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COUNSELLING PRACTICES OF THE CLERGY IN SELECTED
CHURCHES IN THE SEKONDI-TAKORADI METROPOLIS, GHANA

BY

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Philosophy Degree in Guidance and Counselling

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DECLARATIONS

Candidate's Declaration

I hereby declare that the thesis is the result of my own original research and that no part of it has been presented for another degree in this university or elsewhere.

Candidate's Signature..... Date.....

Name:

Supervisors' Declaration

We hereby declare that the preparation and presentation of the thesis were supervised in accordance with the guidelines on supervision of thesis laid down in the University of Cape Coast.

Principal Supervisor's Signature..... Date.....

Name:

Co-Supervisor's Signature..... Date.....

Name:

ABSTRACT

The purpose of this study was to investigate the counselling practices of the clergy in selected churches in the Sekondi-Takoradi Metropolis. The descriptive survey design was used within the Mixed Methods Approach for the study. The study was conducted in the Sekondi-Takoradi Metropolis. A sample of 132 pastors was selected from a population of 200 pastors from the Metropolis. Questionnaire and a semi-structured interview guide were used in collecting data for the study. The study found that pre-marital counselling, marital counselling, biblical counselling, grief counselling, family counselling and career counselling were the most common types of counselling provided by the clergy in selected churches in the Sekondi-Takoradi Metropolis. The study revealed again that family issues, marriage issues between spouses, conflicts people have with others, health issues, issues with children and financial issues were the most common issues that clients brought to counselling in selected churches in the Sekondi-Takoradi Metropolis. Even though, most of the respondents had received some training in counselling, they still favoured receiving additional training in counselling. The clergy also adopted the right counselling practices such as listening, adhering to ethical issues, utilizing counselling skills, availability and building strong relationships with clients. Lack of resources and time as well as inadequacy of training on counselling were the main challenges encountered by the clergy in the Sekondi-Takoradi Metropolis in their provision of counselling. It was recommended that the clergy association in the Sekondi-Takoradi Metropolis organize intermittent training programmes for the clergy on counselling services.

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DEDICATION

To my family.



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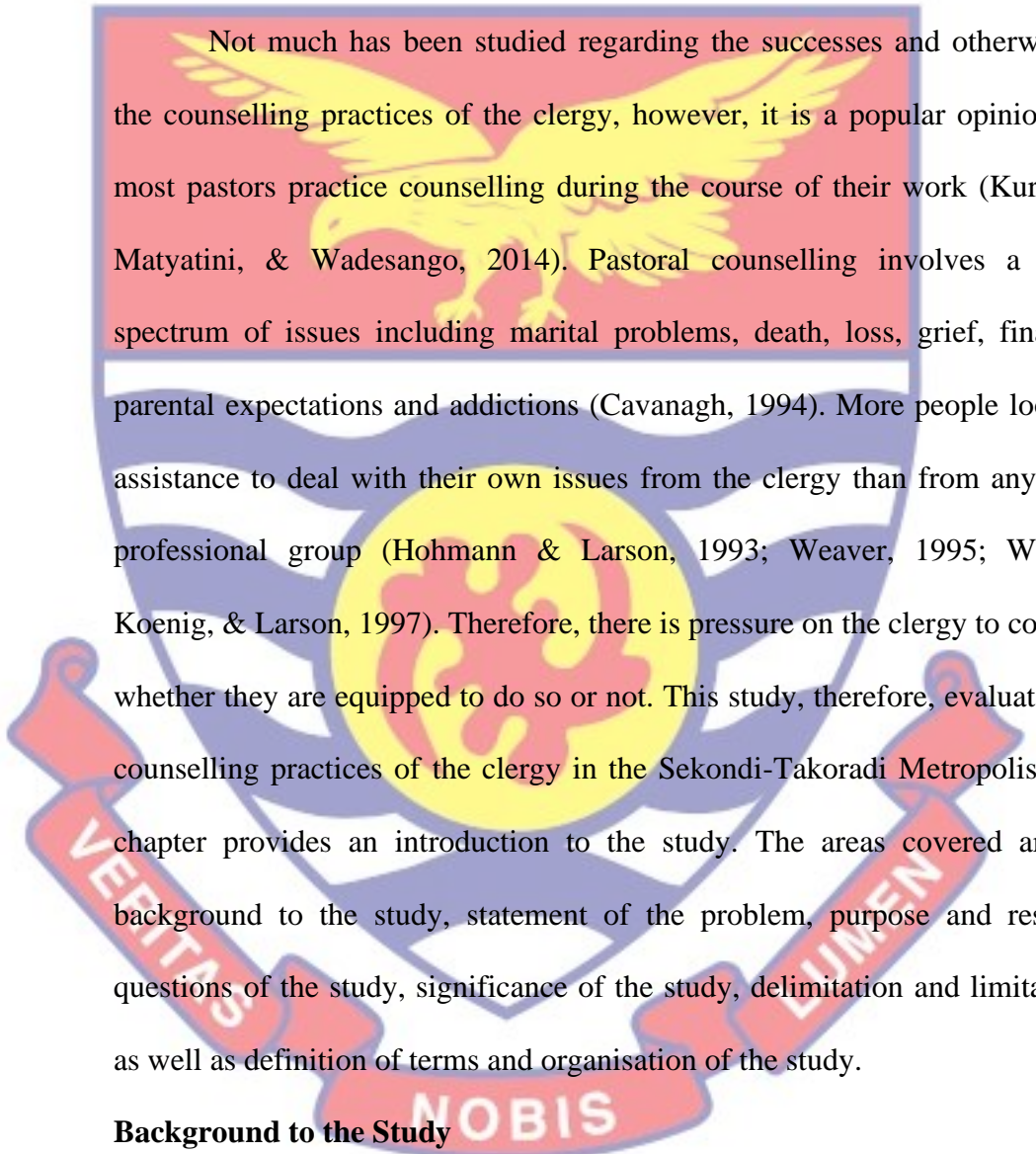
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CHAPTER ONE

INTRODUCTION



Not much has been studied regarding the successes and otherwise of the counselling practices of the clergy, however, it is a popular opinion that most pastors practice counselling during the course of their work (Kurebwa, Matyatini, & Wadesango, 2014). Pastoral counselling involves a broad spectrum of issues including marital problems, death, loss, grief, finances, parental expectations and addictions (Cavanagh, 1994). More people look for assistance to deal with their own issues from the clergy than from any other professional group (Hohmann & Larson, 1993; Weaver, 1995; Weaver, Koenig, & Larson, 1997). Therefore, there is pressure on the clergy to counsel, whether they are equipped to do so or not. This study, therefore, evaluated the counselling practices of the clergy in the Sekondi-Takoradi Metropolis. This chapter provides an introduction to the study. The areas covered are the background to the study, statement of the problem, purpose and research questions of the study, significance of the study, delimitation and limitations, as well as definition of terms and organisation of the study.

Background to the Study

There have been constant discussions on pastoral counselling within the study of theology and counselling as a whole (Osmer 2008). However, spiritual or religious guidance and counselling has been traced to the Old Testament era at the time when the Israelites were moving from Egypt to

Canaan (Antiri, 2004). Moses was put into the position to be as a judge and a counsellor in that situation as can be inferred from Exodus 18:13. The major role of Moses was to provide direction while at the same time resolving conflicts among the Israelites. At a point, the issues encountered were a lot so that Moses could not handle everything on his own and so received counsel from his father-in-law, Jethro, on the best possible way to deal with the Israelites (Exodus 18:12-15). This is the foundation of counselling as part of the duties of the clergy.

At the turn of the 20th century, pastoral psychology began gaining root with one major sub-discipline being pastoral counselling (Ağılkaya-Şahin, 2016). Clearly identifying what pastoral counselling is, is of importance because there have been confusion as to the difference between a pastor who offers counselling and a professional clinical counsellor (Andor & Owusu, 2017). According to the American Association of Pastoral Counsellors (AAPC) (2012), counselling provided by the clergy has progressed from just being religious counselling to pastoral counselling with its integration of theology, spirituality, and behavioural sciences. This incorporation of psychological theories and approaches of counselling into religious and theological views of guidance has given rise to a broader form of the practice of pastoral counselling (Streets, 2014).

Counselling given by the clergy involves particular attention to the spiritual aspect of the lives of clients which mainstream counsellors may not pay attention to (Kurebwa, Matyatini & Wadesango, 2014). The AAPC (2001) has therefore defined pastoral counselling as a distinctive form of counselling which combines spiritual and psychological based methods, principles and

approaches in providing assistance to individuals who need help usually provided by pastors or the clergy.

The specific roles of pastoral counselling have changed and advanced over the years from just the provision of religious or spiritual counselling to a proper in-depth counselling which has elements of psychological-based approaches (Woodruff, 2002). Woodruff argued further that clergy who are involved in counselling, deal with several issues relating to the person-social and emotional lives of people. Additionally, the work of the clergy has generally included the care of the overall wellbeing of members (Andor & Owusu, 2017). This includes members' spiritual, physical, mental, and psycho-social wellbeing. This special pastoral care includes counselling of members and helping them to make informed decisions (White, 2010). The roles of a pastor who offers counselling may thus differ from the professional counsellor who is not a pastor (Young, Griffith, & Williams, 2003; Jules, Cassimy, & Kennedy, 2009; Powlison, 2012).

Each person, regardless of their background characteristics and origins, is faced with several personal issues and challenges (Taylor & Buku, 2006). Christianity thus, does not inevitably keep individuals from everyday issues and challenges (Crabb, 1997). In this regard, the apostle Paul encouraged Christians to tolerate and bear difficulties (2 Timothy 2: 3-13, King James Version). In times of the difficulties of life, most Christians resort to seeking help from various sources especially from their pastors (Nartey, 2014). Pastoral counsellors are mainly responsible for listening to individuals and steering them in a godly direction so that they can get their issues resolved (Rallnick & Miller, 1995). In essence, pastoral counsellors, do not only use

mainstream psychological approaches but also provide spiritual counsel on the godly ways of doing things. Pastoral counselling also features such as privacy and biblical-based conversation while giving consideration to the social and everyday lives of individuals (Klessmann, 2010; Wiedemann, 2011).

Several factors have been identified to be able to moderate the counselling practices of the clergy. For instance, Ağılkaya-Şahin (2016) revealed that Catholic priests and protestant priests had different understandings of pastoral counselling. Specifically, Ağılkaya-Şahin revealed that clergy in the Catholic Church's understanding of pastoral counselling encompassed all the responsibilities of the clergy while the clergy in the Protestant Churches held a narrow view of pastoral counselling dealing as being related to solving the personal problems of individuals. Stevens (2002) also pointed out that the qualifications as well as the gender of the clergy could influence their counselling practices.

A survey by Greenberg Quinlan Research Inc. (2010) showed that 82% of people in the associate their mental health to their spiritual health and as such prefer seeking counselling from the clergy. The survey thus portrayed a remarkable connection that is being made between religious responsibilities and personal-social problems. Counselling provided by pastors is therefore specifically connected to the incorporation of psychosocial principles and methods with the religious principles of individuals so as to be able to provide the most effective help for people. The counselling practice of the clergy is therefore of great importance.

Oates, as cited by Nyandoro (2010), stressed that the clergy need the right training in counselling. He wrote, "*Pastors do not have the privilege of*

deciding whether to counsel with people. The choice is not between counselling and not counselling but counselling in a disciplined and skilled way ...” (p. 16). Oates added that the need for training in counselling is important for pastors because it is a part of their work to provide direction and counsel to their church members. In support of this, it has been claimed that about 40% of individuals see their pastors as the first people to consult when they have issues (Larson, 1998). For church members in Protestant Churches, almost all of them see their pastors as the people to consult in times of problems. This makes the acquisition of counselling skills an important part of clergy development.

Globally, several authors and researchers both in the past and present have sought to explore the practices of pastors with varied findings. Lount and Hargie (1997) pointed out that counselling techniques are part of the usual routine of pastors. By implication, the acquisition of relevant counselling skills should form a significant segment of the training of the clergy. However, Kurebwa et al. (2014) revealed that even though pastors are presented with mostly marital issues, most pastors do not have counselling as part of their training. As such, most pastors feel inadequate to handle professionally the issues that church members present to them (Stevens, 2002).

In Africa, pastoral counselling has been in existence for long (Nartey, 2014). This is because mainstream professional counselling began in a Christian way since Roman Catholic leaders were significant providers of guidance in the early years (Dankwa, 1981; Makinde, 1983; Pecku, 1991). The same was recognized in Ghana. Thus, there has always been the existence of Christian or pastoral counselling. Its importance to the lives of individuals,

especially church members is undeniable. Questions have been raised therefore as to why churches are not succeeding in providing assistance to their church members outside of the regular church services conducted (Bowers & Al-Rehda 2013). Again, whether the counselling provided by clergy is effective, has been an issue in the literature since the effectiveness or otherwise of counselling provided by clergy can affect a large section of people (Epstein & McCrady, 2012).

Statement of the Problem

When individuals are confronted by uncertainties and difficulties in life, some may turn to psychologists, social workers or psychiatrists while others may seek for assistance from religious or spiritual leaders (American Association of Pastoral Counsellors, 2010). In this sense, the clergy happens to be one of the major sources of support and help for individuals with difficulties. This aspect of pastoral ministry, however poses a major problem since some pastors do not have the requisite training in counselling and thus may resort to providing just any form of soothing words rather than systematically making use of counselling principles in addressing the needs of clients (Andor & Owusu, 2017).

In Ghana, counselling has been studied in connection with several issues in society. For instance, counselling has been linked to discipline (Dennison, 2018), study habits of students (Esenam, 2016), family structure (Puruseh, 2018) and academic performance. However, not much has been done in connection with the counselling practices of the clergy. According to Frimpong (2015), majority of the clergy are untrained in counselling. He, however, found that one of the responsibilities of the clergy was to offer

counselling services to their congregants. The question is what kind of counselling are they offering? Do they have the needed skills to offer the counselling service?

Additionally, many a time, it is heard on air waves that some congregants who went to their pastors to seek some form of counselling ended up in more serious conditions than they were before. On 19th July, 2017 it was aired on Adom FM that a woman who went to a male pastor for counselling on some marital issues ended up getting pregnant for the pastor. There have been cases of some pastors bathing their congregants as part of their counselling service, other pastors giving some of their members some concoctions to drink, some spanking some of the church members all in the name of counselling (Andor & Owusu, 2017). All of these, point to the fact that the counselling practices of the clergy need to be looked at carefully.

In the Sekondi-Takoradi Metropolis, this researcher, being a pastor, has observed that most of the clergy do not have the requisite expertise to engage in counselling even though majority of them are engaged in counselling in their churches. Regardless, it appeared that there has been no study evaluating the counselling practices of the clergy in the Metropolis. This gap in the literature coupled with the fact that ineffective and improper means of providing counselling can exacerbate the issues of clients makes this study a necessity.

By investigating the counselling practices of the clergy, proper measures can be put in place to ensure that the clergy are not causing much harm to people in the name of counselling. It is in this regard that this study

seeks to evaluate the counselling practices of the clergy in selected churches in the Sekondi-Takoradi Metropolis.

Purpose of the Study

The purpose of this study was to investigate the counselling practices of the clergy in selected churches in the Sekondi-Takoradi Metropolis.

Specifically, the study sought to:

1. Identify the types of counselling provided by the clergy in selected churches in the Sekondi-Takoradi Metropolis,
2. Identify the issues that clients brought to counselling in selected churches in the Sekondi-Takoradi Metropolis,
3. Identify the qualification of the clergy in terms of counselling in selected churches in the Sekondi-Takoradi Metropolis,
4. Find out the main challenges of the clergy in the provision of counselling services in selected churches in the Sekondi-Takoradi Metropolis.
5. Identify if differences exist in the counselling practices of the clergy on the basis of their denominations,
6. Identify if differences exist in the counselling practices of the clergy on the basis of their qualifications, and
7. Find out if differences exist in the counselling practices of male and female clergy.

Research Questions

The following research questions were posed to guide the study:

1. What are the types of counselling provided by the clergy in selected churches in the Sekondi-Takoradi Metropolis?

2. What are the issues that clients brought to counselling in selected churches in the Sekondi-Takoradi Metropolis?
3. What is the level of qualification of the clergy in terms of counselling in selected churches in the Sekondi-Takoradi Metropolis?
4. What are the main challenges of the clergy in the provision of counselling services in selected churches in the Sekondi-Takoradi Metropolis?

Hypotheses

The following hypotheses were tested in the study:

1. H_0 : There is no significant difference in the counselling practices of the clergy in Orthodox and Pentecostal/Charismatic Churches.
 H_1 : There is a significant difference in the counselling practices of the clergy in Orthodox and Pentecostal/Charismatic Churches.
2. H_0 : There is no significant difference in the counselling practices of the clergy on the basis of their qualification.
 H_1 : There is a significant difference in the counselling practices of the clergy on the basis of their qualification.
3. H_0 : There is no significant difference in the counselling practices of male and female clergy.
 H_1 : There is a significant difference in the counselling practices of male and female clergy.

Significance of the Study

This study will be beneficial and relevant to several stakeholders. Even though there are reservations about the lack of knowledge of how counselling is done by the clergy the Ghana Psychological Council, the body responsible

for regulating activities of counselling has not had much information to work with. This study may bring to light the types of cases being attended to by the clergy in counselling as well as the skills, how these skills are employed and whether the clergy do seek for help and refer in counselling clients. This would enable the council to regularize the activities of the clergy. It may also enable the council to intermittently organize seminars to equip new entrants to the clergy with skills in counselling.

Additionally, this study may help the various religious bodies and the Christian council to know how its members are performing in this area of their ministry. This may enable them put in measures to consider offering counselling as a major component of training in the various seminaries and bible schools. The various professionals including counsellors, psychologists, mental and social health workers as well as medical doctors would also benefit from this study. This study may help advocate for collaboration between the clergy and these professionals in helping clients achieve optimum wellbeing.

Having noted the limited availability of research in this area, the academia may also be served with information in the area to enable further research to be carried out as well as help other researchers to replicate this study. The clergy would not be left out as the study may bring out the deficiencies and gaps that exist in their provision of counselling services and recommend training in the area of counselling to help them provide better services to clients. It is also anticipated that student counsellors will be enlightened as to the real issues involved in pastoral counselling. Finally, the results may add to the literature on counselling practices of the clergy in Ghana.

Delimitation of the Study

The study was restricted in its scope. The content area covered by the study include the types of counselling provided by the clergy, the issues that clients (church members) bring to them, the level of qualification, and skills of the clergy for counselling as well as the challenges they encounter in the provision of counselling. The study was also focused on only the clergy and as such church members who are the clients did not form a part of the study. Specifically, the clergy in both Protestant (pastors) and Catholic (priests) Churches were involved in the study.

The issues were looked at from the perspective of the clergy. Church members were not involved in the study because the researcher was interested in finding out which specific counselling practices were engaged in by the clergy and it was deemed that the clergy could better describe their practices and services. Geographically, the study was delimited to clergy of churches in the Sekondi-Takoradi Metropolis.

Limitations of the Study

This study encountered the challenge of being able to reach all the sampled participants. This is because clergy are mostly busy and as such reaching them, particularly, for the interview data was challenging. Aside the challenge with the interview data, there was also a limitation with the sample for the study. The study's focus on only the clergy limited the data that was obtained. This is because the information obtained were from only the perspective of the clergy. Data from clients would have supplemented the information from the clergy. This was a limitation and thus suggested for future researchers.

Definition of Terms

The key terms used in this study are defined in this section.

Charismatic churches: These are churches who share with Pentecostals an emphasis on the gifts of the Spirit but who remain a part of mainstream Christian congregations. In this study, churches such as Action Chapel International, International Central Gospel Church (ICGC) are considered Charismatic. These churches are mostly different from Pentecostal churches in the sense of their ‘ownership’ and governance.

Clergy: This is used to refer to the body of all people ordained for religious duties in the Church. More specifically, it is used as a generic term to refer to pastors in Protestant Churches as well as priests in the Catholic Church. In this study, both pastors and priests formed the target group.

Counselling: This is used in the study to refer to personal, face-to-face interactions between a client who needs help and a counsellor who is trained to offer assistance to the client.

Denomination: Denotes the various types of churches under discussion, example: Pentecostal, charismatic, orthodox and independent.

Independent churches: This is used to refer to churches set-up by individuals and may or may not adopt practices of existing churches.

Orthodox churches: This is used to refer to a body of churches who adhere to some correct or accepted creeds in their worship. In this study, churches such as the Presbyterian Church and Methodist Churches are examples of Orthodox churches. Catholic Church even though not traditionally part of the Orthodox group was added to the Orthodox group in this study.

Pastoral counselling: This is used to refer to an aspect of counselling where the clergy are equipped with psychological techniques to provide effective counselling for people.

Pentecostal churches: These are churches that place particular importance on a direct individual encounter of God through baptism with the Holy Spirit.

These churches include churches such as the Church of Pentecost and the Apostolic Church.

Organisation of the Study

The study was structured in five chapters. Chapter one focused on the introduction to the study. This included the background to the study, statement of the problem, purpose of the study, research questions and hypotheses of the study. The significance, delimitation and limitations, and definition of terms also form part of the Chapter one.

