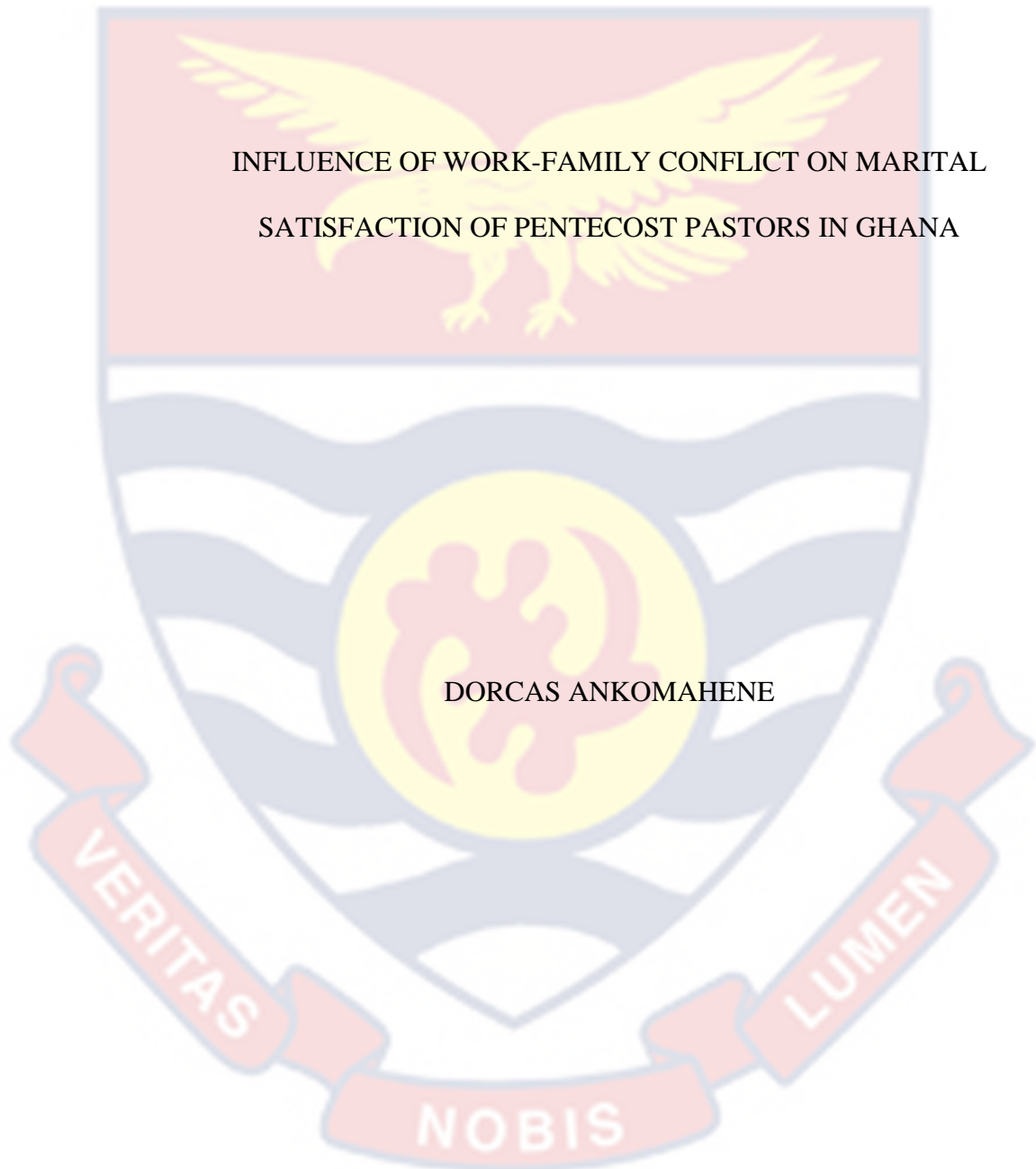


UNIVERSITY OF CAPE COAST



INFLUENCE OF WORK-FAMILY CONFLICT ON MARITAL
SATISFACTION OF PENTECOST PASTORS IN GHANA

DORCAS ANKOMAHENE

2022



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University of Cape Coast

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INFLUENCE OF WORK-FAMILY CONFLICT ON MARITAL
SATISFACTION OF PENTECOST PASTORS IN GHANA

BY

DORCAS ANKOMAHENE

This thesis submitted to the Department of Guidance and Counselling of the
Faculty of Educational Foundations, College of Education Studies, University
of Cape Coast, in partial fulfillment of the requirements for the award of
Master of Philosophy degree in Guidance and Counselling

DECEMBER 2022

DECLARATION

Candidate's Declaration

I hereby declare that this 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:

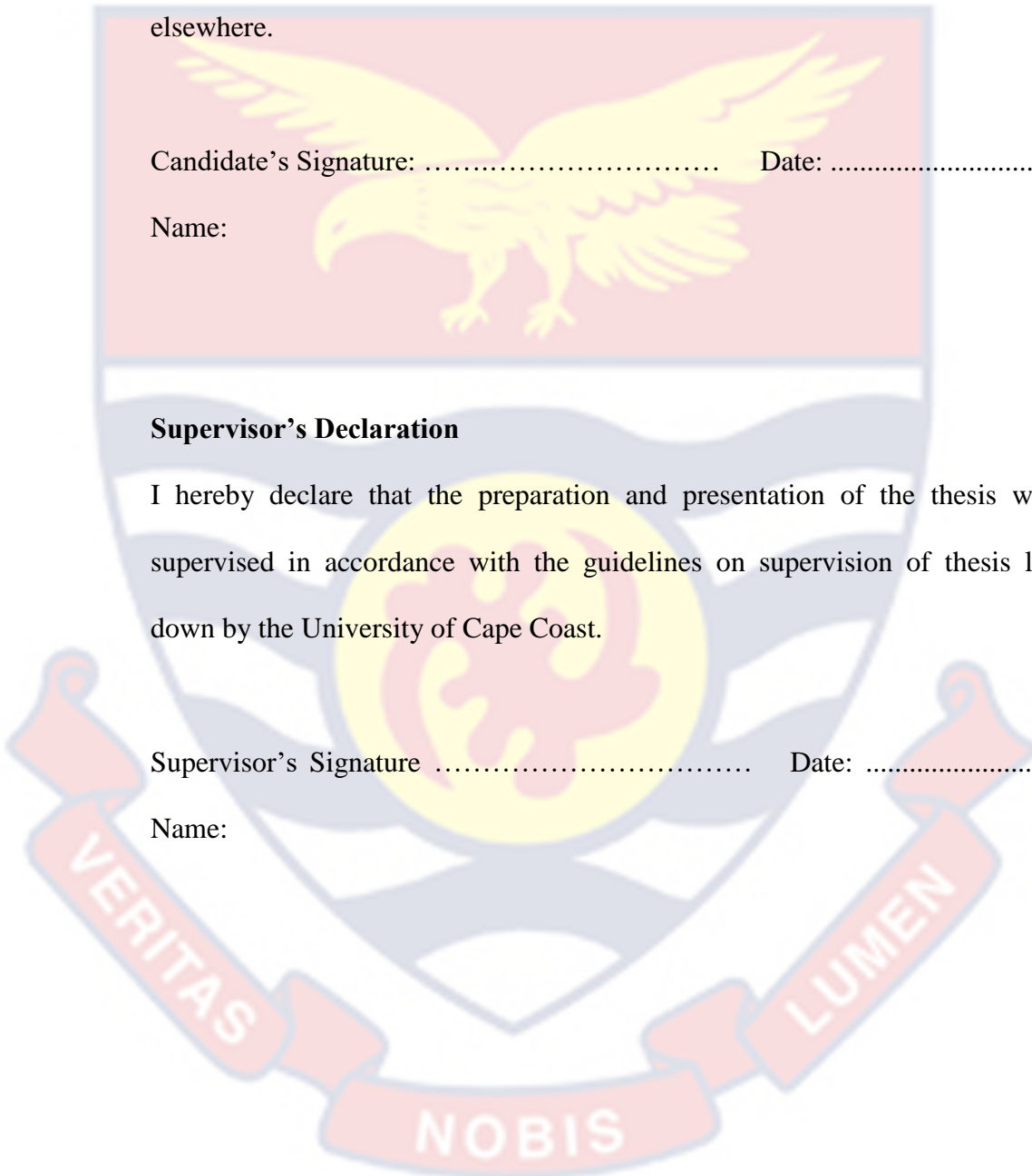
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Supervisor's Declaration

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

Supervisor's Signature Date:

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ABSTRACT

The purpose of this study was to investigate the effect of work-family conflict on the marital satisfaction of the Church of Pentecost pastors in the Eastern Region of Ghana. Descriptive cross-sectional research design was employed for the study. The cluster sampling and the simple random technique (lottery method) were employed to select 140 participants for the research. A structured questionnaire was adopted to collect data. Mean and standard deviation were used to analyze the research questions and analysis of variance was used to analyze the hypothesis. It was revealed that some pastors of the Church of Pentecost are not satisfied with their marriages because of the work-family conflicts they experience. However, others were satisfied. Furthermore, it was revealed that inadequate measures are employed by the Church of Pentecost to manage the work-family conflict experienced by the pastors of the church. Based on the findings, the study recommends that leaders and policy makers of the Church of Pentecost should introduce and implement work-family conflict management programmes and seminars to enrich the knowledge of the Church of Pentecost pastors on how to handle work-family conflicts to help the pastors who are not satisfied with their marriages and further enhance the marital satisfaction of the pastors who are satisfied with their marriages.

KEYWORDS

Work-family Conflict

Marriage

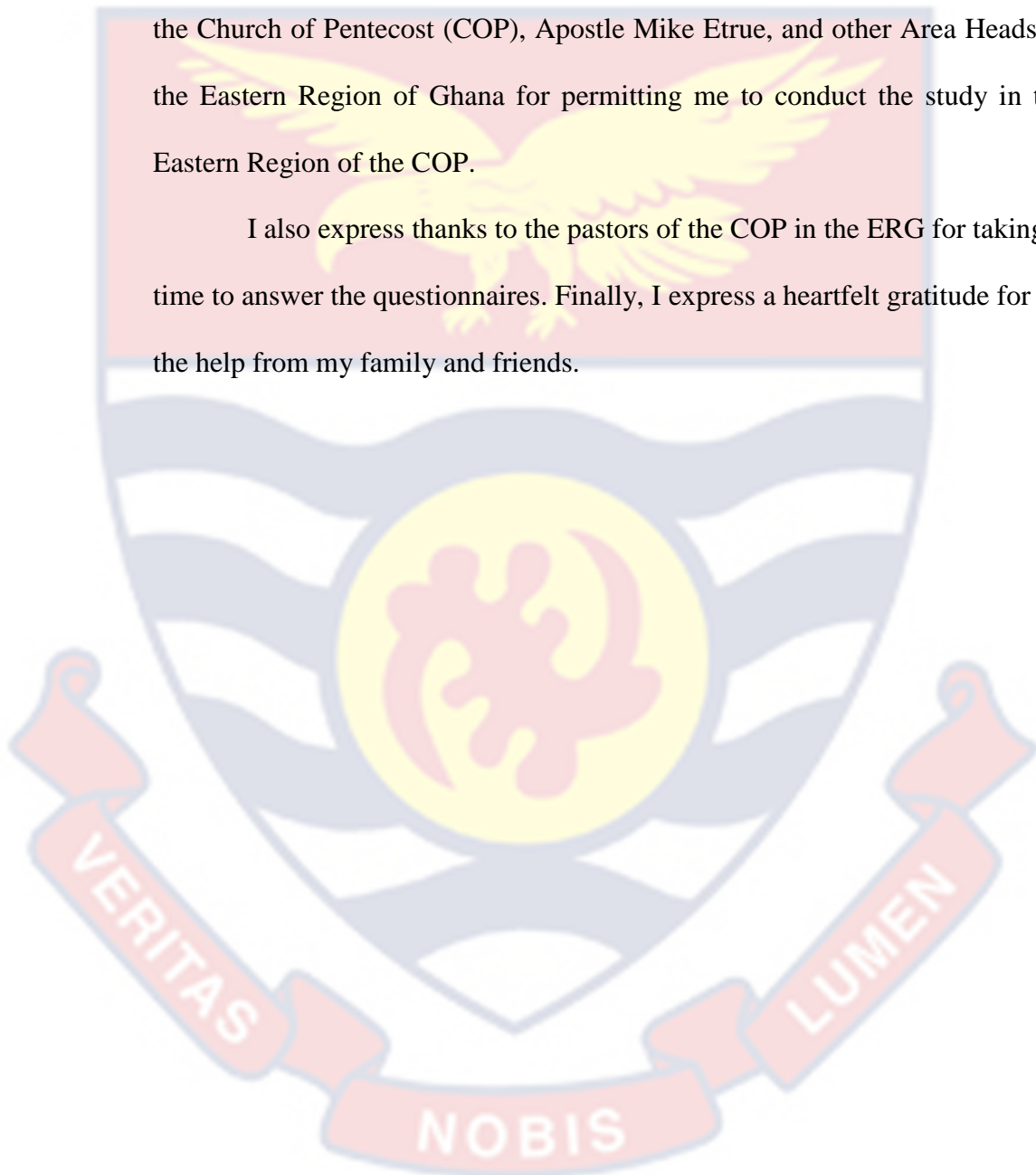
Marital Satisfaction



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I also express thanks to the pastors of the COP in the ERG for taking time to answer the questionnaires. Finally, I express a heartfelt gratitude for the help from my family and friends.



