

**INFLUENCE OF OCCUPATIONAL STRESS ON QUALITY FAMILY
RELATIONSHIPS AMONG CLERGY: A CASE OF CHRIST IS THE ANSWER
MINISTRIES, KENYA**

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DECLARATION

This dissertation is my original work and has not been presented for a degree in any other University or for any other award.

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DEDICATION

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***Not to us, LORD, not to us but to your name be the glory,
because of your love and faithfulness. Psalm 115:1***

Abstract

The clergy profession is a challenging one as they are expected to provide spiritual leadership by providing comfort and support to members of the congregation. If the clergy do not intentionally manage their occupational stress by exercising proper self-care, the quality of their family relationships can be impacted negatively by the stress. This study investigated the influence of occupational stress on quality family relationships among clergy in Christ Is The Answer Ministries, Kenya (CITAM). The study also investigated social stress and health related stress, time management stress, emotional and work-related stress and their influence on quality clergy family relationships. In addition, the study formulated appropriate self-care and occupational stress intervention measures to the clergy. A pragmatist lens which informs the adoption of mixed methods research design was used. The total population was 204 with a sample size of 135 which comprised of pastors, their spouses and children aged 18 years and above. A total of 115 respondents comprising of 57 pastors, 40 spouses and 18 children participated in the study. Ethical considerations were adhered to by receiving the necessary approvals and licenses before commencing the study. Primary data was collected using questionnaires and focus group discussions. Quantitative data was analyzed using the linear regression technique in Statistical Packages for Social Sciences (SPSS) Version 28 and presented in tables, histogram and box plots. The qualitative data was transcribed and analyzed using thematic analysis approach with identification of key themes. Cronbach's Alpha test was performed using SPSS for reliability. The research raised awareness about the significance of self-care and offered practical solutions for improving the quality of family relationships among clergy members. Findings showed that the clergy families have high quality family relationships ($\bar{x}=3.4635$, $\sigma_x = .37655$) with social and health-related stress ($B=-.240$, $p<.05$) having a significant influence on the quality of clergy family relationships. In addition, time-management stress ($B=-.224$, $p<.05$) had a negative effect on the quality of clergy family relationships while both emotional stress ($R^2 = 0.664$, $F(1)$, $p < .05$) and work-related stress ($R^2 = 0.722$, $F(1)$, $p < .05$) had significant influence on quality family relationships. Thematic analysis revealed that having intentionality about their self-care and maintaining clear boundaries between work and personal life would help clergy reduce occupational stress and improve the quality of their family relationships. The study recommended that churches should collaborate with family therapists to offer therapy sessions to all members of the clergy. This would enable the clergy and their families to gain new insights and perspectives in dealing with occupational stress and thereby improve the quality of their family relationships. An important suggestion put forward was for the theology department at Pan Africa Christian University to actively engage and empower spouses of clergy members, equipping them with strategies to effectively manage occupational stress before they join their spouses in ministry.

Keywords: Occupational stress, family relationships, self-care, clergy

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ABBREVIATIONS AND ACRONYMS

APC:	Associated Presbyterian Churches
BFRS:	Brief Family Relationship Scale
CITAM:	Christ Is The Answer Ministries
CODI:	Clergy Occupational Distress Index
COVID:	Corona Virus Disease
NACOSTI:	National Commission of Science Technology and Innovation
PAC:	Pan Africa Christian University
PAOC:	Pentecostal Assemblies of Canada
PROMIS:	Patient Related Outcome Measuring Instrument Systems
SCII:	Self Care Inventory Index
SFBT:	Solution Focused Brief Therapy
SPSS:	Statistical Package for the Social Sciences
UK:	United Kingdom
UMC:	United Methodist Church
USA:	United States of America
WHO:	World Health Organization

Operational Definition of Terms

Clergy Occupational Stress: The type of pressure felt when the demands of a clergy job surpass one's capabilities or stretch the resources available (Prasad & Vaidya, 2018). In this study, clergy occupational stress indicated any situation where the clergy is affected by work-related factors that prevents them from functioning normally (Durkee-Lloyd, 2016; Murtaza et al., 2015; Milstein et al., 2020). Clergy occupational stress included aspects of social and health-related stress, time management stress, emotional stress and work-related stress.

Clergy: The collective term for all persons who work as Christian religious leaders and share the identity of a pastor, priest or Christian minister (Blouin & Proeschold-Bell, 2015). Within the context of this dissertation, the term clergy refers to all pastors who are either men or women and have been called by God for ministry in a given church, parish, denomination, or field of service for God. The term clergy and pastor were used interchangeably in the study.

Family Contentment: This refers to a state of satisfaction, happiness, and harmony within the family unit. It is the collective feeling of fulfilment, peace, and joy that family members experience when their emotional, physical, and social needs are met and when they enjoy positive and healthy relationships with one another. It involves a sense of belonging, acceptance, and security within the family, where individuals feel valued, appreciated, and cared for (Dunbar et al., 2020). Family members who are content are generally able to navigate challenges, conflicts, and changes in a constructive and positive manner, fostering a strong sense of togetherness. Potts (2020) held that some of the factors in the family which can be used to determine family contentment include clergy roles and boundaries, work, and family stress.

Quality Family Relationships: This is the degree to which the interaction of family members contributes to positive functioning in life (Martin-Storey et al., 2021). Quality family relationships is characterized by positive and supportive interactions among family members to provide a sense of belonging, security, and emotional support, which can contribute to the well-being and resilience of individuals and families. Quality family relationships include family conflict, family support and family contentment. This study interchangeably used quality family relationships and family relationships quality.

Self-care: This refers to activities and practices that individuals engage in to promote physical, emotional, and mental well-being and is activated to preserve and enhance one's holistic health in the face of stressful situations (Bonsu, 2016). In this research, self-care was used to mean any activity that a clergy person involves themselves in as a way of taking care of their physical, emotional, social and spiritual state.

Stress: This refers to a physiological and psychological response to external or internal pressures that disrupt an individual's equilibrium or balance (Kilian, 2020; Lockwood, 2020). Common sources of stress include work-related pressures, work-family conflict, personal conflict, secondary stress/compassion fatigue, time management, spiritual formation (self-care), internal factors such as conflict management, coping mechanism, personality types, health concerns, and major life changes.

Chapter One: Introduction and Background to the Study

Introduction

This chapter provide the foundation blocks that guided the entire study. The chapter incorporates the background to the study, statement of the problem, the study's objectives, research questions, assumptions, justification and significance of the study, the scope, limitations, delimitations and the chapter summary.

Background to the Study

Currently, there are major transformations occurring globally, and employees across various organizations and institutions are experiencing considerable stress as they strive to fulfill their job responsibilities in a rapidly changing world. This pressure impacts anyone who has obligations to fulfill while being involved in other activities (Suleman et al., 2018). Clergy members are not exempt from the effects of stress and experience occupational stress similar to others. Despite their work with Christian congregations, they are not immune to stress related to their job (Ruiz-Prada et al., 2021).

Occupational stress refers to a situation in which an employee is impacted by work-related factors that alter their physiological and psychological state, hindering their ability to function normally (Durkee-Lloyd, 2016; Murtaza et al., 2015; Milstein et al., 2020). This type of stress arises when individuals face pressure at work to perform tasks that they do not understand or cannot complete successfully, resulting in a state of imbalance in their minds (Rasool et al., 2020; Mensah & Amponsah-Tawiah, 2016; Murtaza, 2015).

Clergy are called by God to the ministry of helping other people by providing care and counsel to the congregation in different aspects of their life (Burnette, 2016; Repetti, & Wang, 2017). Clergy have an excessive demand to their calling of helping other people and often suffer with silent frustrations (Milstein et al., 2020; Visker et al., 2017). Clergy members are expected to possess knowledge and resilience to overcome any spiritual obstacles or challenges faced by their congregation, which can result in occupational fatigue and stress (Clarke et al., 2022). By the time they get home to their family, they might be very exhausted to have any meaningful interaction with the spouses and their children (Chan & Wong, 2018; Wajanathawornchai & Blauw, 2018; Wilson & Darling, 2017).

The clergy vocation has a unique set of emotional and occupational requirements that are subject to work-related stress that is common in other human service occupations (Chavez, 2021; Dunbar et al., 2020). Clergy are tasked with teaching, preaching, advising, administering, and leading in the midst of other responsibilities (Ferguson-Adderley, 2018). Rigid work schedules, bureaucracy, denominational frameworks, conflicts between personal and congregational needs, high congregational expectations, and impoverished or strained personal relationships can all contribute to pastor stress (Chan & Chen, 2019; Gharib et al., 2016; Heck et al., 2018).

Stress is a complex phenomenon that has various sources that are not yet fully understood. There are differences in how people perceive and interpret what constitutes stress, and how they react to situations that trigger stress (Quick & Henderson, 2016). There are many factors that are associated with causes of stress including the age of a person, their gender, the context or environment of the person, family history and the emotional state of the individual (Lazarus, 2020). Moreover, the personality style and the individual's awareness of their environment depending on the personal characteristics

that influence stress symptoms determine their severity (Baer et al., 2016; Paras et al., 2021; Upadaya et al., 2016). There are many causes of occupational stress some of which are employee-related in terms of competencies and talents, as well as contextual and organizational aspects such as management styles and work-related considerations and available assistance (Lazarus, 2020; Ruiz-Prada et al., 2021; Shaw et al., 2021). Every person has a different threshold of stress and how they respond to the stress. Work-related stress arises from individuals' reactions when their skills and knowledge do not match the demands and pressures of their job, ultimately challenging their coping abilities (Adriaenssens, 2015; WHO, 2020).

In a family with one parent who is a clergy, the level of the occupational stress that they encounter in their daily work could have an influence on the quality of family relationships across spouses and children (Campbell & Demetria, 2016; Lazarus, 2020). The impact on the moods, thoughts, and coping behaviors of the spouses encountering occupational stress plays a central role in influencing family interactions (Lockwood, 2020; Visker et al., 2017). The experiences of the stress that spouses who are clergy undergo can shape the family relationships in both enhancing and destructive ways (Repetti & Wang, 2017). For instance, a spouse's increased provision of social support and involvement with children and are evidence of dynamics that go beyond a simple and direct transfer of stress from work to home. The nature of a clergy member's job and the level of effort and time they devote to it may impact the dynamics of their relationship with their family (Luedtke & Sneed, 2018). If the clergy lacks time to interact with the family due to fatigue and stress from their occupation, the relationship with the family will not be satisfactory (Akpevwoghene & Jamabo, 2022; Török & Biró, 2023).

Despite a clergy member changing their environment, such as leaving their workplace and returning home, the effects of a traumatic event on their cognitive, emotional, and physiological states may persist, and this can affect their interactions with their family (Adams et al., 2017; Alakija, 2016).

If a clergy member is highly stressed when leaving work, they may carry that stress with them into their home environment (Collingridge, 2019; Hamm, & Eagle, 2021). The interaction with the spouses and the children will depend on how well the clergy is able to handle the effects of that stress. Conversely, if a person does not experience work-related stress, it may have a positive effect on their family relationships (Hayes, 2020; Terry & Cunningham, 2020). Occupational stress can diminish a person's sense of personal achievement, affecting both their work quality and their relationships with loved ones (Wadhera & Bano, 2020). Therefore, it is crucial to understand how occupational stress impacts the family relationships of clergy members, as they are just as susceptible to its effects as any other worker. The quality of their relationships with their family can also be influenced by the level of occupational stress they experience (Lee & Fung, 2023; Sielaff et al., 2021).

Stress among clergy is a growing spectacle in the Western countries and affects not only the clergy but also the other members of the family including the spouses and children (Miles & Proeschold-Bell, 2012). Nowrouzi et al. (2017) postulated that up to 80% of all work-related injuries in the United States is caused by occupational stress leading to about 40% of workplace turnovers. Organizational inefficiency was also identified as a significant contributing factor to work-related stress (Adriaenssens et al., 2015), declined family relationships (Nowrouzi et al., 2017), high staff turnover, a decrease in job satisfaction (Nowrouzi et al., 2016; Wajanathawornchai & Blauw, 2018) and high rates of absenteeism (Suleman et al., 2018).

Employers as well as employees get deeply concerned by the rates of occupational stress (Nowrouzi et al., 2016); Rasool et al., 2020). It is worth noting that in 2012, 95 million Americans acquired antistress medications (Gharib et al., 2016) while 9.1 million workdays were lost each year in the United Kingdom costing the country a total of £3.7bn because of workplace stress (Dartey-Baah et al., 2020; Foy et al., 2019; Mansour & Elmorsey, 2016; Rocket et al., 2017).

A study conducted by Rogers (2022), examined the relationship of clergy stress, spiritual well-being and stress management among 218 black pastors in the USA and found out that regardless of factors such as race, gender, age, church size, years of experience as a pastor, and denomination, it appears that clergy distress was widespread in the pastoral role. The findings of this study indicated that it was crucial for Black pastors to be more mindful of their levels of clergy distress and frustration, as these factors could significantly impact their overall life satisfaction (Heck et al., 2018; Hoover, 2021). In their research on pastors' wives of different denominational churches in Florida, California, Webb and Mama (2020) found out that 80% felt that their spouses were overworked. In retrospect, the majority of pastor's wives involved in the research were of the opinion that their marriages and families deteriorated the day when their spouses decided to become clergy.

In Great Britain, one-sixth of the work force experience occupational stress every year (Gardner, 2019). Further, about 80% of clergy involved in the research indicated that they felt that serving as clergy negatively affected the family with a very unstable marriage (Chan & Wong, 2018). Drawing on data provided by 521 Anglican clergy, Payne, et al. (2021) found that the clergy reported high levels of emotional exhaustion in ministry. Furthermore, Francis and Village (2022) discovered that a huge majority of Anglican clergy in the Church of England and Church of Wales suffer from emotional

tiredness while 44% of the clergy in the research said their ministry activities were draining them. In the same poll, 38% of clergy said exhaustion and irritation were part of their daily lives, and 47% said they were frustrated in their efforts to complete crucial professional responsibilities which contributed to the level of occupational stress (Village & Francis, 2022).

Moreover, an Australian study (Burnette, 2016; Paras & Tus, 2021) revealed that 25% of pastors studied experienced high levels of occupational stress and 50% were regarded to be in danger of burnout, which is a form of occupational stress. Guzman and Teh (2016) discovered that Filipino clergy families face stress as a result of balancing time between work and family, living up to the expectations of church members, financial issues and a lack of external support system particularly for clergy spouses.

Research on stress and the need for self-care (Abernethy et al., 2016; Lockwood, 2020) indicate that clergy often experience occupational stress and burnout that arise from excessive demands from their work and the people they interact with as a result of their effectiveness being impaired due to physical, emotional and spiritual exhaustion. A research undertaken in Nigeria (Alakija, 2016; Madukwe et al., 2019) revealed that many of the pastors are not able to meet the needs of their family due to effects of occupational stress and the high standards that were expected of them as clergy. This inability may certainly cause distractions or make clergy to be absent-minded on the job if they feel that they are unable to have meaningful quality relationships with the family. As a result, this may create low morale for the clergy as they leave the home to their offices (Anyetey, 2018). According to a study conducted by Fia et al. (2022) on 254 clergy members from the Assemblies of God Church in the Ashanti Region, Ghana, the research revealed that pastors often experience stress and frustration caused by several factors.

These factors include insufficient financial and infrastructural resources, conflicting demands from various roles (such as ministry and family), delays in achieving ministry goals, and the need to manage multiple activities concurrently.

Shikanda (2022) carried out research among 86 CITAM clergy members in Kenya, that investigated the impact of emotional exhaustion on their mental health. The study found that there was a significant negative correlation ($r = -.267$, $p < .05$, $N = 60$) between the mental wellbeing of the clergy and their sense of emotional depletion resulting from their work as clergy. Emotional exhaustion was found to be the most prevalent form of burnout experienced by clergy members. However, only certain aspects of emotional exhaustion had a significant impact on their overall wellbeing. Moreover, the negative correlation between emotional exhaustion and clergy mental health was weak, and its significance diminished in the presence of psychosocial resources.

Similarly, Machogu et al. (2022) carried out a study among 124 diocesan priests in the Catholic Archdiocese of Nairobi, Kenya on the relationship of psychological stress and psycho-social wellbeing. The findings showed that the pastors experienced emotional exhaustion and burnout from their job. Moreover, the study demonstrated that there was a significant statistical correlation between stress levels and quality of life, as well as between burnout levels and quality of life (Angetile, 2021). Psychological stress was found to be more prevalent among older priests due to their numerous responsibilities, which can be overwhelming. In contrast, younger priests, whose minds are still fresh and energetic, experience psychological stress due to personal crises or unrealistic expectations placed upon them (Muasa et al., 2021).

In addition, Maina et al. (2018) in their study of pastors in Kenya found out that, as pastoral care rose, pastors' families' stability diminished, and clergy involvement in

pastoral work impacted their relationships with their families. This supports the statement made by Webb and Mama (2020) that the clergy go through effects on their emotional wellbeing from negative interaction during pastoral care and as a result, this affects the stability and quality of the relationships with their families (Mlilo, 2020).

It is important to note that the family system is constantly impacted by environmental factors that induce stress and influence the quality of family relationships (Obrenovic et al., 2020). While there are multiple factors responsible for causing work-related stress, this research examined the influence of occupational stress on quality family relationships among clergy with moderator of self-care. It will be of great benefit to the family, the church and community to understand the risks posed by occupational stress on family relationships in order to formulate effective remedial measures on how to handle and manage occupational stress. The study aimed at establishing the influence of occupational stress on family relationships, both to the spouses and the children.

From what is observed in the studies conducted earlier, the researcher concurs that though honourable, the work done by clergy is very overwhelming. The focus of this study was to investigate how occupational stress among clergy members affects their family relationships. The significance of this research lies in its ability to illuminate the delicate position occupied by the influence of occupational stress on quality family relationships among clergy which is a crucial constituent of the family unit.

This study intends to make a contribution in addition to the findings cited above. The study addressed a need and provided new insights in respect to clergy and their families and how occupational stress impacts quality family relationships. This study was conducted among clergy, their spouses and children in CITAM whose assemblies are spread throughout Kenya. CITAM was founded in 1959 as a mission of the Pentecostal Assemblies of Canada (PAOC).

It arose from a desire to develop an English-speaking, multi-racial church based on the Bible. CITAM is a congregational church whose mission is to impact the world through the empowerment of the Holy Spirit. The church has grown over the years, establishing assemblies (branches), mission stations, academic institutions and media enterprises. Presently, it has 31 assemblies across Kenya (CITAM, 2022). Occupational stress was conceptualized as a multi-dimensional construct comprising of social and health-related stress, time management stress, emotional stress and work-related stress. The dependent variable had constructs of family contentment, family conflict and family support. Self-care moderated the influence of occupational stress on quality family relationships with constructs of physical, emotional, social, spiritual self-care.

Statement of the Problem

Over the past few decades, research has validated that the work of a clergy is a stressful profession (Clarke et al., 2022; Durkee-Lloyd, 2016). It has also been demonstrated that occupational stress can occur due to pastoral work that places substantial demands on clergy (Lee & Rosales, 2020). A study that was conducted by Repetti and Wang (2017) revealed that because of their call to ministry, clergy who perform several roles in the church are prone to occupational stress. There are unrealistic expectations on clergy from the congregations, church officials like deacons, elders, head of departments and ministry workers that have contributed to the levels of stress experienced by clergy (Webb & Chase, 2019).

Quite a number of studies that focused on marital relationships of the clergy and their partners have been conducted (Adams et al., 2017) while others have mainly targeted the clergy alone with little emphasis on the spouses and children (Guzman & Teh, 2016; Maina et al., 2018; Wilson & Darling, 2017). Most of the studies have been inclined on the effectiveness of coping strategies and management of the stressors

tormenting the clergy (Chan & Wong, 2018) with a few studies on the impact on children (Ajibade, 2017). At the same time, much of the earlier research with clergy families was done with samples drawn from denominations in the western world and did not include reports from spouses and children (Visker et al., 2017).

This study drew samples from the Kenyan context in one denomination and included spouses and children in the research. This has not previously been done as most studies focused only on the clergy and the work-related precursors of occupational stress, but did not link the effect of the stress on family relationships and the moderator of self-care. The study therefore targeted one large Pentecostal church (CITAM) and explored the influence of occupational stress on quality family relationships among clergy with the moderator of self-care, an area that has not been covered by previous studies. It was useful to conduct the research on CITAM and compare the results with research conducted in the western world.

Purpose of the Study

The general objective of this study was the influence of occupational stress on quality family relationships among clergy with the moderator of self-care in Christ is The Answer Ministries, Kenya.

Objectives of the Study

The study was guided by the following specific objectives:

- i) To examine the quality of clergy family relationships in CITAM, Kenya.
- ii) To determine the influence of clergy social and health related stress on quality family relationships in CITAM, Kenya.
- iii) To establish how time management stress influences clergy quality family relationships in CITAM, Kenya.

- iv) To assess how emotional and work-related stress influences clergy quality family relationships among clergy in CITAM, Kenya.
- v) To formulate appropriate self-care and occupational stress intervention measures that can enhance clergy quality family relationships in CITAM, Kenya.

Research Questions

The study sought to answer five research questions:

- i) What is the quality of clergy family relationships in CITAM Kenya?
- ii) How does social and health related stress influence clergy quality family relationships in CITAM, Kenya?
- iii) How does time management stress influence clergy quality family relationships in CITAM, Kenya?
- iv) How does emotional and work-related stress influence quality family relationships among clergy in CITAM, Kenya.
- v) What appropriate self-care and occupational stress intervention measures enhance clergy quality family relationships in CITAM, Kenya?

Assumptions of the Study

The researcher worked under the following assumptions: (i) that quality clergy family relationships is a reality that exists, (ii) that social and health related stress has an influence on clergy quality family relationships (iii) that time management stress has an influence on clergy quality family relationships, (iv) that clergy quality family relationships is influenced by emotional and work-related stress; and (v) that there are appropriate self-care and occupational stress intervention measures that can enhance clergy quality family relationships. Other assumptions were that the respondents would cooperate and readily give correct and accurate information on questionnaires.

This assumption was true because out of the sample size of 135, only 20 respondents declined to take part in the study or gave incomplete information on the questionnaire.

Justification of the Study

There are many factors that influence the quality of family relationships within the family circle of clergy. Some of the influences include social, physical, emotional and psychological factors which provide useful resources that can help an individual cope with stress. Many families would be dysfunctional if these resources were lacking. By identifying the influence of occupational stress on quality family relationships among clergy and their families, valuable information was provided that can be used to develop intervention programs in churches. Some of the interventions can include; intentional family support, organized prayer retreats, seminars, scripture reading marathon, counselling services, team exercises, time off from work and leadership development.

The clergy would be helped to cope with occupational stress so that they are able to offer quality relationships to their spouses and children. While there has been a lot of research on stress management (Visker, Rider & Humphers-Ginther, 2017) and how occupational stress affects the congregation, there is little information on the impact of occupational stress on quality family relationships. This study was therefore justified because it addressed a need in the church and in families.

Significance of the Study

This study was important to the context of clergy occupational stress and quality family relationships for several reasons. First, the study sought to offer evidence on the influence of occupational stress on quality family relationships among clergy in CITAM. Second, this study would provide additional research into interventions for occupational stress and self-care practices in the context of ministry for clergy and their families.

Third, this study would bring further awareness to the importance of self-care and provide viable solutions for enhancing quality family relationships of clergy (Berry, 2022).

The findings from the study will be availed to the leadership of the church whose purpose will be to increase self-awareness during seminars and workshops. The information can be used to educate the clergy on how to mitigate against occupational stress. This study contributed to the field of marriage and family therapy with knowledge on how one component of the system affects the entire system because members are interconnected, and one member's behavior affects the behavior of the other members of the family system (Coyle, 2017). The additional knowledge will help marriage and family therapists to conceptualize interventions for their clients and help them view the system as a whole rather than as a collection of separate parts (Hanna, 2018).

The knowledge gained from the study will also inform the leadership of the church on the need to enact policies that address occupational stress experienced by pastors. The study will also inform professional counsellors on the need to extend their personal and professional services to pastors and thereby build relationships and meaningful support to them and their families. The church members will have an opportunity of experiencing what pastors go through as they provide care to them and hence contribute towards the overall change of how the congregation views the pastors. The knowledge gained from the study will be used to plan for training programs for clergy within the church. Because the demands placed on clergy differ from those placed on society, the outcomes of this study may be beneficial to denominational leaders and religious educators who want to incorporate marriage and family therapy in their programs. Marriage and family therapists can provide counseling services to clergy, helping them navigate challenges in their relationships and families.

Therapists would be a valuable resource for churches in supporting the well-being of clergy families and strengthening the community as a whole.

Scope of the Study

The scope of a study identifies the specific parameters under which a study operated (Thomas et al., 2019). This study concentrated on occupational stress of clergy and its influence on the quality of family relationships among clergy in CITAM church. CITAM Church has a large population spread in many parts of Kenya and operates three regions namely; Northern region with twelve (12) assemblies, Southern region with eleven (11) assemblies and Western region with eight (8) assemblies (CITAM website, 2022). The study focused on assemblies that were operational for more than two years. From Northern region, 10 assemblies were purposively selected, 9 assemblies from Southern region and 5 assemblies from Western region. The study population was 115 comprising 57 clergy, 40 spouses and 18 children. The research employed a mixed method research design of both quantitative and qualitative data collection methods. The time frame of the study in the context of data collection was six months after obtaining the required ethical considerations and approvals.

Limitations of the Study

A study's limitations are the unique challenges that arise in the study that are beyond the researchers' control (Akanle et al., 2020). Every study has flaws that can call into question the validity of the research findings (Theofanidis & Fountouki, 2018). The following are the anticipated limitations:

It is possible that different parts of Kenya, urban and non-urban have different perspectives on clergy occupational stress and may disagree on issues such as its impact on family connections. It is probable that different viewpoints on clergy occupational stress exist.

To avoid introducing urban and non-urban variables, the study was limited to churches in the urban areas only. Population for this study was drawn from assemblies in major towns in Kenya which included Nairobi, Kiambu, Machakos, Kajiado, Uasin Gishu, Kisumu, Meru, Nyeri, Kisii and Kapsabet.

This study was limited by the deductions and opinions of the researcher and volume of information and honesty provided by the participants. One of the limitations of this study included the fact that pastors occupational stress affects many areas of their life including job performance, their relationship with the congregation and other people but this study only focused on the impact of pastor's occupational stress on their family relationships. There might be other factors affecting pastors' family relationships, but this study only focused on pastors' occupational stress. To alleviate this challenge, this study distributed questionnaires that only addressed specific variables of occupational stress. These were social and health-related stress, time management stress, emotional stress and work-related stress.

Participation in the study was voluntary and some participants might have decided not to take part or even continue participation in the study. To counter this, the researcher ensured that the questionnaires were sent on email as well as through Whatsapp to the participants thereby ensuring that all the participants selected took part. However, those willing to withdraw were not coerced to participate. Out of 204 people in the population, 69 individuals chose not to participate in the study by not signing the consent form. Further, 20 participants who had given consent did not respond to the questionnaires. In order to ensure the involvement of all members in the focus group discussion, the researcher distributed the discussion questions to the selected participants a day prior to the online meeting. Prior to beginning the discussion, the researcher introduced the purpose of the discussion and the participants involved.

The participants were likely to have incurred internet data expenses when completing the questionnaires and while participating in the focus group discussions. To address this, compensation of monetary gift was given to the participants as an appreciation for the time and inconvenience of participation in the study. The researcher ensured that compensation was given after participation in the study. The compensation given to the participants did not influence the outcome of this study in any way.

Delimitations of the Study

Delimitations are factors that a researcher includes and excludes to make a project manageable and be focused on the research question (Akanle et al., 2020). Delimitations in research refer to the specific parameters, boundaries, or limitations that the researcher sets for their study. These are factors that are beyond the control of the researcher, but that they acknowledge and outline in order to establish the scope of their study. In this study, the researcher delimited the study to specific geographic regions, clergy, spouses and children over 18 years of age and included assemblies that were operation for a specific time period. By setting delimitations, the researcher clarified the focus of the study and ensured that the research questions were feasible and realistic within the given parameters.

Chapter Summary

This chapter covered the background to the study, problem statement, objectives of the study, research questions, assumptions, justification, significance, limitations and delimitation. In the next chapter, the relevant literature on the influence of occupational stress on quality family relationships is reviewed. Theoretical framework, conceptual framework and the research gap are also discussed.

Chapter Two: Literature Review

Introduction

This chapter presents a review of literature related to the clergy's occupational stress and its influence on quality family relationships. The objective of the literature review was to investigate research carried out worldwide on the topic of occupational stress and quality family relationships and recognize any areas of incomplete knowledge that could be addressed by the current study. Literature review was organized as follows: description of occupational stress, description of quality family relationships, constructs of occupational stress that included; social stress, health-related stress, time management stress, emotional stress and work-related stress; constructs of quality family relationships which included family contentment, family conflict and family support, self-care and constructs of physical self-care, emotional self-care, social self-care and spiritual self-care; theoretical framework, conceptual framework, synthesis of the literature as well as the research gaps are presented in that order.

Literature Review

Description of Occupational Stress

Various definitions have been documented that shed light on the meaning of stress. According to Lockwood (2020), stress conjures up the image of an excessive load that weighs heavily on an individual beyond their carrying capacity. Bonsu (2016) describes it as that which results when demands from the environment exceeds their ability to cope. When resilience capacities are overstretched, people usually experience psychological breakdown (Kilian, 2020). This may be real or perceived overuse of personal resources resulting in feelings of being stressed (Prasad & Vaidya, 2018).

Individuals often experience a sense of being inundated and out of control when stressed. (Blouin & Proeschold-Bell, 2015).

Occupational stress results from changes in psychological conditions causing a divergence from normal functioning due to factors related to one's job (Faraji et al., 2019). Drawing from the generic definition of stress, Prasad and Vaidya (2018) defined occupational stress as the stress experienced when job requirements exceeds the worker's ability or overstretches available resources. In essence, occupational stress is influenced by a combination of factors including the physical and social work environment, the intensity of work, working hours, role overload, work-life balance, as well as considerations such as job security and income adequacy (Fee, 2018; Lusambili & Kirimi, 2013). Occupational stress can also result from frequent transfers, dismissals, sexual harassment, role ambiguity and role conflict (Bannister, 2020; Joynt et al., 2019). Further, emotional demands that are characteristic of helping professions can similarly result in occupational stress (Gardner, 2019).

A study conducted by Lee and Rosales (2020) found out that occupational stress is a function of three factors: job demands, the resources available to meet the demands, and meaning assigned to the stressful issue. This implies that occupational stress is experienced when the available resources are exceeded. However, the impact of the individual varies according to the meaning that the individual derives from the experience. It can thus be speculated that how the stressful event is perceived can either escalate or reduce the impact of occupational stress on the individual (Milstein et al., 2020).

In their study, Prasad and Vaidya (2018) identified a multiplicity of factors in the equation of occupational stress. They include: workload, support from peers, role ambiguity, role conflict, psychological factors, physiological factors, behavioral factors,

social support, job control, length of service and coping strategies. Fee (2018) as well as (Shaw et al., 2021) also expressed elements of job demand as role ambiguity, lack of control over the environment, conflicts associated with job role, stress associated with job role, excessive workload, and work pressure. In the view of Shaw et al. (2021), role conflict, role overload, work-family conflict, personal conflict, compassion fatigue, time management, spiritual formation, internal factors such as conflict management, coping mechanism and personality types all determines occupational stress outcomes.

In categorizing occupational stress, Faraji et al. (2019) divided it into six dimensions: role ambiguity, responsibility, physical environment, role insufficiency, role boundary, and role overload. They effectively offered a simplified characterization of occupational stress that facilitates sense-making of occupational stress (Ruiz-Prada et al., 2021; Shaw et al., 2021; Terry, 2018). Having been looked at in the helping profession, the dimensions are relevant for identifying the factor structure of occupational stress that can be extended to members of the clergy (Paras et al., 2021). The research focused on occupational stress factors without analyzing the implications on family quality relationships in the helping profession. The present research extended knowledge on how occupational stress affects quality family relationships among members of the clergy.

Kilian (2020) evaluated clergy family functioning based on family systems whereby a distinction was made between excessive family stress and normal family stress by introducing a stress model that maybe used to help increase clergy family functioning (Moore et al., 2022; Potts, 2021). Results confirmed that pastors who experience extended occupational stress caused damaging consequences on their loved ones (Hays & Payne, 2020). Occupational stress is also responsible for health complications (Payne & Hays, 2016), spiritual dryness (Büssing et al., 2017), marital dissatisfaction, and strained family relationships (Ruiz-Prada et al., 2021).

Kilian (2020) argued that continuously ignoring early warning signs of prolonged stress can be harmful for pastors and their loved ones. Butler et al. (2019) concurs with this thought that focusing on the clergy alone is not adequate to protect the clergy family system from the adverse effects of prolonged stress. The study provides one of the most comprehensive accounts of not only the discourse on occupational stress and clergy quality family relationships but also the salience of clergy self-care in mitigating the adverse effects of clergy work on the family. Whereas the study utilized Family Systems Theory, many of the propositions put forward were not empirically tested using primary research. In the current study, the relationship between the study variables was explored using empirical analysis.

The study undertaken by Blouin and Proeschold-Bell (2015) determined how Christian clergy might respond to the Perceived Stress Scale by conducting cognitive interview testing with a sample of twelve United Methodist pastors in the USA. Results revealed a divergence between psychological and theological perspectives on occupational stress. The study found that the clergy profession has an effect on the perception of stress which conventional measurement tools do not fully account for. The study also highlighted important perspectives that are informative to the advancement of scholarship in the faith community (Myers, 2020; Proeschold-Bell & Byassee, 2018). However, the study did not address the various antecedents and outcomes of occupational stress. It was about validation of the perceived stress scale rather than establishment of cause and effect relationship. This study examined the influence of occupational stress on quality family relationships.

In this study, several constructs under occupational stress were reviewed under the specific objectives. These included social and health-related stress, time management stress, emotional stress and work-related stress.

Description of Quality of Clergy Family Relationships

The definition, conceptualization and measurement of quality family relationships has been the subject of a growing body of literature (Fulop et al., 2020; Gilligan et al., 2017; Robertson et al., 2018; Verrastro et al., 2020; Woods & Priest, 2020). Martin-Storey et al. (2021) defined quality family relationships as the degree to which the interaction within the family fulfils the member's need for support, affection and warmth and contributes to positive functioning in life. It is a multidimensional construct associated with family wellness facets such as family adaptability, communication, unity and overall family functioning (Lee, 2017). This definition is shared by Goldberg-Looney et al. (2015) who surmise that quality family relationships is depicted in family bonding and other progressive family dynamics. Positive family dynamics is characterized by supportive family relationships and reduced conflict (Telzer et al., 2018). Thus, quality family relationships is potentially indicated by clergy contentment, spousal contentment and child contentment (Lee, 2017). The study focused on family contentment, family conflict and family support as constructs of quality family relationships.

Quality of Clergy Family Relationships in CITAM Kenya

Joseph and Kumar (2016) approached the investigation of clergy quality family relationships by studying determinants of life satisfaction among the clergy in Indian Orthodox Church in Central Travancore, Kerala State. Life satisfaction was conceptualized in their study as the overall feeling of satisfaction and fulfillment regarding expectation (Akpevweoghene & Jamabo, 2022). This was integrated with an inner sense of achievement, meaning and a general assurance of well-being and quantitative methodology was applied. The conceptual scope included occupational stress and coping strategies (Madukwe et al., 2019).

A key finding of the study (Quick & Henderson, 2016) was that the clergy life satisfaction did not vary by marital status, suggesting that clergy work did not affect the quality of marital relationships (Paniagua, 2020). The study proposed various stress management measures in the priestly ministry: commitment to the vocation, sharing problems through healthy interpersonal relationships, rest and recreation, and personal prayer (Guzman & Teh, 2016; Poon, 2019). These elements point to the significance of self-care as a protective factor of clergy quality family relationships against occupational stressors (Fuller, 2018). The study represents one of the few empirical research work done outside the western world. The study did not investigate the various occupational stress factors that adversely affect clergy quality family relationships (Chan & Chen, 2019). The research was conducted in Asia, which is a distinctive cultural context that vary markedly from the Kenyan scene. Using samples drawn from Kenya, the study examined the different occupational stress factors and their effect on clergy quality family relationships.

In addition, Kim et al. (2021) dimensionalised quality family relationships into three facets: family conflict, family support, and family contentment. Family conflicts were defined as disagreements or disputes that arise among family members due to a variety of reasons, including differences in values, beliefs, opinions, and behaviors. Family conflict was indicated by frequent arguments, feelings of irritation, insulting one another, and disputing over family chores. Family conflicts can have a significant impact on everyone involved, and they can be challenging to resolve. They can lead to feelings of anger, frustration, sadness, and resentment, and can even result in estrangement between family members.

Family support was indicated by receiving help when in need, feeling loved by the family, being listened to, and a sense of closeness to family members.

Family support refers to the emotional, physical, and practical assistance that family members provide to each other during times of need. It involves being there for one another, offering encouragement and guidance, and providing practical help and resources to overcome challenges and difficulties (Eagle et al., 2019; Krengel, 2019; Maina et al., 2018; Rukenya, 2018).

Family contentment was indicated by a sense of satisfaction, happiness, and fulfilment that members of a family experience when they are living together in a harmonious and loving environment. It involves having positive relationships with one another, communicating effectively, showing respect and understanding, and supporting each other in times of need. Family contentment is essential for creating a healthy and supportive home environment, where children can grow and develop to their full potential, and where adults can find comfort, solace, and joy. It helps to promote a sense of belonging and identity, and provides a foundation for building strong social connections and support networks (Clarke, 2021).

Wajanathawornchai and Blauw (2018) approached the assessment of the quality of family relationships based on the perspective of satisfaction. This involved evaluating different aspects of the family according to one's own standards and assessing how well those standards were met. It also involved considering whether the evaluator wanted to maintain the current state of the family, whether they felt content with the family, and whether they perceived the family relationships conditions as outstanding. Indicators of togetherness include helping and supporting each other, spending time doing things together, feeling of togetherness, pride in being part of the family, and getting along with family members (Grevenstein et al., 2019 & Murray et al., 2021). Expressiveness is indicated by talking openly at home, sharing personal problems and beginning discussions with ease around one another (Dunbar et al., 2020).

Samau and Schoeffel (2015) identified that the relationship between clergy and their children are among the most adversely affected by clergy occupational stress. One of the explanations provided for this is that these children are frequently brought up in residences owned by the church, which are situated within the church premises (Sielaff et al., 2021). Consequently, they are frequently involved in church-related chores and activities that potentially rob them of their natural development as children (Prince, 2019; Wilson & Darling, 2017). Aulthouse (2013) noted that children whose parents are clergy are usually treated differently from their peers, leading to their alienation. This has been associated with their rebellion when they reach teenage and afterwards (Nkonge, 2020; Samau & Schoeffel, 2015).

In contributing to existing knowledge on the interaction in clergy families in terms of conflict, support and contentment, Kyere (2019) focused on the clergy wife and the marital relationship and how the three constructs related. The study interrogated the context-specific position of the clergy wife in Ghana by exploring the roles and challenge of being a spouse to a member of the clergy (Wiafe, 2021). The conceptual scope of the study spanned family conflicts, family relations, clergy wife roles, expectations and support in the family (Wiafe, 2021). The study adopted the mixed methods methodological approach that involved survey, interviews and focus group discussions. The study established that roles played by clergy wives included leading groups, counselling, welcoming and serving, visitations, singing, preaching and cleaning (Ashley, 2020). The clergy wives indicated that they felt supported and contented with what they were doing. However, findings also revealed unreasonable expectations and strain on time, and this resulted to conflicts in the family.

However, the exclusion of the clergy themselves from the sample depicts a singular narrative that needs to be confirmed by diversifying the sample to include the

male perspective. The study did not utilize a representative sample to make conclusions whether family conflict, family support and family contentment played a role in enhancing quality family relationships. Furthermore, not all aspects of quality family relationships were explored. In this study, the researcher described the various facets of clergy quality family relationships and how they are affected by occupational stress. This included constructs of family contentment, family conflict and family support.

Family Contentment on Quality Family Relationships. A phenomenological study of experience of ministry was undertaken by Lee (2017) to dissect the concept of clergy quality family relationships by family support and contentment in relation to the male clergy family. Family contentment was conceptualized in the study as a function of clergy roles and boundaries, work and family stress (Joynt, 2018; Potts, 2020). Data was collected using digitally recorded and transcribed semi-structured interviews. Likewise, personal journals were submitted and transcribed, adding to the data. Participants identified support and contentment as developing from genuine interactions with their families that were consistent at church and at home. Lyte (2021) further recognized the importance of family unity, as supported by intentional parenting and the formation of protective family boundaries.

Similar findings were reported by Fee (2018) who found out that maintaining healthy support systems plays a part in family contentment. Further, it was noted (Jones, 2021) that contentment has salient factors namely genuine family interactions, family boundaries and healthy support system as key antecedents. However, the study utilized a very small sample, hence raising concerns about the reliability of empirical evidence. Whereas concerns over sample adequacy is secondary in qualitative studies (Young & Casey, 2019), there is need to utilize large samples to ensure that findings are closer to reality.

In this study, mixed methods design was utilized to estimate the predictive power of occupational stressors and the interaction effect of clergy self-care while still explaining the underlying mechanism of variable interaction through qualitative analysis.

Family Conflict on Quality Family Relationships. In family studies, there is a dominant conflict perspective that focuses on a range of factors such as marital conflicts, communication patterns, parent-child disagreements, sibling relationships, inheritance disputes, conflict management, counseling, use of coercion, obstacles faced by women, relationships and stress (Joynt, 2018). Many social researchers concur that various social phenomena occur within families, and one of them is conflicts (Simpson, 2022). Family conflicts are defined as disagreements, arguments, or discord between members of a family. It can arise due to a variety of reasons such as differences in values, beliefs, personalities, lifestyle choices, financial issues, or power struggles. Family conflicts can cause emotional distress and have a negative impact on relationships, communication, and overall family dynamics. Misunderstandings and jumping to conclusions can sometimes lead to conflicts between individuals. If these conflicts are not resolved through peaceful means, they can escalate into arguments and resentment. It is natural for people to have disagreements and conflicts, especially in family settings. However, when conflicts persist and become a recurring issue, they can negatively impact relationships, leading to stress, depression, anxiety, and resentment.

Obrenovic et al. (2020) observed that conflicts in relationships arise due to various reasons such as the existence of intense negative emotions, misunderstandings or prejudices, ineffective communication or misunderstandings, or repeated unfavorable actions. Clergy encounter various forms of conflict such as discontent with the congregation, the magnitude and density of their work and disputes with authorities (Simpson, 2022).

When one or more parties believe that meeting their own needs requires sacrificing the needs and interests of others, conflicts of interest occur. Clergy who encounter occupational stress and have little time for the family could have a clash that may affect the ability to act impartially or objectively as far as the quality time that is spent with the family concerned (Pascucci et al., 2022).

The clergy often face a dilemma where they are pulled between the growing expectations of their families in their roles as spouses and parents to their children, and the rising demands of their employers to perform at their best in their job roles and to go beyond their official duties. The various roles that individuals have to fulfill often lead to family conflict (Speight & Speight, 2017). due to the conflicting demands placed on them. The demands of one role often make it difficult to fulfill the demands of another role, resulting in an incongruence of expectations.

Family Support on Quality Family Relationships. Studies conducted in many countries around the world (Berry, 2022; Bloom, 2019; Clarke et al., 2021; Eagle et al., 2019) have found that positive, caring and nurturing relationships are among the most important conditions for family wellbeing. The presence of strong family support can affect the relationships among members of a family. Family support pertains to the various ways in which family members offer emotional, financial, and practical aid to each other. It also refers to the emotional bond, unity, and sense of togetherness among family members (Clarke, 2021). The unity and support of family members is crucial because the welfare of families affects the overall welfare of society. According to Kim (2021), family support also refers to the level of emotional connectedness or separation among family members. It is characterized by mutual support, open communication, shared values and beliefs, and a strong sense of commitment to the family unit.

Noh and Ross (2020) concur that high levels of family support are associated with positive outcomes such as better mental health, greater life satisfaction, and stronger resilience in the face of challenges. The above definitions point to the importance of family support in fostering cordial interactions between and amongst the members of a given family structure for there to be quality family relationships. The clergy frequently feel a calling to assist others, but this enthusiasm is challenging to maintain due to the chronic and traumatic stress that come with their job (Butler et al., 2019). Due to the distinct stressors that come with being a professional minister, the clergy requires specialized support that addresses both systemic and personal factors to develop resilience (Sielaft et al., 2021).

In a study to determine the support that family members have towards one another and its association with quality family relationships, Noh and Ross (2020) found out that the society places great importance on unity, social structure, and peaceful relationships among family members (Kim et al., 2021). Similarly, Choi et al. (2020) agreed that shared values and beliefs are commonly held by family members as they offer support and play a significant role in shaping how individuals behave and interact with one another. Shared values and beliefs can be related to religion, culture and they help to create a sense of unity and common purpose among members. By spending time together, families have more chances to communicate, address any occupational stress that they encounter and express their physical, emotional, and spiritual needs, which results in a greater dedication to the family relationships as a whole (Lee & Fung, 2023).

Similarly, in a study conducted by Zeng et al. (2021), family support was measured by the support dimension of the family adaptability and showed that family support can promote internal resources like resilience which is vital to coping with stress (Olson et al., 2019; Maleki et al., 2023).

Eagle et al. (2019) believe that family members should demonstrate empathy towards each other, particularly by considering each other's feelings as a way of support. They note that caring for each other can be shown by taking an interest in what every family member says or does, and making an effort to understand each other (Muzenda, 2020). The main-effect model of family support (Fosco et al., 2020) suggests that having positive relationships with family members can offer individuals under stress with support and aid in promoting quality family relationships. Findings of this study concur with the suggestions made by Francis and DLitt (2018) that clergy, like any other human being, need to be supported emotionally and socially so that they can make friends and have fun.

Consistently, family support has been identified as a crucial factor affecting the outcomes of family relationships. Studies have indicated that a lack of family support is a significant factor in predicting (Currier et al., 2019; Edwards et al., 2020) and perpetuating (Hough et al., 2018) occupational stress. Different theories have tried to clarify the connection between family support, stress, and overall well-being, proposing that family support acts as a shield against the negative effects of occupational stress on family relationships (Pietkiewicz & Bachryj, 2016). According to Shaw et al. (2021), a perceived absence of family support could be a significant contributor to the prevalence of occupational stress among clergy members. Studies have indicated that clergy often feel socially disconnected (Potts, 2021) and may not seek support from their families or external sources, as suggested by a study conducted by Büssing et al. (2017). Using a standardized psychometric assessment, the studies (Currier et al., 2019; Edwards et al., 2020; Hough et al., 2018; Pietkiewicz & Bachryj, 2016) examined the symptoms of occupational stress experienced by clergy who held leadership positions in a religious congregation.

The studies showed that there were small-to-moderate negative correlations between depression and social support [correlation coefficients (r_s) ranged from $-.16$ to $-.59$], with stronger associations observed in the two studies that used single-item measures to assess social support [r_s of $-.59$ and $-.49$], compared to those employing standardized measures [r_s ranged from $-.26$ to $-.33$]. The results suggested that the clergy members had high levels of social support. Shaw et al. (2021) suggest that a negative correlation exists between perceived social support and occupational stress among clergy members, indicating that individuals with higher levels of social support are likely to experience lower levels of occupational stress. This study investigated the composite score of social support as a construct of quality family relationships and found out that clergy family had high levels of family support.

Determine the Influence of Social and Health Related Stress on Clergy Quality Family Relationships in CITAM, Kenya.

Social Related Stress. Social-related stress refers to the emotional and physical strain that individuals experience as a result of their interactions with others or their perception of their place in social situations (Gallagher, 2019). This type of stress can manifest in a variety of ways, including anxiety, depression, physical symptoms such as headaches or stomachaches, and feelings of isolation or loneliness. Social-related stressors include social rejection, social comparison, discrimination, harassment, bullying, and interpersonal conflicts. These stressors can occur in various settings, such as school, work, family, and community (Francis & DLitt, 2018).

Social support can help individuals cope with social-related stress. This can include seeking help from friends, family members, engaging in stress-reducing activities such as exercise or meditation, and developing healthy coping mechanisms. It is important to recognize and address social-related stress, as it can have negative

impacts on both mental and physical health if left unmanaged and this can lead to poor family relationships (Deegan & Dunne, 2022).

In a study examining the impact of social-related stress on clergy work, Joynt (2019) highlighted that inadequate employee engagement can lead to social-related stress, particularly when clergy members perceive a lack of acknowledgment in their interactions with individuals who hold power or influence over them. In agreeing with these findings, Hayes (2020) carried out a qualitative study focused on the relational connection between pastors and their congregations and identified three key areas. The first is that pastors should prioritize intentional relationships, meaning they should actively work to build strong connections with their congregants. The second is that pastors need to be accessible and available to their congregation, making themselves approachable and easy to reach. Finally, the study found that pastors should pay attention to developing connections with lay church leaders, recognizing the important role they play in the church community (Griffin, 2021).

In addition, Fee (2018) undertook a qualitative phenomenological study to explore clergy occupational stressors within the Wesleyan Church in the Midwest, USA. The scope of the research included clergy burnout and perceptions (Gallagher, 2019 & Noullet et al., 2018). The study examined various facets of occupational stress such as role overload and clergy exposure to prolonged stress (Chavez, 2021). Participants were senior pastors of Wesleyan Churches in the Midwest districts (Ohio, Iowa, Illinois, Michigan, and Indiana). Data was collected through interview techniques and NVivo tool was used to analyze data (Mortelmans, 2019). Emergent themes pointed to social sources of stress such as leadership dynamics and congregational demands that potentially affected clergy quality family relationships. The study brought out and clarified the dimensions of occupational stress and how they manifest among clergy workers.

This can be beneficial in identifying meaningful family relationships, particularly in relation to the association between social-related stress. Whereas the focus of the study was on predictors of stress and burnout among members of the clergy, the study did not explore expansively into the consequences of social related stress on quality family relationships, hence presenting a gap. The present research turned attention to the important matter of quality family relationships in relation to occupational stress among members of the clergy.

Francis and DLitt (2018) argued that clergy need to be socially and emotionally supported and should enjoy making friends, have fun and benefit from their social environment just like any other human being but this is not easily attainable given the nature of their work (Diouf, 2021; Ramos, 2021). Joynt (2019) posited that clergy families are confronted by novel experiences in that by virtue of their religious context, members of the clergy as well as their workplace, their families and their community are complexly interwoven and it is challenging to make sense of the conflicts that arises as a result of the interaction between their personal life, their family and their work (Griffin, 2021; Hayes, 2020); Mudge, 2021). Some members of the clergy undergo stress resulting from being abandoned by their wives who are unable to handle the demands of their spouse's occupation correctly (Sande & Maforo, 2021; Potts, 2021), others experience major family conflict arising from the imbalance between their family life and their clergy work (Chan & Wong, 2018; Mwithi, 2017).

Health-Related Stress. Studies conducted by Adams et al. (2017) and Case et al. (2020) revealed that there is an increasing worry about the mental well-being and exhaustion of individuals who provide care, particularly those who are classified as belonging to the helping professions, as noted by (Campbell & Demetria, 2016). These professions include healthcare workers, clergy, social workers, counselors, and

educators, among others. As part of their roles, clergy are expected to offer similar levels of care and support to numerous individuals (Adams et al., 2017). This continuous provision of care and the depletion of personal resources can lead to occupational stress and health-related issues (Chavez, 2021). Studies indicate that religious leaders often act as primary mental health care providers and are frequently the initial point of contact for individuals seeking help for various mental health and family-related issues (Brewer, 2016; Ruffing et al., 2021). However, these religious leaders often receive insufficient training for their roles as mental health care providers and work without adequate support (Sielaff et al., 2021).

These religious leaders can often be required to provide counseling services to individuals who have experienced domestic violence, sexual abuse, as well as victims of terrorist or other violent attacks. This responsibility is highlighted in various studies, including Barna (2017), Biru et al. (2022), and Ruffing et al. (2021). Furthermore, clergy members frequently provide emotional support to individuals undergoing significant hardships such as chronic illness, the loss of a loved one, marital infidelity, poverty, and mental health issues. This responsibility often leads to health-related stress for the clergy members themselves, as noted in Buratti et al., (2021).

In terms of mental well-being, Proeschold-Bell et al. (2018) concluded that there is evidence that serving in the ministry poses an occupational risk to mental health. Proeschold-Bell and Byassee (2018) conducted a study on United Methodist clergy in the United States and discovered that the prevalence of self-reported clergy depression was 11.1%, which is notably higher than the national sample rate of 5.5%. Proeschold-Bell and Byassee (2018) observed a variation in anxiety levels between male and female clergy, with 12.6% for male clergy and 16.7% for female clergy. The study results imply that clergy members who experience occupational stress are prone to display symptoms

of depression, and those who struggle with depression may manifest symptoms of health-related stress (Heck et al., 2018 & Sielaff et al., 2021).