Chapter two reviewed literature related to the study. It covered the theoretical and conceptual frameworks as well as the review of previous connected empirical studies. The third chapter dealt with the research methods of the study. This covered the research design, the study area, the population, the sampling procedures, the instrument used, data collection procedure and the data processing and analysis.

Chapter four presented and discussed the results of the study. The data collected was analysed, interpreted and discussed based on the research questions of the study. The final chapter of the study presented the summary, conclusions and recommendations of the study. It also presented implications for counselling and suggestions for further studies.

CHAPTER TWO

LITERATURE REVIEW

The purpose of this study was to evaluate the counselling practices of the clergy in selected churches in the Sekondi-Takoradi Metropolis. This chapter focuses on the literature review of the study. The literature was reviewed according to the following outline:

1. Theoretical Framework
2. Conceptual Framework
3. Empirical Review

Theoretical Framework

Theories connected to this study are reviewed in this section. The Person-Centered Theory and Rational Emotive Behaviour Theory are reviewed in this section. These theories are considered relevant to this study because they focus on behaviour change that starts from the individual. This is connected to the work of the pastor where transformation and change starts from the individual.

Person-Centered theory

Person-centered theory is a counselling theory which was propounded by Carl Rogers (1969). It was then referred to as client-centered theory. Roger's client-centered approach to counselling is optimistic and positive due to how he views human nature. This theory emphasises the personal direct contact between the counsellor and the client (Njeri, 2007). The theory was

later called the Person-centered theory by Rogers (1980) to give the impression that the theory goes beyond just the client and counsellor relationship to cover all individual interactions. The emphasis of the theory is therefore on the relationship that exists between the counsellor and the client asking for help.

The Person-Centered theory was based on the following key assumptions:

Belief in the Dignity and Worth of Each Individual

Rogers believed that all persons:

- have the right to their opinions and thoughts
- should be free to control their own destiny and pursue their own interests-so long as they don't transgress the rights of others

The Perceptual View of Individual Behaviour

Rogers posited that:

- An individual always behaves in ways that are always consistent with their subjective perceptions, feelings or views, of themselves and their situations
- Even an individual's most objective functioning- for instance in math and science is the result of/not devoid of his subjective influences
- This emphasis on one's subjective influences makes self-concept an important aspect of one's personality.

People are Basically Good and Trustworthy

- Rogers used words such as trustworthy, reliable, good, and constructive to describe man. Any badness in man was the result of negative influences from his society or environment

- Where people present the contrary behaviours of deceit, hate and cruelty, the source can be traced to a defensiveness that has separated them from their inherent good nature
- The counsellor's work is to assist the individual so that his defensiveness diminishes and he begins to behave in a socialized and trust-worthy way so he can begin again to strive for a constructive and meaningful relationship with others.

Tendency towards Self-Actualisation

Rogers' view was that:

- People have specific needs and motives
- They have the capacity to meet these needs
- They actively interact with their environment and tend to move in the direction of growth, adjustment, improved socialization, self - realization and autonomy.
- The way they seek to meet these needs enhances their self-esteem rather than diminishes it
- The capacity and tendency to fully actualise oneself are released under proper conditions
- In the Client Centred Theory, Rogers simply attempts to specify the conditions that are conducive for this freeing process to occur.

In its totality, the theory posits that the person or client seeking help is someone who is able to determine what problems should be discussed and to seek his own solutions for those problems (Kituyi, 2014). The client is therefore not a weak person as assumed by most people but is capable of achieving solutions to his or her own problems when given the assistance

needed. It has therefore been opined by Njeri (2007) that the person-centered theory follows a procedure of assisting clients to learn innovative and creative ways of gaining satisfaction and insight into their lives.

The theory is relevant to this study because pastors are meant to view people as those who are of value in God. The view of the clergy concerning their church members should therefore influence their approach in helping them (church members) whenever they need some form of help. The person-centered theory proposes that the counsellor should demonstrate some conditions such as empathy, unconditional positive regard and warmth to the client. These conditions are appropriate to ensure achievement of the goals of the client. The clergy also have similar responsibilities in creating an accepting, heartfelt, empathetic, and open-minded environment that allow clients the freedom to explore their thoughts and feelings so that they can gain insight to solve their issues with the assistance of the clergy. The theory appears connected to the Biblical view of pastors loving their members, not condemning them and supporting them to become what God wants them to be.

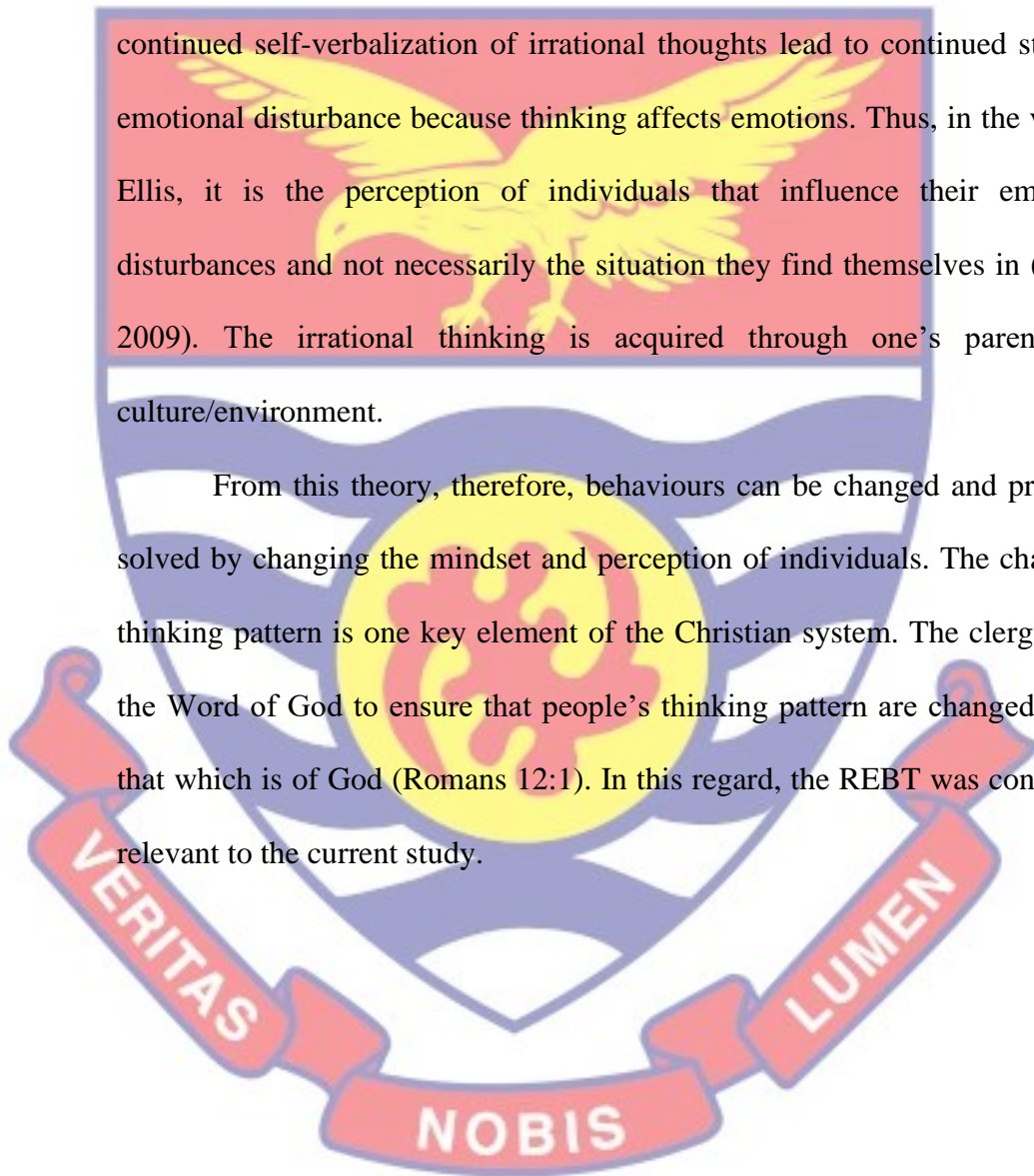
Rational Emotive Behaviour Theory (REBT)

This theory was propounded by Albert Ellis (1957). The Rational Emotive Theory is a cognitive behavioural approach. It lays emphasis on logical reasoning and cognitive-processes. In what is known as his A-B- C theory, Ellis opined that individuals who seek counselling do so with some disturbing consequence (C) which is ascribed to an activating event (A). To the client, it is as if A is the direct cause of C. Ellis maintains however, that there is really no causal relationship between A and C. People, he says are not disturbed by the actual events, but by the beliefs (B) and thoughts they have

about the events that happened. REBT stresses thinking, judging, deciding and doing and places little emphasis on feeling and emotions.

Ellis pointed out that all humans think, feel and act and the emotions, reasoning (thinking) and feeling are all part of one's psyche. The thoughts of individuals are what affect their behaviours and create feelings. Therefore, continued self-verbalization of irrational thoughts lead to continued states of emotional disturbance because thinking affects emotions. Thus, in the view of Ellis, it is the perception of individuals that influence their emotional disturbances and not necessarily the situation they find themselves in (Corey, 2009). The irrational thinking is acquired through one's parents and culture/environment.

From this theory, therefore, behaviours can be changed and problems solved by changing the mindset and perception of individuals. The change of thinking pattern is one key element of the Christian system. The clergy teach the Word of God to ensure that people's thinking pattern are changed to suit that which is of God (Romans 12:1). In this regard, the REBT was considered relevant to the current study.



Conceptual Framework

The conceptual framework for this study is based on the variables of the study.

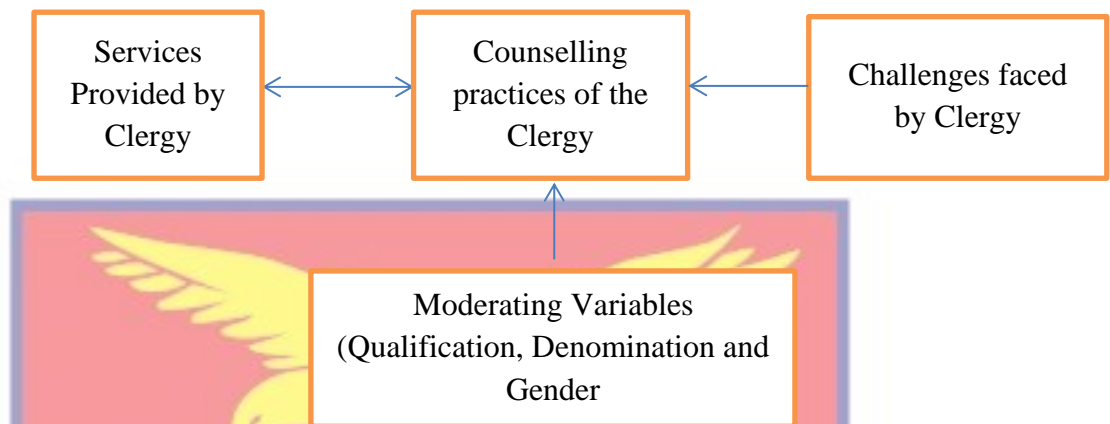


Figure 1: Conceptual Framework of the Counselling Practices of the Clergy

Source: Researcher's Construct

Figure 1 shows how the variables in the study are related to each other. It can be seen that the services provided by the clergy are connected to the counselling practices of the clergy. For instance, the provision of pre-marital counselling as a service is connected to how the clergy practice the provision of this service (Buikema, 2001). In the provision of the counselling services and their practices, the clergy may encounter several challenges. This can involve the lack of resources such as private office space and negative perception of church members about counselling. Finally, it is shown in the framework that the counselling practices of the clergy can be influenced or moderated by their qualification, denomination and their gender. From the conceptual framework, it can be seen that the counselling practices of the clergy is the major issue of consideration in the study. By identifying the practices, all the other variables in the study can be identified and their relation to the counselling practices made known.

Concept of Counselling

Counselling as a word is from a Latin origin “Consilium” which translates as providing advice or counsel (UNISA, 2008). Counselling is viewed as both an art and a science whereby two or more persons are involved in an assisting relationship with the counsellor usually being an educated, trained, professionally qualified and normally should be licensed and qualified as an assistor and the client being the one looking for help. Counselling relationship is geared towards helping clients to resolve their challenges which may be from the complexities of their lives (Maples, 1996). Kelechi and Ihuoma (2011) also revealed that the aim of counselling is to ensure that individuals gain insight into their capacities and alternatives available to them in dealing with their issues.

Counselling as a discipline covers how individuals are provided with assistance in solving challenges which may be developmental, crisis related, and general direction (British Association for Counselling (BAC), 2008). Counsellors therefore provide clients with the chance to examine and find out better alternatives and options in living better lives. Counselling therefore involves individuals getting equipped with the skills needed to make better decisions and achieve their goals in life. In counselling, counsellors place more emphasis on the goals that clients aim to accomplish by considering all the alternatives available to the clients in their current predicaments.

Counselling is a broad term category that encompasses many different fields of specialities, and gives varieties of clarities and empowerments opportunities in a number of sub-fields (Lynch, 2002). Counselling has several sub-areas various including school, college or university, marriage and family,

mental health, rehabilitation, addiction, career and pastoral counselling. Each of these subspecialties has specific theoretical, philosophical and conceptual requirements for the practitioner which require adequate training and qualification.

Overall, it can be said that counselling is theory-based and structured in its approach which requires office space suitable for privacy and confidentiality. Counsellors therefore approach counselling from different theoretical perspectives while ensuring that there is some structure to the provision of counselling.

Aims of Counselling

According to Capuzzi and Gross (1991), counselling is aimed at minimizing or eliminating anxiety and depression, reducing confusion and loss of contact with reality, and helping people to realise the need for change or behaviour modification in order to improve interpersonal relationship. It also focuses on helping people to improve behaviour in all aspects of their lives, assisting people to cope with stress and transitional problems facing them and helping individuals to accept the self and one's strengths and weaknesses and to adjust to whom one actually is.

It can be inferred from all the views about counselling in the literature that, it is geared towards prevention of problems and problems resolution in the life of individuals. Counselling is also designed to promote or provide a more personal trend of help in complementing with other services and generally seen as a process which involves an individual with issues being assisted to positively live and achieve their personal goals.

Pastoral counselling is concerned with all that mainstream counselling focuses on. However, pastoral counselling extends to cover the spiritual and moral lives of clients. Thus, pastoral counselling aims at improving the spiritual and moral lives of church members.

Types of counselling

Two main types of counselling have been identified in the literature (British Association for Counselling (BAC), 2008). They are individual and group counselling.

Individual Counselling

This denotes one to one counselling. This implies that there is an interaction between one qualified counsellor and a counsee. According to Oladele (1987), individual counselling is a person-to-person aiding relationship with the sole aim of helping the client to arrive at a rational decision to be able to solve a particular problem. The objective of individual counselling is to assist clients to gain insight into their lives so that they can make the best decision for themselves. Individual counselling mainly aims to bring about growth and advancement in the life of the individual (Frumboitz & Thoreson cited in Ojo, 2005).

Group Counselling

It is a session of counselling which describes a qualified counsellor providing assistance to a group of people. In this type of counselling, there is one counsellor who provides the assistance needed by the different number of clients (Ackumme, 2003). The number in the group normally ranges from seven to at least ten so that there can be a strong bond and connection while maintaining an effective structure in counselling session. The people within

the group should be clients with problems that have similar dimensions or pattern meant for resolution and solving. There is an atmosphere of freedom of expression and speech in a group counselling. The counsellor's role is to help clients feel open and empowered based on the relationship that is created during the counselling session. The counsellor is not just a member of the group but acts as a facilitator and a catalyst for the group.

Counselling Situations

There are different approaches in counselling. Bedu-Addo (2000) citing the works of Pietrofesa et al. and Myrick gave four main approaches to counselling. The approaches are crisis, facilitative, preventive and developmental. In assisting clients adjust better to their lives, these approaches can be utilised:

Crisis Counselling: In the crisis approach, the counsellor focuses on crisis situations and helps people in crisis to deal with their problems. Crisis counselling occurs when the counsellor meets a client who is in distress and state of disorganisation. The person usually struggles to deal with issues and his/her life and, consequently, may be wracked by destructive feelings of self-doubt, anxiety, or guilt and may be engaging in hurtful behaviours. This crisis needs immediate attention otherwise there is the risk of further personality or behavioural deterioration. Common crises may involve a family death an impending divorce, infidelity, drug-abuse, run away child, or job-loss.

Unquestionably, since the situation does involve intense emotion, it offers the greatest single challenge to the counsellor. On the other hand, if he or she meets the challenge, the counsellor establishes an effective relationship,

and the client's growth may be surprising. The client faced with a crisis perhaps has the greatest reason to change.

Facilitative or Remedial Counselling: A counsellor carries out remedial counselling when a client needs help remediating a situation (Myrick, 1993). It attempts to achieve “client action on a clarified concern”. The concern does

not involve a crisis, but it still presents a problem to the individual. The purpose of this approach to counselling is to ensure that crisis situations are averted. Remedial or Facilitative would help to bring to normalcy anti-social or unacceptable behaviours thus bringing positive adjustment in an individual.

Preventive Counselling: In the preventive approach of counselling, the counsellor anticipates issues that may happen in the future of clients and design measures to prevent these issues from happening (Myrick, 1993). It is programmatic and directs its attention to a particular issue. For instance, drug abuse prevention programme and sex education programmes can be used in avoiding future problems. An example is a counsellor presenting information to a group or referring individuals to relevant programmes such as drug abuse, smoking, stress, marriage problems, teenage pregnancy, and the like—problems that could potentially affect large numbers of people. This could also be done with only one person on individual basis. The preventive approach is founded on the assumption that by providing education to people, there is a great likelihood certain dangers can be avoided.

Developmental Counselling: This approach to counselling is carried out through the entire life of people. In this approach, the counsellor is more proactive compared to the other approaches. In doing this, the counsellor provides assistance to people across different ages. The counsellor attempts to

aid individuals of all ages develop growth in a relaxed non pressured and non-crisis atmosphere. All the approaches of counselling are not mutually exclusive. In many instances more than one approach is used with the same client. For example, while attempting to help clients faced with an immediate crisis, counsellors also attempt to improve a client's decision-making skills.

The counsellor who adopts this approach focuses in providing people with the skills they need to be able to succeed in any venture they engage in (Myrick, 1993).

Pastoral Counselling

Pastoral counselling has existed since the beginning of time since in prehistoric times priests and religious leaders were in charge of providing direction and guidance to the members of their communities (Taylor & Buku, 2006). For most people in the communities, seeking help and assistance from religious leaders was the ideal thing to do. According to the American Association of Pastoral Counsellors (2010), pastors have provided listening ears to all manner of people with variety of issues and challenges. Pastoral counselling is therefore a fundamental part of the work of pastors in different churches (Ağılkaya-Şahin, 2016).

Pastoral counselling has been viewed as the usage of various approaches or techniques to assist individuals to deal with their issues and challenges (Clinebell, 1997). Thorne (2001) showed the other aspect of pastoral counselling by arguing that pastors rely mostly on religious and spiritual principles and tenets. Pastoral counselling is also open to probability of highlighting the spiritual aspects of the counselling relationship.

Crawford (2014) identified some features of pastoral counselling:

1. Pastoral counselling gives recognition to enforcing the will of God in the lives of people.
2. In terms of objective, pastoral counselling focuses mainly on enriching the souls of people so that they can be encouraged in spite of their difficulties and challenges while giving recognition to God.

Woodruff (2002) opined that even though counselling is part of the required activities of pastors, it can be a ministry on its own which may require some specific training and qualification beyond the theological training of pastors. Over the years there have been documented evidence on the increasing number of pastors who engage in pastoral counselling, it remains a question as to why there are limited empirical evidence assessing the effectiveness of pastoral counselling (Lount & Hargie, 1997). This should not be the case since incorporating mainstream counselling into theological clergy work can present significant challenges (Crawford, 2014).

The pastoral counsellor represents a specific denomination and so the religious aspect of the counselling relationship is of significant consideration (Ağılkaya-Şahin, 2016). In essence, pastoral counselling has a focus on how clients relate with God. Also, pastors engaging in counselling ensure that they relate in a better way with clients. Building a good relationship is a fundamental in scripture (Matthew 22:37-39). Also, it is an established position that loving God and building good relationships are essential in the Christian walk and by extension the work of the pastor (Leviticus 19:18). These therefore form the beginning of pastoral counselling. Pastoral counselling is therefore recognised as providing help for people to live their

lives, relate well with others and ultimately be able to improve their lives (Ağilkaya-Şahin, 2016).

Pastors providing counselling can extend their services to cover that of mainstream counselling provision as engaged in by secular counselling professionals (Young et al., 2003). In several places such as Zimbabwe, it has been indicated that pastors cannot practice counselling to their people without an exposure to mainstream or secular counselling approaches (Makamure, 2007). From the perspective of Makamure, pastors should be trained in psychological principles and techniques so that they can effectively provide counselling to clients. Pastors who practice counselling should also gain some expertise in multicultural counselling so that they can be effective for clients of different backgrounds (Msomi, 2008).