DEDICATION

To my husband and my son



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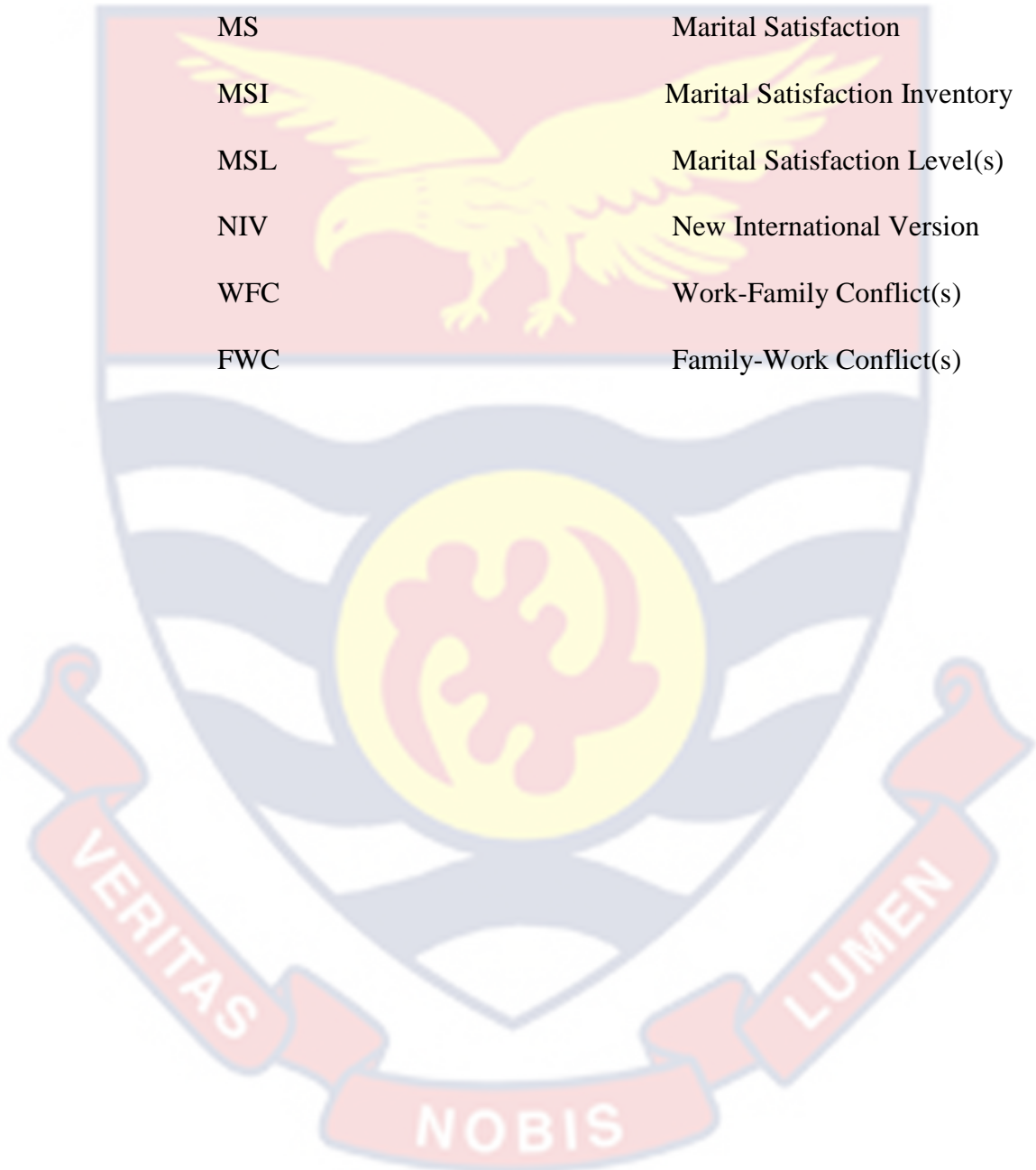
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LIST OF ACRONYMS

| | |
|-----|--------------------------------|
| COP | Church of Pentecost |
| ERG | Eastern Region of Ghana |
| MF | Moderating Factor |
| MS | Marital Satisfaction |
| MSI | Marital Satisfaction Inventory |
| MSL | Marital Satisfaction Level(s) |
| NIV | New International Version |
| WFC | Work-Family Conflict(s) |
| FWC | Family-Work Conflict(s) |



CHAPTER ONE

INTRODUCTION

Work-family conflict (WFC) is a rising area of study that has produced numerous studies which examine the impact of family and work obligations on employees' work outcomes and personal consequences (Zhang, Griffeth & Fried, 2012). According to some scholars, WFC has an impact on people's work and family lives, thereby decreasing organizational commitment, job satisfaction, and marital satisfaction (Nawab & Iqbal, 2013). Previous research on the impact of WFC has emphasized on work outcomes, like work satisfaction (Allen, David, Carly & Martha, 2000) and work engagement (Halbesleben, Harvey & Bolino, 2009), while other studies have emphasized on how WFC may affect non-work outcomes, like marital satisfaction (MS) and well-being (Allen, David, Carly & Martha, 2000). According to various research, marital satisfaction is adversely related with both WFC and family-to-work conflict (Amstad, Laurenz, Ursula, Achim, & Norbert, 2011).

Background to the Study

According to Dabone (2014), marital satisfaction is a person's mental condition that reflects the benefits and disadvantages felt from a marriage. An individual's goal in a marriage is marital satisfaction. The stability of the individual will undoubtedly have an impact on marital satisfaction (Boyce, Wood, & Ferguson, 2016). One of the factors which affect a person's marital satisfaction is work-family conflict. Whether a person with a problem will be able to overcome it or not can be determined by them (Boyce, Wood, & Ferguson, 2016). If they are successful, they will have the satisfaction of marriage. Additionally, self-efficacy of individuals helps to reinforce factors

that directly affect marital satisfaction in addition to work-family conflict (Viskovich & De George-Walker, 2019). In this situation, self-efficacy is a factor that can lessen the negative impact of work-family conflict on marital satisfaction. This is presumptive because, according to De Roza, Fong, Ang, Sadon, Koh & Teo (2019), those who believe they can handle a problem will have a stronger impact on marital satisfaction. Conflict resolution success or failure is undoubtedly influenced by a person's principles for handling problems. According to Manap, Kassim, Hoesni, Nen, Idris, and Ghazali (2013), marital satisfaction is the psychological gratification that people experience when their partners have the same opinions and are intimate with one another.

According to Hasson-Ohayon, Ben-Pazi, Silberg, Pijnenborg & Goldzweig (2019), marital satisfaction is strongest during the early stages of a marriage and declines following the birth of a child until the child reaches adolescence. This occurs because children require the most care and females are typically more involved in providing that care. Therefore, marital satisfaction can be defined as a person's state in building a connection where the person feels pleased or unhappy in his life. According to Fowers & Olson (1989), factors in a marriage can be used to gauge marital satisfaction. An individual tends to have great marriage satisfaction if they give these qualities a favourable evaluation. Naturally, married couples who go through marriage want their union to remain satisfying. They undoubtedly expect to be able to see out every stage of their marriage and raise their children together. For many adults, marital satisfaction has a greater impact on life satisfaction.

Parental participation performs a key role in children's social, cognitive and emotional development (Hakyemez, 2015). However, the employment environment is fast changing because of technological advancements, which is causing organizational practices and policies to shift, leading to work-family conflict (Nweke & Ezueh, 2015). Two of a person's most crucial aspects of life are work and family. Conflicting interests between the two may arise for workers who are not able to balance the two (Rathi & Barath, 2013). Rathi and Barath have noted that there are positive and negative effects between the worlds of work and family, which are two different worlds.

Minnotte, Michael, Daphne, Susan, and Gary (2010) define WFC as conflict between roles that arises once job obligations make it challenging for people to cater for family needs. For instance, a pastor's time with his or her spouse and kids may be impacted if they are working extra hours to meet deadlines at work. WFC is also linked to lower marital satisfaction (Hill, 2005), a finding that has been backed by meta-analyses (Amstad, Laurenz, Ursula, Achim, & Norbert, 2011). According to Minnotte, Michael, and Jordan (2015), FWC is a sort of conflict that develops once adverse experiences in the family lead to adverse experiences in the workplace, such as problems relating to work responsibilities. For instance, marital conflicts may make it harder for a spouse to focus on work, resulting in poor overall productivity.

According to Dowd (2021), pastors seem to have an unending list of duties, including regularly returning phone calls from congregants. A pastor may preach on Sundays, guide bible studies, plan new programs, visit

members, conduct funeral rites, work with the youth, and organize mission trips in any given week (Dowd, 2021). The pastor's main responsibility is to care for people seeking spiritual guidance (1 Peter 5:2-4, NIV). Pastors devote their lives to bible study and preaching to fulfill their calling. Sunday sermons are a fundamental part of Christian faith, and pastors who shepherd the flock spend many hours studying the doctrines of the church and preparing good homilies that are fresh and applicable to current events each week (Dowd, 2021).

As part of their responsibilities, Dowd (2021) has noted that pastors set an example by serving others with unselfish dedication, whether they are working in a hospital, prison, or rehabilitation facility. Other duties of a pastor, according to Dowd (2021), include holding weekly bible studies, explaining the scriptures at youth retreats, and meeting with individual members of the congregation to provide Counselling and direction for their spiritual life. Pastors of the Church of Pentecost officiate marriages, dedications, and baptisms in accordance with the tradition of the church. They try to get to know their members and attempt to make family relationships stronger. At memorial ceremonies and funerals, the pastor may also offer prayers for the sick and offer comfort to loved ones. When a family experiences tragedy or a member of the church becomes critically sick and requests to see their pastor or minister, pastors are expected to act quickly as part of their pastoral responsibilities. Pastoral duties include leading worship services all year long, including holidays (Dowd, 2021). According to Dowd (2021), a pastor takes on administrative control of church operations and church facility upkeep and when performing their pastoral responsibilities, they do so in good faith and in

accordance with the church's constitution. For instance, some churches have constitutional clauses that outline what pastors are allowed to and are not allowed to do in their positions regarding accounting, fundraising, and pastoral guidelines. Pastors may independently decide to engage, punish, or sack church employees including cleaners, office assistants, account officers, and custodians based on church policies (Dowd, 2021). Moreover, pastors plan meetings with elders of the church and members of the advisory board to discuss important issues, such as finances, long-term planning, and increasing the membership (Dowd, 2021). Routine duties of pastors include responding to mail, authorizing expenses, writing for the church bulletin, and participating in community events (Dowd, 2021). The Church of Pentecost has outlined the duties of pastors in its ministerial handbook. The pastor is expected to preach the gospel, bless marriages, visit the members, administer the communion, baptize converts through immersion, dedicate children, officiate burial services, provide managerial leadership in the district and prevent false teachings and practices from taking place in his area of jurisdiction. The pastor is also expected to direct the physical and spiritual activities of his area of jurisdiction, establish and grow new churches, retreats, seminars, rallies, campaigns, conventions, crusades, and other forms of evangelistic activities in his area of jurisdiction (COP, 2014). Additionally, the Church of Pentecost pastor is expected to ensure that all the local assemblies in his area of jurisdiction has suitable places of worship and also serve as the link between the church in his area of jurisdiction and the head office in the payment of tithes and other funds, reports and other forms of correspondence. The minister is also expected to make sure that all the ministries of the church

function optimally in his area of jurisdiction and ensure that the local congregations are growing in peace and harmony. The pastor must also ensure that all directives from the headquarters are fully implemented and ensure to carry out duties to be assigned to him from time to time by the superior minister. Pastors of the Church of Pentecost mostly pastor two or more local congregations and sometimes attend multiple services on a particular day. They usually handle multiple roles, serving as committee chairpersons and ministerial leaders at various levels of the church. They also chair or participate in several church meetings at various levels of the church and organize counselling services for the church members (COP, 2014).

According to the Fellowship of Evangelical Churches (1995), the pastor must make every effort for him and his family to be an example to those he serves in his church, as well as those outside the church. For that to happen, the pastor who is married must consider his wife and children as critical and significant parts of his life and ministry. The pastor has no business leading a local congregation if he fails at managing his home. For "how can anyone take care of the church of God if he does not know how to manage his own family?" (1 Timothy 3:5, NIV). If there is failure in the home because of inadequate or poor management, there will be failure in the church.

The Fellowship of Evangelical Churches (1995) has observed that the "one-flesh" relationship between the husband and wife is much more than physical; it is also spiritual, intellectual, and emotional. That one-flesh relationship ought to be a growing experience in all four areas. Because of society's moral ills and the unique hazards of ministry, the pastor must take active steps to guard and maintain the purity and strength of his marriage. This

can be accomplished by regularly evaluating the relationship in the four areas identified above.