According to the qualitative results from the study on humility and relational spirituality as predictors of well-being among urban Christian seminary students, Ruffing et al. (2021) asserted that religious leaders recognize various stressors that lead to symptoms of traumatic stress. The findings imply that these leaders encounter elevated job demands and stress levels related to their ministerial duties (Brewer, 2016), which may be comparable to or even surpass those faced by individuals in other high-risk occupations. Biru et al. (2022) proposed that religious leaders encounter several mental health obstacles, with some experiencing post-traumatic stress disorder symptoms as a result of work-related situations (Williams & Thompson, 2022). Although these previous researches examined the occupational stress and mental health of clergy, the samples only included male clergy. This study included the spouses and children and looked at the influence of health-related stress on quality family relationships.

The study by Heck et al. (2018) examines the extent and types of clergy stress, the strategies used in coping with stressors, and the relationship between stressors and coping mechanisms in a sample of 261 Seventh-day Adventist pastors in North America. The results indicated that the most commonly reported stressors were lack of social support, financial stress, and time and workload stress. The study gathered data from a diverse number of methods including interviews, observations and questionnaire survey hence presenting a comprehensive account of the stressors and how they affect clergy family life. The study was carried out within a developed country context; hence the findings are not generalizable to the unique conditions of clergy experience in a resource constrained nation such as Kenya. The present research explored how occupational stress affect clergy quality family relationships within the Kenyan context.

Establish How Time Management Stress Influences Clergy Quality Family Relationships

Time Management Stress. Time management stress is a common problem that many people face. It is the feeling of being overwhelmed or anxious due to the perceived lack of time to accomplish tasks, meet deadlines, or balance work and personal responsibilities. (White-Smith, 2020). It refers to the stress that arises from not being able to manage time effectively or feeling overwhelmed by the number of tasks that need to be completed within a certain time frame. It can lead to feelings of anxiety, pressure, and frustration, which can negatively impact mental and physical well-being and lead to occupational stress (Bolinger et al., 2022; Gill et al., 2018). Effective time management involves prioritizing tasks, setting realistic goals, and allocating time to complete them (White-Smith, 2020). When individuals are not able to manage their time effectively, they may experience stress as a result of missed deadlines, uncompleted tasks, or a feeling of being constantly overwhelmed and this can affect their quality family relationships (Heck et al., 2018).

Bonsu (2016) explored the lived experiences of Pentecostal clergy in Ghana with respect to their perceptions of work-life balance on families and communities. The study recruited 21 participants using purposive sampling technique. Data was collected using a combination of data collection tools such as questionnaires, interviews, observations and field notes. Results yielded three main themes: clergy self-care; clergy experience in congregation, family, and community and clergy role as benefactor to congregation, community, and family. The study offers a contextually relevant account of the relationship between time management stress and family life. The relevance of this account to the current study lies in its parallelism with the impact of job stress on the quality of family relationships.

It is contextually relevant in the sense that it was conducted in Africa, which shares a common cultural heritage with the present study context. However, the study did not distinguish which dimensions of job stress had the greatest impact on quality family relationships.

In a study conducted by Eagle et al. (2019) findings showed that the clergy operate in a distinctive work setting that makes them more vulnerable to mental exhaustion. They are required to perform various duties including preaching, conducting rituals, offering pastoral care, teaching, and managing administrative tasks (Faraji, 2019). In addition, clergy deal with conflicts, resource allocation, and information dissemination (Rogers, 2022) irrespective of the amount of time at their disposal. As noted by Ramos (2021), Proeschold-Bell & Byassee (2018), and Brewer (2016), the clergy are responsible for providing leadership within their organizations, overseeing both volunteers and staff members, and effectively responding to the ever-changing needs and expectations of congregants, church authorities, and the broader community (Lockwood, 2020). The family life of clergy members is affected by numerous stressors that come in various forms. These stressors include insufficient time for family due to constant work demands, isolation resulting from a lack of support and close relationships that often lead to the clergy's own needs being neglected, and the difficulties of integrating with a congregation and managing challenging personalities (Martin-Storey et al., 2021).

Time management stress can have a significant impact on family relationships. When a person is overwhelmed by responsibilities and struggles to manage time effectively, it can lead to feelings of stress and anxiety, which can spill over into relationships with family members (Brewer (2016). When family members lack quality time due to stress, and being overwhelmed, they may find themselves too tired or too

preoccupied to spend quality time with family members. This can lead to feelings of neglect or resentment, and may damage relationships over time (Rogers, 2022).

Emotional and Work-Related Stress Influences on Clergy Quality Family

Relationships

Emotional Stress. Emotional stress refers to the psychological and physiological strain experienced by individuals in response to their emotional state. This type of stress can be caused by a variety of factors, such as personal relationships, financial difficulties, health issues, and major life changes. In explaining emotional stress further, Anderson (2017) observes that pastoral ministry can be emotionally draining due to various stressors associated with the demands of caring for others. These include long hours with expectations that the clergy is on call 24 hours, interpersonal and intrapersonal conflict. Other stressors include ambiguity in job roles and expectations, low wages, church politics, and high expectations from church members were reported as causes of clergy emotional stress that negatively impact quality family relationships. In a study exploring how positive and negative emotions affect stress (Heck et al., 2018; Lawson, 2018) found that the pressure of working with people all day results in around 25% of clergy feeling exhausted, fatigued when they get up in the morning, weighed down by their responsibilities and emotionally drained as they are blamed by parishioners for their problems, all of which renders them less patient, less able to listen and less concerned about what happens to their congregations (Luedtke & Sneed, 2018).

Consequently, Bannister (2020) investigated the emotional consequences of clergy role stress. The study conceptualized role stress as a function of role ambiguity and role conflict and emotional consequences as a function of compassion fatigue and burnout. The literature scope covered role ambiguity and role conflict, burnout and compassion fatigue. Qualitative research approach was adopted.

The study took a phenomenological stance whereby interviews were conducted with 12 clergy people, then transcribed and coded in NVivo Pro Version 12. Research participants attested to the existence and experience of role stress within their ministries, the connection between age and maturity, the ability to mitigate stress, and the emotional consequences that such stress will have upon an individual if not properly mitigated.

The study is unique in the sense that it attempted a definition of role stress from the beholder's eyes. The study documented that role stress is experienced when there is a mismatch between pastoral expectation and congregational willingness, when too many demands are put on mental and emotional resources of the clergy, and unrealistic expectations. Whereas the study broke down role stress into role conflict and role ambiguity and examined their emotional consequences, it did not address the implications of the same on clergy family. The present study extended research into clergy family by investigating the impact of occupational stress on relationships quality in clergy families.

Ferguson-Adderley (2018) focused on clergy tenure and explored aspects of clergy contentment that may have implications on their families. Quantitative methodology was adopted to gather data from lead pastors of Church of God of Prophecy in Florida, USA. The data was analyzed using descriptive techniques and inferential analysis. The study reviewed that due to additional emotional stresses, pastors and their wives tend to withdraw from each other and experience loneliness and less marital satisfaction. The study brings out the issue of clergy tenure as a potential factor in the occupational stress equation. This signals the probable existence of variation between new beginners and long-tenured pastors in terms of the outcomes of occupational stress on quality of family relationships. The research did not empirically establish the interaction between tenure and occupational stress dimensions and quality

family relationships. The present research held tenure constant in the investigation of the nexus between occupational stress and quality family relationships.

Francis (2018) examined emotional stress element of occupational stress from a resilience perspective by undertaking an empirical inquiry within the Church of Scotland. The conceptual scope of the study was roles and ministries, handling expectations, psychological factors and wellbeing whose literature review methodology was used. The study gleaned and synthesized various mechanisms through which occupational stress affects quality family relationships. These results are useful for sense-making of the dynamics underpinning quality family relationships. The conclusions of the study were not based on original research, hence raising concerns about the accuracy of the claims against current reality. The present study utilized primary data to address the knowledge gap on the relationship between clergy occupational stress and their quality family relationships.

In a phenomenological study by Chavez (2021) on the perception of 15 small church Assemblies of God pastors in San Antonio with regards to leadership stressors, and ministry burnout, the results indicated that the challenges experienced by clergy in their selected occupation impact their whole family. Clergy have a work schedule that requires them to be away from home for long periods of time (Luedtke, & Sneed, 2018). They are always on the move, having to start over with each new assignment, creating a sense of loneliness for themselves, their spouses, and their children (Edwards et al., 2020). The clergy's emotional toll leaves him or her with little energy for their spouses and children (Buratti et al., 2020). Furthermore, Tice et al. (2021) indicated that the absence of the clergy in the home burdens the spouses and children with additional family obligations and responsibilities and this leads to more emotional stress. It is also recognized that uncertain boundaries and intrusions into family time are known to induce

stress in the family system (Clarke et al., 2022). Families express concerns about non-standard work hours, working evenings, a loss of privacy or vulnerability, and the inability to separate religious activities from family life. Other clergy may not be directly affected by their time with their families, but they do experience emotional exhaustion (Foxwell, 2022). The implications on the family are disastrous when the clergy is out of balance or on the verge of burnout. There may be little left to offer the family in terms of emotional assistance.

Gardner (2019) explored clergy wives' emotional needs in the New Testament Church of God tradition in the United Kingdom. The scope of the research covered emotional demands, support system and pastoral care. Phenomenology was adopted as the research design. Emotional demands were conceptualized as a function of practical, social and emotional role display. The population of the study was 99 churches of New Testament Church of God tradition in the United Kingdom. Participants were spouses or widows of clergy in the United Kingdom, whose husbands were or had been pastors of a New Testament Church of God congregation in the United Kingdom. A total of 18 participants were interviewed. The study identified 5 superordinate themes: the role, the preparation, emotional demands, managing emotional demands, and support. The study provided insights into the spillover effects of clergy occupational stress on the family, which potentially affects their relationship. The findings are useful in identifying the various emotional stress factors characteristics of clergy profession. However, the study focused on pastor's wives alone rather than both the pastor spouse. The research was conducted within a distinct cultural context associated with individualism which differs markedly from the African setting. The present research was carried out among members of the clergy in Kenya. The research identified the emotional stressors that have implications on the clergy the spouse and children.

Work-related Stress. Work-related stress refers to the physical and emotional strain experienced by individuals in relation to their jobs or work environment (Clarke, 2022). This type of stress can arise from a variety of sources, including job demands, such as workload and time pressure, work relationships, such as conflicts with coworkers or superiors, and job insecurity, such as the fear of losing one's job (Webb & chase, 2019). In a study by Burnette (2016) involving churches across the United States, findings showed that occupational stress among pastors in local church ministry was linked to role stressors, job satisfaction, rest and role ambiguity (Mensah & Amponsah-Tawiah, 2016). The study conceptualized role stressors as a function of role overload. This research contributes to an understanding of the occupational stress phenomenon among pastors, a vital and often-neglected occupational group. Pastors represent a unique vocation with a unique set of required emotional demands and job skills. The research provides evidence that the problem of occupational stress is related to multiple aspects of the church, not just the pastor. The research provides a quantitative account of the determinants of work-stress but does not analyze the implications of the same on quality family relationships. The present research distinguished the dimensions of occupational stress and their effect sizes on quality family relationships.

Additionally, Lawson (2018) carried out a study in England, with clergy from different Christian denominations who responded to a questionnaire in which work-related stressors were linked to boundary-related stressors. The results revealed a strong correlation ($r = 0.63$; $p < 0.0001$) and a linear relationship between the two constructs (Beta = 0.81, SE = 0.03; $p < 0.0001$), with multiple regression analyses indicating that as work-related stress increases, boundary-related stress also becomes more intense (Clarke et al., 2022; Webb & Chase, 2019). The research provided linked boundary related stressors to work-related stressor but did not consider the impact of work-related

stressors to quality family relationships (Clarke et al., 2022). The present research explored the influence of work-related stressors on quality family relationships.

Ruiz-Prada et al. (2021) undertook a scoping review of the literature to analyze work-related stress among Catholic priests. The study aimed to investigate the factors associated with stress among clergy members and their work. The stages included identifying the research question, identifying relevant studies, study selection, charting the data, collating, and reporting (McClanahan, 2018). Occupational stress was expanded to develop as a construct to measure work-related stress for individuals who are involved in “people work” (Milstein et al., 2020). Results showed that promoting optimism, an approach-based coping style, and a collaborative approach to conflict resolution with frequent physical exercise were important protective factors against work-related stress. Other factors included eating a balanced diet, finding time to rest, strengthening personal identity, social support and leading an active spiritual life (Maulik, 2017). The study addressed the central subject of clergy occupational stress and discussed its antecedents and outcomes as well as self-care strategies as mitigating measures. This is significant for the present study as it informs the measurement and indicators that can be used to advance knowledge. However, the study did not utilize primary data sources to verify the data from secondary literature. In the present study, primary data formed the basis upon which inferences about cause-and-effect relationships were estimated.

Frederick et al. (2021) explored the impact of work-related stress on pastors and discovered that they suffer from burnout as a result of work and role uncertainties, leading to emotional strain on the pastor. Role ambiguity and work stress leads the pastor to question the call to be a pastor (Lyte, 2021). The study identified resources that members of the clergy may utilize to deal with this stress. This is important for the present study because an investigation of self-care strategies was made in relation to

clergy members' family relationships. The present research conducted primary research to empirically evaluate the interaction between work-related stressors and family quality relationships.

Hotchkiss and Leshner (2018) explored factors predicting prolonged occupational stress among chaplains. The research was conducted among chaplains from across multiple European and Asian continents. The scope of the research included burnout, secondary traumatic stress, self-care, organizational factors and compassion satisfaction. The 5,361 chaplains affiliated with the Associated Presbyterian Churches ministry received invitations to participate in the survey. Chaplains from all 50 states, Australia, Canada, Hong Kong, and the Netherlands took part in the event. A total of 534 chaplains participated in the study. The most effective protective factors against burnout, in order of strength, were found to be self-compassion and purpose, supporting structure, mindful self-awareness, mindful relaxation, and supportive relationships. Supportive framework, attentive self-awareness, and self-compassion and purpose were found to be the most effective protective factors against work-related stress.

Chaplains who engaged in activities to take care of work-related stress on a regular basis had a higher professional quality of life and a lower risk of burnout (Spielberger & Reheiser, 2020). A contemplative practice of feeling good about doing good and attentive self-care are essential in the chaplain's journey toward wellness and enjoyment of the work that they are involved in as clergy. The study utilized a robust sample to analyze the effect sizes of dimensions of self-care strategies on clergy well-being (Rosales et al., 2021), which can be speculated as protective factors against the adverse effects of occupational stress on clergy family quality relationships. Whereas the study addressed the broad range of occupational stress and allied factors such as burnout, and work-related stress, the research did not analyze what these dimensions portend for

clergy family relationships hence opening ground for speculation. The current research clarified this through an empirical study of occupational stress and clergy quality family relationships within the Kenyan context, with self-care as a moderating factor.

Prasad and Vaidya (2018) conducted research on causes and effect of occupational stress and coping on performance with special reference to length of service of non-clergy workers in India. Questionnaires were administered to 756 respondents, including 381 women and 375 men. Inferential techniques were used for data analysis. Results showed that all the predictors of occupational stress, approach coping, length of service 1 - 5 years, 6 - 10 years and >15 years significantly influenced the model to predict the performance. The study used a robust sample to analyze occupational stress factors with predictive power on performance, which gives confidence about reliability of statistical estimates. Further, the researchers adopted a comprehensive measurement of occupational stress using 14 facets, which conveys confidence on validity of the framework. However, coping strategies were conceptualized as independent variables rather than moderating variables, hence it is not clear the effect size of each stress predictor after modification by coping mechanisms. While coping was explored as a variable, the element of self-care was not addressed. Furthermore, the study was not conducted among clergy workers

Kageler et al. (2020) studied occupational stress elements leading to burnout among Christian youth workers in US and UK. A 19-item questionnaire was conducted generating 123 valid responses. The survey explored both the causes and factors of chronic stress as well as recovery from the same. There were 123 valid responses, 90 from the US and 33 from the UK. Results showed that participants felt stressed as a result of feeling isolated or lonely, lack of spiritual nourishment, financial pressure, growing weary of spending time with youth, strained family relationships, too much

criticism and feeling of personal inadequacy. The study identified a multiplicity of causes of clergy occupational stress and depicted strained family relationships as a consequence which is the result of chronic occupational stress. This effectively explains the path from occupational stress to quality family relationships, which is important for explaining clergy family dynamics of the work. The study was conducted among church youth workers, who may not necessarily all be members of the clergy. The study focus on youth workers makes it less generalizable to other clergy members who are not dealing with youth. The present study sampled from a cross section of clergy workers so as to increase reliability of statistical estimates.

Lusambili and Kirimi (2013) studied the management of occupational stress among pastors of Friends Church in Nairobi County, Kenya. The study employed a descriptive survey on a sample of 60 pastors. Data was collected through interviews, observations and questionnaires. Descriptive statistics and inferential statistics were used to analyze the data. The majority of participants' responses on this item under work environment indicated that pastors' unplanned working hours did have an impact on their ability to perform ministerial services. As a result, pastors indicated discontent with their work, low percentages of community support, church approach, and self-awareness as individual pastors. The research provided contextually relevant empirical account of clergy occupational stress as it was conducted in Kenya. The relationship between occupational stress and clergy quality family relationships was not explored. Furthermore, the occupational stress factors were not delineated in terms of effect size so as to inform a more targeted intervention. The present study investigated occupational stress factors and analyzed their unique effects on clergy quality family relationships.

Maina et al. (2018) studied the effect of pastor's church ministry on their family stability in Nairobi County, Kenya.

The conceptual scope of the study included preaching work, pastoral care work, church administration and family stability. Descriptive survey design was used. The sample of 166 respondents comprised of pastors, pastors' spouses and adult children. Data were collected using a structured questionnaire and analyzed using descriptive statistical techniques. Hypotheses were tested using Spearman's rank correlation technique at $p < .05$. The results showed that the relationship between preaching and family stability was not statistically significant. However, it was found that church administration and pastoral care had a significant negative correlation with family stability.

The study is relevant to the present research as it dimensionalized church ministry into various work dimensions that may proxy occupational stressors. There was no evidence of operationalization of family stability, which made the construct shrouded in definitional ambiguity. The study utilized quantitative methodology that is suboptimal in providing a comprehensive account of the factors underlying clergy quality family relationships. The focus of the study was on family stability rather than relationship quality. It should be noted that family stability may be attributed to a multiplicity of factors that go beyond church ministry. However, the other potential factors were not accounted for in their model. In this study, mixed methods study design was adopted to guide the investigation of occupational stress factors, self-care and clergy quality family relationships.

Appropriate Self-Care and Occupational Stress Intervention Measures that can Enhance Clergy Quality Family Relationships

Self-Care. Crystal and Hanley (2019) offered a very simplistic definition of self-care as any activity that one does to feel good. Self-care involves tending to one's physical, emotional, and spiritual needs through activities that help manage stress. (Gardner-Cook, 022; McClanahan, 2018; Webb, 2021).

This definition is however problematic among the faith community for two reasons. Firstly, not all activities that provide a sense of pleasure are advantageous. Secondly, some individuals may feel uneasy with the notion of self-care, viewing it as an attempt to replace God's role as the overseer of a believer's life (Samushonga, 2021).

A clearer definition is offered by Fuller (2018) who posit that self-care is an intention action that individuals take to enhance their wellness and minimize stress. This definition suggests that at minimum, stress reduction must lead to enhancement of health (Cuartero & Campos-Vidal, 2019; Jiang et al., 2021). The definition thus effectively rules out any action that put health at risk in an attempt to make one feel good. Burtler et al. (2019) concurs with the definition of self-care as the preservation or improvement of a person's health, happiness and wellbeing when confronted by stressful circumstances (Pennington, 2021; Tan et al., 2020). However, it still does not resolve the objection among some believers that God is not displaced.

Lockwood (2020) argues that at face value, the concept of self-care can elicit attitudes that conflict with the training that pastors receive, as it often generates a sense of self-centeredness and taking control of one's own life. This concern is resolved by Kanipe (2016) who argued that the purpose of self-care is to connect with God by maintaining balance in health (Hamm & Eagle, 2021; Platt, 2019), faith and perspective. Fuller (2018) observes that clergy navigate stress by activating intrapersonal coping strategies such as praying, trusting God, and taking time off. Lee et al. (2020) equates self-care to self-regard. The authors (Lee et al., 2020) define self-regard as a mild stance of self-generosity, a recognition that agony and imperfection are some of our prevailing benevolence, and the adoption of care, an acknowledging and nonjudgmental knowledge of all our empathy and mental states.

Thus, self-care is seen as any regulatory function of a person that is activated to preserve and enhance one's holistic health in the face of stressful situations (Bonsu, 2016; Samushonga, 2021).

According to Ehusani (2021), the constituent parts of self-care are physical self-care, emotional self-care, social self-care and spiritual self-care. Crystal and Hanley (2019) condensed self-care into three areas: physical, spiritual, and support. McClanahan (2018) however expands the dimensional spectrum by adding soul care, intellect in self-care and emotions in self-care into the list. Lawson (2018) explains that physical self-care activities are carried out to enhance physical wellbeing such as exercise, sleep and a healthy diet (Hricová, 2020; Terry & Cunningham, 2021). Hricová (2020) proceeds on to explain psychological self-care as undertakings that boosts one's self-awareness and discernment such as attending therapy sessions, journaling and study. As discussed by Terry and Cunningham (2021), emotional self-care is intended to regulate one's feelings and emotions. Such activities include laughing, celebrating self-achievements and spending quality time with family.

Various indicators have been used to depict self-care (Bregman, 2021; Cuartero & Campos-Vidal, 2019; Hamm & Eagle, 2021; Platt, 2019). In the viewpoint of Hotchkiss and Leshner (2018), the signs are physical exercise, auxiliary connections, mindful knowledge, self-sympathy and purpose, mindful entertainment, and auxiliary structure. Blouin and Proeschold-Bell (2015) associated variables such as positive emotions (interest, pride, humor, love), meaning (religion, spirituality), physical resources (exercise, nutrition), and acceptance with self-care. According to Burtler et al. (2019), firstly, physical self-care is achieved through sleep, nutrition, exercise, health maintenance and adherence. Secondly, social self-care is realized through social integration and social support, altruism and maintenance of virtual social networks

(Urlick et al., 2021). Thirdly, emotional self-care is concerned with the identification and replacement of damaging ways of coping, minimizing negative energy and increasing happiness (Vivian et al., 2019). Fourthly, psychological self-care is achieved through intellectual pursuit and other enjoyable activities of the mind, self-awareness and other mindful reflection on self (Jiang et al., 2018) and fifthly, spiritual self-care facets include religious participation, prayer, spiritual meditation, and connecting with nature (Nilsson, 2022).

Self-care can be measured by evaluating the extent to which clergy seek therapy (Kondrath, 2019 & Ehusani, 2021), practice mindfulness, make time for personal relationships, strive for personal and professional balance, get enough sleep, eat healthily and participate in non-work-related activities. On her part, Hanley (2019) used exercise, staying in bed and getting rest, prayer, sports, taking time off, going on vacations, journaling, disconnect from the ministry (Webb, 2021), spending time with the Lord in prayer, going on hikes, acupressure, massage and music as indicators of self-care.

Self-care practice demands institutions to purposefully undertake performances that help priesthood wellness and stress decline (Lawson, 2018). Basic rules for self-care involve tangible, cognitive, touching, spiritual, and professional self-care. Research by Burtler et al. (2019) and Lucioti (2019) correctly inferred that there is a common denominator in all self-care efforts: the intentional commitment to enhancing holistic wellness. Their research provides a useful synthesis that can inform empirical research with a comprehensive identification of indicators helped clarify measurement trajectories. However, the study was based on theoretical knowledge and the various dimensions were not empirically tested. The present study applied a tool for self-care which was analyzed as a moderator of the relationship between occupational stress and clergy quality family relationships.

Anderson (2017) explored clergy self-care quality in their capacity as long tenured youth ministers in Evangelical Churches in the United States. The study was qualitative using phenomenological research design. Data was collected from 55 male and female clergy aged 30 to 65 who were full time youth ministers and had college degrees. Semi-structured interviews were conducted. Thematic qualitative text analysis was performed. The findings showed that congregations need to be educated about the realities of life in clergy families and the ways in which they can collectively enhance or diminish the satisfaction of clergy families. Regression analyses supported the hypotheses that work-related stressors were inversely related to marital, parental, and life satisfaction for both clergy and their spouses.

Long-serving youth ministers in Churches of Christ emphasize the significance of deepening one's connection with God and others (Fuller, 2018; Hanley, 2019; Hotchkiss & Leshner, 2018). Their relationship with God helps them stay in office for a long time and has a big impact on how they cope with backlash or resistance to their own leadership styles. When it comes to responding to criticism, passive aggressive leaders, unanticipated shifts in expectations, and moving target evaluation tactics by individuals in positions of leadership, spiritual maturity, which is heavily impacted by discernment, creates a strong one-two punch in spiritual terms. The research by Lockwood (2020) puts salience on the internal resources of the pastor in mitigating ministry stressors, suggesting that self-support is a key differentiator in the occupational stress-quality family relationships stressors (Samushonga, 2022). The study did not measure the work-related stressors and how each contribute to clergy family quality relationships. The focus of the present study was how occupational stress affects quality family relationships among clergy.

Further, Lee and Rosales (2020) examined the role of identity needs, social support, and self-esteem in both positive and bad outcomes of occupational stress among Clergy in Indiana, USA. All pastors in the United Methodist Church (UMC) in Indiana were invited to take part in an online survey utilizing Qualtrics software. Over the course of four months, participants were issued three surveys, each with its own unique password that was used to identify and link responses across the three waves. Following waves of attrition, matched data for 203 pastors was obtained. Using data from 200 United Methodist pastors, regression analysis revealed that social support and self-compassion (in descending order of importance) explained a significant portion of the variance in the positive outcome, while self-criticism, social support, demand, and gender explained the negative outcome. The study effectively put self-care at the center of discourse around occupational stress and clergy quality family relationships. The study utilized a robust sample that gives confidence of the reliability of statistical estimates. However, the research focused on self-care without demonstrating how self-care interacts with occupational stress factors and with what implications on clergy quality family relationships. The research was carried out within a developed country context where clergy enjoy potentially greater resources and social support cushion due to welfare programs organized by the state. (Terry & Cunningham, 2021). Furthermore, the effect sizes of different occupational stress factors were not analyzed. This study addressed the identified gaps by examining the relationship between occupational stress, self-care and clergy quality family relationships based on data from a resource-constrained country context.

Several constructs under the moderator of self-care were reviewed and investigated how they affect the strength of the influence of occupational stress on

quality family relationships. These constructs are physical self-care, emotional self-care, social self-care and spiritual self-care.

Physical Self-Care. Physical self-care involves the practice of maintaining and enhancing one's physical health and overall well-being. Samushonga (2021) explored self-care at the intersection of compassion fatigue among clergy. Data was gathered to describe the methods of self-care the clergy members utilize when their levels of compassion fatigue presentation are prominent. This research study used a purposive sample of clergy identified using the researchers own personal and professional networks. Data analysis confirmed six themes that spiritual leaders experience in ministry: perceptions of compassion fatigue and experience, preparedness, pastoral expectations, self-care methods, and advice to future spiritual leaders. The study delineated self-care strategies that serve as protective factors against the adverse effects of clergy occupational stress. These are helpful in the measurement of self-care as they serve as robust indicators for self-care construct. However, the research did not investigate occupational stress with clergy family relationships in perspective. The present research extended studies into the notion of self-care as a differentiator of the relationship between occupational stress and clergy quality family relationships.

Kanipe (2016) advanced self-care research by exploring the relationship between clergy stress, complex trauma and Sabbath practice among Clergy in Atlanta, Georgia. The study adopted a quasi-experimental design in conjunction with pre-post testing with a group of fifteen full-time clergy using PROMIS (Patient Related Outcome Measuring Instrument Systems) which was used to provide self-scoring tools for measuring stress levels to the participants. The self-scoring inventories were available to assess quality of life, stress disorders, anxiety disorders, and emotional, behavioral, and physical disorders.

A major finding by Jones (2018) was that for clergy who engaged in at least some Sabbath rest on a regular basis, they were able to reduce the symptoms of complex trauma by as much as 30%. When clergy do not practice or enforce physical self-care on a regular basis, they are subjected to the stressors of conflict, unreasonable expectations, and solitude and can, in fact, deteriorate clergy quality family relationships and cause high clergy attrition (Hotchkiss & Leshner, 2018). Lucioti (2019) posited that clergy must be involved in total behavior as an integration and expression of their thinking, acting, feeling and physiology in order to be involved in meaning physical self-care.

Clergy members are reminded that all human behavior is driven by the desire to fulfill their fundamental needs, which include the need for accomplishment, social connection, enjoyment, and physical well-being (Fuller, 2018; Pitts, 2023). However, the research utilized self-selecting samples which increases the risk of self-selection bias. The research was conducted in a developed country context which is resource endowed as compared to resource-constrained countries hence the research results may not apply to the Kenyan scenario. The present study investigated occupational stressors that predict clergy quality family relationships and the interaction effect of clergy care in a developing country context.

Additionally, Lockwood (2020) examined clergy occupational stress to build a case for urgent physical self-care (McClanahan, 2018). Quantitative methodology was used by administering questionnaires consisting of twenty-two questions surrounding the ministry, life and stress level of the senior pastors. One hundred pastors, male and female, of Baptist and Pentecostal churches within the South Florida region were identified through personal contacts, recommendations, social media and print publications. Results showed that pastors who struggled with stress was 83% of the sample because they lacked effective physical self-care strategies.

The study reported that the pastor's families frequently faced the repercussions of lack of physical self-care which included clergy's stress, anxiety, loss of sleep, lack of appreciation, lack of resources, lack of aid, lack of understanding, and lack of self-confidence. As a result, the pastor's stress was often felt by the family, either directly or indirectly, if the pastor did not have safeguards in place to protect himself or herself (Pitts, 2023). The study revealed that 53% of the respondents agreed that stress affected the family but involvement of physical self-care activities improved family relationships (Jones, 2018).

The study comprehensively covered the issue of clergy stress and its effect on their families as well as how they handled stress hence clarifies various relationships between the variables. The research was largely descriptive hence cause and effect relationship were not explained. Furthermore, whereas the study addressed itself to the general issue of clergy stress, the occupational stress factors were not clearly delineated. The present research deployed mixed methods, whereby quantitative techniques were utilized to test hypotheses and qualitative approaches to improve quality family relationships through self-care (Samushonga, 2021).

Emotional Self-Care. Likewise, Fuller (2018) explored contemporary critiques of self-care as self-indulgent and theologically inadequate. The study context was clergy in the United States and literature review methodology was utilized. The study depicted self-care as a focus on the holistic care of self. Results showed that many ministers are uncomfortable with devoting time and energy to anything that is explicitly called “self-care.” They felt that the communities they serve will not support using church funds or taking time away from their ministries to do something that seemed so “self-centered.” Yet research has shown that clergy are considerably less healthy than the general population (Shaw et al., 2021).

The study made a comprehensive discourse on self-care and the discomfort that surrounds the usage of the term among members of the clergy. This is helpful in putting into perspective the deployment or lack thereof, of self-care strategies to mitigate the adverse effects of occupational stress on clergy quality family relationships. However, the study did not begin by providing an operational definition of self-care and hence, the discourse is shrouded in definitional ambiguity. The study did not empirically demonstrate the role of self-care at the intersection of occupational stress and clergy quality family relationships. The present study conceptualized, dimensionalized and operationalized self-care as a moderator of the relationship between occupational stress and clergy quality family relationships.

Terry (2018) studied the issue of occupational stress among clergy in a cross section of denominations in US. The research scope entailed occupation-specific job demands, clergy health, self-care and demographic factors. Data were collected from 418 clergy and analyzed using correlational and regression-based techniques. A significant correlation was obtained between clergy quality family relationships physical self-care as well as spiritual self-care practices. This suggests that the constructs are still relevant for studying clergy health and should be considered when developing holistic approaches to clergy well-being.

The study offered a working model for occupational stress, which can be utilized for advancing empirical knowledge. It further identifies various variables and variable indicators that can be utilized for development of research instruments. The study was carried out in the western world hence, the generalizability of the conclusions to the clergy experience in the Kenyan context is uncertain. Furthermore, the important matter of clergy quality family relationships was not explored.

The focus of this study was on how clergy occupational stress relate to their quality family relationships as experienced in Kenya.

Marambi (2022) extended self-care research into the Kenyan context by exploring the strategies for emotional healing among Adventist pastors in Central Kenya. The phenomenological research design was employed to describe the participants' experiences. A purposive sample of 40 pastors was targeted. A questionnaire was administered to collect the pastors' views on emotional healing. A follow-up interview was conducted on the eight pastors' representatives. Five items emerged: prayer, sermons, good relationships, forgiveness and counselling support as healing strategies. The study identified elements of self-care that have empirical implications on clergy health in Kenya. The study thus provide literature upon which further exploration can be made on self-care as an important mitigating factor of occupational stress on family stability. The research however did not relate emotional healing to clergy quality family relationships. In this study, the various indicators reported constituted measures of self-care that were used as moderator of the relationship between occupational stress and clergy quality family relationships.

Social Self-Care. This is about taking the time to cultivate and nurture positive relationships with the people around us, which can help us to feel happier, healthier, and more connected to the world around us (Bang, 2021). As reviewed in (Butler et al., 2019), good relationships are associated with improvements in happiness, quality of life, resilience, and cognitive capacity. Pereira et al. (2015) asserted that positive social support can increase the likelihood of engaging in social self-care practices. Social self-care includes being mindful of the importance of relationships with spouses, partners, children, and other family members, as well as making an effort to maintain and strengthen significant friendships (Bressi & Vaden, 2017).

This can involve reconnecting with important relationships from the past, and identifying those who are trustworthy and supportive during challenging times. The study by Fuller (2018) contends that assessments on self-care are based on an individualistic understanding of the self, which is inattentive to social location and obscures the relationship between self and community. Drawing on feminist, womanist, and pastoral theological resources, Fuller (2018) argues for an approach to self-care that acknowledges differing experiences of selfhood and that recognizes the fundamental connection between personal and communal well-being. This approach lays the groundwork for a renewed focus on self-care as a pathway to life-giving ministry.

Sparks's (2019) study explored self-care in relation to professional quality of life and examined the predictive factors among social work practitioners. The study gathered data from a sample of 786 social workers using a structured questionnaire. Results were analyzed using descriptive statistical techniques. According to the findings of this study, social workers do not exercise self-care regularly or habitually. While several items on potential barriers to practice were included in the self-care perception scale utilized in this study, the study highlights the significance of self-care as a potential moderator of occupational stress effects. This is significant since quality of family relationships is potentially contingent and thus, varies with clergy self-care. The study investigated the broader social work population without delineating the unique and nuanced differences between professions. The present study focused on clergy families whereby the quality of the relationship was examined in relation to occupational stress.

Iosim et al. (2022) explored the social support dimension of self-care as a moderating factor by investigating the role of supervision in preventing occupational stress induced burnout among professionals working with people in difficulty. The study context was social workers and clerics in Romania.

The conceptual scope spanned burnout, occupational stress, compassion fatigue, secondary traumatic stress and vicarious trauma. Data was gathered using a structured questionnaire administered to 247 social workers and 255 clerics and administered using Google Docs. Results showed that when spirituality is missing or of low quality, the risk of burnout increases; and vice versa, when spirituality is high quality, the risk of burnout decreases. The research identified spiritual resources as central to mitigating occupational stress, thereby making self-care a salient factor in the study of occupational stress effects of clergy quality relationships. While the research utilized clergy samples, clergy quality family relationships was not investigated in terms of how it was affected. The present research addressed this gap by comprehensively exploring the various dimensions of family quality relationships and how it is affected by occupational stress factors.

Spiritual Self-Care. Spiritual self-care is concerned with building connections and finding purpose in life (Terry & Cunningham, 2020). Kanipe (2016) explains that spiritual self-care is about Sabbath practice – delineated as the intentional operation of priesthood regularly disengaging from peaceful responsibilities for a period of time to pray, rest, study, or meditate. Lawson (2018) added yet another domain of self-care namely, professional self-care which is construed as the combination of thoughts, decisions and actions. The constructs enhance professional competence such as cooperating in trainings, setting professional boundaries with congregants, pursuing correct support and being one's own advocate in the workplace. Kilian (2020) also factors in family care into the equation of self-care, dividing family care into clergy, spouses, marriage, and children (Milton, 2022).

Prayer has been revealed as an important protective factor (Büssing et al., 2017). Indeed, problems with stress are sometimes linked to having given up the habit of

praying which is a form of spiritual self-care. Prayer is associated with spiritual well-being (Cuartero & Campos-Vidal, 2019) and the more time clergy spend praying, the lower their level of emotional exhaustion and stress (Francis et al., 2017). Clarke (2021) advanced self-care research by exploring Christian clergy's assessment of factors that influence their ability to develop professional resilience in their positions. The study applied a mixed-methods approach to collect and analyze data from 519 clerics across Canada. Workload, expectations, solitude, and personal issues were among the adversity characteristics mentioned by clergy participants as being difficult in their role or affecting their resilience.

The study by Clarke (2021) found out that spiritual dimensions were very salient for clergy, specifically the focus on calling to ministry, derivation of theological meaning to stress factor and communion with God. The study linked clergy occupational stress to adverse quality of family life and family relationships. However, there was no clear delineation of the specific job stressors and their salience in the quality of family relationships equation. A key revelation from the study was that the importance of calling to ministry, theological meaning-making, and relationship with God were all major spiritual components for clergy. The study nevertheless did not explore in depth how clergy occupational stress affects the quality of family relationships. The present study was focused on the various occupational stressors and their implication on quality family relationships.

A phenomenological study was undertaken by Ehusani (2021) to explore secondary traumatic stress among Catholic priests working in the United States. The conceptual scope of the study encompassed traumatic stress and self-care. A purposive sample of 10 Catholic priests was utilized. Semi-structured interview was administered on the sample.

Five core themes and 13 subthemes emerged from data analysis, including elements of secondary traumatization and self-care strategies. The study highlighted the significance of self-care in the equation of clergy ministry effectiveness. This elevates the salience of self-care as a strong moderator. The study was conducted among Catholic priests, thus limiting the results to the catholic population. Furthermore, how occupational stress affected family quality relationships was not explored. This research was carried out with a focus on the dimensions of occupational stress that affect family quality relationships with clergy self-care as moderator.

Along with this, McClanahan (2018) examined pastoral self-care as a stress-resistant approach to clergy life and ministry among Southern Baptist pastors in Kentucky, USA. Self-care conceptual scope spanned practicing balanced living, developing intimate relationships, and implementing a theology of self-care. Literature review methodology was adopted. The study relied on literature review rather than original research to draw conclusions regarding self-care principles. Thus, the principles proposed in the study have limited empirical anchorage. The study focused on self-care in relation to clergy effectiveness in ministry rather than family. The present research delved on the interaction between self-care, occupational stress and clergy quality family relationships by conducting original study.

Theoretical Framework

A theoretical framework serves as the foundation upon which a research is constructed (Kivunja, 2018). It assists in inspiring research by enhancing empiricism and its accuracy while guaranteeing addition of knowledge by providing the trend and drive to the research review. The aim of the theoretical framework is to make research findings more meaningful and acceptable to the theoretical concepts. In this study whose purpose is to find how family relationship is influenced by clergy's occupational stress, two

theories were applied: Transactional Stress Theory and Systemic Theory of Solution Focused Brief Therapy (SFBT).

Transactional Stress Theory

Stress is experienced by people every day as they carry out their work and is exhibited through signs that are either behavioral, physical, cognitive, or emotional (Biggs et al., 2017). Many people experience occupational stress because there is a difference in expectations and reality with varying reasons. This study based the theoretical framework on the transactional stress theory. Lazarus and Folkman's theory of psychological stress and coping (Biggs et al., 2017; Obbarius et al., 2021) is a theoretical influential transactional stress theory that is also known as the Cognitive-Relational approach. In this theory, the individual and their environment are seen as existing together in a dynamic relationship. Lazarus and Folkman (Biggs et al., 2017) explain that stress is the mental and emotional condition that is within a person and is represented as part of a stressful operation or procedure. The theory conceptualizes stress as the psychological state that happens when one's views of the importance of a demand differ with one's thoughts about one's ability to cope with it (Lazarus, 2020).

The model also suggests that stress that arises from work situation depends on the way the individual processes their thoughts and how they appraise the challenges that are encountered within the work. Lazarus (2020) believed that a person who is in a stressful situation will try to meet the demand of their current environment by assessing their competencies and endeavor to meet the demands of the environment for them to remain calm emotionally. Coping in his opinion, is a kind of an active struggle with the reality and with crisis situations. Lazarus and Folkman (2020) believed that coping "is a constantly changing cognitive and behavioral effort, aimed at specific external and/or

internal requirements, which are perceived to be burdening or beyond the capability of the man.”

The transactional model of stress suggests that stress will occur at the same time if it is influenced by situational factors and individual characters of the person undergoing the stress (Biggs et al., 2017 & Obbarius et al., 2021). When this occurs, social demands exerted on an individual, their aspirations, working conditions and their health status all contribute to the occurrence of a stressful situation. Harris, (2020) indicates that when this happens, the person experiences strong emotions which can seriously disrupt their activity and sometimes affect their private life. Furthermore, this disruption can cause problems in their families and the way they relate with one another (Brough et al., 2018). Thus, it is unlikely that a person experiencing constant stress on the job will function effectively in his or her other roles such as husband, wife, parents, neighbors or community member (Spielberger & Reheiser, 2020). Fundamentally, occupational stress has an important and real impact on the life of an individual and the people that he or she interacts with (Carnes, 2017; Glazer & Liu, 2017; Yan et al., 2021; Zhang et al., 2019).

In the context of clergy occupation stress, this theory can be applied by considering the transactions between the individual clergy and the various stressors in their work environment. This can include interactions with congregants, organizational demands, conflict within the congregation, and personal and family life stressors. In using transactional stress theory in addressing clergy stress, the focus is on identifying the specific transactions or interactions that are causing stress and finding ways to modify or manage those transactions in order to reduce the overall level of stress experienced. This could involve developing coping strategies, seeking support, improving work-life balance, or making changes to the work environment to reduce

stressors (Obbarius et al., 2021). The second theory that was applied in this study is Solution Focused Brief Therapy (De Shazer et al., 2021).

Solution Focused Brief Therapy

Solution Focused Brief Therapy (SFBT) is one of the key systemic methods that is applicable to this study (Kim et al., 2019). SFBT was advanced during the 1980s by Steve de Shazer and colleagues in the Milwaukee Brief Family Therapy Centre (Yakup, 2019). Solution Focused Brief Therapy (Peller & Walter, 2020) is a model whose core therapeutic processes work with the co-construction of meaning, the strengths of the client, the establishment of a cooperative helping relationship, setting collaborative goals with client, the use of positive emotions, and working with clients to build their own solutions (Franklin et al., 2017). The objective of solution-focused therapy is to explore what works best for the client by focusing on the positivities in the client's life and by increasing the scope of such positivities. The client is encouraged to exploit the power and resources that they possess so that they can solve their problems using the problem-solving skills which they already possess. Every client has certain strengths like values, beliefs, experiences and spirituality in their life that are more than their problems. These strengths can be used to form part of the solution in accordance with the philosophy of solution focused therapy (Stark et al., 2018).

One of the most important characteristics of solution-focused therapy is that the client delivers practical concrete solutions to his/her problems and challenges (Sartinah & Purwoko, 2020). We can thus say that the focus is the solution rather than the problem. When applying solution-focused therapy, goals are set by clients because they have the necessary resources within themselves for change (Gong & Hsu, 2017; Shick, 2017). These can include strategies on how to deal with emotional stress, work-related stress, time management stress, health related stress and social stress.

This is done and achieved through techniques like problem identification, small changes, goal setting, miracle question, handling exceptions and scaling questions.

In systemic theories, the way members of a family interact is a critical feature in appreciating the way individuals behave and how they display their emotions (Aihie & Igbineweka, 2018). The theory assesses the nature of a relationship and interrogates how the members interact with one another (Andriopoulou & Parry, 2019; Joubert & Guse, 2021). Any behavior by any member of the family is observed in the perspective of family interactions in terms of the wider family dynamics (Kim et al., 2019; Nichols & Davis, 2017). Miller (2021) posits that all the members of a family system are interdependent and therefore relationships are intertwined with wholeness and order. This means that a part cannot be understood by itself but the whole is greater than the sum of its part. The family also consists of subsystems like the spousal relationship, the parent-child relationship and sibling relationship (Saadati et al., 2022). Any occupational stress that affects the mother or the father in a family will also affect the children. That is why the theory indicates that the family is an open living system that can reorganize itself by adapting to external forces like stress experienced by any member of the system (Franklin & Montgomery, 2013).

The SFBT theory is based on competency and resources of individuals and does not emphasize on past failures and problems. The theory's main concern is on the current strength of the client as well as their previous and future victories (Sartinaha & Purwokob, 2020). Solution-focused brief therapy uses questions that are intended to identify exceptions when a problem does not occur or when it would occur less in the persons real life (Joubert & Guse, 2021). The main goal of SFBT is that it is future-focused and seeks solutions and scales which are used to quantify the client's existing level of progress toward a solution and disclose the behaviors needed to achieve or

maintain further progress (De Shazer et al., 2021). An individual who is experiencing occupational stress possesses the abilities and skills that help them to solve their own problems and are therefore able to have small changes that will eventually lead to bigger changes (Dallos & Stedmon, 2014).

Clients are experts and when they are given a context where they can discover exceptions in their lives, they can articulate solutions that will enable them to be in charge of their lives (Zhang et al., 2018). As individuals are knowledgeable about their own lives, they possess the ability to identify their problems and subsequently determine the necessary actions to address them. The therapeutic focus of SFBT theory is on the desire that the individual has for his or her future rather than focusing on problems that occurred in the past. The theory is well-suited for managing occupational stress and its impact on family relationships as it motivates individuals to engage in behaviors more frequently that are helpful in exploring options to cope with stress and creating strategies that can result in positive transformations.

When individuals are under a lot of stress, they act in a prejudiced manner and tend to see only the difficulties and shortcomings in their lives. In order to achieve equilibrium, individuals require assistance in recognizing the positive aspects of life, which can alter their outlook and enable them to become more conscious of such positive elements (Sommers-Flanagan & Sommers-Flanagan, 2018). Because clergy are believed to possess a certain measure of spirituality, this may contribute to their understanding and perception of the problem. A variety of questions about meaning and existence may arise when helping clients who struggle with occupational stress, self-care or quality family relationships.

In a therapeutic relationship, it may be useful to understand to what extent religious and spiritual beliefs, values and practices influence the client.

In addition, it is essential to ascertain the types of support that the client has relied upon throughout the therapeutic process to provide assistance and attain a more comprehensive understanding of the situation. Zhang et al. (2018) argues that, in a therapeutic relationship, it is essential to review the client's current practices, rituals, beliefs and any community involvement to understand the client's religious and spiritual participation. In this study, the clergy who are involved in the religious and spiritual participation are bound to undergo occupational stress which can be explored for a solution by applying SFBT.

The application of a solution focused mindset therefore enables individuals to focus on changing their behavior (Kim et al., 2019). If the theory is considered from a diversity standpoint that regards the client as an authority on their own life, they will have the capacity to manage any levels of stress and reduce them, leading to an improvement in their other relationships. The clients determine their perspectives and not the counselor's (Kim et al., 2019) and that is why this theory is effective. Solution-focused therapy places less emphasis on problems and instead prioritizes the exploration of potential solutions. As indicated by Kim et al. (2019), when people are given a climate where they can experience and display their competency, they are able to solve their own problems and this will lead to a richer life.

In addition to helping individuals identify and achieve their desired outcomes, SFBT can be applied in the context of clergy stress by working with the clergy member to identify what they hope to achieve in terms of reducing stress. The clergy members also concentrate on their strengths by recognizing their capabilities and assets that can aid in accomplishing their objectives, thus motivating them to take gradual strides towards their goals to develop self-assurance and make progress. Equally, an alternative way of applying the theory is by emphasizing positive change by focusing on the

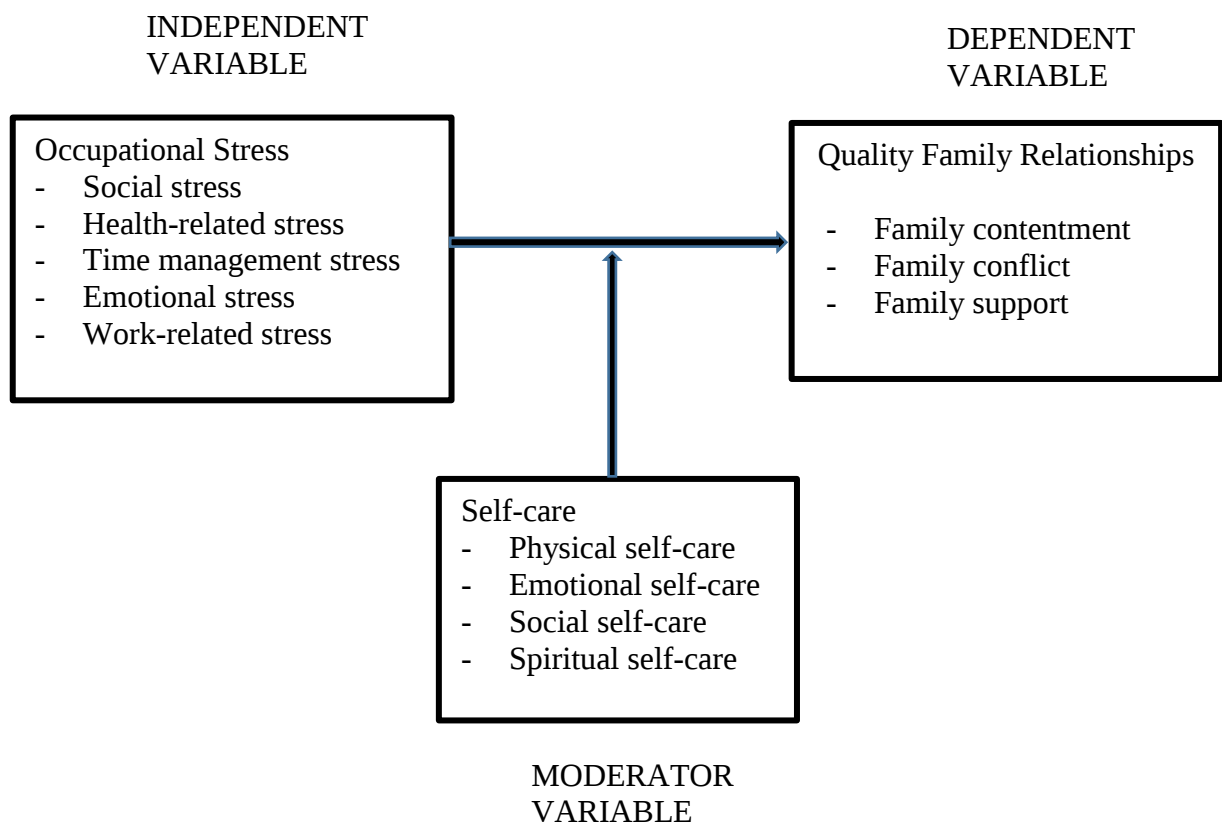
positive changes that have occurred, and emphasizing the progress that has been made, rather than dwelling on problems or stressors. By following these steps, the solution-focused approach could help the clergy member shift their focus from stress to solutions and progress, enabling them to better manage their stress and achieve their goals.

Conceptual Framework

A conceptual framework is a visual illustration of how the study is comprehended, the variables being investigated and how they are interlinked (Kivunja, 2018). The conceptual framework to be applied in this study is as shown in Figure 1.

Figure 1

Conceptual Framework



Note. Researcher, 2022

Figure 1 clarifies the relationship between the study variables. The figure depicts occupational stress as the independent variable. Occupational stress is conceptualized as a multi-dimensional construct comprising of social and health-related stress, time management stress, emotional stress and work-related stress. The figure presents self-care as the moderator that influences the strength or direction of the relationship between occupational stress and quality family relationships. The moderator affects the relationship between occupational stress and quality family relationships by either enhancing or diminishing the strength of the association between them. The positive correlation indicated that as self-care increases, the quality of clergy family relationships tended to improve. Constructs of self-care moderator are depicted as: physical self-care, emotional self-care, social self-care and spiritual self-care. In this study, the researcher investigated quality family relationships as the dependent variable, which represents the outcome or effect being measured. It comprises constructs related to family contentment, family conflict, and family support.

Synthesis of Literature Gaps

The literature review is extensive with empirical evidence illustrating the relationship between occupational stress and clergy quality family relationships as adverse. However, within existing scholarship is the emerging belief that the effect of occupational stress on the clergy is dependent on the perception or meaning that the clergy makes of the stress event. Furthermore, there is a growing body of literature anchoring clergy self-care as a mitigating factor. However, the vast majority of studies have been undertaken in the western world, with studies conducted in the United States accounting for the greatest bulk of existing literature. Such studies are anchored on western models whose application in non-western contexts is not clear. Outside the western world, there is limited research.