Conditions for Effective Counselling

Rogers (1957) identified some conditions that can help make counselling effective. These include empathic understanding, unconditional positive regard, congruence and concreteness.

Empathy

This typically refers to the ability to put oneself into another's shoes, so as to view things from another individual's perspective or internal frame of reference. It involves the ability to sense and understand the exact feelings of the client at any particular time as well as the ability to communicate these to the client. Empathy is considered the most important requirement needed to ensure success in counselling. Egan (1994) described empathic understating as a process that involves listening, understanding and giving feedback to clients. Raskin and Rogers (1995) suggested that empathy calls for an immersion into the lives of clients and understanding the

minute by minute experiences of clients and giving feedback to the clients. By giving feedback to clients, clients feel a sense of endearment and care from the counsellor.

Unconditional Positive Regard

This is sometimes referred to as non-possessive warmth or acceptance. It describes the counsellor making clients aware that they are of worth and value as individuals despite any imperfections they may have. This is not to say that the counsellor accepts all of the client's behaviours but rather that the counsellor accepts the client but is still able to set limits on his (client's) undesirable behaviours.

Congruence

Congruence means being truly oneself in relationship with others. This is when a counsellor behaves in a way that matches with his or her thinking and feeling. Rogers (1961) introduced this requirement to explain that it is the ability of the counsellor to be himself rather than to deny himself. This condition can also mean genuineness. It is a state where the counsellor's view of him/herself has some consonance with his or her personal experiences without any form of inconveniences (Parrott & Tan, 1997). A counsellor who says "I am s-o-o-o glad to see you!" to a client who turns up for a meeting when in actual fact he is not amused by the client's visit is not functioning congruently.

Concreteness

This means the counsellor to help clients to talk about their concerns in clear, specific and straightforward terms. It is important because clients sometimes feel like they cannot overcome their issues and so have challenges thinking straight. When this happens, the counsellor uses concreteness to help the client become focused in the counselling process. The aim is to help the client to be able to identify clearly, the nature of her problem(s). As a pastoral counsellor, this condition is important because

church members can come and tell so much stories without going straight to the point. Concreteness will help clients to be specific.

In this study, it will be assessed as to whether the clergy are creating the conditions or not. This will inform whether the clergy are engaging in the right counselling practices or not.

Counselling Skills for Pastors

In pastoral counselling, Igo (2005) noted that there are some skills required to assist clients and these skills are important for success in counselling relationships. Igo pointed out it is Biblical for individuals with more strength to take up the responsibility of assisting individuals who have weakness and challenges to be able to deal with these challenges. Patton (2005) therefore argued that the role of a pastor in counselling is to act as a skilled and equipped shepherd. In discharging their duties as shepherds, pastors need the right skills to be effective.

Brendan (2003) noted that pastoral counsellors have to incorporate their Biblical principles into their work with clients. Pastoral counsellors can therefore bring into their work all the secular counselling knowledge they have in the discharge of their counselling roles (Foskett & Lynch, 2001). Counselling skills are therefore important in the work of pastoral counsellors. Counselling skills help integrate psychology, theology and social sciences in the work of pastors (West, 2001).

Farris (2002) has argued that pastors providing counselling have to apply their knowledge in a skillfull manner in order to effectively assist their clients. By creating person-to-person interactions, pastors can use their skills to effectively assist clients. Counselling skills are also connected to the

theories of counselling. McCabe (2007) added that pastoral counsellors are supposed to apply the theories of counselling in their work. These theories can provide a framework that will guide counsellors in their work with clients. Therefore, several skills have been identified as necessary for the success of pastoral counselling. Key among such skills include the following:

Building Rapport

Individuals are shaped and molded by their relationships with others. In this sense, the relationship established during pastoral counselling can determine whether the issue brought to counselling can be resolved or not (Rosenberger, 2014; Streets, 2014). Streets (2014) opined that love has to be the main source of motivation which guides pastors in their work of providing counselling. This is what enables pastors to form formidable relationships with their clients during counselling.

In building relationships, nurturing is important for pastoral counsellors. Nurturing involves offering “knowledge and understanding to the flock, giving oversight, being supportive, offering care and compassion, mediating between fighting sheep, bringing necessary correction to errant sheep, and offering prayerful intercession on behalf of the sheep” (Jules, Cassimy & Kennedy, 2009, p. 13). As pastors provide counselling they offer love and nurturing with the aim of relieving clients of their struggles, encouraging people to be supportive, and encouraging people to rely on God. Much of relationship building hinges on proper communication.

In the Bible, the Gospel writers depicted Jesus as always engaging people in interactions with the foundation of love. Jesus always had

compassion for the people He associated with and so He was able to assist them effectively.

Listening Skills

Listening constitutes the core of effective counselling. It is the process of tuning in carefully to the client's message and responding accurately.

Listening is different from hearing. In hearing the helper takes in the incoming sounds without making any effort to make meaning of those sounds. It usually requires no effort whatsoever. We hear all types of sounds all the time but we do not attend to them. With listening we attend to the meaning of the sounds we hear.

According to Streets (2014), the pastoral counsellor makes use of the ability to listen to clients. Individuals have problems and may always need people who will listen to them as they seek for solutions to their problems. In the view of Jackson (1999), when a pastor pays undivided attention to people, he or she is able to influence the people so much that the people can get their problems solved. In pastoral counselling, listening is done in love.

Listening in love implies that pastors have to acknowledge the rights and power of clients to make their own decisions and take charge of their lives (Streets, 2014). In essence, the pastoral counsellor ensures that clients are not under any compulsion or force in the counselling relationship. The pastor demonstrates to the clients that even if no one understands or acknowledges them, he or she will acknowledge them. Proper utilization of listening can make the client feel a sense of love and acceptance and in that way build a strong positive relationship between the client and the pastoral counsellor (Fredrickson, 2013).

Reassuring, Encouraging and Supporting Skills

These are skills that help to motivate clients to have hope of achieving the goals or outcomes expected from counselling. They help reduce their feelings of anxiety or sorrow or fear.

Reassuring skills: These increase the client's hopes that his/her problems shall be resolved. Statements like: "Yes I understand...your problem is a difficult one but I am sure we can work out a way to get things sorted out" and "I just want to assure you that I will stand by your side until everything calms down," are examples of the use of reassuring skills. They expel doubts the client may have about overcoming the problem presented.

Encouraging skills: When the client needs to be motivated to go ahead and pursue her goals, encouraging skills can be used. These are in the form of statements that build up the client's self-confidence and assure her that she has the abilities required to achieve some specific goals. For instance: "If Jones with all his disabilities could rise to be in charge of such a big department I see no reason why you can't do the same."

Supporting skills: Here the counsellor gives emotional support or assistance to reduce the client's tension, or sorrow. For example, to a client grieving over a lost one, you could say: "It's OK to cry." Or "There doesn't seem to be anything more painful than the pain of losing a loved one. God understands the way you feel. I understand as well"

These skills are appropriate for clients who:

- i. Are in grief after losing a loved one.
- ii. Have difficult tasks to overcome.
- iii. Are terminally ill

- iv. Have low self-esteem
- v. Have their personality damaged- perhaps by some public embarrassment.

Confronting

This refers to a deliberate attempt to help another person to examine the consequences of some aspect(s) of his behaviour that he would rather avoid. Confronting is a proactive act rather than a reactive issue (Carkuff & Bereson, 1976). They observed that it is commenced by the counsellor depending on the insight he or she has about the client. This involves the counsellor relating well with the client so that he or she gains a better understanding of the client and thereby be effective in confronting him or her for inconsistencies.

The purpose of this is to reduce the ambiguities and incongruities in the client's experience and communication. Confronting is necessary because sometimes a client may not be aware that his behaviour or the consequences of that behaviour could lead him into some trouble. Or else, he may be aware of his behaviour but not of the consequences of that behaviour.

When a counsellor draws his client's attention to either that behaviour or the consequences of such behaviour, he is confronting that individual. Confronting is a sensitive technique because it usually involves addressing issues that the client would rather not want to be addressed. Sometimes confronting is described as "telling it as it is". After confronting however, counsellors must take care to encourage the client rather than leave the client feeling "naked" and embarrassed.

Questioning

This is basic in the counselling interview. Counsellors use questions to seek information from their clients. This skill is used more in the early stages of the counselling session.

Three examples of ways in which questions may be asked are:

i. *Open ended questions*: These encourage free expression. They are best used in the earlier stages of counselling. Examples:

“How have you handled such problems in the past?”

“What are your greatest concerns at this time?”

ii.) *Closed ended questions* – These require the client to speak briefly.

Normally they are used when the client is required to give some specific or factual information. Examples:

“How many times did that happen?”

“When did the accident occur?”

iii.) *Multiple-choice questions*: indicate several possible correct alternatives for the client to select from. Example:

“Do you think that your son’s attitude to you has changed because of your new wife, or could it be that you no longer spend as much time with him, or could it be both?”

Requirements of Pastoral Counselling

In the study of pastoral counselling practices, the focus is mainly on the ministry aspect as well as the secular counselling methods aspect (Crawford, 2014). The combination of theology and mainstream counselling approaches makes the work of pastors in counselling a constant challenge. In this regard, there are some requirements expected of pastors before they can

effectively engage in pastoral counselling. Woodruff (2002) revealed that there is a high expectation on pastors to improve their qualifications and themselves in general. All the skills needed for effective pastoral counselling, training in counselling is essential (Nyandoro, 2010).

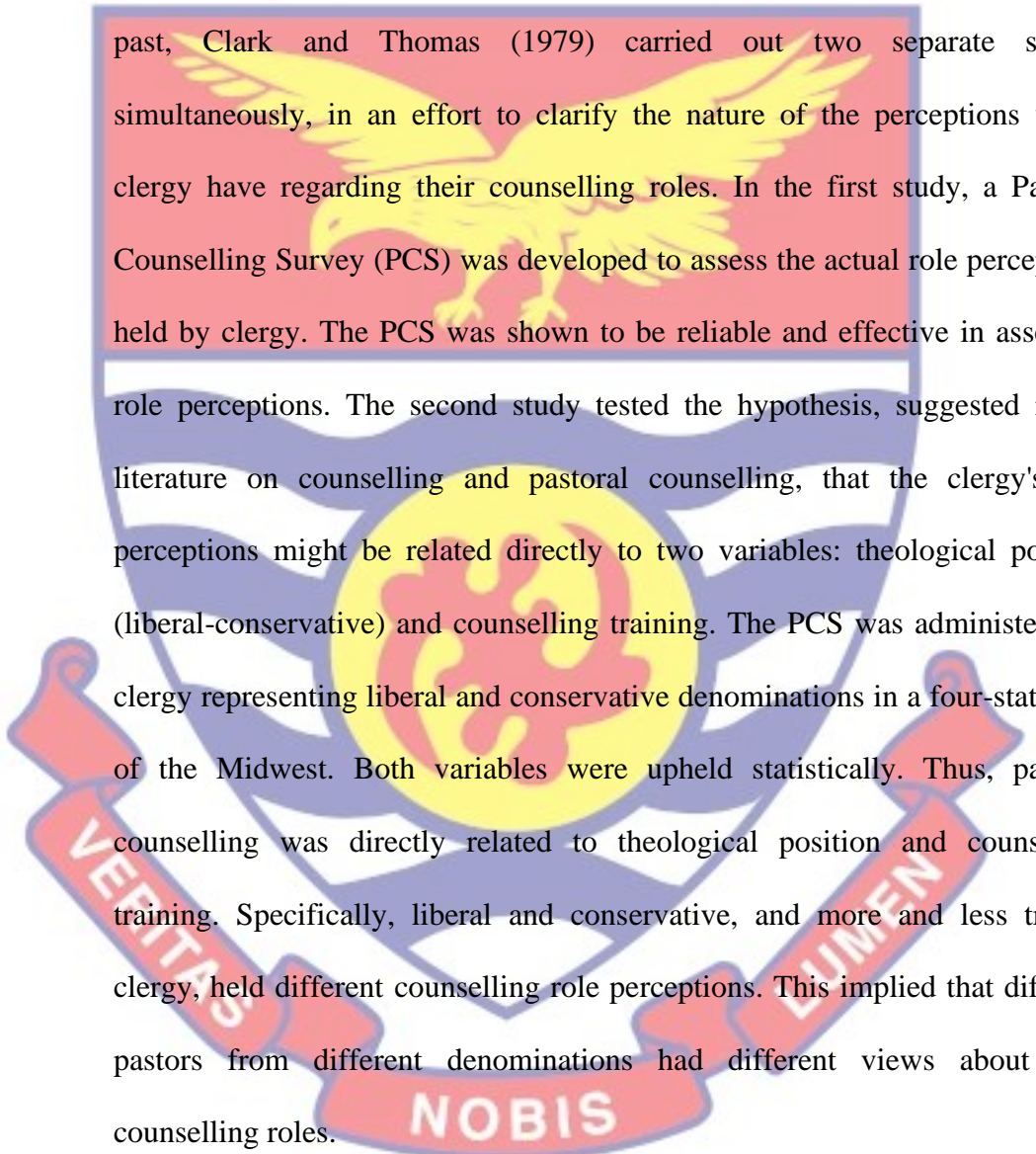
Again, it is believed that the most significant requirement for pastoral counselling is supervision (Woodruff, 2002). Pastors engaging in counselling need to pay attention to their practices to ensure that they are using the right methods and techniques in their counselling practices. Supervision of pastoral counselling gives the impression that there is the need for high level of education. Primarily, the supervision is focused on the counselling relationship with clients. The supervision authority is tasked with ensuring that clients receive the best possible counselling and they are made priority by counsellors. As pastors provide counselling, they need to be guided and assisted to be able to fully utilize all their resources in helping their clients. Pastoral counsellors need more supervision than any other set of counsellors since they have the challenge of maintaining a balance between theology and secular counselling practices (Woodruff, 2002).

Empirical Review

This section reviews empirical studies related to the study. Several studies have been conducted in several places about counselling practices of counsellors. The review focuses on studies outside Africa, then studies in Africa and finally studies in Ghana. Woodruff (2002) investigated the counselling practices of pastors with particular emphasis on pastors in the USA. The study showed that the pastors in the USA were mostly efficient in combining and maintaining a balance between spiritual principles and

psychology-based principles in their work. These pastors therefore needed some high level of education to be able to effectively do their work.

Streets (2014) also examined the principles of listening as used by pastors in the provision of counselling. It was shown that pastors were able to listen effectively because they were motivated by the love for people. In the

The logo of the University of Cape Coast is a watermark in the background. It features a shield with a yellow eagle with wings spread, perched on a yellow circular emblem containing a red cross. Below the shield is a red banner with the Latin motto "VERITAS LIBERABIT VOS" and "LUMEN" on the right side. At the bottom of the shield is a red banner with the word "NOBIS".

past, Clark and Thomas (1979) carried out two separate studies simultaneously, in an effort to clarify the nature of the perceptions which clergy have regarding their counselling roles. In the first study, a Pastoral Counselling Survey (PCS) was developed to assess the actual role perceptions held by clergy. The PCS was shown to be reliable and effective in assessing role perceptions. The second study tested the hypothesis, suggested in the literature on counselling and pastoral counselling, that the clergy's role perceptions might be related directly to two variables: theological position (liberal-conservative) and counselling training. The PCS was administered to clergy representing liberal and conservative denominations in a four-state area of the Midwest. Both variables were upheld statistically. Thus, pastoral counselling was directly related to theological position and counselling training. Specifically, liberal and conservative, and more and less trained clergy, held different counselling role perceptions. This implied that different pastors from different denominations had different views about their counselling roles.

In addition, Lount and Hargie (1997) conducted an investigation to identify the experiences of priests as they provide counselling assistance to their church members. The results indicated that the priests used different

skills in their practices as counsellors. Thus, priests needed counselling skills to be able to do their work as pastors.

Crawford (2014) examined the issues that pastors go through in providing counselling to clients. Their study revealed that pastors formed quality love relationships with their clients. This formed the basis of provision of proper counselling. This led to a greater level of bond between the pastor as a counsellor and the client. Through the creation of a love-based relationship, it is expected that counsellors can assist clients to deal with their problems and be effective in solving future problems.

Morgan (2010) also studied the experiences of pastors in counselling in terms of privacy and confidentiality. The study was conducted through a systematic review of literature as well as interviewing a group of clergy. The data obtained were analysed using thematic analysis. The study revealed that many pastors providing counselling lacked awareness of the standards, ethics and principles that guide the provision of counselling for their denominations. Also, it was shown that “serving in a designated confidential role could contribute to a heightened risk of receptivity fatigue”. The researcher suggested that inability to have a view of theological confidentiality in the counselling practices of pastors affected their practices negatively. The study concluded however that for pastors to succeed in the provision of counselling there was the need to incorporate both theological confidentiality and professional confidentiality in their practices.

The primary goal of the study of Stevens (2002) in the United States was to give an accurate picture of the counselling practices of Wesleyan pastors. The study aimed at finding out the issues that people brought to

counselling, the level of qualification and expertise of pastoral counsellors and the counselling processes used by the pastoral counsellors. Stevens also compared the counselling practices of the pastors based on their level of educational qualification. It was found that there was no difference in the counselling practices of the pastors on the basis of their educational qualification. It was also revealed that pastors had some training in counselling during their theology studies even though the training was not enough since they took approximately 2 counselling classes.

Stevens (2002) revealed further that on the average, the typical Wesleyan pastor used over 3 hours which corresponded to 9% of their work time counselling people about issues relating to faith, marriage, health, personal and family. It was also revealed that the common problems that people brought to counselling were abuse issues, marriage problems, sexual issues and divorce. Also, counselling was mostly provided at the church office or the residence of the clients usually within the weekdays during working hours. Counselling was also recognized as part of the top five activities of pastors. Finally, it was revealed by Stevens that even though most of the pastors did not deem themselves very qualified to provide counselling, they felt that they had to do their best for their church members. This study focused on only how pastors practiced one aspect of counselling (referral).

Eliason (2000) also conducted a survey-based research study assessing the credentials and pastoral counselling practices of Presbyterian clergy. Eliason's study did not address bachelor-level ministers because Presbyterian clergy were required to earn a master's degree prior to being ordained. However, 57.3% of the ministers participating in the study of Eliason

indicated in their surveys that they did not believe that seminary adequately prepared them for the counselling demands of the pastorate. The study also indicated that 62.6% of Presbyterian ministers in the study did not feel comfortable offering pastoral counselling, and 65.7% did not feel qualified to provide pastoral counselling to their parishioners. The findings imply that the training of pastors should be such that they would feel qualified to provide counselling to their church members.

Young, Griffith, and Williams (2003) sought to find out the pastoral counselling work of pastors of African-American churches in a metropolitan area. Data were collected from 99 pastors using a semi-structured interview guide. The study revealed that the pastors in the study spent on average more than six hours a week for counselling. Throughout this period, the issues that usually were brought by clients were very secular issues and not religious. In dealing with this, the pastors mostly referred the cases. For most of the pastors in the study, they had some training in counselling in addition to their religious training. Most of the pastors in the study indicated that people with mental health issues as well as drug abuse issues always sought for counselling.

The study of McCain (2017) also intended to find out how pastors in Black churches engaged in referral service. The study was based on the “Clergy Referral Process Model”. This model covers personal, health, interpersonal, spirituality, referral and follow up issues. This study also focused on the referral practices of the clergy. However, the current study is more expansive to all the counselling practices of the clergy.

Firmin and Tedford (2007) explored the Master of Divinity (M.Div.) programme offered for Baptist students in the United States in terms of their

counselling content. The study was descriptive in nature and data were collected from 31 evangelical seminaries. It was revealed that the pastors who graduate from these seminaries felt less equipped to provide effective counselling. This is because the counselling content in the seminaries was not much since counselling credit was at most 6 credit hours or 3 credit hours.

Thus, it can be inferred that the training of pastors had inadequate counselling courses. It is for this reason that pastors are likely to feel inadequately prepared for the work of counselling.

In support of this, Buikema (2001) reported several findings from his study in the United States. Buikema sought to examine the "lived experience" of pastors and their training needs in premarital counselling (PMC). The data were collected using interview schedules from 12 pastors. The study adopted a qualitative approach, particularly a phenomenological perspective. Buikema found that the pastors in the study lacked the preparation needed to provide effective premarital counselling. This is because six of out of the 12 participants had no training in premarital counselling. The remaining six participants had some level of training but the training was not enough. This finding was in line with the previous finding of the researcher that 86% of pastors have inadequate training in providing premarital counselling (Buikema, 1999).

Buikema (2001) found further that 11 of 12 participants were of the view that even though seminaries were mainly in charge of training pastors for premarital counselling, the reality was different as churches and other religious agencies influenced premarital counselling practices. Also, it was shown that training regarding premarital counselling covered issues such as

communication, Biblical considerations for marriage, conflict resolution, expectations for marriage, roles of couples, personality factors, sexuality, and parenting techniques. The participants also expressed their needs for further training in terms of empathy and good listening skills which may be relevant in their counselling practices.