Physically, a pastor and his wife growing together in love ought to find out if their sexual relationship is providing an increasing level of meaning and enjoyment. If there is dissatisfaction with the sexual relationship in the marriage, there is the potential for finding sexual satisfaction outside the marriage (Fellowship of Evangelical Churches, 1995). Spiritually, oneness is accomplished as the pastor, who is both initiator and leader, shares in the spiritual exercises of prayer, worship, and bible study on a regular basis with his wife. As the spiritual disciplines are practiced together, the Spirit of God will unite attitudes and goals because there has been a common sharing of the things of God (Fellowship of Evangelical Churches, 1995). Intellectually, capacities and abilities vary with every person. But for the pastor and his wife to share a oneness in intellectual areas, they should participate in some activities that will stretch and challenge them at the same time (Fellowship of Evangelical Churches, 1995). Emotionally, oneness comes when the pastor and wife deliberately share the same world of time, interests, feelings, thoughts, goals, and ideals (Fellowship of Evangelical Churches, 1995).

According to the Fellowship of Evangelical Churches (1995), undistracted periods of time spent together on regular basis, perhaps alone and away from the routines of home and the church, are strongly recommended for the communication of experiences, dreams, fears and secrets the pastor and wife would tell no one else.

The major responsibility of the pastor as a husband is head or leadership of the family. According to the doctrine of the Christian faith, a

husband is unquestionably the head of the family as well as the head of the wife (1 Corinthians 11:3, NIV, and Ephesians 5:23, NIV). The husband is required to exercise sound judgment and set a positive example. Being the head of the family does not entail that the husband runs the household in a slave-master fashion; rather, he must speak up right things (2 Corinthians 5:17, NIV). Additionally, the pastor must have a close association with Jesus Christ, who has the power to resurrect him and transform him into a servant leader in the mold of Jesus (Mathew 20: 26-28, NIV). He must make the same kind of selfless sacrifices for the wife and family that was done by Jesus for the church (Ephesians 5: 25, NIV). In their role as the leaders, husbands are expected to live with their wives in wisdom and instruct them in spiritual matters at home (1 Peter 3:7, NIV). He must work to provide for the family's needs of food and clothing. A husband is also expected to meet the family's other needs, including healthcare and education (Omeonu, 2007).

Other significant responsibilities of a husband from a Christian perspective include the provision of enjoyable sex to only his wife (First Corinthians 7:3-5; Proverbs 5:15-21; NIV), truthfulness to the bride of his youth (Malachi 2:15, NIV), and participation in the upbringing of children (Proverbs 22:6, NIV). The Bible commands husbands to instruct the children in their home, when they walk, when they and when they rise (Deuteronomy 6:7, NIV). This means that a Christian parent, in this case the pastor, must be accessible to his wife and children despite everything. The duties of the Christian husband and hence the pastor is a huge task just like that of the Christian wife (Omeonu, 2007). Hill (2005) and Minnotte, Michael, and Jordan (2015), have postulated that the relationship which exist between work

and family is mutual, meaning that work can negatively impact family life. The pastors of the Church of Pentecost play a dual role which has the tendency to generate WFC which can ultimately have an impact on their marital satisfaction. Consequently, the effects of WFC on the marital satisfaction of the Church of Pentecost pastors in the Eastern Region of Ghana was the subject of this study to find out whether the pastors experience work-family conflicts and whether that experience influences their marital satisfaction.

Statement of the Problem

Work commitments and family obligations battle for time and attention (Ramasundaram & Ramasundaram, 2011). When the responsibilities of job and family roles and obligations cause time strain in meeting these commitments, work-family conflict arises. For example, an employee's time spent performing job tasks makes him or her reluctant or unable to complete family roles. Alternatively, even though a person is physically present, his concern with one job function can influence his availability to perform duties linked to another job role.

Conflict between family and work is known to have a detrimental impact on MS (Hill, 2005). As times are changing and more women are focusing on jobs over families, the difficulty of family abandonment for a career still appears to be a distinct male problem. Thus, females prefer to find identity in relationships, whilst males want to find themselves in a profession, resulting in the neglect of the family. As a result, male pastors will continue to face a particular difficulty of neglecting their families (Hill, 2005). The number of issues that women married to clergymen confront appears to be increasing. As a result, it's critical to look at the major areas of worry.

Pastors of the Church of Pentecost in the Eastern Region of Ghana, for instance, are likely to have less time to devote to family commitments if they want to devote more time to the ministry due to the demanding nature of ministry work in the Eastern Region of Ghana. The pastors are expected to travel several hours and spend several days visiting their congregations in the various villages and towns which are widely spread within the operational districts which has been assigned to them by the church's headquarters. Because the Eastern Region ranks third in terms of population in Ghana, the pastors of the Church of Pentecost in the Eastern Region who usually have large congregations in their churches will be expected to spend several hours visiting the members of the various congregations. Time constraints, according to St-Amour, Laverdure, Devault. and Manseau (2007), stifle creativity since they restrict the amount of time spent thinking about a subject. Conflict that arises from strain or tension across duties also occurs when the stress brought on by carrying out one responsibility affects how a person meets the requirements of other responsibilities (Lawton & Tulkin, 2010). Consequently, pastors of the Eastern Region of the Church of Pentecost are likely to experience work-family conflict when the stress experienced in performing their ministerial duties prevents them from successfully performing their marital duties and meeting the needs of their families.

Some research on marital satisfaction has been conducted in Ghana. For instance, Ahene (2010) carried out a study in Cape Coast to ascertain levels of marital satisfaction among Charismatic and Pentecostal churches, which was significant in shedding light on the issue of marriage and marital satisfaction in the Cape Coast Metropolis. Dabone (2012) conducted a second

study to measure the level of marital satisfaction among people who are married in the Sunyani municipality. Although he did not focus on churches, his research added to the discussion of the subject. The marital satisfaction of church leaders in Cape Coast, an area of the COP in Ghana, was also examined by Arthur-Norman (2015) which revealed that most of the church leaders were satisfied with their marriage. His research of the Church of Pentecost leaders did not include the pastors. Based on this, it appears that no study has been done specifically on the impact of WFC on marital satisfaction of Pentecost pastors. As a result, the researcher attempted to find out how WFC affects the marital satisfaction of the Church of Pentecost pastors in the Eastern Region of Ghana.

Purpose of the Study

The purpose of the study was to investigate the effect of WFC on the marital satisfaction of the Church of Pentecost pastors in the ERG. Specifically, the study sought to find out:

1. the marital satisfaction levels of the Church of Pentecost pastors in the Eastern Region of Ghana.
2. the work-family conflict experienced by the Church of Pentecost pastors in the Eastern Region of Ghana.
3. the effects of WFC on the marital satisfaction of the Church of Pentecost pastors in the Eastern Region of Ghana.
4. measures employed to reduce WFC among the Church of Pentecost pastors in the Eastern Region of Ghana.

5. the difference in the effects of WFC on the marital satisfaction level of the Church of Pentecost pastors in the Eastern Region of Ghana based on age.
6. the difference in the effects of WFC on the marital satisfaction level of the Church of Pentecost pastors in the Eastern Region of Ghana based on level of education.
7. the difference in the effects of WFC on the marital satisfaction level of the Church of Pentecost pastors in the Eastern Region of Ghana based on marriage duration.

Research Questions

The research questions which guided the study are as follows:

1. What is the marital satisfaction level of the Church of Pentecost pastors in the Eastern Region of Ghana?
2. What is the WFC experienced by the Church of Pentecost pastors in the Eastern Region of Ghana?
3. What are the effects of the WFC on the marital satisfaction of the Church of Pentecost pastors in the Eastern Region of Ghana?
4. What measures are employed to reduce WFC among the Church of Pentecost in the Eastern Region of Ghana?

Hypotheses

The research hypotheses that guided the study are as follows:

1. H_{01} : There is no statistically significant difference in the effects of WFC on the marital satisfaction level of the Church of Pentecost pastors in the Eastern Region of Ghana based on age.

H_{A1} : There is a statistically significant difference in the effects of WFC on the marital satisfaction level of the Church of Pentecost pastors in the Eastern Region of Ghana based on age.

2. H_{02} : There is no statistically significant difference in the effects of WFC on the marital satisfaction level of the Church of Pentecost pastors in the Eastern Region of Ghana based on level of education.

H_{A2} : There is a statistically significant difference in the effects of WFC on the marital satisfaction level of the Church of Pentecost pastors in the Eastern Region of Ghana based on level of education.

3. H_{03} : There is no statistically significant difference in the effects of WFC on the marital satisfaction level of the Church of Pentecost pastors in the Eastern Region of Ghana based on marriage duration.

H_{A3} : There is a statistically significant difference in the effects of WFC on the marital satisfaction level of the Church of Pentecost pastors in the Eastern Region of Ghana based on marriage duration.

Significance of the Study

The study would be useful for policy, practice, and research. The findings would influence church policy on the appointment of ministers, and ministerial training within the Church of Pentecost. The executive council of the church would be given the empirical data it needs to make decisions on introducing measures to assist the pastors of the church to manage the work-family conflict they experience while performing their duties. It would also benefit academia by adding to literature.

Delimitations

The pastors of the Church of Pentecost, all males, in the Eastern Region was the focal point of this study. This study investigated the effects of WFC on pastors' marital satisfaction. The study was delimited to the MS level of the COP pastors in the Eastern Region of Ghana based on age, education level and duration of their marriage. The study focused on age, educational level and duration of marriage because they are likely to influence levels of marital satisfaction in general.

Limitations

The study faced some limitations. Firstly, the study was associated with the usual limitations of cross-sectional survey research, namely data collected at a single point. The views of other pastors in other regions of the church in terms of their marital satisfaction levels and the experience of work-family conflict levels might be different from what was expressed by the pastors in the Eastern Region. Secondly, the study was limited to the use of a structured questionnaire as the data collection instrument. The use of interviews, if not for time constraints, could have affected the analysis of the data collected.

Definition of Terms

Pastor- A minister in charge of a Christian church or congregation. For this study, a minister in charge of a district in the Church of Pentecost. A district in the Church of Pentecost can be made up of one or more local congregations.

Work-Family Conflict- An inter-role conflict that develops when work responsibilities make it difficult to cater for family requirements.

Family-Work Conflict- A type of role conflict that happens when negative experiences in the family result in negative experiences at the workplace, including difficulty in attending to job responsibilities.

Marital Satisfaction- The attitude an individual has towards his or her own marital relationship.

Organization of the Study

The research was divided into five (5) chapters. The first chapter covered the introduction which is organized under the following headings: background to the study, statement of the problem, purpose of the study, research questions, hypotheses, significance of the study, delimitations, limitations and organization of the study. The second chapter covered the literature review, which included the theoretical framework, conceptual framework and empirical review. Chapter three discussed the research methods which was used in the study. It covered the research design, study area, population, sampling procedure, data collection instrument, data collection procedures and data processing and analysis. The fourth chapter presented the results and discussion. The fifth chapter comprised the summary, conclusions, and recommendations. Finally, suggestions for further research were made.

CHAPTER TWO

LITERATURE REVIEW

Introduction

This research investigated the effects of WFC on the marital satisfaction of the Church of Pentecost pastors in the Eastern Region of Ghana. This chapter covered the theoretical framework, conceptual framework, and empirical review.

Theoretical Framework

This study made use of the Role Theory and Communication Theory.

Role Theory

According to Baldwin, Ellis, and Baldwin (1999), marital satisfaction differs depending on a person's primary role of recreation and the role support they give to their spouse's primary role of recreation. When spouses in marriage share a strong dedication to an activity or when one spouse who is actively involved in an activity receives significant role support from the spouse who is not dedicated, marital satisfaction is anticipated to be at its highest. According to role theorists, how spouses perceive their roles, anticipate what those roles should be, and actually play those roles results in the integrative quality of a marriage (Eshelman, 1981). The theory's core notion is that people act in ways that they believe would fulfill their motivations. The majority of a person's activities, according to proponents of this idea in attempting to explain why human acts are socially patterned, include other individuals engaging in counteractivity.

Roles are regarded as social constructs since a husband cannot act in a certain way without making reference to a real wife. This suggests that acts performed by women and men are related behaviors involving two or more persons rather than being distinct, independent, or discrete (Eshelman, 1981).

According to Scanzoni (1979), who defined roles as employment or work, shifting sex roles may have an effect on marriage and family structure. He assumed that over time, sex role norms may have changed due to economic constraints and the employment behaviors that resulted. According to Kelly (1997), role expectations and behaviors have undergone the most fundamental and significant changes in modern marriage. Glen (1994), who contributed to the shifting perceptions of marital roles, remarked that they were once culturally imposed but are now a matter of debate in individual marriages.

In modern times, Akinade (1997) noted the flexibility in the expectations of couples' duties. He asserted that such job flexibility leads to egalitarianism. However, Scanzoni and Scanzoni (1988) disagree with this assertion, viewing it as merely a wishful thinking assertion. Since society realized that marriage can no longer be considered as an owner-property relationship in which a wife was expected to be "owned" by her husband, they argue that a wife must be her husband's equal. They further contend that it is invalid to assume that the functions of husband and wife are complementary and that this implies that the two are on an equal footing. They claim that women are given jobs that are less satisfying, riskier, low-ranking, and call for more reliance. Scanzoni and Scanzoni (1988) provide vital and timely clarification since the widespread notion is that when gender-role distinctions are erased or decreased, women are considered equal to their husbands.