Secondly, most of the studies have adopted qualitative methodology which does not adequately clarify the effect of occupational stress dimensions and the interaction effect of self-care on the relationship between occupational stress and clergy quality family relationships.

Chapter Summary

This chapter has critically reviewed existing literature on clergy occupational stress and its influence on clergy quality family relationships. Existing literature on pastor's occupational stress was limited in the area of its influence on quality family relationships in terms of family contentment, family conflict, and family support. In addition, the researcher presented the theoretical and conceptual framework that was employed in the study. The next chapter, the research explains the methodology that was employed.

Chapter Three: Research Methodology

Introduction

This chapter presents the master-plan that was followed in the investigation of occupational stress and how it influenced quality family relationships among clergy in CITAM. The chapter covered the research design, study population, sample size and sampling method, type of data, data collection methods, instrument validity and reliability, data analysis and ethical considerations and concludes with a summary of the key highlights of the methodology.

Philosophical Underpinning

This study was anchored on pragmatism philosophy that was inductive and based on understanding human experience (Orman, 2016). Pragmatism appreciates the scientific rigor of positivism but also cautions that human experiences cannot be explained in a vacuum (Dawadi et al., 2021; Kaushik & Walsh, 2019). At the heart of pragmatism is the idea that truth is reflected in the practical outcomes of human behavior ensuing from human interaction with their world (Da Silva et al., 2018). Thus, it trivializes the metaphysical wangles about what reality is and instead shifts attention to what is of practical concern for human existence (Kelly & Cordeiro, 2020). Proponents of pragmatism argue that what is of practical concern in any scientific inquiry is the research problem and as such, the singular or combination of methods that leads to the best solution is what counts (Shah et al., 2018). They therefore emphasize the balancing of methodological rigor with practical relevance (Da Silva et al., 2018; Hafsa, 2019). This study sought to understand the multiple factors involved in clergy's life and the way their stress influences the spouses and children in any given situation.

The main reason for adopting a pragmatist position in this study was to allow the researcher to have a pluralistic stance of gathering data in order to best answer the

research questions. This study tried to define terms by their application to human experience in order to address problems in their real world.

Research Design

Research design follows from paradigm choice and concerns the detailed procedures and plans developed to guide the process of scientific inquiry (Dawadi et al., 2021; Mukherjee, 2017). The choice of research design shapes the decisions related to sampling design, type of data, data collection methods, research procedures and data analysis plans (Okesina, 2020). The purpose of research design is essentially to guide the process of translating the problem of the study into data that can be processed to provide answers to specific questions economically (Asenahabi, 2019; Schoonenboom et al., 2018). Qualitative data tends to be open-ended without predetermined responses while quantitative data usually includes closed-ended responses such as found on questionnaires (Campbell et al., 2020; Pluye et al., 2018).

Halcomb (2019) traces the roots of this research design to the end of the twentieth century as a result of dissatisfaction with the inadequacies of exclusively taking the positivist's quantitative approach or the interpretivist's qualitative path (Leavy, 2017; Rai, 2018). The argument in favor of mixed methods approach is that the combination of methods yields a more comprehensive sense-making of social phenomena since the advantages of either paths are consolidated thus offsetting the weaknesses that each path has (Creamer & Reeping, 2020; Creswell & Clark, 2017). The basic persuasion of mixed methods design is the combination of multiple methods involving the gathering and analysis of both qualitative and quantitative data into a single unified whole (Hafsa, 2019), which is seen as complementary (Coy, 2019; Kelle et al., 2019). This harmonizes conclusions drawn from scientific enquiries, ensuring that all perspectives regarding the phenomenon are fully clarified (Rai, 2018).

There are compelling reasons that makes mixed method approach as the appropriate choice for the present research (Creamer & Reeping, 2017; Kimmons, 2022). The greatest appeal of mixed methods is the comprehensiveness of scientific inquiry through the creative integration of methodologies in the search for answers to research questions (Halcoomb, 2018; Leedy & Ormrod, 2019). In the perspective of Hafsa (2019), mixed-methods research inherently offsets the limitations of quantitative and qualitative methodologies, thereby yielding more valid and reliable research output. Taking such a pluralistic view of inquiry into clergy occupational stress and family quality relationships promises a more holistic sense-making of the relationship between research variables and the underlying dynamics. The research design enabled the contextualization of quantitative results through augmentation with the nuanced views of research participants hence facilitating confirmation of research exploration of underlying explanations (Amjad et al., 2020; Creswell & Creswell, 2018; Siddiqui, 2019).

The use of mixed-methods enables researchers to answer research questions with sufficient depth and breadth (Leedy & Ormrod, 2019) and helps generalize findings and implications of the researched issues to the whole population. For example, the quantitative approach helps a researcher to collect the data from a large number of participants; thus, increasing the possibility to generalize the findings to a wider population. The qualitative approach, on the other hand, provides a deeper understanding of the issue being investigated, honoring the voices of its participants.

In other words, whereas quantitative data bring breadth to the study, qualitative data provides depth to it (Gibson, 2017). The researcher used mixing two methods as it was superior to a single method because it provided rich insights into the research phenomena that could not be fully understood by using only qualitative or quantitative methods.

In addition, Asenahabi (2019) indicates that a mixed-methods design can integrate and synergize multiple data sources which can assist to study complex problems (Gibson, 2017; Kimmons, 2022). The application of mixed methods enabled purposive data consolidation which allowed the researcher to seek a wide view of the study by enabling her to view a phenomenon from different perspectives and research lenses (Dawadi et al., 2021). Mixing data sets was anticipated to give a better understanding of the problem and yield more complete evidence as the researcher gained both depth and breadth (Gibson, 2017; Kimmons, 2022), as well as bring in triangulation that enhanced the validity and credibility by strengthening the findings (Flick, 2018; Kelle et al., 2019; Turner et al., 2017). The researcher also adopted the mixed method design that fully addressed the research problem and questions only by collecting, analyzing, and interpreting both quantitative and qualitative data (Leedy & Ormrod, 2019).

Among the many designs that exist in the mixed methods field (Leedy & Ormrod, 2019), the research adopted the convergent mixed methods in which the researcher merged quantitative and qualitative data to provide a comprehensive analysis of the research problem (Flick, 2017; Kelle et al., 2019). In this design, the researcher collected both forms of data at roughly the same time and then integrated the information in the interpretation of the overall results. Any incongruent findings were explained and further probed in the design (Halcomb, 2019), which produced greater certainty and wider implication in the conclusion (Hafsa, 2019). Convergent design also enabled the researcher to obtain a more complete understanding from qualitative and quantitative databases which corroborated results from different data collection methods (Turner et al., 2017).

Population

Population refers to the total count of human subjects from whom a research sample is generated (Etikan & Babatope, 2019). Clarity of the target population is an important first step in sampling design (Taherdoost, 2016). In this study, the target population comprised of CITAM clergy serving in assemblies, spouses and children. These comprise of the Senior Pastor, the Deputy Senior Pastor, the Youth Pastor, the Children Pastor, and the Pastor in Charge of Missions and Outreach (CITAM, 2020). Population for this study was drawn from assemblies in major towns in Kenya which included Nairobi, Kiambu, Machakos, Kajiado, Uasin Gishu, Kisumu, Meru, Nyeri, Kisii and Kapsabet. Assemblies in Northern region were: Valley Road, Woodley, Parklands, Thika Road, Clay City, Thika Town, Kiambu Road, Kikuyu, Nyeri and Meru. Assemblies from Southern region included: Athi River, Buruburu, Embakasi, Karen, Rongai, Kangundo Road, Kitengela, Ngong and Mombasa. Western region had the following assemblies included: Kisumu, Kisii, Nakuru, Eldoret and Kapsabet. The assumption was that each clergy is married to one spouse and only one child aged 18 years and above was considered in the study.

Table 1

Population Distribution

Region and Assemblies	Number of Assemblies	Clergy population	Spouses	Children	Total population
Northern Valley Road, Woodley, Parklands, Thika Road, Clay City, Thika Town, Kiambu Road, Kikuyu, Nyeri and Meru.	10	31	31	31	93
Southern Athi River, Buruburu, Embakasi, Karen, Rongai, Kangundo Road, Kitengela, Ngong and Mombasa	9	26	26	26	78
Western Kisumu, Kisii, Nakuru, Eldoret and Kapsabet.	5	11	11	11	33
Total	24	68	68	68	204

Sample Size

A sample is defined as a proportion of the target population examined in order to draw conclusions about the whole population (Etikan & Babatope, 2019). A sample size must both be adequate and representative in order to generalize the results from the sample to the larger population (Taherdoost, 2016). Typically, a sample size is extracted when it is either unethical, impractical or economically unviable to collect data from the entire population (Bhardwaj, 2019; Majid, 2018). To guide the process of generating a statistical sample, it is necessary to utilize a formula that estimates an adequate sample

enough to draw statistical inference (Martinez-Mesa et al., 2016). To this end, Taro Yamane (Olonite, 2021) proposed the following formula:

$$n = N / (1 + Nd^2).$$

Where N is the population size, and d is the error margin, typically set at 0.05.

Accordingly, the sample size was determined as follows:

$$. n = 204 / (1 + 204 \times 0.05^2).$$

$$. n = 135$$

Therefore, the sample size was 135 participants, which included the clergy, spouses and children who were 18 years and above. Each clergy family was represented by the clergy member, the clergy spouses and the clergy children. In CITAM, the clergy are typically organized alongside the main pillars in the Strategic Plan of 2016-2025 (Citam, 2022) of the overarching ministry functions: Marriage and Family, Children Ministry, Youth Ministry, Discipleship, Social Action and Advocacy and Missions and Outreach Ministry. These ministries are overseen by a senior pastor assisted by a deputy together with whom the pastoral and administrative responsibility are discharged.

Sampling Method

Sampling method entail the technique deployed to recruit research participants into the study (Etikan & Babatope, 2019; Moser & Korstjens, 2018). It refers to the systematic selection of representative individuals from a specified population as the focus of investigation (Sharma, 2017). Probability sampling methods accord all members of the population an equal chance of selection as a representative of the population from which it is drawn (Elfil & Negida, 2017). Thus, in order to fulfill the requirement of representativeness, the present study took the probability sampling path (Cornesse et al., 2020; Sharma, 2017). This study adopted purposive sampling as a non-probability

sampling technique, where the researcher selected individuals who met specific criteria in respect to the ministry functions and objectives of the study (Casteel & Bridier, 2021).

Whereas all members of the clergy in CITAM share a common professional identity, they are usually assigned distinct roles and thus, deal with unique population groups which may portend occupational stress implications. This means that while all members of CITAM clergy share common occupational stress challenges, the sources of occupational stress and the nature of the stress may be different across sub-groups. Accordingly, sampling criteria in this study was by the functional roles of the main pillars of Marriage and Family, Children Ministry, Youth Ministry, Discipleship, Social Action and Advocacy, Missions and Outreach Ministry. Inclusion and exclusion criteria were included in the questionnaire to ensure that the sample included individuals who met specific characteristics that were relevant to the research question, and excluded those who did not. The aim of utilizing inclusion and exclusion criteria was to reduce the likelihood of any interfering factors and to guarantee that the sample selected for the study represented the larger population, thereby making the study results more dependable and generalizable. Through the meticulous selection of participants based on well-defined criteria of the ministry functions, the research decreased the chances of bias and enhanced the accuracy and validity of the findings (Elfil & Negida, 2017; Sharma, 2017).

Types of Data

The determination of data types constitutes one of the salient stages of scientific inquiry. Literature designates two nomenclatures for characterizing types of data depending on source (primary versus secondary) and analytical trajectory (quantitative versus qualitative) (Ajayi, 2017). The researcher used the following databases to carry out the search for literature: EBSCOhost, Google Scholar, ProQuest, Sage, Taylor &

Francis Online, APA PsychINFO, APA PsychArticles, Wiley Online Library and Dissertation and Thesis database.

Primary data constituted the data type for this research and entailed the collection of original data direct from the participants to achieve the purpose of the study (Paterson & Leung, 2016). Quantitative data facilitated the determination of effect sizes through inferential analysis of numeric data whereas qualitative analysis enabled the clarification of inferences drawn through establishment of the salient themes from non-numeric data (Flick, 2017).

Data Collection Methods and Procedures

Data collection methods constitute the set of instruments and techniques to be utilized in the data gathering process (Denscombe, 2017). In keeping with mixed-methods research design, a combination of quantitative and qualitative data collection methods was adopted (Kimmons, 2022). Initially, the researcher obtained an approval letter from Pan Africa Christian University, followed by an application for a research license from the National Commission of Science Technology and Innovation (NACOSTI). Subsequently, the researcher sought permission from the deputy bishop of CITAM to collect data from the selected assemblies. Finally, the researcher approached the senior pastors of each assembly to seek permission for data collection from the pastors working in their respective assemblies.

In the quantitative front, a structured questionnaire was administered to the participants. The questionnaires were administered through Kobo Toolbox software platform through email addresses and WhatsApp numbers that the researcher had obtained from the senior pastors of the selected assemblies. A research assistant was recruited to coordinate quantitative research data in support of the specified research questions.

The researcher provided training to the research assistant prior to initiating the quantitative data collection process. An orientation was given to the research assistant, which included a thorough explanation of the expectations and responsibilities associated with their role. The researcher also provided an overview of ethical guidelines to the research assistant and emphasized the significance of data protection. To ensure confidentiality of information from the group discussions, the research assistant refrained from participating in the qualitative data collection, due to the sensitive nature of clergy work. From the responses obtained on the quantitative data, the researcher purposively selected participants from the different categories on the functional roles.

Two Focus Group Discussions (FGD) were conducted through Zoom, a cloud-based video conferencing platform that allowed the participants to communicate with each other remotely. One discussion group was held for the clergy with 6 participants and one for the spouses with 7 participants. The participants were selected using both purposive and convenient sampling methods. Purposive selection was convenient because the respondents were pastors and spouses who had already agreed to participate in the study. The pastors and spouses were involved in the functional roles of the main pillars of Marriage and Family, Children Ministry, Youth Ministry, Discipleship, Social Action and Advocacy, Missions and Outreach Ministry. The researcher recorded the discussion for transcription after the discussion. During the focus groups, the researcher facilitated an informative discussion and allowed time for questions and comments, before inviting the participants to share their personal experiences on occupation stress, quality family relations and self-care. After the session, the participants were remunerated for the usage of their data bundles.

Structured Questionnaires

A structured questionnaire is a schedule of questions and items that accord research participants an opportunity to convey their responses by writing on blanks or putting a checkmark on a box either on paper or online (Young, 2016). The broad range of questions and items typically covered in a questionnaire entail those related to “demographic information, personal opinions, facts and attitudes, health related information, intangible information like feelings, taste, satisfaction, among others, in certain tangible scale” (Aithal & Aithal, 2020). In the present study, a questionnaire which was divided into four sections was used. Section A contained questions related to participants’ demographics such as age, gender, education level, marital status, designation/role, cadre, years of practice experience and tenure.

The following sections constituted Likert scale items addressing the multi-dimensional element of each research question. A Likert scale is a psychometric tool featuring a group of statements that elicits respondents’ level of agreement on a scale of 1 to 5 from “not at all” to “all the time” (Joshi et al., 2015). Each item was a manifest attribute that together with related items represented a latent construct (Joshi et al., 2015). Likert scales have an appeal in the discipline of psychology due to their high reliability, ease of readability and completion from the participants’ perspective in as much as it is vulnerable to social desirability bias (Taherdoost, 2019).

Section B constituted Likert scale items for quality of clergy family relationships which the study used to measure constructs of quality family relationships. For this purpose, the Brief Family Relationship Scale (BFRS) developed by Fox was utilized with minor adjustments (Khurshid et al., 2023). This is a tool that consists of 16 items for measuring three sub-constructs: family support (5 items), family contentment (4 items) and family conflict (7 items). Items included in family support construct included: “In

our family we really help and support each other”; “In our family we work hard at what we do in our home”; “In our family there is a feeling of togetherness”; “In our family we sometimes tell each other about our personal problems” and “My family members really support each other”. Family contentment construct had the following items: “In our family we spend a lot of time doing things together at home”; “I am proud to be a part of our family”; “In our family we really get along well with each other” and “In our family we begin discussions easily”.

Items included in family conflict construct were: “In our family, we argue a lot”; “In our family we are really mad at each other a lot”; “In our family we lose our tempers a lot”; “In our family we often put down each other”; “My family members sometimes are violent”; “In our family we raise our voice when we are mad” and “In our family we can talk openly in our home”.

Section C contained items for measuring the impact of clergy occupational stress on quality family relationships. The Clergy Occupational Stress was measured using an adapted and expanded version of the Clergy Occupational Distress Index (CODI), a 10-item inventory for measuring occupational stress levels of members of the clergy profession (Frenk et al., 2013). The inventory contains three items for measuring work-related stress (job demands) and two items representing emotional stress from dealing with members of the congregation. Sample items included: “As clergy, we experience excessive demands from members of the congregation”, “Our actions as pastors are often criticized by members of the congregation”, “As clergy, we experience stress dealing with members of the congregation due to constant criticism”, “I experience challenges that are stressful when ministering to the congregation”. Three additional items were included to measure health-related stress and another two items for evaluating time management stress. Sample items included: “My work as a pastor always intruding on

family time and space”, “As clergy, we are always required to work longer hours”; “Working days sometimes end with a splitting headache”; “there are times that I feel tired and sick after work”; “on a number of occasions, I have had to take sick leave due to job demands”.

Section D comprised of items representing the effect of clergy self-care on clergy quality family relationships. The qualitative exploration of the salient themes characterizing clergy self-care were: physical self-care emotional self-care, social self-care and spiritual self-care. The Self-Care Inventory (SCI) questionnaire that measures an individual's engagement in self-care activities and their perceived effectiveness was adapted. SCI assesses various aspects of self-care, including physical, psychological, social, and spiritual well-being. The SCI was developed by Patricia Potter and colleagues and was designed to assess an individual's engagement in self-care activities and their perceived effectiveness. It has been used in various research studies and clinical settings to measure self-care practices and their impact on well-being. Accordingly, the index to be used was measured by an 8-item inventory covering the spectrum of self-care. Sample items included: “Clergy make deliberate efforts to balance clergy work with personal life”; “Clergy intentionally take time to recreate and spiritually replenish”; “Clergy pay attention to my own emotional wellbeing”; “Clergy first care for him/herself in order to effectively care for others”; “Clergy routinely take time out from clergy work to just be myself”; “Clergy maintain a clear boundary between my life as a clergy and my personal life”; “Clergy always ensure that my ‘me-time’, and time to be with family and friends is never encroached into by clergy work”; “Clergy frequently engage in exercises and other physical health activities”.

In terms of scoring, negatively worded items were first reverse-scored in order to preserve response consistency.

A composite index was then generated for each construct on a 5-point scale where scores towards 5 denoted high manifestation of the construct while scores towards 1 represented low manifestation of the construct. A composite mean score of 3 was used as the cut-off point such that points above this score suggested that the construct manifested.

Focus Group Discussion

Focus group discussion (FGD) is a qualitative method of data gathering whereby respondents get the chance to discuss research questions in an open-ended and spontaneous manner (O’Leary, 2021). The point of FGD is to delve deeper into subjective views and experiences of research participants regarding the subject matter (Busetto et al., 2020). This way, the study was able to shed more light on individual perspectives and feelings of clergy family members, which is useful for situating the data within the participants’ unique family context (Rutledge & Hogg, 2020).

This study conducted two focus group discussions, one comprising of 6 clergy and the other 7 spouses. The participants were selected using both purposive and convenient sampling methods. Purposive selection was preferred to include the functional roles of the main pillars of Marriage and Family, Children Ministry, Youth Ministry, Discipleship, Social Action and Advocacy, Missions and Outreach Ministry. Selection was also convenient because the respondents were pastors and spouses who had already agreed to participate in the study.

The purpose of separating the two groups was to facilitate objectivity in the discussions. The researcher prepared the discussion questions that covered the three topical issues of clergy occupational stress, quality family relationships and self-care. Sample guiding questions included: “In what ways has being a member of a pastor family been a blessing to you?”; “What are some ways that your work as a pastor has affected how you relate in your family?”; “In your view, how different is the work of a

pastor as compared to other professions?"; "How do you maintain a healthy work-life balance as a pastor or spouse?"; "What support do you currently receive from your congregation or family to manage stress?"; "How do you maintain a sense of self-care while working as a clergy member?"; "If you could change one thing about the way you relate in your family, what would it be? The researcher used a notebook for taking notes and the cloud to record the conversation since the discussion was held online through Zoom. The recording done online was password protected and was accessible only to the researcher.

Instrument Pre-testing

Before embarking on the actual study, the research tools are supposed to be administered on a small sample of respondents as this facilitates the evaluation of the suitability of the data collection instruments to yield the desired data towards the achievement of the research objectives (Edlund & Nichols, 2019). This initial trial out of the research tools is a critical stage in the research process. It enables researchers to have an adequate impression of the practical issues that need to be taken into consideration in the data collection process besides generating data for instrument validity and reliability analysis. The instruments were tested in 6 assemblies that were not part of the target population. Pretesting the instrument enabled the researcher to determine whether participants understood the questions asked and provide responses with ease. Consequently, the instruments were improved to generate information and elicit satisfactory answers to the research questions.

Instrument Validity

Instrument validity is the property of a research tool to measure what is intended (De Souza et al., 2017). Therefore, determination of instrument validity is an important procedure in any scientific inquiry regardless of the research objectives, research design

or paradigm choice (Samani, 2016). The degree to which questionnaires and discussion guides as research tools embody the underlying construct should be evaluated and measures taken to ensure that required validity expectations are met (Taherdoost, 2016).

Researchers are required to address four validity archetypes. These are: criterion validity, content validity, construct validity and face validity. Criterion validity pertains to the instrument's consistency with previously validated tools. This is typically achieved by comparing the validity outcomes of the instrument with widely accepted practice tools. Content validity is concerned with the scrutiny of item content to ascertain whether the concepts under investigation are really the ones being measured (Ghazali, 2016). This was achieved through a thorough review of the literature to ensure that the research tool captures all facets of the construct (Bhattacharyya et al., 2017). Construct validity addresses the practical relationship between two or more theoretically related constructs (Bhattacharyya et al., 2017). Face validity relates to the match between items conceptual field of the construct, a validity requirement typically assured through expert review as it entails a fresh pair of eyes taking a critical look at the items to appraise their robustness (Ikart, 2019). In this study, the research supervisors' expert judgment sufficed since they are perceived to be subject matter experts with the requisite experience and knowledge in instrument development and design.

Within the qualitative research path, scholars are concerned with credibility and conformability of research output as validity equivalents (Lub, 2015). Thus, validity is a broad term that encompasses the appropriateness of not just the research tools, but also the processes followed and the data generated (Leung, 2015). It covers the entire spectrum of research from research questions to the methodological and design choices as well as the results obtained and conclusions drawn. To this end, audit trails were maintained by documenting the process followed throughout the research cycle.

This entailed keeping a record of raw data, field notes and summaries as a way of maintaining transparency.

Instrument Reliability

In the quantitative research domain, instrument reliability is another facet of the research process that invite the attention of researchers and it refers to the dependability of research tools to generate consistent results (Taherdoost, 2016). According to Heale and Twycross (2015), Cronbach's alpha is often used to estimate reliability of research tools. This technique follows the split-half method with alpha threshold calculated at 0.7. This is a coefficient which depicts the correlation between items to the total score (Ahrens et al., 2020). In this study, the Statistical Package for the Social Sciences (SPSS V.28.) aided in the determination of the coefficient.

As pertains to qualitative research, emphasis is put on the credibility and confirmability of the study used (Korstjens & Moser, 2018). Credibility entails the accurate representation of the original perspectives of the interviewees in the research output. This means that the interpretation and conclusions drawn must be supported by the views of the respondents as originally expressed by them. Assurance of instrument reliability was satisfied through the determination of appropriate themes, supported by verbatim responses in the reporting of research results (Noble & Smith, 2015).

Cronbach's Alpha test was performed using SPSS. The test results are presented in Table 2. The table shows that quality of clergy family had a reliability coefficient of 0.706, for the 15 items, occupational stress had a reliability coefficient of 0.871 and self-care had a reliability coefficient of 0.886. The results suggest that the instruments were highly reliable.

Table 2:*Reliability Statistics*

Variable	Cronbach's Alpha
Quality of Family Relationships	.706
Occupational Stress	.871
Self-Care	.886

Positionality of the Researcher

It is particularly important for researchers to adopt a reflexive approach to help to clarify and contextualize one's position about the research process for both the researcher, the research participants, and readers of research outputs (Corlett & Mavin, 2018). This was done by acknowledging personal positions that have the potential to influence the research. The researcher engaged in reflexivity to develop and embrace her positionality, recognizing that it is not fixed and did not necessarily change over time (Dean et al., 2018). The researcher posed self-reflexivity questions, relating to the chosen research topic and personal motivations and interests for studying it (Reich, 2021). The subject-object-subject bending-back on the self-involved reflecting how the desire to carry out this research has been shaped by interests, values and experiences (Shaw et al., 2020).

Data Analysis

Data analysis is a methodical and scientific procedure for processing raw data into useful information that can inform the determination of answers to research questions (Samani, 2016). Within the mixed-methods trajectory, data analysis requires an elaborate plan for synthesizing, integrating and cross-validating numeric and textual data (Scherman et al., 2018). This entails utilization of both deductive and inductive logic of data processing that calls for careful quantitative data manipulation and meticulous

immersion into qualitative data in order to generate robust interpretations (Rai, 2018). Data processing itself is a rigorous endeavor that begins with data quality assessment such as completeness and random checks for logical sense of responses in order to mitigate the risk of what Buchanan and Scofield (2018) refers to as garbage or noise.

In this study, quantitative data were entered into Statistical Package for Social Sciences (SPSS, Version 28.0) software where numeric data were analyzed. The data were subjected to a process of cleaning by checking and appropriately treating missing values, investigating outliers, and weeding out inconsistent responses (Chai, 2020). This is essentially a data exploration process which is foundational to inductive logic and an important precursor to inferential analysis (Jebb et al., 2017). Data analysis was performed on the dataset using descriptive statistical techniques of data transformation, summarization and visualization through computation of percentage scores, mean scores, and standard deviations. Data was then presented through tables, histograms and boxplots (Sharma, 2018).

For each specific objective, a composite index was generated to represent the extent to which the various constructs manifested in the sample. Accordingly, data transformation facilitated the determination of a composite score for clergy quality family relationships, clergy occupational stress and clergy self-care. The data was then subjected to inferential analysis in order to determine the relationship between the composite scores.

The discussions from the focus group were recorded using Zoom online software system (Hennink et al., 2019). The recording from Zoom was transcribed verbatim using the MAXQDA program 2022 Verbi Software. The researcher conducted a close reading of transcripts to identify issues raised by participants and employed intelligent transcription which involved lightly modifying and paraphrasing the transcription to

provide a comprehensible read (Bahadur, 2018; Leavy, 2022; Roller, 2019). Thereafter, the data generated from the focus groups was subjected to a qualitative data analysis process using thematic technique (Roller & Lavrakas, 2019) and were presented in narrative or verbatim form. This entailed reporting quantitative findings and discussing them in light of the qualitative themes obtained (Creswell & Creswell, 2018). The consolidated findings were then discussed and compared with extant literature.

Ethical Considerations

Like any scientific inquiry, this study called for adherence to ethical requirements throughout the research cycle. This invited reflections into the ethical principles of research and consideration of ethical decisions that are necessary to safeguard the interest of human subjects (Ellingson & Sotirin, 2020; Okesina, 2020). To begin with, the researcher adhered to institutional requirements of research by obtaining ethical clearance from the University's Ethics Review Committee, research license from the National Commission of Science, Technology and Innovation (NACOSTI) and a letter from CITAM headquarters giving permission to carry out the research among the clergy.

The participants were given an informed consent form which they voluntarily signed before their involvement in the study. This form contained information on: the aim of the study, limitation of use of participant data, anonymity measures, non-disclosure agreement, data protection, and the ethical as well as legal rights and obligation of research parties. The researcher made every effort to respect the privacy of research participants and safeguard their identity throughout the process.

Since the issue of anonymity is a concern for many clergy as occupational stress and family relationships often involves vulnerable and sensitive situations, the researcher addressed such concerns for anonymity in the cover letter. During the primary phase of the data collection, it was likely the researcher had access to the names of the

participants. To ensure that the researcher was focused on the data only, all participants were assigned unique IDs that were used when uploading to the data management software.

Electronic data received from the respondents was treated with utmost confidentiality by storing it in a lockable cabinet. The computer that the researcher used for data collection and data analysis is password-protected. To ensure that all information is securely managed at the conclusion of the study, the NVivo Pro Version 12 data file was transferred to an external hard drive and stored in a secured and locked device. After the researcher finalizes her study and conferment concluded, the electronic data will be destroyed after a period of time to ensure fidelity and confidentiality of the study participants. The results obtained from the study will be published and shared in a conference. A copy of the research project with the results and recommendations will be shared with the leadership of CITAM as agreed when the authority to collect data among clergy was granted.

Chapter Summary

This chapter covered the methodology including the research design, population, sample size, sampling method, type of data, data collection method and procedures, instrument pre-testing, instrument validity and reliability, positionality of the researcher, data analysis and ethical considerations. Chapter four covered results and discussion.

Chapter Four: Results and Discussions

Introduction

The primary aim of this study was to investigate the influence of occupational stress on quality family relationships among clergy in CITAM, Kenya. This chapter has six sections that involve data presentation, analysis, interpretation, and discussions of the results. The results and discussions were concurrently addressed and deliberated upon. The first section presents a descriptive analysis of the response rate and the demographics of the respondents. The subsequent sections are organized according to the specific objectives. Accordingly, the second section of this chapter constitutes the presentation and discussion of the descriptive analysis of the quality of clergy family relationships in CITAM, Kenya.

The third section presents and discusses the relationships between social and health-related stress and the respondents' quality of family relationships. The fourth section presents time management stress and the quality of clergy family relationships in CITAM, Kenya. Accordingly, the fifth section presents the results on the effects of emotional stress and work-related stress on the general effects of quality family relationships. Lastly, section six presents and examines the moderating influence of self-care on the relationship between occupational stress and the quality of clergy family relationships in CITAM, Kenya. The last section presents a summary of the chapter.

Response Rate

This sub-section presents an analysis of the response rate, including their distribution by various factors such as gender and age. Descriptive statistics are used to provide a summary of the data, such as the frequency and percentage of responses. This type of analysis aims to provide an overview of the data distribution and patterns.

Response Rate

Table 3 shows the number of respondents who were contacted with research questionnaires for the study and the number who consented and participated in the survey.

Table 3

Response Rate

Number of respondents contacted	Responses	Percentage
Respondents	115	85%
Non-respondents	20	15%
Total	135	100%

Table 3 shows that 115 respondents participated in the study, accounting for 85% of the sample. Therefore, the response rate obtained was very high. According to Hendra and Hill (2019), a response rate above 70% is regarded as an excellent response rate. Hence, the response rate obtained was considered sufficient to yield highly reliable statistical estimates.

Demographic Characteristics of the Respondents

Gender of the Respondents

Table 4 shows the gender distribution of the respondents who participated in the study and the percentage of the respective genders.

Table 4

Gender of the Respondents

Gender	Frequency	Percent
Male	44	38.3
Female	71	61.7
Total	115	100.0

Table 4 shows that the males who participated in the study were 44, which made up 38.3% of the participants and the greater number was for females who made up 61.7% of the respondents. The results shown in the gender of the respondents are possibly accurate due to

the use of the probability sampling technique which was applied in the research, which allowed for the proportionate representation of the various population sub-groups into the sample (Casteel & Bridier, 2021).

Category of Respondents

Table 5 shows the category of the respondents in terms of their designation and purpose as per the time when they participated in the study.

Table 5

Category of Respondents

Strata	Frequency	Percent
Pastors	57	49.6
Spouses to pastor	40	34.8
Children to pastor	18	15.7
Total	115	100.0

Table 5 shows that the largest category of people among the respondents in the study were the pastors who are 49.6% of the total respondents. The spouses of the pastors were the next major group and contributed to 34.8% of the respondents, and lastly, pastors' children were the least in number among the respondents, accounting for only 15.7% of the 115 respondents in the study. The different categories of respondents, pastors, spouses to pastors, and the children to pastors together make up the family of the clergy, whose quality of relationships was under investigation in this research.

Age Brackets of the Respondents

Table 6 shows the respondents' distribution by their age brackets and the corresponding percentages of the respondents in their respective age brackets.

Table 6*Age Brackets of Respondents*

Strata	Frequency	Percent
Under 20 years	1	.9
20 to 29 years	22	19.1
30 to 39 years	35	30.4
40 to 49 years	25	21.7
50 to 59 years	29	25.2
60 years and above	3	2.6
Total	115	100.0

As shown in table 6 the age group under 20 years had the least number of respondents, only making up 0.9% of the respondents. The other age category who were relatively few and only constituted 2.6% of the respondents was the group of respondents who are 60 years and above. The respondents who are between 30 and 39 years were the majority of the respondents as they constituted 30.4%. The group was also closely followed by those who are aged between 50 and 59 years, who made up 25.2% of the respondents. The group consisted of a few more people compared to the group of ages between ages 40 to 49 years, which was also closely followed by the age group of respondents of 20 to 29 years, which accounted for 19.1% of the respondents. Going by the age group distribution of the respondents, and assuming that the selected families are a true representation of the CITAM Church population in Kenya, it is safe to conclude that CITAM, Kenya is mostly made of the youthful population because the elderly among them was only 2.6, the adults were 46.9% and the youth made up the greatest population at 50.4%.

Respondents' Level of Education

Table 7 shows the level of education of the respondents, showing the highest level being a Ph.D. and the lowest level of education being high school.

Table 7*Respondents' Level of Education*

Strata	Frequency	Percent
High School	5	4.3
College diploma	5	4.3
Degree	44	38.3
Masters	57	49.6
PhD	4	3.5
Total	115	100.0

Table 7 shows the education levels of the respondents and their corresponding percentages. From the data shown in the table it is clear that most of the respondents had attained a master's degree and this category of respondents made up 49.6% of all 115 respondents. Another significant number of the respondents had attained Bachelor's degrees and they constituted 38.3% of all the respondents. The respondents who had college diplomas and high school certificates as their highest levels of education constituted 4.3% of the respondents each. The least number of respondents had Ph.D. and they constituted only 3.5% of the respondents. The observation from the data is that most of the respondents have at least a university degree and above, making them fairly educated.

Respondents' Marital Status

Table 8 shows the distribution of the respondents based on their marital statuses.

Table 8*Respondents' Marital Status*

Strata	Frequency	Percent
Single (without children)	21	18.3
Single (with children)	2	1.7
Married	92	80
Total	115	100.0

The largest number of the respondents were married, as shown in Table 8. The data shows that married respondents accounted for 80% of the total respondents. The data also shows that the next group of individuals after the married ones was the single (without

children) who accounted for 18.2% of the respondents and lastly the single (with children) who made up 1. 7% of the respondents.

Respondents' Ministry Role

Table 9 shows the roles of the respondents in ministry. It shows the dockets in which the respondents play. The table shows the distribution of the respondents in their roles such as children's pastors, youth pastors, missions pastors, deputy senior pastors, senior pastors, deputy bishop, and bishop, and their respective distribution in the aforementioned roles.

Table 9

Respondents' Ministry Role

Strata	Frequency	Percent
Children Pastor	20	17.4
Youth Pastor	18	15.7
Missions/Outreach	16	13.9
Deputy Senior Pastor	24	20.8
Senior Pastor	35	30.4
Deputy Bishop	1	.9
Bishop	1	.9
Total	115	100.0

Table 9 indicates that the largest group of clergies, depending on the roles that they play in ministry is the senior pastors who made up 30.4% of the respondents in the study. It is worthwhile noting that the spouses of senior pastors are in the same category as senior pastors. There is a possibility that the senior pastors were the majority of those who agreed to take part in the study. Another significant group of respondents was the deputy senior pastors who constituted 20.8% of the respondents. Three groups of respondents namely: children pastors, youth pastors, and missions' pastors closely followed each other in terms of the population and this can be shown in their percentages of 17.4%, 15.7%, and 13.9% respectively.

Rank of the Respondents

Table 10 shows the rank distributions of the respondents, indicating whether they are in or are affiliated with people in management or non-management ministry roles.

Table 10

Rank of respondents

Strata	Frequency	Percent
Management	82	71.3
Non-management	33	28.7
Total	115	100.0

Table 10 shows that a majority of the respondents are either in or affiliated with management. The groups in the management role constituted 71.3% of the respondents and the remaining 28.7% was for the non-management ranks among the respondents. The results suggest that the population constituted more clergy in the management rank than those in the non-management rank.

Respondent's Years of Clergy Experience

Table 11 shows the number of years which have elapsed while the respondents or the clergy they are affiliated with as spouses or children have been in ministry.

Table 11

Respondents' years of clergy experience

Strata	Frequency	Percent
Less than 3 years	2	1.7
3 to 5 years	18	15.7
6 to 10 years	38	33.0
11 to 15 years	20	17.4
More than 15 years	37	32.2
Total	115	100.0

Table 11 shows the number of years for which the respondents or the spouses and children related to the respondents have served in ministry. The table shows that on average, most of the respondents, 33.0% had been part of the clergy for between 6 to 10 years.

Another majority of the respondents or the clergy who are related to them as spouses or parents had served in the ministry for more than 15 years, and they constituted 32.2% of the respondents. 17.4% of the respondents or their clergy relatives had been in the ministry for 11 to 15 years by the time they took part in the study. The second least group made up 15.7% of the respondents and they are the clergy who are affiliated with them as parents or spouses had served in the ministry in CITAM, Kenya, for three to five years. Lastly, the group with the least percentage were those who had served in their respective ministries or had relatives who had served in ministries for less than 3 years. these results suggest that CITAM, Kenya has low rates of turnover for the clergy, which could be an extenuating circumstance exacerbating their occupational stress (Heck et al., 2018) Prasad and Vaidya (2018) defined occupational stress as the stress experienced when job requirements exceed the worker's ability or overstretch available resources.

Years the Respondents have served in their current Position

Figure 2 shows the number of years that the respondent, or their clergy parent or spouses have served in their current positions.

Figure 2

Number of Years clergy have served in their current position

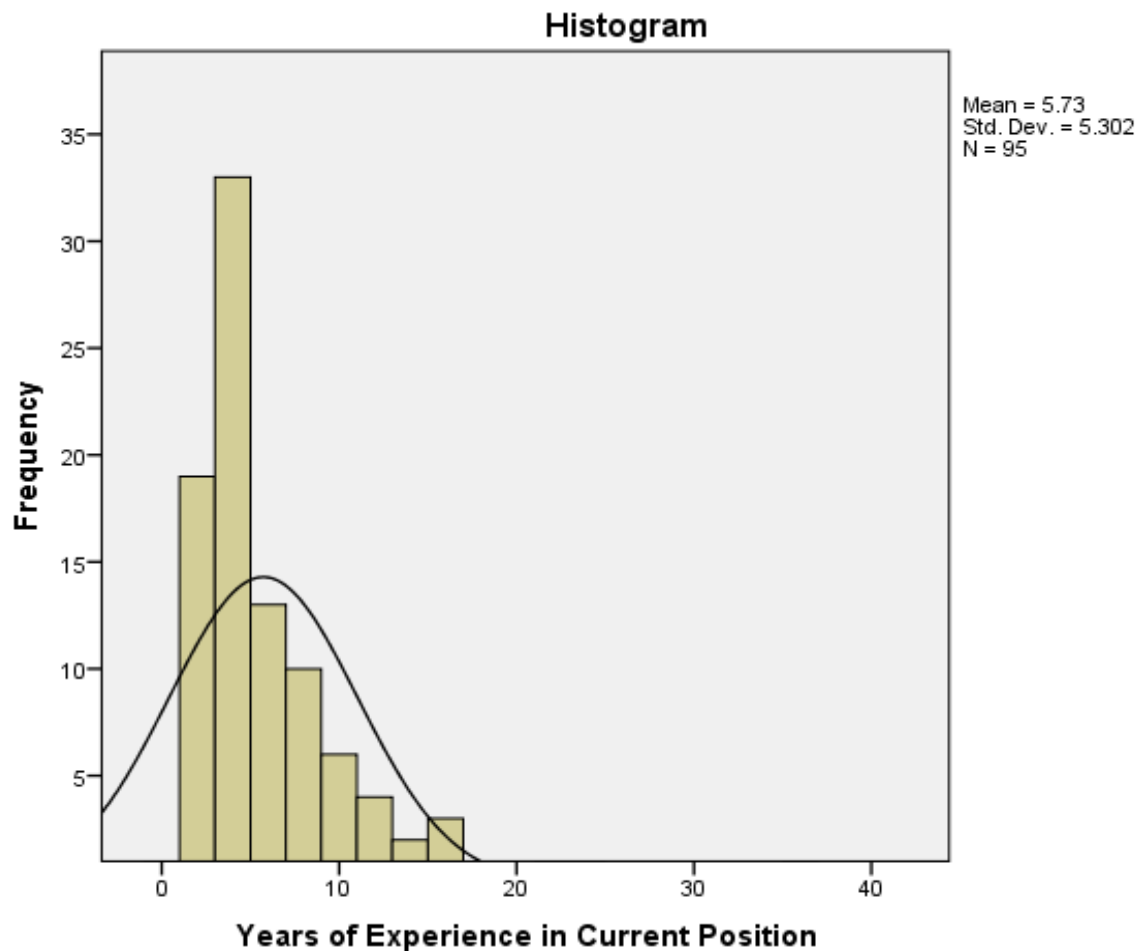


Figure 2 is a histogram showing the number of years that the respondents or the clergy who are related to them either as parents or spouses have served in their current positions. The figure suggests that most of the clergy who took part in the study or whose children or spouses took part in the study had been in their current positions for approximately 2 to 10 years. A smaller percentage had been in their positions for less than a year or more than 15 years. The results show that most of the clergy representing themselves or are represented by their children or spouses in the study have been part of the CITAM, Kenya for not less than two and not more than 15 years. This suggests that the Church has some rules regulating the number of years for the pastors serving in given positions.

However, the suggestion is contrary to what is on the CITAM Website (2022) which holds that CITAM Kenya, like many other churches, does not have a fixed time frame for changing or promoting pastors.

Objective One: The Quality of Clergy Family Relationships in CITAM, Kenya

The first objective of this study was to examine the quality of clergy family relationships in CITAM, Kenya. This sub-section of results and discussion begins by examining the quality of clergy family relationships by performing an analysis of the respondents' responses to the questions regarding quality of clergy family relationships. The section explores the different aspects of family, including family contentment, family conflict and family support.

Descriptive Analysis of Quality of Clergy Family Relationships: Contentment

Table 12 shows the descriptive statistics for the quality of clergy family relationships in regards to family contentment. It also shows the minimum and maximum values, plus the means and the standard deviations of the responses posed by the respondents to the quality of clergy family well-being measures. The table shows that the quality of clergy family life was measured using a 5-point scale on which the clergy or their spouses or children who are part of the respondents recorded how they felt about the different measures of well-being as was posed in the measure statements.

Table 12

Descriptive Statistics for Family Contentment

	N	Min	Max	Mean	Std. Deviation
In our family we spend a lot of time doing things together at home	115	1	5	3.82	.908
I am proud to be a part of our family	115	1	5	4.75	.635
In our family we really get along well with each other	115	1	5	4.30	.775
In our family we begin discussions easily	115	1	5	4.09	.793

As shown in Table 12, on average most of the respondents agreed with the supposition of the statement, “In our family, we spend a lot of time doing things together at home,” ($\bar{x}=3.82$, $\sigma x=.908$, $N=115$). The results showed that more than average of the respondents agreed that they have time to spend together as they do things at home and as a family. This is in line with the studies by Hricová (2020) that the clergy often and regularly have time to spend with their families. Similarly, Ferguson-Adderley (2018) concurs that spending time together improves the quality of family relationships and improves their congruence and improves the psychological well-being of the clergy (Hricová, 2020). Even though going by the author’s findings, the respondents’ positions on this statement of the quality of clergy family life is high among the respondents in the study, they could be participating in these activities as duties and not getting psychological benefits such as laughing together and sharing about one’s life in regards to work and personal issues among the family (Mudge, 2021).

Regarding the statement, “I am proud to be a part of our family,” most of the respondents were proud of being members of their families ($\bar{x}=4.73$, $\sigma x=.635$, $N=115$). On average, most of the respondents also agreed that they easily start conversations with one another in their families ($\bar{x}=4.09$, $\sigma x=.709$, $N=115$). The ease of starting conversations among family members and the pride which comes with belonging to the family are some of the factors indicated by Murray et al. (2021) as some of the indicators of contentment in the family. Therefore, as per the findings of the study on these two statements, the results are suggestive that the clergy members and their family members who were part of the respondents are very coherent with one another, which points to better quality clergy family relationships. However, Gardner (2019) stipulated that there are different reasons why someone can be proud to belong to the family of clergy, including the perks of being treated

in a special way by the rest of the congregants and other favors which come with such associations as shared by the respondents.

“So, that is the kind of support that you receive from the congregation because you belong to a pastors family. I think other times, a member of the congregation out of nowhere tells, you they just remembered you, thought about you and just send you this Ksh 5,000 take the family for lunch, once in a while” FGD/003/P.

“Sometimes as well, there are times when congregants will decide to treat you out, whether to take you out for a cup of coffee or something” FGD/005/P

“Other times, there are some material support here and there, yeah” FGD/006/S

Furthermore, Clarke (2021) concurs that for starting conversations, people can strike conversations not because they have family-based impetuous but sometimes because they lack no one to speak to or because they have personal missions to gain through having a conversation with a member of the family.

On average, most of the respondents depicted a high level of contentment in their families and this was evident in how they reacted to the statement, “In our family we really get along well with each other,” ($\bar{x}=4.30$, $\sigma_x=.775$, $N=115$). The result findings indicate that there is a high level of family contentment and possibly overall quality of clergy family relationships in CITAM, Kenya. These findings are consistent with the findings in the study by Grevenstein et al. (2019), which showed that the presence of getting along together in a family indicates that there are high levels of contentment in the family.

Equally important, Grevenstein et al. (2019) and Jones (2021) also suggested that getting along also shows the level at which the family is knit and contented with not only being members of the family but also the entity of the family itself. The analysis strongly suggests that there is high level of family contentment in clergy families in CITAM, Kenya. However, there are various reasons why there could be a feeling of contentment among the clergy families as posited by Murray et al. (2021). In addition, Lee (2017) supported the findings that even when faced with challenges in their work, clergy are able to experience the

peace of God, which surpasses the relatively minor tribulations of family and marriage, and find comfort in the abiding peace that comes from their faith in God's promises. Moreover, according to Lee's (2017) argument, the life of clergy members is intricate and interconnected, posing challenges that make it difficult to separate various aspects of their lives. As a result, if they experience contentment in one area, it may spill over into other areas, such as their family life, despite there being no clear demarcation between the different aspects of their lives.

Regarding the statement "In our family, we begin discussions easily", on average most of the respondents agreed that they easily began conversations with one another ($\bar{x}=4.09$, $\sigma_x=.793$, $N=115$). The analysis strongly suggests high levels of family contentment among the clergy in CITAM, Kenya. This finding concurs with the findings by Lyte (2021) which showed openness and ease of talking and interacting while maintaining a healthy support system indicated the levels of contentment in the family. Similarly, Wiafe (2021) concurs that the ability to easily begin a discussion cannot be used as an absolute indicator of high levels of contentment in family relationships as family members may easily feign engaging in discussions when it serves their own agenda or motives.

Descriptive Statistics for Family Contentment Composite Score

Table 13 shows the descriptive statistics for the family contentment composite score. It shows the maximum and minimum values, means and intervals and confidence levels.

Table 13:*Descriptive Statistics for Family Contentment Composite Score*

			Statistic	Std. Error
Family Contentment Composite Score	Mean		4.2368	.05632
	95% Confidence Interval for Mean	Lower Bound	4.1253	
		Upper Bound	4.3484	
	5% Trimmed Mean		4.2924	
	Median		4.2500	
	Variance		.362	
	Std. Deviation		.60129	
	Minimum		1.00	
	Maximum		5.00	
	Range		4.00	
	Interquartile Range		.75	
	Skewness		-2.042	.226
	Kurtosis		7.106	.449

Table 13 shows the descriptive statistics for the family contentment composite score. The table shows that on average, most of the respondents from CITAM, Kenya have high levels of family contentment ($\bar{x}=4.2368$, $\sigma_x = .60129$). Potts (2020) held that some of the factors in the family which can be used to determine family contentment include clergy roles and boundaries, work, and family stress (Dunbar et al., 2020). Going by this conclusion, therefore, it is logical to deduce that the clergy in CITAM, Kenya understand their roles and the boundaries which come with the roles and thus they are able to strike a healthy balance between work and family stress and then they remain strong and feel contentment in their families.

Based on Lyte's (2021) assertion that unity and responsible parenting can positively impact family contentment, it is reasonable to infer that the clergy families in CITAM, Kenya may also exhibit unity and practice effective parenting with their children. This suggests that these families are likely to experience high levels of contentment as well. On the other hand, Joynt (2018) and Potts (2020) concurs that the clergy and their family might not be contented because of the perfect balance that the clergy are able to strike between work and family stress. The sense of contentment among the clergy could stem from their unwavering trust in

Jesus Christ and his unfailing promises, which allows them to maintain their contentment within their families even in the midst of chaos (Luedtke & Sneed, 2018).

Normality Test for the Family Contentment Composite Score

Figure 3 shows histogram for the family component composite score. It shows the mean, standard deviation and the number of respondents.

Figure 3

Histogram for the Family Contentment Composite Score

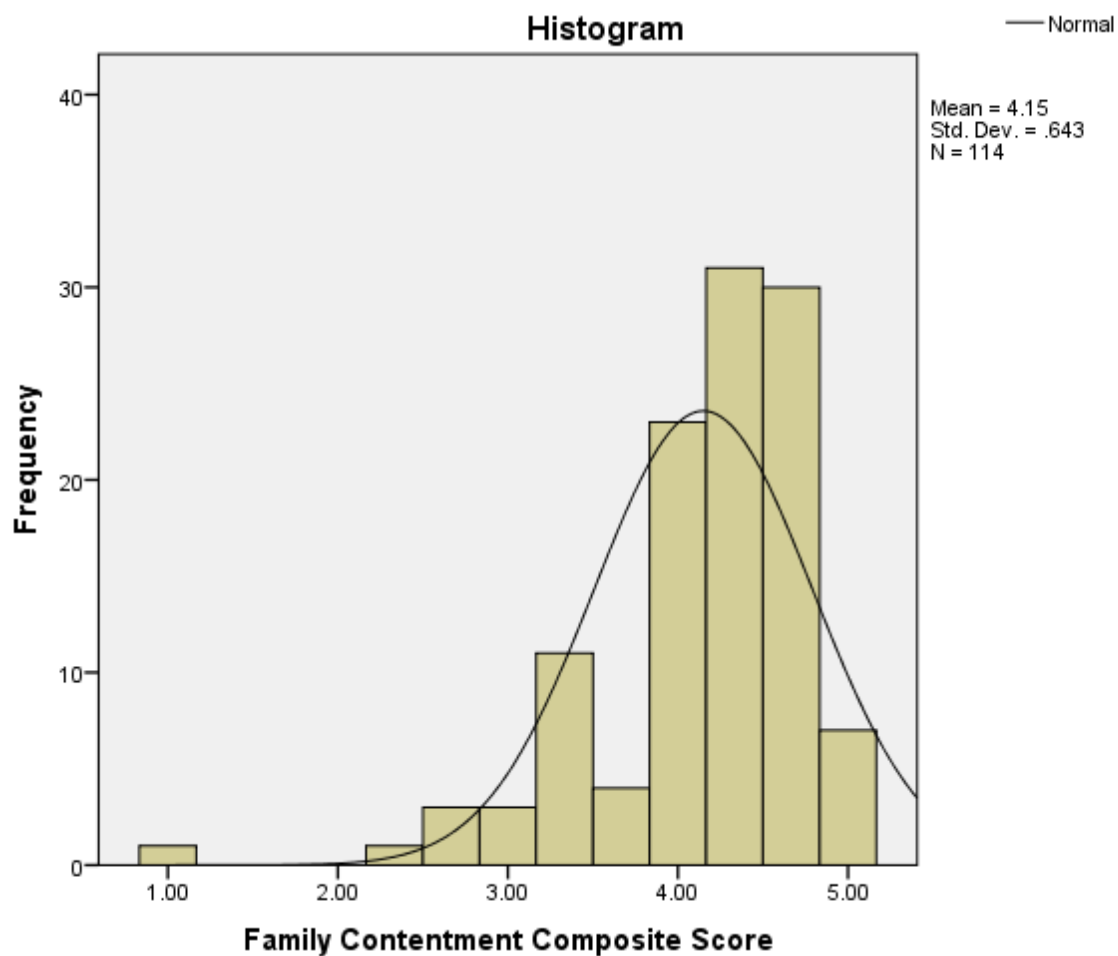


Figure 3 shows that on average, most respondents have high levels of contentment in their clergy families. The figure shows that there was the presence of outliers towards the left

tail of the data. This led to the nullification of the assumption of normality and the data was transformed using loglinear transformation.

