymen, clergywomen find it more difficult balancing personal and family needs with professional demands thus causing spillover. In agreement with these findings, Schaufeli and Greenglass (2001) indicated that women were more likely to feel emotionally drained by their work than men. Furthermore, balancing pastoring and parenting had become increasingly difficult and their perceived thoughts of not giving enough time to either church or family brought more stress on clergywomen. On the contrary, research further suggested that clergywomen were more satisfied than clergymen, and women involved in multiple roles were well adjusted to handle them (Fugar, 2007; Oates, Hall, Anderson, & Willingham, 2008).

The debilitating effects of clergy burnout were examined through a survey of 270 members of the clergy (Chandler, 2009). The purpose of study was to examine the relationship burnout had with the three personal practices that had been linked to the clergy health. These are spiritual renewal, rest-taking, and the availability of an active support system in relation to emotional exhaustion, depersonalization, and personal accomplishment. As much as these three practices affected the health of the clergy, Wells (2013) indicated that even though a support system did not stop stress from happening, it lessened its negative impact.

Primary ministry overseers forwarded an online survey link to pastors in their respective email networks. Respondents were 270 ($N=270$) representing 20 denominational and non-denominational churches and networks. Participants' demographic analysis revealed that 88.5% were men, and 11.5% were female, with an overall mean age of 46.6%. Caucasians were 86%; 7% were African American; 4% Hispanics; 2% other ethnicities; and 1% was Asian American. Various educational background were represented from 12% doctoral degrees, 35% master's degrees, 32% bachelor degrees, 5% associate degrees, 10% Bible school certificates, and 5% high school diplomas only. The Maslach Burnout Inventory-Human Service Survey (MBI-HSS) is a survey containing 22 questions and 43 researcher-designed survey questions and 14 demographic items. The themes yielded were spiritual renewal, rest-taking, and support system practices. The research concluded that spiritual inadequacy was linked to emotional exhaustion, and spiritual renewal reenergized emotional energy and prevented stress. Furthermore, to be very effective in ministry rest-taking was found to be crucial. Family and congregational support helped lessen depersonalization and increased outcome satisfaction.

Stress and Work/Family Balance

The rapid economic growth, high rate of single parenthood, and number of parents in intact families involved in the workforce contributed to stress among employees. Jung Jang et al. (2012) investigated how work-related stress influenced work-family balance. High employment demand with less flexible working hours and family

responsibilities of caring for dependent children added to stress on employees (Clark, 2001). The inordinate work demands of employee contributed to work spillover to the family life, resulting in tension (Hill et al., 2003). Computer-assisted telephone interviews surveyed 2,589 participants, of whom self-identified as 83% Caucasian, 8% African American, and 9% other ethnic/racial group. About two-thirds (66%) were married or living together as a couple and (63%) had at least one child. About 31% had some college; 27% had a college diploma; and 18% had a graduate degree. Overall, the results suggested that work schedule flexibility was associated with less negative work-family spillover and stress indicators. Furthermore, the study revealed that employees who were most vulnerable to negative work-family spillover and stress were single-parents women. Notwithstanding, those with greater family responsibilities were the most likely to benefit from flexible work schedules in terms of stress (Bourhis & Mekkaoui, 2010; Jang, 2009).

Bolger, DeLongis, Kessler, and Wethington (1989) examined the existence of stress contagion among married couples. Utilizing the daily diary approach to survey 166 married couples from a sample of 778 intact couples from the Detroit Metropolitan area, 74% of the respondents completed the 42 days' diary, and 89% completed 28 days' diary. The research also investigated the origins of stress as wither from home to work, from work to home or both directions. Contrary to the previous studies by Tézli and Gauthier (2009), this research indicated that home-to-work stress contagion occurred more strongly among men than women. On the other hand, work-to-home stress contagion

occurred among both men and women alike. However, it is less consistent and stronger than home to work contagion found among men. It is worthwhile to note that when employees perceive that their work positively influences their home lives, they were more content with their jobs, more highly motivated to work, and less likely to leave the job (Hill et al., 2007; Jang, 2009). Furthermore, the study noted that women had more capacity to absorb more pressures from home and were able to compensate for the spouse to avoid crossover of employment affecting home.

In contrast to research on work-family balance in developed countries, less research had been conducted in this area in the developing countries such as India and Ghana. As discussed in the study above, the changing economic situations and social demographics in recent years witnessed growing numbers of dual earners families with more women entering the workforce. Kalliath, Kalliath, and Singh (2011) elaborated that in India, women in the workforce increased significantly from 19.7% in 1981 to 29.7% in 2001. Kalliath et al. further posited that the consequences of work-family conflict were constantly occurring within human services profession as well as across other occupations. Kalliath et al. examined personal stories, explaining the experiences of work-family conflict among dual-earner couples in India across three occupational groupings namely information technology (IT), public service, and social welfare services. The inquiry investigated how participants managed work and family responsibilities and identified the strategies used to manage work and family roles without creating tension and stress. Seven participants from each profession comprising

21 participants were interviewed using the semi-structured interview guide. To account for cultural sensitivity, male interviewers interviewed male participants while female researchers interviewed female participants. The study provided evidence that employees and spouses experienced work-family conflict that had negatively impacted psychological health, job, and family satisfaction.

Oates et al. (2008) asserted that as many women participating in multiple roles had been well adjusted; nonetheless, others, experienced inter-role conflict. It should be noted that work-family conflict and its detrimental effects on work, family, and psychological well-being of employees must be addressed in the larger social, economic, and cultural environments. Coping strategies to overcome work-family conflict included individual prioritization, collaboration with other employees, and reliance upon community support in meeting work and family responsibilities (Oates et al., 2008).

Work-Life Balance of Pentecostal Clergy in Ghana

Religion plays an influential role for the people of Africa. With the introduction of Christianity to Sub-Saharan Africa by the European and American missionaries, religion has contributed tremendously to the social, economic, and educational development of the countries in Sub-Saharan Africa (Fatokun, 2005). Over the last five decades, the growth of Pentecostal and Charismatic churches surpassed that of Orthodox churches. These Pentecostal and Charismatic churches expanded rapidly through the strong emphasis on the work of the Holy Spirit in almost all of the countries of Sub-Saharan Africa (Gifford, 2004). Previous studies delineated the contributions Pentecostal

and Charismatic churches made to communities in Sub-Saharan African countries, especially in Ghana (Fatokun, 2005; Gifford, 2004; Heaton et al., 2009; McCauley, 2012). However, reading through the existing literature on the work and family lives of the Pentecostal clergy (lived experiences and work-related stress), limited research had been conducted. The current research explored the lived experiences and roles Pentecostal clergy played in their communities, and how work-related stress influence their family lives. Literature on lived experiences and work life balance of clergy in Ghana were limited. Notwithstanding, with other human service professionals such as bankers, teachers, police, and college students, there had been research, exploring on how stress and subsequent burnout affected their lives and families (Agyapong & Owusu-Ansah, 2012; Gyamfi, 2014; Kissi-Abrokwah, Andoh-Robertson, Tutu-Danquah, & Agbesi, 2015; Nkulenu, 2015). Prolonged work-related stress resulted in burnout, which was harmful to personal and family life and employee job performance and turnover (Rama Devi & Nagini, 2013).

Stella, Paul, and Olubusayo (2014) examined policies and practices in Nigeria for work-life balance in three sectors, which were banking, education, and power sectors. Stella et al. asserted that there was no theory to discuss work life balance due to lack of empirical studies on this subject in Nigeria. The number of institutions that participated were 15 banks, 22 universities, and 1 major power production company. Stella et al. utilized a case study to explore the motivations, meanings, and experiences attached to daily activities and processes involved in work-life balance of managers and employees

in banking, education, and power sectors. The demographic findings identified the power sector as male dominated, whereas the banking and educational sectors maintained an equitable distribution of males and females. Work-life balance practices and policies were found to favor women more than men due to availability of maternity leave and childcare arrangements for females. The research recommended employers provide flexible working environment to help improve employees' efficiency and effectiveness.

In another study in Accra, Ghana, Kissi-Abrokwa et al. (2015) explored causes and effects of occupational stress on family cohesion among three sectors of women professionals (female doctors, female bankers, and female lecturers). Using a phenomenological case study design and a quota sampling technique, 15 women were interviewed with a semi-structure interview guide. The ages of the participants ranged from 28 years to 50 years. Nine participants held a doctorate degree, 1 held a master degree, and 5 held a first-degree (bachelor degree). All of the participants were married with children and work experiences ranged from 2 years to 15 years. The study found that three factors that affected the family life were (a) poor working conditions, (b) inadequate resources, and (c) poor management care for the employees. These were similar to the conditions that affected clergy work and family balance in developed countries, which contributed to excessive workload among professional women.

Another human service group that experiences significant stress is police officers, who also serve as first responders and were exposed to similar work conditions that make human service occupations vulnerable to work stressors. Gyamfi (2014) examined the

influence job stress had on job satisfaction among police officers in Accra, Ghana.

Researchers used purposive sampling of 200 Police Service personnel from a population of 335 of which consisted of 20% senior officers, and 80% junior officers, comprised of 67.3% male and 32.7% female full-time officers. The officers' ages ranged from 18 years to 60 years. Gyamfi analyzed the influence of physical environment, role ambiguity, role overload, and how social support systems impacted job satisfaction. The results showed that the influence of role ambiguity, physical environment, and social support did not significantly influence job satisfaction. The study recommended that role overload must be reduced, and administrators must create working conditions that will encourage employees to work in harmony and in support of one another.

Based on the work of Nkulenu (2015), changes in the workforce in Ghana as a result of changes in the society influenced the value people placed on quality of work life and willingness to compromise career over family. Nkulenu examined the influence gender had on Work Family Conflict (WFC) and Quality of Work-Life (QWL) in Ghana. Work had become an integral part of life and, therefore, extended to most facets of life. The study further indicated that extensive, inflexible work hours, over-involvement in work and job stress might result in distress within the family domain and withdrawal from family responsibilities. Work and family life profoundly influence each other; therefore, balance must be maintained. This study indicated that female employees suffered from work-family conflict more than male counterparts because the females attached more importance to familial roles and responsibilities than work.

As discussed earlier, there is a plethora of research relating to human service professional work, family, and stress; valuable information can be derived in Africa. However, very limited studies specifically examine the clergy. The current research seeks to explore how the roles clergy play are affecting their communities, work, and family lives.

Summary

Changing economic conditions, demographics, and population growth have affected every sphere of life. These changes come with significant challenges for human service providers, who often serve as first responders. Due to the high volume of work demand to meet the increasing demand for services, it has become difficult for the clergy to balance their work with their family lives. Stress will result in this endeavor, and when prolonged, may cause burnout, which may negatively impact clergy, their families, and communities. Work and family imbalances affect all occupations in Sub-Saharan Africa, and several studies have investigated this phenomenon. Nevertheless, studies in the domain of Pentecostal clergy in Ghana remain limited. Using a phenomenological approach, the study was conducted on Pentecostal clergy seeking work and family balance.

CHAPTER III

METHODOLOGY

The lived experiences of Pentecostal Clergy in Ghana work and family life balance were explored in this study, using qualitative research design. The researcher employed the phenomenological approach for the inquiry strategy. This chapter describes the research design, human participant protection, participants, procedure, interviews, data collection, and data analysis.

Research Design

A qualitative study combined with phenomenological research strategy employing reflective, in-depth interviews provided the researcher an opportunity to gain insight into the personal lived experiences of individuals involved. Both qualitative and quantitative researchers are interested in individuals' points of view; however, it is the qualitative researcher who has a better chance to document the participant's perspective due to extensive interview process and observation procedures employed (Denzin & Lincoln, 2008). Furthermore, Denzin and Lincoln indicated that phenomenological analysis focused on understanding what composes the everyday world and how individuals interpret their own actions and those of others as meaningful. Similarly, Ambert, Adler, Adler, and Detzner (1995) identified phenomenology as a research strategy used to gain insight into ordinary life events by analyzing information obtained from individuals based on their socially constructed realities. Through this methodology, the researcher

was able to capture the essence of participants' worldviews through their own unique descriptions of their experiences. Babbie (2013) indicated that qualitative research is effective in uncovering patterns of societal change in a whole society and even in examining relationships among societies.

To understand the participants' perspectives, insights, and meanings related to the lived experiences of Pentecostal clergy in Ghana, face-to-face, semi-structured interviews with open-ended questions were conducted individually. An interview protocol (Appendix A) was utilized to ensure that all participants were asked the same standard questions and to develop a pattern of consistent sequencing of questions to aid in the natural flow of storytelling. Each interview was recorded using an audio digital tape recorder, and the recordings were transcribed. The research questions guiding this study were:

1. What are the perceived roles of the clergy in their community?
2. How do the clergy's daily activities influence the clergy's family?
3. What do the clergy do to stay balanced in their personal life?

Human Participants Protection

To safeguard the protection of the participants in this study, every reasonable precaution and care were taken so that participants were not harmed (Marshall & Rossman, 2014). It was conducted in accordance with policies and procedures of the Institutional Review Board (IRB) of Texas Woman's University (TWU), which included an application to the Institutional Review Board (Appendix B) comprising a description

of the study, materials that were used to identify participants, collection of data, and storage of data to safeguard the protection of the participants. The IRB approved the study application before the researcher recruited the participants in compliance with the board recommendations. According to Denzin and Lincoln (2008), participants of a research study have the right to be informed about risks and benefits of their involvement in the study. Participants received and signed an informed consent (Appendix C) form prior to the interview. Participants were informed verbally of their right to withdraw from the study any time without penalty. Furthermore, participants were allowed to withdraw at any time during the interview if they become uncomfortable. The data collected will be kept in a locked cabinet in the principal researcher's office at home for five years and will be shredded afterwards.

Participants

Twenty-one members of the Pentecostal Clergy in Ghana were recruited for this study. Four criteria for inclusion were established: (a) the participant must be a Pentecostal pastor who is at least 30 years old, (b) the clergy must be married and be leading congregations, (c) the clergy must have been pastoring more than 5 years after ordination, and (d) the clergy must be residing in the Southern regions of Ghana to participate in this study.