Assumptions of Role Theory

According to Biddle (1986), although diverse assumptions are built into key concepts by role theorists, their philosophical orientation and research methodologies are frequently comparable. The majority of role theory formulations operate under the presumptions that people are aware of their expectations, that expectations are taught via experience, and that expectations are the main forces behind roles. Role theory therefore assumes an intelligent, socially conscious human performer. Consequently, role theorists are frequently receptive to alternative perspectives that presuppose human consciousness, such as theory of exchange, phenomenological methods in sociology, and field and cognitive concepts in social psychology. Role theorists frequently adopt the research methods used by these orientations as a result of their sympathy, especially when they include observing roles and asking respondents to express their own or other people's expectations.

Key Concepts of Role Theory

According to Biddle (1986), Role theory concepts include consensus, conformity, role conflict, and role taking. Role theorists, according to Biddle, use the term consensus to signify consensus among the expectations that are held by different people. Functionalists made the initial case for the significance of this idea, claiming that people in a social system share rules for behavior appropriate to their social status. As a result, these people are aware of the proper behavior, and the system enforces these standards with consequences. As a result, when normative consensus is reached, social institutions are allegedly better integrated and interaction within them advances more quickly. Again, in their formulations of role theory terms,

functionalists frequently incorporated normative consensus assumptions. For instance, according to Kolb (1964), a social norm is "a standard commonly held by members of a social group." Today, formulations like this type are frequently welcomed by role theorists, who have little patience for the rest of functional theory.

Most role theorists argue that others' actions either mirror their own or cause them to develop expectations; it is these expectations that cause conformity. Therefore, for role theorists, studies of conformity typically look at how expectations and actions interact. According to the research, people frequently act in accordance with expectations that they either hold for themselves or those others have of them. Conformity is far from a given, and based on the mode of the expectation involved, its manifestation reflects slightly varied processes. In fact, according to current research, the occurrence of conformity is likely the outcome of the resolution of several expectations that are modally unique and can or cannot favor the conforming response. Simple presumptions regarding consensus and conformity are equally useless in the context of role theory.

Role conflict was described by Biddle (1986) to be the presence of two or more conflicting expectations for a person's behavior at the same time. The intriguing nature of role conflict theories seem to address some of the subjective problems related with participation in the intricate social structure. There are three ways to handle stressful role conflict, according to van de Vliert (1981): if feasible, choose between the standards (in which case, expected punishments and judgments of lawfulness come into play); if that is not feasible, choose between the norms while compromising; and, if all fail to

work, leave the situation. Most of the studies van de Vliert (1981) evaluated were concerned with role conflicts within organizations, and it appears that the spectrum of coping mechanisms was quite small. Fortunately, alternative theories take a wider variety of coping mechanisms into account. To provide an example, Hall (1972) talks about three different forms of reactions: bargaining with others to alter their expectations; reshaping a person's viewpoints to make the issue less concerning; and changing a person's behavior. This typology has been applied to the coping mechanisms used by women who suffer role conflict by Hall and others (Harrison & Minor, 1984).

According to the original role-taking theory by Mead (1934), a person must "take the role of the other" to adequately develop their own identity and engage in social interaction. This theory emphasizes the significance of attributed expectations, but there has been debate among academics about the precise explanation of Mead's theories. Different conceptions of role performance have resulted in two unique views of effort. Some academics believe that effective role playing require attributed expectations accuracy, and that people are better role players when the expectations they hold for others line up with their own. Other researchers believe that effective role performance require complexity in social cognition and that a person is an appropriate role player if they assume that others also have expectations that mirror their own thoughts and behaviors. Both traditions have presupposed that the capacity for taking a role was a blessing, and that effective taking of a role would promote societal and personal integration.

Bakar and Salleh (2015) developed a theoretical framework that connects role expectations and WFC by building on the Role Theory. Role

conflict, role overload, and role ambiguities, three elements of role demand, were incorporated into the framework. For people in many professions, balancing work and family obligations has become a daily ritual. Staffs who are married must dedicate their time, effort, and dedication to fulfilling their family and work obligations. They must simultaneously manage their roles as parents, spouses, and employees in such a setting (Greenhaus & Beutell 1982). For instance, working on the weekends could hinder a parent from caring for their children at home.

Additionally, the quality of family life may suffer if workers bring their stress and issues from work home. Because the demands of these many jobs are not always compatible, there may be WFC (Hammer, Bauer & Grandey, 2003). WFC is defined as "a sort of inter-role conflict whereby the role constraints from the family and work domains are mutually not compatible in some sense" and may be experienced by many workers (Greenhaus & Beutell, 1982). Bakar and Salleh (2015) reviewed and synthesized empirical research on the impact of role demands on WFC in order to develop a conceptual model of the antecedent's WFC from the viewpoint of the role theory. Many researchers have determined that role demands, like role conflict, role ambiguity, and role overload, are the main causes of conflict at work. (Barling & Macewen, 1992).

Role overload is a scenario in which people are required to fulfill more roles, duties, or tasks than they are capable of in a short amount of time (Rizzo, House & Lirtzman, 1970). If workers are expected to handle more work than they can handle at one time, it will result in more intense WFC, as well as negative feelings, weariness, pressure, and other psychological health

symptoms (Lingard & Francis, 2006). In the past fifty years, scholars have paid close attention to how roles influence people's behavior (Jackson & Schuler, 1985). Significant correlations between role overload and WFC have been observed in studies that looked at the impact of role overload on that issue (Greenhaus & Beutell, 1982). Additionally, research have shown that role overload, which is linked to WFC, is linked to worse job satisfaction and a high propensity to quit the company (Boyar, Maertz, Pearson & Keough, 2003).

Another aspect of role demand is role conflict. When two or more sets of competing roles are present at the same time, it can be challenging for staffs to manage them (Kahn, Wolfe, Quinn, Snoek & Rosenthal, 1964). This is a circumstance that many professionals encounter on a regular basis (Brewer & Clippard, 2002). Studies have connected role conflict to high levels of work-family conflict (Greenhaus & Beutell, 1982). According to Jackson and Schuler (1985), role conflict has also been linked to negative consequences like low work satisfaction, low commitment to the organization, low job performance, and increased turnover motives. Earlier works have shown that working mothers feel role conflict as a result of handling many roles on a daily basis (Cooke & Rousseau, 1984).

Another factor that contributes to WFC is role ambiguity (Greenhaus & Beutell, 1982). Role ambiguity can contribute to employees' uncertain circumstances regarding their work demands (Baron, 1986). Role ambiguity was defined by Rogers and Molnar (1976) as the situation that arises when "position occupants lack sufficient role relevant information." Breugh and Colihan (1994) identified three distinct criteria for role ambiguity. Working

practices come first, followed by organizational planning and performance standards.

Implication of Role Theory to the Study

The processes of WFC are explained by several ideas. The theory of role conflict, which has its roots in role theory, is one of the most renowned. According to role theory, people may play several roles at once, competing for their time and attention. Conflict between job and family arises when people try to play both types of responsibilities at the same time (Greenhaus & Beutell, 1982). Consequently, the role theory influenced this study due to the multiple roles of a Pastor of the Church of Pentecost in the Eastern Region of Ghana. The Church of Pentecost pastor in the Eastern Region functions as a pastor, shepherd or father to the Church congregation, a husband to the wife and a father to his children. Hence the Church of Pentecost pastor in the Eastern Region has the tendency to experience work-family conflicts which may influence his marital satisfaction.

Communications Theory

According to Adler and Towne (1978), communication with other people is vital for everything that humans have ever accomplished and will ever accomplish. Many social and organizational problems stem from relationships that are unsatisfactory as a result of inadequate interpersonal communication. Success in both one's professional and personal life frequently derives from one's ability to convey thoughts and facts to others. Effective communication frequently leads to more fulfilling friendships, simpler and easier connections with people on and off the job, and a better ability to meet personal requirements.

According to Adler and Towne (1978), communication is a two-person process that begins when one person seeks to speak with the other. A person's desire to communicate mental images with another person is the first step in communication. Mental imagery includes ideas, thoughts, pictures, and feelings. The one who wishes to communicate is the sender. The sender must first convert an image into a form that the receiver can understand before sending it to them. The most common type of symbol is a word, but other types include images, sounds, and even tactile or olfactory information.

Symbols are the only means by which the sender's mental images can be meaningful to the recipient. Encoding is the process of symbolizing an image. Once a message has been encoded, the following stage in the communication process is to transmit or communicate that message to a recipient. This can be accomplished in a variety of ways, such as in-person interactions, telephone calls, written communications like letters and newspapers, etc., and visual media like television and images. Spoken, written, and visual media are three examples of potential communication channels that could be used to transfer messages between senders and recipients.

Additional transmission channels include touch, gestures, clothing, and physical separations between the transmitter and recipient. When a message is obtained by another person, decoding occurs. Just as a sender must encode messages to transmit them across communication channels, receivers must detect and decode the symbols to interpret the information into images, feelings, and thoughts that make sense to them. When communications are interpreted exactly how the sender intended, matching images of the sender and the receiver, communication is effective.

Communication Theory and Marital Satisfaction

Communication is described as an active process of transmitting message or meaning to someone, in this case to one's married partner. The goal of communication is to comprehend one's spouse and to be comprehended by them (Olson, Olson-Sigg, & Larson, 2008). According to Burleson and Denton (1997), communication involves both communication behavior and communication skills. Communication is a crucial component for creating healthy marriage connections (Renanita & Setiawan, 2018). A positive interpersonal relationship can enhance both partners' psychological health (Luong, Charles, & Fingerman, 2011). Three abilities are necessary for effective communication in a marriage: the capacity for dialogue, effective listening and speaking, and comfort in airing grievances (Olson, Olson-Sigg, & Larson, 2008). The satisfaction of a marriage depends on communication. Ineffective communication, according to Litzinger and Gordon (2005), can lead to marital discontent. Sanjaya and Putra's (2016) study of nurses revealed that sexual pleasure and marriage communication abilities are predictive of marriage quality.

Marital satisfaction, according to Baghipour (2010), is a person's subjective assessment of their marriage. Baghipour (2010) points out that satisfaction in marriage can be subjectively assessed by asking each person, "How satisfied are you?" Nobody else has the right to judge how satisfied someone is. Marriage contentment is a personal experience and viewpoint, not a characteristic of a partnership (Baghipour, 2010).

According to Nwoye (1991), the primary cause of a problematic marriages is the issue of incorrect communication. According to this concept,

the problem arises from a communication breakdown or uncertainty between the pair. In addition to verbal communication, couples often make eye contact (body gestures, tone of voice, facial expressions, written words, and visuals). When verbal and nonverbal communication are at odds with one another, confusion results. A pastor's wife could say I do not care that you go on a missionary trip, yet her depressed shoulders, somber voice, and depressive-sounding lack of enthusiasm suggest otherwise. When a married man speaks, I love you and desire to spend time with you, yet never comes home, and never invites his wife to a dinner, and never does something to express his love and thanks, the wife gets a mixed message. The message delivered and received must agree for communication to be effective. Communications between members build, sustain, and adjust relationships through member interactions (Duncan & Rock, 1994). According to Duncan and Rock, even silence has meaning and is a form of communication. While communication is a crucial tool in marriage, it must be utilized with caution, as couples should be aware. Both "good" and "poor" communication are possible. This study emphasizes the value of effective communication between spouses.

Miscommunication, according to Gordon (1994), is part of what goes wrong in married relationships. Countless husbands and wives are staying together as strangers due to uncertainty, silence, and other causes. The authors are talking about what happens when communication breaks down or is ineffective, especially when an information being provided becomes compromised. Scanzoni and Scanzoni (1988) developed the phrase "garbled communication" to define the issue of miscommunication. They clarify that the data used in this form of communication contains flaws in perception,

calculation, and interpretation. According to the writers, a wife who learns that her husband plans to buy real estate for their house can be lead to believe that he is very wealthy if he refuses to give her the money she wanted for new shoes and handbags. In this situation, it is essential to monitor communication for clarity and feedback to prevent conflict. In terms of conveying messages, Scanzoni and Scanzoni (1988) postulate that silent treatment, or what counselors refer to as "crazy creating behavior," is a way of communicating. Additionally, a person's body language may convey information that is different from what they are saying out loud. For instance, a partner might assert that nothing is wrong, but nonverbal clues such a long face, pouting, sighing with the eyes turned upward, and other nonverbal cues suggest that they are very sad.

Scanzoni and Scanzoni (1988) quoted Larson when they said that in households with unemployed husbands, marital communication suffers. This is accurate since women frequently criticize their husbands harshly when they are poor providers. Contact between the spouses becomes angry and caustic when this occurs. In a similar vein, it can be inferred that communication between wives and their husbands decreases when spouses (particularly the spouses who don't support the family budget) become a burden. According to Schandorf and Kwarfo (1990), women were mostly excluded from household decision-making in traditional Ghanaian communities. Yet, they made reference to Ainsworth (1985), who claimed that women's responsibilities in the family's system of making decisions and the labor distribution were influenced by the caliber of education they obtained. Asante (1989), who stressed the importance of the spouses' ages and occupations as important

decision-making factors, was mentioned by Schandorf and Kwarfo. Asante continued by saying that scenarios where the man had a higher degree of education and professional position than the woman were more likely to have authoritarian decision-making.

