

Influence of Social and Health Related Stress on Quality Family Relationships Among Clergy: A Case of Christ Is The Answer Ministries, Kenya

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Abstract

Background: The responsibilities of clergy members, which include providing spiritual guidance and support to their congregation, can be challenging and result in occupational stress. This stress can have an impact on both the clergy members themselves and their relationships with their families. This study investigated the influence of social and health related stress on quality family relationships among clergy in Christ Is The Answer Ministries, Kenya (CITAM).

Materials and Methods: A pragmatist lens which informs the adoption of mixed methods research design was used. Out of a sample size of 135, 115 respondents comprising of 57 pastors, 40 spouse 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 which were all done online. Quantitative data was analyzed using the linear regression technique in SPSS Version 28 and presented through tables. The qualitative data was transcribed and analysed using thematic analysis approach with identification of key themes.

Results: The quantitative data demonstrated strongly that the clergy at 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. 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

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 at CITAM, Kenya. It has investigated the effects social and health-related stress on the quality of clergy family relationships.

Key Word: Occupational Stress, Family Relationship, Self-Care, Clergy

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I. Introduction

Research on stress 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. Over the past few decades, research has validated that the work of a clergy is a stressful profession (Clarke et al., 2022). 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). 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).

If a clergy member is highly stressed when leaving work, they may carry that stress with them into their home environment (Hamm, & Eagle, 2021). The interaction with the spouse and the children will depend on how

well the clergy is able to handle the effects of that stress. Occupational stress can diminish a person's sense of personal achievement, affecting both their work quality and their relationships with loved ones. 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 (Lee & Fung, 2023). Quite a number of studies that focused on marital relationships of the clergy and their partners have been conducted (Adams et al., 2016) while others have mainly targeted the clergy alone with little emphasis on the spouse and children (Guzman & Teh, 2016; Maina et al., 2018). 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. 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.

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 social and health-related stress on family relationships. The study therefore targeted one large Pentecostal church (CITAM).

Various definitions have been put forward in the scholarly world that sheds light into the meaning of occupational stress. According to Gardner (2019), 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 into 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 due to 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. Essentially, this means that occupational stress is a function of the sum total of the physical and social environment as well as the intensity of work, working hours, role overload and work-life balance, in addition to factors such as job security and income adequacy (Bolinger et al., 2022; 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, co-workers, support from peers, role ambiguity, role conflict, career, harassment, 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, stressful events, excessive workload, and work pressure. In the view of Shaw et al. (2021), role ambiguity, role conflict, role overload, work-family conflict, fish-bowl effect, personal conflict, secondary stress/compassion fatigue, time management, spiritual formation (self-care), internal factors such as conflict management, coping mechanism, personality types and personal mastery 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 relationship 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 cause 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 relationship 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 social stress and health-related stress on quality family relationships.

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 (Akpevwoghene & 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 was that the clergy life satisfaction did not vary by marital status, suggesting that clergy work did not affect the quality of marital relationship (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 relationship against occupational stressors (Fuller, 2018). The study represents one of the few empirical research works done outside the western world. The study did not investigate the various occupational stress factors that adversely affect clergy quality family relationship (Chan & Chen, 2019). The research was conducted in Asia, which have 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.

Grevenstein et al. (2019) 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 relationship 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).

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. In a study that investigated social related stress in clergy work, Joynt (2019) noted 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. 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 on quality family relationship, 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) argues that clergy need to be socially and emotionally supported and 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). Chavez (2021) explored the lived experience of members of the clergy of Assemblies of God churches in San Antonio, USA. Data collection was conducted through semi-structured interviews (Williams & Thompson, 2022). Results showed that the pastors' principal basis of stress, was dealing with people in their congregation (Brewer, 2016). Moss and Snodgrass (2020) indicated that intrapersonal conflicts create another source of stress for a small church pastor who already has a long list of congregational responsibilities. In addition, respondents complained of inadequate time accessible for spiritual and self-care while the ministering and compassion towards others takes a toll on the clergy emotionally and physically (Heck et al., 2018 & Sielaff et al., 2021). As postulated by Mitchell (2017), ministry burnout could occur if one does not take care of the mind, body and spirit. 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 relationship within the Kenyan context.