Procedure

The Pentecostal clergy from the Southern regions of Ghana were recruited to participate in this study. The Southern regions of Ghana, where interviews were

conducted, included Ashanti, Brong Ahafo, Central, Greater Accra, and Volta Regions. The regional inequality in wealth distribution and social life differences presented challenges in operations and strategies for Pentecostal churches that differs from the Northern and Southern regions of Ghana (Al-Hassan & Diao, 2007). The researcher sought permission from the national director of Pentecostal Churches Education Department, Assemblies of God (Appendix D). A recruitment flyer (Appendix E) was posted in Pentecostal churches in these five regions. Twenty-one volunteers from these regions participated in this study.

In this study, purposive sampling was used. According to Babbie (2007), purposive sampling is a nonprobability sampling in which the participants are selected based on the researcher's determination regarding the most useful or valuable information for the study. Furthermore, this form of sampling was used to ensure that the selected participants would provide the most data on the research questions (Kemper, Stringfield, & Teddlie, 2003). The participants who volunteered for the study contacted the researcher via telephone for information regarding the study. There were two considerations of decision making for the gathering of data in regard to the sites and participants (Rossman & Rallis, 2003). The decision and interest of the participants overrode the site where the interview would take place. In order to provide participants with the utmost comfort possible, each participant chose the place for the interview; 71.4% of participants ($n=15$) were interviewed in their church office, 23.8% ($n=5$) in their homes, and 4.8% ($n=1$) in a hotel. In addition to the consent form (Appendix C),

audio recorder, pens, note pads for field notes, extra batteries, and a backup digital audio recorder were brought to the interview.

After building a rapport with the participants, the researcher gave them the consent form. Participants signed the consent form and filled out the demographic questionnaire (Appendix F). The face-to-face interview began with an interview guide followed by probing questions, which enabled the participants to further clarify statements made. The face-to-face interview afforded the researcher the opportunity to observe and to record the lived experiences of the participants (Marshall & Rossman, 2014). The participants were offered the opportunity to request a copy of the result of the study.

Interviews

A comprehensive face-to-face interview with open-ended questions that lasted for 60 minutes was conducted. The entire interview was taped with a digital audio recorder. The researcher took field notes of participants, paying attention to cues, mannerisms, non-verbal expressions and gestures. Out of the 21 participants, 5 were selected based on their availabilities to participate in a follow-up observation (Appendix G) for 5 hours per clergy. The information obtained was used to triangulate the face-to-face interviews and the demographic questionnaire data, including participants' time use in areas of his or her ministry life, family life, and self-care (Appendix A).

Data Collection

An accurate data collection process is very important in qualitative research to ensure more reliable outcomes. In order to achieve trustworthiness, the researcher created an interview protocol (Appendix A), which included semi-structured interview questions, potential follow-up questions and possible prompts to be used in this study. In preparing the interview protocol, the researcher took into consideration the current literature and the theoretical framework used for the study. Using the interview protocol guaranteed consistency in the wording and sequencing of questions (Johnson & Turner, 2003). The semi-structured interview relied upon open dialogue, appropriate questioning, and active listening, enabling the researcher to gain insight into the participant's world and lived experiences.

Four forms of data collection were used in this study. Participants first and foremost filled out a demographic questionnaire (Appendix F), which provided the background information for the study. Included in the demographic questionnaire was the participant's time usage in the areas of his or her ministry life, family life, and personal self-care. Following the semi-structured interview, the researcher conducted a face-to-face semi structured interview and recorded it with a digital audio tape recorder. When the face-to-face semi-structured interviews concluded, the researcher utilized a follow-up observation form (Appendix G) to observe 5 of the 21 participants in their daily activities. Furthermore, the researcher gathered field notes (Appendix H) regarding the facial expressions, mannerisms, cultural cues, and body language that were not captured

during the audio recording during the face-to-face interviews. Twenty-one members of the clergy, whose ages ranged from 41 to 65 years, participated in this study. The data collected were transcribed verbatim and analyzed for themes.

Data Analysis

The process of data analysis and interpretation was an exhaustive procedure that required continual reflection and questioning of the data in an effort to understand and to interpret it's meaning (Creswell, 2009). The first step in the analysis of the data collected from the participants was to listen to the audio recordings and to transcribe them verbatim after the interviews were completed. Creswell and Clark (2007) indicated that qualitative data began with coding the data, followed by dividing the text into small units, and concluded by assigning a label to each unit. The researcher was meticulous in following the protocol. In order to preserve confidentiality of the participants, numerical codes were assigned to the participant information. To be conversant with the data, the researcher undertook the task of transcribing the dialogue verbatim and coding of the data. To safeguard exactitude between the transcript and audio recordings, the written transcripts were re-examined while listening to the audio recordings.

The transcripts went through several cycles of reviews, including a peer debriefer who read transcripts and listened to the recordings. The transcripts were read and coded for the evolving patterns and themes using In-Vivo Coding, Holistic Coding, Focus Coding, and Value Coding (Saldaña, 2013). The transcripts were read again and recoded to discover emerging themes. The transcripts were left for a few days and reviewed again.

To ensure the credibility of the study and to avoid potential researcher bias, the researcher involved one other qualitative expert, a Family Studies doctoral candidate, as a peer debriefer to review the transcripts in order to corroborate themes. The patterns and themes that emerged from the data were presented in narrative format. Patton (2002) indicated that triangulation increases credibility of a study. This study used four primary methods for triangulation: (a) demographic information, (b) interview protocol (c) follow-up observation, and (d) field notes.

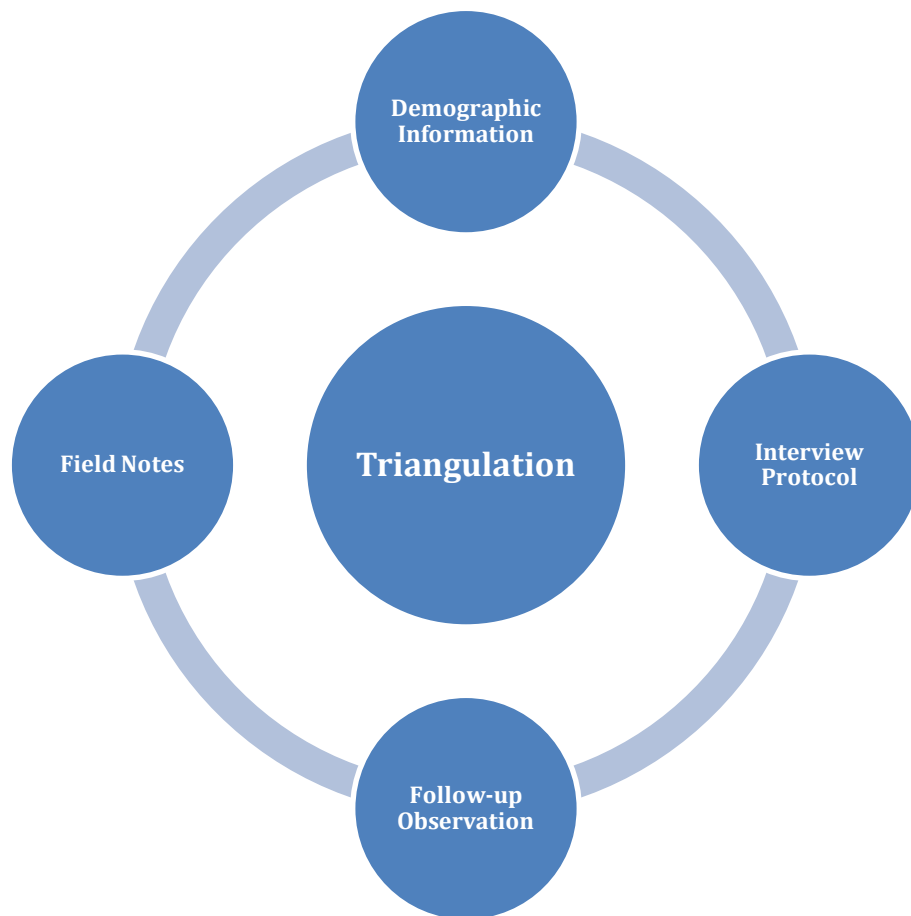


Figure 1. Triangulation of the data

The researcher observed the daily activities of 5 participants who volunteered out of the original 21 participants for 5 hours a day. These observations were analyzed and checked against the data collected for consistency. Assigning numeric codes protected confidentiality and anonymity of the participants, and no identifying information appeared on demographic questionnaires or the transcripts. Using descriptive statistics, demographic information was analyzed, and it provided a description of the sample participants in the study.

Summary

This study examined the role Pentecostal clergy in Southern regions of Ghana played and the influence this role had on the work and family life of the clergy. This chapter included the methodology of a phenomenological study of 21 Pentecostal clergy who were over 30 years old and had at least 5 years of ministerial service after ordination. The participants were recruited through flyers posted in Pentecostal churches in five regions in the Southern part of Ghana. The study participants signed an informed consent statement, and the interview was face-to-face using a semi-structured interview guide. Interviews were recorded with a digital audio recorder. The interviews were transcribed verbatim, read and coded for themes. A peer debriefer with a qualitative background coded the transcripts, and results of merging themes were compared to the researcher analysis.

CHAPTER IV

RESULTS

The purpose of this study was to explore roles the Ghanaian Pentecostal clergy played and their perceptions on how work-related stress affected community and family life. To gather descriptive data, the researcher used qualitative methodology combined with a phenomenological research strategy to employ reflective, in-depth interviews. This chapter reports the findings obtained in the research study, including the description of the participants, demographics of the sample, the processes of analysis, and emergent themes. Twenty-one members of Pentecostal clergy residing in five regions in Ghana, which were Ashanti Region, Brong-Ahafo Region, Central Region, Greater-Accra Region, and Volta Region, participated in the interviews. All interviews were recorded and transcribed verbatim. Confidentiality was protected through a separate numeric code assigned to each participant's recording, transcript, and demographic information.

Description of Research Settings

Four forms of data collection were used in this study, which included a demographic questionnaire, semi-structured interviews with open-ended questions, follow-up observations, and field notes. All the 21 participants filled out the Demographic Questionnaire (Appendix F), comprising background information and personal self-care of the clergy. A purposive sampling approach was used, and individual face-to-face interviews were conducted on all 21 participants. The Follow-up

Observation Form (Appendix G) was used to observe 5 of the 21 participants. These five clergy were observed in their offices for five hours while carrying out ministerial duties. The selection process was on a voluntary basis and depended upon each participant's availability. The participants who volunteered for the observations were P1, P8, P14, P15, and P21. For consistency and credibility, the researcher checked the follow-up observations against the field notes and the interviews, and the researcher noted the busyness of the participants' lifestyle activities. The researcher observed that with the exception of participant P21, people from the communities and the congregations of participants P1, P8, P14, and P15 were waiting to meet the clergy who had not arrived to work.

Sample Demographics

The sample of this study consisted of 21 ($N=21$) participants with 20 men (95.2%) and 1 woman (4.8%). Fifteen participants (71.4%) opted to be interviewed in the church office, five participants (23.8%) in the home, and one (4.8%) in a hotel. Table 1 presents demographic information specific to the participants and includes: gender, age, marital status, educational background, and level of income. This table shows the descriptive statistics of participants with their ages ranging from 41 to 65 years. The mean age of the participants is 52.5 years.

Table 1

<i>Descriptive Statistics of Clergy's Demographic Characteristics</i>				
Variable	N	<i>n</i>	%	Range
Gender	21			
Men		20	95.2	
Women		1	4.8	
Age (years)	21			41 - 65
Marital Status	21			
Married		21	100	
Education	21			
Diploma Degree		8	38.1	
Bachelor		3	14.3	
Masters		8	38.1	
Ph.D.		2	9.5	
Income	21			
0 – 1000 GHC		6	28.6	
1001 – 2000 GHC		3	14.3	
2001 – 3000 GHC		9	42.8	
Above 3000 GHC		3	14.3	

All 21 participants of this study were married (100%). The participants had diverse educational backgrounds and income levels. The highest educational level acquired by the participants ($n=2$, 9.5%) is Ph.D., followed by ($n=8$, 38.1%) a master's degree, ($n=3$, 14.3%) a bachelor's, and ($n=8$, 38.1%) a diploma degree. About 28.6% of the participants ($n=6$) earned 0 – 1000 GHC (Ghana Cedi), 14.3% earned 1001 – 2000 GHC ($n=3$), 42.8% earned 2001 – 3000 GHC ($n=9$), and 14.3% earned above 3500 GHC ($n=3$).

The total number of children of the 20 participants was 85, and one participant was married but had no child. The ages of the children ranged from 1 to 36 years with the mean age of 18.6 years. Out of the 85 children (N=85), 51.8% ($n=44$) were male and 48.2% ($n=41$) were female. Children of the participants under age 5 were 7% ($n=6$), 6-10 years were 11% ($n=10$), 11-15 years were 20% ($n=17$), 16-20 years were 24.7% ($n=21$), and above 21 years were 36.5% ($n=31$). None of the participants' wives were pregnant.

Table 2 shows the frequencies of the clergy's ministry life activities in four areas:

(a) morning devotion, (b) sermon preparation, (c) visitation, and (d) office time.

As regards to morning devotion of the clergy, 85.7% ($n=18$) of the participants conducted daily personal devotions and 76.2% ($n=16$) of the participants spend the hours between 1–10 in a week for sermon preparation. In respect to visitation, 66.7% ($n=14$) of the participants spend 1–10 hours in a week, and 47.6% ($n=10$) of the participants spend 11–20 hours in the office each week.