Kelly (1997) stated that taking a decision should be a part of a newly married couple's life from the beginning. He enumerated some areas and problems where making decisions is necessary. He contends that making decisions enables couples to make plans without worry or arrogance. The wife and husband engage in a give-and-take process in which they look for mutual duties and enjoyment in order to build the strongest possible foundation for their future satisfaction. Marriage experts have identified decision-making as a crucial element that, when combined with effective communication, helps to forge a happy marriage. As was previously mentioned, when just one spouse makes decisions that have an impact on the partnership or the marriage union, the disadvantaged spouse is forced to seek redress via unorthodox process, like emotional outbursts. Making decisions and communication go hand in hand since no two people can make decisions together without using one or the other type of communication. Since two people can only agree through communication, decision-making and communication go hand in hand.

Key Concepts of Communication Theory

In communication theory, Betteke (2018) has observed that at least three different types of concepts exist. Firstly, communication is a one-way process between the sender and the recipient whereby the sender tries to create or recreate meaning that the recipient has already formed. Secondly, communication is a two-way process between players whereby two or more

individuals collaborate to construct new meanings. Thirdly, communication is an "omnidirectional diachronic" development of meaning process, with the development of meaning being the main focus.

Communication as a One-Way Process

According to Betteke, previous concepts of mass communication placed a strong emphasis on the unilateral action that a sender takes on one or more recipients during communication. Some theories suggest that communication should be viewed as a dissemination process, a flow of knowledge in which the sender makes the recipients aware of the message's content before transmitting it. This idea holds that communication is successful when it gets to the target audience. By way of contrasting the one-way transmission paradigm, some theories regard communication as an effort on the part of the sender to influence the receiver's attitude in order to change how they see the situation.

Communication as a two way process between actors

When looking through the two-way lens of communication, interaction is vital. However, there are different interpretations of what "interaction" means in this context. The term comes from Latin and not only means "direct reciprocal dialogue, "but also "to act upon each other and have influences on each other" (Neumann, 2008, p. 2307). Thus, the term may refer to feedback processes as well as to direct interaction between people, but it can also refer to a more abstract concept of interaction concerned with how people relate to other meanings in developing their own meanings.

In interpersonal communication theory, interaction is usually seen from the angle of person-to -person interaction or group interaction, as in Bales

interaction process analysis or Fisher's interaction analysis (for an overview, see Littlejohn, 1983, pp. 227–240), in which people respond to each other. This notion can also be found in relational communication theory as constructed by Bateson, who concluded that every interpersonal exchange bears a message that contains the substance or content of the communication, as well as a statement about the relationship itself.

Watzlawick, Beavin, and Jackson (1967, pp. 48–51) called this latter part of the message “metacommunication.” Watzlawick et al. (1967) also claimed that relationships emerge from the interaction between people, with many kinds of interaction rules being set that govern their communicative behaviors. By obeying the rules, the participants sanction the defined relationship. In these models, interaction is focused on how people engage in conversations with each other and literally converge in creating meaning. Thus, from this perspective on interaction, the focus is on interpersonal conversations, whether mediated or not. In some instances, the concept of dialogue is used, in this respect, to mean: focusing on the acts of turning toward the other, and listening to each other with respect to differences in order to enhance the quality of the communication (Broome, 2009, p. 305)

Communication as a Two-Way Process

Looking at things from the perspective of two-way path to communication, interaction is essential. The definition of "interaction" in this context, however, is open to debate. The phrase has Latin roots and also refers to "direct reciprocal speech" and "to operate upon each other and have consequences on each other" (Neumann, 2008). As a result, the term can be used to refer to both direct human interaction and feedback systems as well as

an intangible interaction concept that concentrates on the way people interact with other meanings when constructing their own meanings.

In interactive communication concept, interaction is frequently considered from the viewpoint of group or person-to-person interaction, similar to Fisher's interaction analysis or Bales' interaction process analysis (Littlejohn, 1983), in which people react to one another. The relational communication theory of Bateson, which contends that every exchange which is interpersonal conveys a message that includes both a declaration about the relationship and the content or substance of the communication, is another example of this approach.

In this model, interaction is centered on how individuals converse with one another and figuratively converge to produce meaning. Therefore, whether mediated or not, interpersonal conversations are the focus from this interactional perspective. In some instances, the term "conversation" is used in this context to make reference to placing special emphasis on the actions of moving toward one another and listening to one another's viewpoints to improve communication (Broome, 2009)

Communication as an 'Omnidirectional Diachronic' Process

Through this communication perspective, interaction also plays a big part, but it does so in a way different from the previously mentioned strategy. The concept of interaction in two-way models is often restricted to taking into account the actual conversations that individuals are having with one another. Through the communication lens as an "omnidirectional diachronic" procedure of meaning creation itself, interaction is considered as a dynamic interplay between actors in their roles as receivers and senders that affects the

results of the communicative transactions at a basic level (Stappers, Reijnders, & Möller, 1990).

According to this viewpoint, interaction is more concerned with the social activities of everyone participating in the relationship with the communicative process and less so with the relationships between persons. This could be considered as a virtual process happening at the level of senders' and recipients' interpretations, which has an impact on the meanings they give to messages and, consequently, the impacts of those messages. Hence, interaction does not always indicate a discussion but rather a sender's part in the receiver's interpretation of the communication in the situation and context in which it is occurring.

This perspective is fundamentally constructivist (Lindlof, 2008). Based on this perspective, communication is the primary method through which social reality is generated, interpreted, and replicated across space and time (Lindlof, 2008). According to Burleson and Bodie (2008), the theory of constructivism argues that human beings dynamically interpret the world, obtain meaningful considerations of it, and act in the world based on their understanding. “Constructivism” and “constructionism,” which commonly place focus on people’s ability to generate meaning in their interactions, are separated in this context.

Implication of Communication Theory to the Study

Because of their interdependence, husbands and wives frequently depend on one another for their devotional level and their ambition to sustain a strong relationship (Weigel & Ballard-Reisch, 2008). According to conventional opinion, there is no such thing as a communication gap. Whether

on purpose or not, everyone communicates in some way. Understanding one's own communication style will also help to promote healthier communication between pastors of the Church of Pentecost in the Eastern Region of Ghana and their spouses. Depending on how effectively it is used, communication can either help or hurt the marriage of the pastors. Communication theory is significantly related to the marital satisfaction of married couples. Hence, to study the effect of work-family conflict on the marital satisfaction of pastors of the Church of Pentecost in the Eastern Region of Ghana, communication theory is essential.

Conceptual Framework

Work-Family Conflict

Kahn, Wolfe, Quinn, Snoek, and Rosenthal (1964) were the first to explain the conflict between family and work. Greenhaus and Beutell (1982) came to a similar conclusion regarding how requirements from one position affect someone's ability to meet the requirements of other obligations in the other domain. Work-family conflicts are a worry for both businesses and workers (Hamid & Amin, 2014). Workers who have problems at work because of obvious job stressors including long hours, task overload, and limited authority but who also have crucial family sphere requirements could be taken into consideration by the management (Nawab & Iqbal, 2013). Due to gender disparities, women and men's work-family experiences do not significantly differ from one another (Nasurdin, Ahmad, & Zainal, 2013).

Work-family conflict, if not adequately managed, can have an adverse influence on organizational commitment, satisfaction in marriage, family performance, performance at work, and job satisfaction (Greenhaus, Ziegert &

Allen, 2012). Unlike WFC, which is a dispute caused by work-related duties interfering with a person's ability to perform family responsibilities, FWC is a conflict produced by family obligations that interfere with a person's capacity to fulfill work-based obligations (Bagger & Li, 2012). Yet, academics that study WFC typically identify the family as a conflict originator and work as a conflict recipient. Although others may argue that work is a conflict originator and family is a conflict recipient. According to Qiu and Fan (2015), work-family conflict can be bidirectional, which means that FWC or family interference with work implies that personal issues are interfering with professional matters while WFC or work interference with family implies the opposite.

Researchers want to know more about how these two types of conflict are influenced by characteristics in the workplace and the household (Karimi, Jomehri, Asadzade & Sohrabi, 2012). Yet, research has shown that bidirectional conflict negatively impacts organizational, familial, and personal results (Erdamar & Demirel, 2016). Many experts claim that commitments to one's family can conflict with one's capability to carry out work-related tasks, thereby having a detrimental impact on one's career. It is believed that WFC arises when employees carry issues and stress from the office to the home, decreasing the standard of living for their families (Dartey-Baah, 2015).

According to Bagger and Li (2012), persons who work are commonly subject to FWC. Depending on the situation, everyone, whether married or single, is prone to either WFC or FWC (Nawab & Iqbal 2013). A double-career spouse, marital stress, a lack of spousal support, and childcare deficiencies are all clear causes of family-work conflict (Chiappo & Didona,

2014). According to previous studies, conflict between family and work or work and family is linked to unfavorable results like low job and family dissatisfaction, decreased job performance, increased pressure, and even a high motivation to resign (Amstad, Meier, Fasel, Elfering & Semmer, 2011).

According to Frone, Russell, and Cooper (1992), a person will find it challenging to take care of the requirements of the latter if one obligation, such as family, interferes with another (such as employment). This hypothesis is relevant to the current study in that it suggests that struggling to meet the demands of the receiving position may cause the person to feel greater misery and/or possible devastation, which would reduce their level of role fulfillment.

Family Satisfaction

Those who live together and are associated with one another through birth, marriage, or adoption are referred to as "family" (Bureau of Labour Statistics, U.S., 2016). The level of happiness over one's job or family is referred to as family satisfaction (Rathi & Barath, 2013). Family satisfaction is defined by Bagger and Li (2012) as "good feelings and attitudes toward one's family." A number of academics have found that some spillover effects from particular job needs and qualities can improve a worker's pleasure of family life (Mustapha, Ahmad, Uli & Idris, 2011). Some researchers, according to Pattusamy and Jacob (2015), discovered a positive relationship between WFC and family satisfaction, while others discovered a negative relationship. Extreme work demands and rising family obligations have made it more challenging for workers to maintain a balance between these two spheres (Nawab & Iqbal, 2013).

Work Conflict and Marital Satisfaction

According to Hill (2005)'s family stress theory, conflict between family and work is considered a stressor in the family which can negatively influence MS. Even though research on WFC conflict is more developed than that on FWC, most of the earlier studies have found that FWC lowers marital satisfaction (Galovan, Tamara, Lydia & Blake, 2010). Several meta-analyses have supported this (Amstad, Laurenz, Ursula, Achim, & Norbert, 2011). Two of the most significant parts of life are family and work (Kanter, 2006). Both Greenhaus and Beutell (1985) and Matthews and Barnes-Farrell (2010) contend that there are two viewpoints on how family and work interact. The several WFC types demonstrate (a) that WFC arises when job needs are incompatible with family life demands and (b) that WFC can affect the relative significance of both family and work lives. When demands of one role are inconsistent with those of another, it can lead to work-family conflict, which negatively affects the individual (Greenhaus & Beutell, 1985).

Many job, personal, and family traits are regarded to be factors impacting a person's experience of WFC (Boyar, Maertz, Pearson, & Keough, 2003). Workplace tension is a factor in overloaded roles, WFC, and long work hours. These factors include role ambiguity, role conflict, shift working, and physical and mental exhaustion (Thompson & Prottas, 2005).

Causes of Work-Family Conflicts

According to Kahn, Wolfe, Quinn, Snoek, and Rosenthal (1964), work-family conflict is a type of inter-role conflict in which the role restrictions from the family and work domains are, in some respects, mismatched with one another. In other words, it is more problematic to

perform the work (family) part when you take on the family (work) position. Time related conflict, strain related conflict, and behavior related conflict are the three basic types of WFC (Kahn, Wolfe, Quinn, Snoek & Rosenthal, 1964). According to Kahn, Wolfe, Quinn, Snoek, and Rosenthal, a role attribute that influences a person's time commitment, stress level, or conduct inside a position might cause conflicts between that role and another role. Kahn, Wolfe, Quinn, Snoek, and Rosenthal found that the problem is worsened when the expectations of the roles of family and work are important or vital to one's concept of self and when breaking those obligations carries serious consequences.

Work Related Sources of Conflict

Burke, Weir, and Duwors (1980) found a positive association between WFC, and both the weekly hours worked and commuting time. WFC is linked with the frequency and amount of overtime as well as the prevalence and irregularity of shift work (Pleck, Staines & Lang, 1980). Inflexible work schedules, in addition to the high number of hours worked each week, can cause WFC (Pleck, Staines & Lang, 1980). As a result, the extent of flexibility permitted, and staff needs may both affect the occurrence of WFC. Conflicts between family and work may occur, for example, when a pastor is required to manage some of the aforementioned pastoral duties in addition to providing care for a sick spouse or hospitalized child (Bohen & Viveros-Long, 1981).