Maybury and Chickering (2001) explored how gender and status affected the practices of pastors in the United States. The study involved 115 students assessing the written sermons of pastors. The respondents were informed of the gender and status of the pastors. The study revealed that the gender of the pastors influenced the way the respondents viewed the sermons. Specifically, sermons deemed to be from women were perceived negatively compared to sermons perceived to be from males. Further, the academic qualifications of pastors also influenced the practices of pastors. Specifically, pastors with high level of education were assessed positively compared to pastors with low level of education. The implication of these findings was that gender played a role in the work of the clergy.

Zikmund, Lummis and Chang (1998) sought to find out how gender influenced the practices of pastors in the United States. The study was descriptive in nature sampling 250 pastors from 15 denominations randomly. Data were collected via telephone surveys. It was revealed that there was a difference between male and female clergy in the work of the clergy particularly in their provision of counselling and assistance. Also, it was found that the participants perceived women pastors to have a caring attitude compared to male pastors. In the discharge of their duties, female pastors were expected to have the right attitude, show more affection and be very sensitive

to the needs of church members. Although everyone approaches ministry differently, women pastors were more relational and adopted more cooperative approach in their work than male pastors.

In terms of challenges faced in counselling, Rainer (2018) revealed that some of the challenges of pastoral counselling include the perception of pastors that they are not qualified enough and their lack of time for counselling. These challenges affect the provision of counselling by the clergy.

In Africa, Nyandoro (2010) carried out a study to evaluate the skills used by Roman Catholic priests in Masvingo diocese- Zimbabwe in providing counselling. The study was descriptive in nature and data were collected from 40 priests and 50 church members using questionnaire and interview guide. The study revealed that the priests in the study had inadequacy of the skills required for counselling. The researcher therefore suggested that priests need to be provided with effective training to improve their skills while at the same time supervising them effectively. Younce (2012) thus, presented the importance of developing four specific core competencies in the area of pastoral counselling. Younce indicated that it was problematic that most pastors had received minimal or no training in counselling resulting in inadequate therapy when parishioners sought pastoral counselling during times of crisis.

Nabwire (2016) also investigated how pastoral counselling was being utilized by pastors and how effective it has been in dealing with the issues in relation to balancing secular and religious counselling in Nakuru County of Kenya. The study used *ex post facto* approach and causal-comparative

research designs. The target population was all pastors and their assistants in the selected Mainstream and Pentecostal churches totalling to 219, together with all the congregants in the selected mainstream and Pentecostal churches who totalled to 1,237,091. A total of 219 pastors and their assistants and a sample of 364 church members from mainstream and Pentecostal churches were selected for this study from a population of 6900. Self-report measure was used to collect data from all the participants (pastors/priests and congregants), these were also complimented by use of focus group discussions. The reliability of the instruments using Cronbach's Coefficient alpha was 0.81 for the congregants' questionnaire and 0.85 for the pastors'/priests, questionnaire. Data were analysed descriptively (frequency counts, means and standard deviations) and inferentially (t-test and chi-square) with the help of SPSS version 20.0 software.

The results of Nabwire (2016) indicated major types of conflicts as: interpersonal, intrapersonal, financial, health, and ideological. The study also revealed that pastors utilized eight different counselling techniques: prayers, negotiation, diplomacy, conflict management workshops, concession, arbitration, and mitigation to manage conflicts in their respective churches. Within the Pentecostal churches, prayers were the most common technique utilized, while negotiation was commonly utilized within the mainstream churches. However, methods involving professional counselling techniques were rated the most effective in resolving conflicts by more than half of the members. The study therefore concluded that; professional pastoral counselling was utilized more effectively in managing conflicts by mainstream priests than the Pentecostal church pastors; while biblical was utilized mostly

by Pentecostal pastors than their mainstream counterparts. From the results, it is clear that the types of churches that pastors belonged to, affected their practice of counselling.

Mukimai (2019) also explored the factors that influence the provision of counselling by pastors with particular emphasis on the African Brotherhood church in Makueni County, Kenya. This study was descriptive in nature collecting data from 35 pastors sampled randomly from 176 pastors in the study area. The approach for the study was mixed and so both questionnaires and interview guide were used to gather the data. By using descriptive and inferential statistics as well as thematic analysis, the data were analysed. It was revealed that pastors provided counselling to clients covering every issue and crisis situations. Regardless of this, it was shown that there was inadequacy of training and skills among pastors in effectively providing counselling. Also, new trends in cultural and societal views on family stuff affected the work of pastors in providing counselling. Based on the findings it was recommended that pastors need to be given training in effective counselling as well as new trends in society.

Thus, in essence pastors need to be equipped with the skills and knowledge required to be effective in their counselling work so that counselling can be professionally provided (Louw, 2015). Aside this, Muriithi (2018) revealed that there are some skills and features that pastors need to be effective in providing counselling. These features include being humble, being unselfish, empathizing, warmth, effective listening and effective communication. Also, genuineness and desire to be helpful are features that pastors need to be able to provide effective counselling.

Further, the study of Kurebwa, Matyatini and Wadesango (2014) examined how effective pastors are in providing marital counselling for couples in Christian churches in Gweru Urban in Zimbabwe. By adopting a descriptive survey approach, data were collected using questionnaire from 70 church members who were conveniently sampled. Also, data were collected from 12 church members by conducting a focus group discussion. Aside the church members, five pastors were also included in the study. The findings showed that marital issues were the most common issues brought to counselling by church members. The approach used by pastors was mostly group counselling and on few occasions, individual counselling. It was found also that training of pastors had only small content on counselling. Even though, the study of Kurebwa et al. was focused on married persons, the findings are relevant to the current study since they showed the counselling practices of the clergy.

In Ghana, the study of Nartey (2014) aimed at bringing to light the professional practices of marriage counsellors in Pentecostal and Charismatic churches in the Cape Coast Metropolis. The sample of the study comprised 37 marriage counsellors. Data were collected from these participants using questionnaires. It was found that in the churches surveyed, marital counselling was provided by the church leadership and not necessarily pastors. Specifically, church elders and deacons were put in charge of marital counselling even though they lacked the required training. Based on the findings, Nartey recommended that authorities in charge of churches must put in measures to ensure that people in charge of marital counselling have the required qualifications to perform their duties. It was thus suggested by the

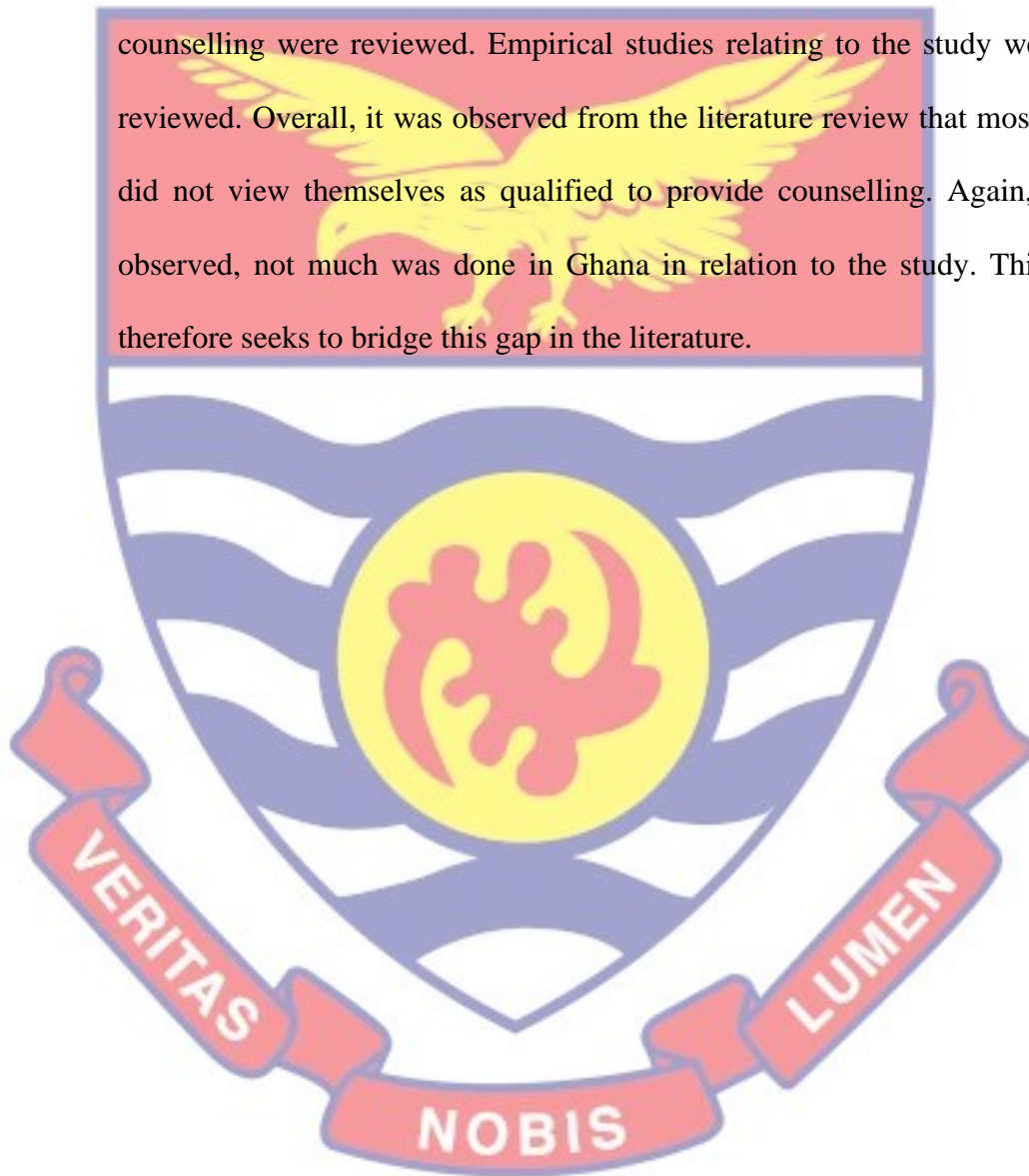
researcher that churches should ensure that their churches have professional counsellors in charge of marital counselling duties.

Andor and Owusu (2017) also conducted a study to evaluate how pastors use psychological principles and methods in their work of counselling their church members. In addition to this, the study focused on finding out the common issues that church members brought to counselling and how the pastors dealt with the issues. From the findings, it was indicated that the pastors perceived psychological principles to be influential in their counselling practices. Also, it was seen that clients brought several issues to counselling mainly covering marriage problems, career problems and spiritual problems. These were the main problems that clients brought to counselling. Further, the study showed that several skills and techniques were used by the pastors in assisting their church members. In most situations, pastors engaged in encouragement, effective listening, assistance in decision-making and praying for their members. In addition, the pastors had a minimum of undergraduate degrees and had some background in psychology. However, the pastors indicated that they may need some extra training in psychology and counselling. Andor and Owusu recommended that pastors should get additional training in terms of psychological principles and counselling needed for pastors in counselling church members. This study is closely related to the current study.

Chapter Summary

This chapter reviewed literature related to the current study. Theories related to the study were reviewed in this section. The Person-Centered Theory and Rational Emotive Behaviour Theory are reviewed in this section.

These theories are considered relevant to the study because they focus on behaviour change that starts from the individual. This is connected to the work of the pastor where transformation and change starts from the individual. The conceptual framework was developed by the researcher on the basis of the variables in the study. Concepts relating to counselling and pastoral counselling were reviewed. Empirical studies relating to the study were also reviewed. Overall, it was observed from the literature review that most clergy did not view themselves as qualified to provide counselling. Again, it was observed, not much was done in Ghana in relation to the study. This study therefore seeks to bridge this gap in the literature.



CHAPTER THREE

RESEARCH METHODS

This chapter presents the methodology used in carrying out the study. It covers the research paradigm, research design, study area, population, sample and sampling procedure, data collection instrument, data collection procedure and the data processing and analysis.

Research Approach

The mixed methods approach or the pragmatist paradigm was adopted for this study. Mixed methods approach involves a combination of quantitative and qualitative methods in a study paying particular attention to how data is collected, analysed, interpreted and reported (Johnson & Onwuegbuzie, 2004). In essence, mixed methods integrate varied techniques and methods in a study either concurrently or sequentially and involve the “integration of the data at one or more stages in the process of research” (Hanson, Creswell, Clark, Petska, & Creswell, 2005, p. 108). Creswell (2009) viewed the pragmatic approach as not staying committed to any one system or philosophy but drawing from different methods or approaches. Creswell argued further that the basic assumption of a mixed method approach or paradigm is that combining quantitative and qualitative methods in a study can help gain a greater insight into issues when compared to using only one approach. Wisdom and Creswell (2013, p.13) also posited that adopting a mixed methods approach is useful in “comparing quantitative and qualitative data,

reflecting participants' point of view, fostering scholarly interaction, providing methodological flexibility and collecting rich, comprehensive data".

The concurrent triangulation mixed methods approach was used. In this approach researchers gather both quantitative and qualitative data in a concurrent manner so that the data from the two methods can be compared to see if there are similarities, convergence or differences in the responses provided by the respondents. This can be in the form of confirmation, disconfirmation, cross validation, or corroboration (Morgan, 1998; Steckler, McLeroy, Goodman, Bird & McCormick, 1992).

In using the mixed method, the qualitative method was made up for the lack of in-depth information which is a limitation of the quantitative method while the quantitative method covers the inability of getting a large amount of data which is a limitation of the qualitative method. The qualitative and quantitative methods ensured that the study has both length and depth. This is why it has been suggested that using both qualitative and quantitative research methods provide greater insight into the phenomenon under study (Creswell & Plano-Clark, 2006).

Research Design

The descriptive survey design was adopted for the study. The descriptive survey design was used within the mixed methods approach. According to Kumar (2005), descriptive survey design describes the features of specific issue or circumstance by gathering data about the issue and without manipulating the data gathered. Best and Khan (2001) also opined that descriptive survey research design studies the relationships that exist, practices that prevail, beliefs and attitudes held, the activities that are being undertaken

and how specific issues affect people as well as trends regarding specific issues. Similarly, descriptive survey study is the method of research which concerns itself with the present phenomena in terms of conditions, practices beliefs, processes, relationships or trends (Salaria, 2012).

The descriptive survey design was used in the study because it is helpful in gathering data on existing trends, views, attitudes and practices of the clergy in the provision of counselling. In using the descriptive survey design within the mixed model approach, it helped get in-depth information about the counselling practices of the clergy.

Descriptive survey is advantageous because in the view of Parkash (2005) survey helps to collect detailed and a variety of information concerning any area of study. However, descriptive surveys are likely to be restricted in terms of the depth of coverage of issues under research. Regardless of this disadvantage, descriptive survey design is deemed as the best method for the study because it is an excellent means for assessing the attitudes and directions in a large population over specific issue (Creswell, 2009).

Study Area

The study was conducted in the Sekondi-Takoradi Metropolis. Sekondi-Takoradi Metropolis is the “administrative capital of the Western Region of the Republic of Ghana and covers a land area of 219km² with Sekondi as the administrative headquarters and is bordered to the west by Ahanta West District, to the north by Mpohor Wassa East District, to the east by Shama District and to the South by the Gulf of Guinea” (Ghana Statistical Service (GSS), 2014, p. 2). The Metropolis can be seen in the south-western

part in the geographical space of Ghana. The metropolis can be seen 242km west of Accra and 280 kilometres from the La Cote d'Ivoire border in the west.

The population of Sekondi-Takoradi Metropolis, according to the 2010 Population and Housing Census, was “559,548 representing 23.5 percent of the region’s total population with males constituting 48.9 percent and females representing 51.1 percent” (Ghana Statistical Service (GSS), 2014 p. x). The population of the Metropolis is “youthful (32.6%) depicting a broad base population pyramid which tapers off with a small number of elderly persons (6.1%) with the total age dependency ratio for the Metropolis being 58.2” (GSS, 2014). Even though, these statistics are from 2010, these are the official records existing until the next census in 2021.

The Metropolis has a “household population of 532,516 with a total number of 142,560 households. About three in ten (39.1%) of the population aged 12 years and older are married and 47.9 percent have never married. By age 25-29 years, 47.6 percent of females are married compared to 23.0 percent of males” (GSS, 2014, p. x). About 63.9 percent of the population aged 15 years and older, were economically active while 36.1 per cent are economically not active. These statistics are relevant because it was anticipated the issues that clients will bring for pastoral counselling will be connected to family, faith and career issues. The map of the Sekondi-Takoradi Metropolis is shown in Figure 2.

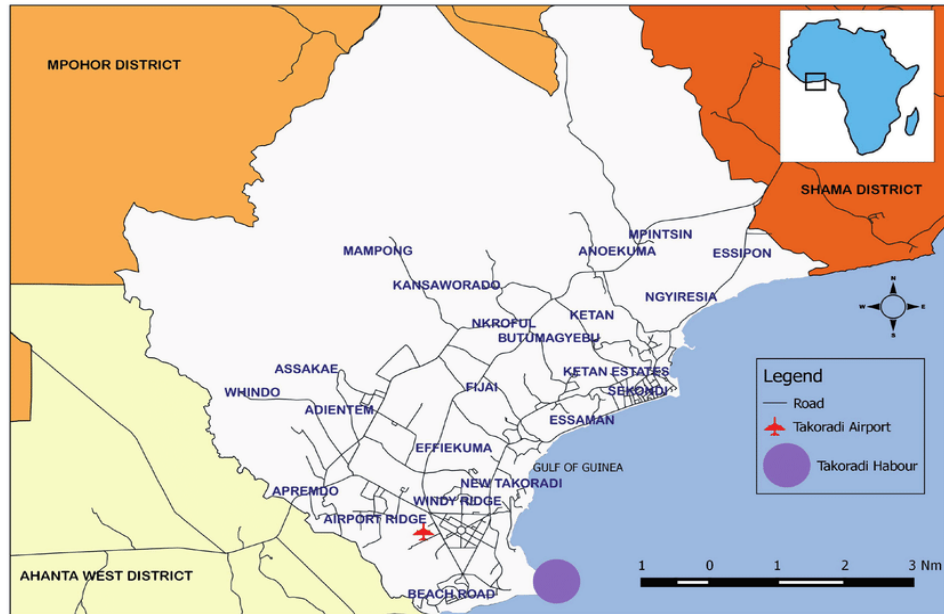


Figure 2: Map of Sekondi-Takoradi Metropolis

Source: Fiave (2017)

Population

Gorard (2001) explained that a population refers to a group of subjects from which a sample is selected in order to produce study results. The population for this study was made up of all the pastors in the churches in the Sekondi-Takoradi Metropolis. According to statistics from the Sekondi-Takoradi Ministers Network (2017) there are officially 200 pastors in the Metropolis. The population for the study is therefore made up of 200 pastors. The population distribution is shown in Table 1.

Table 1 – Population Distribution

Church Category	Gender		Total
	Male	Female	
Orthodox	25	5	30
Pentecostal	54	6	60
Charismatic	60	10	70
Independent	34	6	40
Total	173	27	200

Source: Sekondi-Takoradi Ministers Network (2017)

Sample and Sampling Procedure

A sample refers to a population subgroup being studied to generalize with respect to the target population (Creswell, 2014). The need for sampling in a study, as stated by Fowler (2009), is to pick a segment of the population which is an actual representation of the population. A sample of 132 was sampled for the study based on Krejcie and Morgan's (1970) table for determining sample size. From Krejcie and Morgan's table, a sample of 132 is a fair representation of a population of 200.

Pastors were sampled for the study, because they offered counselling as one of the services they rendered to their congregant. As a pastor who also offered counselling to my congregants, in my enrolment on the postgraduate programme realized that the counselling offered did not fully followed the criteria for offering counselling. I therefore found it imperative to research into how other pastors in the Sekondi Takoradi Metropole offered their counselling services.

The 132 respondents answered the questionnaire, while 12 out of them responded to the interview guide. According to Guest, Bunce and Johnson (2006), saturation in qualitative studies happen when 12 participants are interviewed. Therefore, 12 respondents can form the sample for an interview data. All the 132 respondents sampled answered the questionnaire. The 12 respondents for the interview were made up of the heads of the various denominations. They were purposefully selected for the interview because all the other pastors reported their activities including the counselling services they rendered to the congregants to the executives. This justified the decision

to use 12 respondents for the interview data. The sample was made up of clergy in Orthodox, Pentecostal, Charismatic and Independent churches.

Proportional stratified random sampling procedure was adopted in choosing the sample based on strata of churches (Orthodox, Pentecostal, Charismatic and Independent) and gender (male and female). The sample size of each stratum was obtained by calculating on the basis of the proportion of each stratum within the main population. According to Ahmed (2009), in proportional stratified random sampling, the proportion of each stratum sampled is identical to the proportion of the stratum in the population.

Stratified sampling according to Gravetter and Forzano (2009) is appropriate when a researcher intends describing specific subgroups within a population and also to compare the sub-groups. The main advantage of this technique according to Gravetter and Forzano is that it ensures that each of the different sub-groups is well represented within the large group of people in the sample. It is thus appropriate for examining and comparing subgroups. Therefore, in using stratified random sampling, each church category will get a fair representation in the sample.

In getting the sample size for the various churches, the total number of pastors in each church category was divided by the total number of clergy and multiplied by the sample size. This gave the sample size for each of the church categories. Again, in order to get the sample for male and female clergy in each church category, the total number of male and female clergy in each church category was divided by the total number of clergy in the church category and multiplied by the sample size for the specific church category.