Outlier Test for Family Contentment Composite Score

Figure 4 shows a boxplot for the family contentment composite score.

Figure 4

Boxplot for Family Contentment Composite Score

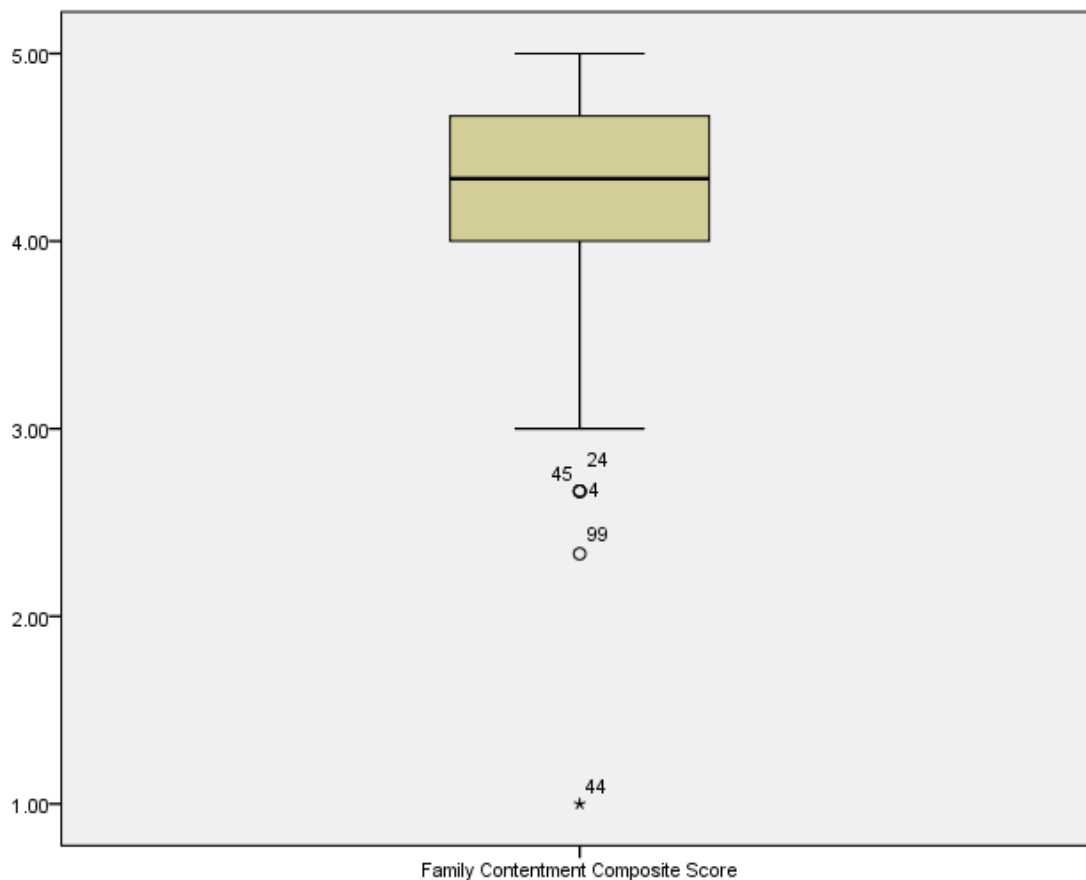


Figure 4 shows a boxplot for the family contentment composite score. The boxplot shows that there were outliers towards the lower tail of the data, which violated the assumption for the absence of outliers and the data was treated using log transformation.

Descriptive Statistics for the Quality of Clergy Family Relationships: Family Conflict

Table 14 shows the descriptive statistics for the quality of family relationships in terms of the family conflict among the respondents from CITAM, Kenya. The table shows

the means, standard deviations, and minimum and maximum values for the different responses.

Table 14

Descriptive Statistics for Family Conflict

	N	Min	Max	Mean	Std. Deviation
In our family, we argue a lot	115	1	5	2.63	1.155
In our family we are really mad at each other a lot	115	1	5	2.04	1.068
In our family we lose our tempers a lot	115	1	5	2.22	1.143
In our family we often put down each other	115	1	5	1.73	1.009
My family members sometimes are violent	115	1	5	1.38	.866
In our family we raise our voice when we are mad	115	1	5	2.25	1.203
In our family we can talk openly in our home	115	1	5	4.25	.955

As shown in Table 14, regarding the statement, “In our family, we argue a lot,” on average most clients agreed that they argue a lot in the family which points to the possibility of instability and squabbles in the clergy families which suggests low quality of the clergy family life ($\bar{x}=2.63$, $\sigma_x=1.155$, $N=115$). In their study on the effect of pastor’s church ministry on their family stability in Nairobi County, Maina et al., (2018) included constant argument and raising of voice as some of the indicators of conflict in the family. Joynt (2019) held that the clergies’ lives are complexly interwoven with their family conflicts in the religious context which often have synergistic effects in magnifying the impacts of occupational stress. As such, the findings support the propositions of Joynt (2019 that instability and conflicts within clergy families are prevalent and significantly contribute to the overall impact of occupational stress experienced by the respondents.

In general, the majority of the respondents expressed disagreement with the given statement, “In our family, we are really mad at each other a lot,” ($\bar{x}=2.04$, $\sigma_x=1.068$, $N=115$). The findings reveal that, on average, a significant portion of the respondents perceived lower levels of conflict within their families and did not feel anger towards one another. This suggests that there may be lower instances of conflicts in the clergy families represented by the respondents. This finding was supported by Obrenovic et al. (2020) who found out that a low occurrence of anger within the families could be interpreted as a potential indication of a higher quality of life among the clergy families. Nonetheless, Kim (2021) argues that there could be many other factors like culture, environment and economic stability that could affect the quality of family relationships. The researcher concurs that family contentment has a high influence on the quality of family relationships among clergy in CITAM as most of the respondents showed contentment.

Regarding the statement, “In our family we lose our tempers a lot,” most of the respondents disagreed with the statement ($\bar{x}=2.22$, $\sigma_x=1.143$, $N=115$), which indicates that they do not lose their tempers a lot in their families. This means that the families are showing low levels of conflict and high levels of togetherness. Kilian (2020) argued that when the negative signs like the loss of temper and physical violence are ignored, they can worsen and end up destroying the clergy family relationships. However, for this study, on average, most of the respondents concurred that they rarely lose their tempers on one another, which suggests that most of them have functionally coherent families which suggest that there is a very high quality of clergy family relationships among the clergy in CITAM, Kenya.

However, these findings contradict Noh and Ross (2020) who indicated that there are various factors which can affect the coherence and togetherness of the family which are not connected to the tempers in the family. This was supported by Rosendahl and Rosendahl (2020) who postulated that the factors can include the level of commitment to the ministry,

the work demands and responsibilities of the clergy member, the support and resources available to the family, and the overall church culture. Furthermore, Gill et al. (2018) observed that clergy members who prioritize their ministry over their family may struggle to maintain a healthy balance between their work and personal life. This may result in family members feeling neglected or harboring resentment, which can strain relationships and lead to outbursts due to increased emotional tension.

On the other hand, Adams et al. (2017) indicated that the emotional and spiritual demands of the job can cause stress and burnout, which can make clergy irritable and negatively impact family relationships. Fee (2018) concurs that churches that provide resources such as counseling, family retreats, and support groups can help to strengthen family relationships and improve communication.

Consequently, the overall church culture can also play a role in the quality of clergy family relationships. As posited by Hamm and Eagle, (2021), a culture that values work-life balance and family relationships can encourage clergy members to prioritize their families while still fulfilling their ministry responsibilities as this reduces family conflicts. In addition, French et al. (2018) agrees that a culture that places a high emphasis on productivity and achievement may discourage clergy members from prioritizing their families, which can lead to strained relationships.

Most of the respondents, on average, held that they almost never put each other down, as suggested by the statement, “In our family, we often put down each other.” ($\bar{x}=1.73$, $\sigma_x=1.009$, $N=115$). The findings imply that instances of putting each other down within the families of the respondents are infrequent, indicating that most of them rarely engage in such behavior towards each other. This was supported by Kregel (2019) who observed that putting down one another is one of the ways which shows there is high level of conflict in a family setting. Likewise, Speight and Speight (2017) asserted that when family members

engage in negative behaviors such as belittling, criticizing, or insulting one another, it can lead to feelings of hurt, anger, and resentment. This, in turn, can cause long-lasting damage to family relationships and create a toxic environment that is not conducive to healthy communication or mutual respect.

In addition, Hotchkiss and Leshner (2018) concur that belittling or demeaning others can lead to a deterioration in communication a point that Pascucci et al. (2022) agrees with that when family members feel attacked or criticized, they may become defensive or withdraw from the conversation altogether. This can make it difficult to resolve conflicts or address issues that may be causing tension in the family. This was confirmed by Kanipe, (2016) that when misunderstandings and resentment are left unresolved, they can persist and exacerbate the breakdown of familial relationships over time. Another effect of putting one another down is a loss of trust as postulated by Omungo et al. (2020) and supported by Eagle et al. (2019) that when family members engage in negative behaviors towards one another, it can erode trust and create a sense of insecurity within the family. This can lead to a lack of openness and honesty in communication, making it even more difficult to resolve conflicts or build strong relationships.

In response to the statement, “My family members sometimes are violent,” most of the respondents on average disagreed that there was physical violence in their families. This showed that most of them opposed the presence of violence in their families as proposed in the statement ($\bar{x}=1.38$, $\sigma_x=.866$, $N=115$). Maina et al. (2018) held that violence among family members is a valid measure of conflict in the family. Again, Omungo et al. (2020) agreed that the presence of conflicts in the family suggests poor quality of family relationships. Hence, the study findings suggest that the majority of respondents tended to reject the existence of violence in their families, implying that such families are likely to have low or negligible

levels of violence. However, Obrenovic et al. (2020) observed that low conflict in families is not definitive evidence to conclude that clergy families have high-quality relationships.

While studying the exodus of clergy and the role of conflict in responding to the call, Joynt (2019) posited that clergy families are confronted by novel experiences by virtue of their religious context, members of the clergy as well as their workplace. Therefore, it is hard to separate and determine whether the lack of violence is because of family-related reasons or because of the religious faith that the clergy decide to adhere to throughout their lives. Besides, Kondrath (2019) asserted that clergy and their families are human who might be avoiding violence not because they genuinely do not want to engage in it but because they have a whole crowd of congregants considering them as highly noble people, and they fear the consequences of their actions and not against the actions of violence itself.

Regarding the statement, “In our family we raise our voice when we are mad” most respondents on average disagreed, inferring the opposite that they rarely raise their voices when they are mad at each other ($\bar{x}=2.25$, $\sigma x=1.203$, $N=115$). This means that members of the respondents’ families often resort to quiet, calm, and peaceful resolutions to the issues which make them mad. Krengel (2019) held that raising a voice when mad is one of the indicators of conflict and lack of coherence in the family which was supported by Pascucci et al. (2022) that when family members lack expressiveness, they can use the most forceful means available to communicate among themselves when they have issues.

Regarding the statement, “In our family we can talk openly in our home,” on average most respondents agreed they talk openly in their homes ($\bar{x}=4.25$, $\sigma x=.955$, $N=115$). This indicates that most of the respondents recognized that their homes and families have the openness and the freedom to speak openly on issues at their homes. This shows that the clergy families have enough time to work and talk through their issues without having to hide because of any hindrances in the family. While dimensionalizing the quality of family life,

Kim et al. (2021) used the ability to talk about issues and bring decisions based on the shared benefits of the family as one of the most important measures of the same. Therefore, the responses given by the respondents regarding their position on the ability to talk freely in their homes as a family is an indication that most of the respondents' families have family togetherness which improves the quality of clergy family life.

The statement aligns with the findings of Speight and Speight (2017), who suggested that there are additional factors both within and outside of the Church that can influence familial dynamics, including conflicts, cohesiveness, and interpersonal relationships among family members. French et al. (2018) found out that quality family relationships in clergy families can be influenced by various factors, including the characteristics of the congregation they serve. Brewer (2016) asserted that a supportive and understanding congregation can provide a sense of community and help alleviate the stress and challenges that come with being a clergy family.

Guzman and Teh (2016) support the findings that the level of support the clergy member receives from their denomination or religious organization can impact their family relationships. If the denomination or organization provides support and resources for clergy families, it can help alleviate some of the challenges and stress that come with the job as confirmed by some of the respondents.

"I also would want to appreciate that CITAM as a church has done a lot to support pastors and their families." FGD/002/S

"I have also learnt and taken notes from pastors' wives' meetings, women ministry leadership and the spouses retreat that CITAM has made possible for us to be involved in and help me handle other things that may cause imbalance." FGD/007/S

However, if the denomination or organization does not provide adequate support, it can add to the stress and challenges faced by clergy families, which might impact the quality of clergy family life negatively as postulated by (Lee & Fung, 2023).

Descriptive Statistics for Family Conflict Composite Score

Table 15 shows the descriptive statistics for the family conflict composite score. It shows the skewness, means and standard deviations and confidence levels of the data in the composite score.

Table 15

Descriptive Statistics for Family Conflict Composite Score

			Statistic	Std. Error
Family Conflict Composite Score	Mean		3.9998	.06511
	95% Confidence Interval for Mean	Lower Bound	3.8708	
		Upper Bound	4.1288	
	5% Trimmed Mean		4.0454	
	Median		4.1429	
	Variance		.483	
	Std. Deviation		.69514	
	Minimum		1.71	
	Maximum		5.00	
	Range		3.29	
	Interquartile Range		.86	
	Skewness		-.949	.226
	Kurtosis		.705	.449

Table 15 shows the descriptive statistics for the family conflict composite score. The table shows that on average, most of the respondents and their families are strongly coherent with one another ($\bar{x}=3.9998$, $\sigma_x=.69514$). Butler et al. (2019) argued that when studying the effects of occupational stress on quality family relationships, it is inadequate to solely examine the clergy themselves while neglecting their families. This is because the negative effects of occupational stress experienced by clergy can also extend to their family members. Consequently, it is logical to infer that the clergy families in CITAM, Kenya have low levels of conflict signifying contentment in the family.

Normality Test for the Family Conflict Composite Score

Figure 5 shows a histogram of the family conflict composite score. It was used to test for the normality of the data in the composite score.

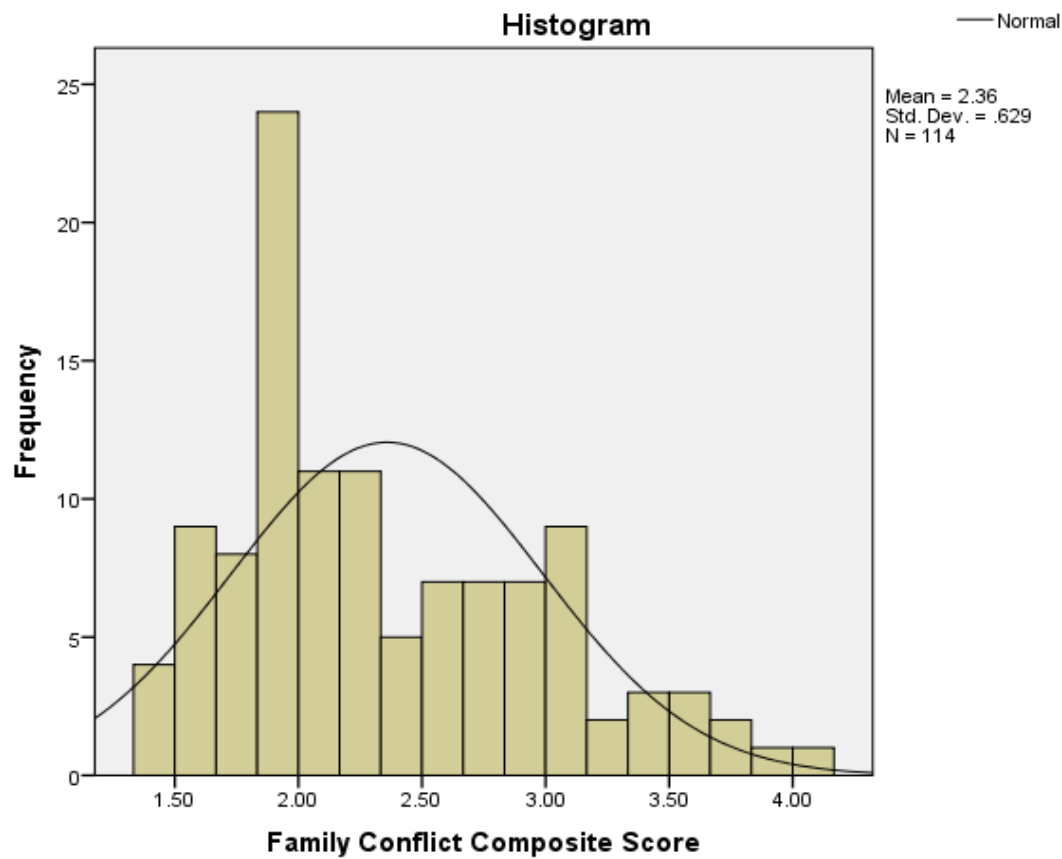
Figure 5*Histogram for Family Conflict Composite Score*

Figure 5 shows that there was an abnormality in the data towards the left tail of the data. This led to the violation of the normality assumption and the data were treated using log transformation.

Outlier Test for Family Conflict Composite Score

Figure 6 shows a boxplot for the family conflict composite score.

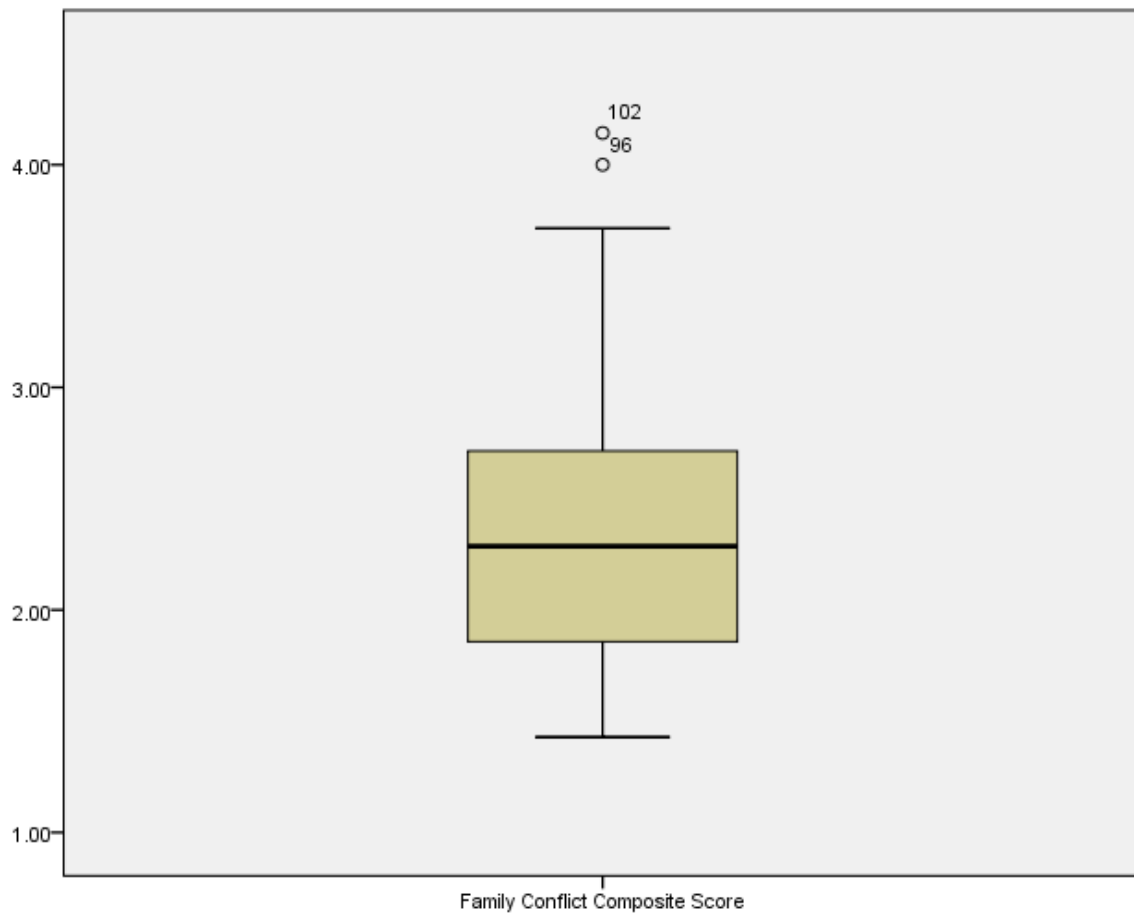
Figure 6*Boxplot for Family Conflict Composite Score*

Figure 6 shows that outliers were present in the data. The presence of outliers in the data led to the violation of the absence of outliers in the data and this was rectified using log-linear transformation.

Descriptive Statistics for the Quality of Clergy Family Relationships: Family Support

Table 16 shows the descriptive statistics for the quality of clergy-family relationships, focusing on the aspect of family support. The table shows the means, standard deviations, and minimum and maximum values for the respective responses given by the respondents.

Table 16*Descriptive Statistics for Family Support*

	N	Min	Max	Mean	Std. Deviation
In our family we really help and support each other	115	1	5	4.55	.694
In our family we work hard at what we do in our home	115	1	5	4.46	.813
In our family there is a feeling of togetherness	115	1	5	4.72	.739
In our family we sometimes tell each other about our personal problems	115	1	5	4.17	.921
My family members really support each other	115	1	5	4.36	.926

As shown in Table 16, on average, most of the respondents agreed with the statement, “In our family, we really help and support each other,” ($\bar{x}=4.55$, $\sigma_x=.694$, $N=115$). In other words, the families of the clergy recognized the importance of providing mutual support and assistance to each other, including the clergy, whenever any member of their family required help and support. These results are in concurrence with the suggestions made by Francis and DLitt (2018), that clergy, like any other human beings, need to be supported emotionally and socially so that they can make friends and have fun. Even though the authors (Francis & DLitt, 2018) noted that such support and enabling environment are not easily attainable for the clergy, the results show that most of the respondents concurred that they offer help and support to one another whenever needed. Certainly, Choi et al. (2020) concurs that support could come from many sources and overflow into the family where families are supportive and helpful thereby enhancing quality family relationships.

On average most of the respondents agreed that they worked hard as a family in everything that they did at home. This is evident in how they responded to the statement, “In our family, we work hard at what we do in our home,” ($\bar{x}=4.46$, $\sigma_x=.813$, $N=115$).

Working hard as a family is not only pointing to the discipline of work and industriousness but also their ability to function as a family that supports one another. Griffin (2021) held that the work in the family is one of the scenarios where the clergy and their family are most likely to experience support which can lead to high quality of clergy family relationships.

Moreover, on average, most of the respondents felt that their families had great feelings of togetherness. This was evident in the way they responded to the statement, “In our family, there is a feeling of togetherness,” ($\bar{x}=4.42$, $\sigma_x=.739$, $N=115$). The participants held the belief that their sense of familial togetherness was reflected in their lifestyle and interactions with each other. This perception of family togetherness, as identified by Kim et al. (2020), could be gauged through various aspects such as spending quality time together, maintaining harmonious relationships, involving family members in decision-making, engaging in discussions about family rules, and celebrating holidays together. In support of these findings, Zeng et al. (2021) asserted that other factors that can influence the cohesiveness of clergy families, which subsequently affect the quality of relationships within the clergy family include the clergy member's work schedule. The nature of the job can be unpredictable and may necessitate prolonged absences from the family for the clergy member, resulting in feelings of loneliness and isolation for both the clergy member and their family.

An additional issue that can affect clergy family togetherness is the level of involvement the clergy member has with the congregation as posited by Samushonga (2021). Maleki et al. (2023) concurs that when the clergy member is deeply engaged in their congregation, it can undermine the time and effort they are able to dedicate to their family, which can pose challenges in spending quality time together and may lead to feelings of resentment or neglect within the family.

The findings were confirmed by Fosco et al. (2020) that due to potentially modest salaries, clergy members may face financial stress, which can impact the entire family. This can cause tension and conflict within the family, which can make it difficult for them to spend time together and maintain healthy relationships. Finally, the expectations placed on the clergy member by their congregation or religious organization can also impact family togetherness as confirmed by the respondents as follows:

“The congregation is annoying, sometimes there are congregants that you have trusted and pastored for many years, really sacrificed for them but they can betray you. And when you have that kind of a wound or that kind of anger within you, you realize that you can project that to your family without knowing. Whereby you get at home you are somehow in deep thought, perhaps your spouse is asking you what's happening, you don't feel like you want to talk about it, and you sometimes even can respond awkwardly.”FGD/003/P

“Yeah, I'm saying time sometimes can limit you and affect the amount of time you spend with your family. And then also sometimes you can come home very emotionally drained. And drained in all aspects in a way that you may have the time, but you just want to rest. You don't want to say much, you just want to sleep. Or to just, you know, do something else to relax. And at that time, your family is also calling for your attention. Just being drained emotionally sometimes can affect your relationship with your family members.” FGD/005/P

“As a pastor I help him and because the work is so much, both of us are tired and overwhelmed. And when we get back home there are other things I have to attend to. And then the last one is that the members of the congregation whenever they have a need in their home, they will look for the pastor even if it is on Monday when you are resting you just get a knock on your door and you will have to sort them out.”FGD/005/S

Eagle et al. (2019) agrees that if the clergy member feels pressure to meet certain expectations, it can take away from the time and energy they have to devote to their family. This can create feelings of resentment or neglect, which can strain the family's relationships.

On average, most of the respondents showed a high level of family togetherness and family support in the way they reacted to the statement, “In our family, we sometimes tell each other about our personal problems,” ($\bar{x}=4.17$, $\sigma_x=.921$, $N=115$). The ability to share the intricate personal details of one's life with the family was confirmed by Dunbar et al. (2020), as part of the strong indicators that the families are closely knit and highly expressive to one another, which is a sign of family togetherness and fewer conflicts in the family, which points

to a better quality of clergy family relationships. However, the participants in the study generally reported having positive clergy family relationships. This may be attributed to various factors, such as effective communication and expression of personal concerns, including tone and content of conversations, which can either encourage or discourage openness within the family as asserted by Muzenda (2020). These dynamics can impact family togetherness and ultimately the overall quality of relationships within the clergy family.

Concerning the statement, “My family members really support each other,” most respondents on average agreed that they support one another in their families ($\bar{x}=4.36$, $\sigma_x=.926$, $N=115$). Rukenya (2018), validated earlier research by other authors (Cafferata, 2017; Frederick et al., 2021; Török & Biró, 2023) which indicates that support within a family is indicative of a willingness to stand by and accompany each other through the various challenges and experiences that arise during their shared life journey. According to Martin-Storey et al. (2021), it is suggested that family members have an inherent requirement for support, and the greater the availability of such support within the family, the higher the likelihood of enhancing the quality of family life, including the lives of clergy families in this particular context.

Consequently, the majority of respondents generally expressed agreement that they provide support to each other in their families on various occasions. This suggests that the clergy, spouses and children within these families, likely have positive and supportive relationships with their families, as evidenced by the presence of quality family relationships. However, Francis and DLitt (2018) suggest that the findings presented in the statement do not conclusively establish that a majority of the clergy and their families involved in this study have strong and positive relationships.

Although the data indicates the potential for quality clergy family relationships, the support provided may be based on obligation rather than genuine enjoyment, thus affecting the overall family support factor that significantly influences the quality of clergy family life.

Descriptive Statistics for the Family Support Composite Score

Table 17 shows the descriptive statistics for the family support composite score. It shows the confidence, levels, error margin, minimum and maximum values and the mean and standard deviation of the responses.

Table 17

Descriptive Statistics for the Family Support Composite Score

			Statistic	Std. Error
Family Support Composite Score	Mean		4.3912	.05821
	95% Confidence Interval for Mean	Lower Bound	4.2759	
		Upper Bound	4.5065	
	5% Trimmed Mean		4.4593	
	Median		4.5500	
	Variance		.386	
	Std. Deviation		.62149	
	Minimum		1.20	
	Maximum		5.00	
	Range		3.80	
	Interquartile Range		.80	
	Skewness		-2.048	.226
	Kurtosis		6.892	.449

Table 17 shows that on average, most of the respondents had very supportive clergy families ($\bar{x}=4.3912$, $\sigma_x=.62149$). The findings concur with the findings by Kyere (2019) in Ghana which revealed most of the clergy find support from their spouses and their children who know the level of difficulty of their work and do all they can to make sure that they are doing great in their family and jobs. In contrast to the findings of Ashley's (2020) study, the results of this research reveal a contradictory conclusion. Ashley (2020) discovered that pastors' wives often participate in a range of activities, including leading groups, counseling, welcoming and serving, visitations, singing, preaching, and cleaning, which can be physically and emotionally exhausting.

As a result, pastors' wives may have limited energy or motivation to provide support to their spouses, who may also be drained by their ministerial roles.

The reason why the spouses, children and clergy in CITAM, Kenya could still have feelings of great family support despite the taxing nature of their jobs is due to the social nature of the environment in which they work, which could be giving them a sense of family and support as indicated by Francis and DLitt (2018) in the study on resilience and wellbeing in Ministry within the Church of Scotland.

Normality Test for the Family Support Composite Score

Figure 7 shows the histogram for the family support composite score. The histogram was used to test for the normality of the data in the family support composite score.

Figure 7

Histogram for Family Support Composite Score

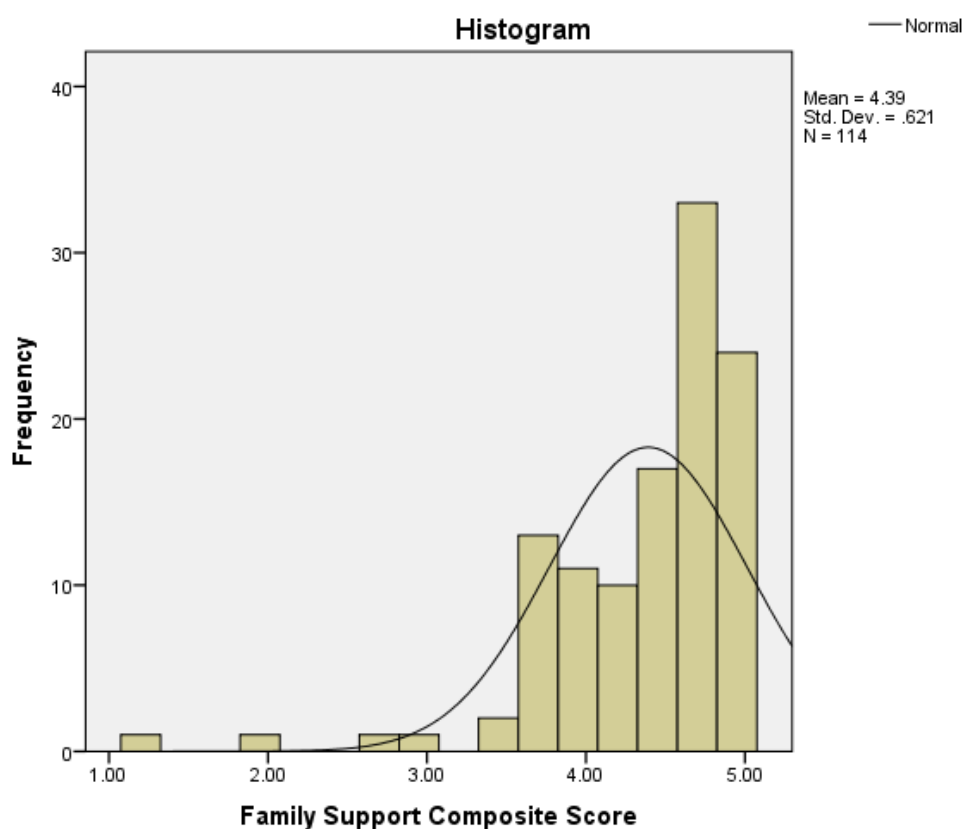


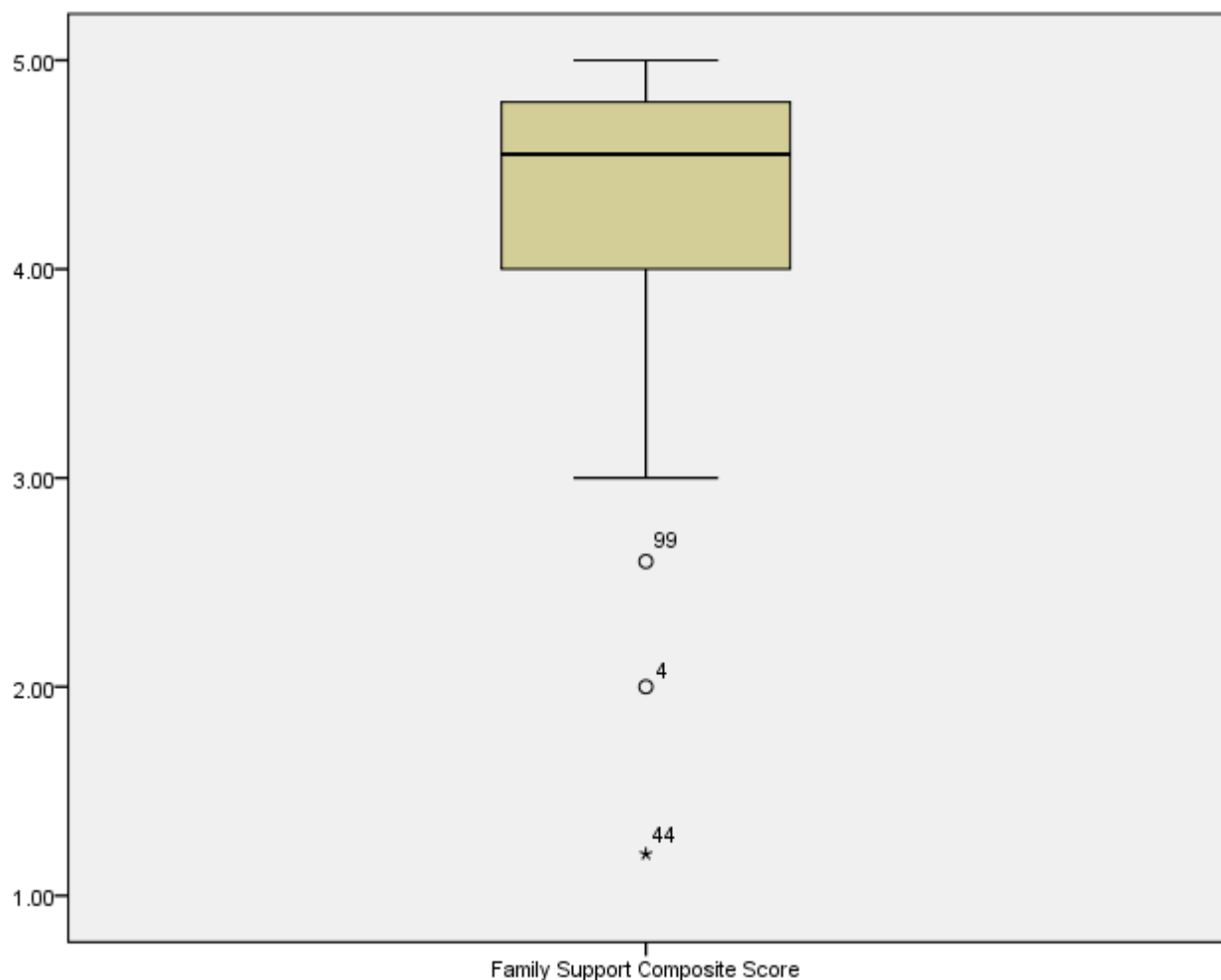
Figure 7 shows that there was a presence of abnormality in the data. Especially towards the left end of the data. This abnormality led to the violation of the normality assumption and the data were treated using the log transformation.

Outlier Test for the Family Support Composite Score

Figure 8 shows a boxplot of the family support composite score. The boxplot was used to test for outliers in the data.

Figure 8

Boxplot for Family Support Composite Score



The boxplot in Figure 8 shows that there were many outliers in the family support composite score data which led to the violation of the assumption of the absence of outliers

and the data were treated using log-linear transformation. The treatment eliminated all the outliers which could have skewed the results of the analysis.

Descriptive Statistics for The Quality of Clergy Family Relationship Composite Index

Table 18 shows the descriptive statistical analysis of the quality of clergy family relationships composite score.

Table 18

Descriptive statistics for Quality of Clergy Family Relationships Composite Score

			Statistic	Std. Error
Quality of Clergy Family Relationships Composite Score	Mean		3.4635	.03527
	95% Confidence	Lower Bound	3.3936	
	Interval for Mean	Upper Bound	3.5333	
	5% Trimmed Mean		3.4757	
	Median		3.4375	
	Variance		.142	
	Std. Deviation		.37655	
	Minimum		2.13	
	Maximum		4.19	
	Range		2.06	
	Interquartile Range		.46	
	Skewness		-.537	.226
	Kurtosis		1.126	.449

Table 18 shows the descriptive statistical analysis of the quality of the clergy family relationships. The table helps in exploring the different aspects of the quality of clergy family relationships including the aspects such as family support, family conflict and family contentment. The descriptive statistical analysis shows that on average most of the respondents had better quality clergy family relationships ($\bar{x}=3.4635$, $\sigma_x = .37655$). These findings align with the proposals put forth by Lazarus (2020) while studying psychological stress in the workplace that the quality of family relationships among the spouses and children of clergy is influenced by various interactions that the clergy members have, which

in turn can be impacted by the level of occupational stress arising from the responsibilities and roles of the clergy within the ministry.

Conversely, since the analysis suggest that the respondents have a high-quality clergy family relationship, Repetti & Wang (2017) suggest that clergy manage to use the stress and the experiences which they go through to enhance the quality of their family interactions. On the contrary, Quick and Henderson (2016) argued that stress is a multifaceted and complex phenomenon, making it challenging to predict how individuals will react to their stressors and how they perceive the causes of their stress. Hence, it would be misleading to assume that the respondents who reported higher quality of clergy family relationships have effectively managed their stress and utilized it to improve their family interactions, as there are various factors that can influence stress and its impact on family dynamics.

Normality Test for Quality of Clergy Family Relationships Composite Score

Figure 9 shows the histogram for the quality of clergy family relationships. The histogram was used to test for the normality of the data in the family support composite score.

Figure 9

Histogram for Quality of Clergy Family Relationships Composite Score

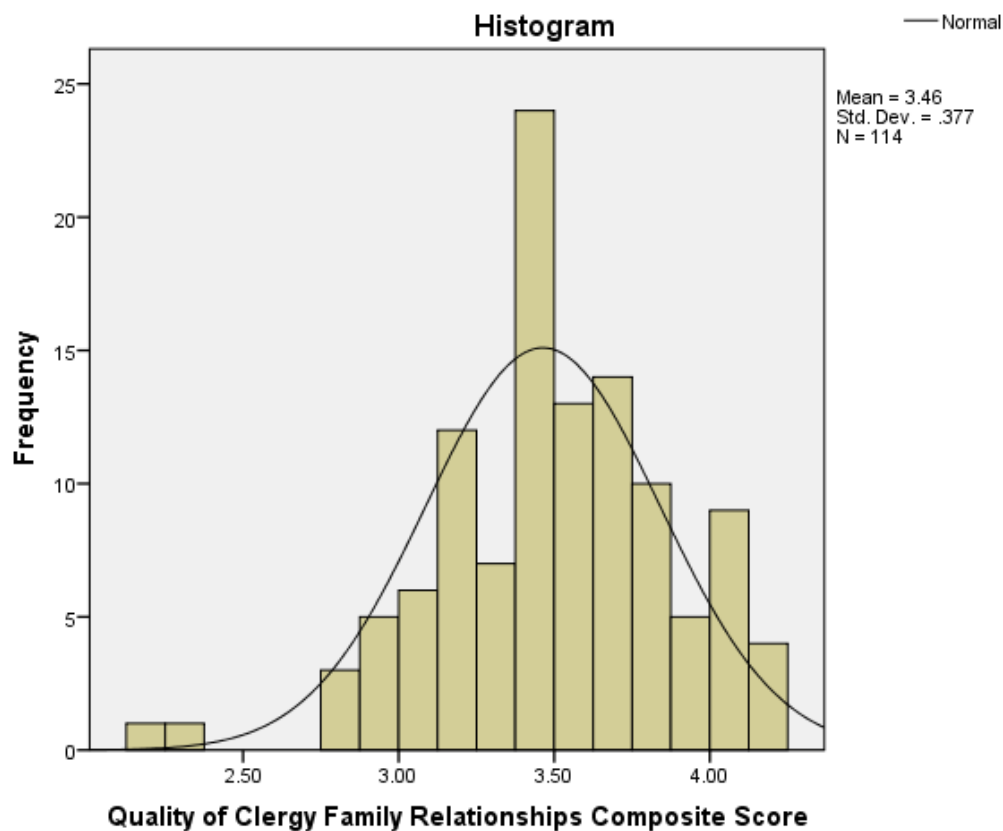


Figure 9 shows a histogram for the quality of clergy family relationships composite score. The analysis shows that the data was skewed towards the left which led to the nullification of the normality assumption and the data were treated using loglinear transformation.

Outlier Test for the Quality of Clergy Family Relationships Composite Score

Figure 10 shows a boxplot which was to test for the outliers in the quality of clergy family relationships composite score.

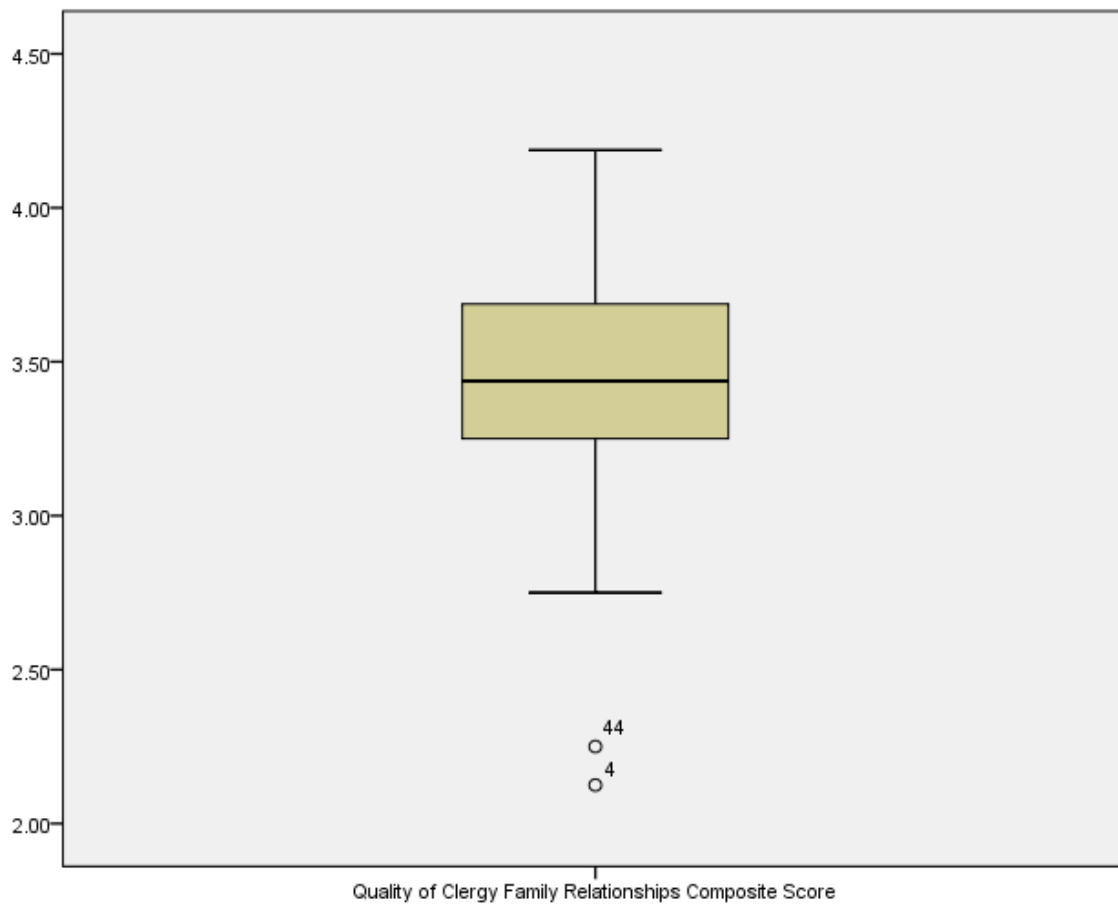
Figure 10*Boxplot Quality of Clergy Family Relationships*

Figure 10 is a boxplot showing the data distribution trend for the quality of clergy family relationships. The figure depicts the presence of outliers towards the lower limit. The findings of the presence of outliers in the data, however, agree with the findings of the study on spiritual dryness in catholic priests by Büssing et al. (2017), that there are various factors which affect the quality of family life apart from social and work-related stress, and these factors differ based on the individuals or the specific families.

Qualitative data revealed two salient themes regarding the quality of clergy family relationships and the themes are discussed to further explore the quality of clergy family relationships in CITAM, Kenya.

Theme 1: Spiritual Calling

A salient theme especially among the pastors is spiritual calling. The theme manifested through subthemes such as gratitude, well-being, spirituality, comfort and security. The respondents in CITAM, Kenya hold their clergy work with such a high regard that even if there is nothing they gain from the calling, the calling alone means a lot to them because many of them consider the calling itself a blessing, assuming the repercussions which come with their calling. Cases which emphasizes the weight with which the respondents hold their calling are comments from the respondents when asked about the blessing they have received from being in a pastor's family:

"It's been a blessing in the sense that we have an opportunity to minister as pastors. It is the calling that God placed in me. Yeah, besides that, it is spiritual and I see it as blessing me and my family. There is also friendship that comes, yes, that fulfilment friendship and provision." FGD/004/P

Another respondent on the spiritual calling experienced by being part of a clergy family in CITAM, Kenya;

"I think for me my answer also is not so far off from what my colleague has said, although there's also the larger family that also really supports a lot in prayer but also emotional support, spiritual support. Because sometimes you can really do a lot of counselling and listening to people. Until you get very weighed down because of maybe someone you prayed for and whatever issue they were bringing forward or something so heavy that it has also burdened you and so just sharing it with a family member who understands is a blessing." FGD/005/P

"For me to be a part of a pastor's family, has been a blessing in so many ways that I am not even able to quantify, but one of them is that I have been exposed to a lot of Godly support and growth in terms of my spiritual walk because I have had to be intentional and as a family we are very intentional in how we grow in our spiritual life." FGD/002/S

"...The other thing is the favour of God's provision, the guidance and the presence of God that we get to experience and some of the things that we see in our family, we look back and we say it is only because we serve God." FGD/006/S

From the foregoing excerpts, it is notable that the calling itself is important to the respondents, and the rest of the things like fulfilment, friendship all come because they have first received the calling to be involved in clergy work.

This analysis supports the argument presented by Chavez (2021) in the study among Assemblies of God pastors with regards to leadership style, demands, stressors and ministry burnout and posited that the nature of clergy work is akin to that of military families, where their service takes precedence over their familial obligations. Based on the respondents' perspective that their calling is a supreme blessing above all else, it is reasonable to deduce that they may be willing to make sacrifices, including neglecting their families, in order to uphold their calling and serve God. However, Chan and Wong (2018) recognized that this mindset could have negative consequences for their families and relationships.

The findings align with the research conducted by Clarke (2021), which concluded that clergy members tend to prioritize their calling to ministry and the theological significance it holds, over the practical aspects of occupational stress. The study revealed that the clergy's emphasis on communion with God and spiritual meaning outweighed the reality of occupational stress, which may contribute to their willingness to let it impact their family relationships.

Theme 2: Support

Another salient theme, especially among the pastors' spouses was support. The theme manifested through sub-themes such as emotional support, prayer, social support, financial and material support. According to Chan and Chen's (2019) findings, clergy occupational stress arises from various sources, including but not limited to inflexible work schedules, bureaucratic procedures, denominational structures, and conflicts between personal and congregational interests. Congregational expectations and needs are also significant contributors to this stress. However, in the case of the respondents of CITAM, Kenya the needs and expectations notwithstanding, the congregation plays a critical part in supporting the clergy families in different ways such as praying, calling and even watching their children when a spouse of the clergy family is held serving other members of the congregation.

The following verbatim respondents' excerpts prove the presence of support to the clergy families from the congregants and the Church fraternity. This was in response to the discussion on the blessings of being a member of clergy family:

"I would say being in a pastor's family, I have been exposed to high end people I would not have imagined that you can meet on a normal level. I have also benefited financially by going to places I would not have gone myself or as a family, like for example, there are professionals that I have met because I am in a pastor's family. There are many material things we have received simply because of my husband being a pastor. As a pastor's wife, I have also been forced to grow which I would say is a blessing so that I can mentor other young ladies." FGD/004/S

"About the connections getting to meet people that otherwise you would not have met. And having some of the different congregations that you get to serve in, you also get friends and they become your family friends, your personal friends. And so that has been one of the blessings." FGD/006/S

In addition, other benefits and support received by virtue of being in a pastor's family were experienced by the following respondents:

"It has given me good companions and friends. I have a sister of mine who normally says, hey, you have very important friends, and very, very good friends. And this has given me healthy relationships and I feel I am so covered. When I am going through tough times, most of the time people just call me and comfort me and I feel I am really favoured. I feel there's so much blessing to be in a pastor's family." FGD/007/S

"We receive different favours because of God from the people that we serve. We do not ask for it but because working as a pastor is a higher calling, members support us. The support that we receive from the congregation is significant. Many see the need in a pastor and they support through prayer and sometimes through material substances although we do not ask for the support. Others see the need of a pastor and they say we are going to support you in certain ways." FGD/001/P

From the foregoing excerpt, the respondents recognize that being a member of the family of a clergy comes with high expectations but nonetheless, the support which comes in many forms, including the financial outweigh the expectations. From this confession by the respondents, it is safe to conclude that the congregations in CITAM, Kenya despite being very demanding as has been proven by many researchers, (Chan & Chen, 2019; Currier et al., 2019; Tice et al., 2021; Simpson, 2022), are very supportive to the families of the clergy, which reduces the stress which come from dealing with their issues.

Nonetheless, Coyle (2017) argues that it is inaccurate to portend that all the support that the clergy family receives is from the congregation because some of the support comes from the members of the family and the other professionals like therapists who talk to and counsel the clergy and their families for free, having known the amount of pressure that they suffer in their positions as supported by one respondent.

“I think for me, in addition to what they've said, like I think two days ago or three a lady, she's a counsellor, just came and told me, I want to talk to you, come to my office and let us talk. And just finding out how I am doing, how I am faring on, how I have adjusted, and just asking me personal questions.” FGD/002/P

Currier et al. (2019) concurs that the provision of spiritual support, particularly within the family setting, is primarily the responsibility of pastors who are also spouses. These pastors are tasked with ensuring that the teachings and spiritual practices outlined in the Bible are implemented and adhered to within their own households before addressing the spiritual needs of their congregation.

“And personally, I have been intentional not to take up any fulltime job. I would rather do things that make me more available so that I can do simple things like reading the word to my children, teaching them how to pray and just picking the children and dropping them to school. My husband is not available due to his work and cannot even commit to pick the children from school because his work is very unpredictable. Many times, he comes home when they have slept. I help him here.” FGD/002S

The Influence of Social and Health Related Stress on Clergy Quality Family

Relationships in CITAM, Kenya

The second objective of the study was to determine the influence of social and health-related stress on the quality of clergy family relationships in CITAM, Kenya. This section performs the descriptive statistical analysis of the occupational stress-measuring items and on the occupational stress composite score before beginning to investigate the effects of occupational stress on the quality of clergy family relationships.

Descriptive Statistics for Social and Health-Related Stress

Table 19 shows the descriptive statistics for occupational stress, specifically the social and health-related stress variables. It shows the minimum and maximum values, the means, and the standard deviations of the different responses to the different items used to measure the impacts of occupational stress on the respondents.

Table 19

Descriptive Statistics for Social and Health-Related Stress

	N	Min	Max	Mean	Std. Deviation
Our actions as pastors are often criticized by members of the congregation	115	1	5	3.76	1.013
I experience challenges that are stressful when ministering to the congregation	115	1	5	3.25	1.156
Working days sometimes end with a splitting headache	115	1	5	3.12	1.194

Table 19 shows that regarding the statement, “Our actions as pastors are often criticized by members of the congregation,” on average most of the respondents agreed that their actions are often criticized by members of the congregation, which indicate high levels of occupational stress among the clergy in CITAM, Kenya ($\bar{x}$ = 3.76, σ_x = 1.013, N=115). This response is indicative not only of the presence of the criticism which comes from the members of the congregation towards the actions of the clergy members but also of the clergy’s knowledge of the presence of such criticism on them and this can easily lead to pastor burnout and increased rates of occupational stress. The findings are concurrent with Burnette (2016) who postulated that among the major issues which lead to pastor burnout is the congregational outcome. The congregation has a lot of effect on the occupational stress of the clergy who are serving them.

The analysis is also in agreement with the findings by Heck (2018) who concluded that congregational expectations are some of the major contributions to clergy occupational stress.