Family Related Sources of Conflict

Family responsibility features that require a person to spend a lot of time participating in family events might lead to WFC. Herman and Gyllstrom (1977) revealed that married people experience more WFC than people who

are not married. It makes sense that parents would have more WFC than nonparents, as in the case mentioned above. Having primary parental duty may be the key source of WFC, despite mixed opinions of the evidence for this expectation (Pleck, Staines, & Lang, 1980). Several research indicate that parents of younger children face greater conflict since they are more likely to require their time than parents of older children (Pleck, Staines & Lang, 1980).

Big families, that are likely to demand more time than small families, have also been linked with high levels of WFC (Keith & Schafer, 1980). In addition, Beutell and Greenhaus (1982) discovered that women in big families experience the most conflict when their husbands are intensely committed in their own professional endeavors. It is feasible that a husband with a hard job spends little time with his family, adding to the time obligations that a large family already places on his wife. According to this view, Keith and Schafer (1980) discovered a connection between the hours a woman's husband works every week and the degree of WFC she experiences. The hours that women spend working outside the home may also have an impact on how stressed out they feel due to their family responsibilities. For instance, according to research by Hall and Gordon (1973), full-time staffs less likely than part-time employees to experience problems at home. Hall and Gordon pointed out that women who work part-time jobs may be overworked and face role overload because they may also work full-time outside the home. It's likely that working a part-time job doesn't always lessen the demands on family time; in fact, it might even raise them (at least for women).

The impact the work of a woman's schedule on the conflict of her husband is not well known. The degree of WFC a husband experiences seems

unlikely to depend on whether or not his wife works outside the home (Pleck, Staines & Lang, 1980). Nonetheless, it has been found that the husbands of management and women who are professional encounter more severe WFC than the husbands of women who are non-managerial and non-professional (Greenhaus & Kopelman, 1981). The spouse may feel intense pressure to spend more time with the family, which could conflict with his commitments at work, if women in managerial or professional jobs put in enough extra time at the office. Factors related to work such as work scheduling, orientation at work, marriage, having children, and spouse employment habits can all put pressure on a person to be involved in both their family and their job. When these time restrictions conflict with requirements of the other role domain, conflict results. For instance, a pastor who is married to a bank manager who spends little time at home may encounter WFC as a consequence of spending more time with the family to meet their requirements.

Strain Related Conflict

The second kind of WFC is role-produced tension. The premise that stresses at work can result in symptoms involving strain including tension, anxiety, weariness, sadness, boredom, and irritability is backed up by a lot of evidence (Brief, Schuler, & Van Sell, 1981). Strain related conflict, which is consistent with the tiredness/irritability dimension described by Pleck, Staines, and Lang (1980), is when stress in a role impairs performance in another. The jobs are incompatible since it is challenging to fulfill the demands of both due to the pressure generated by each. For example, a pastor may explain strain-based conflicts if he has to carry out pastoral roles at the same time when he is

needed by the external family to carry out his roles as the lineage head in a family event such as the burial of a deceased family member.

Behaviour Related Conflict

Some patterns of behavior could not be compatible with various expectations for behavior in various roles. It's been proposed, for instance, that the masculine management stereotype highlights emotional stability, forcefulness, reliance on self, and impartiality (Schein, 1973). On the other side, family members could assume that a person's interactions with them will be affectionate, tender, emotional, and vulnerable. Once a person fails to alter their behavior to meet these expectations, conflict between roles is more likely to arise. According to Burke and Weir, who were cited in Burke and Bradshaw (1981), the impersonality, rationality, power, and authority behaviors that men exhibit at work might not be compatible with the traits that their children seek to exhibit in the family setting. According to Bartolome (1972), a lot of young male managers struggle with competing behavioral and value systems, such as the emotional reserve that is ostensibly encouraged at the workplace and the openness that family members desire.

Consequences of WFC

The repercussions of WFC have been well studied from a variety of angles (Ilies, De Pater, Lim & Binnewies, 2012). Numerous studies have centered on the influence of WFC on firms. Poor WFC management has been linked in this field of research to higher turnover and absenteeism rates, diminished institutional commitment, and decreased efficiency (Kossek & Ozeki, 1999). Several researchers have focused on determining how WFC affects employees. Researchers have noticed that WFC can lead to poor work

attitudes, substandard performance, family-related unhappiness, behavioral and physical distress symptoms, and impaired psychological well-being (Frone, 2003). Additional effects of work-family conflict include work stress (Netemeyer, Maxham & Pullig, 2005), intents to leave the company (Greenhaus, Parasuraman & Collins, 2001), lower job satisfaction (Martins, Eddleston & Veiga, 2002), and poor awareness of professional success (Peluchette, 1993). Some further repercussions of work-family conflict on careers and workplaces include increased health risks, decreased life satisfaction, poor marital adjustment, and substandard performance in family duties (Greenhaus & Beutell, 1982).

Managing Work-Family Conflict

Allen (2013) asserts that corporate policies, practices, and governmental support can all be used to address WFC. Organizational policies and practices could be grouped into two types: formal and informal. The official procedures concern flexible scheduling and dependent care. Organizational support and supervisor support are examples of informal approaches. Dependent care policies cover a wide range of topics, from waged leave to attend to sick family members to recommendations for aged care services. According to Kossek and Nichol (1992), parents who utilize a childcare center supported by the employer reported less childcare difficulties and more favorable work-family issues than those who did not.

According to Allen (2013), flexibility policies inside firms have received a lot of attention to assist people in managing their obligations to their families and their professional lives. Work options that permit flexibility in terms of "where" and/or "when" work is conducted are known as flexible

work engagements (Rau & Hyland, 2002). Allen (2013) claims that managers are also understood to be critical in assisting workers to balance family and work. Research shows time and time again that those who claim that their bosses support their family more report fewer WFC (Allen, 2001). Additionally, it has been shown that family-supportive supervision is linked to favourable job attitudes, fewer plans to exit the company, and increasing positive spillover from home to work (Allen, 2001).

According to Allen (2013), the work-family conflict is also influenced by unofficial components of the workplace. The degree to which employees feel comfortable utilizing rules like flextime, can speak openly about work-family issues, and feel pushed to prioritize work over family depends on norms and expectations inside the firm. Perceiving the company as more family-friendly is linked to some advantageous results, such as reduced WFC, higher job satisfaction, decreased quitting intentions, and improved employee wellbeing. (Allen, 2001). The researcher, therefore, believes that when denominations give pastors time to take care of significant social and family obligations, it will significantly improve the pastors' job satisfaction. Additionally, government guidelines that assist workers' need to balance family and work obligations have also come up for discussion in studies on WFC. It is common knowledge that there are significant regional differences in the legal frameworks or governmental supports for family and work (Waldfoegel, 2001).

Communication as an omnidirectional diachronic process of meaning development itself. There is yet another approach to communication. Through this lens of communication, interaction also plays a key role, but in a different way to the approach previously discussed. In two-way models, the notion of interaction is normally narrowed to a consideration of the concrete interactions of those who are literally engaged in conversations with each other. Through a lens of communication as omnidirectional diachronic process of meaning development itself, interaction is seen as a dynamic interplay between actors in their roles as senders and receivers, which influences the consequences of the communicative transactions at a fundamental level (for an overview, see Stappers, Reijnders, & Möller, 1990). Through this lens, interaction is focused on the social acts of all those engaged in a relationship with the communicative process itself and not so much focused on their relationship with each other. This is to be seen as a virtual process occurring at the level of the interpretations made by senders and receivers, which influence the meanings they give to a message and consequently the effects of the message. Seen through this lens, actors are not necessarily related or in proximity to each other.

In his seminal book on the process of communication, Berlo (1960) explained that a communication process is not a sequence of events, one following the other, but a continuous and simultaneous interaction of a large number of variables that are moving, changing, and affecting each other. Thus, interaction means that the sender plays a role in the interpretation of the receiver in the context and situation in which the communication is taking place but does not necessarily entail a conversation. This view is rooted in

constructivism (Lindlof, 2008) and echoes Thomas Theorem. As Lindlof argues, “if men define situations as real, they are real in their consequences,” which can be said to be a typical constructivist explanation. This perspective on communication considers that “communication is the chief means by which the social world is created, understood, and reproduced across time and space (Lindlof, 2008, p.947). For Burluson and Bodie (2008, p.953), “constructivism assumes that humans actively interpret the world, construct meaningful understandings of it, and act in the world on the basis of their interpretations. In this context, a distinction is made between “constructivism and “constructionism, where the focus is often more on how people construct meaning in their interactions.

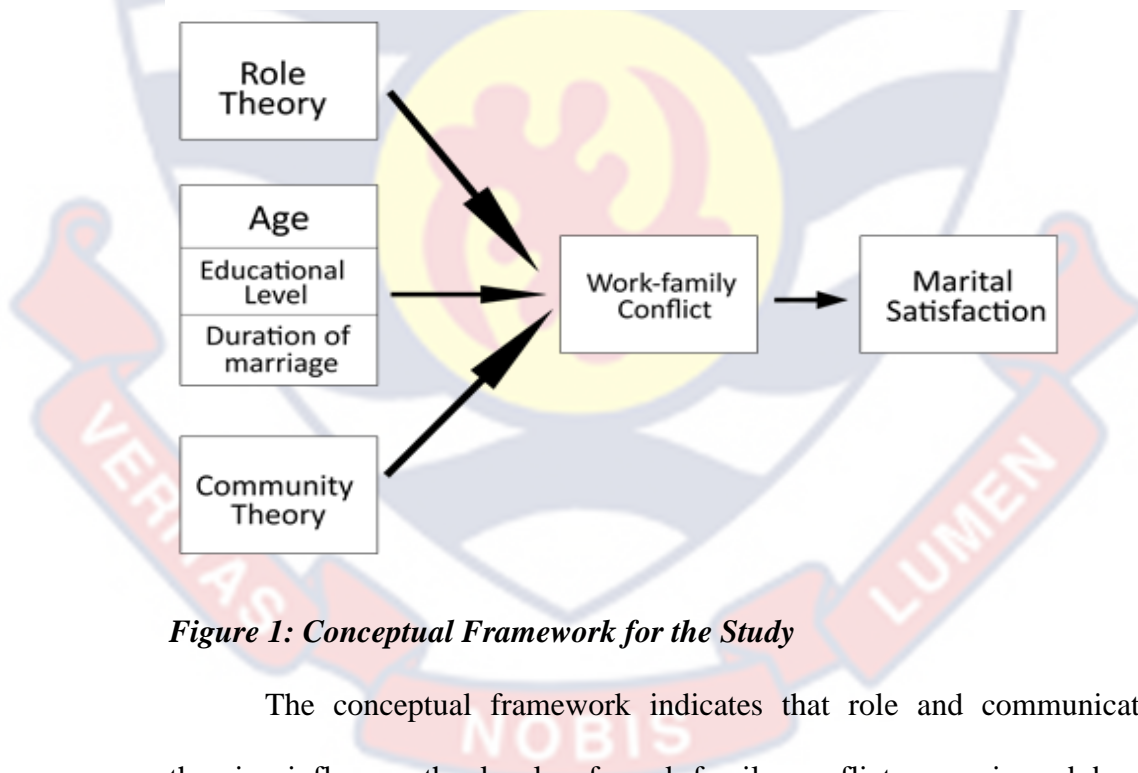


Figure 1: Conceptual Framework for the Study

The conceptual framework indicates that role and communication theories influence the levels of work-family conflicts experienced by the Church of Pentecost pastors in the Eastern Region whereas age, educational level and duration of marriage may influence the levels of work-family

conflicts experienced by the Church of Pentecost pastors in the Eastern Region of Ghana which may in turn influence their marital satisfaction.

Empirical Review

Marital Satisfaction Levels

The study conducted by Arthur-Norman (2015) was conducted to ascertain the MS levels of church leaders in the Cape Coast Area of the COP. For the study, the descriptive research design was utilized. The sample of the study included 1,975 COP leaders in the Cape Coast Area. A sample of 340 leaders were chosen for the research using the stratified and simple random (lottery method) sampling methods. Four hypotheses and three research questions were created to guide the investigation. Essuman (2010) created the MS Inventory (MSI) which was used to gather information from the respondents. According to the study's findings, the majority of respondents described themselves as "extremely content" in their marriages. While above fifty percent of the respondents chose to seek Counselling when they faced marital challenges, many respondents did not disclose their marital problems with anybody. Regarding gender, age, education level, and duration of marriage, there exist a statistically significant variation in the respondents' MS levels.

In Mahoney's work, as described in Bradbury and Fincham (1991), it was discovered that religious practices like praying together could predict marital satisfaction. Pastors are actively involved in religious activities; thus, it makes sense to think that these activities have an impact on how happy they are in their marriages. Mahoney and his colleagues found that pastors enjoy a high level of marital satisfaction as a result. Research on the impact of

religious homogamy on Jewish and Christian marriages was also conducted by Chinitz (2002). He found that religious homogamy was associated with marital commitment and satisfaction in Christian couples, but not in Jewish couples. Legako and Sorenson (2000) discovered that leaders of religion had higher MS and lower rates of divorce. They put it down to the reason that they went to church together on a regular basis. Larson (2002) cites research by Larson and Goltz that found that couples who visited church on a regular basis were very satisfied and dedicated to their marriage.