This gave the sample size for both male and female clergy for each church category.

The sample distribution is shown in Table 2.

Table 2- Sample Distribution

Church Category	Gender		Total
	Male	Female	
Orthodox	17	3	20
Pentecostal	36	4	40
Charismatic	39	7	46
Independent	22	4	26
Total	114	18	132

Source: Researcher's Calculation

Data Collection Instrument

In carrying out the study, a questionnaire and a semi-structured interview guide were used for data collection. Gravetter and Forzano (2009) viewed a questionnaire as an instrument that is made carefully to be used in gathering self-reported information from participants in a study. The questionnaire was adapted from the instrument of Stevens (2002). The questionnaire was used in collecting the quantitative data. The questionnaire was in five sections (See Appendix A). The first section (A) focused on the demographic characteristics of the respondents and was made up of five items. The second section (B) dealt with the counselling background of the respondents and consisted of six items. The third section (C) was concerned with the types of counselling provided by the pastors and was made up of eight items. The fourth section (D) had 13 items and was focused on the issues that church members bring to counselling. The last section (E) was made up of five items and considered the challenges pastors encounter in the provision of

counselling to church members. In all, the questionnaire was a 37 – items questionnaire.

An interview guide was also designed by the researcher and used to gather the qualitative data for the study. The interview guide was a semi-structured. As such, even though there are fixed questions, the length, depth and type of questions asked were idiosyncratic. This is so because after asking a main question from the guide, follow-up questions were asked depending on the responses of the interviewee. A semi-structured form of interviewing was deemed appropriate in order to allow the participants a degree of freedom to explain their thoughts and to highlight areas of particular interest (Horton, Macve & Struyven, 2011). Thus, by using the semi-structured interview guide, the information obtained will be in-depth.

Validity

Validity of an instrument can be viewed as the measure of how well a test measures what it is supposed to measure (Kombo & Tromp, 2006). The content validity of the questionnaire was ascertained by subjecting the instruments to expert review, by my supervisors and other lecturers from the Department of Guidance and Counselling. This was so because, expert judgment is deemed to be the best means of establishing the validity of an instrument (Ogah, 2013).

Reliability

According to Bhattacharjee (2012), reliability refers to the extent to which an instrument consistently measures its subject of interest. In essence, reliability denotes that when an instrument is used over a period of time in measuring the same or similar construct, it is likely that similar results will be

obtained. A pilot test was carried out in selected churches in the Cape Coast Metropolis. In establishing the reliability, the coefficient alpha, a measure of internal consistency method was used. The overall reliability co-efficient of 0.833 was obtained after conducting the pilot test. The reliability of the original instrument of Stevens (2002) was 0.81. Comparing the two reliability co-efficients show clearly that the instrument was reliable. After the main study, the overall reliability co-efficient obtained was 0.865.

The reliability of the various sections of the questionnaire were also established both in the pilot and the main study. For Section B, the pilot reliability co-efficient was 0.795 while the main data reliability coefficient was 0.824. For Section C, the reliability co-efficients were 0.812 (pilot) and 0.845 (main). For Section D, the reliability co-efficients were 0.832 (pilot) and 0.855 (main). Finally, for Section E, the pilot reliability co-efficient was 0.812 while the main data reliability coefficient was 0.846.

Data Trustworthiness of Qualitative Data

Reliability and validity have different connotations in terms of how they are used in quantitative and qualitative studies (Sim & Wright, 2000). For qualitative data, “data trustworthiness is considered in place of reliability and validity and consists of the following components: (a) Credibility; (b) transferability; (c); dependability; and (d) confirmability” (DeVault, 2018, p. 1). In establishing the trustworthiness of the qualitative data, triangulation of sources is deemed to be ideal. Triangulation of sources means “gathering data from different people at different points in time and in different settings” (DeVault, 2018, p. 1). Aside this, an inquiry audit which involves having an outsider to review the data collection procedure, data analysis and the main

results of the study can be an ideal way to establish the trustworthiness of qualitative data.

In this study, I conducted the interview at different times and in different settings to ensure that the data was trustworthy. Again, I ensured that there was an inquiry audit of all the processes involved in the study. This was done by my supervisors and other colleagues in the Department of Guidance and Counselling. Finally, a copy of the interview transcript was shown to some of the respondents to confirm if the transcription was a true reflection of their views.

Data Collection Procedures

Since this study adopted the concurrent triangulation mixed methods approach, data in quantitative and qualitative forms were collected at the same time. I visited the sampled churches and spoke with the pastors in charge. Questionnaires were distributed to the clergy in the selected churches. I obtained the consent of the participants before administering the questionnaires to them.

For the qualitative data, appointments were made with the clergy selected and the interview was carried out on such dates. I carried out the data collection in person. A period of one month from January 2020 to February 2020 was used in collecting the data.

The interviews were conducted for the 12 respondents at scheduled times. These 12 respondents were selected at random from the sample. The clergy who consented for the interviews were involved in the interviews. I agreed on specific appointed times with the clergy for the interviews to be conducted. The interviews were all conducted at the various offices of the

clergy. All of the clergy decided to speak in English during the interviews. The interviews lasted on average about 20 minutes each. With the permission of the clergy, the interviews were recorded and later transcribed for analysis.

Ethical Considerations

Ethics in research constitute the ideas, values and principles held by people about what is right or wrong, proper or improper, good or bad in research studies (McMillan & Schumacher, 2006). In carrying out a study therefore, I first submitted the proposal to the Institutional Review Board of the University of Cape Coast. I also considered some ethical issues including informed consent, autonomy, confidentiality and anonymity. In order to eliminate any bias as a pastor collecting data from fellow pastors, I followed all protocols and etiquette that underpin research.

Informed consent

The participation of people in studies is expected to be strictly voluntary (Leedy & Ormrod, 2005). Therefore, studies should obtain the consent of the participants. In this study, I obtained the consent of the clergy before involving them in the study.

Autonomy

I also ensured that there was participant autonomy. Autonomy implies that the respondents have the freedom to choose where and how to be involved in the study. Respondents were made aware of all the possible risks, which in this study, there is no known risk. The respondents were also made aware that they can back out of the study at any time.

Confidentiality

Confidentiality indicates the “ethical obligation of researchers to keep the identity and responses of the research participants private” (McMillan & Schumacher, 2006, p. 9). The respondents were assured of confidentiality from the onset of the study. The information obtained from both the questionnaires and the interviews will not be shared outside of the academic field.

Anonymity

Anonymity involves hiding the identity of the respondents. In this study, the questionnaire did not require the names of the participants. The identities of the respondents who were interviewed were also hidden. Therefore, pseudonyms were used in reporting the views of the respondents.

Data Processing and Analysis

The quantitative data collected was analysed descriptively and inferentially with the aid of the Statistical Package for Service Solution (SPSS) software, the 22nd version. Specifically, data for research questions one, two, and three were analysed using frequencies and percentage. Data for research question four was analysed using means and standard deviations. Hypothesis one was tested using the One-Way ANOVA while hypotheses two and three were tested using the Independent samples t-test. This was used in establishing the difference in the counselling practices of two different groups in each hypothesis.

The qualitative data was analysed using thematic analysis. Thematic analysis involves “identifying, analyzing, organizing, describing, and reporting themes found within a data set” (Braun & Clarke, 2006, p. 126). The

data were transcribed and reported according to the research questions of the study. In doing the thematic analysis, I converted the audiotape recordings into text data. The text data was exact representation of the recorded audio. I listened to the recording over a number of times to be able to get a general meaning of the data. I then clustered the various units in the data based on the meaning generated from the data.

The clustering helped me to organise the data into themes. Sub-themes were identified to support the main themes. After this, specific themes were aligned to the specific research questions they were answering. Critical statements of the respondents were quoted to support the themes. However, pseudonyms were used in the reporting to avoid using the actual names of the respondents in the reporting.

Chapter Summary

This chapter described the methods involved in carrying out the study. The descriptive survey design was used within the Mixed Methods Approach for the study. The study was conducted in the Sekondi-Takoradi Metropolis. A sample of 132 pastors was selected from a population of 200 pastors from the Metropolis. A questionnaire adapted from Stevens (2002) and a semi-structured interview guide, were used in collecting data for the study. Reliability and validity of the questionnaire were established while the trustworthiness of the qualitative data was also established. Ethical issues such as informed consent, autonomy, confidentiality and anonymity were considered in the study. The quantitative data collected was analysed descriptively and inferentially using the Statistical Package for Service

Solution (SPSS) version 22 software. The qualitative data was analysed using thematic analysis.



CHAPTER FOUR

RESULTS AND DISCUSSION

The purpose of this study was to investigate the counselling practices of the clergy in selected churches in the Sekondi-Takoradi Metropolis. This chapter presents the results and discussion of the study. The results are presented first before the discussion. The results of the demographic characteristics of the respondents are presented before the results of the analysis of the data for the research questions and hypotheses.

Demographic Characteristics

The demographic characteristics of the respondents are presented in this section. The characteristics include gender, age, highest educational qualification, denomination and number of years as a pastor. The demographic characteristics are presented in Tables 3 and 4.

Table 3- Background Data of Respondents

Demography	Frequency (f)	Percentage (%)
Gender		
Male	114	86.4
Female	18	13.6
Age in years		
30 and below	5	3.8
31-50	49	37.1
Above 50	78	59.1
Highest Educational Qualification		
High School/Certificate	21	15.9
Diploma	38	28.8

Bachelor's Degree	47	35.6
Post-graduate	26	19.7

Source: Field Data (2020)

Table 3 shows that the majority, 114(86.4%), of the respondents were males while 18(13.6%) of the respondents were females. Table 3 again shows that majority of the respondents, 78(59.1%), were aged above 50 years whilst 49(37.1%) were within the ages 31 and 50 years while only 5(3.8%) respondents were aged 30 years and below. Finally, Table 3 shows that majority of the respondents had degrees: 47(35.6%) with 38 (28.8%) holding diplomas. The rest of the respondents held post-graduate degrees: 26(19.7%) and certificates: 21(15.9%). The background data indicates that more male clergy were involved in the study compared to female clergy and that most of the clergy were older and had tertiary education.

The ministerial characteristics of the respondents are shown in Table 4.

Table 4- Ministerial Characteristics of Respondents

Item	Frequency (F)	Percentage (%)
Denomination		
Orthodox	20	15.2
Pentecostal	40	30.3
Charismatic	46	34.8
Independent	26	19.7
Number of years as pastor		
Below 10 years	24	18.2
10-20 years	45	34.1
20-30 years	50	37.9
Above 30 years	13	9.8

Source: Field Data (2020)

Table 4 shows that 46(34.8%) of the respondents were in Charismatic churches, 40(30.3%) were in Pentecostal churches, 26 (19.7%) were in Independent churches while only 20 (15.3%) were in Orthodox churches. In terms of the number of years as clergy, it was shown that 50(37.9%) had been pastors from between 20 to 30 years. Again, 45(34.1%) of the respondents had been pastors from between 10 to 20 years. The rest of the respondents had been in ministry for less than 10 years: 24(18.2%) and above 30 years: 13 (9.8%). The data obtained indicated that the respondents had enough experience as pastors to provide the information needed in the study.

Answers to Research Questions and Hypotheses

Research Question 1: What are the types of counselling provided by the clergy in selected churches in the Sekondi-Takoradi Metropolis?

This research question sought to identify the types of counselling provided by the clergy who took part in the study. The respondents were provided with a set of items for them to indicate which of them they provided at their churches. The respondents could tick more than one item. The data was analysed using frequencies and percentages and is presented in Table 5.

The data in Table 5 shows that the most common type of counselling provided was pre-marital counselling as indicated by 92% of the respondents. Some of the other common types of counselling indicated by the respondents were couples counselling (89.4%) and biblical counselling (86.4%). Grief counselling (68.9%), family counselling (67.4%) and career counselling (63.6%) were also provided. The least provided types of counselling were counselling leading to prosperity (34%) and referral (35.6%). From the results

in Table 5, it is indicated that the clergy in the selected churches mostly provided premarital counselling, couples counselling and biblical counselling.

Table 5-Types of Counselling provided by the Clergy

Types of Counselling	Frequency (F)	Percentage (%)
Information	69	52.3
Referral	47	35.6
Pre-marital counselling	122	92.4
Couples counselling	118	89.4
Grief counselling	91	68.9
Career counselling	84	63.6
Educational counselling	73	55.3
Family counselling	89	67.4
Counselling leading to prosperity	45	34.1
Counselling about tithe	75	56.8
Counselling about giving	77	58.3
Biblical counselling	114	86.4

Source: Field Data (2020)

The respondents who were interviewed were also asked to indicate which types of counselling they provided. The results from the interview data showed four common themes. These were pre-marital and couples counselling, family counselling and Christian or Biblical Counselling. Biblical counselling deals with counselling using solely Biblical principles. Some of the critical comments of the respondents are quoted:

For me, most of the counselling I provide are either pre-marital counselling or counselling for married people. – PS 2

I usually provide pre-marital counselling and counselling about Biblical or Christian living. – PS 4

I usually provide counselling for families. I do pre-marital counselling a lot too. – PS 1

The results of the interview data, therefore, confirm what was observed in the quantitative data. Thus, it is clear that the clergy mostly provided pre-marital, couples counselling, family counselling and Biblical Counselling.

Research Question 2: What are the issues that clients brought to counselling in selected churches in the Sekondi-Takoradi Metropolis?

This research question sought to find out the common issues that clients brought to counselling in selected churches in the Sekondi-Takoradi Metropolis. The respondents were provided with a list of issues to indicate which of them that clients mostly brought to counselling. The respondents had the chance to indicate more than one issue. The data obtained were analysed using frequencies and percentages. The results are presented in Table 6.

Table 6-Issues brought to Counselling

Issues brought to Counselling	Freq. (F)	Percentage (%)
Family issues	120	90.9
Marriage issues (Between spouses)	118	89.4
Divorce issues (Issues coming after divorce)	89	67.4
Faith issues (e.g. Other faith like Muslims)	60	45.5
Conflicts (People have with others)	112	84.8
Health issues	96	72.7
Financial issues	94	71.2
Bereavement issues	78	59.1
Stress, anxiety and depression	83	62.9
Sexual issues	81	61.4
Abuse issues	55	41.7
Issues with children	95	72.0
Issues of fruit of the womb	94	71.2
Career issues	88	66.7
Issues about Christianity	73	55.3

Source: Field Data (2020)

Table 6 shows the issues brought to counselling as indicated by the clergy in the study. It can be seen that the most common issues brought to counselling were family issues (90.9%), marriage issues between spouses (89.4%) and conflicts people have with others (84.8%). Some of the other significant issues brought to counselling were health issues (72.7%), issues with children (72%) and financial issues (71.2%). The least common issues brought to counselling however included abuse issues (41.7%) and other faith issues (45.5%). The indication of the results in Table 6 is that clergy mostly counselled on issues relating to families, marriage, conflicts, health, children and finances.

The interviewees were also asked to indicate the issues that were mostly brought to counselling. The respondents indicated that most of the issues brought to counselling were issues about their families and marriages as well as their health and finances. Some of the respondents made these statements:

Since I am a pastor, most issues brought to counselling are family issues. Sometimes issues about their family finances. – PS 1

Marital problems are mostly brought to counselling by church members. – PS 5

There are different issues that clients bring to counselling, health, family issues, financial issues and marital issues. – PS 7

The data from the interviewees confirmed the data from the questionnaires. The study therefore confirms clearly that issues brought to counselling were issues relating to families, marriage, conflicts, health, children and finances.

Research Question 3: What is the level of qualification of the clergy in terms of counselling in selected churches in the Sekondi-Takoradi Metropolis?

This research question was aimed at finding out the qualifications of the clergy in selected churches in the Sekondi-Takoradi Metropolis. The respondents were asked a series of questions. The data were analysed using

frequencies and percentages. The results are shown in Tables 7 to 11.

Table 7-Form of Training in Theology

Any form of training in Theology	Frequency (F)	Percentage (%)
Yes	130	98.5
No	2	1.5
Total	132	100.0

Source: Field Data (2020)

Table 7 shows that most of the respondents had some form of training in theology. Specifically, 98.5% of the respondents indicated that they had some training in theology. For the respondents who had some form of training in theology, they were asked to indicate what qualification they attained. The responses are shown in Table 8.

Table 8-Qualification of Theology Trained Pastors

Qualification Attained	Frequency (F)	Percentage (%)
Certificate	5	3.9
Diploma	51	39.2
Bachelor's Degree	74	56.9
Total	130	100.0

Source: Field survey (Asare, 2020)

Table 8 shows that out of the 130 respondents who had training in theology, majority had a bachelor's degree (56.9%), 39% had diploma while 3.9% had certificate. The results indicate that most of the clergy with training in theology had degrees. The respondents with training in theology were

further asked whether they had any course in counselling during their pastoral training. The responses are shown in Table 9.

Table 9-Counselling as Part of Theology Training

Any course in counselling during pastoral training	Freq. (F)	Percent. (%)
Yes	125	96.1
No	5	3.9
Total	130	100.0

Source: Field Data (2020)

Table 9 shows that out of the 130 respondents who had training in theology, 96% had taken a course in counselling as part of their training. This indicates that majority of the clergy had done some form of counselling during their training in theology.

The respondents who had taken a course in counselling were asked to indicate whether the course they had taken has prepared them adequately for counselling. The responses have been presented in Table 10.

Table 10-Satisfaction with Counselling Training

Was the course enough?	Frequency (F)	Percentage (%)
Yes	83	63.8
No	47	36.2
Total	130	100.0

Source: Field Data (2020)

Table 10 shows the responses of the respondents as to whether the course they took in counselling was enough. Out of the 130 respondents, majority (63.8%) of them indicated that the course was enough. This indicated that the respondents were satisfied with the course they took in counselling.

Finally, in response to the third research question, all the respondents were asked to indicate whether they would need additional training in counselling. The views of the respondents are presented in Table 11.

Table 11-Need for Additional Training in Counselling

Need additional training in counselling	Frequency (F)	Percentage (%)
Yes	127	96.2
No	5	3.8
Total	132	100.0

Source: Field Data (2020)

Table 11 shows that 96% of the respondents were of the view that they would need additional training in counselling. This indicates that even though majority of the respondents had training in counselling, they still needed some additional training in counselling. The respondents who were interviewed also indicated that though they had received some form of training in counselling, they felt that they needed more training in counselling. Specifically, some of the statements of the respondents included:

I feel like pastors need more training in counselling to be able to provide more effective counselling. – PS 9

I have some level of training in counselling but I think more training in counselling can be helpful. – PS 3

I did some courses in counselling during Bible school but I feel like we need more training in counselling. – PS 9

In essence, the results of both the quantitative and the qualitative data showed that the respondents, even though, they had some training, needed more training in counselling.

Research Question 4: What are the counselling practices of the clergy in selected churches in the Sekondi-Takoradi Metropolis?

This research question was aimed at finding out the counselling practices of the clergy who were involved in the study. To achieve the goal of this research question, statements involving counselling practices were measured on a five-point Likert scale with 1- never, 2- rarely, 3 sometimes, 4 -

often and 5- very often where 1 indicates the least use of a statement and 5 indicating the most use of a statement. Means and standard deviations were used to analyse data on the responses of respondents. Mean values above 3.0 ($(1+2+3+4+5)/5 = 3.0$) shows that majority of the respondents used it in their counselling practices while a mean value below 3.0 shows that majority of the respondents did not use the statement in their counselling practices. The results are presented in Table 12.

Table 12- Counselling Practices of the Clergy

Counselling practices	Mean	Std. Dev.
I show empathy in my counselling sessions	3.73	1.08
I build strong relationships with my clients	3.80	1.32
I take my clients through all the five stages of counselling (relationship building, problem identification, formulation of goals, intervention and problem solving, termination)	3.58	0.94
I refer my clients to appropriate people or agencies when an issue is beyond or outside my scope	3.45	1.09
I listen effectively to my clients	4.26	1.31
I utilise the counselling skills I know such as confrontation, listening, questioning and clarification	3.98	1.17
I adhere to all ethical issues in counselling such as confidentiality, autonomy, consent, anonymity	4.23	1.25
I make myself available to church members for counselling	3.84	1.51

Source: Field Data (2020)

Table 12 shows that the statement ‘I listen effectively to my clients’ recorded the highest mean of 4.26 and a standard deviation of 1.31. This indicates that most of the respondents listened effectively to their clients during counselling. Again, it was indicated by most of the respondents that

they adhered to ethical issues such as confidentiality, autonomy, consent, anonymity during counselling (M=4.23, SD=1.25). The respondents also indicated that they utilised counselling skills such as confrontation, listening, questioning and clarification (M=3.98, SD=1.17), made themselves available to church members for counselling (M=3.84, SD=1.51) and built strong relationships with their clients (M=3.80, SD=1.32). The results in Table 12 indicates that generally, the respondents adopted the right counselling practices such as listening, adhering to ethical issues, utilizing counselling skills, availability and building strong relationships with clients.