In addition, Hayes (2020) recognized that clergy are called for a noble calling from God to watch over the members of their congregation in the ways of God. The clergy must be prepared and willing to uphold an impeccable character to prevent their personal flaws from impeding their ability to minister to their congregation effectively. The reality of the expectations from the congregants notwithstanding, Gallagher (2019) and Noullet et al. (2018) concur that there are various reasons why the clergy could feel overwhelmed by criticism from the members of the congregation like guilt or self-stigmatization. Due to the higher calling that they have received, the clergy are supposed to keep themselves as pure as possible so that their sins and sinful acts do not become a stumbling block to them as they guide the members of the congregation. One respondent confirmed this;

“The third thing is the expectations in the sense that, the congregation has high expectations of you. And in a way, it pushes you to try in a good way to meet the expectations. Like there's a particular way they expect you to behave. There's a particular way they want you to speak, and they would always expect you to say a word. Probably someone is going through a situation. They expect that you know an answer and so it pushes you in a way to develop yourself so that you are able to do whatever they require of you.” FGD/006S

From their response to the statement, “I experience challenges that are stressful when ministering to the congregation,” on average most of the respondents confirmed that they face a lot of challenges when ministering to the members of their congregations ($\bar{x}$ = 3.25, σ_x = 1.156, N=115). The analysis concurs with the findings of the study by Moss and Snodgrass (2020) which revealed that the clergy often have no spiritual self-care tools and they face many challenges while they strive to minister to the members of their congregations. Diouf, (2021) concurs with the findings that occasionally, despite being aware that the work to which they have been called by God is virtuous, individuals may inadvertently jeopardize their own stability as well as that of those around them.

Furthermore, the findings are also consistent with the results of the study carried out by Lockwood (2020) on male and female Baptist and Pentecostal Churches within the south Florida region which showed that pastors suffered from different challenges in their ministry to their congregation which can include lack of enough sleep, lack of appreciation and lack of resources.

In addition, Lockwood (2020) discovered that clergy members also experienced elevated levels of anxiety, concern, and disillusionment, which could potentially impact their families and loved ones. Similarly, Joynt (2019) observed that poor employee engagement can result to social-related stress especially where clergy felt they were not being heard by their interaction with people who exert power and or influence over them. However, Adams et al. (2017) argues that the challenges faced by the clergy in ministering to their congregations can arise from various factors, including inadequate resources and lack of support from their families. It is uncertain whether the ministry environments in the United States, where the referenced studies were conducted, are comparable to that of CITAM, Kenya. Therefore, it would be premature to draw conclusions that the feelings reported in the studies, such as lack of sleep, under-appreciation, and disappointment as stressors, are attributable to the same factors in both contexts.

Regarding the statement, “Working days sometimes end with a splitting headache,” on average most of the respondents agreed that sometimes their working days end with splitting headaches ($\bar{x} = 3.12$, $\sigma_x = 1.194$, $N=115$). The results of this study support the conclusions of Mwithi's (2017) research, which identified that members of the clergy frequently face conflicts arising from an inability to effectively balance their work and family responsibilities. Buretti et al. (2021) adds that this lack of balance can lead to feelings of being overwhelmed and even physically unwell after their work hours have ended.

While the findings of this study align with the findings of Blouin and Proeschold-Bell's (2015) study, which proposed that occupational stress can lead to feelings of being overwhelmed and physically unwell among clergy members, it would therefore be premature to attribute the high levels of occupational stress observed among respondents from CITAM, Kenya solely to occupational stress. Biru et al. (2022) asserts that one possible explanation for the chronic headaches experienced by clergy could be an undiagnosed sickness or medical condition that presents as splitting headaches after work, but has not been formally diagnosed.

Descriptive Statistics for Social and Health-Related Stress Composite Score

Table 20 shows the descriptive statistics for the social and health-related stress composite score. The data shows the mean, interquartile range, standard deviation, and minimum and maximum values.

Table 20

Descriptive Statistics for Social and Health-Related Stress Composite Score

			Statistic	Std. Error
Social and Health Related Stress Composite Score	Mean		3.3769	.08346
	95% Confidence	Lower Bound	3.2115	
	Interval for Mean	Upper Bound	3.5423	
	5% Trimmed Mean		3.4188	
	Median		3.6667	
	Variance		.773	
	Std. Deviation		.87925	
	Minimum		1.00	
	Maximum		5.00	
	Range		4.00	
	Interquartile Range		1.33	
	Skewness		-.674	.229
	Kurtosis		-.229	.455

Table 20 shows that on average, most of the respondents from the clergy families from CITAM, Kenya suffered from high levels of social and health-related stress, which indicates high levels of occupational stress ($\bar{x} = 3.3769$, $\sigma_x = .87925$).

The findings are in line with the findings of the study by Chavez (2021) which revealed that pastors' major source of stress was the challenges which arise from dealing with the members of their congregations, and these challenges are often difficult to deal with because they are also charged with looking out for the congregants' well-being. Furthermore, these results are in line with the postulations made by Mitchell (2017) that ministry burnout can be a common outcome of the clergy themselves and their families because they do not have time to take care of their physical, spiritual and mental health. These results concur with Biru et al. (2022) that clergy all over the world have little to no time for themselves and suffer from social and health-related stress as a result of the complex nature of their ministerial work.

Normality Test for Social and Health-Related Stress Composite Score

Figure 11 shows the composite score for social and health-related stress. The histogram was used to test for the normality of the data in the social and health-related stress composite score.

Figure 2

Histogram for Social and Health-Related Stress Composite Score

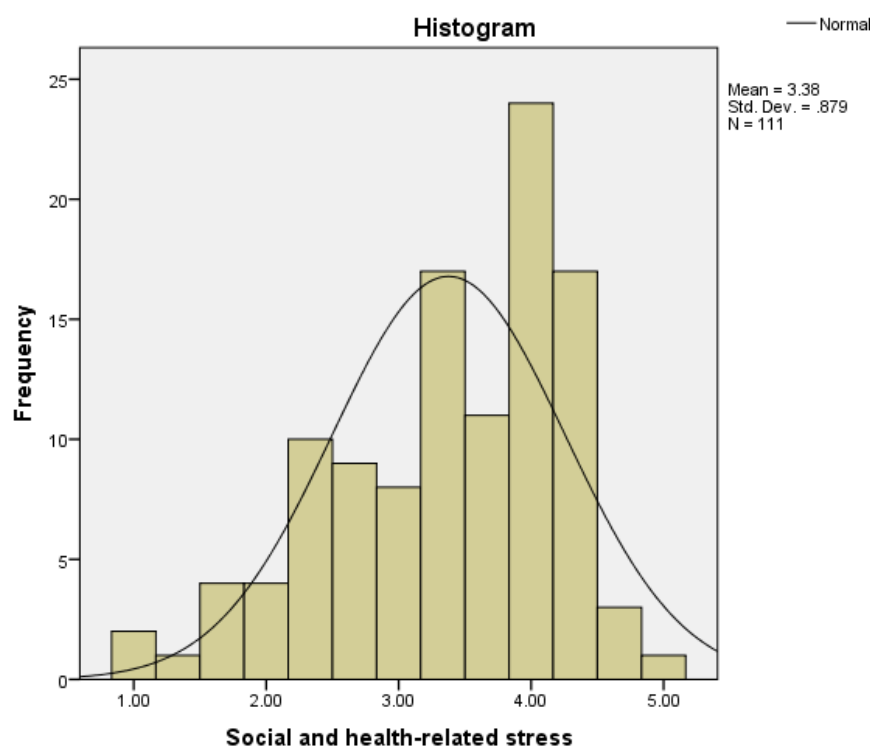


Figure 11 shows that the data in the social and health-related stress composite score was normal and hence it did not violate the normality assumption for the data. It shows that on average most of the respondents suffered high levels of social and health-related stress.

Outlier Test for Social and Health-Related Stress Composite Score

Figure 12 shows a boxplot for social and health-related stress composite score. The boxplot was used to test for the presence of outliers in the data which constituted the social and health-related stress composite score.

Figure 32

Boxplot for Social and Health-Related Stress Composite Score

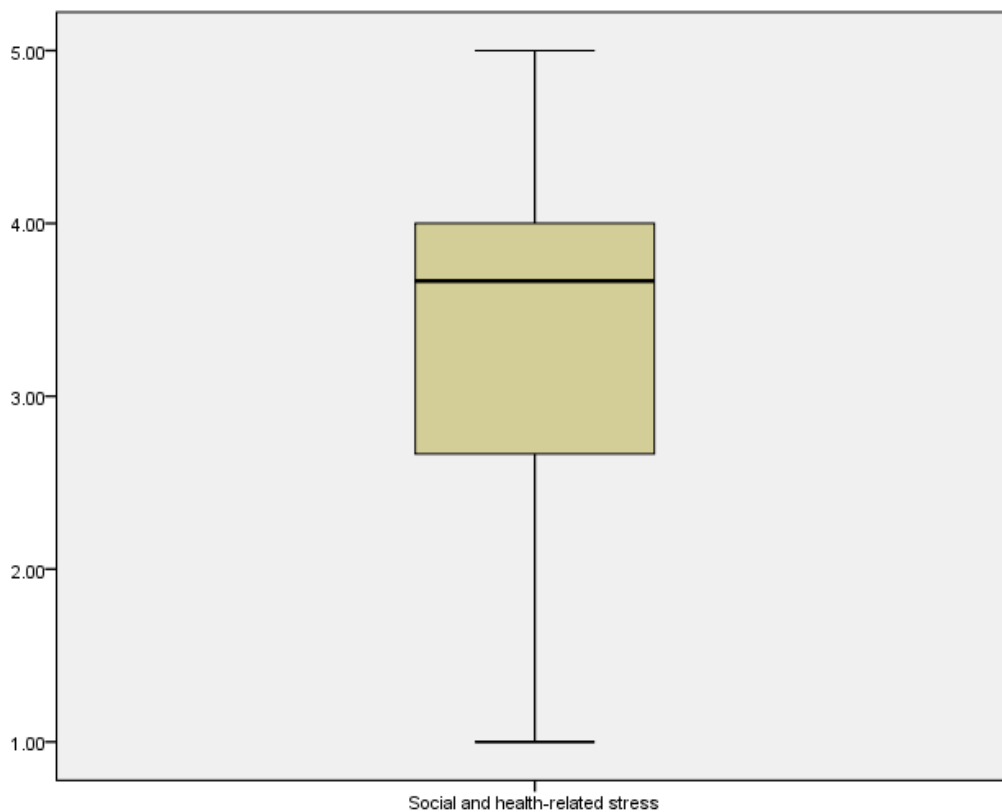


Figure 12 shows the boxplot for the social and health-related stress composite scores. The boxplot shows that the data did not have any outliers. Thus, it did not violate the assumption of the absence of outliers.

Objective Three: Influence of Time Management Stress on the Quality of Clergy Family Relationships

The third objective of the study was to identify how time management stress influences the quality of clergy family relationships in CITAM, Kenya. This section provides the descriptive statistical analysis of time management items and the composite score. It also presents the regression analysis of quality of clergy family relationships on time management stress.

Descriptive Statistics for Time-Management Stress

Table 21 shows the descriptive statistics for the time management stress variable of occupational stress among the clergy in CITAM, Kenya. It also shows the mean, standard deviation, and minimum and maximum values for the responses.

Table 21

Descriptive Statistics for Time-Management Stress

	N	Min	Max	Mean	Std. Deviation
My work as a pastor always intrudes on family time and space	115	1	5	3.68	.986
As clergy, we are always required to work longer hours	115	1	5	4.05	1.090

As shown in Table 21, regarding the statement, “My work as a pastor always intrudes on family time and space,” most of the respondents agreed that their work as a pastor often intrudes on their family and space ($\bar{x}$ = 3.68, σ_x = .986, N=115). This finding concurs with the findings of the study by Shaw et al. (2021) which revealed that there was a strong connection between the time which the clergy spend at their workplace and the likelihood of them having higher levels of occupational stress. Besides, Bolinger et al. (2022) and Gill et al. (2018) also held that time spent in the workplace for the clergy is likely to affect the level at which they feel fatigued or the intensity of the effects of occupational stress.

Paras et al. (2021) also posited that while the clergy may be the ones directly experiencing the effects of occupational stress due to their work, these effects can readily extend to impact their family members as well. The analysis also corroborates the results of the study by Lusambili and Kirimi (2013) which revealed that prolonged or unplanned working hours reduce the clergy's abilities to effectively perform their ministerial services to the members of the congregation.

Along with this, the respondents further indicated more signs of occupational stress because on average, most of them agreed with the statement, "As clergy, we are always required to work longer hours," ($\bar{x}$ = 4.05, σ_x = 1.090, N=115). This analysis aligns with the definition provided by Prasad and Vaidya (2018), who argued that increasing the total working hours or adding unplanned work hours to the workload of clergy members is a factor that contributes to higher rates of occupational stress among clergy, as observed in their study conducted in India. However, it is important to note that the need for these extensions may arise from work overload and other related issues, which can further exacerbate the effects and manifestations of occupational stress among clergy members.

Specifically, in the context of CITAM, Kenya, the necessity for clergy members to extend their working hours beyond their regular schedule could possibly be attributed to the social expectations of African communities, including the African Church. In African cultures, it is common for people to engage in social interactions, exchange pleasantries, and inquire about each other's well-being even after work hours. These conversations may not necessarily be work-related, but the fact that they take place in the same environment as their work can create a perception, feeling, or belief among clergy members that they are extending their working hours.

Qualitative data analysis revealed one salient theme which helped to deeply explore the impact of occupational stress on the clergy and their family relationships.

Theme 3: Limited Clergy Family Time

A prominent theme that emerged from the responses of pastors and their spouses in the study was the perceived lack of sufficient time to spend with their families. While the pastors acknowledged the noble calling of their profession and felt blessed to be engaged in such meaningful work, they expressed a general sentiment that their pastoral duties consumed a significant amount of their time, leaving them with limited or no opportunity to spend quality time with their families as confirmed by White-Smith (2020). This sentiment was reflected in the confessions of many pastors, who expressed love and appreciation for their ministry work, but also acknowledged that their roles as clergy members often constrained the time they could spend with their spouses and families. In addition, Bonsu (2016) recognized that despite valuing their calling, clergy have the challenge of balancing their pastoral responsibilities with family commitments. Limited clergy family time was especially evident in the comments of the spouse respondent number FGD/004/S who reflected thus;

“I feel there is very limited time when it comes to me and my husband. Like for example, when he comes back home, I need his attention, my son needs his attention, and so because I can understand, he is forced to give my son the attention first. And having a very busy day at times, he is very tired. So, there are some things as a family we need to discuss, but since he's tired, I am forced to hold on until maybe when another opportunity comes. Also because of that there are some family decisions that I am forced to make since I am the one who is a bit flexible. So, I feel at times he is so much into his work rather than the family. So that one really affects us.”

These sentiments were supported by a pastor respondent number FGD/005/P who commented thus;

“I think it has affected the aspect of time in the sense that a pastor's work is very demanding in terms of time. The amount of time that you are expected to be doing pastoral work and also being available for your family can be a bit stressful. Because if, for example, you have meetings throughout the evenings in a week and those are the evenings that you are supposed to be spending time with your family can be a challenge. This definitely affects the way we relate.”

These respondents show that clergy work is heavily demanding on the clergy's time and they can barely find time to spend with their families.

The findings are in line with the results of Chavez's (2021) study, which demonstrated that the demands of clergy work can encroach upon family life, resulting in increased responsibilities and intrusion into family time. This can have negative implications for the quality of family relationships. Ramos (2021) concurs that while the clergy recognize the importance of their calling and the need to care for their families, they often find that the demands of their pastoral responsibilities, which are akin to a job, can intrude upon their time with their own families. Nonetheless, Eagle et al. (2019) notes that despite clergy intentions to balance both aspects, the responsibilities of caring for other families can encroach upon their family time. Bolinger et al. (2022) posit that the type of occupation in which one is involved in greatly influences the level to which one suffers the effects of time-related job stress. From this level, it is logical to portend that it is due to the nature of their profession that the clergy and their families are having such a hard time to maintain a health work-life balance.

While the clergy in CITAM, Kenya may not deliberately intend to harm their families or strain their familial relationships, their work commitments often prioritize the needs of the congregation over spending quality time with their own families. This finding was in line with a study conducted by Martin-Storey et al. (2021) that the busy clergy occupations may inadvertently limit the amount of time they can devote to their families. The effects of limited time with the family are not only felt among the pastors but also their spouses and consequently the whole family. The results of this study support the findings of Lee and Rosales (2020), showing that job demands, such as occupational stress, significantly affect the quality of family relationships among clergy members. The clergy in CITAM, Kenya experience considerable stress related to time management due to the demands of their jobs. This stress has a significant impact not only on the clergy themselves but also on their families, as they feel the effects of this high level of occupational stress.

Descriptive Statistics for Time Management Stress Composite Score

Table 22 shows the descriptive statistics for the time management composite score. The table also shows the different aspects of the composite score including the errors, the mean, the standard deviation, the interquartile range, and minimum and maximum values.

Table 22

Descriptive Statistics for Time Management Stress Composite Score

			Statistic	Std. Error
Time Management Stress Composite Score	Mean		3.0491	.09079
	95% Confidence	Lower Bound	2.8692	
	Interval for Mean	Upper Bound	3.2290	
	5% Trimmed Mean		3.1022	
	Median		3.0000	
	Variance		.923	
	Std. Deviation		.96086	
	Minimum		1.00	
	Maximum		4.00	
	Range		3.00	
	Interquartile Range		2.00	
	Skewness		-.460	.228
	Kurtosis		-1.167	.453

Table 22 shows that on average, most of the respondents depicted high levels of time management stress ($\bar{x} = 3.0491$, $\sigma_x = .96086$). The analysis is consistent with the results of the study by Bolinger et al. (2022) which revealed that the work intensity and social environment were important determinants of the overall stress which the clergy suffer in their roles. The results also suggest that the increased time management should result in a corresponding deterioration in the quality of clergy family life (Bonsu, 2016).

Nonetheless, considering what the study has established in its first objective, that, on average the respondents from CITAM, Kenya have high quality family relationships, Proeschold-Bell and Byassee (2018) posits there are several reasons why the clergy could show high quality family relationships despite evidence of time management occupational stress. For clergy members who believe in the mission of church, their work may not feel like a burden or source of stress, but rather a calling and source of satisfaction (Barna, 2017).

This sense of purpose can spill over into their personal lives, leading to positive family relationships.

Similarly, Faraji (2019) argues that by prioritizing their time and delegating tasks where necessary, clergy can ensure that they have enough time for their families while still fulfilling their duties to the church. Good time-management skills can help them balance their work and have quality family relationships. In addition, Gill et al. (2018) found out that a church with policies in place can contribute to positive family relationships by allowing clergy members to manage their stress levels effectively and avoid burnout.

Normality Test for Time Management Stress Composite Score

Figure 13 is a histogram for the time management composite score. The histogram was used to test for the normality of the time data in the time management composite score.

Figure 13

Histogram for the Time Management Composite Score



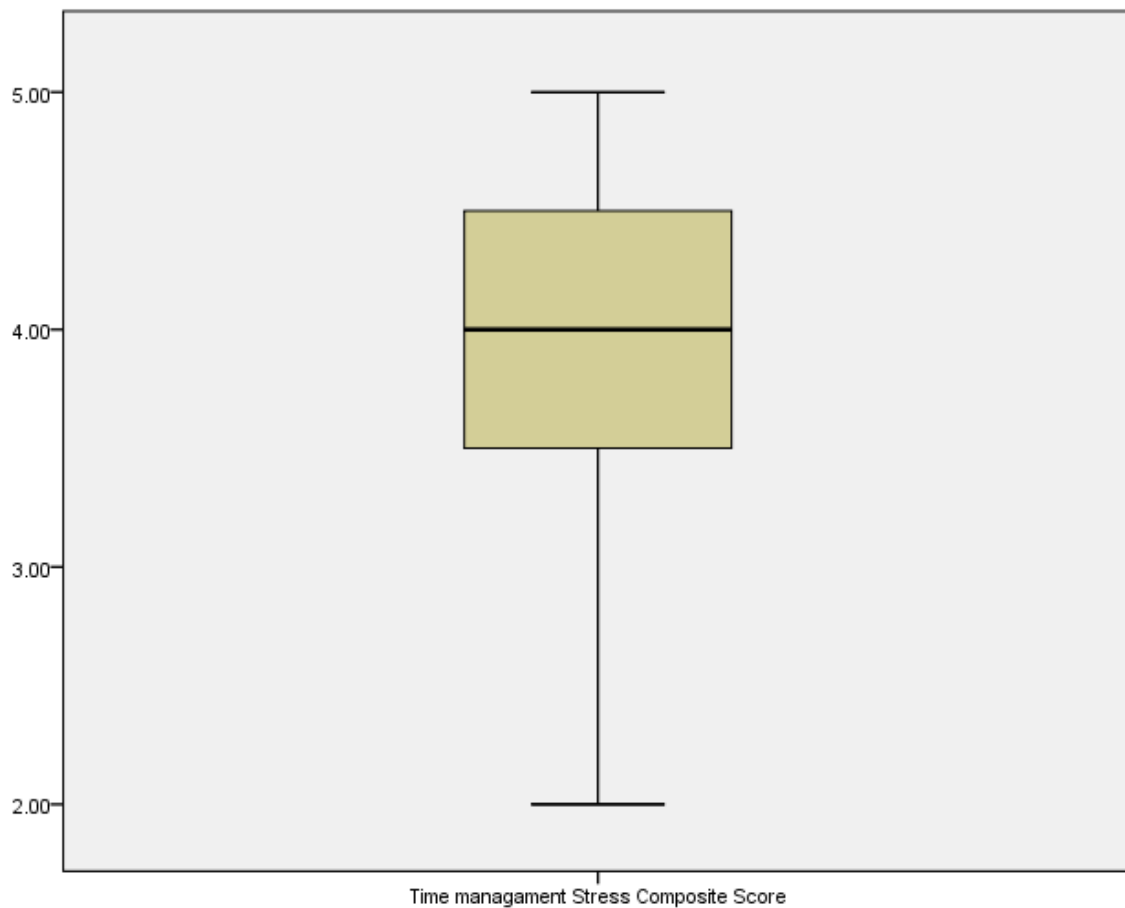
The histogram in figure 13 shows that the data was abnormal, especially towards the left tail of the data, which violated the normality assumption, and the data was treated using log transformations.

Outlier Test for Time Management Stress Composite Score

Figure 14 shows a boxplot for the time management stress composite score. It was used to tests for the outliers in the data.

Figure 4

Boxplot for Time Management Stress Composite Score



The boxplot in figure 14 revealed that there were no outliers in the data and thus there was no violation of the assumption of the absence of outliers. The responses were therefore right for the time management variable and hence the lack of outliers in the composite score.

Descriptive Statistics for Occupational Stress: Emotional Stress

Table 23 shows the descriptive statistics for the emotional stress variable of occupational stress. The table shows the means, standard deviations, and minimum and maximum values of the responses posted by the respondents to the different items.

Table 23

Descriptive statistics for Emotional Stress

	N	Min	Max	Mean	Std. Deviation
As pastors, we are often lonely and isolated in our work	115	1	5	3.23	1.213
As clergy, we experience stress dealing with members of the congregation due to constant criticism	115	1	5	3.25	1.187

As shown in Table 23, regarding the statement, “As pastors, we are often lonely and isolated in our work,” on average most respondents agreed that pastors are often lonely and isolated in their work ($\bar{x} = 3.23$, $\sigma_x = 1.213$, $N=115$). The analysis is in line with the suggestions made by Chavez (2021) likening the clergy to the military. The author argued that like the military, the clergy is also a service-before-self vocation which makes the pastors not only face isolation and loneliness as effects of their work but also transfer some of these effects to their families. Some of the striking similarities which Lawson (2018) posed between the vocations include the need for constant moving, dealing with new assignments, having to be away from home for long periods of time, and having to start their lives anew, which often creates a sense of loneliness for the clergy and the military and their partners and children.

Moreover, the current analysis aligns with the results of a previous study conducted by Lusambili and Kiriimi (2013) among pastors of Friends Church in Nairobi County, Kenya. The study revealed that many pastors had to undertake unplanned working hours, which had a negative impact on their ability to fulfill their ministerial duties.

Additionally, Anderson (2017) found out that pastors may experience a sense of detachment and lack of community support, as well as a diminished sense of self-awareness among their fellow pastors. Nonetheless, Heck et al. (2018) asserted that despite interacting with numerous individuals in their line of work, occupational stress is often linked to feelings of loneliness and isolation among the clergy. However, pastors may experience isolation and loneliness due to various reasons, including marital issues, among others. In line with the findings of this study, Bannister (2020) concurs that when clergy go through marital problems, they might lack the support they need as human beings to continue with their duties with stability and give them a feeling of disconnection from the rest of the world.

Consequently, Francis (2018) observes another factor that contributes to a sense of loneliness and isolation is the difficulty in setting boundaries between clergy personal and professional lives. Clergy members may struggle to maintain their own personal time or to maintain relationships outside of their work. Francis (2018) found out that this can lead to a sense of isolation and difficulty building relationships with others. Cultural differences can also be a barrier to social interaction for clergy members. If they are working in a community with cultural differences, it can be challenging to build relationships with people who have different values or ways of life. This can result in a sense of isolation and difficulty in connecting with others.

On average, most of the respondents agreed that the pastors are often stressed from dealing with the members of the congregation, and this was evident from the results of their response to the statement, “As clergy, we experience stress dealing with members of the congregation due to constant criticism,” ($\bar{x}$ = 3.25, σ_x = 1.187, N = 115). The findings affirm the study by Kageler et al. (2020) which showed that criticism is one of the most significant stress factors for the pastors and clergy in general because since they have been called to the space of leading the people, they are expected to carry themselves with higher standards

compared to the rest. Such constant criticism led the clergy to feel more inadequate to carry out the roles which they have been called to do. The results also corroborate the findings by Hotchkiss and Leshner (2018) which showed that the criticisms and aggressiveness of some fellow leaders and members of the congregation are some of the challenges which the clergy have to deal with so that they can have the best time in their ministry. The authors also emphasized that the clergy must heavily rely on their connection with God to help them deal with some of the challenges which they face from the members of the congregations. The analysis cannot be used to definitively hold that the congregation in CITAM, Kenya is heavily criticizing their clergy and thus driving them into occupational stress.

There are various reasons why the members of the congregation can seem to be critical to the clergy. Chavez (2021) held that clergy work can be so involving that most of the time the clergy cannot separate the religious from other aspects of their lives. Hence, it is possible that the clergy may face criticism in other aspects of their lives, and due to their inability to separate these different aspects from their religious work, they may conflate the two. As a result, they may perceive criticism from external sources as coming from the members of their congregation. Moreover, this phenomenon could potentially be attributed to classic transference, where the criticism the clergy faces may originate from a different area of their life or group, but they attribute it all to the members of their congregation. This could be due to the intricate interconnection between their work, social, and religious lives, making it challenging to untangle and identify the true source of criticism (Jones, 2021).

Descriptive Statistics for Emotional Stress Composite Score

Table 24 shows the descriptive statistics for the emotional stress composite score. It shows the mean, standard deviation, confidence level, median, the upper and lower bounds and maximum and minimum values.

Table 24*Descriptive Statistics for Emotional Composite Score*

			Statistic	Std. Error
Emotional Stress	Mean		3.2432	.09973
Composite Score	95% Confidence	Lower Bound	3.0456	
	Interval for Mean	Upper Bound	3.4409	
	5% Trimmed Mean		3.2625	
	Median		3.5000	
	Variance		1.104	
	Std. Deviation		1.05068	
	Minimum		1.00	
	Maximum		5.00	
	Range		4.00	
	Interquartile Range		1.50	
	Skewness		-.313	.229
	Kurtosis		-.717	.455

Table 24 shows that on average, most of the respondents exhibited high levels of emotional stress ($\bar{x} = 3.2432$, $\sigma_x = 1.05068$). The results of the study show that on average most clergies from CITAM, Kenya, and their families exhibit high levels of emotional stress. The analysis is concurrent with the results of the study by Anderson (2017) who observed that pastoral ministry can be emotionally draining due to various stressors associated with the demands of caring for others. These include long hours with expectations that the clergy is on call 24 hours, interpersonal and intrapersonal conflict, ambiguity in job roles and expectations, low wages, church politics, and high expectations from church members were reported as causes of clergy emotional stress that negatively impact quality family relationships.

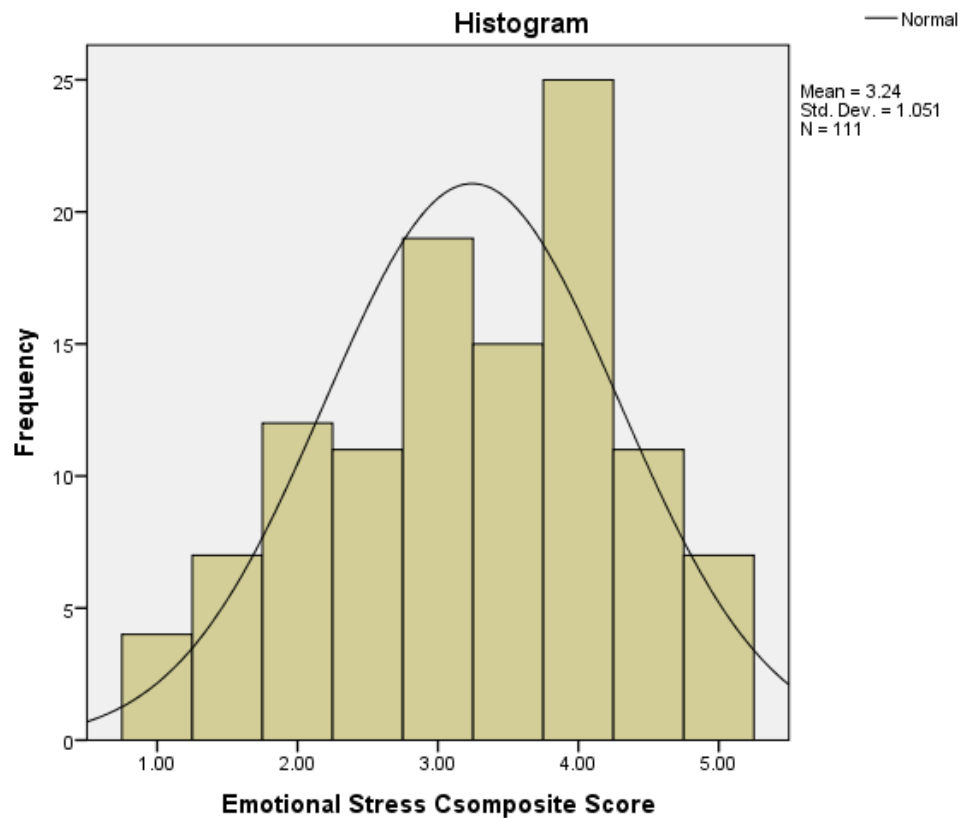
However, the causes listed by Anderson (2017) might not be necessarily the ones which are associated with the high levels of emotional stress in CITAM, Kenya. The members of the congregation in CITAM, Kenya believe that the clergy, who have been entrusted by God to watch over them, may be overly involved in the troubles and issues facing their congregants, but may not be taking enough care of their own well-being, which could result in severe emotional exhaustion.

Normality Test for Emotional Stress Composite Score

Figure 15 shows a histogram for the emotional stress composite score. The histogram was used to tests for the normality of the data in the composite score.

Figure 5

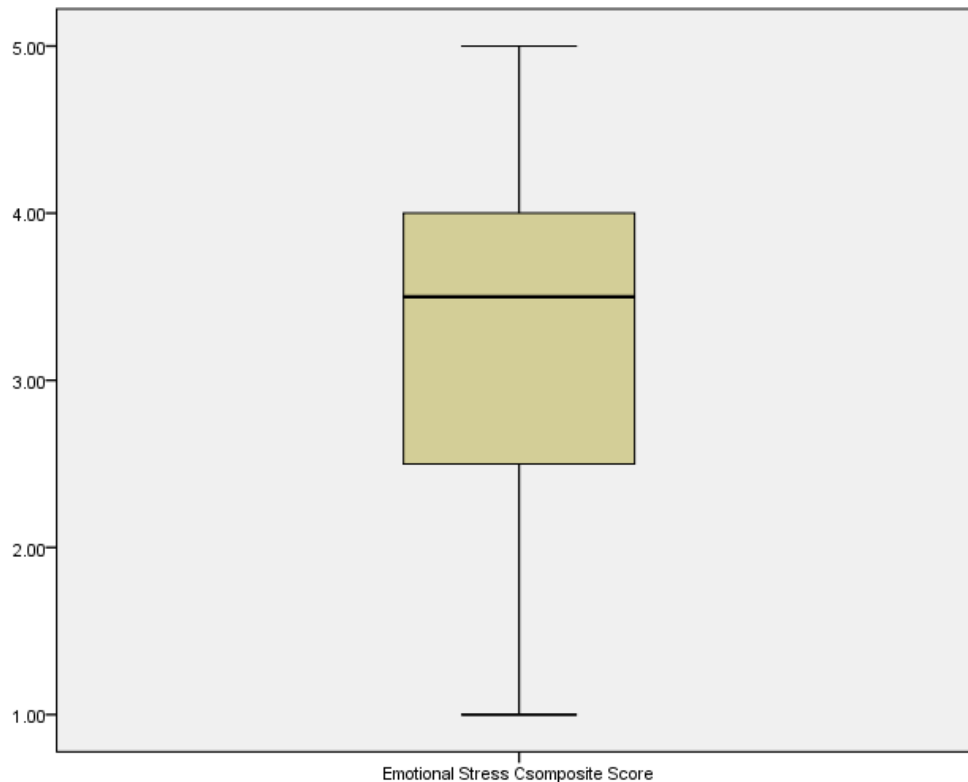
Histogram for Emotional Stress Composite Score



The histogram, in figure 15 shows that there was no abnormality in the data. Therefore, there was no violation of the normality assumption in treating the data.

Outlier Test for Emotional Stress Composite Score

Figure 16 shows a boxplot for the emotional stress composite score. The boxplot was used to test for outliers in the data for the emotional stress composite score.

Figure 6*Boxplot for Emotional Stress Composite Score*

The boxplot in figure 16 shows that there were outliers in the data for the emotional stress composite score. Therefore, the data did not violate the assumption for the absence of outliers.

Descriptive Statistics for Occupational Stress: Work-Related Stress

Table 25 shows the descriptive statistics for work-related stress as a dimension of occupational stress. The table shows the means, standard deviations, and minimum and maximum values for the different responses to different items of work-related stress.

Table 25*Descriptive Statistics for Work-Related Stress*

	N	Min	Max	Mean	Std. Deviation
As clergy, we experience excessive demands from members of the congregation	115	1	5	4.15	1.046
There are times that I feel tired and sick after work	115	1	5	3.23	1.139
On a number of occasions, I have had to take sick leave due to job demands	115	1	5	2.29	1.246

As shown in Table 25, on average, most of the respondents agreed that the members of the congregation often place excessive demands on them as clergy, and this was evident in the way they reacted to the statement, “As clergy, we experience excessive demands from members of the congregation,” ($\bar{x}=4.15$, $\sigma_x = 1.046$, $N=115$). The analysis suggests that congregants are one of the significant factors which contribute to the increment or decrease of the clergy’s occupational stress. These findings concur with the conclusions made by Faraji et al. (2019) when they held that to effectively understand the causes and effects of occupational stress, considering dimensions such as role ambiguity, responsibility, physical environment, role insufficiency, role boundary, and role overload was crucial. The clergy have to get different roles and responsibilities in their position.

However, one of the roles which is a major cause of stress to the clergy is dealing with the congregation. This trail of thought concurs with the findings of Brewer (2016) who found that the pastors' principal basis of stress, was dealing with people in their congregation. The findings of Moss and Snodgrass (2020) support the notion that when pastors are already experiencing stress due to their congregational responsibilities, additional issues such as interpersonal conflicts among the congregation can exacerbate their stress levels, compounding the challenges they face.

However, there are various reasons why the congregation might seem like they are over-demanding help and support from the clergy, thereby increasing their occupational stress. One of the possible reasons why the clergy might seem to be over-demanding from the clergy, especially in CITAM, Kenya is the congregant-to-pastor ratio. If CITAM, Kenya has low number of pastors and very high number of congregants, the pastors will have to work extra hard to meet the many needs of the many congregants despite their being few. Such an imbalance would overstretch the clergy and make them feel as if the congregants are over-demanding their attention and help (Hollins, 2018). Clergy members often serve as a pillar of support for their congregants, providing guidance, counseling, and emotional support (Gardner, 2019).

Nevertheless, at times, they may feel that their congregants are over-demanding them, which can create a sense of pressure and stress. Clergy members may feel that they have limited resources, including time and energy, to meet the demands of their congregants (Johnston et al., 2022). They may have other responsibilities, such as attending to their own families or managing administrative tasks, which can leave them with less time to devote to their congregants. As a result, they may feel that their congregants are asking too much of them.

Expectations from the congregations may include providing emotional support, counseling, or pastoral care, which can be emotionally demanding. When the demands of their congregants exceed their capacity to meet them, it can lead to feelings of overwhelm and burnout. Clergy members may feel that their congregants do not respect their boundaries. This can be especially challenging for clergy members who are always available to their congregants, as it can be exhausting to be on call all the time. Congregants may contact their clergy outside of office hours or expect them to be available at all times, which can be overwhelming.

Furthermore, clergy members may be dealing with personal issues, such as mental health concerns or family problems, which can make it difficult for them to meet the demands of their congregants. They may also be dealing with their own spiritual crises, which can impact their ability to provide support to others.

Furthermore, on average most of the respondents accepted that they had high levels of work-related occupational stress and this was evident in how they responded to the statement, “There are times that I feel tired and sick after work,” ($\bar{x}=3.23$, $\sigma_x = 1.139$, $N=115$). The findings align with the outcomes of the study conducted by Noullet et al. (2018), which highlighted that burnout among clergy can arise from a combination of various factors that prevent them from prioritizing their physical, mental, and spiritual well-being while diligently fulfilling their responsibilities of serving others. The analysis strongly suggests that the clergy in CITAM, Kenya are severely worn out after work. Yet, pinpointing the exact causes of clergy burnout is challenging, as Costello (2021) noted that there are numerous factors at play, including rapidly changing work environments, sexual harassment, role ambiguity, and role conflict, as identified by Bannister (2020) and Joynt (2019).

Descriptive Statistics for Work-Related Stress Composite Score

Table 26 shows the descriptive statistics for the work-related stress composite score. It shows the interquartile range, means, skewness, standard deviation the upper and lower bounds and the minimum and maximum values.

Table 26*Descriptive Statistics for Work-Related Stress Composite Score*

			Statistic	Std. Error
Work-Related Stress Composite Score	Mean		3.2282	.08857
	95% Confidence Interval for Mean	Lower Bound	3.0527	
		Upper Bound	3.4037	
	5% Trimmed Mean		3.2551	
	Median		3.3333	
	Variance		.871	
	Std. Deviation		.93310	
	Minimum		1.00	
	Maximum		5.00	
	Range		4.00	
	Interquartile Range		1.33	
	Skewness		-.323	.229
	Kurtosis		-.266	.455

Table 26 shows that on average, most of the respondents exhibited relatively high levels of work-related stress ($\bar{x}=3.2282$, $\sigma_x = .93310$). The analysis concurs with the findings of the study by Burnette (2016) which revealed that most cases of clergy burnout in the United States which could be linked to the clergy, the members of the congregation, or the organizational outcome. Hence, the extent to which the clergy experience work-related stress is influenced by various factors, including their roles, interactions with the congregation, and expectations placed upon them by the organization.

Normality Test for Work-Related Stress Composite Score

Figure 17 shows a histogram for the work-related stress composite score. The histogram was used to test for the normality of the data in the work-related composite score.

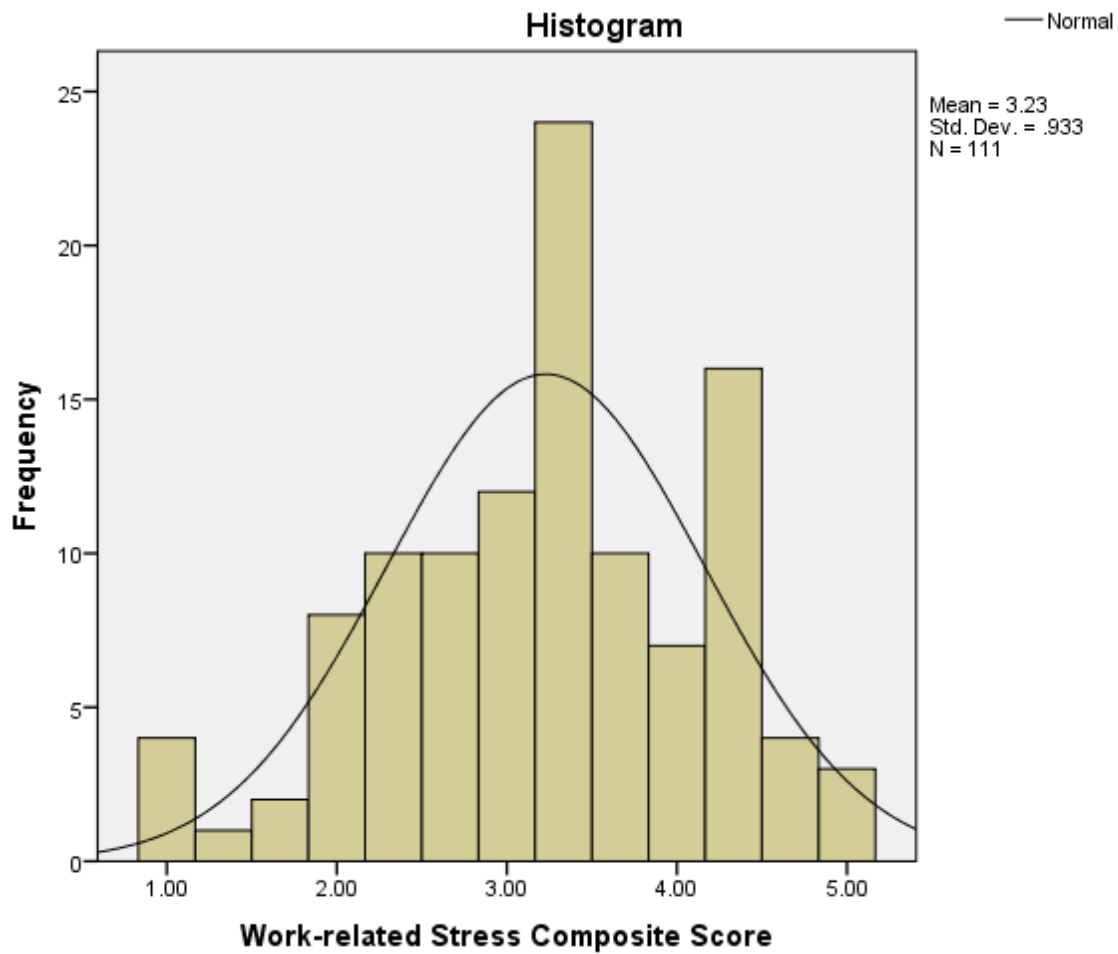
Figure 17*Histogram for Work-Related Stress Composite Score*

Figure 17 shows that the data was normal and it did not violate the assumption for normality. The normality of the data shows that distribution of the responses was continuous.

Outlier Test for Work Related Stress Composite Score

Figure 18 shows a boxplot for the work-related stress composite score. The boxplot was used to tests for the presence of outliers in the data for the work-related composite score.

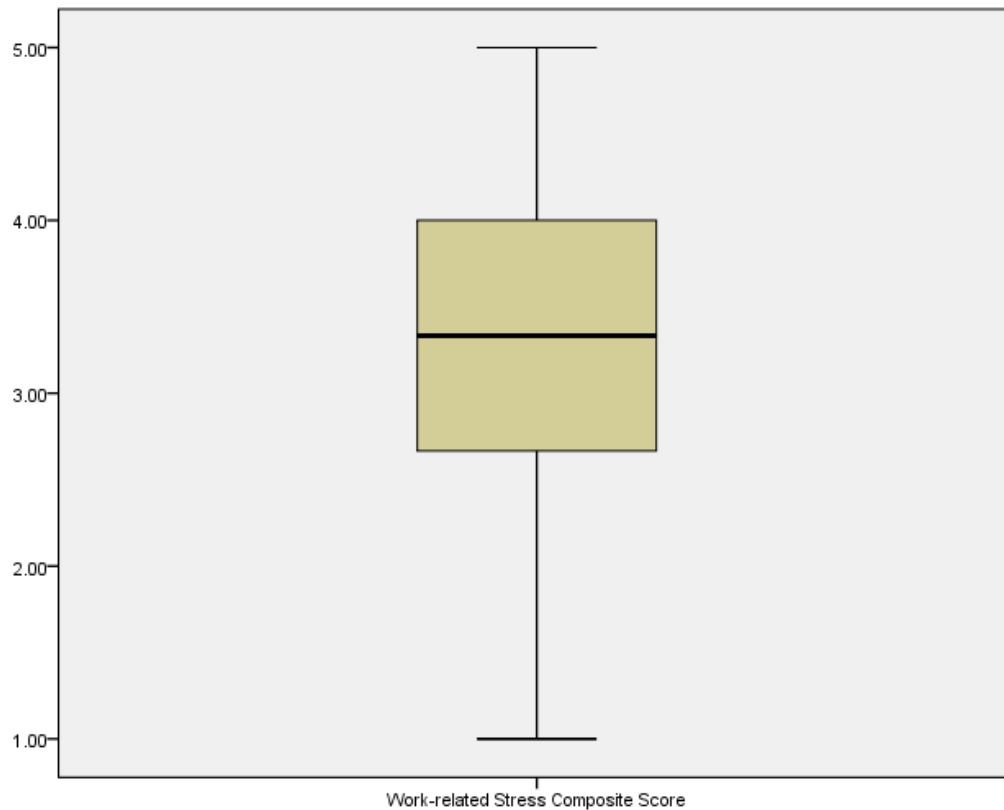
Figure 7*Boxplot for Work-Related Stress Composite Score*

Figure 18 shows that there were no outliers in the data. The data, therefore did not violate the assumption for the absence of outliers.

Descriptive Statistics for Occupational Stress Composite Score

Individual aspects of occupational stress including social and health-related stress, time management stress, emotional stress and work-related stress have been investigated in terms of descriptives and outliers and normality tests. Table 27 shows the descriptive statistics of occupational stress composite score in general. It shows the minimum and maximum values, the interquartile, range, the confidence level and the means and standard deviation.

Table 27*Descriptive Statistics for Occupational Stress Composite Score*

		Statistic	Std. Error
Occupational Stress	Mean	3.4025	.07203
	95% Confidence Lower Bound	3.2597	
	Interval for Mean Upper Bound	3.5453	
	5% Trimmed Mean	3.4436	
	Median	3.5000	
	Variance	.576	
	Std. Deviation	.75893	
	Minimum	1.00	
	Maximum	4.80	
	Range	3.80	
	Interquartile Range	1.10	
	Skewness	-.753	.229
	Kurtosis	.538	.455

Table 27 shows the descriptive statistics for the occupational stress composite score. It shows that on average, most of the respondents had high levels of occupational stress ($\bar{x}=3.4025$, $\sigma_x = .75893$). Faraji et al. (2019) held that occupational stress can lead to divergence functioning of the individual's job. These results of high levels of occupational stress among the respondents suggests that the clergy in CITAM, Kenya do not only have low quality family relationships but they also do not function in their roles effectively. Nonetheless, considering the earlier examination of the quality of family life among the respondents, it is reasonable to infer that the clergy in CITAM, Kenya may have implemented additional measures to safeguard the well-being of their families and prevent it from deteriorating despite the high levels of occupational stress revealed in this study.

One step which the Church might have taken is pastoral counselling. Such a service would help the clergy members to unload all the burdens which they might be feeling regarding their work and the related occupational stress. Furthermore, prayers and constant trusting on God helps to relieve the effects of time management stress thus despite the

evidence of occupational stress, the respondents can still exhibit high quality family relationships.

Normality Test for the Occupational Stress Composite Score

Figure 19 shows a histogram of the occupational stress composite score. The histogram was used to test for the normality of the data in the occupational stress composite score.

Figure 19

Histogram for Occupational Stress Composite Score

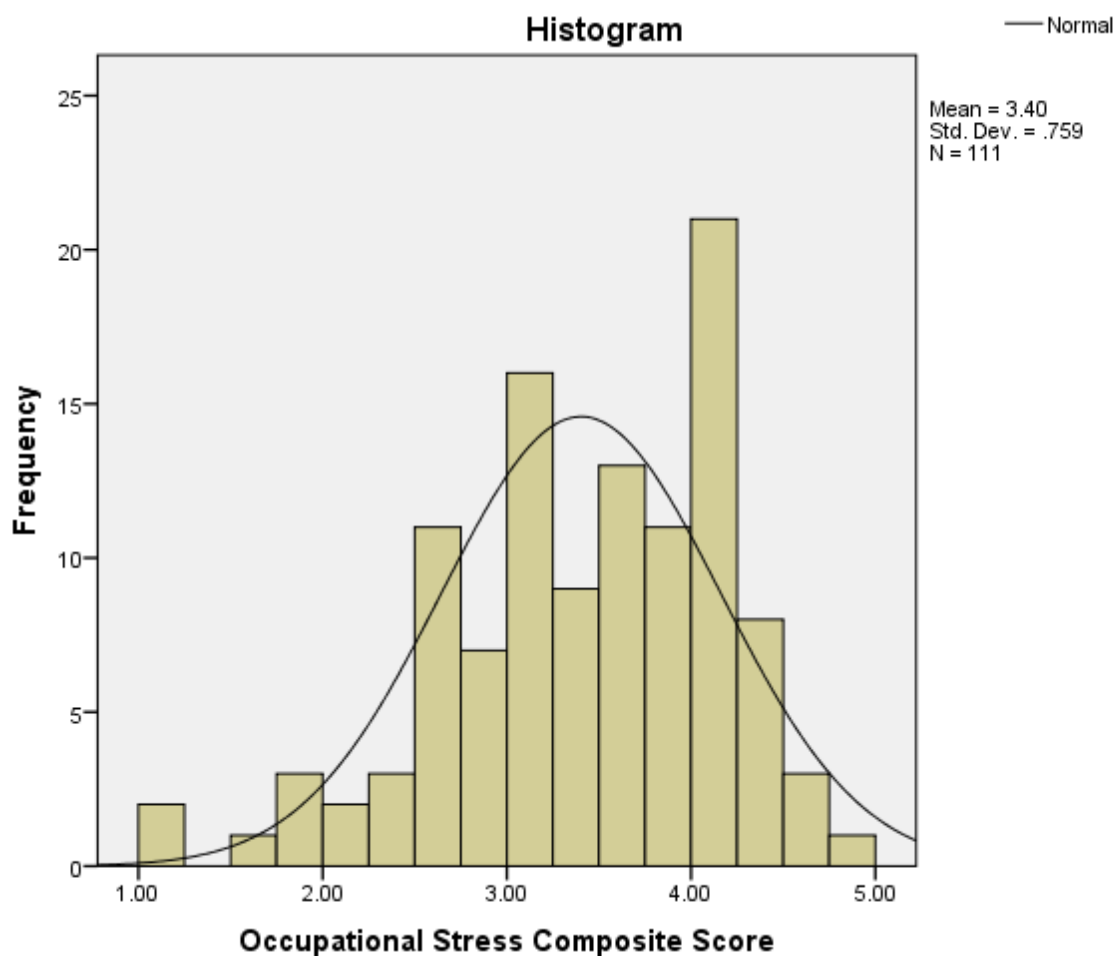


Figure 19 is a histogram showing the occupational stress of the respondents. Even though it shows that on average, most of the respondents had high levels of occupational stress, it also reveals that the data was abnormal, especially towards the left end of the data, which violated the normality assumption. The abnormality was treated using log transformation.

Outlier Test for Occupational Stress Composite Score

Figure 20 shows a boxplot for the occupational stress composite score. The boxplot was used to test for the presence of outliers in the data of the occupational stress composite score.