These results, however, contradict those of Teachman (2003), who discovered that church leaders are more likely to divorce if they think religion is important in marriage. This was related to the fact that they placed religion above anything else. In addition, Broman (2002) found that among Caucasians but not among African Americans, marital satisfaction predicted divorce. Surprisingly, only marriages where the husband is more unhappy than his wife are more likely to terminate in divorce when partners disagree about their level of marital satisfaction (Gager & Sanchez, 2003). The likelihood of divorce is the same when both spouses are content as it is when females are less happy than their husbands. Happiness and satisfaction are important aspects of relationships in Western societies, and they are assumed to determine future decisions. Other research has also discovered a link between religiosity and marital satisfaction (Craddock, 1991).

Experience of Work-Family Conflict

The goal of the research by Bray (2010) was to identify the challenges women in administrative roles encounter when handling family and work responsibilities. The type of the conflict and gender roles that interfere with

their involvement in school administration were explored. The research also sought to understand the way to handle WFC and the support that family members provide to female administrators as they carry out their dual responsibilities. Descriptive survey design was used for the investigation. The purposive and random methods of sampling were used to draw a sample of 125 from the population of 400. Female principals of both public and private elementary schools in the Accra Metropolitan Area made up the sample size. A questionnaire, which contained 43 total items made up of both closed-ended and open-ended questions, was the primary tool utilized to gather data. The study also showed that although family members assist women in carrying out their domestic responsibilities, they occasionally take some days off from their jobs to deal with personal issues or vice versa, making it challenging to balance their roles.

Effects of WFC on Marital Satisfaction

Jaenudin, Tahrir, Jasmine and Ramdani (2020) conducted a study in Indonesia on the influence of WFC on MS using self-efficacy as the moderating variable. The work discovered that WFC had an impact on marriage satisfaction among working mothers. The research used a sample of 200 women, a questionnaire to collect the data, and standard deviation to evaluate the data. This implies that working women who face many role conflicts can have an impact on a couples' MS. Considering a t-value of -0.33, the relationship between WFC and MS is negative. That is, the higher the WFC, the less satisfied a couple is with their marriage. Contrarily, marital satisfaction increases in direct proportion to the level of WFC.

The study of Khorasani, Hosseini, Matbouei, Khafri, Vasli, & Vardanjani (2017) supports the results of the above research that having high self-efficacy will positively affect marital satisfaction. Conversely, if someone has low self-efficacy, then they feel dissatisfied in their marriage. Büyükşahin-Sunal, Ok, Kaynak-Malatyal, & Taluy (2022) also conducted a study to examine the relation between work-family conflict and marital satisfaction using marital power as the mediating factor. Data was gathered from 289 people in dual-earning marriages for this purpose. Participants were given access to a survey package that included a demographic questionnaire, the work-family conflict scale, the personal sense of power scale, and the marital life scale. Marriage power and marital satisfaction were inversely connected with both categories of work-family conflict. Significant gender disparities on both types of work-family conflict were found by a series of ANOVAs. Women were more likely to suffer both types of work-family conflict.

However, there was no discernible gender difference in marital power or marital satisfaction. Work-family conflict significantly and negatively predicted marital satisfaction via marital power, according to the results of regression analysis via Process Macro. In other words, conflict between family and work tends to lower marital power, which in turn tends to lower marital satisfaction. These findings suggest that the relationship between work-family conflict and marital satisfaction is significantly influenced by marital power.

Managing Work-Family Conflicts

According to a study by Bray (2010), female administrators are capable of handling work-home conflict. The training of women in administrative positions in the effective and efficient management of role

conflict is one of the recommendations made. The study also sought to understand how to handle work-home conflict and the support that family members provide to female administrators as they carry out their dual responsibilities. The descriptive research design was used for the investigation. A sample of 125 people were chosen at random and with purpose from a population of 400 people. Female principals of both public and private elementary schools in the Accra Metropolitan Area made up the sample size. The questionnaire, which contained 43 total items made up of both closed-ended and open-ended questions, was the primary tool utilized to gather data. The study also showed that although family members assist women in carrying out their domestic responsibilities, they occasionally take some days off from their jobs to deal with personal issues or vice versa, making it challenging to balance their roles.

Chapter Summary

This chapter covered the theoretical and conceptual frameworks, as well as the empirical review. In as much as the literature showed that some workforce experience conflict at work and home, this study sought to examine how these claims are valid for the study area.

CHAPTER THREE

RESEARCH METHODS

Introduction

The purpose of the research was to investigate the effect of work-family conflict on the marital satisfaction of the Church of Pentecost pastors in the Eastern Region of Ghana. This chapter dealt with the research design, study area, population, sampling procedure, data collection instruments, data collection procedures, data processing and analysis.

Research Approach

The quantitative approach was used for the study because it measures social phenomenon by collecting and analyzing numerical data (Tuli, 2010). The quantitative approach was used for the study from the positivist paradigm which is based on logic, realities, and truths (Tuli, 2010). This is because the study was intended to find out the effect of work-family conflicts on the marital satisfaction of the Church of Pentecost pastors in the Eastern Region of Ghana. Furthermore, data were collected predominately by structured questionnaire since all the participants were had very busy schedules. The antecedent of these conflicts specifically time demanded by reason of one role obstructing a pastor to set aside ample time for other roles; the strain of a particular role making it tough to achieve the needs of the other; and precise behaviour necessitated to apportion one role that made it tiring for the success of the other roles.

Research Design

The descriptive cross-sectional survey research design was used for this study. This design involves gathering information to answer questions or

test hypotheses regarding the status of the subject of the research. A descriptive research design was most suitable for the study because it presented definite statements about correlation between variables (Amedahe, 2002). The study investigated the effect of work-family conflict on the marital satisfaction of the pastors of the Church of Pentecost in the Eastern Region of Ghana whereas testing the moderating role of age, educational level and duration of marriage. A descriptive cross-sectional survey was used because the research intended to provoke questions by assessing the frequency of a specific attribute, practices, attitudes, knowledge and beliefs of a particular population and how often certain empirical phenomena occur adding to the knowledge of work-family conflicts and marital satisfaction. Cross-sectional descriptive research design was most appropriate in this case because the study aimed to describe a phenomenon.

Study Area

The Eastern Region is the area of study. The region covers an area of 19, 323 square kilometers and occupying 8.1 percent of the total land of Ghana. The region has a total of 2,633,154 population constituting 11.1% of Ghana's population. It is the third region with the highest population, after the Ashanti and Greater Accra. The population comprises 49.2 percent males and 50.8 percent females. The inhabitants are mainly Akims with pockets of Fantes, Kwahu's and other ethnic groups. The main occupation is cocoa farming but there are also diamond mining, trading and lumbering activities. There are also public and civil servants and other tradesmen working in various establishments and workshops in the Region. The Church of Pentecost has several of its members located in the region because the Church

has its roots in the region. Consequently, pastors of the Church of Pentecost who are transferred to the region have very large congregations they shepherd in addition to managing their own families.

Population

The population of the Church of Pentecost district pastors in the Eastern Region was 220. All pastors in the Church of Pentecost are males who are married with an appreciable level of education. The Church of Pentecost has two hundred and twenty administrative districts across the Eastern region. Each district is managed by a pastor in the Church. Although the target population covers a wide geographical area, all the pastors which constitute the target population were easily accessible through their published email addresses in the church's calendar.

Sampling Procedure

Krejcie and Morgan (1970) provided a formula for defining sample size from a given population. Based on the formula, a sample size of 140 was selected by the researcher for the population of 220. The cluster sampling method was used to divide the Eastern Region into ten sub regions. The simple random sampling method (lottery method) was then employed to proportionately choose pastors from each of the ten sub regions as follows:

Table 1: Population and Sample Distribution

| Sub Regions | Population | Percentage | Sample Size |
|--------------|------------|------------|-------------|
| Koforidua | 26 | 12 | 17 |
| Akim Oda | 25 | 11 | 16 |
| Nkawkaw | 26 | 12 | 17 |
| Suhum | 20 | 9 | 13 |
| Afram Plains | 22 | 10 | 14 |
| Asamankese | 18 | 8 | 11 |
| Agormanya | 22 | 10 | 14 |
| Effiduase | 20 | 9 | 13 |
| Kade | 21 | 10 | 13 |
| Nsawam | 20 | 9 | 13 |
| | 220 | 100 | 140 |

Data Collection Instrument

Essuman's Marital Satisfaction Inventory (MSI) and Carlson, Kacmar and Williams's Work-Family Conflict Scale were adopted for the study. Magnini's Scale for understanding and reducing work-family conflict was also adapted for the study.

Essuman's Marital Satisfaction Inventory (MSI) was adopted to measure the marital satisfaction level of the pastors. Essuman (2010) has noted that, the Marital Satisfaction Inventory (MSI) was developed for couples who are married. It is designed to assist couples to become cognizant of the extent to which they are satisfied in their marriages. The inventory had thirty items and a four-point likert scale with different weights as follows: 1=Strongly Disagree, 2= Disagree, 3= Agree, 4=Strongly Agree. Participants were asked to answer the items on the MS Inventory. The total scores were calculated. Based on the manual for the MS Inventory, scores between 30 and 45

indicates 'Not at all satisfied', 46 to 75 indicates 'Not Satisfied', 76 to 105 indicates 'Satisfied' while 106 to 120 indicates 'Very Satisfied'.

Carlson, Kacmar and Williams's Work-family Conflict Scale was adopted to measure the experiences of WFC by the pastors of the Church of Pentecost in the Eastern region. This is because, according to Carlson, Kacmar and Williams (2000), the WFC scale is designed for workers who are married. It is designed to help employees to realize the degree to which they are experiencing WFC. There are two bidirectional subsections that make up the scale (WFC and FWC). Three items from the multidimension of conflicts are included in each direction (time related, strain related and behaviour related). The inventory, therefore, had eighteen items and a five-point likert scale with different weights as follows: 1=Strongly Disagree, 2= Disagree, 3=Neither disagree or agree, 4=Agree, 5=Strongly Agree. Participants were asked to respond to items on the WFC Scale. The total scores were computed. Scores between 18 and 32 indicates 'Minimal Work-Family Conflicts', 33 to 47 indicates 'Low Work-Family Conflicts', 48 to 52 indicates 'Average Work-Family Conflicts', 53 to 67 indicates 'High Work-Family Conflicts' while 68 to 90 indicates 'Very High Work-Family Conflicts'.

Magnini (2009) researched on understanding and reducing WFC. The Magnini scale was originally designed to investigate the measures adopted by organizations in general to manage work-family conflicts among staff. The scale was adapted to examine the opinion of the pastors on the measures employed by the Church of Pentecost to reduce the effect of WFC on the MS of the COP pastors in the Eastern region. The inventory, therefore, had twelve items and a five-point likert scale with different weights as follows:

1=Strongly Disagree, 2= Disagree, 3=Neither disagree or agree, 4=Agree, 5=Strongly Agree. Participants were asked to respond to items on the Magnini Scale. The total scores were calculated. Scores between 12 and 20 indicates 'Very Weak Measures Employed', 21 to 30 indicates 'Weak Measures Employed', 31 to 40 indicates 'Average Measures Employed', 41 to 50 indicates 'Strong Measures Employed' while 51 to 60 indicates 'Very Strong Measures Employed'.

The questionnaire has five divisions. Section A deals with the demographic data of the respondents. There were also items on educational level, duration of marriage and duration in ministry. Section B collected data on the marital satisfaction levels of the pastors. This section requested respondents to indicate whether they are satisfied in marriage or not. Essuman's Marital Satisfaction Inventory (MSI) was adopted as the research instrument. Section C collected data on the experiences of WFC by the pastors. This section requested respondents to indicate whether they experience WFC or not. Carlson, Kacmar and Williams's WFC scale was adopted as the research instrument.

Section D consist of items on the effects of WFC on the MS of the pastors. This section requested respondents to indicate how the work-family conflicts they experience has affected their marital satisfaction. Section E consists of items on the measures employed to reduce WFC among the Church of Pentecost pastors in Eastern Region of Ghana. This section requested respondents to indicate measures employed to reduce work-family conflicts by the Church of Pentecost. Magnini's Scale for understanding and reducing work-family conflict was adapted for the study.

Validity and Reliability

To ensure the questionnaire was valid, the questionnaire was given to my supervisor for his comments. The comments and recommendations of the supervisor was correctly noted and effected. Essuman's marital satisfaction inventory scale had a reliability co-efficient of 0.94 and the Carlson, Kacmar and Williams's Work-family Conflict Scale had a reliability co-efficient of 0.80. To ensure questionnaire reliability of the adapted questionnaire, a pilot-test was carried out using 20 respondents in the Dobro Central Assembly of the Church of Pentecost where the researcher worships. The Cronbach's alpha reliability method was used for the approximation of the questionnaire's reliability yielding 0.85. According to Pallant (2010), a reliability co-efficient of 0.70 and above is acceptable.

Data Collection Procedure

The sharing and collection of the research questionnaire was done personally. Before the distribution of the research questionnaire, the Institutional Review Board gave an introductory letter to the researcher to help establish her identity and seek the cooperation of all respondents. The questionnaire was developed into google forms using my google account. The questionnaire for the research, with a scanned copy of the introductory letter, was then administered and collected online using google forms since all the respondents are computer literates. The data was collected from the selected participants over a maximum period of one month. Ethical considerations are important in every study make sure that the information collected from participants is secure. To realize this, the identity of the respondents was concealed. Moreover, the researcher made sure that responses given by

participants could not be traced back during the analysis to achieve anonymity and confidentiality.