The interviewed respondents also revealed that they did their best in adopting the right practices for counselling. Specifically, they indicated that they built strong relationships with their clients, listened to their clients and adhered to the ethics of counselling such as confidentiality. Some of the comments of the interviewees are quoted:

Mostly, I make sure I build strong relationships with my clients. This enables me to help them. – PS 10

In counselling, the important thing is to ensure that you adhere to the ethical issues. Therefore, I usually try to ensure confidentiality and consent. – PS 1

I listen to my clients very well, I pay attention to them and I try my best to help them. – PS 6

In line with finding out the counselling practices of the clergy, the respondents were asked to indicate if they had a place set aside for counselling. The results are shown in Table 13.

Table 13-Having a Place for Counselling

Place set aside for counselling	Frequency (F)	Percentage (%)
Yes	84	63.6
No	48	36.4
Total	132	100.0

Source: Field Data (2020)

Table 13 shows clearly that more than half of the respondents (63.6%) had a place set aside for counselling. However, 36.4% of the respondents did not have a place set aside for counselling.

The respondents who had set aside a place for counselling were asked to indicate the place set aside for counselling. The results obtained are presented in Table 14.

Table 14-Place Set Aside for Counselling

Place	Frequency (F)	Percentage (%)
Office	46	54.8
Pastor's house	5	6.0
Church auditorium	33	39.2
Total	84	100.0

Source: Field Data (2020)

Table 14 shows that out of the 84 respondents who had a place set aside for counselling, 54.8% used their offices as places for counselling. Again, 39.2% used the church auditorium for counselling while only 6% used their houses for counselling sessions. The results indicate that the pastor's office was the most used place for counselling.

Research Question 5: What are the main challenges of the clergy in the provision of counselling services in selected churches in the Sekondi-Takoradi Metropolis?

This research question was aimed at finding out the main challenges that the clergy faced in their provision of counselling services. The data was analysed using means and standard deviations. To achieve the goal of this research question, challenges in counselling practices were measured on a five-point Likert scale with 1- strongly disagree, 2- disagree, 3 neutral 4- agreed and 5- strongly agree where 1 indicates the least agreement to the statement and 5 indicating the strongest agreement to the statements. Means and standard deviations were used to analyse data on the responses of respondents. Mean values above 3.0 ($(1+2+3+4+5)/5 = 3.0$) shows that majority of the respondents agreed with a challenge while a mean value below 3.0 shows that majority of the respondents disagreed with a challenge. The results are presented in Table 15.

Table 15-Challenges Encountered in the Provision of Counselling

Challenges encountered in provision of counselling	Mean	Std. Dev.
People have negative perceptions about counselling	3.15	1.07
There is no private office space for counselling	3.12	1.07
Training in counselling at the Bible School is inadequate	3.45	1.42
Conflict, finding a balance between faith and counselling (E.g. when the issue you are handling goes against your faith)	3.67	1.27
Difficulty finding time for counselling (Numerous schedules for me at my church makes it difficult for me to engage in counselling)	3.95	1.23
Unwillingness of clients to pay for the counselling services rendered	3.06	1.19
Lack of referenced materials – tapes, books, internet	4.82	1.33
Mean of means	3.60	1.23

Source: Field Data (2020)

Table 15 shows the challenges that the respondents face in their provision of counselling. Table 15 shows that the lack of referenced materials – tapes, books, internet etc. was a major challenge that the clergy encounter in their practices (M=4.82, SD=1.33). Again, the respondents indicated that they had difficulty finding time for counselling because of their numerous schedules (M=3.95, SD=1.23). It can also be seen that the respondents had conflict issues regarding issues that go against their faith (M=3.67, SD=1.27). Inadequacy of training in counselling was also found to be a challenge to the respondents (M=3.45, SD=1.42). Negative perceptions about counselling (M=3.15, SD=1.07) and lack of private office space for counselling (M=3.12, SD=1.07) were also challenges for the clergy. Finally, unwillingness of clients to pay for the counselling services rendered by the clergy was also a challenge to the respondents (M=3.06, SD=1.19).

The results in Table 15 indicate that lack of resources and time, conflict issues, inadequacy of training on counselling, negative perceptions about counselling, lack of private office and unwillingness to pay for counselling services were the main challenges encountered by the clergy in their provision of counselling. The mean of means of 3.60 gives the indication that the issues outlined in the Table were considered very challenging for most of the respondents.

The interviewees also noted that they encountered some challenges in the course of the provision of counselling. The challenges mainly had to do with inadequate time, resources and counselling training. The respondents indicated that these challenges affected their provision of counselling to their clients. Some of their comments include:

The main challenge I have with the provision of counselling has to do with the lack of time for counselling. This is because as a pastor I have a lot of responsibilities and therefore do not get enough time for counselling. – PS 2

In counselling, sometimes you meet situations that you realize that sometimes you need extra training to handle. – PS 3

Hypothesis One:

H₀: There is no significant difference in the counselling practices of the clergy in Orthodox, Pentecostal and Charismatic Churches.

H₁: There is a significant difference in the counselling practices of the clergy in Orthodox, Pentecostal and Charismatic Churches.

This hypothesis sought to find out if there were differences in the counselling practices of the clergy in Orthodox, Pentecostal, Charismatic and Independent Churches. Since there were four independent groups, One-Way ANOVA was used in testing the hypothesis. To perform the ANOVA, the test of normality, homogeneity of variance and the descriptives were performed.

The results are shown in Tables 16, 17, 18 and 19.

Table 16-Tests of Normality for Denominations

Practices	Denomina.	Kolmogorov-Smirnov ^a			Shapiro-Wilk		
		Statistic	Df	Sig.	Statistic	df	Sig.
	Orthodox	.163	20	.175	.879	20	.170
	Pentecostal	.132	40	.076	.883	40	.100
	Charismatic	.176	46	.100	.895	46	.101
	Independent	.195	26	.120	.900	26	.160

Source: Field Data (2020)

In testing for normality, Table 16 shows that the significant values for all the denominations using both the Kolmogorov-Smirnov and Shapiro-Wilk

test were above .05. This implies that the data was normal. Thus, normality can be assumed.

The test of homogeneity of variances is shown in Table 17.

Table 17-Test of Homogeneity of Variances

PRACTICES			
Levene Statistic	df1	df2	Sig.
2.737	3	128	.064

Source: Field Data (2020)

Table 17 shows that homogeneity of variance can be assumed. This is because the significant value (.064) is greater than .05.

The descriptive data of the denominations are presented in Table 18.

Table 18-Descriptive Statistics of Denominations

Denomination	N	Mean	Std. Dev.
Orthodox Churches	20	31.90	7.14
Pentecostal Churches	40	32.07	5.40
Charismatic Churches	46	30.13	7.15
Independent Churches	26	31.96	5.03
Total Average	132	31.54	6.35

Source: Field Data (2020)

It can be seen in Table 18 that the highest mean score was recorded by the Pentecostal Churches (32.07). This was followed by the Independent Churches (31.96) and the Orthodox Churches (31.90). Even though there are some differences in the mean scores, the ANOVA test will show whether the differences in the mean scores are significant.

The results of the ANOVA test are shown in Table 19.

Table 19-Differences in the Counselling Practices of the Clergy on the basis of Denominations

	Sum of Squares	Df	Mean Square	F	Sig.
Between Groups	238.307	3	79.436	2.018	.115
Within Groups	5039.754	128	39.373		
Total	5278.061	131			

Source: Field Data (2020)

Table 19 shows that there is no significant difference in the counselling practices of the clergy on the basis of their denominations [$F(128)=2.018$, $p>.05$]. The probability value (p-value) of .115 is greater than .05 significant level and as such the null hypothesis is accepted. The results indicated that there was no difference in the counselling practices of the clergy from Orthodox, Pentecostal, Charismatic and Independent Churches. Thus, the clergy from these categories of churches had same or similar counselling practices.

Hypothesis Two:

H_0 : There is no significant difference in the counselling practices of the clergy on the basis of their educational qualification.

H_1 : There is a significant difference in the counselling practices of the clergy on the basis of their educational qualification.

This hypothesis aimed at finding out the significant difference in the counselling practices of the clergy on the basis of their educational qualification. In testing this hypothesis, the One-Way ANOVA statistic was used since there were four different independent groups (High School, Diploma, Bachelor’s Degree, and Post Graduate). To perform the ANOVA,

the test of normality, homogeneity of variance and the descriptives were performed. The results are shown in Tables 20, 21, 22 and 23.

Table 20-Tests of Normality for Educational Qualification

A41	Kolmogorov-Smirnov ^a			Shapiro-Wilk		
	Statistic	df	Sig.	Statistic	df	Sig.
Practices High School	.193	23	.270	.865	23	.05
Diploma	.217	20	.150	.864	20	.090
Degree	.164	55	.100	.934	55	.005
Post-Grad	.193	34	.003	.780	34	.000

Source: Field Data (2020)

Table 20 shows that the data for all the educational qualification groups are normal. All the significant values are above .05 when making reference from the Kolmogorov-Smirnov and Shapiro-Wilk test.

Table 21-Test of Homogeneity of Variances

PRACTICES			
Levene Statistic	df1	df2	Sig.
6.409	3	128	.100

Source: Field Data (2020)

From Table 21, homogeneity of variances can be assumed since the significant value is greater than .05.

Table 22-Descriptive Statistics of Denominations

Denomination	N	Mean	Std. Dev.
High School	23	27.55	6.59
Diploma	20	31.91	4.33
Bachelor's Degree	55	32.65	6.05
Post-Graduate	34	35.85	2.01
Total Average	132	30.88	6.35

Source: Field Data (2020)

Table 22 shows that mean score for the respondents with post-graduate degree was the highest (35.85) as compared to those with high school qualification which was the lowest (27.55). The indication is that the counselling practices of the respondents with post-graduate qualifications are

better than the other qualifications. This was followed by the respondents with bachelor’s degree qualifications and diploma qualifications.

One-Way ANOVA test was done to find out whether the difference in the counselling practices of the clergy on the basis of their educational qualification was significant. The results are shown in Table 23.

Table 23-ANOVA of Difference in Counselling Practices of the Clergy on the basis of Educational Qualification

	Sum of Squares	Df	Mean Square	F	Sig.
Between Groups	1236.283	3	412.094	13.051	.000
Within Groups	4041.777	128	31.576		
Total	5278.061	131			

Significance<.05 Source: Field Data (2020)

Table 23 shows that there is a significant difference in the counselling practices of the clergy on the basis of educational qualification [F(3, 128)=13.051, p<.05]. The probability value (p-value) of .000 is less than .05 significant level. The null hypothesis is rejected. Thus, the clergy vary in their counselling practices on the basis of their educational qualifications.

Having found significant difference there was the need to conduct *post-hoc* analysis to identify the specific areas where the differences are occurring. Tukey *post-hoc* analysis was used. The main aim of Tukey’s test is to find out which groups in a specific sample differ from each other. It uses the “Honest Significant Difference,” a number that is a representation of the gap between groups and is used to equate one mean to another. This is why it was chosen as the best test to use for the post-hoc analysis. The results are presented in Tables 24 and 25.

Table 24 – Post Hoc Multiple Comparisons of Educational Qualifications (Tukey HSD)

(I) A41	(J) A41	Mean Difference (I-J)	Std. Error	Sig.	95% Confidence Interval	
					Lower Bound	Upper Bound
Diploma	Post-Grad	-3.93696	1.71805	.105	-8.4092	.5353
	High School	4.36759*	1.39535	.011	.7353	7.9998
	Degree	-.73402	1.51710	.963	-4.6832	3.2152
Post-Grad	Diploma	3.93696	1.71805	.105	-.5353	8.4092
	High School	8.30455*	1.46729	.000	4.4850	12.1240
	Degree	3.20294	1.58352	.185	-.9191	7.3250
High School	Diploma	-4.36759*	1.39535	.011	-7.9998	-.7353
	Post-Grad	-8.30455*	1.46729	.000	-12.1240	-4.4850
	Degree	-5.10160*	1.22590	.000	-8.2928	-1.9105
Degree	Diploma	.73402	1.51710	.963	-3.2152	4.6832
	Post-Grad	-3.20294	1.58352	.185	-7.3250	.9191
	High School	5.10160*	1.22590	.000	1.9105	8.2928

*. The mean difference is significant at the 0.05 level.

Table 24 shows clearly that there is a significant difference between the mean scores of the clergy with bachelor’s degree and those with high school certificate (p=.011). Again, a significant difference was found between the means of the clergy with post-graduate degree and those with high school certificate (p=.000). Finally, a significant difference was found between the means of the clergy with bachelor’s degree and those who had high school certificate (p=.000). From the results, it is evident that the mean score of the clergy with high school certificate was significantly different from the clergy with all the other qualifications.

The specific mean scores of the various groups are presented in the summary table in Table 25.

Table 25-Summary Table for Post Hoc Test

Qualification	N	Subset for alpha = 0.05		
		1	2	3
High School	23	27.5455		
Diploma	20		31.9130	
Bachelor's Degree	55		32.6471	32.6471
Post-graduate	34			35.8500
Sig.		1.000	.961	.144

Means for groups in homogeneous subsets are displayed.

Table 25 shows that mean score of the clergy with high school certificate (27.55) is significantly different from the clergy with all other qualifications being found in different subsets for alpha=0.05. This confirms the results in Table 24 on the post-hoc comparison, since there was a significant difference between the mean scores of the clergy with high school certificate and all the other groups. It is shown in Subset 2 again that the mean score of the clergy with diploma certificate (31.91) was not significantly different from the mean score of the clergy with bachelor's degree (32.65). However, the mean scores of these two groups were significantly different from the other groups. Finally, in Subset 3, it can be seen the mean score of the clergy with bachelor's degree (32.65) was not significantly different from the clergy with post-graduate degree (35.85).

Overall, it is shown that the counselling practices of the clergy with post-graduate qualifications are better than the other qualifications. This was followed by the respondents with bachelor's degree qualifications and diploma qualifications.

Hypothesis Three:

H₀: There is no significant difference in the counselling practices of male and female clergy.

H₁: There is a significant difference in the counselling practices of male and female clergy.

The last hypothesis sought to find out the significant difference in the counselling practices of male and female clergy. The independent samples t-test was used in analysing the data at 0.05 level of significance. The results are shown in Tables 26 and 27.

The Levene’s test for homogeneity of variance was done first to test the homogeneity of variances. The results are presented in Table 26.

Table 20-Levene’s Test for Equality of Variances

	F	Sig
Equal variances assumed	1.237	.268
Equal variances not assumed		

Source: Field Data (2020)

From Table 26, it can be seen that the significant value of .268 is greater than .05 the significant level. This implies that equal variances can be assumed.

Table 27-Difference in Counselling Practices of Male and Female Clergy

Gender	N	Mean	SD	Df	t-value	Sig (2-tailed)
Male	114	31.35	5.86	130	2.181	.031
Female	18	27.89	8.44			

Source: Field Data (2020)

The results of the independent samples t-test are shown in Table 27. It is shown in Table 27 that there is a significant difference in the counselling practices of male and female clergy [t (130) = 2.181, p<.05]. The mean score

of the males was 31.35 while that of females was 27.89. Based on the results in Table 21, the null hypothesis is rejected. Thus, male and female clergy differ in their counselling practices. Since the mean score of the males was higher than that of the females, it can be inferred that male clergy had better counselling practices than female clergy. This is because the scoring of the portion of the instrument for counselling practices was such that a higher mean depicted better counselling practices.

The gender difference in the counselling practices of the clergy could be attributed to the fact that male clergy may have more time to provide counselling since they do not have the added burden of domestic chores compared to female clergy. As a result, it was not surprising that male clergy had better counselling practices than female clergy.

Discussion

Types of Counselling Provided by the Clergy in Selected Churches in the Sekondi-Takoradi Metropolis

The first objective of this study was to find out the types of counselling provided by the clergy in selected churches in the Sekondi-Takoradi Metropolis. The study found that pre-marital counselling, marital counselling, biblical counselling, grief counselling, family counselling and career counselling were the most common types of counselling provided. The findings are understandable because for pastors, most of those who come to them are their church members. As a result, they are likely to mostly provide marital, family, biblical, grief and career counselling to their church members. All these types can be generally grouped into the main types of counselling as documented in the literature such as career and personal-social counselling.

The findings of the current study confirm the findings of Nabwire (2016) that the major counselling services provided in Kenyan churches were of interpersonal, intrapersonal, financial, health, and ideological nature. Lynch (2002) also revealed that counselling provided by church leaders encompasses various subspecialties which include marriage and family, health, rehabilitation and career. This was confirmed in the findings of the current study. In similar vein, Kurebwa, Matyatini and Wadesango (2014) as pastors mostly used group counselling and individual counselling that covered areas of family, health, career and Christian lives of clients. From the findings of the current study and the other studies, it is evident that the clergy provided pre-marital counselling, marital counselling, biblical counselling, grief counselling, family counselling and career counselling.

Issues Clients bring to Counselling in Selected Churches in the Sekondi-Takoradi Metropolis

This study sought to find out the issues that clients mostly brought to counselling in selected churches in the Sekondi-Takoradi Metropolis. It was found that family issues, marriage issues between spouses, conflicts people have with others, health issues, issues with children and financial issues were the most common issues that clients brought to counselling. In Ghana, many people have issues with their families, marriage, health and finances. For most Christians, their first point of call when they have these issues is their pastors. As a result, it was not surprising that these were the common issues that clients brought to counselling.

The findings of the current study support the findings of Kurebwa, Matyatini and Wadesango (2014) who investigated how effective pastors were

in providing marital counselling for couples in some Christian churches in Gweru Urban in Zimbabwe. The results indicated that church members mostly presented marriage issues for counselling. In a similar vein, Stevens (2002) revealed that the typical Wesleyan pastor spent his or her counselling each week mainly providing assistance to people in issues relating to their beliefs, their marriages, their health, their personal issues and their family issues. Andor and Owusu (2017) also conducted a study to find out how psychology is used in the counselling ministry of Adventist pastors in southern Ghana and revealed that some of the major issues that people brought to counselling were related to their marriages, careers and spiritual lives. All of these studies confirmed the findings of the current study.

The similarities observed among the findings imply that for most church people, the common issues they face have to do with their marriages, families, health and finances. In Ghana, it appears these are the common issues that most people deal with as reflected in the usual media reportage of people complaining about hardships. Since the church people, particularly those in the local assemblies may not have other people to talk to, they take these issues to counselling.

Qualification of the Clergy in Terms of Counselling in Selected Churches in the Sekondi-Takoradi Metropolis

This study also aimed at finding out the qualification of the clergy in terms of counselling in selected churches in the Sekondi-Takoradi Metropolis. The results of this study showed that most of the respondents had training in theology and did counselling courses during their training. Again, even though, most of the respondents had received some training in counselling,

they still favoured receiving additional training in counselling. The findings imply that the clergy still need some more training in counselling to be able to effectively provide counselling to their members. This is because just relying on counselling training obtained during theological training may not be enough if pastors are to be providing counselling on a full scale.

The findings of the current study support the findings of several researchers. For instance, Eliason (2000) conducted a survey-based research study assessing the credentials and pastoral counselling practices of Presbyterian clergy in the United States. Eliason's study revealed that more than half of the ministers did not believe that seminary adequately prepared them for the counselling demands of being a pastor. More than half of the respondents also indicated that they did not feel qualified to provide pastoral counselling to their parishioners. This sends the signal that the training of pastors should be such that they would feel qualified to provide counselling to their church members.

In a similar vein, Andor and Owusu (2017) revealed that even though majority of pastors have had some qualification in psychology and counselling, they still needed some extra training in counselling so as to improve their skills in the counselling ministry. Firmin and Tedford (2007) also evaluated the number of pastoral counselling courses required and offered for Master of Divinity (M.Div.) and revealed that the training of pastors did not include much counselling courses. It was for this reason that pastors felt inadequately prepared for the work of counselling.