Table 2

Frequencies of Clergy's Ministry Life

Variable	<i>N</i>	<i>n</i>	Percent %
Morning Devotion	21		
None		1	4.8
1 – 10 hours		2	9.5
Daily		18	85.7
Sermon Preparation			
0 – 10 hours		16	76.2
11 – 20 hours		5	23.8
Visitation			
None		4	19.0
1 – 10 hours		14	66.7
11 – 20 hours		1	4.8
Weekly		2	9.5
Office Time			
None		2	9.5
1 – 10 hours		9	42.9
11 – 20 hours		10	47.6

Table 3 shows the frequencies of the clergy's family life activities in four areas: (a) family devotion, (b) family recreation, (c) family dinner, and (d) other family activities. In respect to this, 42.8% ($n=9$) of participants and their families conducted morning devotion between hours of 1 - 20 during the week, and 28.6% ($n=6$) participated in daily devotion. Furthermore, 23.8% ($n=5$) of the participants conducted family devotions weekly. On family recreation, 61.9% ($n=13$) of the participants did not engage

in any form of recreation, while 14.3% ($n=3$) of participants participated in some form of recreation activity weekly. More than 50% of the participants had family dinner either daily or weekly.

Table 3

Frequencies of Clergy's Family life

Variable	<i>N</i>	<i>n</i>	%
Family Devotion	21		
None		1	4.8
1 – 20 hours		9	42.8
Daily		6	28.6
Weekly		5	23.8
Family Recreation			
None		13	61.9
1 – 10 hours		2	9.5
Daily		3	14.3
Weekly		3	14.3
Family Dinner			
None		7	33.3
Daily		5	23.8
Weekly		9	42.9
Other Family Activities			
None		5	23.8
1 – 20 hours		10	47.6
Daily		2	9.5
Weekly		4	19.1

Table 4 provides frequencies of the clergy's self-care activities in four areas: (a) physical exercise, (b) weekly free-days, (c) medical checkup, and (d) vacation. More than 50% of the participants either engaged in daily or weekly physical exercise while 33.3% ($n=7$) of the participants did not do any exercise. In relation to free-days, 80.9% ($n=17$) of participants took a weekly day off, and 19.1% ($n=4$) did not have free-days. Of all the participants, 28.6% ($n=6$) did not go for medical checkups; 38.1% ($n=8$) go for checkups twice a year; and 33.3% ($n=7$) go for medical checkups yearly. On vacation, 57.1% ($n=12$) of the participants indicated they did not go on vacation, and 38.1% ($n=8$) go on vacation yearly.

Table 4

Frequencies of Clergy's Self-Care

Variable	<i>N</i>	<i>n</i>	%
Exercise	21		
None		7	33.3
Daily		8	38.1
Weekly		6	28.6
Weekly Free-day			
None		4	19.1
Weekly		17	80.9
Medical Checkup			
None		6	28.6
Twice a Year		8	38.1
Once a Year		7	33.3
Vacation			
None		12	57.1
Twice a Year		1	4.8
Once a Year		8	38.1

Table 5
Clergy's Self-Care and Physical Exercise

Participants	Age	Physical Exercise
1	54	None
2	57	None
3	65	Weekly – 30 minutes
4	52	Weekly - 1hour
5	53	None
6	58	Daily -1hour
7	47	None
8	52	None
9	42	Daily -15 minutes
10	55	Daily -30 minutes
11	52	None
12	51	Weekly
13	53	Daily – 30 minutes
14	56	Daily -1 hour
15	54	Weekly
16	41	Weekly
17	52	Daily -1 hour
18	56	None
19	53	Daily -45 minutes
20	43	Weekly
21	56	None

Table 5 provides the clergy's personal self-care in relation to participants' involvement in physical exercise. Majority of the participants (61.9%) engaged in some form of physical exercise to relieve them of the stressful conditions. Looking at Table 5, it can be found that 38.1% ($n=8$) of the participants did not engage in any physical exercise. The participants who did not participate in any form of physical exercise are P1, P2, P5, P7, P8, P11, P18, and P21. These participants acknowledged the need to engage in physical exercise but lack the time and the discipline enabling them to exercise. The

oldest participant (Participant 3) reported that he spends 30 minutes weekly in physical exercise to cope with the work overloads and challenges in ministry.

Research Findings

A qualitative research methodology combined with a phenomenological research strategy provided the researcher an opportunity to understand the unique lived experiences of the Pentecostal clergy in Ghana. Semi-structured interviews were conducted, utilizing open-ended interview questions with follow up questions, and prompts were used occasionally to gain clarity on participants' statements. To safeguard the participants' confidentiality, a separate numeric code was assigned to each participant. In order to enhance trustworthiness of the study, a peer debriefer reviewed the transcripts separately and independently coded for themes. After the reviews, discussions occurred between the peer debriefer and the researcher, and an agreement was reached for themes. The process of triangulation in this study involved cross-checking and comparing the transcribed data with demographic information, field notes, and follow up observation information for consistency and credibility. The data also were compared to the theoretical framework and cross-checked with other peer debriefer findings.

Coding Methods

In this data analysis, four types of coding methods were used, including In Vivo Coding, Holistic Coding, Focus Coding, and Value Coding. Each of the coding methods

used had a significant role in enriching the data analysis process and determining the themes. Subthemes were developed out of the themes.

In Vivo Coding also is known as “literal coding,” “verbatim coding,” or “indigenous coding” and uses short phrases to represent the actual words of participants (Saldaña, 2013). In Vivo Coding is useful for studies that honor the voices of the participants whose voices are marginalized often. In Vivo further helps coding the actual words of participants as well as amplifying adults’ understanding of the participants’ worldview and cultures.

Table 6

Example of In Vivo Coding Using Verbatim Quotes

Participant 1: We support the needy, the needy children in the community ...	We support community
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Saldaña (2013) defined Holistic Coding as an attempt “to grasp basic themes or issues in the data by absorbing them as a whole rather than line by line...” (quoting Dey, 1993, p. 142). Holistic Coding was used when the researcher already had a general idea of what was being investigated and was appropriate for coding studies with a variety of data forms, such as interviews transcripts, diaries, journal documents, and field notes (Saldaña, 2013).

Table 7

Example of Holistic Coding Using Verbatim Quotes

Participant 3: ... involved in the affairs of the community. We provide electricity, streetlights to parts of the community. Every three months we are also involved in medical outreach and we provide assistance to all in the community. We are also involved in counseling and feeding the people and giving out free clothing ...	Role as benefactor
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Focus Coding followed In Vivo Coding or first cycle coding methods, but it can also be applied with other coding methods to categorize the data. Focus Coding searches for the most frequent or significant codes to develop the most salient categories (Saldaña, 2013).

Table 8

Example of Focus Coding Using Verbatim Quotes

Participant 1: ... you pray enough, you have taught so much, and you expect kind of response from church members in terms of giving and growth...	Experience with congregation
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Value Coding is the application of codes onto a qualitative data that reflected a participant's value, attitudes, and beliefs, representing the participant's perspective or

worldview. The three constructs have different meanings; Value Coding as a term incorporates all of them. Value is the importance attributed to oneself, another person, a thing or idea. However, belief is part of a system, which includes our values, attitudes, personal knowledge, experiences, opinions, prejudices, morals, and other interpretive perceptions of the social world.

Table 9

Example of Value Coding Using Verbatim Quotes

Participant 19: Honestly I think it is Jesus....	Christian Faith
Participant 14: The calling is from above; my ministry is from above ...	
Participant 5: As a Christian and as a pastor, it is the Bible, the word of God is what is motivating me...	

After following through with the discussed coding methods, reading, and re-reading the participant transcripts, and corroborating them with the field notes and follow-up observation data, the researcher underlined and highlighted common terms, phrases, and sentences that described basic topics of role, experience, and self-care of the Pentecostal clergy. The common codes were categorized into several groups. These categories of terms were organized into major themes, which described the roles and experiences of the clergy. After reviewing and analyzing the transcripts with the peer debriefer, the researcher and the peer debriefer established three themes. The three major themes that emerged from the study involved verbatim from the participants, which

contributed to emergent themes. The themes were (a) Clergy role as benefactor to congregation, community, and family; (b) Clergy experience in congregation, family, and community; and (c) Clergy self-care. As potential themes were explored and linked to the literature review, they were included or excluded from further study due to lack of support from the literature.

To guide this study, the researcher focused on the following research question.

- a. What are the perceived roles of the clergy to their community?
- b. How do the clergy's daily activities influence the clergy family?
- c. What do the clergy do to stay balanced in their personal life?

Each research question with its accompanying theme(s), sub-themes, and supportive data were presented. Comments from participants were included, identified with numeric codes, and grouped by themes and sub-themes. Table 10, provides the summary of the main themes and the subthemes.

Table 10

Interviews and Observations: Main Theme and Subthemes

Main Themes	Subthemes
Clergy Role as Benefactor to Congregation, Community, and Family	Clergy Role to Congregation Clergy Role to Community Clergy Role to Family
Clergy Experience in Congregation, Family, and Community	Clergy Experience in Congregation Clergy Experience in Family Clergy Experience in Community
Clergy Self-Care	Clergy Spiritual Self-Care Clergy Physical Self-Care

Interviews

Face-to-face comprehensive interviews were conducted with 21 participants, using semi-structured interviews guided by open-ended interview questions. Follow-up probing questions and prompts were used occasionally to gain clarity of participants' statements. The interviews were audiotaped. The researcher listened to audio recordings and transcribed them verbatim. The transcripts of the participants were read several times and coded for themes and subthemes, and data from the observations supported the themes yielded above. Below were some of the responses of the participants that yielded the themes and subthemes.

Clergy Role as Benefactor to Congregation, Community, and Family

Data analysis from participants' interview transcripts revealed the role of clergy as benefactor to the congregation, family, and community. Participants expressed their frustration for lack of progress in congregations despite their determination to see growth and maturity among the congregants. The overarching theme that motivated the participants to play their roles to their congregations, communities, and families was their Christian Faith. In social exchange theory, the concept of equity was used to evaluate people's relationships with others in terms of reward, cost, investment, and profit (Dierendonck et al., 2001). When a clergy realized the energy and time invested to meet the needs of the congregation were not yielding proportionate or higher outcomes, it resulted in frustration and discouragement. In light of visible benefits of cost and rewards

of social exchange theory, clergy acknowledged that the effort to improve the congregation's life was not rewarded in comparison to cost involved in clergy's sacrifice.

Clergy Role to Congregation

Investments are made to yield profits for the investors. However, when profits are not achieved at the end of the investment period, it will result in frustration to the investors. This is echoed in the concept of equity of the social exchange theoretical framework. Participants pointed out some of the problems that brought frustration to them were lack of progress and maturity among the congregants. The participants reported that they invested resources, energy, and time in their congregations expecting them to rise to higher levels. Furthermore, the participants expressed that they became frustrated and disappointed when the congregants betrayed their confidence by discussing them in their absence. This was expressed as the following:

Talking of what makes me tired is basically the response of the church members. Because sometimes you pray enough, you have taught so much, and you expect a kind of response from the church members in terms of church attendance, in terms of giving, and in terms of their response to other activities towards the church growth. You only end up seeing and not responding doing those things you expect them to do. Eeh, in fact eeh it is really demoralizing and then makes you as if you have done nothing. To me it is key to stressful situation.

(Participant 1 Interview)

It is quite disheartening ... You spend time preparing the message. The Bible says we should not receive the grace in vain. So that you go and you expect some changes you will see it in some people. These days I see the young ones rather changing and things are going on. Uum the older ones sometimes is a bit disheartening to see those things that we have taught you know like selling medicine (like malaria medicine) you know the potency of that drug and you know what it can do. You see someone sick of malaria and you trying to introduce and the person say that I don't want it. And sometimes I look at them and shake my head. (Participant 4 Interview)

That is when, when you don't seem to see results when you have put in all your best, and are not seeing results. Number two, when you do all you can for people, and people seem not to appreciate what you are doing. Number three, when I talk about not seeing results, another aspect is, when people you have helped them, maybe improve upon their lives and you are not seeing that and there are not improvement, it is really disappointing and it makes you feel tired and frustrated. (Participant 2 Interview)

Very bad you see the purpose of preaching the message to the people is to see them get out of where they are to another level of life but when that is not carried out you begin to ask yourself whether you are not doing the right thing or the people are not conditioned their minds to absorb what you carried out so it brings disappointment. (Participant 6 Interview)

The mental pain is where obviously you have put up a program for the members and they are not attending. It becomes great mental stress to me because I don't understand why, you understand? So if you are not careful you will be discouraged and decide let them be there. (Participant 14 Interview)

Yeah, you know, really eeh to me it is the expectation. The expectations really I mean, the bigger chunk because you are even trying to let people understand the basic doctrines that are there in the principles that are in there and the in their lives are not changing as you are preaching to them. You are still seeing a lot of the old them in their old I mean ways and you kind of say ahaa but what is really happening? Why are they not changing you know? You think they should change and they are not changing. (Participants 15 Interview)

Discouraged and tired of the work eeh at times when the people you are leading, expecting to raise them to be or God wants them to be and the willingness and the desire is not there. And so you are praying hard, you are teaching them, preaching the word of God and you are expecting them yet the growth is not yet coming. And is like at times is like the same people you are expecting to follow you to higher level. All the things you are seeing in them is a level of childishness and immaturity. And at times seriously let me say this one, they rather tend to oppose you than to cooperate with you. (Participant 16 Interview)

Clergy Role to Community

Participants provided diverse assistance to the impoverished in the community. Most of the participants were so involved in the community that they barely had time to play a significant role in the families and the churches. Participants expressed their high commitment to involve themselves in the communities that they hardly had time for other personal and familial roles. This was presented as the following:

In this community basically one of the things we do, we love what we call as community medical outreach. So we organize medical team, we organize free medical care for the community and then we bring doctors, paramedics, nurses. Christian doctors of course, then we provide the drugs the medication, and also provide what we call leadership development so we run community leadership, .. for people to encourage young men and women who actually do not know what to do in life, bring them and organize seminars, workshop to enable to activate their own gifting's and abilities in them. (Participant 2 Interview)

Eeh, as a local pastor, I have been so much involved in the affairs of the community. For instance, we provided electricity, streetlights to part of the community. Every three months we are also involved in medical outreach where we give assistance to all the people in the community. I have also been involved in counseling of the people in the community. We've been involved in eeh feeding people giving out free clothing eeh, ... We have also been involved in education of the young people in the community where we give them

scholarships, we give them free education. We give them the opportunity to go to school and have been in hundreds who have come through the church. But for the local church, they would never have had the opportunity to go to school and this we have seen these young men become useful citizens into the society.