II. Materials And Methods

Study Design: The study employed mixed methods design that was anchored on pragmatism philosophy. In keeping with mixed-methods research design, a combination of quantitative and qualitative data collection methods was adopted (Sileyew, 2019). Asenahabi et al. (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. The research adopted the convergent mixed methods (Creswell, 2021; Leedy & Ormrod, 2019), in which the researcher merged quantitative and qualitative data in order to provide a comprehensive analysis of the research problem (Flick, 2018; Kelle et al., 2019).

Study Location: The study was conducted in CITAM Church because of its large population and spread in many parts of Kenya. CITAM operates three regions namely; Northern region with twelve (12) assemblies, Southern region with eleven (11) assemblies and Western region with eight (8) assemblies, Kenya, Africa.

Study Duration: May 2022 to April 2023

Sample size: 135 including clergy, spouses and children aged 18 years and above.

Sample size calculation: To guide the process of generating a statistical sample, this study used Taro Yamane formula that estimates an adequate sample enough to draw statistical inference $n=N/(1+Nd^2)$.

Population size was 204 with an error margin typically set at 0.05. Accordingly, the sample size was determined as follows: $n=204/(1+204 \times 0.05^2)$. $n=135$ participants, which included the clergy, spouse and children who were 18 years and above

Subjects and Selection Method: This study adopted purposive sampling as a non-probability sampling technique, where the researcher selected individuals who met specific criteria relevant to the research question and objectives (Casteel & Bridier, 2021). 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. 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).

Inclusion criteria: The Assemblies that were included were in operational for more than two years.

Exclusion criteria: New Assemblies which were in operational for less than two years were not included in the study. Any clergy under the age of 18 years were not included in the study.

Procedure Methodology

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. 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. For qualitative data, the 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.

Statistical Analysis:

Quantitative data were entered into Statistical Package for Social Sciences (SPSS, Version 28.0) software where numeric data were analyzed. The data was subjected to a process of cleaning by checking and appropriately treating missing values, investigating outliers, and weeding out inconsistent responses (Chai, 2020). Data analysis was performed on the dataset using descriptive statistical techniques summarization and visualization through computation of percentage scores, mean scores, and standard deviations. Data was then presented through tables (Sharma, 2018). 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. The discussions from the focus group were recorded and transcribed using Zoom online software system (Hennink et al., 2019). The recording from Zoom was transcribed verbatim using the Maxqda program 2022 Verbi Software. The data generated from the focus groups was subjected to a qualitative data analysis process using thematic technique (Roller, 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 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. The researcher made every effort to respect the privacy of research participants and safeguard their identity throughout the process.

III. Results

Table no 1: 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 no 1: 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 their 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 the findings by Burnette (2016) 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 clergy are called for a noble calling from God to watch over the members of their congregation in the ways of God. 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 and their counseling and guiding the rest of 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.

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, σ_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. 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 be premature to attribute the high levels of occupational stress observed among respondents from CITAM, Kenya solely to occupational stress as there could be other reasons.

Table 2 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 no 2: 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 Interval for Mean	Lower Bound	3.2115	
		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 no 2: 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, σ_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 will have time to take care of their physical, spiritual and mental health.

Figure no 1: Histogram for social and health-related stress composite score.