Buikema (2001) also examined the "lived experience" of pastors and their training needs in premarital counselling (PMC). Buikema found that the

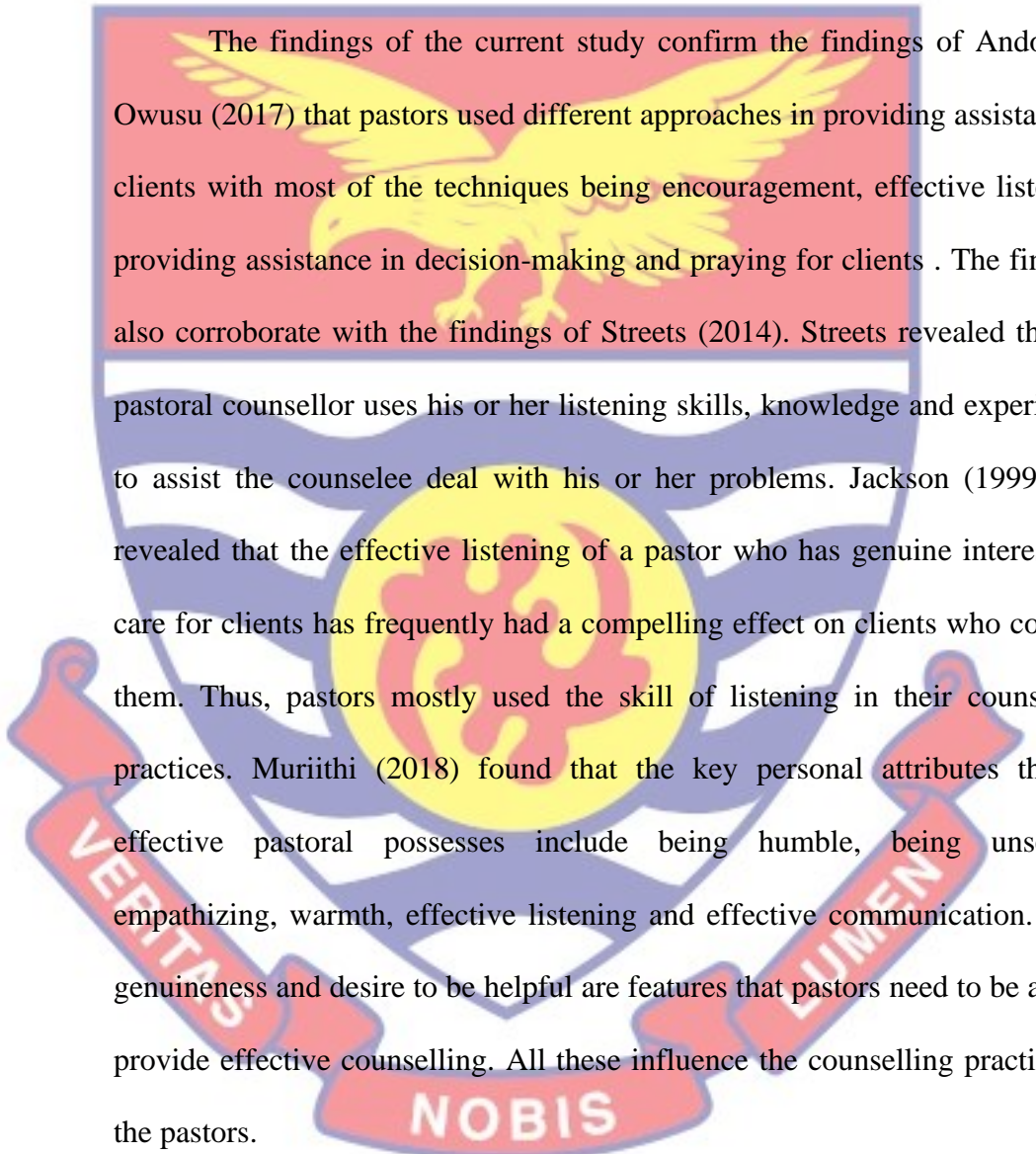
clergy were not adequately prepared to deliver premarital counselling services. This finding was in line with an earlier report that 86% of pastors had inadequate training and experience regarding premarital counselling services (Buikema, 1999). The findings of Buikema's (2001) study reflect the need to continuously incorporate counselling education into the training of the clergy.

Nyandoro (2010) also carried out a study to examine the counselling skills of Roman Catholic priests in Masvingo diocese- Zimbabwe and found that the priests had inadequate counselling skills because of the inadequacy of counselling training. Younce (2012) thus, presented the importance of developing four specific core competencies in the area of pastoral counselling. Younce indicated that it was problematic that most pastors had received minimal or no training in counselling resulting in inadequate therapy when parishioners seek pastoral counselling during times of crisis. Generally, it has become evident that even though the clergy have some form of training in counselling, they still need additional training to be able to provide counselling for their clients.

Counselling Practices of the Clergy in Selected Churches in the Sekondi-Takoradi Metropolis

This study further aimed to find out the counselling practices of the clergy in selected churches in the Sekondi-Takoradi Metropolis. The results showed that the respondents adopted the right counselling practices such as listening, adhering to ethical issues, utilizing counselling skills, availability and building strong relationships with clients. Regarding place for counselling, most of the respondents indicated that they had places set aside for counselling with the common places being their offices and the church auditorium. From

the results, it is clear that the clergy practiced counselling in the right way. Some of the skills used in counselling appear to be part of the habits that pastors are to develop. For instance, listening and building strong relationships with clients are some of the values already expected of pastors. As a result, it appeared less surprising that the clergy practiced these things.

The logo of the University of Cape Coast is a watermark in the background. It features a shield with a yellow eagle at the top, a yellow sun in the center, and a red banner at the bottom with the Latin motto "NOBIS". The shield is flanked by two red banners with the Latin words "VERITAS" and "LUMEN".

The findings of the current study confirm the findings of Andor and Owusu (2017) that pastors used different approaches in providing assistance to clients with most of the techniques being encouragement, effective listening, providing assistance in decision-making and praying for clients. The findings also corroborate with the findings of Streets (2014). Streets revealed that the pastoral counsellor uses his or her listening skills, knowledge and experiences to assist the counselee deal with his or her problems. Jackson (1999) also revealed that the effective listening of a pastor who has genuine interest and care for clients has frequently had a compelling effect on clients who come to them. Thus, pastors mostly used the skill of listening in their counselling practices. Muriithi (2018) found that the key personal attributes that an effective pastoral possesses include being humble, being unselfish, empathizing, warmth, effective listening and effective communication. Also, genuineness and desire to be helpful are features that pastors need to be able to provide effective counselling. All these influence the counselling practices of the pastors.

The findings further confirm that of Patton (2005) that the pastoral role of a pastor in counselling was a skilled shepherd who used the basic skills of building relationships to assist clients. Brendan (2003) also noted that pastoral counsellors incorporate Christian principles into their work with clients

especially regarding empathy and respect. Thus, through several personal face-to-face interactions, the pastoral counsellor uses these skills to provide assistance to clients in overcoming their challenges and advance in their lives. Regarding the place used for counselling, Stevens (2002) revealed that the pastor on average counselled in his church office and/or his parishioners' homes. This was confirmed in the current study. The findings of the current study and all the other studies imply that the clergy did engage in the right practices. This could be probably due to their training as pastors and how all the values of being a pastor could become essential in their practice of counselling.

Main Challenges of the Clergy in the Provision of Counselling Services in Selected Churches in the Sekondi-Takoradi Metropolis

Additionally, this study sought to identify the main challenges of the clergy in the provision of counselling services in selected churches in the Sekondi-Takoradi Metropolis. The study revealed that lack of resources and time, conflict issues and inadequacy of training on counselling were the main challenges encountered by the clergy in their provision of counselling. The finding implies that for most clergy some extra training in counselling could be helpful as well as getting enough time to provide counselling services.

The findings confirmed the findings of several researchers who have in the past conducted studies on a similar subject. For instance, Nartey (2014) sought to find out how professional marital counselling was provided by Pentecostal and Charismatic churches in the Cape Coast Metropolis in the Central Region of Ghana. Nartey revealed that mostly, the work of marital counselling was carried out by ministers who needed additional training and

qualification to be able to provide effective counselling. This finding was based on the view of the respondents that their level of counselling training was not enough.

Mukimai (2019) also found that a pastor's level of education and lack of counselling training were among the challenges that were encountered in the provision of pastoral counselling. Similarly, Rainer (2018) revealed that some of the challenges of pastoral counselling include the perception of pastors that they are not qualified enough and their lack of time for counselling. These challenges affected the provision of counselling by the clergy. The similarity among the findings implies that the provision of counselling services by the clergy was limited by several challenges.

Differences in the Counselling Practices of the Clergy on the Basis of their Denominations

This study found that there was no significant difference in the counselling practices of the clergy on the basis of their denominations. The results imply that there was no difference in the counselling practices of the clergy from Orthodox, Pentecostal, Charismatic and Independent Churches. Thus, the clergy from these categories of churches had same or similar counselling practices. In essence, the denomination of a pastor did not affect their counselling practices.

The findings of the current study contradict the findings of Nabwire (2016) that within Pentecostal churches, prayers were the most common technique utilized, while negotiation was commonly utilized within the mainstream churches. Nabwire concluded that professional pastoral counselling was utilized more effectively in managing conflicts by mainstream

priests than the Pentecostal church pastors; while biblical was utilized mostly by Pentecostal pastors than their mainstream counterparts. The implication of the findings is that the type of church that a pastor belonged to affected the counselling practice of the pastor.

Clark and Thomas (1979) revealed that pastoral counselling was directly related to theological position and counselling training. Specifically, liberal and conservative pastors held different counselling role perceptions. This implied that different pastors from different denominations had different views about their counselling roles. The finding of Clark and Thomas was also not supported in the current study. In like manner, Ağılkaya-Şahin (2016) found that catholic priests and protestant priests had different understandings of pastoral counselling. Specifically, Ağılkaya-Şahin revealed that clergy in the Catholic Church's understanding of pastoral counselling comprised all the duties of the clergy while the clergy in the Protestant Churches adopted the narrower sense of pastoral counselling focused on direct personal intervention as an individual service to individuals.

The contradictions among the findings could be because of the differences in the classifications of churches in the different settings in which the studies were conducted. Again, the contradictions could be because the sample involved in the current study had similar backgrounds regardless of their churches and as such did not differ in their counselling practices when compared in terms of their denominations.

Differences in the Counselling Practices of the Clergy on the Basis of Educational Qualifications

This study revealed that there was a significant difference in the counselling practices of the clergy on the basis of educational qualification. It can be inferred thus that the clergy vary in their counselling practices on the basis of their educational qualifications. Specifically, the difference observed in the ANOVA table was because the means score of the clergy with high school certificate was significantly different from the clergy with all the other qualifications. The higher the educational level of the clergy, the better their counselling practices. In essence, educational qualification can have a bearing on the counselling practices of pastors. This finding could be because the education that pastors receive is connected to their level of training in counselling and that ultimately affects how pastors practice counselling. For instance, there is definitely going to be a difference in the counselling practices of pastors who have obtained degrees in counselling and those who have not.

The findings of the current study confirm the findings of Louw (2015) that the counselling practices of pastors varied based on their basic knowledge and qualifications in the theory and practice in counselling. This finding was because pastoral counselling ought to be done in an ethical and professional way. Therefore, pastors who have higher qualifications in counselling are most likely to have different counselling practices compared to pastors without qualifications in counselling. Nabwire (2016) also revealed that qualification level of pastors is influential in their counselling practices. This is because pastoral counsellors lacking the right qualifications often tend to use the

scripture in a prescriptive and judgmental way during counselling encounters, leaving the clients seeking counselling services feeling judged and condemned.

The findings of the current study however contradicted the findings of Stevens (2002) who compared the practices of Wesleyan pastors with bachelor's degrees and those with master's degrees. Stevens found that there was no significant difference in the counselling practices of pastors in spite of their qualifications. Stevens explained that the finding was due to the fact that pastors with both bachelor's and master's degrees had similar level of training in counselling and as such their practice of counselling did not vary. Regardless of this contradiction, the general view of the literature points to the existence of a difference in the counselling practices of pastors on the basis of their educational qualification.

Differences in the Counselling Practices of Male and Female Clergy

Finally, this study found that there was a significant difference in the counselling practices of male and female clergy. Thus, male and female clergy differed in their counselling practices. Since the mean score of the males was higher than that of the females, it was inferred that male clergy had better counselling practices than female clergy. This is because the scoring of the portion of the instrument for counselling practices was such that a higher mean depicted better counselling practices. The implication of the finding was that male and female clergy differed in their practice of counselling.

The finding confirmed the finding of Maybury and Chickering (2001) that male and female pastors differed in their practices of caring for their members. Maybury and Chickering added that being a male or female pastor

can determine the extent of care and empathy that is shown to clients during counselling. In a similar vein, Zikmund, Lummis and Chang (1998) revealed that there was a difference between male and female clergy in the work of the clergy particularly in their provision of counselling and assistance. Also, it was found that the participants perceived women pastors to have a caring attitude compared to male pastors. In the discharge of their duties, female pastors were expected to have the right attitude, show more affection and be very sensitive to the needs of church members. Although everyone approaches ministry differently, women pastors were found to be more relational and adopted more cooperative approach in their work than male pastors. The implication is that generally, males and females by their biological make-up are likely to approach counselling differently.

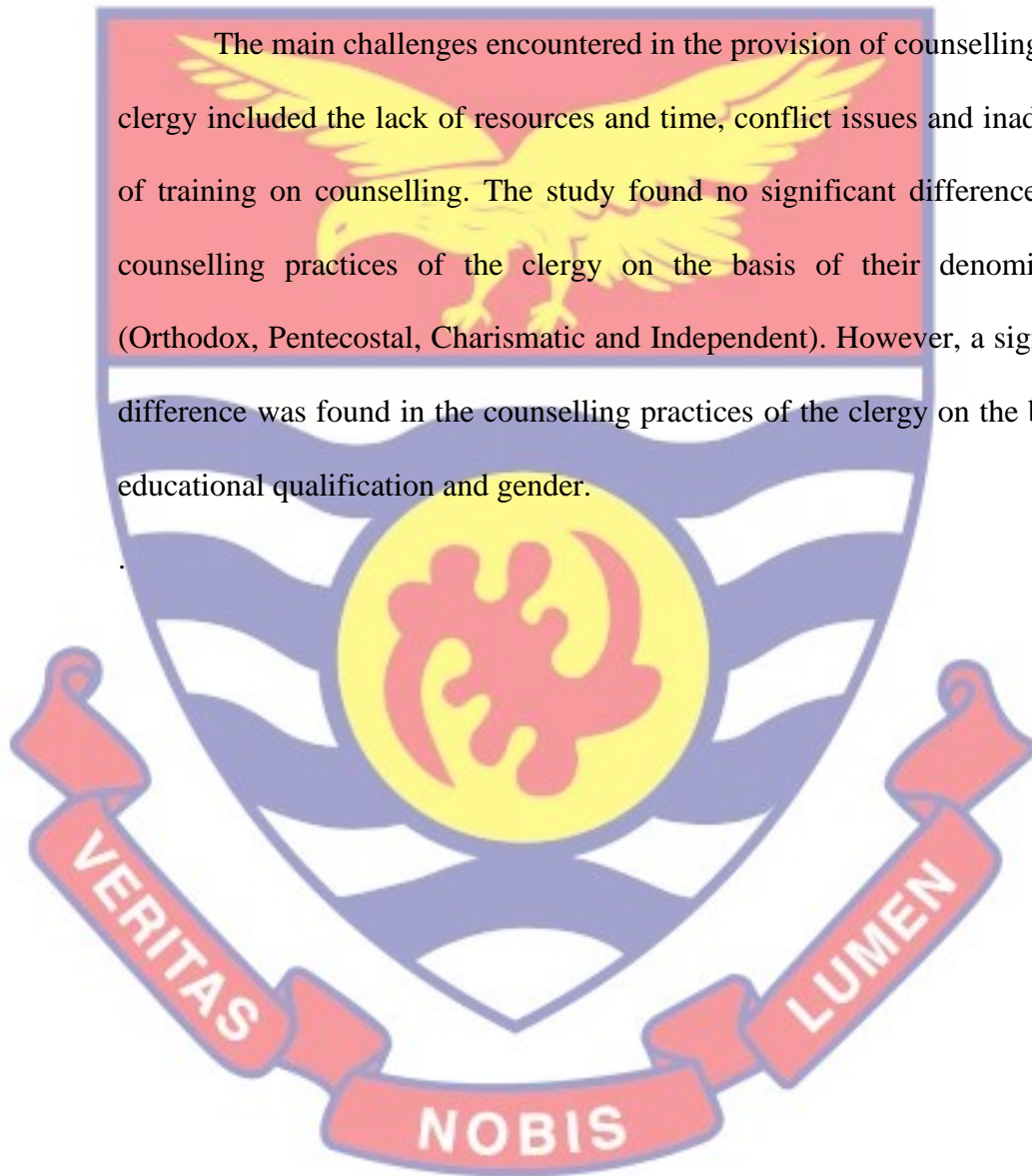
Chapter Summary

This chapter was focused on the results and discussion of the study. A total of 132 respondents were involved in the study. The study sought to answer five research questions and test three hypotheses. It was found that pre-marital counselling, marital counselling, biblical counselling, grief counselling, family counselling and career counselling were the most common types of counselling provided by the clergy in selected churches in the Sekondi-Takoradi Metropolis. Again, family issues, marriage issues between spouses, conflicts people have with others, health issues, issues with children and financial issues were the most common issues that clients brought to counselling in selected churches in the Sekondi-Takoradi Metropolis.

In addition, even though, most of the respondents had received some training in counselling, they still favoured receiving additional training in

counselling. The clergy also adopted the right counselling practices such as listening, adhering to ethical issues, utilizing counselling skills, availability and building strong relationships with clients. They also had places set aside for counselling with the common places being their offices and the church auditorium.

The main challenges encountered in the provision of counselling by the clergy included the lack of resources and time, conflict issues and inadequacy of training on counselling. The study found no significant difference in the counselling practices of the clergy on the basis of their denominations (Orthodox, Pentecostal, Charismatic and Independent). However, a significant difference was found in the counselling practices of the clergy on the basis of educational qualification and gender.



CHAPTER FIVE

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

This chapter presents the summary, conclusions and recommendations of this study. Implications for counselling as well as suggestions for further research are also given in this chapter.

Summary of Study

The purpose of this study was to investigate the counselling practices of the clergy in selected churches in the Sekondi-Takoradi Metropolis. Specifically, the study answered five research questions and tested three hypotheses. They are:

Research Questions

The following research questions were posed to guide the study:

1. What are the types of counselling provided by the clergy in selected churches in the Sekondi-Takoradi Metropolis?
2. What are the issues that clients brought to counselling in selected churches in the Sekondi-Takoradi Metropolis?
3. What is the level of qualification of the clergy in terms of counselling in selected churches in the Sekondi-Takoradi Metropolis?
4. What are the counselling practices of the clergy in selected churches in the Sekondi-Takoradi Metropolis?

5. What are the main challenges of the clergy in the provision of counselling services in selected churches in the Sekondi-Takoradi Metropolis?

Hypotheses

The following hypotheses were tested in the study:

1. H_0 : There is no significant difference in the counselling practices of the clergy in Orthodox and Pentecostal/Charismatic Churches.
 H_1 : There is a significant difference in the counselling practices of the clergy in Orthodox and Pentecostal/Charismatic Churches.
2. H_0 : There is no significant difference in the counselling practices of the clergy on the basis of their qualification.
 H_1 : There is a significant difference in the counselling practices of the clergy on the basis of their qualification.
3. H_0 : There is no significant difference in the counselling practices of male and female clergy.
 H_1 : There is a significant difference in the counselling practices of male and female clergy.

The descriptive survey design was used within the Mixed Methods Approach for the study. A sample of 132 pastors was selected from a population of 200 pastors from the Metropolis. Questionnaire and a semi-structured interview guide were used in collecting data for the study. Reliability and validity of the questionnaire were established while the trustworthiness of the qualitative data was also established. Ethical issues such as informed consent, autonomy, confidentiality and anonymity were considered in the study. The quantitative data collected was analysed

descriptively and inferentially using the Statistical Package for Service Solution (SPSS) version 22 software. The qualitative data was analysed using thematic analysis.

Major Findings

This study found that pre-marital counselling, couples counselling, biblical counselling, grief counselling, family counselling and career counselling were the most common types of counselling provided by the clergy in selected churches in the Sekondi-Takoradi Metropolis. The study revealed again that family issues, marriage issues between spouses, conflicts people have with others, health issues, issues with children and financial issues were the most common issues that clients brought to counselling in selected churches in the Sekondi-Takoradi Metropolis.

This study also showed that most of the clergy in the study had training in theology and did counselling courses during their training. Even though, most of the respondents had received some training in counselling, they still favoured receiving additional training in counselling. The study further revealed that the clergy adopted the right counselling practices such as listening, adhering to ethical issues, utilizing counselling skills, availability and building strong relationships with clients. Regarding place for counselling, most of the respondents indicated that they had places set aside for counselling with the common places being their offices and the church auditorium.

Additionally, this study revealed that lack of resources and time, conflict issues and inadequacy of training on counselling were the main challenges encountered by the clergy in the Sekondi-Takoradi Metropolis in their provision of counselling. The study also found no significant difference

in the counselling practices of the clergy on the basis of their denominations (Orthodox, Pentecostal, Charismatic and Independent).

The study revealed further that there was a significant difference in the counselling practices of the clergy on the basis of educational qualification. Specifically, the difference observed was because the mean score of the clergy with bachelor's degree was significantly different from the clergy with all the other qualifications.

Finally, the study found that there was a significant difference in the counselling practices of male and female clergy. Thus, male and female clergy differed in their counselling practices. Since the mean score of the males was higher than that of the females, it was inferred that male clergy had better counselling practices than female clergy.

Conclusions

Based on the findings of the study, some conclusions are drawn. In the first place, it is concluded that all pastors or clergy in the Sekondi-Takoradi Metropolis engage in counselling. This is done as part of their work as pastors. It is also concluded that the clergy in the Sekondi-Takoradi Metropolis provide a wide range of counselling services. Some of these are pre-marital counselling, marital counselling, biblical counselling, grief counselling, family counselling and career counselling.

It is concluded again that clients bring a lot of general issues that go beyond the church to counselling. Some of these issues are family issues, marriage issues between spouses, conflicts people have with others, health issues, issues with children and financial issues.