Figure 8

Boxplot for Occupational Stress Composite Score

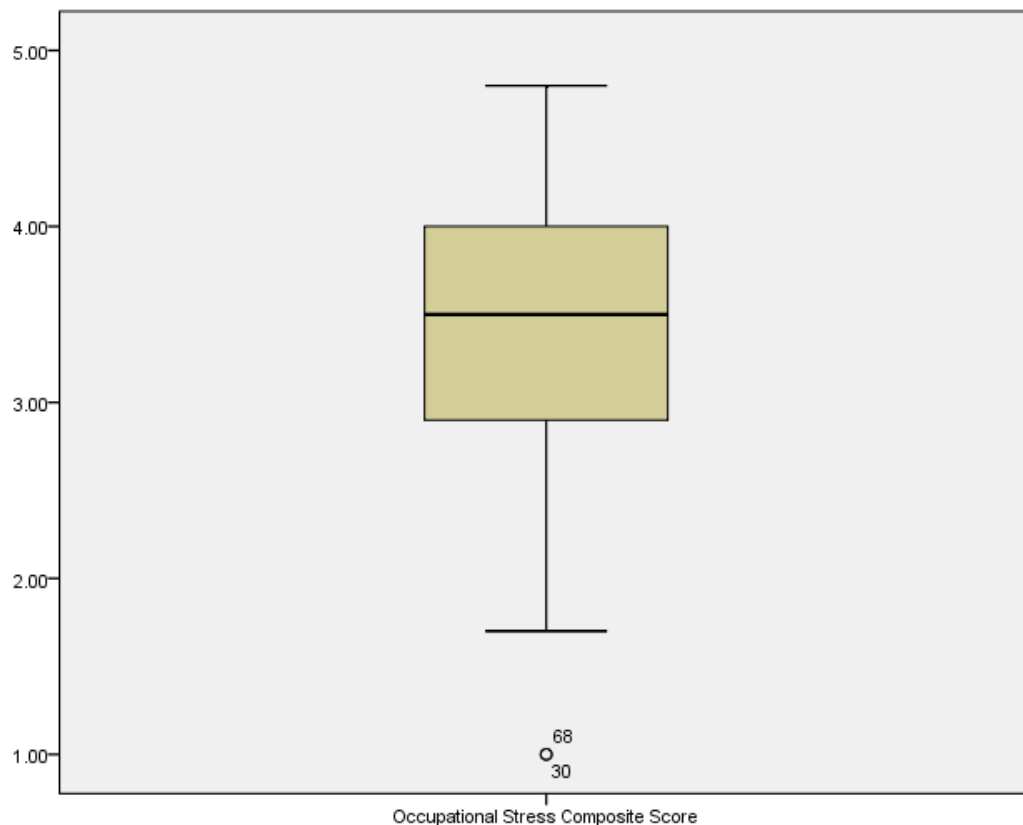


Figure 20 shows that there were outliers for the occupational stress composite score. This was treated using the loglinear transformation.

Regression Analysis of Social and Health-Related Stress on Clergy Quality Family Relationships in CITAM, Kenya.

Table 28 shows the regression analysis of the social and health-related stress on clergy quality family relationships in CITAM, Kenya. The table shows the model summary, ANOVA output and regression coefficients.

Table 28*Regression of Quality Family Relationships on Social and Health-Related Stress*

Model Summary						
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate		
1	.390 ^a	.152	.144	.50357		
a. Predictors: (Constant), Social and Health Related Stress Composite Score						
ANOVA ^a						
Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	4.898	1	4.898	19.316	.000 ^b
	Residual	27.386	108	.254		
	Total	32.284	109			
a. Dependent Variable: Clergy Quality of Family Relationships						
b. Predictors: (Constant), Social and Health Related Stress Composite Score						
Coefficients ^a						
Model		Unstandardized Coefficients	Std. Error	Standardized Coefficients	t	Sig.
1	(Constant)	4.980	.191		26.091	.000
	Social And Health-Related Stress Composite Score	-.240	.055	-.390	-4.395	.000
a. Dependent Variable: Clergy Quality of Family Relationships						

The quality of clergy family relationships composite score was regressed on social and health-related stress composite score using the bivariate model technique. Table 28 shows the model summary, ANOVA output, and regression coefficients. The tables show that there is significant influence of social and health-related stress on the quality of clergy family relationships ($R^2 = 0.152$, $F(1)$, $p < .05$). The analysis suggests that social and health-related stress has significant negative influences on the quality of clergy family relationships in CITAM, Kenya. Social and health-related stress explains 15.2% of the quality of clergy family relationships factors among the respondents. An examination of the coefficients revealed that social and health-related stress composite score ($B = -.240$, $p < .05$) had negative statistically significant effect on the quality of clergy family relationships.

It revealed that one-unit increase in the social and health-related stress led to .240 decrease in the quality of clergy family relationships.

This finding concurs with the results of the study by Sielaff et al. (2021) who postulated that pastors lacked adequate time for spiritual care while ministering to the emotional and physical need of the members of the congregation and this takes a toll on them, reducing the quality of their family relationships. It also corroborates the findings of Quick and Henderson (2016) who investigated the different aspects of occupational stress such as role overload and exposure to prolonged stress and social occupational stressors which can increase within-family conflicts and reduce the quality of clergy family relationships. However, within the context of CITAM, Kenya, there are several factors that may negatively impact the quality of clergy families, as evident in the presence of social and health-related stress indicators. In African cultures, vulnerability is often perceived as a weakness, and despite churches being social institutions, there may be a lack of openness and willingness among clergy to share their job or family-related burdens with their fellow workers. This is despite the fact that as clergy, they are expected to assist their congregation in dealing with their own issues.

Qualitative data analysis revealed fluidity of the clergy profession as the only major outcome of the social and work-related stress, which negatively impacts the quality of clergy family relationships.

Theme 4: Fluidity of the Clergy Profession

Another theme that was salient from the qualitative analysis for both the clergy and their spouses was the fluidity of the clergy profession. The unpredictability of the location, mood and time which go into the clergy profession is a significant concern among the clergy and their spouses. The clergy minister in different settings with different moods, including graduations and burials, and visitation of the sick, all of which bring with them different

emotional reactions, affect the clergy and they transfer some of their heart issues to their families. The qualitative data revealed that the fluid nature of the clergy profession is a major contributor to the level of and intensity of occupational stress among the clergy and their families, which then directly impacts the quality of the relationships that the families have.

The results shown by the qualitative data show that the fluidity of the job exceeds the resilience of the clergy and overstretches the available resources with which they can handle the challenges and different dynamics of their job. The findings are consistent with the findings by Prasad and Vaidya (2018) which showed that occupational stress is stress experienced when job requirements exceed the worker's ability or overstretch available resources. The nature of the clergy profession is demanding because they play roles in different settings such as burials, graduations, and baptisms all of which have different moods but the same persons can be charged with performing duties in these settings in a short span of time, despite the fact that their job also requires emotional involvement in the issues of the members of their congregations. Hayes, 2020) held that the nature of the clergy profession is that their lives, communities and families are intertwined together that anything affecting their jobs will affect them and their families, and their overall well-being. The fluidity of clergy profession also portends that the clergy family has less emotional stability because they are inseparable from the profession in which the clergy is involved. The reality of the fluidity of the clergy profession is evident in the comments from respondents as follows in answer to "In your view, how different is the work of a pastor as compared to other professions?":

"The other thing is the sacrifice that we really do make as pastors. The sacrifices are really enormous. I find I spend most of the time with people where you are there for burials, you are there for visitations, you are there for weddings and you are there for many other things. And, doing quite a lot of things just like you're laying your life for the sake of the people that you are really serving. Which unlike other professions, it is perhaps eight to five kind of a job where you are not really giving much of sacrifice. So really, most of the time I think we find ourselves giving so much by sacrificing for the people." FGD/003/P

“As a pastor, I mean, even a supervisor can call you outside working hours and expects you to do some work like now. Say for example when we do services as early as 5:00 AM weekly. It is expected that you will be there and you will be working at 5:00 AM.” FGD/004/P.

“In addition to what they have said, pastoral work cannot be limited to time. Like an 8.00a.m to 5.00pm job. It is full time, all the time. Sometimes you will get calls even at 11.00pm. Maybe someone's family member has just passed on and that person just thinks that only pastor so and so can stand with them at such a time and they call you. At that moment they expect that you would be available for them and so, you just go. Pastors are actually expected to be everything. Sometimes members will call you, someone has died in their house and they will call you expecting that you know what someone is supposed to do. They expect you to give information on how to organise the body to go to the morgue, or what they should do exactly when such a thing happens. Like every time you'll be on call and like now for me, who serves in the youth ministry when a young person decides I am coming to see Pastor, they don't want to think of an appointment. They just want to come and see Passie, and pour out their hearts and that's it. So, it's not limited to time, and members expect you to be there for them. And usually the people you're ministering to mostly don't ever remember that you also go through hard times. They think that pastors always live in heaven where there is no trouble. And land on Sunday mornings with a powerful word from the Lord and minister on Sunday morning in a Sunday service.” FGD/005/P

“Yeah, but for me as a pastor's wife, there is an expectancy that your life is intertwined with your husband's life. There is no demarcation because from the eyes of the congregation, as you walk in together as a family, you are here to serve both of you. It's not that your husband is the one who is called, and you are not called. It's like both of you have been called together with your children.” FGD/002/S

From the foregoing excerpt, it is evident that the fluidity does not only affect the clergy and their families and the quality of their relationships because of the different dynamics, locations and occasions, and settings in which they are expected to serve but also the magnitude of the expectations which they are expected to meet while serving under the different circumstances. The finding is consistent with the conclusion by Gharib et al. (2016) which showed that congregational expectations is one of the major contributors to the increased levels of occupational stress among the clergy, which negatively affects their family relationships. While family can be seen as a fortress of peace for many occupations, the case of the clergy profession is different because the family is also part of the work that the pastors do and they are almost affected equally by the things such as stress, burnout and rigidity of the clergy schedule.

The Influence of Time Management Stress on Clergy Quality Family Relationships in CITAM, Kenya.

The third objective of the study was to identify how time management stress influences clergy quality family relationships in CITAM, Kenya. This sub-section performs regression analysis and performs inferential analysis and presents the finding of the study on this objective using tables and discussions.

Regression Analysis of Time Management Stress on Quality of Clergy Family Relationships

Table 29 shows the regression analysis of the time management stress on quality family relationships in CITAM, Kenya. The table shows the model summary, ANOVA, and regression coefficients. The quality of clergy family relationships composite score was regressed on the time management composite score. Table 29 shows the model summary, ANOVA output, and coefficients. The table shows that there is a significant influence of time management stress on the quality of the clergy family relationships in CITAM, Kenya ($R^2 = 0.152$, $F(1)$, $p < .05$). The table show that time management stress explained 15.5% of the quality of clergy family relationships factors. An examination of the coefficients revealed that time management composite score ($B = -.224$, $p < .05$) had a statistically significant explanatory power on the quality of clergy family relationships. It shows that one unit increase in time management stress leads to a .050 increase in the quality of clergy family relationships. The analysis is in line with the results of the study by Bolinger et al. (2022) which showed that work intensity and the social work environment are some of the factors which impact the time management stress among the clergy in Belgium. The author explored the issues of time management and yielded three main themes: clergy self-care; clergy experience in congregation, family, and community and clergy role as benefactor to congregation, community, and family.

Table 29*Regression of Time Management Stress on Quality of Family Relationships***Model Summary**

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.393 ^a	.155	.147	.50070

a. Predictors: (Constant), Time Management Stress Composite Score

ANOVA^a

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	5.000	1	5.000	19.944	.000 ^b
	Residual	27.327	109	.251		
	Total	32.327	110			

a. Dependent Variable: Clergy Quality of Family Relationships

b. Predictors: (Constant), Time Management Stress Composite Score

Coefficients^a

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	3.485	.161		21.713	.000
	Time Management Stress Composite Score	-.224	.050	.393	4.466	.000

a. Dependent Variable: Clergy Quality of Family Relationships

Due to the increased involvement with the members of the congregation and the Church community, the clergy are likely to have limited time for self-care and at the same time spend time with their families. This ultimately reduce the quality of their family relationships. Nonetheless there are many reasons part from these dimensions suggested by the author which might be increasing time management stress among clergy in CITAM, Kenya and eventually affect the quality of their family relationships. One such reason is the additional tasks. Apart from the normal pastoral duties which the clergy are charged with, they might be involved in other duties like the administrative ones which might eat up their time and cause a strain, intensifying the effects of their time management stress on the quality of their family relationships.

Furthermore, CITAM, Kenya might have pastoral care which might impact the intensity of time management stress.

The primary role of clergy members is to provide pastoral care to their congregation, which involves counseling, visiting the sick, comforting the bereaved, and supporting those in need. Providing pastoral care can be emotionally taxing, and it can be challenging to balance the demands of pastoral care with other responsibilities. Other unnamed but time-consuming duties such as sermon preparation might also impact the intensity of time management stress for the clergy. Clergy members are responsible for delivering sermons that are engaging, informative, and inspiring to their congregation. Sermon preparation can be time-consuming, requiring extensive research, prayer, and reflection. The pressure to deliver an impactful sermon every week can increase the level of time management stress.

Lastly continuing education might also be a contributing factor to time management stress which affects the quality of family relationships among the clergy in CITAM, Kenya. As was evident in demographic analysis, clergy members are expected to continually develop their knowledge and skills through continuing education programs. This can involve attending conferences, workshops, and courses, which can be time-consuming and add to the already busy schedule of a clergy member.

Influence on Emotional and Work-Related Stress on Clergy Quality Family Relationships

The fourth objective of the study was to assess how the emotional and work-related stress affect the quality of clergy family relationships of the clergy in CITAM, Kenya. This sub-section performs regression analysis of emotional and work-related stress separately to see how these types of stress impact the occupation's stress. It also performs another analysis with the composite score of the two stress variables to see how the combined effect of the two stress variables impact the occupational stress of the clergy in CITAM, Kenya.

Regression Analysis of the Emotional Stress on Clergy Quality Family Relationships

Table 30 shows the results of regression of the emotional stress on clergy quality family relationships. The table shows model summary, ANOVA output and the regression coefficients. Table 30 shows the output for the regression of the emotional stress on the quality family relationships. The table shows that there is a significant influence of the emotional stress on quality family relationship ($R^2 = 0.664$, $F(1)$, $p < .05$). The results indicate that for clergy in CITAM, Kenya, their levels of occupational health are greatly impacted by the single variable of emotional health because from the analysis, it is evident that emotional health explains up to 66.4% of the occupational stress among them. An examination of the coefficients revealed that the emotional stress composite score ($B=589$, $p<.05$) has a positive statistically significant explanatory power on quality family relationship. It indicates that a one unit increase in emotional stress leads to .589 increase in occupational stress.

This finding is concurrent with the observation made by Hester (2018) in the phenomenological study on stress and longevity in pastoral ministry that clergy work be emotionally draining because it presents with it various stressors, which are often associated with caring for others. The care has to be delivered in many ways including staying on call for 24 hours, experiencing and solving interpersonal and intrapersonal conflicts, role ambiguity and expectations and low wages and church politics which can weigh down on the clergy to the point that their overall occupational stress shoots rapidly. These suggestions were also corroborated by the findings of the study by Lawson (2018) which revealed that negative emotions can increase occupational stress and lead to poor quality family relationships among the clergy (Francis, 2018).

Table 30*Regression Analysis of Emotional Stress on Quality Family Relationships*

Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.815 ^a	.664	.661	.44191

a. Predictors: (Constant), Emotional Stress Composite Score

ANOVA^a

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	42.072	1	42.072	215.445	.000 ^b
	Residual	21.286	109	.195		
	Total	63.358	110			

a. Dependent Variable: Occupational Stress

b. Predictors: (Constant), Emotional Stress Composite Score

Coefficients^a

Model		Unstandardized Coefficients	Standardized Coefficients	T	Sig.
1	(Constant)	1.493		10.929	.000
	Emotional Stress Composite Score	.589	.815	14.678	.000

a. Dependent Variable: Quality family relationships

Regression Analysis of Work-Related Stress on Quality Family Relationships

Table 31 shows the results of the regression analysis of quality family relationships on work-related stress. It shows the model summary, ANOVA output, and the regression coefficients. The table shows that there is a significant positive influence of work-related stress on quality family relationships ($R^2 = 0.722$, $F(1)$, $p < .05$). The results show that work-related stress accounts for 72.2% of quality family relationships. These results suggest that work-related stress ($R^2 = 0.722$, $F(1)$, $p < .05$) has a more significant effect on quality family relationships compared to the effects of emotional stress on quality family relationships ($R^2 = 0.664$, $F(1)$, $p < .05$). Furthermore, an examination of the coefficients revealed that the work-related stress composite score ($B = .691$, $p < .05$) had a positive statistically significant explanatory power on quality family relationships, which suggests that a one-unit increase in the work-related stress leads a .691 decrease in quality family relationships.

The analysis is consistent with the results of the study by Burnette (2016) which showed that the burnout among pastors across the United States was mainly due to the dealing with the congregants and organizational outcomes. Furthermore, this supports the results of the study by Clarke et al. (2022) which held that work-related stress has a significant overall effect on quality family relationships because it contributes to most of the stressors.

Table 31

Regression Analysis of Work-Related stress and quality family relationships

Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.850 ^a	.722	.719	.40195

a. Predictors: (Constant), Work-Related Stress Composite Score

ANOVA^a

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	45.747	1	45.747	283.152	.000 ^b
	Residual	17.611	109	.162		
	Total	63.358	110			

a. Dependent Variable: Occupational Stress

b. Predictors: (Constant), Work-Related Stress Composite Score

Coefficients^a

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	1.171	.138		8.490	.000
	Work-Related Stress Composite Score	.691	.041	.850	16.827	.000

a. Dependent Variable: Quality family relationships

Regression Analysis of the Emotional and Work-Related Stress Quality Family

Relationships

Table 32 shows the results of the regression analysis of the combined emotional and work-related composite score, and the composite score of quality family relationships. The table shows the model summary, the ANOVA output and the regression coefficients.

Table 32

Regression Analysis of Emotional and Work-Related Stress Composite Score on quality family relationships Composite Score

Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.937 ^a	.878	.876	.26680

a. Predictors: (Constant), Emotional and Work-Related Stress Composite Score

ANOVA^a

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	55.599	1	55.599	781.095	.000 ^b
	Residual	7.759	109	.071		
	Total	63.358	110			

a. Dependent Variable: Occupational Stress

b. Predictors: (Constant), Emotional and Work-Related Stress Composite Score

Coefficients^a

Model		B	Unstandardized Coefficients Std. Error	Standardized Coefficients Beta	t	Sig.
1	(Constant)		.789	.097	8.143	.000
	Emotional and Work-Related Stress Composite Score		.808	.029	.937	.000

a. Dependent Variable: Quality family relationships

Table 32 shows that there is significant positive influence of emotional and work-related stress on the quality family relationships ($R^2 = 0.878$, $F(1)$, $p < .05$). This means that the decline of quality family relationships is heavily contributed to by emotional and work-related stress because the two variables of stress explain 87.8% of occupational stress. Examination of the coefficients reveal the emotional and work-related composite score ($B = .808$, $p < .05$) had statistically significant explanatory power on clergy occupational stress. The findings suggest that the synergistic effect of the two variables of stress, emotional and work-related stress worsens occupational stress leading to decline in quality family relationship than when the variables stress manifest individually.

The analysis is consistent with the findings of the study by Lawson (2018) which showed that as work-related stress increases, boundary-related stress also increased. Mudge (2021) reached a similar conclusion that the personal and professional lives of clergy members are closely intertwined to the extent that they cannot be separated or compartmentalized. This suggests that work-related and emotional stress can originate from the same source and produce similar effects on both the clergy's well-being and their family relationships.

Qualitative analysis of the data which came from the focus groups revealed two salient themes; intentionality and encouragement as the two practices which can help the clergy counteract the devastating effects of emotional and work-related stress on the quality of their family relationships.

Theme 5: Intentionality

Qualitative data revealed that the clergy and their families in CITAM, Kenya recognized the importance of maintaining a healthy work-life balance to improve the quality of their family relationships. The theme analysis revealed that intentionality is much needed for a healthy work-life balance among the clergy in CITAM, Kenya. Intentionality manifested through sub-themes such as need for counseling for the clergy and their families, church leadership support, and necessity of the balance for the clergy and their families. The sub-theme of counseling was emergent among the spouses who proposed that the pastors go through a lot of stress in their profession. They are spiritually, emotionally and mentally involved in the different aspects of the congregation and their lives and the clergy end up collecting a lot of emotional and spiritual baggage which they carry and transfer to their families, affecting the quality of their relationships. The spouses felt that therapy sessions would help the clergy deal and handle the stress as indicated;

“What I would really like to change is if pastors would be allowed to rest so that they can get time to go for therapy and to care for their families and find time to talk...”FGD/007/S

This corroborates the findings of the study by Gardner (2019) which showed that emotional demands are characteristic of the helping professions which can similarly lead to high levels of occupational stress because the work cannot be separated from the family of the worker. Furthermore, intentionality was also manifest in form of requirement of the Church support in helping the clergy to maintain a healthy work-life balance because most of the clergy have tried but their schedules and the demands of their jobs do not allow them to have ample opportunity to balance. The need for the Church to step in and help the clergy maintain a healthy work-life balance was evident in the comments by respondent number FGD/005/S who, when asked about their work-life balance, responded as follows;

“So out of experience, I can confess that when we landed in this assembly, we were really having a tough time because we immersed ourselves into ministry and at some point, it was not good. But out of that experience I have learnt to maintain a balance. Number one, I have learnt to do what I am able to do and what I am not able to do, I say no. Secondly, I am learning to plan because when we came, we found that the leaders do know how to go about ministry the CITAM way and it was hard for us. We have also learnt to raise local leaders who support us in doing ministry and this helps us to maintain a work-life balance.”

From the foregoing excerpt, it is clear that to maintain a healthy work-life balance, the clergy have to outsource the help of not only their families and the colleagues with whom they work, but also the Church. Two other respondents confirmed the difficulty in maintaining a work-life balance.

“The way I do it as a pastor's spouse is that I try to get my husband who is the pastor to take time off. We also try to take time off as a family or just between me and him. Because otherwise that work never ends. The members are calling, the work is a lot to serve the congregation even during the week. There are always people to be served. So, I try to get him to create time even just for himself to rest.” FGD/001/S

“I have tried my best to maintain work-life balance, but if there are heavy burdens that I am facing in ministry, I have really tried my best to ensure that I have left them at the office. It is not really easy. Sometimes you want to come home and, uh, maybe share with your spouse, but somehow you realize that some of these burdens are too many” FGD/003/P.

Burnette (2016) concluded that church organizational outcomes are one of the major contributors to the increased rates of work-related stress. Therefore, since the church has contributed to the clergy occupational stress, it is logical for the pastors and their spouses to

suggest that the Church should help reduce the level of occupational stress among the clergy by helping them to intentionally maintain a healthy work-life balance. Since the clergy in CITAM, Kenya who were part of the respondents acknowledged that they have tried at some point to strike the balance, the qualitative data revealed that their failure is only manifest in maintaining the work-life balance.

Theme 6: Encouragement

The background study revealed that congregational needs are one of the major factors which contribute to the increased levels of occupational stress among pastors (Chan & Chen, 2019; Gharib et al., 2016; Heck, 2018). These results notwithstanding, the qualitative data revealed that the congregation in CITAM, Kenya is very supportive in their encouragement of the clergy and the clergy families to go through stress. The encouragement which the congregation offered to the clergy families came in different forms which were represented in sub-themes, including prayer, counseling, material support, availability, talking and exchanging about life issues. The evidence of encouragement which the clergy received from the members of the congregation is visible in different comments as follows;

“Someone comes to my office and just getting to know me better especially since it’s my new assembly. I think that helps you to bring your mind back and just help you also to sit back and think. Because as she asks questions and I am answering, it becomes helpful. You feel someone has really thought about you. And also, someone just comes and gifts you or just takes you out for coffee or lunch.” FGD/002/P

From the foregoing verbatim excerpt, it is strongly suggestive that the clergy have received various forms of encouragement from their congregants in an effort to keep the clergy working despite the reality of their work stress. Nonetheless, it is important to note that the congregants took it upon themselves to encourage the clergy in the manners that they did. The data shows that despite the occupational stress, the congregation is willing to go out of their ways to ease the level of stress on the clergy. The findings contradict the conclusion drawn by Teh (2016) that the congregation members are uncooperative in supporting the

clergy and instead burden them with their expectations, without providing any assistance to manage their problems, including those affecting the clergy's families.

The congregation in CITAM, Kenya are the exact opposite of this because they go out of their way to ensure that they avail different forms of encouragement to the clergy. The presence of immense and abundant spiritual, emotional, mental and financial encouragement from the congregation in CITAM, Kenya to their clergy might explain the high levels of quality of clergy-family relationships which was exhibited by the respondents. The encouragement from the congregants might also be acting as a treating factor which reduces the severity of the occupational stress on the quality of the clergy family relationships.

Self-care and Occupational Stress Intervention Measures to Enhance Quality of Clergy Family Relationships

The fifth objective of the study was to formulate appropriate self-care and occupational stress intervention measures that can enhance quality family relationships in CITAM, Kenya. This section does descriptive analysis of the self-care items, analyzes and interprets the composite score for self-care and does moderator analysis and presents the results of the moderating effect of self-care on occupational stress.

Descriptive Statistics for Clergy Self-care

Table 33 shows the descriptive statistics for the clergy self-care. The table shows the minimum and maximum values, the mean and the standard deviation for the responses to the different clergy self-care items.

Table 33*Descriptive Statistics for Clergy Self-care (Self Care Inventory Index)*

	N	Min	Max	Mean	Std. Deviation
Clergy make deliberate efforts to balance work with personal life	115	1	4	3.50	.816
Clergy intentionally take time to recreate and spiritually replenish	115	2	4	3.56	.745
Clergy pay attention to their own emotional wellbeing	115	1	4	3.42	.880
Clergy first care for him/herself in order to effectively care for others	115	1	4	3.32	.945
Clergy routinely take time out from clergy work to just be him/herself	115	1	4	3.21	.972
Clergy maintain a clear boundary between his/her life as a clergy and personal life	115	1	4	3.11	1.030
Clergy always ensure that my 'me-time', and time to be with family and friends is never encroached into by clergy work	115	1	4	3.01	1.079
Clergy frequently engage in exercises and other physical health activities	115	1	4	3.15	.997

Table 33 shows the results of the descriptive analysis of the clergy self-care items. It shows that on average, most respondents agreed with the statement, “Clergy make deliberate efforts to balance work with personal life,” ($\bar{x}$ = 3.50, σ_x = .816, N=115). Fuller (2018) who posited that self-care is an intention action that individuals take to enhance their wellness and minimize stress. The author indicated that self-care has the deliberate steps which the clergy takes to strike a balance between work and the personal life because. Joynt (2018) concurs that the work done by clergy is intricate and intertwined, which can spill over into other facets of their lives, unless they consciously strive to the work in a positive way.

Regarding the statement, “Clergy intentionally take time to recreate and spiritually replenish,” on average most of the respondents agreed that the clergy should be intentional in creating time for recreation and spiritual replenishment ($\bar{x}$ = 3.56, σ_x = .745, N=115).

The findings are in agreement with Burtler et al.'s (2019) definition which construes happiness as deliberate preservation or improvement of one's own health, happiness and wellbeing when confronted by stressful circumstances. Regarding the statement, "Clergy pay attention to their own emotional wellbeing," most of the respondents supported the sentiments that clergy should pay close attention to their emotional well-being ($\bar{x}$ = 3.23, σ_x = .945, N=115). The finding is consistent with the position held by Ehusani (2021) which showed that emotional self-care well-being is among the most critical aspects of well-being besides physical and spiritual self-care.

There are various reasons why the respondents felt that emotional self-care is an important aspect to their well-being. One such reason is that the Church, CITAM, Kenya might have sensitized their clergy about the importance of taking care of themselves before they take care of one another. Regarding the statement, "Clergy first care for him/herself in order to effectively care for others," most of the respondents concurred that clergy should always take care of themselves first before taking care of the members of the congregation ($\bar{x}$ = 3.42, σ_x = .880, N=115). According to the analysis, which aligns with the research by Lee et al. (2020), self-care can be likened to self-regard. Thus, it can be logically inferred that the clergy's ability to care for themselves will have a direct influence on their capacity to care for others, particularly the members of their congregation.

Regarding the statement, "Clergy routinely take time out from clergy work to just be him/herself," most of the respondents agreed that the clergy routinely took time away from work to be by themselves ($\bar{x}$ = 3.21, σ_x = .972, N=115). The analysis is in agreement with the findings of the study by Kanipe (2016) which revealed that spiritual self-care is about Sabbath practice – delineated as the intentional operation of priesthood regularly disengaging from peaceful responsibilities for a period of time to pray, rest, study, or meditate.

However, there could some reasons why the clergy in CITAM, Kenya might not take routines of sabbaticals just to recharge and meditate. One of the reasons why the clergy might not take sabbaticals despite knowing its importance to their self-care is financial constraints. Despite working for a renowned Church like CITAM, Kenya, the clergy might not be earning enough money to take care of their personal and family needs and retain some for their time off to recharge.

Similarly, congregational needs might also be other issues which could keep the clergy from taking time for their own self-care. Clergy members are often the spiritual leaders of their congregations, and their absence during a sabbatical can leave their congregations feeling unsupported and disconnected. This can be especially challenging for smaller churches, where there may be limited resources to provide alternative spiritual support during the clergy member's absence. Personal obligation, guilt and stigma might also be issues which can keep the clergy from taking their time off despite the immense good which their response indicates can be beneficial for them and their ministry to the members of the congregation. Clergy members may have personal obligations, such as caring for family members, that prevent them from taking extended periods of time off. In such cases, the clergy member may feel torn between their personal obligations and their professional responsibilities. Some clergy members may feel guilty or stigmatized for taking time off, as they may believe that they should always be available to their congregations. This can lead to feelings of shame and reluctance to take a sabbatical, even if they know it would be good for their self-care.

On the statement, “Clergy maintain a clear boundary between his/her life as a clergy and personal life,” on average most of the respondents agreed that clergy ought to maintain a clear boundary between their clergy and personal lives ($\bar{x}$ = 3.11, σ_x = 1.030, N=115). The findings are concurrent with Murray’s et al. (2021) which showed that for clergy to improve

the quality of their family relationships, the clergy have to make deliberate efforts to ensure that they separate the aspects of their personal and ministerial services. The findings however are contrary to the findings of the study by Griffin (2021) which held that the nature of clergy work is so complex and closely interwoven with their personal lives that they can find it difficult to separate these aspects of their lives. The clergy in CITAM, possibly might have realized the danger of leaving these aspects of their lives unseparated and thus they are making or willing to make deliberate efforts to keep them as separated as possible.

Concerning the statement, “Clergy always ensure that my ‘me-time’, and time to be with family and friends is never encroached into by clergy work,” on average, most of the respondents concurred that the clergy always take time just for themselves to ensure that time with family and friends is never encroached with by their clergy work ($\bar{x}$ = 3.01, σ_x = 1.079, N=115). This finding is contradictory to the finding of the study by Marambi (2022) who studied self-care among Adventist pastors in Kenya which revealed that social care is important to maintain a high quality of clergy family relationships. However, since CITAM, Kenya is a Pentecostal Church, the factors around the self-care for the clergy can be different and may impact the concept and practice of self-care among the clergy differently.

Lastly, on average, most of the respondents contemplated that physical care is one of the most important forms of self-care which the clergy take part in to ensure that they properly take care of themselves before taking care of the congregation, and this was evident in their response to the statement, “Clergy frequently engage in exercises and other physical health activities,” ($\bar{x}$ = 3.15, σ_x = .997, N=115). The analysis is consistent with the findings of the study by Crystal and Hanley (2019) which held that physical aspects of self-care help manage the clergy’s expectations, prepare them for their roles and reduce the level of fatigue helping them to relate better with the members of the congregation and with their family members.

The results also corroborate the sentiments made by Lockwood (2020) which held that self-care in physical form can help the clergy better cope with disappointments and hurtful moments which often occur in their time in ministry. Even though the current study revealed no presence of such among the respondents from CITAM, Kenya it is safe to infer that like the other forms of self-care, physical self-care also has a crucial part to play in reducing the effect of occupational stress on the quality of clergy family relationships.

Descriptive Statistics for Self-Care Composite Score

Table 34 shows the descriptive statistics for the clergy self-care composite score. The table shows the means, the standard deviation, the lower bound and upper bound, interquartile range and the minimum and maximum values.

Table 34

Descriptive Statistics for Self-Care Composite Score

			Statistic	Std. Error
Self-Care Composite Score	Mean		3.2891	.06573
	95% Confidence Interval for Mean	Lower Bound	3.1588	
		Upper Bound	3.4193	
	5% Trimmed Mean		3.3418	
	Median		3.5000	
	Variance		.484	
	Std. Deviation		.69566	
	Minimum		1.38	
	Maximum		4.00	
	Range		2.63	
	Interquartile Range		1.22	
	Skewness		-.830	.228
	Kurtosis		-.148	.453

Table 34 shows that on average, most of the respondents recognized and supported the different forms of self-care for the clergy in CITAM, Kenya ($\bar{x}=3.2891$, $\sigma_x=.69566$). The table also indicates that most respondents were in support or were in agreement with the self-care items (IQR=1.2). This means that most of the respondents did not disagree with the propositions made by the self-care items. A positive skewness was obtained (Skp=.281),

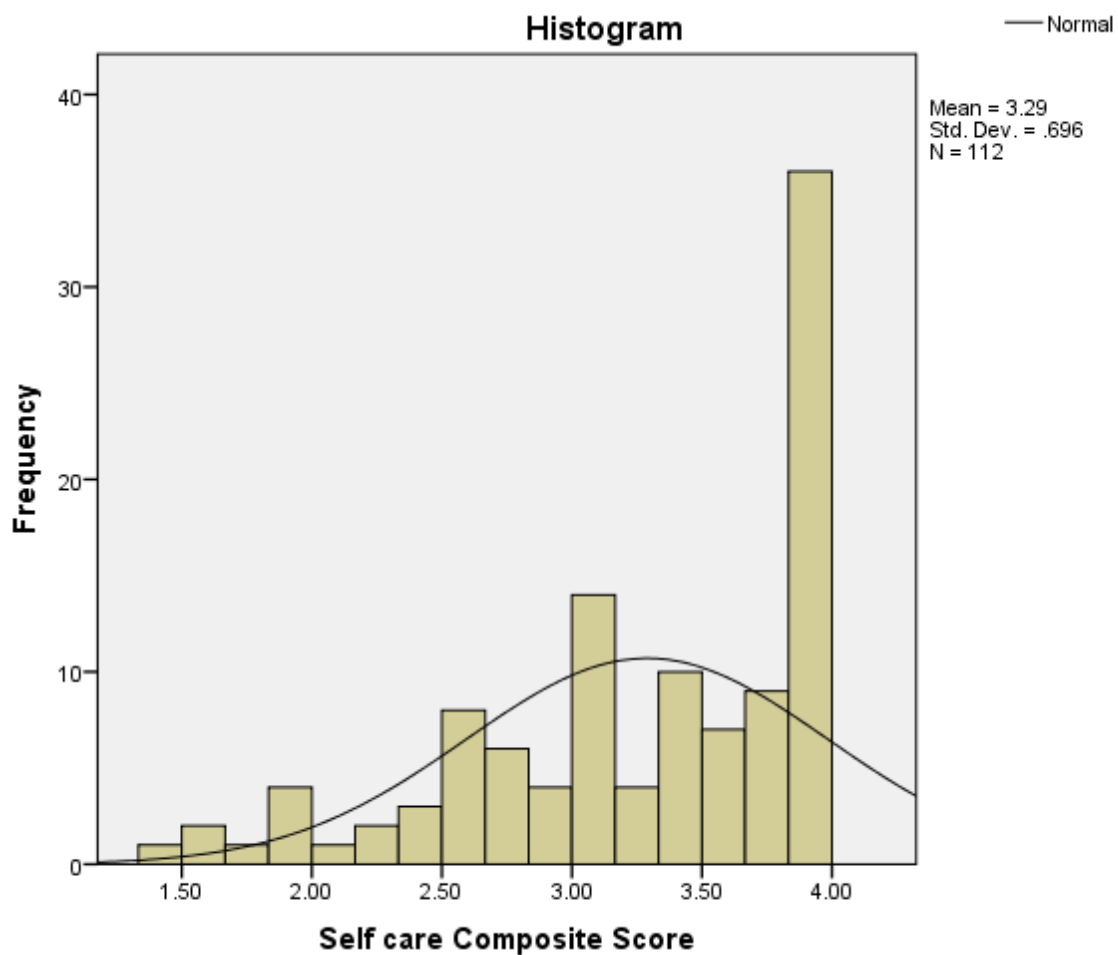
implying that the majority of the respondents contemplated the statements, indicating “3=Not sure” and above.

Normality Test for Self-Care Composite Score

Figure 21 shows a histogram for the self-care composite score. The histogram was used to test for the normality of the data in the self-care composite score. The figure shows that the data were normally distributed. It therefore did not violate the normality assumption.

Figure 9

Histogram for Self-care Composite Score



Outlier Tests for Self-Care Composite Score

Figure 22 shows a boxplot for self-care composite score. The boxplot was used to test for outliers in the self-care composite score data.

Figure 10

Boxplot for Self-care Composite Score

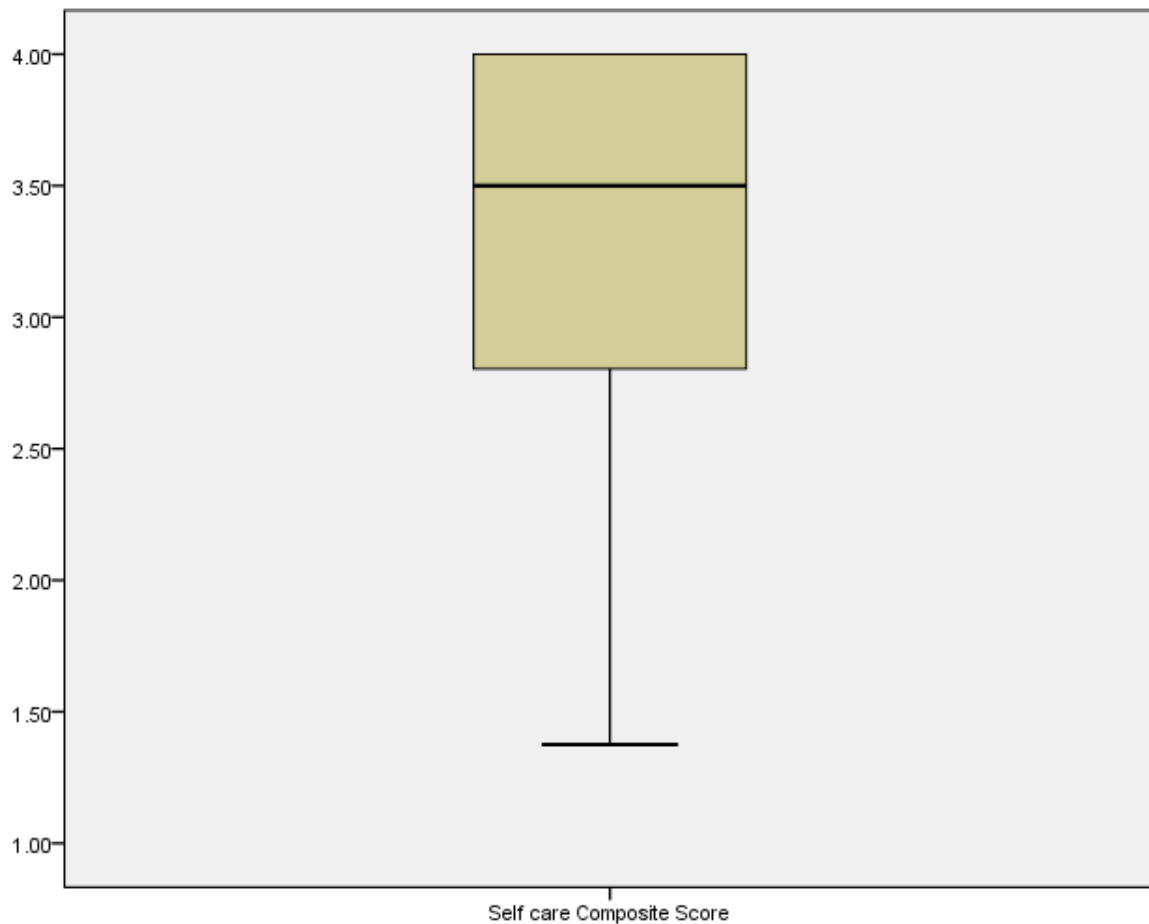


Figure 22 shows that there were no outliers in the data for the self-care composite score. Therefore, the data did not violate the assumption of the absence of outliers.

Correlation Analysis of Occupational Stress Composite Score and Quality of Clergy

Family Relationships Composite Score

Table 35 shows the correlation analysis of occupational stress. The correlation analysis was used to assess if there is a correlation between the occupational stress and the quality of clergy family relationships before performing a moderator analysis.

Table 35

Correlational Analysis of Occupational Stress, Quality of Clergy Family Relationships, Self-Care Composite Scores and Interaction Term.

		1	2	3	4
1. Quality of Clergy family relationships	Pearson Correlation	1			
	Sig. (2-tailed)				
	N	114			
2. Occupational Stress	Pearson Correlation	-.162	1		
	Sig. (2-tailed)	.091			
	N	110	111		
3. Self-Care Composite Score	Pearson Correlation	.383**	-.348**	1	
	Sig. (2-tailed)	.000	.000		
	N	111	111	112	
4. Occupational Stress and Self-care Interaction Term	Pearson Correlation	.207*	.611**	.517**	1
	Sig. (2-tailed)	.030	.000	.000	
	N	110	111	111	111

** . Correlation is significant at the 0.01 level (2-tailed).

* . Correlation is significant at the 0.05 level (2-tailed).

Table 35 shows that occupational stress did not have significant negative effects on the quality of clergy family relationships ($N = 115$, $p > .05$, $r = -.162$) although an increase in occupational stress was associated with a corresponding decrease in the quality of clergy family relationships. This finding is consistent with the results of the study by Mitchell (2017) who posited that occupational stress and the quality of clergy family relationships had a cause-and-effect relationship. Furthermore, the table also shows that self-care had significant positive effects on the quality of clergy family relationships ($N = 115$, $p < 0.05$, $r = .383$). The results indicate that an increase in self-care led to a significant increase in the quality of clergy family relationships. The results corroborate the suggestions made by Hotchkiss & Leshner (2018) that taking care of oneself before resolving to take care of others increased the effectiveness and the quality among themselves, their families and friends.

Lastly, the interaction term of occupational stress and self-care composite scores had positive significant influence on the quality of clergy family relationships ($N=115$, $p<0.05$, $r=.207$). This result shows that while occupational stress had negative effects on the quality of clergy family relationships, the negative effects were completely treated by the self-care, hence it proves the moderating effect of self-care on the effect of occupational stress on the quality of clergy family relationships. This finding is consistent with the findings of the study by Lockwood (2020) which showed that self-support plays an integral role in differentiating the occupational stress and quality of family relationships stressors.

Regression Analysis of Quality of Clergy Family Relationships, Occupational Stress, Self-Care and Interaction Term of Occupational Stress and Self-Care.

Table 36 shows the regression analysis of the quality of clergy family relationships, occupational stress self-care and interaction term. The table shows the model summary, the ANOVA output and the regression coefficients. Table 36 shows that the three variables, occupational stress, self-care and the interaction term had a significant influence on the quality of clergy family relationships ($R^2 = 0.185$, $F(3)$, $p < .05$). The table indicates that 18.5% of the quality of clergy family relationships is accounted for by the occupational stress, self-care and the interaction term. However, an examination of the coefficients revealed that a unit increase in occupational stress was associated with 0.447 unit reduction in quality of life ($B=-.447$, $p>.05$).

The interaction term of occupational stress and self-care together positively contributed to quality of clergy family relationships ($B=.122$, $p>.05$). Increasing the interaction term by one unit increased the quality of clergy family relationships by a factor of .122. The finding suggests strongly that self-care treats the negative effects of occupational stress on the quality of clergy family relationships among the clergy from CITAM, Kenya. The analysis is consistent with the findings of the study by Kanipe (2016) which showed that

self-care helps assess quality relationships by counteracting the effects of occupational stress. Furthermore, the results corroborate the findings of the study by Fuller (2018) which showed that emotional self-care can be defined in the clergy context and make it a selfless tool which can help mitigate the adverse effects which the occupational stress poses on the quality of clergy family relationships. Lastly, Terry (2018) also did a study which posted the findings that physical, spiritual and emotional care practices had a reducing effect on the severity of occupational stress on the quality of the family relationships. From the results, it is logical to surmise that the clergy in CITAM, Kenya need to seriously and routinely engage in self-care practices to help reduce the adverse effects of occupational stress on the quality of their relationships with their families.

Table 36

Regression of Quality of Family Relationships on Occupational Stress, Self-Care and the Interaction Term of Occupational Stress and Self-Care

Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.431 ^a	.185	.162	.35024

a. Predictors: (Constant), Occupational Stress and Self-care Interaction Term, Self-Care Composite Score, Occupational Stress

ANOVA^a

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	2.959	3	.986	8.039	.000 ^b
	Residual	13.003	106	.123		
	Total	15.961	109			

a. Dependent Variable: Quality of Clergy family relationships

b. Predictors: (Constant), Occupational Stress and Self-care Interaction Term, Self-Care Composite Score, Occupational Stress

Coefficients^a

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	4.354	1.048		4.157	.000
	Occupational Stress	-.447	.276	-.889	-1.615	.109
	Self-Care Composite Score	-.221	.287	-.384	-.770	.443
	Occupational Stress and Self-care Interaction Term	.122	.077	.954	1.596	.113

a. Dependent Variable: Quality of Clergy family relationships

The foregoing results were corroborated by thematic analysis of qualitative data as presented in this section:

Theme 7: Increased Free Time

The theme of personal time was salient in the comments given by the pastor respondents. The theme manifested itself through sub-themes such as physical activity, devotion, disengagement from the public and the congregation, social interactions and entertainment. The respondents emphasized the need for their personal time apart from the work and the needs of the congregation. The sub-themes were mostly the kind of activities in which the respondents wanted to get involved if they had personal time. Personal time was the greatest form of self-care which the respondents wanted for themselves. The need for personal time was evident in the comments from respondents as follows:

“I do regular briefings of professional counselling out of my own initiative but with a Counsellor that is not within my context so that I am free to share where I am at. Another thing about self-care is I would say I am very serious with sleeping times, ensuring that I sleep enough. There is the connection with family and ensuring that I have enough time especially with my wife.” FGD/003/P

Another respondent shared that:

“How I maintain self-care is by just taking a break and just going out with the children and being involved in my children's activities like skating or anything. For me self-care is anything that gives me a break from the responsibility and I feel like I am where I am supposed to be. Whenever I feel overwhelmed, I also talk, whether it's to our best couple or a therapist. I have also gone through personal therapy, and it really helps me to speak out. It helps to have someone listen to you so I call friends for me to just talk and I find this very therapeutic. As a couple, me and my husband we speak to our mentors and this helps us a lot.” FGD/002/S

In addition, another respondent had this to say:

“I have mentors and majority are older pastors. When I am stressed, I call one of them and we talk. For example, last week I was so stressed and I just called one of them, we met and I just talked and I was okay. It felt good to debrief which I do often whenever I am stressed. I like feedback as a form of self-care. I go to my supervisor to get feedback, whether good or bad and it helps me to be less stressed at work. I am also self-aware.” FGD/001P

From the foregoing excerpts, it is clear that there are many things to do like debriefing counselling, going out with the family, talking to mentors and sleeping. Increasing their personal time is one of the ways through which the clergy can improve their self-care because they get drained. These results are consistent with the findings of the research by Shaw et al.

(2021) which revealed that the clergy work can be emotionally draining due to the extended time which the clergy are required to put in their work. The clergy in CITAM are presumably feeling the emotional draining which comes from the time constraints emanating from their job and thus the support of the increased personal time for self-care to improve their well-being and consequently the quality of their family relationships.

Theme 8: Clear Boundaries

In addition to having more free time for self-care activities, the respondents also believed that establishing clear boundaries between various aspects of their lives would enhance their ability to take care of themselves. The respondents noted that the work-related responsibilities of pastors often encroach upon and sometimes overshadow their personal lives. They believed that establishing clear boundaries would enable pastors to effectively manage their time and address the various demands of their roles without allowing one aspect to excessively intrude upon the other. This evidence from the qualitative data supports the conclusions made by Frederick et al. (2021) that the Christian workers often suffer from boundary ambiguity in their jobs which can increase their occupational stress and the clarity of the boundaries in their roles and responsibilities can help greatly reduce their occupational stress. The need and support for boundaries can be detected in the response given by respondent 6(006/S) who commented as follows:

“To maintain a sense of self-care, I want to be involved here and there but I am also a bit flexible to offer support whenever there are unforeseen things in this line of duty. I also ask my husband on a weekly basis what he is involved in and how he would want me to come in and we agree on what I am able to do and what I am not able to be involved in. I also like planning my week looking at the things that I would want to do and at the same time being flexible so that whenever there are emergencies, I am able to step in whenever I can.”

From the foregoing excerpt, it is clear that the pastors spend a lot of time for their well-being including therapy. Nonetheless clear boundaries are needed to help them maintain such activities so that they do not end up skipping or neglecting their care because of their ministry roles. Maintaining clear boundaries between work and personal life can provide

significant benefits for members of the clergy. These benefits include avoiding burnout, ensuring objectivity, preserving privacy, and setting a positive example for others. Clergy members are often called upon to provide emotional and spiritual support to members of their congregation. This can be a rewarding experience, but it can also be emotionally taxing. By maintaining clear boundaries between their work and personal life, clergy members can avoid burnout and ensure that they have the energy and emotional resources necessary to provide the best possible support to their congregation.

Maintaining clear boundaries can also help clergy members ensure that they are making decisions that are in the best interest of their congregation. When clergy members have clear boundaries, they are better able to maintain objectivity and avoid conflicts of interest that could arise if their personal and professional lives were too closely intertwined. Privacy is another important consideration for clergy members. By maintaining clear boundaries, clergy members can preserve their privacy and maintain appropriate relationships with their congregation members. This can help avoid misunderstandings and potential conflicts that could arise if boundaries were not respected. Finally, by setting a positive example of maintaining work-life balance, clergy members can inspire their congregation members to prioritize their own self-care. This can have a ripple effect that can benefit the entire congregation and promote overall well-being.

Theme 9: Empowering Clergy and Clergy Families for Ministry Work

The theme of empowerment was a salient one among the respondents. It was manifested through sub-themes such as the involvement of the clergy spouses, delegation and availing the different resources needed for the clergy to perform their duties. The respondents recognized that the calling that the clergy have received demands more from them and their families and there is a need for them and their families to be empowered through all their available channels to enable them effectively discharge the noble duties for which they have

been called by God. One of the comments which proved the dire need for empowerment for both the clergy and their role in the ministry is the comment of spouse respondent

FGD/005/S:

“It would be good for CITAM to be very clear on how spouses are expected to support the pastor. For example, when we go to an assembly, I was told that my role is to support the pastor. But that role was not clearly defined, and I am still waiting to be told what my actual role is or exactly what is required of the spouse. Also, I think it's good for the pastors to get psycho educated about caring for themselves and also for their families so that they are not just deep in ministry yet themselves are suffering, they are not taking care of themselves and also, they are abandoning their families. So, I think there is need for that.”

From the foregoing verbatim excerpt, it is clear that the clergy spouses and their families know that they are involved in the ministerial work of their spouses with their families. Nonetheless they do not understand how best to work or deliver as the spouses, hence the need to empower them and their spouses so that they can work together and have the more desired time with their families and increase the quality of their family relationships. The suggestion by these results that the clergy and their families should be empowered together is consistent with the findings of the study by Griffin (2021) that the clergy work is a complex one which involves their families and clergy spouses are part of the clergy work and they should be well-equipped for their ministerial work.

In a survey carried out among pastors' spouses, Banks (2017) concurs that empowering both clergy and their spouses for ministerial work can have a positive impact on their families by creating a shared sense of purpose and meaning. By involving both partners in the ministerial work, they can work together towards a common goal, which can strengthen their relationship and provide a sense of fulfillment. Furthermore, empowering both the clergy and their spouses in the ministry can reduce the net effect of the occupational stress among the clergy. Being in ministry can be challenging, and having the support of a spouse who understands the demands of the role can be immensely helpful. Empowering both

partners to be involved in the work can provide mutual support and encouragement, leading to a more cohesive and resilient family.

Chapter Summary

This chapter carried out data analysis and presentation and discussion of the major findings. The first objective of the study was to examine the quality of clergy family relationship in CITAM, Kenya. The findings of the descriptive statistical analysis showed that the clergy in CITAM, Kenya, had high quality clergy family relationships. The second objective of the study was to determine the influence of social and health related stress on quality family relationship in CITAM, Kenya. Regression analysis showed that social and health-related stress had statistically significant negative influence on the quality of clergy family care.

The third objective of the study was to identify how time management stress influences quality family relationship in CITAM, Kenya. Regression analysis demonstrated that the time management stress had statistically significant negative effect on the quality of the clergy family relationships in CITAM, Kenya. The fourth objective was to assess how emotional and work-related stress influences quality family relationships among clergy in CITAM, Kenya. Regression analysis showed that emotional and work-related stress synergistically worsened the effects of occupational stress. Lastly, the fifth objective of the research study was to formulate appropriate self-care and occupational stress intervention measures that can enhance quality family relationships in CITAM, Kenya. Moderator analysis revealed that self-care moderated the relationships between occupational stress and quality of clergy family relationships to maintain the high quality of clergy family relationships in CITAM, Kenya.

Chapter Five: Summary of Findings, Implications, Conclusions, Recommendations, and Areas for Further Research

Introduction

The primary aim of this study was to investigate the influence of occupational stress on quality family relationships among clergy in CITAM, Kenya. This chapter summarizes the research findings in relation to the five objectives of the study. The chapter concludes the study by summarizing the findings and discussing the implications of the findings for theory and practice. The chapter then makes recommendations of the study and gives conclusions based on the findings of the study.