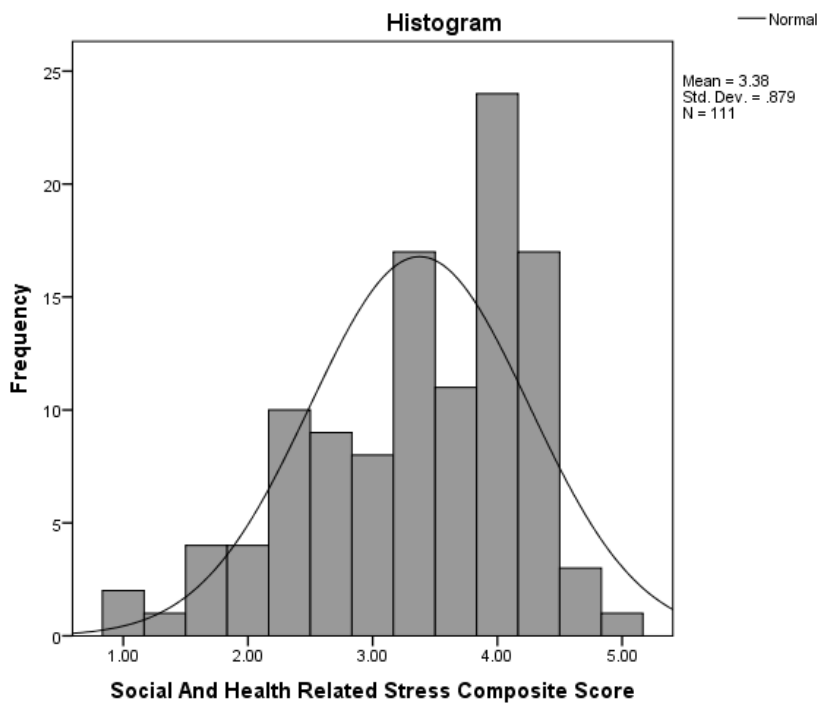


Figure no 1: shows the composite score for social and health-related stress. The histogram was used to test for the normality of the data in the social and health-related stress composite score. It shows that on average most of the respondents suffered high levels of social and health-related stress.

Figure no 2: Boxplot for social and health-related Stress composite score.

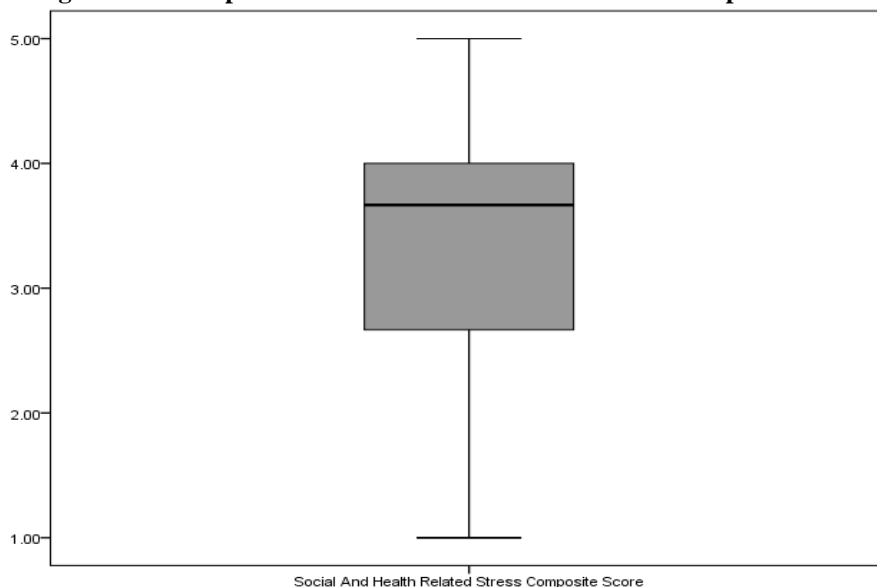


Figure no 2: Shows a boxplot for social and health-related stress composite score. The boxplot was used to test for the presence of outliers in the data which constituted the social and health-related stress composite score. The boxplot shows that the data did not have any outliers. Thus, it did not violate the assumption of the absence of outliers.

Regression Analysis of Social and Health-Related Stress on Quality Family Relationships

Table no 3 shows the regression analysis of the social and health-related stress on quality family relationships in CITAM, Kenya. The table shows the model summary, ANOVA output and regression coefficients.

Table no 3: 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		Standardized Coefficients		
		B	Std. Error	Beta	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 3 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 influences on the quality of clergy family relationships in CITAM, Kenya negatively. Social and health-related 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 for 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 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.

IV. Discussion

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.

A 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 different emotional reactions which have to 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 with which they can handle the 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;

"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." 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 verbatim 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. (2019) 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.

V. 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 at CITAM, Kenya. It has also investigated the effects social and health-related stress 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, most of the respondents still showed high quality of clergy family relationships.

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