Further, it is concluded that counselling is done by all clergy in the Sekondi-Takoradi Metropolis irrespective of educational qualification and professional training in counselling. However, the clergy with higher educational qualification have better practices than those without.

The practice of counselling by the clergy in the Sekondi-Takoradi Metropolis was not without challenges. The clergy faced several challenges such as lack of resources and time, conflict regarding faith issues, inadequacy of training on counselling and negative perceptions about counselling. Finally, demographic characteristics such as denomination and gender may not have any bearing on the way that the clergy practice counselling. The counselling practices of the clergy are therefore independent of their churches and their gender.

Recommendations

Based on the findings and conclusions of this study, the following recommendations are made:

1. The clergy in the Sekondi-Takoradi Metropolis provide a wide range of counselling services at the metropolis, they also indicated that they need additional training in counselling. It is therefore recommended that the clergy association in the Sekondi-Takoradi Metropolis organize intermittent training programmes for the clergy on counselling services so they can provide quality counselling services to satisfy their clients.
2. The clergy in the Sekondi-Takoradi Metropolis need to develop skills and capacity to handle family issues, marriage issues between spouses, conflicts people have with others, health issues, issues with children,

financial issues, and the fruit of the womb issues since these are seen as the most prevalent issues that clients bring for counselling.

3. Pastors in the Sekondi-Takoradi Metropolis should be encouraged to maintain their adherence to the skills in counselling so they can sustain the good services they provide to their clients.

4. Pastors in the Sekondi-Takoradi Metropolis should schedule a part of their work time for counselling since the time for counselling was found to be a challenge for the clergy.

5. Since it was found that there was a difference in the counselling practices of the clergy on the basis of educational qualification, it is recommended that, pastors in the Sekondi-Takoradi Metropolis endeavour to upgrade their educational level so they can practice effectively.

6. It is also recommended that while the male clergy try to sustain their practices in counselling, their female counterparts in the Sekondi-Takoradi Metropolis should try to catch up with their males so both will be able to provide counselling at the highest level for the benefit of their clients.

Implications for Counselling

In the practice of counselling, the following implications should be considered:

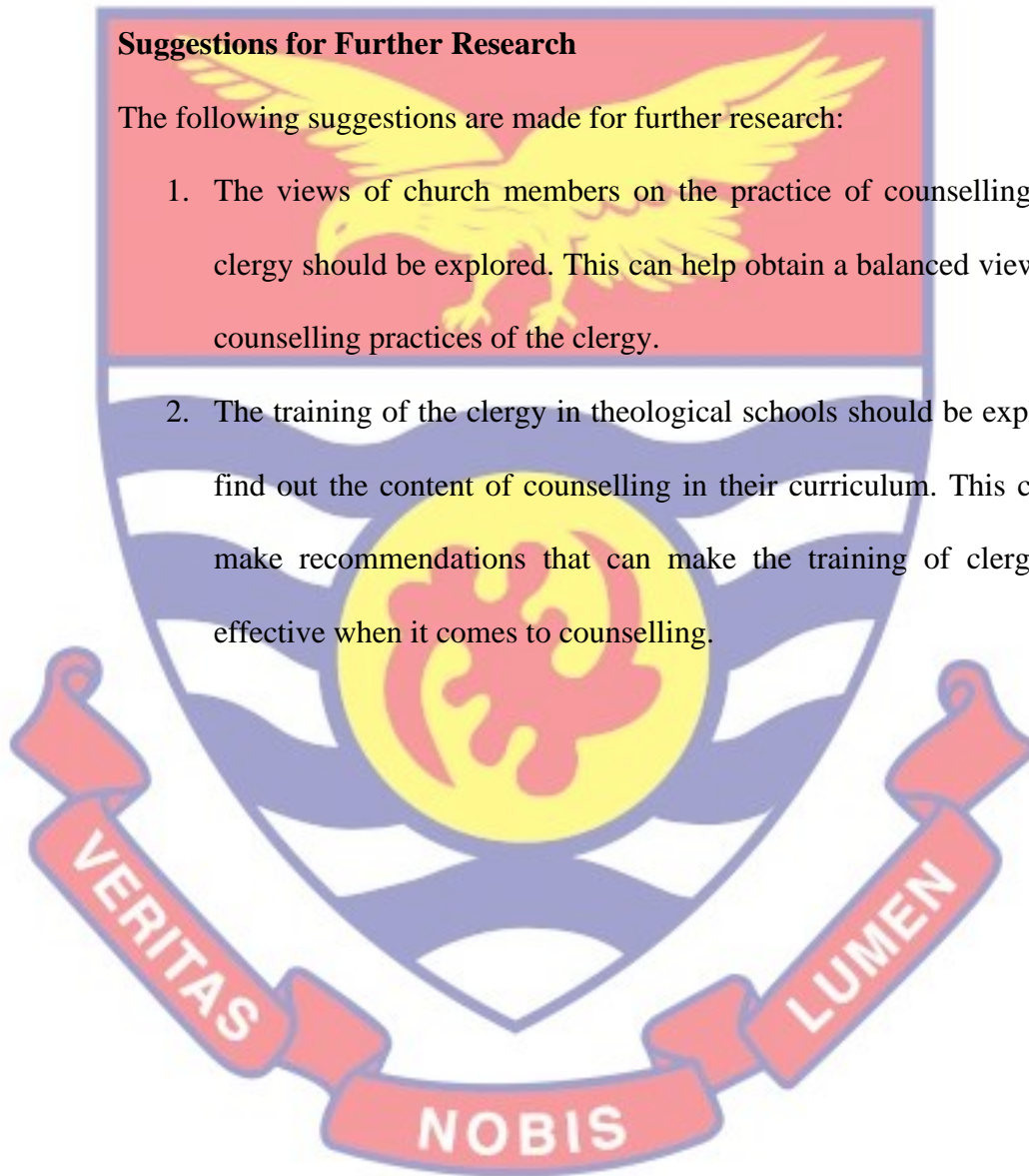
1. Training of pastors could incorporate more counselling based courses to equip the clergy with all the skills needed to be able to effectively practice counselling.

2. In the practice of pastoral counselling, the clergy could incorporate more mainstream counselling skills so that they can be effective even when the issues brought to them are not biblical issues.
3. Pastoral counselling should be given much attention since it appears most pastors are already doing it.

Suggestions for Further Research

The following suggestions are made for further research:

1. The views of church members on the practice of counselling by the clergy should be explored. This can help obtain a balanced view on the counselling practices of the clergy.
2. The training of the clergy in theological schools should be explored to find out the content of counselling in their curriculum. This can help make recommendations that can make the training of clergy more effective when it comes to counselling.



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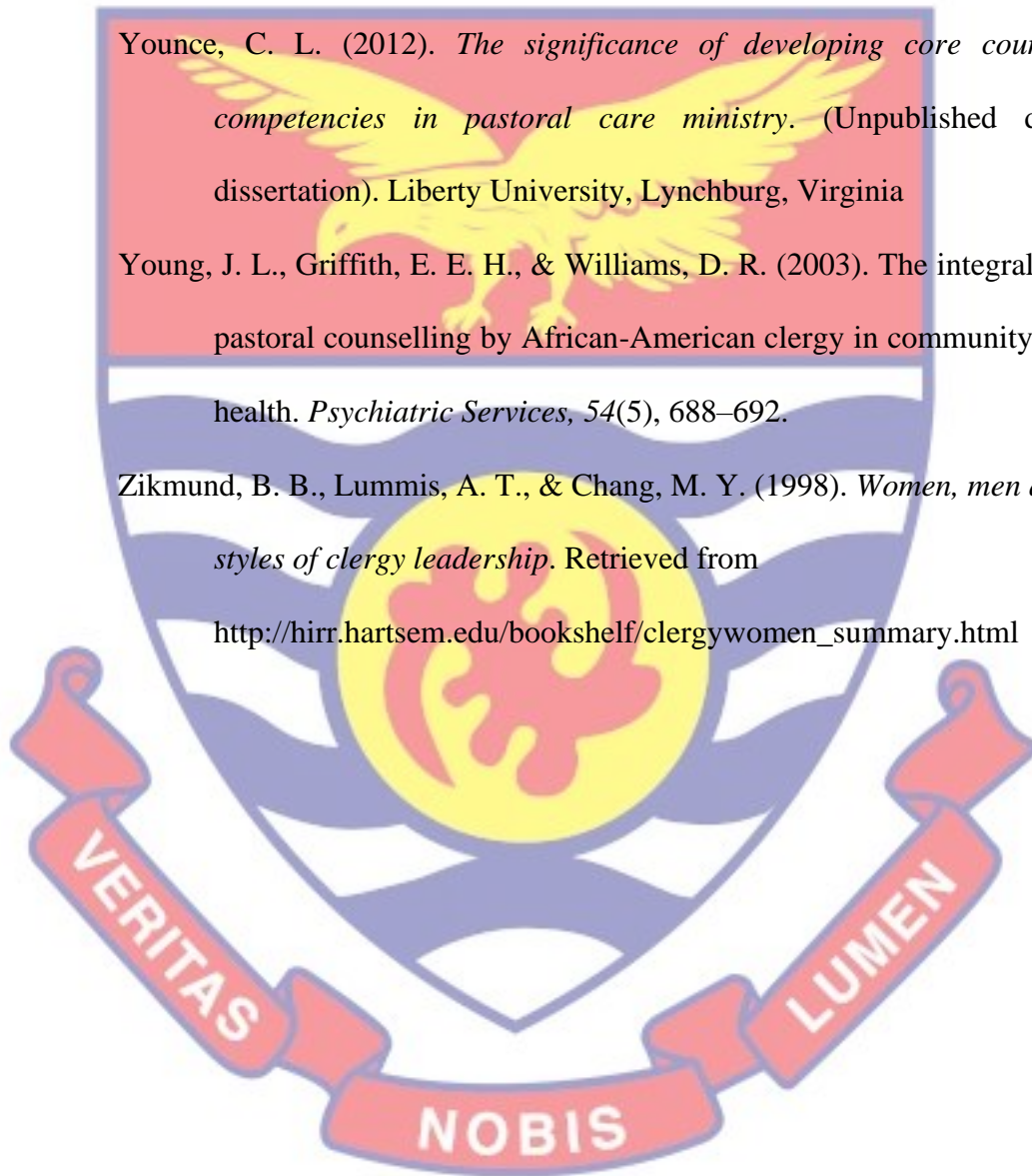
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APPENDICES

APPENDIX A

RELIABILITY OUTPUT

Reliability Statistics

Cronbach's Alpha	N of Items
.833	51



APPENDIX B

UNIVERSITY OF CAPE COAST

FACULTY OF EDUCATIONAL FOUNDATIONS

DEPARTMENT OF GUIDANCE AND COUNSELLING

QUESTIONNAIRE FOR PASTORS

Dear Respondent,

The purpose of the study is to investigate the counselling practices of the clergy in selected churches in the Sekondi-Takoradi Metropolis. Your participation in this study is very important. Any information you provide will be kept confidential. Please feel free to participate in the study.

Thank you.

Please respond by ticking [√] and writing where necessary.

Section A – Background / Demographic Information

Direction: Kindly provide the required information or put a tick (√) in the appropriate column to indicate your response to each of the items in this section.

1. Gender: Male [] Female []
2. Age: 30 and below [] 31-50 [] Above 50 []
3. Denomination: Orthodox [] Pentecostal [] Charismatic []
4. Highest Educational Qualification:
5. Number of Years as a Pastor:

Section B – Qualification in Pastoral Training

1. Do you have any form of training in theology?

Yes [] No []

2. If your response to item 1 is yes, what qualification did you attain

Certificate, Diploma, Degree etc

3. If yes to item 1, did you take any course in counselling during your pastoral training?

Yes [] No []

4. If yes to item 3, was the course enough to equip you with the skills needed to provide counselling?

Yes [] No []

5. Would you need an additional training in counselling?

Yes [] No []

Section C – Types of Counselling Services Provided by the Clergy

Indicate the counselling services you provide as a pastor

Service	Tick (√) as many that is applicable
1. Information	
2. Referral	
3. Pre-marital counselling	
4. Marital counselling	
5. Grief counselling	
6. Career counselling	
7. Educational counselling	
8. Family counselling	

9. Counselling leading to prosperity/riches	
10. Counselling about tithe	
11. Counselling about giving	
12. Biblical Counselling	

OthersPlease specify

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Section D – Issues brought to Counselling

Indicate the issues that church members bring to counselling

Issue	Tick (✓) as many that is applicable
1. Family issues	
2. Marriage issues	
3. Divorce issues	
4. Faith issues	
5. Conflicts	
6. Health issues	
7. Financial issues	
8. Bereavement issues	
9. Stress, anxiety and depression	
10. Sexual issues	

11. Abuse issues	
12. Issues with children	
13. Issues of fruit of the womb	
14. Career issues	
15. Issues about Christianity	

Any other:

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Section E – Counselling Practices

Please indicate your **agreement or disagreement** with the statements in each section. Please respond using this scale:

1= Never, 2= Rarely, 3=Sometimes, 4=Often, and 5=Very Often

Statement	1	2	3	4	5
1. I show empathy in my counselling sessions					
2. I build strong relationships with clients					
3. I take clients through all the five stages of counselling (relationship building, problem identification, formulation of goals, intervention and problem solving, termination)					
4. I refer clients to appropriate people or agencies when an issue is beyond or outside my scope					
5. I listen effectively to clients					
6. I utilise the counselling skills I know such as confrontation,					

listening, questioning and clarification					
7. I adhere to all ethical issues in counselling such as confidentiality, autonomy, consent, anonymity					
8. I make myself available to church members for counselling					

9. Do you have a place set aside for counselling in your church?

Yes No

If your response to item 9 is yes, indicate the place you have set aside for the counselling.

Office [] Pastor's house [] Church Auditorium []

Section F – Challenges of the Clergy in the Provision of Counselling

Please indicate your agreement or disagreement with the statements in each section. Please respond using this scale:

1= Strongly Disagree, 2= Disagree, 3=Neutral, 4=Agree, and 5=Strongly Agree

Statement	1	2	3	4	5
1. People have negative perceptions about counselling in my church					
2. There is no private office space for counselling in my church					
3. Training in counselling at the Bible School is inadequate					
4. Conflict, finding a balance between faith and counselling					
5. Difficulty finding time for counselling Numerous schedules for me at my					

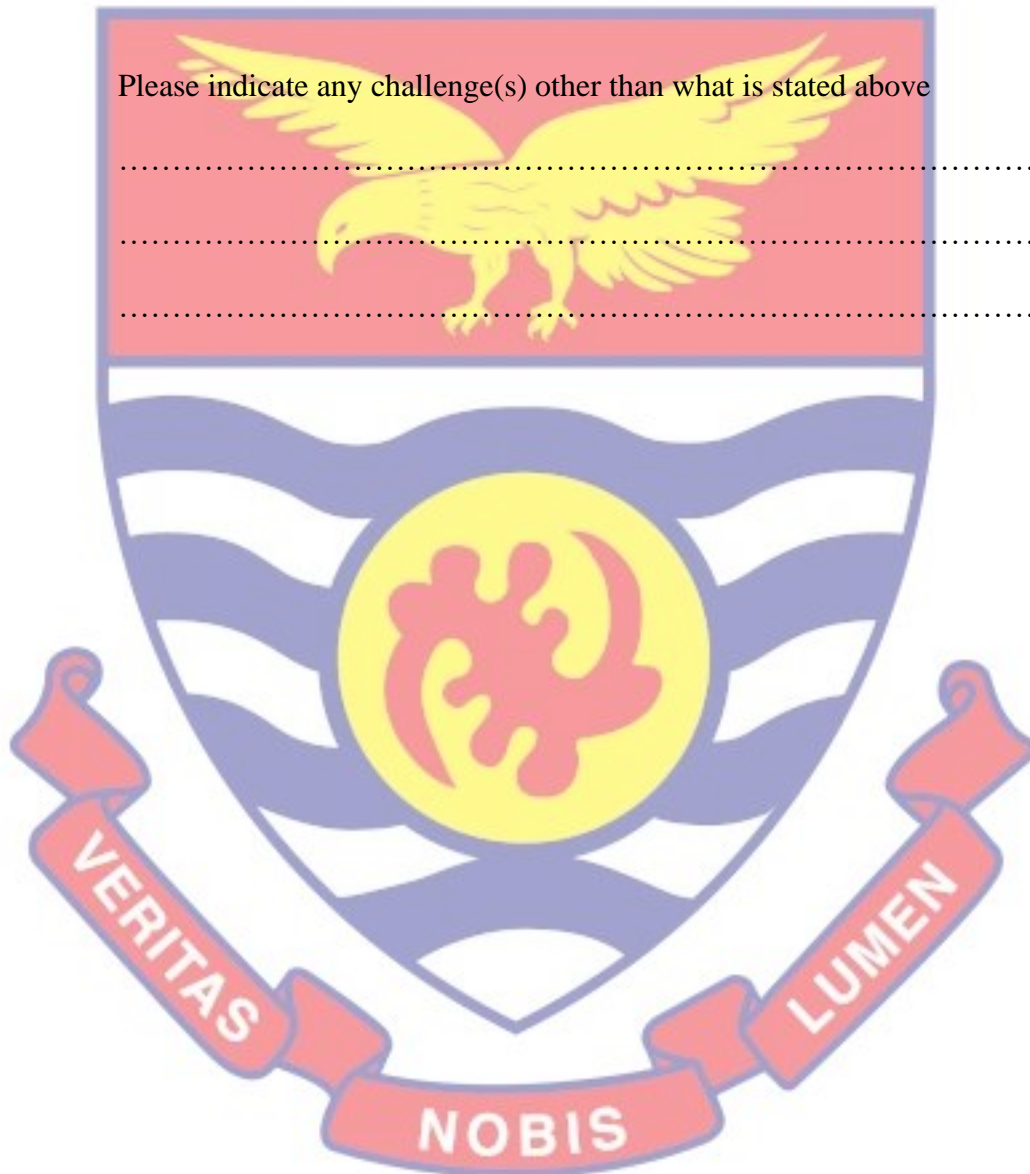
church makes it difficult for me to engage in counselling					
6. Unwillingness of clients to pay for the counselling services rendered					
7. Referenced materials – tapes, books, internet etc					

Please indicate any challenge(s) other than what is stated above

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APPENDIX C

UNIVERSITY OF CAPE COAST

FACULTY OF EDUCATIONAL FOUNDATIONS

DEPARTMENT OF GUIDANCE AND COUNSELLING

INTERVIEW GUIDE FOR PASTORS

Dear Respondent,

The purpose of the study was to evaluate the counselling practices of the clergy in selected churches in the Sekondi-Takoradi Metropolis. Your participation in this study is very important. Any information you provide will be kept confidential. Please feel free to participate in the study.

Thank you for agreeing to participate in the study.

Please be assured that any information provided will be kept private and confidential.

1. Please can you tell me a little about yourself
2. How long you have been in ministry
3. Do you provide counselling to church members?
4. What training have you received in counselling?
5. Did you take courses in counselling as part of your training in theology?
6. Would you need any other training in counselling?
6. What counselling services do you provide to your church members?
7. What issues do clients bring to counselling?
8. How do you handle the cases that clients bring to counselling?
9. Do you adhere to all ethical issues?
10. Do you do referrals when necessary?

11. What are the main challenges you encounter in the provision of counselling services?
12. Do you provide in-service training in counselling to your ministers?
13. Do you provide resource materials in counselling for your ministers?



APPENDIX D

ETHICAL CLEARANCE

UNIVERSITY OF CAPE COAST
COLLEGE OF EDUCATION STUDIES
ETHICAL REVIEW BOARD

UNIVERSITY POST OFFICE
CAPE COAST, GHANA



Our Ref: CES-ERB/ucc-ed/v3/19-60
Your Ref:

Date: 24th June, 2019

Dear Sir/Madam,

ETHICAL REQUIREMENTS CLEARANCE FOR RESEARCH STUDY

Chairman, CES-ERB
Prof. J. A. Omotosho
jomotosho@ucc.edu.gh
0243784739

Vice-Chairman, CES-ERB
Prof. K. Edjah
kedjah@ucc.edu.gh
0244742357

Secretary, CES-ERB
Prof. Linda Dzama Forde
lforde@ucc.edu.gh
0244786680

The bearer, Bernard Ogyin Asare, Reg. No. EF/GCT/18/0009 is an M.Phil. / ~~Ph.D.~~ student in the Department of Guidance and Counselling in the College of Education Studies, University of Cape Coast, Cape Coast, Ghana. He / ~~She~~ wishes to undertake a research study on the topic:

The counselling practices of the clergy in selected churches in the Sekondi/Takoradi Metropolis, Ghana.

The Ethical Review Board (ERB) of the College of Education Studies (CES) has assessed his/~~her~~ proposal and confirm that the proposal satisfies the College's ethical requirements for the conduct of the study.

In view of the above, the researcher has been cleared and given approval to commence his/~~her~~ study. The ERB would be grateful if you would give him/~~her~~ the necessary assistance to facilitate the conduct of the said research.

Thank you.
Yours faithfully,

Prof. Linda Dzama Forde
(Secretary, CES-ERB)