(Participant 3 Interview)

This is my third place of ministry and ... I find myself; I try to do something to help my community. And first of all, as a minister, I have to let them know God, and then righteousness that is for them to live life that will give God the glory, ... them to know what is going on around the world, especially youth. I try to encourage them to take eem their education serious, whoever it is; I try to advice the person to embark on education. I advise the adults to also take good care of their children for them to be eem good citizens. (Participant 6 Interview)

In my community what I am doing is basically eeh to use the church to influence the community to better serve God and the people and the country ..., people go out talk to people about Christ and the way and life of the people. We also try to make sure that at least people live better lives ... of emulation. We also have a school ... over the years here, Primary and junior high school. For the people in the community the children come to school what we normally do we have Muslim and other people from the community coming to school here and even children from our church. We try to influence the kids through education and by

letting them know Christ and also putting into their minds how to live better as good citizens for the community and for the nation. (Participant 8 Interview)

What I do is eem we have organized non-formal education to those that did not have the opportunity to go to school. We have classes for them Thursday and Saturday evenings. At least they can learn how to read and write. I personally involved well I can say I am personally involved in a way because I released our church building for those who are interested and then the facilitator too when he comes at least we give them something for transportation (T&T). (Participant 7 Interview)

In my community at times we organize outdoor game like football (soccer) and other games just to bring the people together ... to share the word of God to the unbelievers in order to win souls for the kingdom. We also organize educational programs and we invite people to give talks like entrepreneurship, how to start a business and how to grow that business to sustain that in the business.

(Participant 16 Interview)

Okay since I started the ministry well about the community I was able to organize vocational training for the community. When I went I realized that most of the community most of them don't have work to do so I decided to do that just to create the opportunity for them so that they can develop. So that is what I have been able to do most of the members in the community have come to join the church and also it has it has given them the opportunity to take care of their own

families. Also I think it has eeh affected their livelihood and even they are okay now as compared to that time I went there. (Participant 11 Interview)

We were not only involved in evangelism but trying to also encourage the children for education, ... we have to come in and sponsor them ... several children that by the grace of God to go through school basic education and then secondary education. So eem not only that I think eem currently we are involved in Medical Outreach which we do twice a year. We live in a community eeh where we have a lot of people who are impoverished. Let me say it and by the grace of God we have several doctors in our church we have about ten of them. So every year we do medical outreach for the community. That eem we ... organize them check them for basic health care that we can give to them, check their blood and eem dental and other things. Those that need care that are critical we refer them to the hospitals and as I said we also take care of the children that need help in the area of education. (Participant 12 Interview)

Eem in my community actually I can say that the Lord have used me bring a lot of life to the young people around because when I started ministry there were young people that I picked up and brought into the Lord. ... house. We ate together, we prayed together, we went out together, we supported some of them to go to school to the University. Today some of them are teachers, eeh I mean, and one of them is Assistant Headmaster of a secondary school. One of them is a banker and the head office of a bank, one of them leading an FM station as a

manager of the FM station. There are other ways I in one way or other help with HIV/AIDS counseling helping with the hospital, I mean going out with the HIV counseling eeh there are other times people in the community eem will come to you because they know you are the pastor in the community and they have problems you have to sit down and arbitrate in issues and guide and counsel.

(Participant 19 Interview)

Apart from evangelism we were linking up eem with some Non-Profit Organization (NGO) for instance when pastoring Swedru eem a place I pastored for 12 1/2 years. I linked with those with tye and dye...some of the youth in tye and dye business. Up to date certain ladies have made it their major work and have benefited from it. Eeh in Cape Coast apart from that also sometimes we will link up with these Medical Associations and then come and educate the community whilst we assist eem in the purchase of some of the medication.

(Participant 21 Interview)

Clergy Role to Family

The role of the clergy to the family was limited, since most of their time was spent providing services to the congregations and the communities. As indicated by majority of the participants, most of the responsibilities of raising the children were left to the participants' spouses to handle. The clergy expressed their roles in various ways and stated that their spouses were happy to step in. However, some of the participants voiced their sentiments in the following statements:

Okay, one good thing is that ... I have a wife, who is also eeh very committed to the Lord, and had interest in ministry. So at a point in time, she eeh one day, she called me early in the morning and sat me down and said man you will and she gave me three things, and I remember I will never forget. She said, your ministry you will have to fulfill it, your schooling, your education, you will have to continue, and the marriage, you will have to marry, because is like now, you are no longer a husband (laughter). So she just drew my attention to that, you must marry, you must go to school, you must do ministry, and that really sat me up. And quickly I reorganized myself, ... I said, every child of mine is involved in ministry, that is one of the greatest joy I have as a minister. (Participant 2 Interview)

I have tried but when I am in church I am their pastor and when I come home I am a father and husband. I have tried to draw the lines. I am Daddy and father at home husband to my wife and then when we come to church we are all family and as a pastor. One day my wife was joking and said something I was not paying attention. What are my counseling days she wants to book an appointment to come and meet me in the office so that I will know that she is serious? Since that time I learned to draw the line because she felt that she was saying something important and I was only seeing her as a wife. I needed some kind of reminder eeh I have learned to draw the line. (Participant 4 Interview)

I remember one of the times when the church was really seeing revival and things are happening, the church was growing and it was like exciting. I was overtaken by excitement so it was just moving and moving and moving. I remember one time when my wife asked me question. She said what is my position. I said what is that. She said what is my position. I didn't straight away understand her and she was, she was asking she said okay let me help you. God first, who comes second and who comes third? And straight away I realize that I wasn't paying attention to her. And she was disturbed, so I had to rearrange myself to avoid having a second question. Yes, sometimes it does affect your family. (Participant 19 Interview)

I have apportioned my time like I said every morning I have devotion with my family we pray together and then we share the word of God and the senior one is in secondary school so when he goes the second one is in junior secondary school and the last one is in primary 1. So they go to school so when they come I have normal care service, I have a sizeable family, I don't think my involvement in the community is affecting them in any way because I don't neglect them totally, they also equally need salvation. I make sure I keep up for them to be part. I have to find a way sit down with her (my wife) and explain certain things to her so that if she is may be having some resentment I think she will come out. (Participant 7 Interview)

Clergy Experience in Congregation, Family, and Community

The clergy, providing social services and assisting the congregations, families, and communities, are confronted with many issues, thereby experiencing diverse stressors. Analysis from participants' interview transcripts revealed that with the desire of the clergy to fulfill their God given mandate to serve the congregation, they often experience stressful situations. Some accounts of challenges the participants experienced were expressed in these ways.

Clergy Experience in Congregation

Majority of the participants acknowledged their involvement in caring for their congregations. According to some of them, they provide resources and services to the congregations at the expenses of their families. The participants expressed their inability to spend quality time with their families. These, according to the participants, were a source of stress and frustration to them. Furthermore, some of the participants became frustrated when they did not have enough resources to meet the growing demands of the congregations; some are stated below:

Several, several, several times even as I sit here the whole day I wish I could rest but duties don't permit and that one it brings a lot of weight and a lot of stress. I experience it almost every time. Hmm this personal assignment its soo bulky that eem no matter ... Because no matter what you do you cannot satisfy them. The demand the members place on you and the community also so at the end of the day you wish you have done a lot. You realize even that what you did you felt it

was much it will not satisfy all because several people you could not attend to all.

(Participant 21 Interview)

What I think is too much work. You know sometimes eeh problems will come some members have a problem you need to solve and the pastor is supposed to go there, when such things happen and you don't take time it will stress you out.

Sometimes we put a lot of work on us and we don't give some to people to do it.

And we take all the duty on us. We need to sometimes give some to others. Those who are prepared to do it to assist us. (Participant 20 Interview)

I feel from my personal point of view it is as if I must work for the church to get to certain height in terms of growth. You work for that may be you are looking for numerical growth, looking for spiritual growth, you are looking for stability of church members and then you doing everything you can, visiting, praying, studying to teach, and all that and because it is as if you don't do enough eem the church might not be able to grow the way you want. So you are forced to put so much into it. And this result into stress because you doing it and at a point you feel you are not achieving anything and sometimes you feel you are not doing enough. And sometimes that alone result in stress because of the discouragement that goes with the disappointment that comes with it and sometimes it stresses you up. (Participant 1 Interview)

Very frustrating, it is very down heartening, because you see the challenges, you see the needs are there, and you wish you that you have enough to take care.

Because they are genuine needs in the life of people, and you also are stressed up, you don't have any means and nobody to turn to, and in such situations it is very frustrating and very disheartening. Somebody there who needs your help, in the minimum, you cannot help, certainly is very frustrating. But as a pastor all that you can do is pray and trust God. (Participant 2 Interview)

I personally used to live by the church as evidenced and sometimes 2:00 am people are coming with needs, you have to pray with them, some are sick and call on you. And things became so bad and so in a way it was tearing on me, my rest and my blood pressure. But at times the ingratitude of people you know is like when is all said and done is like they will leave the church and go to another church. (Participant 14 Interview)

Work stress I think is because of the workload and the demand especially the area I am. Is not I won't say it is not a city and so educational level of the people is not that encouraging. And because of that it affects their level of understanding. Something simple that they will get easily, they will eeh disagree with you. They do not see things as you see it. And so it makes them difficult to just accept what you are telling them to do. And so when that happens it puts more demand on you. You have to work more and more extra time in order to do what you want to do. (Participant 16 Interview)

Clergy Experience in Family

The needs among the congregation and community are overwhelming and participants expressed spending less time with their families. Serving as a role model to the congregation and community put enormous pressure on the participants' families. The participants often times became stressed out due to their inability to spend enough quality time with their families causing stress and sleepless nights. Some participants speak of it in these ways:

I can say sometimes I don't really have time for my family, sometimes I force trying to spend some time with my family but in the course of that you only have a call you need to go or you need to travel, to attend to a meeting out of town and you have no option than to leave the family and go. I can say that it is making me uum make me spend less and less time with my family. So sometimes I realize I tell my family eeh so that alone make me feel bad any time I have to travel.

(Participant 1 Interview)

And I think that has affected my family because I don't have more time for my family. That is one of my problems. Sometimes I may go home very late, sometimes I may go home when my kids are asleep and this are so painful.

(Participant 8 Interview)

All my time was outside the house, I only come to sleep. By the time I come home, everybody is asleep. I wake up early in the morning and go, sometimes you don't even see your children, you don't see what happens, you come home and

they are asleep, your wife is asleep. And so at that time, it really causes some kind of stress in the relationship in the family because you are always outside.

(Participant 2 Interview)

There are times the family will need your presence and the community may also at the same time need you because you don't want souls you know get off your hands. For them to think that you are only concerned about your family and not outside sometimes you have to attend to them, at the expense of the family.

(Participant 6 Interview)

When you want to involve deeply sometimes your family will suffer. It deprives me of sometime eeh I needed to be with my family. ... you are always out of the house and they were complaining. I am because always outside ahaa and because of the stress I also didn't interact with them because and you are also tired.

(Participant 10 Interview)

Trying to get involved in the activities of the community I mean you, you leave your family behind so is eeh in another sense it affects you, family don't see you very often. You are always on the move you know so eeh that can really be said it affects the family. (Participant 15 Interview)

Yeah, privacy is what has been the challenge. ... they see a church and the fact that they see the mission house is by the church they have a need and they know that if I go there at least I will see the pastor and share my problems. So I think

that intrusion has been a problem whereby your eem your, your personal and private matters have been interrupted. (Participant 12 Interview)

Negatively when people engage our attention so much so that we don't have enough time for our families and you sleep and you feel very guilty. So there are sleepless nights especially when you yourself know that none of the children needs or even your wife you are not able to provide them. It disturbs me greatly. It hurts, it gives you emotional pain and mental torture and sometimes feel very guilty in the presence of God. And you feel very disappointed in the presence of your wife and children. In fact, I remember my grand daughter 3 days ago my wife told me that as soon as I left your grand daughter said every time grandpa she is age five grandpa is always going out, grand pa is always travelling. And when she told me these, three days ago in fact I was there in bed I found myself weeping. Even this little girl knows that I don't stay in the house. But people need my attention. And sometimes I have to satisfy them. To me I think we are not balance our time so well and give attention to our home and also to the flock. (Participant 21 Interview)

Clergy Experience in Community

The roles played by the participants in the communities gave some of them positive or negative experiences with the community leaders. Most of them were getting positive praise due to the services provided to the community. However, some of the participants who stood in opposition to the traditional practices and cultures of the

community were not in the good books of the community leaders. Some of the experiences are shared below:

As a pastor sometimes you find yourself, you go to church office and there are so many things coming out. People from the community and different kind of people coming to you when your time of closing about 5 o'clock, you find yourself even after 10 o'clock in the night and you are still in the office. And so by the time you come home you realize that there has been no contact between you and your children. (Participant 3 Interview)

When I go funeral, umm they will invite me for funerals. When I go there, during the interaction, I will, I will present Jesus to them. See in Africa they ... see they want to test your, ... see some people they are more interested in your caring. They don't care how much you know unless they know how much you care. (Participant 9 Interview)

I have a philosophy that brighten every corner where you are and so the little place that I am located in the community if I am able to influence the people there and another person somewhere influence people there we by these influences we will try to I mean change the whole nation. And also life for example our church we have adopted the Assemblies of God the eeh campus ministry which is at Prempeh College and also St Louis Senior High School. The students of Assemblies of God from all of over the nation who are there, we have adopted

them and so from time to time I go to speak to these kids I try to influence their lives more for Christ. (Participant 8 Interview)

Sometimes when I am doing certain things in the community and when the community people come and see sometimes it is not their mind to come and help but since they have seen me do, they also will come and do because they have seen that pastor is also doing it. And sometimes ... but they see what I do and they also do it. Sometimes they learn from your actions. That is leadership by example. (Participant 20 Interview)

You see like ..., when we came here I got even eeh what a phone call right now inviting me for a community meeting. All the pastors in our community in our community coming to meet together you know to talk about what we can do as to affect the community. So it is another load that you putting on your self.