Summary of Key Findings

The first objective of the study was to examine the quality of clergy family relationships in CITAM, Kenya. The descriptive statistical analysis revealed that on average, the clergy in CITAM, Kenya had a moderately high quality of clergy family relationships. The sixteen-item, 5-point scale revealed that most of the respondents had high quality clergy family relationships. Examining the composite scores yielded that the respondents had high levels of family contentment ($\bar{x}=4.2368$, $\sigma_x = .60129$), low levels of family conflict ($\bar{x}=3.9998$, $\sigma_x=.69514$), and high levels of family support ($\bar{x}=4.3912$, $\sigma_x=.62149$). The respondents score above average in the 5-point scale showing that they have high quality family relationships.

The second objective of the study was to determine the influence of social and health related stress on quality clergy family relationships in CITAM, Kenya. Regression of quality of clergy family relationships on the social and health-related revealed that social and health-related stress has a significant effect on the quality of the clergy family relationships ($R^2 = 0.152$, $F(1)$, $p < .05$). An examination of the regression coefficients yielded that the social and health-related stress had a significant negative influence on the quality of clergy family relationships ($B=-.240$, $p<.05$). The qualitative analysis also showed that clergy work is

highly fluid, which would make it difficult to handle and the different dynamics and circumstances through which the clergy go in their line of work is most likely to expose them to high levels of social and health-related stress, which can negatively impact the quality of their family relationships.

The third objective of the study was to establish how time management stress influences quality of clergy family relationships in CITAM, Kenya. The descriptive statistics revealed that on average, most of the respondents depicted moderate levels of time management stress ($\bar{x} = 3.0491$, $\sigma_x = .96086$). Regression analysis revealed that the time management stress had statistically significant explanatory power on the quality of the clergy family relationships in CITAM, Kenya ($R^2 = 0.152$, $F(1)$, $p < .05$). An examination of the regression coefficients revealed that time management stress ($B = -.224$, $p < .05$) statistically had negative effects on the quality of clergy family relationships.

The fourth objective of the study was to assess how emotional and work-related stress influences quality clergy family relationships in CITAM, Kenya. Regression analysis of the emotional stress and occupational stress revealed that emotional stress has a statistically significant influence on occupational stress ($R^2 = 0.664$, $F(1)$, $p < .05$). It revealed that emotional stress explains 66.4% of occupational stress. Furthermore, regression analysis of work-related stress and occupational stress revealed that work-related stress had a more statistically significant influence on the occupational stress ($R^2 = 0.722$, $F(1)$, $p < .05$), explaining 72.2% of the occupational stress. Lastly, regression of the composite score of both emotional and work-related score revealed that these aspects of stress together have a statistically significant influence on the occupational stress ($R^2 = 0.878$, $F(1)$, $p < .05$), explaining up to 87.8% of the occupational stress.

The last objective of the study was to formulate the appropriate self-care and occupational stress intervention measures that can enhance quality clergy family relationships

in CITAM, Kenya. Correlational analysis revealed that occupational stress negatively but insignificantly affected the quality of clergy family relationships ($N= 115$, $p>.05$, $r = -.162$), self-care had significant positive effects on the quality of clergy family relationships ($N=115$, $p<0.05$, $r=.383$) and the interaction term of occupational stress and self-care composite scores had positive influence on the quality of clergy family relationships ($N=115$, $p<0.05$, $r= .207$).

Implications

The findings of this study, as summarized in the foregoing section presage multiple implications for practice and theory. This sub-section presents a discussion of the main implications of the study.

Practical Implications

The quantitative data demonstrated strongly that the clergy in CITAM Kenya have a high quality of clergy family relationships despite the daunting nature of their jobs. It showed that even though the occupational stress among the clergy was moderately high, they maintained very high quality of family relationships. It affirms that even with the fluid nature of the clergy work, the clergy can promote their time with their family to have high quality family relationships. The study therefore suggests that the clergy should manage their time well and spend more time with their families to improve the quality of family relationships which they have in terms of contentment, support and conflict. The study therefore suggests that all the clergy should put in effort in their work and families so that they maintain the high quality of family relationships. Spending more time with the family, according to Webb (2021), increases the connection levels between the clergy and their family leading to better quality family relationships.

Another implication of the study for practice is that while both emotional stress ($R^2 = 0.664$, $F(1)$, $p < .05$) and work-related stress ($R^2 = 0.722$, $F(1)$, $p < .05$) significantly

influenced occupational stress, explaining 66.4% and 72.2% of occupational stress respectively, when acting together, the synergistic effects of these effects of occupational stress were more severe. The emotional and work-related stress composite score had a statistically significant influence on the occupational stress ($R^2 = 0.878$, $F(1)$, $p < .05$) and explained up to 87.8% of occupational stress. The clergy must therefore be vigilant of all the factors that contribute to occupational stress, not just one, to prevent the quality of their family relationships from declining.

The study also revealed that occupational variables have adverse effects on the quality of clergy-family relationships. Time management ($B = -.224$, $p < .05$) had a statistically significant negative effect on the quality of the clergy family relationships. Social and health-related stress ($B = -.240$, $p < .05$) had negative statistically significant effect on the quality of clergy family relationships. Therefore, the church and the clergy and their families should combine efforts through the different channels like involving therapists and supporting these families so that they may have the desired quality of family relationships. The implications are in line with the findings of the study by Chavez (2021) which revealed that for the clergy profession, despite being highly exposed to the effects of occupational stress, it is so complexly intertwined that any effects of the occupational stress of the clergy will also be felt by all the family members.

To prevent the clergy family members from becoming the collateral damage of their occupational stress, the Church, the family and the clergy have to collaborate to find ways such as retreats and counseling which can reduce their occupational stress and improve the quality of clergy family relationships. Churches should also organize and pay for regular therapy sessions for their clergy to ensure that they are emotionally stable to handle the demanding aspects of their jobs without allowing the challenging aspects of their profession to overflow into their family lives.

Qualitative data revealed that the clergy family members, especially the spouses suffer the same effects of occupational stress that the clergy suffer. There is, therefore, need for the Church to empower both the clergy and their families for ministerial work. Empowering the two will increase the support base and reduce the severity of the occupational stress and its effects on the quality of clergy family relationships. However, this should be done with caution not to allow all the stress which come with ministerial work overload the clergy families as a whole instead of just being felt by the clergy themselves. Furthermore, the clergy should learn to maintain clear boundaries between their work and personal lives to prevent the clergy roles from intruding into their family moments because Deguchi et al. (2022) held in his study that allowing work to intrude into family time increases the occupational stress and reduces the quality of family relationships.

Theoretical Implications

Several implications are attributable to the findings of this study. Descriptive analysis of the quality of clergy-family relationships among the clergy families in CITAM, Kenya showed that on average, the clergy families in CITAM, Kenya have high quality clergy family relationships, moderate levels of occupational stress and moderate rates of self-care. Even though moderating variable; self-care did not significantly affect the interaction between occupational stress and the quality of clergy family relationships, it was enough to treat the negative effects of the occupational stress on the quality of clergy family relationships. This coagulates the transactional stress theoretical underpinnings that stress is not simply caused by the demands of the job, but also by the clergy's perception of those demands and their ability to cope with them. This finding contradicts the findings of the study by Lee and Rosales (2020) which held that self-care can significantly moderate occupational stress and increase the quality of family relationships. Therefore, more research is needed to

explore in depth the relationship of the moderating factor(s) and how best they can be used to reduce the adverse effects of occupational stress on the quality of clergy family relationships.

The regression analysis of emotional and work-related stress on occupational stress revealed that when acting independently, the two variables of occupational stress increase the severity of the overall occupational stress. However, when acting together, their effects were way more severe and so was the magnitude of the occupational stress. These findings showed that the way in which clergy members perceive and interpret their work demands and their coping abilities will affect their stress levels. Moreover, transactional stress theory suggests that stress is not a static state, but a dynamic process that changes over time. This means that clergy members may experience different levels of stress depending on their changing assessment of the demands of their job and their coping resources.

Even though researchers like Prasad and Vaidya (2018) have performed studies which have proven that the synergistic effects of the different variables of occupational stress can worsen the overall effects of occupational stress, there has never been research done to investigate the effects of the specific variables. This study concentrated only on two of them. In order to create a safe and supportive environment for clergy to explore and manage their experiences and emotions, therapists should investigate and compare the various factors that contribute to occupational stress. This will enable therapists to better understand the unique challenges faced by clergy members and provide more effective support, ultimately promoting their overall well-being and quality family relationships.

Lastly, qualitative data revealed that clergy should be empowered alongside their spouses to better prepare them for the ministerial duties which according to Hayes (2020) cannot be separated from the clergy family. Therapists should study the relationships between the clergy spouses and family members and their role in ministry and how this role contributes to the quality of family relationships. In line with SFBT, therapists will help the

clergy family to imagine a positive future, and to identify the steps they can take to get there. The clergy family will be helped to deliver practical concrete solutions to problems and challenges of occupational stress that hinder quality family relationships. Furthermore, there should be in depth research into how the clergy spouses can be leveraged in their role to improve the quality of clergy family relationships, having known that the clergy often experience high levels of occupational stress. Therapists should focus on identifying and building on the clergy's existing strengths and resources, rather than focusing on their problems and weaknesses.

How the Objectives of the Study Were Met

The study sought to meet five specific objectives. This section explains how each objective was met.

Quality of Clergy Family Relationships in CITAM, Kenya.

The first objective of the study was to examine the quality of clergy family relationships in CITAM, Kenya. Descriptive statistics of the quality of clergy family relationships revealed that on average, most of the clergy families had high quality family relationships. Descriptive statistics of the quality of clergy family life composite score revealed that on average, most of them had high quality of clergy family relationships ($\bar{x}=3.4635$, $\sigma_x = .37655$).

The Influence of Social and Health Related Stress on Quality of Clergy Family Relationships in CITAM, Kenya.

The second objective of the study was to determine the influence of social and health-related stress on the quality of clergy family relationships in CITAM, Kenya. Regression analysis revealed that social and health-related stress ($B=-.240$, $p<.05$) had a statistically significant influence on the quality of clergy family relationships in CITAM, Kenya. This

means that increasing the social and health-related stress by 1 unit reduced the quality of clergy family relationships by .240.

The Influence of Time Management Stress on Quality of Clergy Family Relationships in CITAM, Kenya.

The third objective of the study was to identify how time management stress influences quality clergy family relationships in CITAM, Kenya. The regression analysis showed that the time-management stress ($B = -.224$, $p < .05$) had a negative statistically significant effect on the quality of clergy family relationships. This means that increasing the time management stress by one unit decreases the quality of clergy family relationships by .224. Time management stress also had a statistically significant explanatory power on the quality of clergy family relationships ($R^2 = 0.152$, $F(1)$, $p < .05$).

Influence of Emotional and Work-Related Stress on Quality of Clergy Family Relationships of Clergy in CITAM, Kenya.

The fourth objective of the study was to assess how the emotional and work-related stress affect quality family relationships of the clergy in CITAM, Kenya. Regression analysis of the emotional stress, work-related stress and occupational stress revealed that both emotional stress ($R^2 = 0.664$, $F(1)$, $p < .05$) and work-related stress ($R^2 = 0.722$, $F(1)$, $p < .05$) had significant influence on the occupational stress. Further investigation revealed that when acting in synergy, the two variables of occupational stress worsened the severity of the occupational stress ($B = .808$, $p < .05$). This means that increasing the synergistic effect of work-related stress and emotional stress by the one unit increases the occupational stress by .808.

Formulation of Appropriate Self-care and Occupational Stress Intervention Measures to Enhance Quality of Clergy Family Relationships In CITAM, Kenya

The last objective of the study was to formulate appropriate self-care and occupational stress intervention measures that can enhance quality of clergy family relationships in CITAM, Kenya. Descriptive statistics proved that on average, the clergy families in CITAM, Kenya have moderate quality of family relationships ($\bar{x}=3.2891$, $\sigma_x=.69566$). Correlation analysis proved that there was an inverse correlation between self-care and occupational stress ($N=115$, $p>.05$, $r=-.162$). The results also showed that self-care had significant positive effects on the quality of clergy family relationships ($N=115$, $p<0.05$, $r=.383$) and the interaction term of occupational stress and self-care composite scores had positive significant influence on the quality of clergy family relationships ($N=115$, $p<0.05$, $r=.207$). Regression analysis revealed that, interaction term of occupational stress and self-care ($B=.122$, $p>.05$) did have a reducing effect on the relationship between occupational stress and the quality of clergy family relationships. This means that even though the moderating effect of the self-care is not significantly significant, it produces effects which are able to neutralize and treat the negative effects of occupational stress on the quality of clergy family care.

Conclusion

This research study has contributed to the body of knowledge by investigating the influence of occupational stress on the quality of clergy family relationships in CITAM, Kenya. It has investigated the influence of time management stress on the quality of clergy family relations. It has also investigated the effects of social and health-related stress on the quality of clergy family relationships. Moreover, the study also investigated the effects of emotional and work-related stress on the overall effects of occupational stress on the quality of clergy family relationships as well as the moderation effect of self-care on the influence of occupational health on the quality of clergy family relationships.

The main conclusion which can be drawn from the findings of the study is that even though occupational stress is high among the clergy and it adversely affects the quality of clergy family relationships, self-care positively moderates the influence to treat the adverse effect and leave the clergy with high quality clergy family relationships. Supportive family relationships can act as a buffer against occupational stress for clergy. Clergy members who have strong, supportive relationships with their family members are better able to cope with the occupational stress they experience. Family support, understanding, and contentment can provide a sense of emotional well-being and resilience, which may mitigate the negative effects of occupational stress. Effective coping strategies are crucial for maintaining quality family relationships in the face of occupational stress. The clergy should engage in strategies that are associated with better family relationships and may include self-care, seeking social support, setting boundaries between work and personal life, and engaging in stress-reducing activities. Implementing such coping mechanisms may help clergy members maintain healthier and more satisfying family relationships despite the challenges they face in their profession.

These findings are significant to counseling especially in marriage therapy of the clergy family in that it proposes the appropriate self-care practices such as intentionality, maintenance of clear boundaries and empowerment of the clergy family to ensure that they have the highest quality of clergy family relationships. The significance of these findings notwithstanding, the quality of family relationships is a complex, multidimensional issues which self-care can only be treated as one of the many issues which can improve the quality of clergy family relationships. Therefore, these findings can only be applied as one of the many issues which can impact or improve the quality of clergy family relationships.

Recommendations

In light of the findings and implications of the study, recommendations are made as follows:

Church: Descriptive statistics of the quality of clergy family relationships items revealed that on average most of the clergy families had high quality of family relationships. The Church should encourage and promote the activities and practices such scheduling family time, regular check-ins, shared activities, creation of boundaries and spiritual practices which will improve the quality of relationships so that the clergy are well-equipped to handle the needs and expectations of the members of the congregation.

Moderator analysis revealed that self-care can successfully treat the adverse effects of occupational stress on the quality of the clergy family relationships. The Church should promote the clergy to actively and intentionally take good care of themselves so that they do not experience the burnout which is associated with serving the expectations of the members of the congregation. This could be done through prioritizing rest and relaxation, engaging in physical activity, seeking support and practicing self-compassion.

The Church should plan for regular therapy for their clergy as part for their self-care because qualitative analysis revealed that the clergy profession is very fluid, bringing with it different demands and moods in different circumstances such as burials, graduation and visitations. In collaboration with family therapists, the Church should offer therapy session to all members of the clergy and their spouses to improve the quality of their family relationships. Therapy services should be part of the medical benefits given to clergy and their families.

The church could involve Family therapists in educating the congregation members on the need for clergy to be allowed time-off and fostering a supportive community.

Marriage and Family Therapists: It would be beneficial for the Church to work in partnership with marriage and family therapists to provide psycho-education and support to their clergy on effective management of occupational stress. This should include not only addressing overall stress reduction strategies, but also specifically target the different variables of occupational stress like social support, intra and interpersonal relationships and work-life balance that may impact the clergy's well-being.

Pan Africa Christian University: The findings of this study revealed that spouses to clergy are equally affected by their occupational stress. As a result, it is recommended that the Theology Department implement a training component specifically designed for clergy spouses, focusing on educating them about the expectations and involvement in ministry.

Church and Family Therapists: Empowering the clergy and their families was one of the salient themes in the qualitative analysis. The Church and family therapists should work together to develop manuals and policies aimed at empowering clergy families, particularly spouses, to provide effective support to their clergy partners in ministry while maintaining their own well-being amidst occupational stress. It is important for the Church to establish well-defined policies regarding the participation of spouses in ministry, as this will alleviate occupational stress and foster stronger family relationships.

Areas for Further Research

- i. The present study established that clergy family are heavily affected by the effects of the occupational stress which comes from the fluidity of the clergy profession and the highly demanding expectations which come from dealing with the members of the congregation. Further research is needed therefore to investigate relationship between the clergy family involvement in ministerial duties and the quality of clergy family relationships.

- ii. The present study also investigated only the effects of work-related and emotional stress on the overall effect which the occupational stress caused on the quality of clergy family relationships. More research is needed to thoroughly examine how other variables of occupational stress may affect the overall impact on the quality of family relationships among clergy members.
- iii. Additional investigation is necessary to examine the factors contributing to clergy departing from their ministry roles and the quality of their familial relationships.
- iv. Additional investigation is required to gain a deeper understanding of how different factors of occupational stress interact with each other and how they collectively influence marital relationship between the clergy and the spouse.
- v. The qualitative analysis revealed that there is need to empower both the clergy and their family to better handle the demand expectations of the members of the congregation so that the clergy do not fall prey to the occupational stress and lose their ability to maintain the high quality of their family relationships. There is need for the family therapists to study the role of the clergy spouses in ministry, and how this role affects the quality of clergy family relationships.

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Appendix 1: Map of Kenya

A map showing the locations of CITAM assemblies



Source: Map of Kenya (<https://ontheworldmap.com/kenya/>)

Appendix 2: Informed Consent Form

Dear Respondent,

My name is Veronica Kaari Makena, and I am carrying out a research for my PhD in marriage and family therapy at Pan Africa Christian University. The primary purpose of this study is to find out how clergy or the pastor's occupation stress influences the quality of relationships with the spouses and children. I am conducting this study in several CITAM Assemblies with the authority that has already been granted by the Ethics Review Committee of Pan Africa Christian University, Government regulatory body (NACOSTI) and the Bishop of CITAM.

I am kindly requesting that you sign this form to signify your consent to take part in the study. A questionnaire will be sent to you and a focus group discussion of about eight to ten people will be organized and information sent to you when it will be held.

By signing this form, you are indicating that you voluntarily agree to participate in this study. I would like to assure you of confidentiality and the information obtained from the study and will be used solely for my PhD research study. I will ensure that you will not be identified by name in any papers or documents associated with the study. I will instead use pseudonyms and code any information that might be identifiable to you.

Name.....

Signature.....

Date.....

Appendix 3: Quality Family Relationships Questionnaire

Dear respondent,

My name is Vera Makena and I am carrying out a research for my PhD in marriage and family therapy at Pan Africa Christian University. The primary purpose of this study is to find out how clergy or the pastor's occupation stress influences the quality of relationships with the spouse and children. I am conducting this study in several CITAM Assemblies with the authority that has already been granted by the Ethics Review Committee of Pan Africa Christian University, Government regulatory body (NACOSTI) and the Bishop of CITAM.

This questionnaire contains four brief parts that should take only a short time to complete. Please tick ☒ against the answer that most accurately represents the true position of you as a pastor, spouse of a pastor or a child of a pastor.

Section A: Demographic Information

1. Please indicate your gender

Male ☐

Female ☐

2. Please indicate your category.

Pastor ☐

Spouse to pastor ☐

Child to pastor ☐

3. In which of the following age bracket do you fall?

Under 20 years ☐

20 to 29 years ☐

30 to 39 years ☐

40 to 49 years ☐

50 to 59 years ☐

60 years and above ☐

4. What is your highest level of education?

High School ☐

College diploma ☐

Degree ☐

Masters ☐

PhD ☐

5. Please indicate your marital status?

Single (without children) ☐

- Single (with children) ☐
 Married ☐
 Widowed ☐

6. What is the nature of your job/ministry role? *(If you are a spouse, indicate the role of your spouse or if you are a child, indicate the role of your parent)*

- Children pastor ☐
 Youth pastor ☐
 Missions/Outreach ☐
 Deputy Senior Pastor ☐
 Senior Pastor ☐
 Deputy Bishop ☐
 Bishop ☐

7. Which of the following cadre best describes your rank? *(If you are a spouse, indicate the rank of your spouse or if you are a child, indicate the rank of your parent)*

- Management ☐
 Non-management ☐

8. How many years of clergy experience do you have? *(If you are a spouse, indicate the number of years of your spouse or if you are a child, indicate the number of years of your parent)*

- Less than 3 ☐
 3 to 5 years ☐
 6 to 10 years ☐
 11 to 15 years ☐
 More than 15 ☐

9. How long have you served in your current position? _____ years *(If you are a spouse, indicate the period of your spouse or if you are a child, indicate the period of your parent)*

Section B: Clergy Quality family relationships (Brief Family Relationship Scale)

10. In this section, please rate the extent of the frequency of the following statements

regarding your quality family relationships on a 5-point scale where:

1=Not at all 2=Rarely 3=Not Sure 4=Sometimes 5= All the time

Items	1	2	3	4	5
a) In our family we really help and support each other					
b) In our family, we argue a lot					
c) In our family we spend a lot of time doing things together at home					

d) In our family we can talk openly in our home					
e) In our family we are really mad at each other a lot					
f) In our family we work hard at what we do in our home					
g) In our family there is a feeling of togetherness					
h) In our family we sometimes tell each other about our personal problems					
i) In our family we lose our tempers a lot					
j) In our family we often put down each other					
k) My family members really support each other					
l) My family members sometimes are violent					
m) I am proud to be a part of our family					
n) In our family we really get along well with each other					
o) In our family we begin discussions easily					
p) In our family we raise our voice when we are mad					

Section C: Impact of Clergy Occupational Stress (Clergy Occupational Distress Index)

11. In this section, please rate the extent of the frequency of the following statements

regarding clergy/pastor occupational stress in relation to your quality family relationships

on a 5-point scale where:

1=Not at all	2=Rarely	3=Not Sure	4=Sometimes	5= All the time	
Items	1	2	3	4	5
a) As clergy, we experience excessive demands from members of the congregation					
b) Our actions as pastors are often criticized by					

members of the congregation					
c) As pastors, we are often lonely and isolated in our work					
d) As clergy, we experience stress dealing with members of the congregation due to constant criticism					
e) I experience challenges that are stressful when ministering to the congregation					
f) My work as a pastor always intrudes on family time and space					
g) As clergy, we are always required to work longer hours					
h) Working days sometimes end with a splitting headache					
i) There are times that I feel tired and sick after work					
j) On a number of occasions, I have had to take sick leave due to job demands					

Section D: Clergy Self-Care (Self Care Inventory Index)

12. In this section, please rate the extent of the frequency of the following statements

regarding clergy self-care in relation to your quality family relationships on a 5-point scale where:

1=Not at all 2=Rarely 3=Not Sure 4=Sometimes 5= All the time

Items	1	2	3	4	5
a) Clergy make deliberate efforts to balance work with personal life					
b) Clergy intentionally take time to recreate and spiritually replenish					

c) Clergy pay attention to their own emotional wellbeing					
d) Clergy first care for him/herself in order to effectively care for others					
e) Clergy routinely take time out from clergy work to just be him/herself					
f) Clergy maintain a clear boundary between his/her life as a clergy and personal life					
g) Clergy always ensure that my 'me-time', and time to be with family and friends is never encroached into by clergy work					
h) Clergy frequently engage in exercises and other physical health activities					

Thank you for your time and support

Appendix 4: Focus Group Discussion

Before beginning the focus group discussion, I will create a thoughtful, permissive atmosphere, provide ground rules, and set the tone for the discussion. I will introduce myself to the group, welcome the participants, provide an overview of the research, and the ground rules. The participants will be informed that the discussion will be recorded so as not to miss helpful things in the discussions as the researcher might not be able to write fast enough to get them all down. Participants will be assured that no names will be used in the reports.

Discussion Questions

1. In what ways has being a member of a pastor family been a blessing to you?
2. In what ways has the work as a pastor affected how you relate in your family?
3. In your view, how different is the work of a pastor as compared to other professions?
4. How do you maintain a healthy work-life balance as a pastor?
5. What support do you currently receive from your congregation or family to manage stress?
6. How do you maintain a sense of self-care while working as a clergy member?
7. If you could change one thing about the way you relate in your family, what would it be?
8. What other comment or remarks would you like to make?

Appendix 5: Theme Tables

Pastors

Question 1: In what ways has being a member of a pastor family been a blessing to you?

Case	Interview Transcript	Codes	Theme
1	“My family has been a blessing because of the love that we have amongst ourselves, me and my wife and my children. Why I say that is because first of all to be a pastor is a calling and to be a pastor’s wife is a calling. I was well advised before I got married because I knew I would become a pastor, that a wife of a pastor is not just any woman but has to be someone with a pastor’s heart. I would say that’s what God has blessed us with as I serve as a pastor. We have the love of God and the happiness that comes with it.”	Blessing Love Calling Heart Pastor Serve Happiness	Spirituality Faith
2	“Okay. So, for me my family has really been a blessing in the sense that they’ve provided support and they have been that safe space where you’re able to go and fall back, be vulnerable. And experience love that you know is genuine. And I think for my family, all through, even me just joining ministry and being where I am right now has been as a result of family just constantly supporting you and being present. And so, I think for me that has been very key support both financially and also just in terms of being there relation-wise. Yes, we fight and do all those things. But, even in that we still as normal families get together and support each other, yeah.”	Blessing Support Safe Vulnerable Genuine	Comfort Security
3	“It’s a calling from God and it gives me much fulfilment. I wouldn’t really say that it is an easy journey. Ideally, there are many times that, you feel like you got into the wrong calling <laugh>. Basically, the load of really pastoring people is sometimes very difficult. But you also understand that a family is never perfect, whether it is a pastor’s family or any person out there. There are times of course when there are conflicts, at home sometimes, issues to do with bringing up children and you are always angry at them, perhaps also angry at the spouse. Sometimes you feel like, do you really have even the audacity to stand before the people and tell them that they need to be doing one, two, three things. That element of you as a pastor, where you have your own flaws and your families also at home where there maybe fights. Sometimes you are not talking to your wife, and then perhaps that is the day you are going to serve the Holy Communion, <laugh>. You are going to tell the congregation that they need to be holy and you have to stand there. So sometimes it may really need to be a place of duty, you just do it because this is a duty. Perhaps it’s a Saturday or a Sunday and you have a conflict that weekend and you are preaching that Sunday, you know, you will not just go and call a pastor colleague of yours and tell him, now just go and preach tomorrow because I am not in a position to preach due to unavoidable circumstances. So, you have to regather yourself again and find out how do you go about it. So sometimes there are these moments where you really minister not out of abundance but out of duty.”	Calling Fulfilment Imperfect Anger Flaws Fights Holy Communion Congregation Conflict Preach Abundance Duty	Spiritual Religious
4	“It’s been a blessing in the sense that we have an opportunity to minister as pastors. It is the calling that God placed in me. Yeah, besides that, it is spiritual and I see it as blessing me and my family. There is also friendship that comes, yes, that fulfilment friendship and provision.”	Blessing Opportunity Spiritual Fulfilment Friendship Provision	Gratitude Well-being

5	“I think for me my answer also is not so far off from what my colleague has said, although there's also the larger family that also really supports a lot in prayer but also emotional support, spiritual support. Because sometimes you can really do a lot of counselling and listening to people. Until you get very weighed down because of maybe someone you prayed for and whatever issue they were bringing forward or something so heavy that it has also burdened you and so just sharing it with a family member who understands is a blessing.”	Support Prayer Emotional Spiritual support Weighed down Sharing Family member Understand	Supportive Rewarding Community
6	“Ah yes. Well, for me it's been a blessing because we both subscribe to what I am currently doing in the sense that I got the support in terms of the blessings of my own husband to join ministry and as such he has been that constant, I would say, counsellor, who would just listen to my outpouring of my overwhelming moments. And he has been there. Then of course, the other aspect is financial support. Majorly financial, spiritual, praying with me taking time to spend time to pray together and agree on many things. And as such, we are able to be intentional in going back to God in prayer.”	Subscribe Support Blessing Overwhelming moments Prayer	Spiritual blessing

Question 2: In what ways has the work as a pastor affected how you relate in your family?

Case	Interview Transcript	Codes	Theme
1	“Yah. One thing I have challenged myself with regarding my work and how it affects how we relate in my family is because I have learnt from mistakes of others and what others have failed in and what they have achieved through the pastoral work and through mentorship. I learnt that my family comes first before my ministry. A pastor should first of all be a pastor at home. So, my wife does not call me a pastor. But I know my first call is at home. In other words, my family comes first, before my ministry. So, for example, in the last four years, since we married, we have been doing Bible studies, almost four out of seven, and it has been deliberate, so as I feed the family, so that before I even go to feed others, my family is well fed. Also, another way, with my work has helped my family is that you receive different favours from God, many favours and also even from the people we serve. We did not ask for those favours but out of obedience of working as a pastor. It is what the Bible calls the high calling, we received so many favours.”	Mentorship Learn from mistakes Call at home Family first Deliberate Favours	Growth Support Beneficial
2	“Let me say positively as I get to interact with people, I think I get to value the family they come from more and get to understand how to relate with them. To look at it from the negative, I feel like the workload is too much, you know, the way previously you would be present, I would say right now it's not really the case. You find most of the time you are busy. You miss some events or the little things that you used to do together that are really valuable you are not able to do the same. So, I think that has really affected me that way.”	Positively Value family Negatively Workload Busy Miss events	Positively Negatively Time constraints
3	“The congregation is annoying, sometimes there are congregants that you have trusted and pastored for many years, really sacrificed for them but they can betray you. And when you have that kind of a wound or that kind of anger within you, you realize that you can project that to your family without knowing. Whereby you get at home you are somehow in deep thought, perhaps your spouse is asking you what's happening, you don't feel like you want to talk about it, and you sometimes even can respond awkwardly. I remember there is a day I was a bit annoyed because of some of the congregants. And I realized that I was actually angry when I came home and the children were really doing their own stuff there. And, you know, sometimes children can also be children and they do	Congregation is annoying Betray Anger Project on family Respond awkwardly Projecting anger on family	Negative feelings Dysfunctional relationships

	children stuff. Out of the anger that I had carried from the congregants, I realized that I am actually beating them carelessly only to realize that I am having anger issues that I am projecting to these children. So somehow that really happens whereby you are carrying the loads of the church and somehow it is too heavy for you. People have betrayed you; people have angered you and you realize that you can project that to your family.”		
4	“I think it has affected the aspect of time in the sense that pastors work is very demanding in terms of time, what I do. Coupled with my spouse being also equally demanding of time, you find that we don't have the luxury of time as far as family is concerned. That is, with one another, with our child, that is, something that we are very much aware of. Even making a child aware of that even from a very tender age is not an easy thing to find yourself.”	Time Demanding Luxury of time Make a child aware	Time constraints Stretch the family
5	“I think I am with my colleague in regards to how time really affects how we relate in the family and sometimes because of evening meetings, late meetings coming home late. Sometimes you have to travel over the weekend, maybe for a burial or something like that so that you can minister. Yeah, I'm saying time sometimes can limit you and affect the amount of time you spend with your family. And then also sometimes you can come home very emotionally drained. But drained in all aspects in a way that you may have the time, but you just want to rest. You don't want to say much, you just want to sleep. Or to just, you know, do something else to relax. And at that time, your family is also calling for your attention. Just being drained emotionally sometimes can affect your relationship with your family members. And then the amount of time that you are expected to be doing pastoral work and also being available for your family can be a bit stressful. Because if, for example, you have meetings throughout the evenings in a week and those are the evenings that you are supposed to be spending time with your family can be a challenge. This definitely affects the way we relate.”	Time Travel Minister Spend time with family Drained emotionally Pastoral work	Need to balance Emotional draining
6	“Let me go first and mention that one being a mother and a wife, there is the issue of time constraint but not every other time. Especially where you have meetings that have to go into late hours in the evening and it's not a meeting like a church service because now for a church service, my husband comes. But even then, the children still have to miss out on mummy in such moments. So, the time to be away for evening meetings, come back home when the children are about to go to sleep or they're already asleep. That's limited time to bond and connect. And of course, that one affects how we sometimes relate. In fact, I was just thinking about it and I realised I have had to look to realise that there are moments that children tend to be all close to Daddy and I'm like, hey, you girl, watch out. You're soon going to be forgotten. So those are moments I know time has somehow had a constraint in how we work together, yes. Yeah, I remember I think it was over December. I had to go up country for the holiday, but at some point, I felt like I'm not resting. I need some time to just get refreshed, so I had to come back and leave the rest of the family up country because I realised as much as I'm home for holiday I am working, I am getting tired, I'm not getting re energised. And although the rest of the family may not understand why she is leaving so early and we've not finished the long holiday, so that bit of getting overwhelmed, you're not able to give attention and you're also not going to be able to refresh yourself. So, I agree that's one of the things that affects how we relate with family.”	Time constraint Meetings Late hours Bond Connect Work Tired Not energized Overwhelmed Refresh	Time constraints

Question 3: In your view, how different is the work of a pastor as compared to other professions?

Case	Interview Transcript	Codes	Sub-Theme
1	“Okay, for me, the work of a pastor is different from other professions because I believe the pulpit is the most strategic and the most influential position in the world. Because it is God using us as a pastor to direct other professions to live according to the way God wants. In that way, I believe it is very different in all aspects but in terms of human beings, we are used differently by God.”	Different Pulpit Strategic Influential Used differently by God	
2	“Maybe I will just bring up an aspect that I've really been thinking about. Something that really plays with your emotions. In a sense that right now you are in a place where people are mourning. And people are crying and you have to mentally go to that place and then in the evening you are supposed to go to a wedding or a graduation ceremony and you have to put a smile on that. I think it's one of those occupations that you really have to be strong mentally. And also, physically, because you are supposed to be in different places. You are moving from this place to that place. I think for me that is one of the main differences is how you are able to switch from this to that and to ensure that no one notices. Yes.”	Emotions Mourning Mentally Strong Mentally Different places Switch	
3	“Well, an interesting question, how different is my work as a pastor compared with other professionals. Well, as a pastor, there are a lot of sacrifices that you really have to make. Sometimes I keep asking myself, if, when you are feeling that you are betrayed by a member of the church or perhaps a junior or the colleague of yours and the people that you work with. Sometimes how would I deal with this kind of a case if I am a person who is actually working out there in the corporate? Assuming that I am not a Christian, I really would do some revenge as a head-on kind of a thing. I will <laugh> perhaps maybe deal with such kind of a thing mercilessly. But something in you, when you are a pastor will tell you to allow God to fight for you on some of these battles and not to fight for yourself. Sometimes I find it working, because when I feel I need to respond and deal with this kind of a case mercilessly because I am a human being, somehow another inner voice comes to you and tells you, no, you may need to deal with this thing perhaps in a Godly way. The other thing is one the sacrifice that we really do make as pastors. The sacrifices are really enormous. I find I spend most of the time with people where you are there for burials, you are there for visitations, you are there for weddings and you are there for many other things. And, doing quite a lot of things just like you're laying your life for the sake of the people that you are really serving. Which unlike other professions, it is perhaps eight to five kind of a job where you are not really giving much of sacrifice. So really, most of the time I think we find ourselves giving so much by sacrificing for the people. And that's perhaps what I could really say. It is different from other professions.”	Sacrifices Betrayed Revenge Mercilessly Enormous People Visitations Burials Sacrificing	
4	“I think the heart is the collateral as far as the pastor is concerned. What I have seen is that you overexpose your heart. Unless you become a technical pastor, sticking to the call I have found that it is a ministry that you carry your heart wherever you go. And so that exposes you to hard things and everything. And this is the very heart that you carry your family and those that are dear to you. And so, the heart of a pastor is very different from other professions. Yeah, I mean maybe if maybe I am in banking, I don't have to put my heart into it. Even when the economy is tough, they will not have the heart matter being there. But now as a pastor, there is a stretching of your heart quite a lot.	Heart Collateral Family Carry Heart matter Working hours	

	Yeah, is it, is that different, some other professions maybe having a clear definition, a clear line or a clear description of the time. As a pastor, I mean, even a supervisor can call you outside working hours and expects you to do some work like now. Say for example when we do services as early as 5:00 AM weekly. It is expected that you will be there and you will be working at 5:00 AM.”		
5	“In addition to what they have said, because they've really said the major things, but in addition to that, pastoral work cannot be limited to time. Like an 8.00a.m to 5.00pm job. It is full time, all the time. Sometimes you will get calls even at 11.00pm. Maybe someone's family member has just passed on and that person just thinks that only pastor so and so can stand with them at such a time and they call you. At that moment they expect that you would be available for them and so, you just go. Pastors are actually expected to be everything. Sometimes members will call you, someone has died in their house and they will call you expecting that you know what someone is supposed to do. They expect you to give information on how to organise the body to go to the morgue, or what they should do exactly when such a thing happens. Like every time you'll be on call and like now for me, who serves in the youth ministry when a young person decides I am coming to see Pastor, they don't want to think of an appointment. They just want to come and see Passie, and pour out their hearts and that's it. So, it's not limited to time, and members expect you to be there for them. And usually the people you're ministering to mostly don't ever remember that you also go through hard times. They think that pastors always live in heaven where there is no trouble. And land on Sunday mornings with a powerful word from the Lord and minister on Sunday morning in a Sunday service. So, the people you are ministering to have this perfect picture of a Pastor and they have all these great big expectations. And that makes it different because as much as you have to take care of yourself, you have to get to the level where you realise it is not like you are God, you are a small “god”, that you have to meet everybody's needs. So, balancing all that, balancing your life, your family life, your own personal walk with God and of course now being able to minister to the people you're ministering to is actually very, very critical.”	Limited time Calls Death Family members Expected Everything Died Pour Hearts Be there for them	
6	“Now from my end, yes, I thought about this and I realised one, it's a divine assignment, something that I wouldn't have thought about from my own end. So, it's an assignment, a calling that is different from the other one where you know from childhood you want to become a doctor, or because everybody says you do teaching. The nature of our work cuts across various aspects, spiritual kidogo, emotional kidogo, you are doing counselling kidogo, you are doing administrative work and all these are tasks you cannot delegate, because it needs your presence. Then another difference is the place where people's eyes are on you, so that should you do something contrary or you go off, you will have enough fingers and all that. So just that aspect, because for the other professions, it's between you and your boss, between you and your colleagues. But this is not just you and your boss, it's you and the entire congregation, and probably the entire world. So that's what makes it a bit different.”	Divine Assignment Teaching Spiritual Emotional Administrative, Counseling People's eyes on you Congregation	

Question 4: How do you maintain a healthy work-life balance as a pastor?

Case	Interview Transcript	Codes	Sub-Theme
1	“Two ways, one way, it depends on me and the other way, it depends on my current supervisor. On me, I have been very intentional in making sure that I separate work and my family as we are always expected to be answering to the needs of the members. For example, I switch off my phone on the day when I am off duty especially because there is the temptation of checking on the WhatsApp and there can be an emergency. I am intentional about it and I rest. I also thank God for webinars that empower us to maintain a work life balance like the one conducted by Pan Africa Christian University on self-care. I also read a lot about other pastors’ biographies and I get to know what is a pastor supposed to do to maintain work life balance. I plan my work well where I give my early morning to God and divide the rest of the day to activities that need to be done. I dedicate all my evenings to my family. So, I go to work very early and leave early from work, at least one hour before 5.00pm to have enough time with my son. If I have a supervisor who does not understand and wants me to stick to the eight to five job, then it would be a bit chaotic for me to maintain the work-life balance. Ideally, it depends on my but also on the support from my supervisor.”	Intentional on separating family and work Temptation Rest Webinar Work-life balance Dedicate Evenings to family Chaotic Maintain Support	Intentionality Support from Church
2	“The work that we do as pastors is very dynamic. Because again, even as we say that it's not an everyday thing that you today, you're burying tomorrow you're elsewhere. I believe it has both the highs and the lows. It's just that you probably don't have the timing. You don't know when what will happen. I think it's now just for you to really be dynamic and just trust that as we say, this is a divine assignment that God has given us and grace to be able to go through. So, I believe its dynamic and God helps us to have a balance.”	Dynamic Highs Lows God-given Grace Balance	Intentionality
3	“I have tried my best to maintain work-life balance, but if there are heavy burdens that I am facing in ministry, I have really tried my best to ensure that I have left them at the office. It is not really easy. Sometimes you want to come home and, uh, maybe share with your spouse, but somehow you realize that some of these burdens are too many. You don't want to keep really telling your spouse this is what is happening. You are somehow tired and you are like, ah, you've not really that kind of a strength to keep on repeating those kinds of narratives, or things that are happening. Part of what I do as a pastor is, I try my best to ensure that I am not carrying the burdens of the congregants to my family. The other thing that I normally do as a pastor is it's so therapeutic for me to drive, to go for a road trip... going nowhere, <laugh>. I just take my car and somehow find myself driving along Limuru or any other direction. I stop by and look at the river and I feel I disengage myself from quite a number of things happening in ministry in this way. So, what I do basically, I do what I like most in terms of going for drives listening to music, going to the national park, see some animals and just rest. And sometimes also realize that it even becomes very difficult when I am loaded with issues to pray. So, I basically, I just let go of myself <laugh>. The other thing I think I normally do is that I am, well, for a long, time I've actually had an issue with really trusting people and it has not been easy to find someone to talk to. Sometimes you can talk to someone, a pastor and they start a rumour. So, what I have done of late is I have identified a therapist whom I can talk to whenever I am stressed. And somehow, I found that has really worked for me, it helps. Cause at least	Tried Maintain Work-life balance Burdens Too many Strength Repeating Narratives Therapeutic Road trip Listening to music Rest Pray Trust Rumor Therapist	Burdens Consistency

	you realize a therapist has some ethics. I have realized that some, when you share with some of the pastors, quite a number of pastors, they have no professional ethics. They may end up really going, telling somebody, this is what I was told by Pastor so and so. So, what I have done is I have found a channel where I can be able to talk to somebody and I offload by doing so<laugh>.”		
4	“Well, it's not easy. Let me let me say for example I do visitation. And unfortunately, if I have to bury in Western, I have to leave very early in the morning and come back very late in the night. So sometimes it is difficult to ensure healthy work-life balance. But there are some things I have imposed on myself. But they even make it harder. But it is for my protection. Since I started working as a pastor, I have done for 8 years now. Maybe visitation and like burials in Western. What I find is that I have never spent in western. I go and come back the same day and so that makes my work tougher. So, you will find many people want to go and spend the night there, but I can't do that. So, I end up driving myself, doing the ministry and driving myself, but I know it is tough, but it is one way of protecting myself. So, all I can confidently is like visitations that I have done, which are really tasking to my heart. I have always woken up from my bed and slept on my bed. So, I have never slept elsewhere all the eight years I am doing this. There is quite a lot of stress in the work of a pastor in the sense that I will go beyond what you may call normal sense of duty. So, because like now I want to protect myself in that way, yeah, I will leave at 2.00a.m. and come back at 10.00p.m. So now what I do is I try to lock myself in on Mondays, sleep and connect with my family. And when I get opportunities, I try to maximize. That's the aspect of recovering what I have lost when I really stretched myself.”	Not easy Visitation Difficult to maintain Imposed Difficult Harder Tougher Driving Slept Stress Normal sense of duty Maximize Recovering Opportunities	Church Support Challenging
5	“The work of a pastor is fulfilling, but it can also be stressful. It is very fulfilling, but there can be levels of stress so learning how to balance is very important. First of all, let's just deal with the expectations of the congregation. Sometimes there are very high expectations that you are expected to meet. You can meet some and others you may not necessarily meet. Secondly, the issue of balancing emotions and being able to manage your emotions as explained by pastor. In the morning, you are in a wedding, in the afternoon, you are at a funeral, in the evening you are in a graduation or a party. You are supposed to be celebrating, but you are coming from a heavy funeral service and these emotions bring a lot of stress. “	Stressful Fulfilling Balance Important Expectations Congregation Emotions Mourning Celebrating Graduation	Expectations Support
6	“I agree on those aspects that yes, the work of a pastor is fulfilling and can be stressful at the same time. What comes first in my mind is the aspect of balancing between admin work, pastoral, your personal, you know, like there's the administration work, there's your personal planning. And really, organising yourself to really ensure that what you are doing in the different ministries is working out well. But besides that, you have a congregation of people who need your attention. Sometimes you are so pressed of time and someone just comes to see you even when you have documents you need to finish and submit but you cannot give it enough attention. So that aspect of ensuring that the balancing of your work, the activities, probably you plan tomorrow, you're going to maybe attend to this and this and you are told you need to go for a burial because one of your colleagues is not there. So those abrupt activities interfere with what you have planned and can be very stressful. Sorry, before you go to that, I have remembered. I have worked at least in 4 assemblies so far and I have worked under different leadership and worked with different administrations and worked with different colleagues. The nature of working sometimes can be... You know some	Fulfilling Stressful Balance Admin Pastoral personal Balancing Interfere Leadership Administrations Suddenly Environment Dynamic Adjusting Leadership	Pastoral duties Support from leadership

	spaces, let's say an assembly it becomes almost your best and the place you find rest. Then suddenly, you land in a different environment and the leadership dynamic is all different. Adjusting and working with that, having to really struggle between what you know should be done and what you should not do and what is not working out. So, managing different leadership styles, managing different working environments when you have to go through the transfers can be a bit overwhelming because you don't know what next at the end of this season. So that's one of the things that is a challenge.”		
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Question 5: What support do you currently receive from your congregation or family to manage stress?

Case	Interview Transcript	Codes	Theme
1	“Let me start with my wife. We walk in accountability, we are friends. So, accountability is there. I can share the good things about my work and the good bad and the ugly and with that there is that therapy that we need to talk about something over. If it was something good, we are able to reflect over it. When I preach, my wife is able to reflect and give me feedback. When I make mistakes, she is able to give me feedback not just of the preaching but even when I go out. For example, next week, I will be away from the family for four days, and of course I have to tell her in advance. That is accountability and it helps for me to receive support from her and this minimises stress in the family. We receive different favours because of God from the people that we serve. We do not ask for it but because working as a pastor is a higher calling, members support us. The support that we receive from the congregation is significant. Many see the need in a pastor and they support through prayer and sometimes through material substances although we do not ask for the support. Others see the need of a pastor and they say we are going to support you in certain ways.”	Accountability Reflect Feedback Minimizes Stress Support Significant Material substances Favors	Accountability Material support
2	“I think for me, in addition to what they've said, like I think two days ago or three a lady, she's a counsellor, just came and told me, I want to talk to you, come to my office and let us talk. And just finding out how I am doing, how I am faring on, how I have adjusted, and just asking me personal questions and just getting to know me better especially since it's my new assembly. I think that helps you to bring your mind back and just help you also to sit back and think. Because as she asks questions and I am answering, it becomes helpful. You feel someone has really thought about you. And also, the way Pastor 005/P mentioned that someone just comes and gifts you or just takes you out for coffee or lunch.”	Counseling Talk Gifts Coffee Lunch	Counselling
3	“Well, when sometimes you will realize that, somehow, you are so down, you are so stressed up and you are somehow feeling low, I discuss with my wife, although sometimes I really don't share everything unless it's very critical. Because somehow you also want to protect her from hating the congregation. And also, you have to be sensitive in how you are handling some of these issues. When it comes to really very difficult issues that I feel like maybe it may affect my wife I ensure that maybe I've, given this information in manageable pieces. One of the things that I really know is that my wife prays for me over many issues, even the sensitive ones that I have shared with her. One of the things that I've realized is that after everybody else is gone, this is the only person that can be left in my life. She is kind of a person I would say she works behind the scene. She's not really a front person, but, she's always there and she has trusted me. She is more of a kind of a person that when I know that things are tough and I don't have anybody else that I can go to, I just talk to her. So, I would really say that it is that kind of a support that I receive from, from her.	Hating Congregation Sharing Handling SMS Burden Prayer Ksh.5,000	Counselling Prayer Material support

	In terms of the congregation, you will hear some of the people, out of nowhere, will call you and tell you, “pastor, we are praying for you”.. I think there is a way God has put some remnants out there. And you just see somebody SMS you and tells you by the way Pastor I was remembering you in the morning, and, uh, God really placed a burden in my heart, and I feel like I need to pray for you. There others that will come and tell you by the way I had this kind of a dream Pastor. And, if you go this direction, you may not really do very well. So, God has really placed a few people. So, that is the kind of support that you receive from the congregation. I think other times, a member of the congregation out of nowhere tells, you they just remembered you, thought about you and just send you this Ksh 5,000 take the family for lunch, once in a while		
4	“I would say family, yes. Congregation maybe you can talk of maybe one or two people that you trust whom you can debrief with. Or people who can link you up to people who can help you debrief outside the settings of ministry. Yeah, that that is the support from my family and from the congregation. Yeah, maybe sometimes a member of the congregation offered us a place to just go relax. And then I have been loved on by the congregation and I can say it’s a way of support to help deal with the stress.”	Debrief Support Help Stress	Debrief counseling
5	“I think number one is for family, providing a listening ear. Both family and the congregation, just someone walking up to you and telling you, I am praying for you. I think that definitely goes a long way. Sometimes as well, there are times when congregants will decide to treat you out, whether to take you out for a cup of coffee or something, I think that's part of support in one way or another.”	Listening Praying Treat Support	Counseling
6	“That is from my very own husband and my extended family has also been there. They constantly would want to know what I'm doing if there's any meeting that is happening that I'm participating in, they would want to follow up and just come back and tell me this was good or this is where you need to improve on. So, such kind of moral support, I would call it. Yeah, I've gotten that quite a lot. Yes, let me leave it at that. So, one of the things that I know I experienced from the congregation, particularly from the ministries that I serve in, is finding a congregant or a member telling you, Pastor, let me know whether you have anything I can assist you with. So, I have had people who would come, and help me with logistics in the ministry especially when some workers transition. I have found people coming and saying, every Friday or Thursday, call me. I'll be in the office to organize for Sunday with you. I recently got a group of men who decided to come and they decided that every Sunday they will come to Sunday school to come and do logistics. So, in other words, there are congregants who would want to support your ministry assignments and enjoy what you are doing. And just to ensure that the workload is lighter. The other one is, finding somebody coming to the office just to greet you. And in the process, you get to pray together and you are encouraged. That's quite something that goes a long, long way. So, and probably the last one is, the one of, particularly towards the end of the year, visitors coming to your home, people coming with a cup of what people are carrying what, and they shop for you. Sometimes you get a shopping voucher that fills a gap. This supports not just me as a pastor, but the entire family and has really been quite helpful to manage stress.”	Moral support Assist Logistics Organize Ministry Assignments Shop Shopping	Moral Counselling material

Question 6: How do you maintain a sense of self-care while working as a clergy member?

Case	Interview Transcript	Codes	Theme
1	"I love showering.....at least twice in a day because I find it therapeutic. I use cold water and I love it although I shower to maintain good hygiene because of our young son, but more so because it makes me feel good. My wife and I also love travelling. I also read biographies of other pastors. I have mentors and majority are older pastors. When I am stressed, I call one of them and we talk. For example, last week I was so stressed and I just called one of them, we met and I just talked and I was okay. It felt good to debrief which I do often whenever I am stressed. I like feedback as a form of self-care. I go to my supervisor to get feedback, whether good or bad and it helps me to be less stressed at work. I am also self-aware. We also do bible study together with my wife and children although they are young. There is a lot of stress in the work of a pastor especially due to poor relationship in the workplace, especially where people refuse to change. Pastoral work is so much, there is a lot of work and needs a lot of planning. If a pastor is not preaching well, this can be stressful because the congregation will not appreciate and this can bring stress. That is why self-care is important and I am intentional about taking care of myself before I take care of others."	Showering Hygiene Read Travelling Mentors Debrief Feedback Bible study Intentional	Physical exercise Devotion
2	"For me, I am very intentional with my time and there are two things I have learned. COVID came and showed us that there are things that can happen with or without you. And I think I took my lesson from that learning that if you know, there are things that are beyond you. So, for me, the things that I am able to do, I will do and the things that I am not able to, I clearly say that. And also, Jethro's advice to Moses. You know just being aware of yourself that I don't have another body spare part. So, I am very intentional and I am not afraid to say no. So, I think with that, I try as much as possible to help myself out. And also, my mum is a Pastor so I normally go to her and we get to talk and I get to debrief with her and as well get some advice. I work out every morning, apart from Mondays and I go to the gym as a way of self-care. I also get to play football, yes."	Intentional Help Myself Talk Paly football	Sports Social interactions
3	"Well, number one, when I go on leave, I completely disengage. Even when I am tempted to look at the service online, I tell myself I will not do it. I have trusted the people I work with and I let them run the service completely. When I am on leave, I also tell them not to even give me a call unless it's very necessary. So that's part of how I really do self-care. The other thing is I take my time in the evening to pray for myself, not even pray more about the ministry, but it's time to pray for myself and my vision and hearing what God is saying to me. The other thing that I normally do and believe in is self-development. The reason why I actually went to do my advanced studies is to ensure that I am developing myself as an individual whereby I have to invest in myself and ensure I have other tools in case anything happens. I have other tools that I can be able to use out there. Not really trying to be confined so much to the structure and to my career as a pastor. I want to be the kind of a person who, if anything happens, I can still survive <laugh>."	Disengage Leave Praying Listening to God Self-development Tools	Disengagement from the public
4	"I do regular briefings professional counselling out of my own initiative but with a Counsellor that is not within my context so that I am free to share where I am at. Another thing about self-care is I	Briefings Professional counseling	Social interactions

	would say I am very serious with sleeping times, ensuring that I sleep enough. There is the connection with family and ensuring that I have enough time especially with my wife.”	Sleeping Connection with family	
5	“I think for me it's a matter of being intentional. Especially for those things that I have control over. For example, if it is like I am the one chairing certain meetings, I hold them at times that are like working hours instead of having them time that I should be spending time with my husband. And also, intentionally resting. For example, we have an off day on Mondays ensuring that I don't plan for work on Monday or carry work at home. If I can, I try as best as I can, as much as I can to ensure that I maximise my resting day and when, for example, when I have the leave days ensure that I can also take time to rest. But also socialise, spend time with friends, not just people from church, but also friends outside of church just to refresh myself as well, but also spending time with God is also part of self-care. Just ensuring that my devotional life is also on point. For me, activities that I do for self-care would be hanging out with friends. Sometimes I just call out my friends, especially people who have known me way before the title 'Pastor'. Because there are people that I can really be able to just share my heart with, like pour out my heart. But also, I do a lot of debriefing with people who understand how to do supervision more or less especially for many of these cases that relate to counselling. So, debriefing of what is happening in ministry and what I am experiencing in ministry, whether it is with a counsellor, whether it's with my husband or just a colleague- an older colleague, older in terms of ministry experience, and even in terms of age such that I can be able to also get advice in regards to how I should handle things moving forward. But also, once in a while unlike Pastor 002/P, I am not as consistent as he is. But once in a while, exercises help a lot. Taking a walk or just running around the estate helps me, just taking care of myself. Reading books also helps me to refresh. And journaling and watching movies as well helps me in terms of caring for myself. Especially with my husband, it just makes a whole big difference that we can just sit and just watch a movie and relax. And going swimming. But also, above everything, just spending time with God. Because when you spend time with God in prayer, in studying the word and meditating upon it, you always get refreshed. Yeah.”	Intentional Resting Socialize Devotional Hanging with friends Share Debrief Counseling Consistent Walking Running reading Journaling Watching movies Swimming Relax Prayer Meditating	Disengagement Personal time
6	“Wow. I thought about this and I was like, waah this is a nice question. Sometimes the self-care thing, we can really, really make it as the last, the very last thing to think about, because sometimes it's difficult, especially when you are going through a heavy and a difficult season and you wish you had someone to talk to. But, talking to someone, so there are people I would talk to, but now when I don't see the people I would talk to, I would rather die with my own issues. So, you end up carrying a baggage of issues. So sometimes the self-care, where you need to debrief, can be a bit of a challenge. But the other self-care is just finding time away from home and from your office to just go to a place of prayer to just get refreshed, particularly on Mondays. The other one is like, today, still on Mondays, for me it's just Mondays where I try and find that time to re energise. I work best by engaging in the garden with the animals. And, so by the time I'm done, I feel light, I feel my spirit is lifted up. So that bit of	Last Heavy Difficult Challenge Garden with animals Counsellor Overwhelming YouTube exercises Prayer groups Marathons Watching	Personal time Social engagement Entertainment

	trying to find something away from your normal duty or things that would remind you of one or two other issues. The other things I have is look for a counsellor to talk with, to debrief and lighten my heart. So that's something I would say is self-care. Besides the counsellor, I also debrief with my husband. But the other thing I find more valuable is to look for a group of friends to just pray with every month. Because as friends, we realised we are not going to talk about ministry, but we want to talk about ourselves as parents and how we are managing it and how everything can be overwhelming and see how we can find solutions. So that has been a platform to help me really look deeply into myself and see areas that I need to grow in, areas that I need to improve in as a mother and as a wife now, not as a Pastor. I usually have some YouTube exercises that I do at home. Before I used to do a lot of marathons in the evening but now, I try and do my walk in the house, do some exercises in the house and sometimes I call the children and we do it together. Though not consistent because of the nature of our work. But I ensure that I get to do that and also watching movies. So those are things I have done for self-care.		
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Question 7: If you could change one thing about the way you relate in your family, what would it be?

Case	Interview Transcript	Codes	Theme
1	“How to create time for self-care as a family. It is important to have regular weekly me-time, for me and my wife. There should be more consultations whenever reshuffled are being made, and I am saying more because they consult but there have been many pastors and families who are shocked due to transfers.”	Create Time Consultations Transfers Shocked	Empowerment
2	“I believe that even if it's time, maybe let's say to shift or to make changes, there's a way this should be done in a way that you don't break what is that you are building for the sake of just continuing with a system or because this is what the policy and the structure says then you follow through. I think like for my case, the organisation can help us pastors in the way we relate in the family by being considerate during transitions. I can say I have been affected badly by transitions, only that God has helped us to really come out of the transitions. But you know members tend to feel like they are not valued because just when they are getting to settle down with this person, they are taken away and they go. So, the next thing they'll say is, ah, we don't really care, let's do our thing. And so, you realise that even the ongoing processes will, if you are not careful, you will find a pastor and the congregants are different. So, before you really come close to them and get to know what is happening on the ground, it's difficult so I think I would say that just being considerate.”	Time Shift System Policy Transitions Valued Care Considerate	Involve clergy families
3	“One of the greatest things that I have come to realize, today, as much as it's becoming so difficult, I would like to give my family at least 70% of my time. I realize that I give, uh, maybe my family like 20% of my time. I get home in the evening from Tuesday all the way to Sunday. There is no time with your family to talk to your wife, to talk to your children. You get home sometimes very tired because of the loads of the ministry. And if I could be able to give my family 70% of my time, really looking at how things are, at the moment, and knowing that at the end of the day, the person who will always remain is your wife and children. I would really, even	Time Tired Loads Knowing Humiliating Delegating Micromanage	Knowledge Delegation

	not 70, but 80% of my time. I would really comfortably give them 80% of my time and the rest of the things. Because I have come to realize that you may give yourself too much, but sometimes the earthly reward can sometimes can be humiliating as much but you know there's a reward from God anyway. We have a problem of not delegating as pastors. We feel like we are the ones that do it very well. We want to be in charge, we want to micromanage. And we feel like our presence is very key in every event, in every activity that is taking place in church. And, we find really giving a balance to our family is very difficult. So how I would propose this is, pastors I think we have capacity to say no. And, we need to stop thinking we have to be everywhere attending to everything. Let pastors, especially senior pastors delegate. We can delegate to our members, some of them, to do some of the work like the HODs, the safari group leaders, the elders. Sometimes, um, because you see as much as you are going to give yourself 90% or a hundred percent to ministry the fact remains that there are those people who are not going to be happy because of you. So, just let's just be ourselves and say its Jesus who died for this church, <laugh> and delegate some of the responsibility. Like what I've really done during this, leave I have found it really one of the best leave that I have actually... For the last one week I've been on leave, I have not received any call from my pastors.”		
4	“One thing I would really change is the way we approach ministry, technically. One person should not be doing politically the dirty work of burials, visitations, going to the mortuaries, going to support people dealing with bereavement, dealing with people who have miscarriages and all that. The care to a congregation should be a shared responsibility and should not fall only one pastor. Shepherding is a matter that should be done by all and not just one person. There should be equal distribution of the load. There should be provision like in the healthcare. The briefings that I do with a professional counsellor, I pay using my own cash. The things that I go through in the counselling are things that emanate from ministry, but I don't think the ministry recognizes that this is a need. So, unless if maybe I have a headache, I am paid for a cover to go and see the doctor but as far as my inner life issues are concerned, I have to take care of myself.”	Approach to ministry Burials Visitation Mortuary Bereavements Miscarriages Shepherding Counseling Provision Healthcare	Approach Help Mind the clergy
5	“I think if there were anything to change would have to be frequency in the changes of a team by the employer as this directly affects a pastor. I think there's a way sometimes a team can really be well formed and doing extremely well. And sometimes just changing that team changes a lot. Changes the dynamics of relations, changes the dynamics of working together. And sometimes those transitions can be a bit stressful and adjusting to whether it's just a peer, or a supervisor, a new supervisor, or you know, whether to a new environment as well. We all know any change can be stressful because of the dynamics of a new environment, you know, working in a new team, but also just the change of a team. The dynamics can change in a way that can be a bit stressful and can take time to just adjust to those changes. So, the frequency of that if it's something to be considered, I think would be a good thing, especially for teams that are well formed and doing well. And you know, and you can see the fruits of a good team and a team that is really united. When I am content as a pastor in my working environment, the way I relate with my family will also change.	Frequency Team Employer Transitions Stressful Adjusting Dynamics Changes Environment Provide Therapy Retreat Overwhelmed Professional therapist	Teamwork Transitions

	Secondly, the employer should provide for a therapy retreat center where pastors can run to when they are overwhelmed. This should be a place where there are no members of the congregation, because, you know, other places, you go there to rest and you meet members of the congregation who bring you their issues because they saw you and want you to pray for them. Yes, a therapy place that has one or two professional therapist would help us to relate better in our families.”		
6	“I thought about this first about family, not any major thing to change about how I relate with my family. Besides being intentional in my presence. One of the things that I keep trusting God every now and then, you know, being a sanguine, you arrive home and this is where you can be free to express yourself. And sometimes you can come home with all your burdens and it's very easy, not necessarily to share what you have gone through, but to just be reactive. Probably you have been so stressed, you can easily be so reactive. And I say reactive cause the response is a bit difficult. So, you come home and you find everything is everywhere and you can easily come home shouting, blah, blah, blah, blah. And it can also affect everybody around my life. So, I keep telling God, keep helping me not to be “I say it as it is and I close it,” but at the end of the day, I must consider my children, especially, they're still growing and they need that humble environment where mommy comes and they're all getting excited. I think I would consider the relational aspect between staff, actually as a teamwork. And I say this knowing that it's not something that is not done in other places. There are places where there's a lot of personal relationship between you and your senior. Your senior is concerned about your personal life. And there's that intentionality of ensuring there is teamwork around. But I know there are times where you find a supervisor might not even have time to think about you as a staff. Not as a staff, but to think about your different other responsibilities that need your attention. So, it would be the emphasis of being personal in terms of our relationship, encouraging team spirit, and also being intentional in knowing how your colleagues are faring on beyond their official platforms. Good working relationship will automatically enhance good relationship in the family. So that's something I think would recommend a change. The bit of, I look at it in terms of transitions and how it ends up bringing a lot of stress in a team that is already on the ground, when a new team comes in or a few people come in and they want to begin afresh. So that it sounds like you are rubbishing what the other person had been building. So, at the end of the day, it's not just you who is getting happy that you want things your way, but at the end of the day, it affects the congregants who are stressed out because they were already flowing. It also affects the working relationship because now you want to continue with what you have already begun building, but suddenly you have to rethink, replan, re-strategize. And it's very easy to feel like all your efforts or your contribution in that particular station, what you had already done previously was not any useful. So that bit of encouraging or emphasizing on leaders, building on the shoulders of the other, and filling in gaps without necessarily demeaning the work of the other person. Families will relate better when they don't have stress from work because of these scenarios.”	Relate to family Intentional Presence Sanguine Burdens Stressed Humble Environment Personal relationship Intentionality Teamwork Responsibilities Team spirit Relationship Rubbishing Building	Mind Clergy Families Release their burdens Dealing with different situations in Church

Question 8: What other comment or remarks would you like to make?

Case	Interview Transcript	Codes	Theme
1	"In spite of the stresses that pastors go through, pastors work is of high calling and very rewarding. I left my other profession to become a pastor and I feel very fulfilled."	Stress Fulfilling Rewarding	
2	"I know the calling to be a pastor is one of the most amazing and fulfilling thing for me. It is just knowing that God is working in me. And even as I work with the different leadership and also belong to a family, it is learning to know how to be able to adjust the way one of the pastors had mentioned to adjust. Someone said, if you don't learn the behaviour of someone, you'll keep on expecting them to do something differently and every time they will offend you. So, if you don't adjust, if I don't get to adjust immediately, then I will stagnate. So, for me, I think what I'll say is adjusting and enjoying the call and serving God. Thank you."	Fulfilling Leadership Behavior Differently Adjusting Stagnate Serving God	
3	"I think I have none, it's just to wish you all the best in your studies as this is a very noble area to research on. May God bring much fruit in his Kingdom through the work of your hands."	Kingdom Research	
4	"What I would like to say is that let the pastors learn how to delegate. It's not a matter of life and death. This ministry belongs to God and its Jesus who died for the ministry. We have to work hard of course, but let's really learn to trust other people release some of the work that we hold on to. Let's know that the rest can be able to do even the work that we think we are best placed. So, delegation I think it is the key."	Pastors Delegate Ministry Trust Others Delegation	
5	"Like Pastor 002/P has said being a pastor, it's, I would say it's the greatest office of all human responsibility in all creation. The call to preach the word of God, the call to teach the truth to God's people, to lead God's people in worship, to tend the flock as a caring shepherd and to mobilize the church to Christian witness and service. I mean, looking at all those tasks of a pastor, it's the greatest and biggest assignment that God can give to someone. Looking at the assignment given to a shepherd, to a pastor, it's quite a great privilege from the Lord. And it is very fulfilling and very rewarding. And, yes, it may have all the challenges like what we have talked about, but at the end of the day, it is very fulfilling, very rewarding and enjoyable. After you have done an assignment that God has put in your heart, when you go back home, you are full of joy. And, just knowing that there is always grace from God that is given to us, even when we go through trying times and through all those challenges, that the grace of God is sufficient at all times. I mean, at the end of the day, you know, it's different from every other kind of work. Yeah."	Greatest Responsibility Creation Shepherd Witness Assignment Fulfilling Rewarding Joy Heart Grace Different	
6	"Three things. One is to just say I now keep thinking about the decision I made, and I am so happy that I made this decision to listen and to agree to take up the task of being a pastor. And so, it's such a fulfilling office that I thank God for. Number two is to mention that I tried to go through the questions and I couldn't respond to them immediately because I realised this is touching my life really. This provoked me to think about it a little bit more intentional and to just make me really desire to be more intentional in many things so that, we can easily overlook some of those many things that we have discussed on our daily lives. But this came as a quick reminder that, eh, there are things that you need to pick up. There are things that you need to redirect and all that. So, thank you for the questionnaire. Even though it was for your own research, it has helped us to search our hearts better."	Happy Decision Listen Agree Fulfilling Intentional Discuss Counseling Faint Organize	

	And then finally, one of the things, I don't know whether it should be a conclusion or a recommendation, is the component of counselling clinics among pastors. Because I feel or I realise that pastors may really want to even have those moments, but because of the nature of their work, that becomes a last resort that comes into their minds. And so, they can run and run finally faint or finally get overwhelmed, or finally their family snaps and they are no longer together. So frequent clinics to be encouraged, not really say "pastors muendeni mjipange." No, but the employer to organise for pastors to attend therapy clinics. And I thank you Vera for thinking of picking us out on this. We appreciate. It's really a great thing and we wish you the very best as you continue with your PhD. You're a blessing."		
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Pastors' Spouses

Question 1: In what ways has being a member of a pastor family been a blessing to you?

Case	Interview Transcript	Codes	Theme
1	"It has been a blessing to be in a family where we have a pastor. Because we remain focused on godly values as a family. And we are able to find an easy platform to serve God."	Blessing Godly values Platform to serve God	Spiritual support
2	"For me to be a part of a pastor's family, has been a blessing in so many ways that I am not even able to quantify, but one of them is that I have been exposed to a lot of Godly support and growth in terms of my spiritual walk because I have had to be intentional and as a family we are very intentional in how we grow in our spiritual life. You know, there is no room for you to have a laissez faire or carefree attitude. We have to be intentional in our personal growth and even as a family, how we bring up our children. And so that for me has been one of the things that I have had to do because you know, some people depend on you for their own spiritual nourishment and growth. So, you have to pour out what is within you. And so, as a family and as at a personal level, I nurture myself spiritually and for me it's been a blessing because it has made me grow. The second blessing is that we have gotten a lot of support just because we belong to a pastor's family, and that has been in terms of service and in kind. Just because we belong to a pastor's family, there's been a favour that comes with it where people say, oh, these are pastors' family, let me bless them. Even the congregants will step in your hour of need in a greater way than if I would have been a congregant. So, I have seen that favour, and I would not take it for granted. "	Blessing Godly Support Intentional Family Personal growth Spiritual Nourishment Favor Congregants	Spiritual support Social support Emotional support congregants
3	"Being a member of a pastor's family has been a blessing. One, because I am able to serve God in the ministry and to see what God is doing through us as a pastor's family. It has also made me to grow as a person as I am involved in the ministry and also knowing that God is working in us."	Blessing Ministry Involved Knowing God	Spiritual support
4	"I would say being in a pastor's family, I have been exposed to high end people I would not have imagined that you can meet on a normal level. I have also benefited financially by going to places I would not have gone myself or as a family, like for example, there are professionals that I have met because I am in a pastor's family. There are many material things we have received simply because of my husband being a pastor. As a pastor's wife, I have also been	People Financially Material Mentor Blessing	Social support Material support Financial support

	forced to grow which I would say is a blessing so that I can mentor other young ladies.”		
5	“Thank you so much for the opportunity to be here. It is a blessing to me because you know, when I am married to a pastor and is someone who loves God, in most cases, he will not hurt me because he doesn't want to hurt God. So, I experience the first love because he will want to be on the right line with God. So, he also makes sure that he's taking care of me well, though of course not every other time, okay, most of the times. Just because I am a pastors' wife, I have found myself being exposed to so many good things. As a pastor's wife, I have to keep myself on track concerning the spiritual disciplines because of course the church members also refer to me as Pastor. And you know at some point I used to laugh because I know very well, I am not a pastor. Yeah, but now I have to keep myself on check to make sure that if I am given any ministry, I am well equipped with a right connection with God and that I am relating well with God. Yes, thank you.”	Blessing Love Taking care Good things Spiritual disciplines Right connection	Emotional support Social support Spiritual support
6	“Thank you for having us and one of the things that has been a blessing to me, I agree with my sister who just spoke about the connections getting to meet people that otherwise you would not have met. And having some of the different congregations that you get to serve in, you also get friends and they become your family friends, your personal friends. And so that has been one of the blessings. The other one for me has been exposure. Where we get to fellowship as Citam pastors and I get to learn a few things from interactions with pastors, wives. The third thing is the expectations in the sense that, the congregation has high expectations of you. And in a way, it pushes you to try in a good way to meet the expectations. Like there's a particular way they expect you to behave. There's a particular way they want you to speak, and they would always expect you to say a word. Probably someone is going through a situation. They expect that you know an answer and so it pushes you. In a way to develop yourself so that you are able to do whatever they require of you. The other thing is the favour of God's provision, the guidance and the presence of God that we get to experience and some of the things that we see in our family, we look back and we say it is only because we serve God. That has been some of the of the ways that we have experienced the blessing of God as we serve him.”	Connections Congregation Blessing Fellowship Interactions Expectations Guidance presence of God	Social relationships Social demands Spirituality
7	“Thank you so much for having me and my sisters on board. I agree with most of what has been said especially the issue of expectation from the congregation that you are always expected to say something and encourage people. For me to be in a position to address some things, I had to grow in my prayer life and in reading the word of God and being relevant. Then secondly, it has given me good companions and friends. I have a sister of mine who normally says, hey, you have very important friends, and very, very good friends. And this has given me healthy relationships and I feel I am so covered. Also, it has fulfilled my childhood desires because I always wanted to belong to a family where my house will just serve God. And so, it has really fulfilled my childhood desire and expectation that God will do this one thing for me. It has also given me very good accountability, friends and partners. Yeah, like now Vera thinking of me. It's very important to me. And then there are so many others, like the holidays that we are given to go as families. Laughs.... We had never gone for holidays as a family until we joined Citam. And we got fully involved in ministry then many others like the spouse appreciations, the official one that we	Expectation Position Companions Healthy relationships Fulfilled childhood desires Accountability Blessing Family Bless Belong	Social system Accountability Social support Emotional achievements

	normally get and these others that people just bless you because you are a spouse or because you just belong to the family of a servant of God. When I am going through tough times, most of the time people just call me and comfort me and I feel I am really favoured. I feel there's so much blessing to be in a pastor's family."		
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Question 2: In what ways has the work as a pastor affected how you relate in your family?

Case	Interview Transcript	Codes	Theme
1	"I would say that for our family, it has affected us positively because we are conscious that we are a pastor's family. So that means we try to take care of our relationships so that we can be true to the calling and also be a good example."	Positively Conscious Relationships Good example	
2	"For me being a pastor's wife has exposed me to a lot of challenges in terms of how we relate with my family, because we have a young family and so I have had to step in more because of the absence of my spouse because he is busy. Very busy and especially when now you're taken to a church plant or even to a young assembly and we have less workers. I mean the work is more and the workers are less. I had to adjust many times because he is not available and so, I don't want our young family to suffer that absenteeism of both parents. And personally, I have been intentional not to take up any fulltime job. I would rather do things that make more available so that I can do simple things like just picking the children and dropping them to school. My husband is not available and cannot even commit to pick the children from school because his work is very unpredictable. Sometimes pastor is supposed to pick the children but he's not there because he's in Nairobi or he has gone for a meeting or he is in another town. So, it affects how we relate in that, sometimes I feel overwhelmed and there are times personally I have had to ensure that I always have a regular help in the house to step in to assist me. Like on Sunday when most helps take their off day, it's quite overwhelming with the children. So, for me I have had to be intentional and plan myself well as a wife from my end otherwise my family will not run the way I would want it to run or the way it's supposed to. There has to be a particular order, so to have that semblance of order, I have had to step in more, and sometimes it's quite tasking and draining. Secondly, I would add on to the transition sometimes the way they have been handled, it's not been so smooth for some families and some for me personally as a family, they have not been smooth. Yeah, they may be inevitable, but there's a better way to do them. It has affected us. Not being well prepared during transitions affects you emotionally as a person and how it affects you in terms of planning also affects the way you relate in the family. It has not been that easy since the emotional availability of your spouse, sometimes it's minimal because he comes from work and he is totally drained. He is drained because he had so much to do. So now I end up being the therapist in a way. I have to be there to listen to him and sometimes he doesn't even talk. He's quiet and you can see he is exhausted and I ask what is it that you are going through and he doesn't answer because sometimes some things are confidential, and so he will keep quiet. But for sure I can tell it's really weighing on him."	Exposed Challenges Busy Absenteeism Intentional Unpredictable Overwhelmed Tasking Draining Transition Emotional Availability	Demanding Time constraints
3	"Yes, it has some effect, because sometimes you find there are those times as a family, we need him to be with us as a husband or as a father to the children and that's the time he's going out to serve in the ministry. So, you find it has that effect although	Time Ministry Create time Late longer hours	Time constraints

	sometimes he tries to create time to be together with us. But it has some effect because it's a call that sometimes keeps him away from home for longer hours and even late."		
4	"I feel there is very limited time when it comes to me and my husband. Like for example, when he comes back home, I need his attention, my son needs his attention, and so because I can understand, he is forced to give my son the attention first. And having a very busy day at times, he is very tired. So, there are some things as a family we need to discuss, but since he's tired, I am I am forced to hold on until maybe when another opportunity comes. Also because of that there are some family decisions that I am forced to make since I am the one who is a bit flexible. So, I feel at times he is so much into his work rather than the family. So that one really affects us. Also, because he is supposed to rest on a Monday, but like now he is not in the house. He is supposed to be with us, but he's not in the house, so we are forced to behave like a single mother, you know, and I am the one who is taking care of the house, the family and when I am working, it's double work for me. So, unless we intentionally plan to have this candid talk as a husband and wife, at times my son can go even a week without seeing the dad because he is waking up early in the morning to go to work and then he's coming back late. He misses some things, some steps of my children's growth. So those are some of the things that really affect us. And I have a small family we are only four of us, but also the children are young so, when he comes back home, I want him to hold the little one, but he is too tired and you know the little one is crying and he wants to be held, but he's like, "please take the baby I am tired". So those are some of the things I feel at times we miss out. He needs to divide his time between work, his extended family and the time that he spends with us."	Limited time Attention Opportunity Flexible His work Single mother Double work Misses Family Intentionally	Time Too much working Absenteeism
5	"I find it affect us negatively because my husband will do so many things and so he gets so busy to an extent that attending to family matters is hard. Even when it comes to the extended families, he can choose to fail to attend very special meetings at home because he is working and, in a way, it disconnects us from our relatives, our parents, our sisters, brothers and all that. As a pastor I help him and because the work is so much, both of us are tired and overwhelmed. And when we get back home there are other things I have to attend to. And then the last one is that the members of the congregation whenever they have a need in their home, they will look for the pastor even if it is on Monday when you are resting you just get a knock on your door and you will have to sort them out."	Negatively Busy Family matters is hard Fail Working Overwhelmed Congregation	
6	"I agree with the interference of the family time, because whenever duty calls, whatever it is that you had planned as a family will come second. The other thing is the high expectation that people have of pastor's children. And our children are expected to carry themselves in a specific way, and sometimes people forget that they are normal children growing in a society and they tend to behave like their peers and all that. And so, whenever a pastor's child does something, they would always be like "you are a pastor child, why did you do this? Why did you behave like this? And so, the expectation is so high for them and this affects the way we relate. "	Interference Duty calls High expectation	Interference Time
7	"First of all, my husband is always very busy, <i>laughs</i> And then sometimes I joke with him that his job description is like of four people. This really affects him and I am like, what could be going on with him and I can see he is struggling but doesn't invite	Busy Struggling Stresses Unpredictable	Time commitments

	me into knowing what it is. Sometimes not knowing how to balance some things and carrying other people's stresses and issues has affected the way we relate. Then his life is always crowded and he becomes very unpredictable. You plan this and then something comes up and it is Kingdom business which has to be addressed. And then, I am also a pastor by training and I don't have a stable place. I have to move when it pleases the Lord each time. And this makes you always anxious because you want to begin something but it can't be something permanent because you do not know when the call comes that you have to move. This brings issues in the family of not wanting to move and this really affects the family in a negative way."	Training Kingdom business Negative	
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Question 3: In your view, how different is the work of a pastor as compared to other professions?

Case	Interview Transcript	Codes	Theme
1	"The work of our pastor is very different because, first of all, it is a calling. And that makes it look like it has no boundaries. So, it means that even the congregation and the members see the pastor and the pastor's family, like people who have no boundaries in life. It's like we are expected to serve them. The pastor is expected to serve them any time, so that is different from other professions where work is 8 to 5 or it's very clear this is what you do. So, the pastors work is very broad. That is the way I find it."	Calling No boundaries Congregation Expected to serve Very broad	Demanding
2	"For me I would add on that being a pastoral family, is very different from other professions because there is an intertwining of responsibilities. You know, a doctor's wife doesn't have to know anything about medicine. Yeah, but for me as a pastor's wife, there is an expectancy that your life is intertwined with your husband's life. There is no demarcation because from the eyes of the congregation, as you walk in together as a family, you are here to serve both of you. It's not that your husband is the one who is called, and you are not called. It's like both of you have been called together with your children as one of us has said. There is no demarcation to where your role stops and because even if you have another profession, you are still supposed to be a "pastor". This is because a member of the congregation will call you and they expect you to counsel them and offer pastoral guidance. You cannot dissociate yourself from your spouse's profession being a pastoral family unlike any other profession where you can move on and never know anything about accounts if your husband was an accountant or even something different. So, it gives you more responsibilities as a spouse and even as a family you have more responsibilities because you double up do all that you are supposed to do in your profession and still stepping into your spouses. Thank you."	Intertwining of responsibilities Family expectations Demarcation Congregation Pastoral guidance Double up	Intertwining Pastoral duties
3	"It's very, very different because they don't do it as a profession. They do it as a call. Where profession you go from 8 to 5, for a pastor, you find yourself, you even called in the middle of the night by the members. And because it's a call, you have to honour the call and to honour God through serving the people. It is not an organization, it is a calling, it's a ministry whereby you can even be called anytime and you go."	Middle of night Members Serving Not organization Called anytime	Pervasive
4	"Pastors work is quite different from other profession in that he has an audience, and the people he is serving are way too	Serving Boundaries	Boundless

	many and there are no boundaries, especially geographical boundaries. If he goes to a hospital, he is a pastor. If he goes to other organizations, he's a pastor. He's supposed to do whatever he does in church even elsewhere. Then another thing I feel like there's no room for a pastor to say no. His profession does not allow him to say no when it comes to his role and responsibility, despite time, like for example, if there is a family who have a wedding and he is supposed to visit them there is no room of saying no cause for him, his work is 24/7, so I would say yes, these are very huge differences with other professions. Again, pastors work can be stressful. If, like a pastor you don't take care of yourself, it can be really, really stressful. And also, as a spouse, if you don't help your pastor, your husband, it can really get messy.”	Geographical Hospital Organizations Despite time Responsibility Role	
5	“I find that the work of a pastor is different from the other professions by their timings of work. You find that if I am a teacher, maybe if not on duty, I will go to school from 8.00a.m to 5.00pm and if there are no preps in the evening I will be back at home. But for the pastor, sometimes he will be called late in the night, other times early in the morning, and also their weekend is not on Saturday, but Monday is their resting day. Then again with the public holidays, in most cases the holidays will come, but the pastor will be busy, maybe because there was something which was planned long ago and they have to attend to it. Then the other thing is Christmas, you see, when other people are going home to celebrate Christmas and also Easter, for them is the ripe time for their work. So, you find that the other professions have good times and they can rest while the pastors do not find that time to rest or to interact with their family members it is their time to work. I am thinking that for the pastors, they will get different people coming to them for help. That is, maybe if they are in church, there will be people from different professionals listening to this one person. So, in a way, you know it is a sermon they are preparing it to minister to different people and they have to know how to handle them. I think so because you will be getting what will fit all these people or something that will fit wherever you go and it is not easy. This can be stressful.”	Timings of work Resting Holidays Rest Handle them Stressful	Time-demanding
6	“A pastor reaches out humanity in the church. Having said that, I still feel like the work of a pastor involves the whole family. You are serving God as a pastor, your spouse is also involved, and the children in a way, and especially when you have to go to a new church. And it is the pastor's family who know how CITAM operates, and they are the ones who are setting up the church, and introducing ministries. And so, your children will be part of that. You are also bringing in youth church and so your children are there and they give leadership and somehow make the church grow. That involves the whole family in the sense that when transitions come, we move many times from one town to another in different places geographically and we expect that our children will fit in, they will go to these schools, they will understand the culture of the people and they will blend well with the community.	Reaches humanity Involves family Leadership Transitions Geographically Culture Blend well Shepherds Believers Experiencing	Multidimensional Nature of pastoral clergy work

	And the other thing about this one will affect the pastor only because now he shepherds the other professions and he is expected to speak into their lives. The different people that he has in the church, be it business people, be it the doctors, the lawyers, everybody is supposed to somehow understand what they go through on a daily basis and be able to say something to them about whatever it is that they are experiencing. And so, yeah, different, but also in the in the sense of where all believers are supposed to serve God, so, it is the space where he is serving God from that will be different.”		
7	“I can mention just a few that there are great expectations from the people your husband is serving and even the employer like for us in CITAM, you know, as a pastor’s wife, you have things to do in the Assembly. You have things to do because you are a spouse, and now if you are the senior pastor’s wife, as the Honorary Leader you have to lead the women. You have to be involved just simply because you are married to him. You are also expected to know the things that he knows and if members ask something and I don’t know, they think I am letting down their pastor. And then this third one, I don’t know how to say it, but in brief, I cannot be employed. I am also a pastor, a trained pastor, but I cannot be employed simply because my husband is already employed. Yeah, you know, you cannot go to any other church because you are to serve in this Assembly. I am put in a box that we have to serve here both of us but at the same time I can’t go out. Serving in any other church being employed would be like a family with two churches. People have expectations when they come to a pastor, and trying to meet each one’s expectation can be very stressful. And also, you’re pouring out and most of the time you don’t get time to feed yourself. You are always giving - giving spiritually, emotionally, and you get drained. And so, if you are not careful to know how to receive from the Lord or from a friend, it can get stressful. Thank you.”	Expectations Serving Honorary leader Letting down Employed Expectations Spiritually Emotionally Drained Stressful	High expectations Tiring nature of work Stressfulness

Question 4: How do you maintain a healthy work-life balance as a pastor?

Case	Interview Transcript	Codes	Theme
1	“Work of a pastor has got a lot of stress because pastors deal with a lot of issues. They do a lot of counselling for family issues, marital issues, burials, visitations, young people, old people, endless meetings, marriage issues. There’s so much stress in the work of a pastor. And then he has to do the ministry, spiritual ministering to people. That is also very stressful because he has to find a way of making sure that he is meeting spiritual needs of the members. And then finally, as manager, he manages the Assembly, the congregation and the office. So, I find it a very broad job and very stressful but try to maintain a work-life balance even with the stress. The way I do it as a pastor’s spouse is that I try to get my husband who is the pastor to take time off. We also try to take time off as a family or just between me and him. Because otherwise that work never ends. The members are calling, the work is a lot to serve the congregation even during the week. There are always people to be served. So, I try to get him to create time even just for himself to rest.”	Stress Counseling family issues, Marital issues Burials, Visitations young people, old people stress Take time off Congregation	Counselling

2	“I would say the workload of a pastor is never ending and can be very stressful but there is a grace that I have seen that God has given us but we have to daily and intentionally rely on Him. And we have to be intentional to take care of our emotional well-being. Because there are times, I have had to tell my husband to delegate or reschedule activities for another day. The work of a pastor is stressful but we can work out a balance although the stress is anticipated because the scripture says that the laborers are few but the field is plentiful and there is a lot to be done.”	Workload Stressful Intentionally Rely on Him Emotional well-being Work-balance Stress	Intentionally Reliance on God
3	“The balance comes because for the pastor their work is Tuesday to Sunday, unless there's something. If it is a Sunday, we are together as a family. You realize when we finish the service, we are together, maybe we go out for lunch or we are coming together home. Monday, it's a free day when we are together. And we spend time together, yeah. There are those times that the work of a pastor can be stressful. And especially when he is supposed to be working maybe out of where you stay. For example, he has been sent to somewhere else, out of where you are and you are staying in Nairobi. That means he is leaving his family and going the new place. We can't be able to follow him every day unless it's a Sunday. So, you find the balancing that sometimes it can be stressful. But to manage the stress, what we do or what we can do is sometimes we agree. If it is going, if there are those times, he wants us to go with him, where he's going, we go. It's just an agreement. If we find that it is stressing more on the family, he gives us a free will of go to another assembly which is nearby home and we are able to manage. That removes any stress that way, yeah.”	Stressful Lunch Free day Leaving family Going new place Manage stress stressing	Necessity of balance
4	“Creating boundaries between the work and my family where I feel my family comes first and also knowing my priorities. I know being a pastor you're serving God. Also, I can reach out to God on my own through prayers, so creating that awareness to my husband, telling him even the Bible says take care of your family first and then Gods people after. So, creating that awareness on for my husband to know that family first has really helped. And also saying no, there are some things I have been forced to say no to. There are times when people from the ministries that my husband oversees want to come to my house and sometimes, I am forced to say no and go against my husband's decision because I want to protect my family.”	Boundaries Work Family Serving Creating awareness Protect family	Necessity of balance
5	“So out of experience, I can confess that when we landed in this assembly, we were really having a tough time because we immersed ourselves into ministry and at some point, it was not good. But out of that experience I have learnt to maintain a balance. Number one, I have learnt to do what I am able to do and what I am not able to do, I say no. Secondly, I am learning to plan because when we came, we found that the leaders do know how to go about ministry the Citam way and it was hard for us. We have also learnt to raise local leaders who support us in doing ministry and this helps us to main a work-life balance.”	Tough time Maintain Plan Support Work-life balance	Church support
6	“By just having a plan of the extent of how you want to be involved in what is going on. If I am not available for activities in church, I say so and when I am not able to come to meetings, I also say so that I don't become a people pleaser at the expense of what I am supposed to do as a person and for the family, given that now the family depends on you because the pastor is out there most of the time. Another thing is by developing my capacity especially where I am not able to handle certain things because my capacity is low. I make sure I expose myself if it is reading, if it is attending a class, listening and talking to people	Plan Involved Activities People pleaser Capacity Prayers Overwhelming Calmness Guidance	Need for planning Prayer

	who have gone ahead of me just finding out from them how to do things. Another thing is prayer which sometimes can be so overwhelming, but it is a place of calmness and also the guidance of God where God can really speak to you and order your steps. “		
7	“Prioritizing and choosing what needs to be done and say no in a Godly way to what I am not able to do. To pray and seek God's counsel, guidance and leadership that may guide me on what to do, because sometimes people don't understand when things are overwhelming. I have also learnt to contact friends and other pastors' wives, who have been in this for a while so that I can be helped. I have also learnt and taken notes from pastors' wives' meetings, women ministry leadership and the spouses retreat that can help me handle other things that may cause imbalance.”	Prioritizing Choosing Pray God's counsel Leadership and retreats	

Question 5: What support do you currently receive from your congregation or family to manage stress?

Case	Interview Transcript	Codes	Theme
1	“Laughs.....Do we receive any support from the congregation except just trying to show that they love us or to greet us? I can't say that I see anything specific that the congregation tries to do to help us manage the stress. Except now, of course, the church has got a structure of elders and deacons and ministry workers. So, the only way I could see is that they try to do their best to do their part. So that helps a little bit. But at a family level, probably not much.”	Love Greet Manage stress	Cheking up
2	“For me I personally say I receive a lot of support from the congregation being that I have small children. I have realized that every time I step into the service, there is someone willing to babysit for me as I settle in the service. This is very helpful for me. Whenever I have visitors and I am hosting, there are those who are willing to step in and help. So, I would say I receive support that helps to reduce the stress.”	Babysit Hosting	Availability
4	“Sometimes, especially the young people want to come and help. And then on Sunday, some ladies help me with the children as they are both young and can be overwhelming as I take care of them. This helps me to reduce the stress.”	Help Help with children	Helping Children
5	“The support that I am receiving from the congregation or family to manage stress. I wouldn't say that there is any help that we receive from the congregation to manage stress. You see, the members here expect us as the pastors to show them everything in ministry. This adds to the stress that we already experience because the work is too much. But my family is very supportive, especially my husband.”	No help Supportive	
6	“Sometimes a member of the congregation will call you and tell you that they are praying for you. This helps because you know someone out there is praying for you. Other times, there are some material support here and there, yeah.”	Call Praying Material support	Prayer
7	“Most of my friends in church really took time to be with my daughter and every other person that knew us, they just came in to talk to me and talk to my family during a time that I went through a lot of stress. Most of the times when I am going through a tough time, some members just come and comfort me. I don't even call them but they just get what I'm going through and they call me.”	Time with daughter Talk with family Comfort Call	Taking

Question 6: How do you maintain a sense of self-care while working as a clergy member?

Case	Interview Transcript	Codes	Theme
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1	"I think the way I do it myself as a pastor's spouse and also as a family, we try to be to be very clear about what we are doing. We try not to please people so that we are not always there for everything and everyone all the time. We try to maintain a clear sense of our Christian calling. Why are we serving the Lord in the first place is not to make people happy or to please people but it is to minister to people. That is the way I find that it helps and how I try to maintain my own sense of self-care. So, that means there are times when I will not do certain things, maybe what the congregation expects me to do because I feel that I am stressed, I can't be able to attend to that. I have children to look after many times and I will not do certain things because I need time for my children. And that has been for a long time as a member of the pastor's family. So that is how I have tried to maintain self-care for myself and also for my family."	Clear Not please people Maintain clear sense of calling Congregation	Boundaries
2	"How I maintain self-care is by just taking a break and just going out with the children and being involved in my children's activities like maybe skating or anything. For me self-care is anything that gives me a break from the responsibility and I feel like I am where I am supposed to be. As someone mentioned, I think every time I am taking care of my family, I feel I am doing it as my first core responsibility that God has given us. This gives me a lot of relaxation and peace of mind. Whenever I feel overwhelmed, I also talk, whether it's to our best couple or a therapist. I have also gone through personal therapy and it really helps me to speak out. It helps to have someone listen to you so I call friends for me to just talk and I find this very therapeutic. As a couple, me and my husband we speak to our mentors and this helps us a lot. "	Break Children's activities Taking care of family Therapists Therapy Talk Mentors	Boundaries Therapy
3	"Ah, taking care of ourselves. Sometimes it's just having an agreement whereby we agree. We will create time for each other, we can say the day he is free, we will create time to go out of the house and spend some time together. For me, I take care of yourself whereby I need to do things in a certain way while he also needs to think about himself and create time for himself. My husband does things that are not totally related to what he does in the ministry. He can decide to be writing a book, he loves writing. He also loves drawing and also do something totally different from the ministry work."	Create time for each other Spend time together Writing a book Drawing	Time for family
4	"The kind of self-care that works for me is empowering myself by taking up a course that can help me. Also doing something that I love and works for me. As a family we also talk to our mentors who are a couple that we feel can help us when it comes to some decision making, and this really helps our family and it works for us."	Taking a course Mentors	Studying Learning
5	"We have been able to find friends here who we meet and really share about ourselves. They are also pastors although from a different church. We meet, share and we try to encourage one another, one for marriage and two for ministry. We make phone calls to some people, we talk to them and they encourage us. When I got exposed to counselling, I learnt about something called therapy. I talked to my husband about it and he agreed that we can go for therapy sessions so that we can be helped and heal."	Family friends Sharing Encourage Phone calls Therapy	Boundaries
6	"To maintain a sense of self-care, I want to be involved here and there but I am also a bit flexible to offer support whenever there are unforeseen things in this line of duty. I also ask my husband on a weekly basis what he is involved in and how he would want me to come in and we agree on what I am able to do and what I am not able to be involved in. I also like planning my week	Flexible Offer support in emergency Planning	Boundaries

	looking at the things that I would want to do and at the same time being flexible so that whenever there are emergencies, I am able to step in whenever I can.”		
7	“For me, it has been serving where I am passionate about. I serve where my calling is and that brings me so much fulfilment and so much joy. So, I do not hop from one ministry to another. I find a way of saying no whenever I feel like I am not able to do certain things or I don't have the time for some things, because church is a beehive of events and you get pulled from every corner. And so, I just say I am not able to do this because I am already engaged in doing something else.”	Passionate Serving Fulfillment Engaged	Pasion

Question 7: If you could change one thing about the way you relate in your family, what would it be?

Case	Interview Transcript	Codes	Theme
1	“One thing I would change is just to make sure that the pastor, who is the person now on the other side doing the role of being a pastor, is to make sure that he breaks off from work in good time to come and have time with the family. Because, I find that pastors extend late into the evening. And then they end up tired and no time for the family, because they come home late. So that is the one thing that I would like to change so that if we agree the time to break off from work, we come home at that time for us to have family time. That is the one thing I would change.”	Breaks from work Home late Pastors extend late No time for family	Increased family time
2	“One thing that I would change is to ensure that families are offered professional debriefing sessions as a family every so often. This can be structured by CITAM, just the same way that the pastor is given Monday as off-duty, then debriefing is also made available. And I am looking at where someone calls us as a couple and indicates that it's time to debrief. Not us going to look for the debrief but someone reaching out and asking us how we are doing, even if its once a month. This way, I know that my husband will be able to sit down and debrief and this will help to overcome any stress or difficult times in the family.”	Professional debriefing to families Reaching out Stress	Increased family time
3	“One thing I would really like to change is the time for the family, I would think of how we can maybe add more time. By spending more time spending more hours together, if time allows. The other thing is if he can be allowed to serve whereby, he's together with his family, yes.”	Time for family Spending more time together	Increased family Time
4	“Pastors should be helped to manage the congregation so that they have spare time for the family. Like now, they serve too many people and there are no clear boundaries as the pastor cannot say no because of their pastoral role. If the congregation were empowered to handle some of the work, then we would relate better because he would be available for me and the children.”	Helped Mange Congregations Pastoral role Empowered handle work Available	Empowerment
5	“It would be good for CITAM to be very clear on how spouses are expected to support the pastor. For example, when we go to an assembly, I was told that my role is to support the pastor. But that role was not clearly defined and I am still waiting to be told what my actual role is or exactly what is required of the spouse. Also, I think it's good for the pastors to get psycho educated about caring for themselves and also for their families so that they are not just deep in ministry yet themselves are suffering,	Clear Spouses Support Requirements Suffering Taking care of themselves Abandoning families	Empowerment

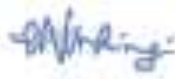
	they are not taking care of themselves and also, they are abandoning their families. So, I think there is need for that.”		
6	“I think it would be important for the employer to involve the spouses especially in decisions that affect them. If the spouses are more involved, I think it will really help them in owning the decision and to feel we are a part of having made that decision. So, when it's affecting me and I have been informed and I know what it entails, I will fully support whatever decision is made. So, I think for me the involvement especially when there are these decisions that affect the family should be made.”	Involve spouses Owning decisions Informed Involvement	Involve them Help
7	“What I would really like to change is if pastors would be allowed to rest so that they can get time to go for therapy and to care for their families and find time to talk. I don't know how the congregation can be informed that pastors need to rest on their resting day which is Monday. But you find a lot of them look for the pastor on that day because they know he is not in the office and they want to involve him in their issues.”	Rest Therapy Families Congregation Involve issues	Families

Question 8: What other comment or remarks would you like to make?

Case	Interview Transcript	Codes	Theme
1	“The final comment I would like to make is that the church that we work in has a very clear management structure. I think it would also be good for the church management and the leadership to also make sure that the pastors and the pastors families have some of those detail in life are looked after. Sometimes I feel that the pastor’s families nobody really thinks about them. There are pastors and spouses retreat or children's retreats, but there needs to be a bit more effort to just actually make sure that the pastor’s family is well taken care of, that they are okay, they are normal, they are happy. If they have issues because they are also human beings, who looks after them? I think those are some of the things that I would like to see the church doing a bit more, but also to help the congregation to understand their pastor and their pastor’s family are just humans and they cannot meet all their expectations that they have of the pastor and the pastor’s family. That's what I would like to add.”	Clear Management structure Management Leadership Families Children Retreats Normal Congregation Expectations Understand	
2	“I also would want to appreciate that Citam as a church has done a lot. I know that there's more to be done but as an institution, there is need for them to instil in the pastors the need to be intentional and this can be done through psycho-education that rest is very key even in ministry. They need to work as a healthy team both at home and in the office.”	Appreciate Instill Intentional Psycho-education Healthy team	
3	“One of the comments I would make is if as a member of a family for the pastor, the pastors can be allowed to be always together with their family, not separated with their family. Yeah, to create a stronger family bond.”	Allowed Pastor family Together Separated Stronger family bond	
4	“I just want to congratulate you, ma'am Vera, and wish you all the best and God's blessing. And thank you also for the opportunity to help you in this manner. May God bless you and May God May God go ahead of you.”	Congratulate Blessing	
5	“I come in to really appreciate you for considering me and I do not take it for granted and I pray that it will go well. I pray that it will not just remain as research but that it will be a good place	Appreciate Pray Pastors Outside	

	even to help other pastors' wives even outside CITAM. So, thank you so much."		
6	"I also want to say thank you for this opportunity and it is also an encouragement to those of us who want to follow in your footsteps. Thank you. God bless you. And we pray that you will be able to do this and finish and graduate and go to the other one."	Thank you Encouragement Pray	
7	"You called me and my sisters maybe with a feel of assisting you but I think this talk has helped me so much today, just in this one hour or so. And I just want to say thank you. Thank you so much."	Assisting	

Appendix 6: Certificate of Ethical Clearance

	Certificate of Ethical Clearance	 PAC University P.O. Box 42424, Nairobi, Kenya www.pacuniversity.ac.ke INSTITUTIONAL SCIENTIFIC ETHICS REVIEW COMMITTEE (ISERC)
This Certificate is awarded to Veronica Kaari Makena For the research titled Influence of Occupational Stress on Quality Family Relationship Among the Clergy: A Case of Christ Is The Answer Ministries, Kenya Ref/PAC/ISERC/002/1/23		
having complied with PAC University Institutional Scientific Ethics Review Committee's guidelines and Standard Operating Procedures for ethical clearance.		
This Certificate is issued subject to compliance with the following requirements: i. Before commencing the study, you are required to obtain a Research License from the National Commission for Science, Technology and Innovation (NACOSTI) as well as other institutional clearances as and where needed. ii. Only approved documents including research instruments and informed consent forms will be used. iii. All changes including amendments and/or deviations are to be submitted for review and clearance by PAC University Institutional Scientific Ethics Review Committee before use. iv. Any expected or unexpected changes that may increase the risks to study participants or affect the integrity of the study must be reported in writing to PAC University Institutional Scientific Ethics Review Committee within two days. v. Any request for renewal or approval must be submitted to PAC University Institutional Scientific Ethics Review Committee at least four weeks prior to the expiry of this Certificate and must be accompanied by a comprehensive progress report to support the renewal.		
Date of issue	26/01/2023	Expiry date
Signed:  Dr. Wilkins Muhingi For Dr. Jane Kinuthia, Secretary, PAC University ISERC		

Appendix 7: PAC University Authorization Letter



31ST JANUARY, 2023

TO WHOM IT MAY CONCERN

Dear Sir/Madam,

P.O. Box 56875 - 00200
Nairobi, Kenya
Lumumba Drive, Roysambu
off Kamiti Rd, off Thika Rd
Tel: 0734 400894/0721 932060
Email: enquiries@pacuniversity.ac.ke
website: www.pacuniversity.ac.ke

**RE: RESEARCH AUTHORIZATION & ETHICS CLEARANCE LETTER FOR
MAKENA VERONICA KAARI REG. NO: PMFT/14929/0/19**

Greetings! This is an introduction letter for the above named person a final year student at Pan Africa Christian University (PAC University), pursuing the degree of Doctor of Philosophy in Marriage and Family Therapy.

She is at the final stage of the programme and is preparing to collect data to enable her finalise on the Dissertation. The dissertation title is *"Influence of Occupational Stress on Quality Family Relationship among the Clergy: A Case of Christ Is The Answer Ministries, Kenya"*.

We kindly request that you allow her obtain a research permit so as to proceed and conduct research amongst the clergy of selected Christ Is The Answer Ministry churches in Kenya.

Warm Regards,

Lillian Vikiru
Dr. Lillian Vikiru
Registrar Academic Affairs
Pan Africa Christian University
Lumumba Drive, Roysambu, off Kamiti Rd, off Thika Rd
Tel: +254 730-955306/+254734400694
Email: registrar.aa@pacuniversity.ac.ke
Web: www.pacuniversity.ac.ke



Appendix 8: NACOSTI Permit

 REPUBLIC OF KENYA	 NATIONAL COMMISSION FOR SCIENCE, TECHNOLOGY & INNOVATION
Ref No: 701638	Date of Issue: 09 February 2023
RESEARCH LICENSE	
	
This is to Certify that Ms. Veronica Kari Mahema of Pan Africa Christian University, has been licensed to conduct research as per the provision of the Science, Technology and Innovation Act, 2013 (Rev.2014) in Kajladu, Kakamega, Kilambu, Kisii, Kisumu, Machakos, Mombasa, Nairobi, Nyari, Uasin-Gishu on the topic: INFLUENCE OF OCCUPATIONAL STRESS ON QUALITY FAMILY RELATIONSHIP AMONG CLERGY: A CASE OF CHRIST IS THE ANSWER MINISTRIES, KENYA for the period ending : 09 February 2024.	
License No: NACOSTI/P/23/23562	
701638	
Applicant Identification Number	Director General
NATIONAL COMMISSION FOR SCIENCE, TECHNOLOGY & INNOVATION	
Verification QR Code	
	
NOTE: This is a computer generated License. To verify the authenticity of this document, Scan the QR Code using QR scanner application.	
See overleaf for conditions	

Appendix 9: CITAM Approval



CHRIST IS THE
ANSWER MINISTRIES
[CITAM]

BISHOP'S OFFICE
WHERE CHRIST IS THE ANSWER

CITAM Parklands, 2nd Parklands Avenue | P. O. Box 42254-00100, Nairobi, Kenya | Mobile: +254 709 861 000
+254 709 861 100 | Email: bishop@citam.org | Website: www.citam.org

7th February 2023,

Dear Senior Pastor,

RE: LETTER OF APPROVAL FOR MRS VERAH MAKENA TO CARRY OUT RESEARCH

Greeting to you in the name of Jesus Christ.

The above-named person Mrs. Verah Makena has our approval to carry out research work within the CITAM Assemblies.

Kindly accord her the necessary help to do the same when called upon.

Yours faithfully,

Rev. Karita Mbagara
DEPUTY BISHOP CITAM

OUR MISSION: To know God and to make Him known through evangelism and discipleship