However, there is no excuse you have to continue to do it. You know, so definitely it is adding to the load of ministry. (Participant 15 Interview)

It has helped me to have relationship with many people as a result. (Participant 5 Interview)

They will oh oh look at this pastor but all the places you go within the community; they mention my name none of them has anything bad to say against me. (Participant 14 Interview)

In a way, more like you become like more or less role model for them. You must as well live as such. They look to me; the slightest thing that happens in my

church is outside. I have told my children that we form part of the leadership of the community living in a glass house. Everybody is observing us and anything we do will have either negative or positive on the family and the ministry as well.

(Participant 4 Interview)

The leaders of the community and the chief of the community bring some ideas to brainstorm; they invite me as a eeh minister of the gospel to also input my view and certain things ... employment, how to keep the place clean, and those kind of things ahaa. I could remember three times they have summoned me before the elders. And I have told my members that they should not partake or participate in their festivals ahaa. (Participant 17 Interview)

This participant acknowledged that due to their traditional practice contrary to participant belief, they had problem with him and was called to appear before the community leaders for questioning.

Clergy Self-Care

The third theme yielded two subthemes: (a) spiritual self-care and (b) physical self-care. The clergy participating in the activities in the community leaves them less time to take care of themselves. Some of the participants have no time to engage in physical exercise. The clergy complained that they are unable to have enough time to even spend in seeking God.

Clergy Spiritual Self-Care

The participants recognized the importance of personal self-care in their lives. Notwithstanding, their desire to assist the congregants and the communities made it difficult to have time to engage in activities that would promote their health and spiritual care. The spiritual health of the participants was important to them since majority of them engaged in daily morning devotion. Some of the participants would take time to replenish their spiritual health with God. Some of the participants narrated their responses as follows:

Sometimes eeh, I do feel tired and worn out spiritually, but over the years I have learned how to overcome some of these things. So for me every month, I take three or four days to go out of town, be in a place, switch off cell phones and take time to rest and to seek God. (Participant 2 Interview)

We have morning devotion with the children and they have grown spiritually. (Participant 6 Interview)

... Every morning I have devotion with my family we pray together and then we share the word of God. (Participant 7 Interview)

Oh eem, in my case when things become so difficult and eeh don't know what to do I pray ahaa. I like relationship so I have other pastors I will call to talk with them. I call them on phone discuss issues with them and then eeh you know in course of discussions sometimes I get lifted up and relieved. You see that is

helping me a lot so I don't joke with fellowship like this. (Participant 10 Interview)

Well it also depends, your relationship with God because God is our source that is where we get our strength. If you understand it that God is with you and then you are there to make some thing happen through God then you are okay. And I know that God is with me. (Participant 11 Interview)

I will say eeh my impact on my wife will be seen in two dimensions. The spiritual life is fine is is eem helping her and the other aspect when my wife needs more of my that one is not there. (Participant 16 Interview)

All of them (my children) have all of them have received Christ, they were young and granted the help ask the to accept Christ. Early in the morning we do our morning devotion before they go to school and we pray. It has become part of them. ... I am okay with anything because I have prayed at home and I have talked to God so anything, which comes my way all come from God. Not all will accept me but I am praying that they will all accept me. I think it does not come that way is from God, is of God. I believe Him. (Participant 18 Interview)

In such times, you pray to God, and the Holy Spirit will direct you to have another way to convince, influence them. As a minister, you have to always make sure that things work for you, and if it is not working, we don't stop, we persist, we try, we have to pray to God, so that He will give you another chance to influence

their lives. You pray to God; Holy Spirit will direct you to know what to do.

(Participant 5 Interview)

Hmm at a point I have to shut myself in for one month I was getting overwhelming, getting overwhelming. I had... permission from my board members. I spoke to them and said listen, ministry is becoming overwhelming to me either I am going to quit or breakdown so I left them for one month I shut my phones off. It was just me and my family in the house and seeking God. ... nobody saw me so after the one-month I realized I was relax, relieved, and refreshed. The point is that God is the source of my life. The Bible says commit your ways and he will fulfill your heart desire. After that I saw things falling in place and it helped a lot. (Participant 14 Interview)

And sometimes I realized that eem it got to a point it was affecting my spiritual life because I got so busy and so tired that the little time that I get I have to use it to rest. And for a period I realized that I could not pray so when that happens I have to do is to regain personal for myself. (Participant 8 Interview)

I ... men of God that their prayer life, not that 5 minutes. You should spend longer hours in the presence of God, they must uum read the word of God, and the just trust the Lord. (Participant 3 Interview)

Clergy Physical Self-Care

Some of the participants expressed their desire to engage in physical exercise but were unable due to their overwhelming workload. Physical exercise could lessen the

stress; however, they hardly have time to engage in physical exercise. Since most of them came home very late, they mentioned that they ate late in the night, which caused health implications. This was stated as the following:

Eem hmm yeah, but what happened is that sometimes I become so busy that I don't even get time for myself. Basically, I have machines at home that I need to use for training but sometimes because eem I don't sleep early. I sleep very late and then wake up very early to pray and study and all that, I don't even have time to do exercise so what happen is that I may leave home earlier to start work and all that. I get myself so much busy so much stressed sometimes to a point that I was even asking myself why, what in the world do I need that I am so stressing myself up. (Participant 8 Interview)

When that happens and I realized that I am eeh I feel like crumbling under the load, what I do sometimes is I stop everything and just take off everything off my mind just to dis-stress and sometimes walk around our neighborhood before I start again. (Participant 1 Interview)

Currently four of them, all-working, three are in school, only time that we have is at the weekend, when those in boarding house and hostels come home. Those who are also working, they also come home, and then sometimes we share family meal. At the weekend we have family devotions, family chat, we sit together, chat, crack jokes, and then go outside to public park and play soccer to exercise

our bodies and make fun of each other. And when you come there, it's amazing; it is very cordial kind of fellowship. (Participant 2 Interview)

Here am I Pentecostal preacher, preaching to people eem God is our protector and then these same people watch you as lose your wife, and just the next year you lose your house, the next year you lose your daughter, the next year armed robbers attack you ... Coming to the place of quitting we did not reach there. But discouraged we were ... discouraged. We have so many questions in our minds. But the desire to still push on knowing ... been preaching, telling people that God is able. So I think that what really helped us was the word of God and resorting to physical exercise once a week. These helped me to stand and overcome the situation. (Participant 3 Interview)

At least when I am not at church, they get me. On holidays from school I am home with them. We go out to park and play soccer with other church members together frequently, we do things together and so when I am not around they know Daddy is not around. (Participant 4 Interview)

... There are sometimes you needed to eat early but because you went somewhere and you came home late and you have to eat your food late. All these have health implications ... (Participants 12 Interviews)

Follow-up Observations

After the face-to-face interviews, five participants (P1, P8, P14, P15, and P21) volunteered to be observed during the weekly office duties for five hours per clergy. The

selection was based on voluntary participation and participants' availability.

Appointments were set up to meet with them individually in their respective offices. All the observations took place in their offices in various regions.

Description of Observations

Participant 1 was a 54-year-old minister with 5 children, 4 males and 1 female, ranging in age from 10 to 18 years. Participant 1 had been in ministry for 21 years and had a congregation of 300 people in regular attendance. Participant 8 was 52 years old and had 4 children, 2 males and 2 females, with ages ranging from 13 to 21 years.

Participant 8 is reported to have a congregation of 900 members and has been in ministry for 30 years. Unlike P1 and P8, Participant 14 had a 28-year-old male child and was 56 years old. Among the 5 participants that were observed, Participant 14 had the largest congregation membership of 1,500 people in attendance every Sunday. Participant 14 had served in ministry for 32 years. In contrast to P14, Participant 21 had the largest number of children, 3 males and 4 females. The ages of the children ranged from 5 to 28 years old. Participant 21 was 56 years old, serving a congregation of 300 members, and had been in ministry for 31 years. Participant 15 had 3 children, 2 males and 1 female, ranging in age from 9 to 20 years. Participant 15 had been in ministry for 21 years and had 250 members in regular attendance during Sunday services.

Clergy Role as Benefactor to Community, Congregation, and Family

This study consisted of follow-up observation of 5 participants: P1, P8, P14, P15, and P21 out of the 21 participants. These five participants were observed in their office.

Their activities were coded, and data were analyzed for themes and subthemes. The themes and subthemes that emerged were compared to analysis from interview data and were found to correspond with themes and subthemes from the interview data.

Clergy Role to Community

Participant 1 checked with the personal assistance the activities for the day and instructed her to follow-up the beneficiaries of the scholarship scheme in the church to ascertain their progress from their respective schools. Participant 15, after morning devotion with the staff, went into counseling to various people from the community. Participant 21, after assigning tasks to the staff, left for hospital visitation. The observations were listed below:

Participant calls personal assistant goes through the day's activities. People in the community to contact and to check on children on their sponsoring list to follow-up with their academic work in their various schools. (Participant 1 Observation)

Participant offers counseling to people in the community that comes to the office with diverse needs. (Participant 15 Observation)

Participant visits people in the area hospitals to pray and counsel them.

(Participant 21 Observation)

Clergy Role to Congregation

Participants 14 and 15 started the daily ministerial activities with staff morning devotion. Participant 14, after finishing morning devotion, went through the planner and

called the people in order of their appointment time, one after the other. Likewise, Participant 15 attended to those who came for financial assistance.

Participant then counsels congregation members that come to the office for assistance. (Participants 14 Observation)

Participant attends to the needy in the congregation that come for financial assistance. (Participant 15 Observation)

Clergy Role to Family

Participant 8's time spent with the family was fragmented since he spent most of the time attending to the congregations and communities.

After counseling and attending to the needs of the community and congregation, participant continued on visitation to people in community and congregation members in their homes. Participant goes home late in the night and do not have enough time for the family. (Participant 8 Observation)

Clergy Experience in Congregation, Family, and Community

The participants spent most of their time with the people in the communities and congregants and had less time with their families, which most often left them frustrated.

Participant building relationships in the community and congregation is at the detriment of the family. (Participant 21 Observation)

Clergy Self-Care

Clergy self-care yielded two subthemes, spiritual and physical self-care.

Observing the participants, it was noted that spiritual care was important to some of the

clergy who would have devotions, praying, and reading of the Bible in the office. When it comes to physical exercise, one-third of them did not care to get involved.

Notwithstanding, most of them affirmed positively their involvement in physical exercise.

Clergy Spiritual Self-Care

Participants acknowledged the importance of spiritual rejuvenation and always engaged in personal morning devotion and Bible studies. Participants would begin the daily ministerial activities with devotion with the staff as documented with observations below:

Participant prepares at home for Evening Service. (Participant 1 Observation)

Participant prays with the staff before beginning work for the day and later spends time alone in prayer in the office. (Participant 15 Observation)

Participant has prayer and devotion with the staff. (Participant 14 Observation)

Participant begins office work with personal prayer and devotion. After lunch comes back to office and when no one is available for counseling participant reads and studies the Bible. (Participant 21 Observation)

Clergy Physical Self-Care

The importance of the physical care of the participants cannot be overemphasized. In view of the importance of physical care, the participants take a break for lunch, and go home to rest before attending evening services.

Participant takes a break, and goes for lunch, and then takes some rest at home.

(Participant 1 Observation)

Participant goes out for lunch and takes nap at home. (Participant 21 Observation)

Summary

This chapter presented the results of the phenomenological research methodology designed to explore the roles Ghanaian Pentecostal clergy played, and the perceptions of how work-related stress affected community and family life. Four different forms of data collection were employed in this study, which included a demographic questionnaire, face-to-face semi-structured interviews with open-ended questions, follow-up observations, and field notes. A description of participants in each level of data collection, analysis of data, and reporting of findings were provided. The analysis of the interviews yielded the following themes: (1) clergy's role as benefactor to family, congregation, and community; (2) clergy's experiences in family, congregation, and community; and (3) clergy's self-care.

CHAPTER V

DISCUSSION

This qualitative study was done to explore the roles Ghanaian Pentecostal clergy played and their perception of how work-related stress affected the community and family life. A qualitative research methodology combined with phenomenological research strategy provided the researcher the opportunity to interview participants regarding their experiences and increasing the researcher's insight of this unique phenomenon. The research was conducted in the southern regions of Ghana where the researcher interviewed 21 participants. Purposive sampling method was used to recruit participants for this qualitative study. Participants filled out a demographic questionnaire, and qualitative data were gathered from face-to-face audio-recorded interviews. The interviews were transcribed verbatim and coded. Data were analyzed qualitatively to determine the emerging themes. Five participants volunteered for a follow-up observation for 5 hours to determine the credibility of the data. To safeguard the trustworthiness of the research, the data were triangulated by crosschecking the interview data, follow-up observation information, demographic questionnaire, and the field notes. A peer debriefer reread and recoded the transcribed data for common themes. For consistency and credibility, the peer debriefer's themes were compared with the researcher's findings/themes.

In this study, the concept of equity of social exchange theory was used as a framework for the research to evaluate participants' relationships with their communities and congregations. The emerging themes were reported in a narrative format, including the responses from the participants. The following three research questions were utilized in this research study.

1. What were the perceived roles of the clergy to their communities?
2. How do the clergy's daily activities influence the clergy family?
3. What did the clergy do to stay balanced in personal life?

This chapter includes an overview of the roles and experiences of Pentecostal clergy and their congregations and communities, and the themes emerged from the analysis of the clergy's responses. This chapter concludes with discussions on strengths, limitations, and implications of the study and recommendations for social scientists for future research and for educators to formulate educational programs and policy within the scope of family studies and human development.

Discussion of Findings

This phenomenological approach of qualitative methodology guided this study and provided an opportunity for the members of Ghanaian Pentecostal clergy to share openly their lived experiences and perceptions of how work-related stress influences congregations, communities, and families. Since studies on Ghanaian Pentecostal clergy was limited to nonexistent, the phenomenological methodology provided a voice for the participants' experiences and worldviews. The findings of this study will contribute to the

existing body of literature. There were 3 major themes that emerged from data organized and analyzed from 21 participants in response to research and interview questions. These themes were generated from the interviews, observations, and field notes (Appendix H). The themes were: (a) Clergy roles as benefactor to congregation, community, and family; (b) Clergy experiences in congregation, family, and community; and (c) Clergy self-care.

Table 11

Themes, Subthemes Based on Interviews and Observations and Supporting References

	Main Themes	Subthemes	Supporting References
R.Q 1	Clergy Role as Benefactor to Congregation, Community, and Family	Role to the Congregation Role to the Community Role to family	Daswani (2011); Fatokun (2005); Faucett et al. (2013); Wallace et al. (2012) Dierendonck et al. (2001)
R.Q 2	Clergy Experiences in Congregation, Family, and Community	Experience in Congregation Experience in Family Experience in Community	McCauley (2012); Pokimica et al. (2012) Wallace et al. (2012) Darling et al. 2004; Doolittle (2010)
R.Q 3	Clergy Self-Care	Spiritual Self-Care Physical Self-Care	Heaton et al. (2009) Nkulenu (2015) Charlton et al. (2009)

Research Question One: Role

Clergy role as benefactor emerged as a result of participants' responses to the first research question, "What are the perceived roles of the clergy to their communities?" and most of the clergy indicated that they were heavily involved. Fatokun (2005) affirmed

that the church had contributed tremendously to the social, economic, and educational development of the countries in Sub-Saharan Africa. The roles to congregations, roles to families, and roles to communities were subthemes that supported the main theme answering the research question. The roles Pentecostal clergy in Ghana have been playing are enormous, and many in the congregations and communities look up to them for spiritual, emotional, social, and physical needs.

The concept of equity in social exchange theoretical framework indicates that the clergy's investment would encourage increased ministerial activity if the results produced progressive outcomes in the lives of the congregants (Francis et al., 2009).

According to Proeschold-Bell and LeGrand (2012), clergy's roles to the congregation were praying, worshiping, preaching, visiting the congregants, and performing weddings and funerals. In addition to the previously stated roles, the clergy supervised administration, mentorships, bereavement counseling, and financial endowments to impoverished congregants. Extending beyond financial endowments, the clergy reported participating in faith-based socio-economic activities such as paying for utility bills and tuition (Dierendonck et al., 2001). In this study, the Pentecostal clergy in Ghana played similar roles to the congregations and sometimes at the expense of their families and personal lives. The clergy was said to be "on call" seven days a week (Hendron et al., 2012). In this study, the time, energy, and resources the clergy invested in congregants did not yield corresponding or progressive results, which led to clergy frustration, stress, and discouragement. This conclusion corresponded to Chibucos et al. (2005) in that when

the outcome of a relationship fell below the perceived outcomes from other relationship alternatives, individuals might leave the relationship. Furthermore, when clergy realize the energy and time invested to meet the needs of the congregation is not yielding proportionate or higher results, it leads to frustration and despondency (Dierendonck et al., 2001; Emerson, 1976).

Discouraged and tired of the work eeh at times when the people you are leading, expecting to raise them to be or God wants them to be and the willingness and the desire is not there. And so you are praying hard, you are teaching them, preaching the word of God and you are expecting them yet the growth is not yet coming. And is like at times is like the same people you are expecting to follow you to higher level. All the things you are seeing in them is a level of childishness and immaturity. And at times seriously let me say this one, they rather tend to oppose you than to cooperate with you. (Participant 16 Interview)

Clergy Role as Benefactor to Congregation, Community, and Family

The congregational and communal demands for ministerial services have grown remarkably, making it difficult for the clerics to maintain familial ties (Innstrand et al., 2011). The roles of the clergy to congregations, families, and communities are seen as a holy calling from God (Daswani, 2011; Faucett et al., 2013), which is consistent with responses from most of the participants in current study. This makes it difficult to refuse to render services even if it is to their disadvantage. The clergy roles as benefactor to the

congregation, family, and community yielded three subthemes: (a) Role to Congregation, (b) Role to Family, and (c) Role to Community.

That is when, when you don't seem to see results when you have put in all your best, and are not seeing results. Number two, when you do all you can for people, and people seem not to appreciate what you are doing. Number three, when I talk about not seeing results, another aspect is, when people you have helped them, maybe improve upon their lives and you are not seeing that and there are not improvements, it is really disappointing and it makes you feel tired and frustrated. (Participant 2 Interview)

Clergy Role to Congregation

After exhaustive analysis of the data, findings showed that participants were providing diverse assistance to their congregations. Participants consistently asserted the importance of providing social services, counseling, and financial assistance as well as providing for their spiritual nourishment. Studies supporting this finding indicated that most of the clergy were compelled to provide services to their congregations in areas they had less resources (Wallace et al., 2012). From Chibucos et al. (2005), the concept of equity was consistent with this; participants expressed their frustration and disappointment for lack of progress in the congregants despite the participants' sacrifices and witnessing no-evidence of growth and maturity in most areas of congregations' lives.

Participant 1 claimed:

Sometimes you pray enough, you have taught enough and you expect kind of response from the church members in terms of giving, and in terms of their responses to other activities towards church growth. It is demoralizing and a key to stress.

Participant 16 asserted:

At times when the people you are leading, you preach the word of God to them and expecting to grow and yet is not coming. You are expecting them to follow you to a higher level with you. But all the things you are seeing in them is a level of childishness and immaturity. They tend to oppose you than to cooperate with you.

The theoretical framework used to evaluate and understand people's relationship in this study was the concept of equity from social exchange theory. Chibucos et al. (2005) posited that when the outcome of the relationship fell below the level of perceived outcomes from other relation's alternatives, the individual might leave the present relationship due to the disequilibrium. Several previous studies supported this finding. When clergy realized the energy and time invested to meet the needs of the congregation are not yielding proportionate or higher results will be frustrated (Dierendonck et al., 2001; Emerson, 1976). The concept of equity was seen when clergy invested much time and many resources to improve the congregation and instead observe minimum progress the motivation to do more will diminish. This was consistent with Miner et al. (2010)

who indicated clergy would be discouraged when it was noted that their efforts were not rewarded as compared to the cost involved in their sacrifices. These challenges confirmed the cost involved for clergy to provide services to congregation that yielded minimum reward will result in stress as it was acknowledged by Participant 16.

Clergy Role to Community

Participants' responses in regards to the clergy role to the communities portrayed the multifaceted services and activities that they undertook in the communities.

Increasing number of participants indicated the various roles clergy played in the communities ranged from offering counseling on marital issues to the supply of electricity and construction of roads. This is consistent with Wallace et al. (2012) reported that the clergy were compelled to provide services of which they were not trained. Besides providing counseling and social support services to the people in the community, one interview participant reported of sponsoring some of the children with personal finances and accommodating them in his home. Participant 3 in the interview reported:

Eeh, as a local pastor, I have been so much involved in the affairs of the community. For instance, we provided electricity, streetlights to part of the community. Every three months we are also involved in medical outreach where we give assistance to all the people in the community. I have also been involved in counseling of the people in the community. We've been involved in eeh feeding people giving out free clothing eeh, ... We have also been involved in education of

the young people in the community where we give them scholarships, we give them free education. We give them the opportunity to go to school and have been in hundreds who have come through the church. But for the local church, they would never have had the opportunity to go to school and this we have seen these young men become useful citizens into the society.

This is consistent with Heaton et al. (2009), who reported that in developing economies and low-income countries like Ghana, Pentecostal clergy were made to play a role of “government,” providing necessities of life and social services. Participant responses demonstrated the stress and frustration encountered by the clergy when personal resources were limited, and the lack of appreciation confirmed the concept of equity. According to Beauregard and Henry (2009), when organizations treat employee favorably, employees are obliged to respond in kind and through positive attitude. The concept of equity in social exchange agreed that when the community accepted and treated the clergy favorably, clergy would be encouraged to do more (Chibucos et al., 2005).

Clergy Role to Family

Clergy's role to the family had been limited due to the heavy involvement in providing services to the communities and their congregation members. Interviewed participants admitted their guilt and stress for not having enough time for their own families as a result of increasing workload and demands placed on them by the community and congregation. This was in consonant with Jung Jang et al. (2012) asserted

that inordinate work demands contributed to work spillover to the family life that may cause tension and stress. However, most of the participants confirmed that their spouses took on additional tasks for them, as women had the capacity to absorb more pressure and were able to compensate for their spouses avoiding crossover affecting the family (Bolger et al., 1989).

Research Question Two: Experience

The second main theme “clergy experiences in congregation, family, and community” emerged in response to the clergy’s responses to the research question; “How do the clergy’s daily activities influence the clergy family?” The clergy’s responses indicated that the clergy spent less time with the family, which sometimes led to discontentment of the ministers’ spouses. The clergy were seen through the responses to be highly involved in the affairs of the communities and congregation members.

In pursuit of fulfilling God’s mandate to evangelize all nations, the clergy were also expected to meet the needs of their communities (Kay, 2000). Tension arose when the clergy decided to meet community and family needs as well. Combined with the roles played in the congregation, community, and family, the clergy received the same monetary compensation. High visibility within the community prompted inordinate request for crisis counseling, work overload, no family privacy, lack of support from the community, low financial compensation, and caused the clergy to experience frustration, discouragement, and stressed out (Doehring, 2013; Miner et al., 2010; Proeschold-Bell & LeGrand, 2012). As shared by some of the clergy in this study, some members of the

community were not appreciative of the clergy and their involvement in the community. Beauregard and Henry (2009) reiterated that when the concept of equity was violated, the result brought stress and subsequent burnout. The clergy's experience with the provision of services to the community should be met with proportionate levels of enthusiasm and appreciation or higher from the community. When the input from the clergy did not match the outcome from the community, it resulted in stress. Low financial compensation also affected the clergy in this study as some tried to leave the ministry for lack of financial support from the organization. The nature of work and the level of involvement in the community should be met with higher appreciation and higher compensation.

Clergy Experience in Congregation, Family and Community

The roles played by the clergy to their congregation, family, and community had the potential to be confronted with either positive or negative experiences. The clergy from time immemorial had encountered most often a congregation that was unsupportive and critical of ecclesiastical activities. The lived experiences of the clerics contributed to stress or prompted them into reducing their activities. One of the main themes clergy experience in congregation, family and community yielded three subthemes, which were: (a) clergy experiences in congregation, (b) clergy experiences in family, and (c) clergy experiences in community.

Clergy Experience in Congregation

In Africa, especially in Ghana, social assistance that was dubbed a "safety net," in which governments undergirded impoverished populations with financial endowments

and social services, is nonexistent, so congregants relied upon the clergy for assistance (McCauley, 2012; Pokimica et al., 2012). The clergy engaged in multifaceted roles regarding the congregants' reliance upon ministerial support in almost every area of life. In view of this, the clergy experienced stress and frustration since the clergy was not trained in all areas of ministry. This was consistent with the assertion of Wallace et al. (2012), indicating that most clergy were compelled to offer services to congregants with inadequate resources and support, resulting in overwhelming workload. One of the participants mentioned that the demands of the congregation and the community contributed to his stress and frustration. He reported in the following:

Several, several, several times even as I sit here the whole day I wish I could rest but duties don't permit and that one it brings a lot of weight and a lot of stress. I experience it almost every time. Hmm this personal assignment its soo bulky that eem no matter ... because no matter what you do you cannot satisfy them. The demand the members place on you and the community also so at the end of the day you wish you have done a lot. You realize even that which you did you felt it was much it will not satisfy all because several people you could not attend to all.

(P21 Interview)

Clergy Experience in Family

Congregation and community members placed extraordinary demands on the clergy, making it difficult for the clerics to spend quality time with their families

(Darling et al., 2004). In view of this, the rearing of the children and the handling of the home were left primarily to the spouse. Findings of this study were consistent with Frame and Shehan's (2005) that men had neither time nor interest in playing out the prescribed role and the spouses were left to undertake the domestic roles alone. One of the participants emphasized lack of time with the family and expressed it in the following:

I can say sometimes I don't really have time for my family, sometimes I force trying to spend some time with my family but in the course of that you only have a call you need to go or you need to travel, to attend to a meeting out of town and you have no option than to leave the family and go. I can say that it is making me uum make me spend less and less time with my family. So sometimes I realize I tell my family eeh so that alone make me feel bad any time I have to travel. (P1 Interview)

Another participant expressed frustration with lack of privacy since the participant lived with his family in the mission house close to the church building. Previous research indicated that the long list of jobs assigned to clergy had led them to report of ambiguous work boundaries, confused professional identity, and lack of family time and privacy (Darling et al., 2004; Doolittle, 2010). One participant mentioned that privacy was a challenge.

Yeah, privacy is what has been the challenge. ... they see a church and the fact that they see the mission house is by the church they have a need and they know that if I go there at least I will see the pastor and share my problems. So I think

that intrusion has been a problem whereby your eem your, your personal and private matters have been interrupted. (P12 Interview)

Clergy Experience in Community

The overwhelming needs in the communities forced the clergy to work extra hours and, thereby, caused the clergy to neglect familial and personal self-care. Participants reported their services to the community coupled with increasing work overload caused them to experience low to moderate burnout and compassion fatigue (Jacobson et al., 2013). Miner et al. (2010) affirmed that burnout was associated with hopelessness and job dissatisfaction. Nevertheless, most of the clergy in the Jacobson et al. (2013) study indicated that they were satisfied with their work though expressions of fatigue and depression were found among them. This was consistent with the responses the participants gave when asked, “Has pastoring led you wanting to quit?” Almost all of the participants expressed having never considered quitting though they faced challenges. Community building was basically a relationship building in which support systems were strengthened. Wells (2013) emphasized that though support systems would not stop stress from happening, it lessened its negative impact. One participant expressed it in this way.

It has helped me to have relationship with many people as a result. (P5 Interview)

Another participant put it this way, ... I like relationship so I have other pastors I will call to talk with them. I call them on phone discuss issues with them and then eeh you know in course of discussions sometimes I get lifted up and relieved. You

see that is helping me a lot, so I don't joke with fellowship like this. (P10 Interview)

Research Question Three: Personal Life; Self-Care

The responses of the clergy to the third research question yielded the theme “clergy self-care.” The third research question was, “What do the clergy do to stay balanced in their personal life?” The responses from the clergy indicated the need for further training in the form of seminars and workshops on time management, personal self-care, and relationships with the clergy’s family would be appropriate. Subthemes that emerged in support of the third main theme were: (a) spiritual self-care and (b) physical self-care. Discussions of the themes developed from responses of the research participants’ statements in relation to the literature on lived experiences of Pentecostal clergy had been presented in the light of the concept of equity in social exchange theoretical framework.

In order to fulfill their calls, which the clergy acknowledged as a holy calling from God, the clergy going out of the way to serve the congregation and community was consistent with experiences of clergy in this study (Daswani, 2011; Faucett et al., 2013). Performing the roles as clergy to the expectation of congregation and community, the clergy sometimes neglect hobbies, families and personal self-care (Barnard & Curry, 2012). Golden, Piedmont, Ciarrocchi, and Rodgers (2004) argued that the lack of personal and familial time resulting in stress, frustration, loneliness, social isolation, and diminished marital adjustment. This was consistent with the interviews and observations

from the Pentecostal clergy in Ghana. The clergy did not have time for the family, and the children are left to their spouses to raise them up. The reverse of the concept of equity happened among the clergy. The spouses of the clergy willingly assumed extra duties. However, the majority of the clergy regretted for not living up to their marital responsibilities, which brought upon the feelings of guilt, shame, stress, and dejection. When the clergy noted the lack of familial contribution, it produced stress. The clergy further reported that the lack of time resulted in the lack of relaxation, exercise, vacation, and spiritual reflection (Kaldor & Bullpit, 2001). Most of the clergy in this study confessed to the lack of vacationing for 30 years or more due to extraordinarily high workloads, which was clearly observed.

Clergy Self-Care

As reported by Heaton et al. (2009), the lack of a government safety net impressed the Pentecostal clergy in Ghana provide basic necessities of life and social services to the citizenry. The clergy spent most of the time finding solutions to the needs of the congregations and the communities. Nkulenu (2015) indicated that extensive and inflexible work hours, over-involvement in work, and job stress, which resulted in clerical distress, familial withdrawal, and reduced self-care. The theme clergy self-care yielded two subthemes, which were: (a) spiritual self-care and (b) physical self-care.

Clergy Spiritual Self-Care

The life and ministry of the clergy largely depended on spiritual life, which agreed with Chandler (2009) expressing that every spiritual leader must have a strong

relationship with Jesus Christ in order to find inner strength to deal with ministry work overload and stress. Charlton et al. (2009) agreed that setting aside a significant period for a disciplined spiritual life by allocating time for personal prayer, reflection, and study of the word to develop a vibrant and dynamic minister. Charlton et al. argued that providing a solemn avenue for an encounter in the presence of God will refresh, refuel, and empower the clergy to assist more people. One participant expressed it in this way:

Sometimes eeh, I do feel tired and worn out spiritually, but over the years I have learned how to overcome some of these things. So for me every month, I take three or four days to go out of town, be in a place, switch off cell phones and take time to rest and to seek God. (P2 Interview)

In addition to the response from the interview, it was noted that another participant was observed “prays with the staff before beginning work for the day and later spends time alone in prayer in the office.” (P15 Observation)

Clergy Physical Self-Care

Taking care of the physical body was very important for human development and improvement in ones’ life, but that was one area in the life of Pentecostal clergy in Ghana that was mostly neglected. Most of the participants in the current study reported that they were unable to engage in physical exercise due to high demands on their time and work overload. To most in the Ghanaian Pentecostal clergy fraternity, exercising was a recent phenomenon and most had not been used to it. Previous research reported that most of the clergy taking care of physical self resorted to maintaining a balanced diet, drinking more

water, going swimming, going to gymnasium to exercise, walking, and resting well (Charlton et al., 2009). One participant reported that being in ministry for many years had never gone on vacation and had no time for recreational activities with the family. This was consistent with previous study that stated the clergy lacked time for recreation and had no time for the family (Kaldor & Bullpit, 2001). According to Ngamaba (2014), the clergy was not the only group that experienced stress, but ministerial spouses and families required recreation and vacations as well.

Strengths of the Study

The strengths of this study were related to the qualitative methodology and phenomenological research strategy used to capture an in-depth, descriptive data that brought out the lived experience and cultural meaning of the Ghanaian Pentecostal clergy. This study endeavored to bring to light solutions that existed with regard to the lived experiences of Ghanaian Pentecostal clergy's perceptions of how their work-related stress influenced ministerial performance in communities, congregations, and families. This study will assist the clergy and the church in the following ways:

- (a) To provide opportunity for the clergy to better serve their congregations.
- (b) To bring to awareness the importance of self-care, both spiritually and physically to lessen the incidence of work-related stress.

- (c) To learn time management by scheduling and delegate some of the work to other people to free them to engage in other activities with the family.
- (d) To provide social support system for one another.
- (e) Information gathered could assist family scientists and educators to formulate educational programs for Ghanaian Pentecostal clergy and other faith-based organizations.

Limitations

This qualitative study had limitations. Out of the 21 participants only 1 female took part. Participants were recruited through only one religious denomination from southern regions of Ghana. Northern regions of Ghana were excluded from the study. Participants might have been guarded and limited in their responses due to familiarity with the researcher. Another limitation was the bias of the researcher as a member of the clergy, which could have influenced the interpretation of this research. Social desirability bias- to protect the reputation and public image of the minister, the clergy might not give accurate information about him/herself.

Implications

The findings in this study had implications that were reckoned beneficial to family scientists, family educators, counselors, policy makers, and Pentecostal organizational leaders. The Pentecostal denominations had the tendency of leaning on the Holy Spirit to lead without proper planning. Although participants were aware of the

pressures and problems of professional ministry in the 21st century, few of them seemed to have comparatively put in place processes that would enable them to effectively and efficiently handle the high demand of providing services to communities, congregations, and families. It will be wise to give further attention by family studies professionals to design more formal programs to promote awareness for the clergy at the onset of ministry.

The majority of the participants were critical of the capacity of initial clergy training programs to effectively equip them to handle work overload from the community and high expectations from the congregation as well as meeting numerous needs of the family (Berry, Francis, Rolph, & Rolph, 2012). In addition, the majority of the clergy in this study reported that the curriculum for Diploma from the Bible school was shallow and wanted the organization leadership overseeing the Bible school to incorporate a course on Family Life and Stress Management. As a responsible Christian organization, Assemblies of God, Ghana must engage the clergy constantly with ministerial education and training periodically through seminars and workshops to keep them abreast with potential challenges that may confront them. Similar educational emphasis for the clergy quarterly may be put in place, which had been done for entire congregation members weekly through Sunday school by the leadership of Assemblies of God.

According to Vaccarino and Gerritsen (2013), the basic problem of contemporary ministry was that the clergy spent too much time emptying themselves and not enough time being filled. Social isolation and loneliness due to lack of trust were prevalent

among the clergy. In this fast-paced society with increased competition and greater expectations, clergy had no time to socialize with fellow ministers, no time for spiritual renewal, and no time to rest (Chandler, 2009; Vaccarino & Gerritsen, 2013). Social scientists and Christian educators should design programs factoring in rest days, quality vacation time, and teaching the clergy to build impressive social support networking systems.

Future Research

The current study added to limited body of literature on lived experiences of Ghanaian Pentecostal clergy and work-related stress influence on communities and families. This study opened the door for future research to broaden the scope to include other religious organizations. This study contributed to give insight, broadened, and better equipped the clergy on how roles and experiences in the communities could affect family and self-care. Future research could be extended to include other regions in Ghana. Further studies could include:

- (a) Explore the clergy role in the Northern regions of Ghana.
- (b) Examine what the Church can do for the clergy to lower work-related stress.
- (c) Look at clergy from other denominations across the country.
- (d) Explore the role of the clergy from perspective of the congregation.
- (e) Investigate the challenges clergywomen are confronted with in male dominated vocation.

- (f) Explore other roles women play in religious organizations.
- (g) Examine the needs of clergy's family members.

Recommendations

Researchers should consider broadening the sample to be included in the current study. Examination of longitudinal studies of the clergy from the inception of ministry could provide insight to the roles and experiences of the clergy and long-term impact on quality of life. This will help to identify the assistance the clergy may need after retirement. Furthermore, this will help organizational church leadership to plan programs and retirement packages to offer to the clergy. Upon the results of this research, the following are the recommendations:

- (a) Family educators in collaboration of with Christian organizational leaders may provide continual education to the clergy and their spouse.
- (b) The curriculum of Bible schools must include family life education and time management.
- (c) The Church and the organizational leadership should provide a clear job description and holiday policy.
- (d) Comprehensive personal self-care should be incorporated into educational programs for the clergy.
- (e) The clergy should be encouraged to attend seminars and workshops dealing with time management, stress management, and other ministry related materials deemed beneficial to the clergy and spouse.

Summary

Contribution, role, and experience of the Pentecostal clergy in Ghana to the society escaped the educators and family science community. Although studies examining activities of other social service providers, work-related stress, and experiences were available, limited research had been conducted among Pentecostal clergy who contribute tremendously to the larger population in Ghana. It is crucial for social educators, professionals, counselors, and Christian organizations to collaborate to provide literature, programs, and funding to enhance the capacity of the Pentecostal clergy to enable them to provide more services to more people. This chapter provided a brief summary of the research study, discussions of the findings based on the themes that emerged from the data analysis. The chapter included strengths, limitations, implications, future research, recommendations, and summary. The data from this study will generate interest and desire in the family science and professional communities to explore more about the Pentecostal clergy in Ghana and Sub-Saharan Africa.

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APPENDIX A

Interview Protocol

INTERVIEW PROTOCOL

Participant's Code: _____

Date of Interview: _____

Thank you for agreeing to participate in this study. The purpose of the study is to explore the roles Pentecostal clergy in Ghana play and their perception of how their work-related stress affect their communities and families. Your participation is completely voluntary and you may withdraw from the study without any repercussions. Do you have any questions about the study? (Pause)

You may take as many breaks as you may need during the interview. I'll be audiotaping our conversation to be sure of its accuracy." Pause"

"Before we begin the interview, I want to review the consent form with you."

(Hand a copy of the consent form over to the participant). "Do you have any questions about the consent form?" (Pause). Please initial each page of the consent form and sign the last page. If you would like to receive a copy of the summary results of the study kindly write your address at the bottom of the last page. (Pause and allow the participant sign two copies of the consent form. Keep a copy and give the other to the participant). "Do you have any questions about the information I have shared so far?" (Pause).

You will be asked to fill out the demographic information and upon completion the researcher will begin with the interview questions.

“Now I am turning on the audio recording and start asking you questions. Remembe this, there are no right or wrong answers. I would like you to speak freely, openly, and share as much as you feel comfortable. If anything I say or ask is unclear, please let me know. If you are uncomfortable answering any of the questions, let me know. Do you have any question before we start?” (Pause).

Interview Questions

1. Share with me your roles you have played in your community?
2. How have these roles influenced the community?
3. What is motivating you to play a role in your community?
4. Have your roles to your community affecting your work-life and family? Explain further.
5. Tell me what other steps you want to take to influence more people in your community.
6. Have you ever experience job stress leading to burnout personally? – Explain what happened.
 - a. Has pastoring led you wanting to quit?
 - b. Tell me about this time. (When you felt like you could not manage, you had too much on your plate, or maybe you have few resources or too many resources.
7. What do you think causes the clergy to experience work stress?
 - a. Looking at your role in the clergy what makes you tired of the work.

- b. Tell me what are some of the conflicting issues confronting you in ministry?
 - c. What are some of the greatest stressors you are faced with in managing your ministry?
- 8. How are your work experiences affecting your family life?
 - a. Tell me about your relationship with your family?
 - b. How has your work impacting your family, positively or negative? Explain?
- 9. What other perceived issues have your family shared that is affecting your work?
- 10. How do you as a clergy differentiate your role as a clergy and your family life?
- 11. How has your training influencing your role in the community and family?
- 12. What is your most successful strategy you use to maintain balanced?
- 13. Is there any additional information you would like share possibly in aiding in this research?

We are finished with the interview now. You may be called for additional information. If you have requested for summary result of this study, it will be mailed to the address you provided.

Thank you for your participation in my research project.

APPENDIX B

Institutional Review Board Approval Letter



Institutional Review Board
Office of Research and Sponsored Programs
P.O. Box 425619, Denton, TX 76204-5619
940-898-3378
email: IRB@twu.edu
<http://www.twu.edu/irb.html>

DATE: January 15, 2016
TO: Mr. Samuel Bonsu
Family Sciences
FROM: Institutional Review Board (IRB) - Denton

Re: *Approval for Lived Experiences of Pentecostal Clergy in Ghana: Perceptions of Work-Balance on Families and Communities (Protocol #: 18796)*

The above referenced study has been reviewed and approved by the Denton IRB (operating under FWA00000178) on 1/15/2016 using an expedited review procedure. This approval is valid for one year and expires on 1/14/2017. The IRB will send an email notification 45 days prior to the expiration date with instructions to extend or close the study. It is your responsibility to request an extension for the study if it is not yet complete, to close the protocol file when the study is complete, and to make certain that the study is not conducted beyond the expiration date.

If applicable, agency approval letters must be submitted to the IRB upon receipt prior to any data collection at that agency. A copy of the approved consent form with the IRB approval stamp is enclosed. Please use the consent form with the most recent approval date stamp when obtaining consent from your participants. A copy of the signed consent forms must be submitted with the request to close the study file at the completion of the study.

Any modifications to this study must be submitted for review to the IRB using the Modification Request Form. Additionally, the IRB must be notified immediately of any adverse events or unanticipated problems. All forms are located on the IRB website. If you have any questions, please contact the TWU IRB.

cc. Dr. Karen Petty, Family Sciences
Dr. Joyce Armstrong, Family Sciences
Graduate School

APPENDIX C

Informed Consent

TEXAS WOMAN'S UNIVERSITY
CONSENT TO PARTICIPATE IN RESEARCH

Title: Lived Experiences of Pentecostal Clergy in Ghana: Perceptions of Work-Balance
on Families and Communities

Investigator: Samuel Bonsu.....sbonsu@twu.edu 469-682-2025

Advisor: Joyce Armstrong, PhDjarmstrong@twu.edu 940-898-2690

Explanation and Purpose of the Research

You are being asked to participate in a research study for Mr. Bonsu's dissertation at Texas Woman's University. The purpose of this research is to explore the roles Ghanaian Pentecostal clergy play and their perceptions of how work-related stress affect their community and family life. The researcher chose you as a participant for this study because you are a clergy working in ministry more than 5 years since your ordination.

Description of Procedures

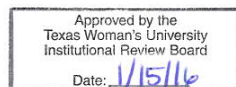
As a participant in this study you will be asked to spend 90 minutes of your time in a face-to-face interview with the researcher at a location convenient for you. The researcher will ask you about your lived experiences as a Pentecostal clergy. The interview will take place in a private location agreed upon by the participant and the researcher. You and the researcher will decide on a code name for you to use during the interview. Every effort will be taken to ensure your privacy and comfort. The interview will be audio recorded and then written down so that the researcher can be accurate when studying what you have said. The researcher may follow-up with a telephone call for further questions and information. The researcher may ask you to participate in a follow-up observation. In order to participate in this study, you must be a member of Ghanaian Pentecostal clergy, 30 years old or more, married, pastoring, and ordained for minimum of 5 years.

Potential Risks

The researcher will ask about your roles and responsibilities as pastor. The researcher will also ask you questions about your community and family responsibilities. Possible risks in this study are psychological distress, fatigue, and discomfort when verbalizing stressful memories during the interview. If you become tired or upset you may take breaks as needed. You may also stop answering questions at any time and end the interview. If you feel you need to talk to a professional about your discomfort, the researcher will provide you with a list of resources.

Initials

Page 1 of 3



Another risk in this study is loss of anonymity. The interview will be conducted in a public place and therefore anonymity cannot be guaranteed. However, participants' written data will be anonymous since code names will be used.

Another risk of this study is confidentiality. Confidentiality will be protected to the extent that is allowed by law. The interview will be held at a private location that you and the researcher have agreed upon. A code name, not your real name, will be used during the interview. No one but the researcher will know your real name. The tapes and the written interview will be stored in a locked cabinet in the researcher's office at home. Only the researcher, his advisor, and the peer debriefer will hear the tapes or read the written interview transcripts. The tapes will be deleted and the transcripts will be shredded within 5 years after the study is finished. The results of the study will be reported in scientific magazines or journals but your name or any other identifying information will not be included.

The researchers will try to prevent any problem that could happen because of this research. You should let the researchers know at once if there is a problem and they will help you. However, TWU does not provide medical services or financial assistance for injuries that might happen because you are taking part in this research.

Participation and Benefits

Your involvement in this study is completely voluntary and you may withdraw from the study at any time. Following the completion of the study you will receive a T-shirt for your participation. If you would like to know the results of this study, we will mail them to you.

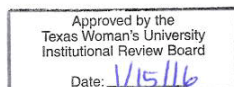
Questions Regarding the Study

You will be given a copy of this signed and dated consent form to keep. If you have any questions about the research study you should ask the researchers; their phone numbers are at the top of this form. If you have questions about your rights as a participant in this research or the way this study has been conducted, you may contact the Texas Woman's University Office of Research and Sponsored Programs at 940-898-3378 or via e-mail at IRB@twu.edu.

Signature of Participant

Date

Page 2 of 3



*If you would like to receive a summary of the results of this study, please provide an address where you want them to be sent:

Email: _____

or

Address:

Page 3 of 3

Approved by the
Texas Woman's University
Institutional Review Board
Date: 1/15/16

APPENDIX D

Agency Letter



THE ASSEMBLIES OF GOD, GHANA
NATIONAL SUNDAY SCHOOL DEPT.

Tel.: 233-21-224558/235039/24-4075988 Fax.: 233-21-225220 Email: agghanahq@ucomgh.com
P. O. BOX AN 7644 ACCRA-NORTH, GHANA, W. AFRICA



October 12, 2015

Institutional Review Board
Texas Woman's University
Denton, Texas
USA

SUBJECT: LETTER OF SUPPORT FOR SAMUEL BONSU

Please accept this letter as my support for Samuel Bonsu, a doctoral candidate to conduct his research in any of our local churches throughout Ghana. The research entitled, LIVED EXPERIENCES OF PENTECOSTAL CLERGY IN GHANA: PERCEPTION OF WORK BALANCE ON FAMILIES AND COMMUNITIES will be valuable to our ministers in the organization.

Thank you,
Sincerely,

Ralph Adjaho,
National Director.

"Go ye therefore, and teach all nations..." (Matt. 28:19)

APPENDIX E

Recruitment Flyer

Pentecostal Clergy Needed

You are invited to participate in a research study that will explore lived experiences of Pentecostal Clergy in Ghana.

The Study is entitled:

Lived Experiences of Pentecostal Clergy in Ghana: Perceptions of Work-Life Balance on Families and Communities.

Researcher: Samuel Bonsu 469-xxx-xxxx E-mail: sbonsu@twu.edu

Research Advisor: Joyce Armstrong Ph.D. 940-898-2690, jarmstrong@twu.edu

Requirement for Participation:

Participants must be:

- Pentecostal clergy who are married and leading a church.
- At least 30 years old and ministering more than 5 years after ordination.

Participation will include: Completing a demographic questionnaire. Participation will be voluntary, confidential and requires a face-to-face interview that will be audio-taped and conducted in private setting. Each interview will last approximately 90 minutes. Five volunteers will be selected depending on availability for a 5 hours observation data collection.

Informed Consent Statement:

Prior to participating in the study you will be provided with consent forms, and the procedures, and any potential risks will be discussed.

There is a potential risk of loss of confidentiality in all emails, downloading, and Internet transactions.

Benefits of Participation:

- Receive a copy of the findings at the end of the study upon request.
- Receive a T-shirt

Contact info: Samuel Bonsu, 469-xxx-xxxx

Participation is voluntary and you may withdraw from the study at any time.
Participation is 100% voluntary

APPENDIX F

Demographic Questionnaire

Demographic Questionnaire

Please complete the following information

Participant Code Name: _____

Date of Interview: _____

Participant's Demographic Information

1. Age: _____
2. Gender: ☐ Male ☐ Female
3. Marital Status: ☐ Single ☐ Married ☐ Separated ☐ Divorced ☐ Widowed
4. Education (*Choose the applicable one*):

- ☐ Basic
- ☐ Some College (*If yes, how many years?* _____)
- ☐ Technical/Vocational
- ☐ Diploma Degree
- ☐ Bachelor's
- ☐ Master's
- ☐ Ph.D.
- ☐ Other (*State*) _____

Household Composition

5. How many children do you have? (Biological, Step, Adopted) _____
 - ☐ Male ☐ Female Age _____
 - ☐ Male ☐ Female Age _____
 - ☐ Male ☐ Female Age _____
 - ☐ Male ☐ Female Age _____
 - ☐ Male ☐ Female Age _____

State if there are more _____

6. How many children live in the home? _____ How many left home? _____
7. Spouse expecting a baby or process of adoption? ☐ Yes ☐ No
8. Are you caring for elderly members of extended family? ☐ Yes ☐ No.
(*If yes how many?*) _____

9. How many people depend on you (*adults and children*)? _____

10. Income (monthly):

<input type="checkbox"/> 0 – 1000 Ghana Cedi (GHC) <input type="checkbox"/> 1001 – 2000 GHC <input type="checkbox"/> 2001 – 3000 GHC <input type="checkbox"/> Other (<i>State</i>)

11. Perceived time in the clergy: Think about how you have spent your time in ministry life, family life, and self-care (personal care); and enter the amount of time and frequency for each area.

Ministry Life	Morning Devotion How often? <input type="checkbox"/> Daily <input type="checkbox"/> Weekly How long?.....	Sermon Preparation Which day(s)? How long?.....	Visitation How often? How long?.....	Office Time How long? Typical work
	Family Devotion How often? How long?.....	Family Recreation How often? What activities?	Family Dinner How often? <input type="checkbox"/> Daily <input type="checkbox"/> Weekly How long?	What other activities you do with family?
	Exercise How often? How long?.....	Weekly Free Day What day? What do you do? How long?.....	Medical Checkup How often? <input type="checkbox"/> Every 3 months <input type="checkbox"/> Every 6 months <input type="checkbox"/> Once a year <input type="checkbox"/> Other	Vacation How many times in a year? Activity Where.....

Ministering/Pastoring

12. Name and place of pastoring church: _____

13. Average worship attendance: _____

14. Cumulative years of ministry: _____

15. Current level of Ordination (check one): ☐ Certified ☐ License ☐ Ordination

16. Do you have any other job apart from ministry (Bi-vocation)? ☐ Yes ☐ No

(If yes, what job?) _____

Community Involvement

17. How would you describe your community involvement? _____

18. What community outreach are you involved in? ☐ Advocacy ☐ Policy ☐

Education

19. If you have other information you would like to share, kindly use the space below.

20. May I call you within next week to check to see if you have questions or if you have additional information to share?

☐ Yes Phone number _____

☐ No

APPENDIX G

Follow-Up Observation Form

FOLLOW-UP OBSERVATION FORM

	9-10 am	10-11 am	11-12 noon	12-1 pm	1-2 pm
Participant Code:					
Participant Code:					
Participant Code:					
Participant Code:					
Participant Code:					

APPENDIX H

Quick Glance at Time Line of Field Notes

Quick Glance at Time Line of Field Notes

The researcher left from Dallas Fort Worth International Airport, USA on February 16, 2016 via Amsterdam and arrived in Accra on the night of February 17, 2016. The researcher rested for a day and visited the office of the Assemblies of God in Accra where recruitment flyers were posted for volunteers to participate in the research. The researcher received calls from prospective participants the following day and appointments were set with all potential participants. Face-to-face interviews began with the researcher explaining the process and the risk involved in the research. When participants agreed to take part in the study, they signed the consent forms and filled out the demographic questions. The face-to-face interview then begins. All interviews were recorded with digital audio recorder.

The first interview took place in the home of participant on 02-21-16 at 2:00 p.m. and lasted for about 90 minutes.

Participant 2 was interviewed on the 02-22-16 at 9:00 a.m. in his office.

Participant 3 was interviewed in the afternoon of 02-22-16 at home.

Participant 4 was interviewed at his home on 02-23-16 in the evening, because he was too busy during the day. The interview lasted for 53 minutes.

All the above interviews took place in Accra in Greater Accra Region.

Researcher traveled from Accra to Kumasi (158.6miles) in Ashanti Region on 02-24-16 and arrived in the evening. The researcher traveled from Kumasi to Techiman (78

miles) in Brong-Ahafo Region the following day 02-25-16 where three people had called earlier to set appointments.

Participant 5 was interviewed on 02-25-16 in his office at 9:00 a.m.

Participant 6 was interviewed in his home on 02-25-16.

Participant 7 was interviewed in his home (Mission House), which also serves as his office on 02-25-16.

The researcher traveled back to Kumasi, Ashanti Region in the evening of 02-25-16 and continued with other interviews the following. The researcher set out early in the morning for the interview because a lot of the clergy in Kumasi wanted to participate.

Participant 8 was interviewed in his office at 8:00 a.m. on 02-26-16.

Participant 9 was interviewed in his office on 02-26-16 at 10:30 a.m.

Participant 10 was interviewed in his office on 02-26-16 at 12:00 p.m.

Participant 11 was interviewed in the church office at 2:00 p.m. on 02-26-16.

Participant 12 was interviewed in his office close to the mission house on 02-27-16 at 10:00 a.m.

Participant 13 was interviewed in his office on 2-27-16 at 2:00 p.m.

The researcher traveled back to Accra from Kumasi on Monday 02-29-16 and rested the following day (03-01-16).

One participant in Accra, Participant 14 was interviewed in his office on the 03-02-16 at 9:00 a.m.

As soon as the interview with Participant 14 completed, the researcher traveled to Ho in Volta Region and interviewed 3 participants the following day.

Participant 15 was interviewed at 8:00 a.m. in his office on 03-03-16.

Participant 16 was interviewed in his office on 03-03-16 at 10:00 p.m.

Participant 17 serves as pastor in a small village near Ho. He traveled to Ho, the next closest city for the interview on 03-03-16 at 1:00 p.m.

The researcher traveled back to Accra after the last interview in Ho, Volta Region at 3:00 p.m. on 03-03-16.

In Accra, participant 18 was interviewed in her office on 03-04-16 at 1:00 p.m. after service.

The researcher traveled from Accra to Swedru (52.4 miles) in Central Region on 03-08-16 and interviewed 2 participants and returned the same day to Accra.

Participant 19 was interviewed at 9:00 a.m. in his office on 03-08-16.

Participant 20 was interviewed on 03-08-16 in his office at 12:00 p.m. After this interview, the researcher traveled back to Accra.

The researcher traveled from Accra to Cape Coast (93.6 miles) the capital of Central Region on 03-11-16 and interviewed Participant 21 in a hotel at 5:00 p.m.