Data Processing and Analysis

The data gathered was coded, edited, labeled, and checked to make sure the surveys were accurate and up to date. The raw data was subsequently inputted into a computer and analyzed with the aid of the SPSS Version 16.0.

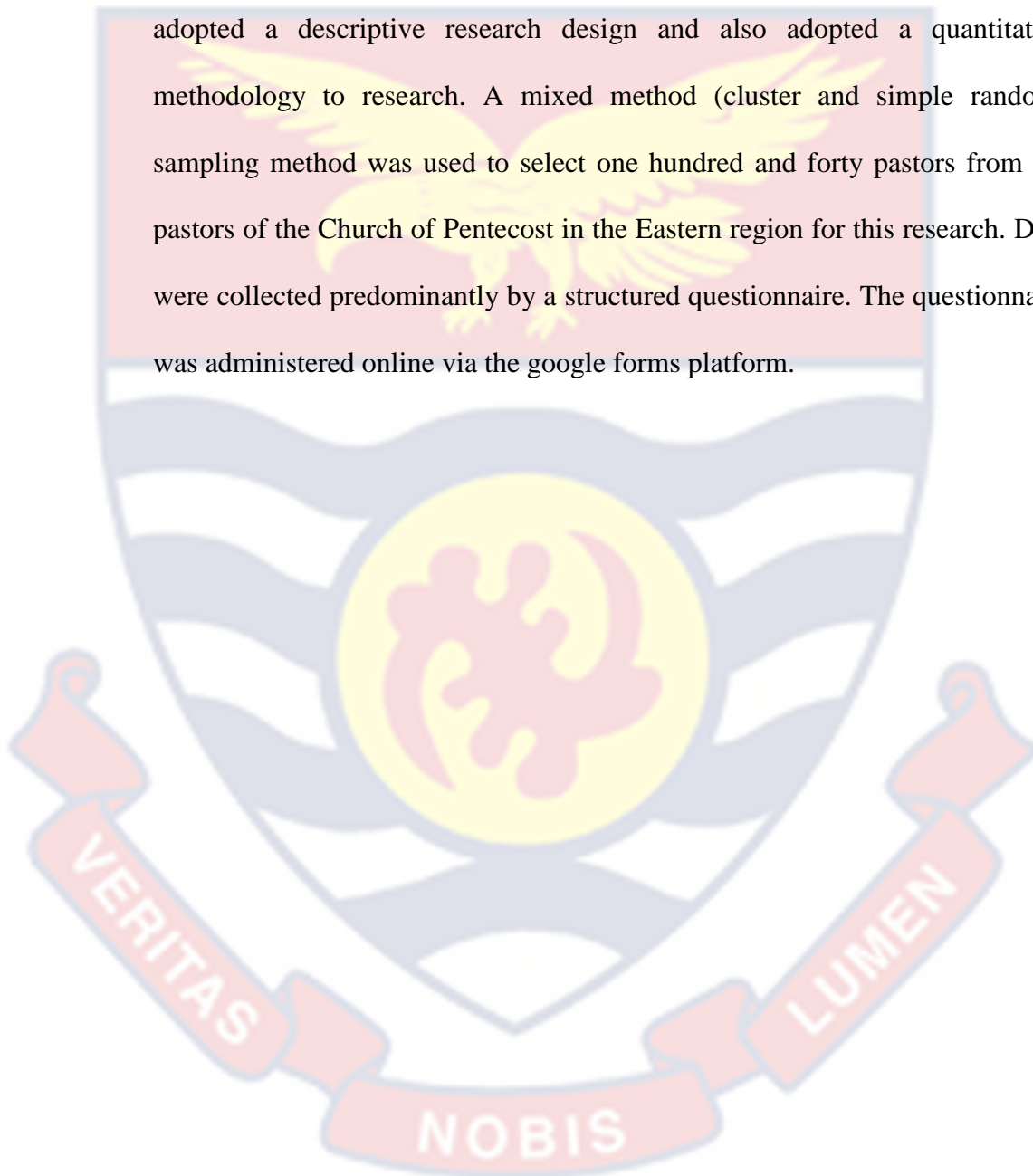
Research question 1 was analyzed with descriptive statistics (means and standard deviations) to conclude whether the respondents are satisfied in their marriages or not. Research question 2 was also analyzed with descriptive statistics (means and standard deviations) to conclude whether the respondents are experiencing work-family conflicts or not. A one-way ANOVA was performed for Research question 3 to compare the effect of the various levels of work-family conflict on the marital satisfaction of the pastors. Research question 4 was also analyzed with descriptive statistics (means and standard deviations) to conclude whether there are measures employed to reduce WFC among the Church of Pentecost pastors in the Eastern region or not.

In respect of the hypothesis 1, ANOVA used to find out if there is a significant difference in the effects of work-family conflict on the marital satisfaction level of the Church of Pentecost pastors in the Eastern Region based on age. For hypothesis 2, ANOVA was also used to find out if there is a significant difference in the effects of work-family conflict on the marital satisfaction level of the Church of Pentecost pastors in the Eastern Region based on educational level. In respect of Hypothesis 3, ANOVA was used to find out if there is a significant difference in the effects of work-family

conflict on the marital satisfaction level of the Church of Pentecost pastors in the Eastern Region based on marriage.

Chapter Summary

The chapter has outlined how the research was carried out. The study adopted a descriptive research design and also adopted a quantitative methodology to research. A mixed method (cluster and simple random) sampling method was used to select one hundred and forty pastors from the pastors of the Church of Pentecost in the Eastern region for this research. Data were collected predominantly by a structured questionnaire. The questionnaire was administered online via the google forms platform.



CHAPTER FOUR

RESULTS AND DISCUSSION

Introduction

This study focused on the effect of work-family conflict on the marital satisfaction of pastors of the Church of Pentecost in the Eastern Region. The preceding chapter dealt with the research methods that guided the study. This chapter shows the results from analysis of data collected from the field. The findings are discussed in relation to the literature reviewed. The results from the analyses of data are shown in sections A, B and C. Section A looked at demographic data of the participants. Section B deals with answering the research questions of the research while Section C presents the results from the hypotheses. Tables have been drawn to show the results.

Section A: Demographic Characteristics of Respondents

This section describes the demographic data of the participants involved in the research. Demographic characteristics included: age, level of education and marriage duration. The demographic attributes of the participants is summarized in Table 2 below:

Table 2: Demographic Characteristics of Respondents

| Item | Frequency | Percentage (%) |
|----------------------|------------|----------------|
| Age | | |
| 25-35 | 18 | 12.9 |
| 36-45 | 96 | 68.6 |
| 46-55 | 21 | 15.0 |
| 56+ | 5 | 3.6 |
| Educational Level | | |
| Basic | 1 | 0.7 |
| Secondary | 5 | 3.6 |
| Tertiary | 131 | 93.6 |
| Others | 3 | 2.1 |
| Duration of Marriage | | |
| 0-5years | 13 | 9.3 |
| 6-15years | 101 | 72.1 |
| 16years and above | 26 | 18.6 |
| Total | 140 | 100.0 |

Source: Field survey (2022)

In respect of age, 18 of the respondents representing (12.9%) fell between twenty-five and thirty-five years. 96 of the respondents representing (68.6%) fell between thirty-six and forty-five years while 21 of the respondents representing (15%) fell between forty-six and fifty-five years. The remaining 5 respondents were 56 years and above. In respect of educational level, 131 respondents representing (93.6%) had tertiary education. 5 respondents representing (3.6%) had secondary education while 1 of the respondents representing (0.7%) had basic education. The remaining 3 respondents (2.1%) had other forms of educational level. The results further showed that 101 of the respondents representing (72.1%) had been married between six to fifteen years while 13 of the respondents representing (9.3%) had been married between zero to five years. The remaining 26 respondents (18.6%) had been married above sixteen years.

Section B: Analysis of Data on Research Questions

Research Question 1:

Research question 1 aimed at finding out the Marital Satisfaction levels of the COP pastors in the Eastern Region. Data on this research question was analyzed using mean and standard deviation. Table 3 shows the results of the marital satisfaction levels of the COP pastors in the Eastern Region using mean and standard deviation.

Table 3: Mean Analysis of Marital Satisfaction Levels of Church of Pentecost Pastors in the Eastern Region of Ghana

| Statement | N | Mean | Std. Deviation |
|---|-----|------|----------------|
| I always feel fulfilled, happy when I have my wife by me | 140 | 2.76 | 0.656 |
| I like the way my wife converses and shares her experiences with me | 140 | 2.46 | 0.876 |
| I am satisfied sexually with my marriage | 140 | 2.58 | 0.823 |
| I am very disturbed because my wife does not appreciate all the sacrifices, I put in my marriage | 140 | 3.90 | 1.436 |
| We (I and my wife) quarrel over petty disagreements and hurt each other's feelings very often | 140 | 2.96 | 1.166 |
| My wife cannot be trusted. She is very cunning, not reliable" | 140 | 3.56 | 0.892 |
| I will feel much happier if I move out of my present marriage" | 140 | 3.71 | 0.715 |
| My wife is the best I can ever have | 140 | 2.63 | 0.762 |
| I like my wife a lot for her financial support in the marriage | 140 | 2.46 | 0.885 |
| My wife always seeks my opinion on important issues concerning our marriage. I like this | 140 | 2.46 | 0.868 |
| My in-laws are very helpful and give me respect | 140 | 2.59 | 0.795 |
| I am fed up with my wife because she is stubborn, never ready to change her bad ways (like her keeping bad friends) | 140 | 2.82 | 0.403 |
| My wife is too cold for my liking. I do not enjoy her company" | 140 | 3.44 | 0.923 |
| My wife is indifferent. She does not care about what I do with my life | 140 | 3.41 | 0.944 |
| My wife keeps her money to herself. She does | 140 | 3.49 | 0.910 |

not contribute to the upkeep of the home and family

I notice that my wife is becoming more attractive to me. I am growing to love her more and more" 140 2.31 0.936

My in-laws are my worst enemies in my marriage. They make my life miserable 140 2.64 0.770

One thing I like about my wife is that she admits her faults and apologizes" 140 2.24 0.964

My wife is insolent. She speaks to me without respect 140 3.28 1.032

Our conversation always ends in a quarrel. So we scarcely converse these days. 140 3.21 1.023

I and my wife accept disagreements without hurting each other's feeling" 140 2.16 0.939

My wife nags almost every day and makes my life very uncomfortable" 140 3.31 0.996

My wife appreciates very much how I help her in the home (with the household chores) 140 2.11 0.953

My wife does not like my relatives. She treats them badly when they visit. This makes me highly displeased 140 3.43 0.983

I like the way my wife keeps in touch when she travels. She phones and converses to my liking" 140 2.49 0.835

My wife cooks well and takes good care of the home. I love her for this 140 2.66 0.745

My wife respects and admires me very much. She says I work hard 140 2.39 0.903

My wife complains too much. Nothing I do at home pleases her 140 2.59 0.610

My wife is fond of hitting me with objects to harm me when she is angry. I feel unsafe because she is very violent 140 2.79 0.594

I enjoy my wife's company 140 2.54 0.852

Mean of means 2.784

Source: Field survey (2022)

The mean and standard deviation were computed to determine the direction of responses by the participants. Consequently, a mean score above 3 indicates that a larger proportion of participants disagree with the statement, whereas a mean score below 3 indicates that a larger proportion of participants agree with the statement. For example, a larger percentage of the participants agreed with the statement “I always feel fulfilled, happy when I have my wife by me” (Mean = 2.76, SD = 0.656). A greater percentage of the participants also disagreed to the statement “My spouse is private about her finances. She doesn't help with the maintenance of the house or the family” (Mean = 3.49, SD = 0.910).

Research Question 2:

Research question 2 aimed at finding out the Work-Family Conflicts experienced by the Church of Pentecost pastors in the Eastern Region. Data on this research question was analyzed using mean and standard deviation. Table 4 shows the results of the levels of work-family conflicts experienced by the Church of Pentecost pastors in the Eastern Region using mean and standard deviation.

Table 4: Mean Analysis of Levels of Work-Family Conflicts Experienced by the Church of Pentecost Pastors in the Eastern Region of Ghana

| | N | Mean | Std. Deviation |
|--|-----|------|----------------|
| My work keeps me from my family activities more than I would like. | 140 | 3.23 | 1.542 |
| The time I must devote to my job keeps me from participating equally in household responsibilities and activities. | 140 | 3.00 | 1.653 |
| I have to miss family activities due to the amount of time I must spend on work responsibilities. | 140 | 2.95 | 1.689 |
| When I get home from work I am often too frazzled to participate in family activities/responsibilities." | 140 | 3.19 | 1.586 |
| I am often so emotionally drained when I get home from work that it prevents me from contributing to my family" | 140 | 3.01 | 1.042 |
| Due to all the pressures at work, sometimes when I come home I am too stressed to do the things I enjoy | 140 | 3.03 | 1.618 |
| The problem-solving behaviours I use in my job are not effective in resolving problems at home" | 140 | 3.55 | 1.461 |
| Behaviour that is effective and necessary for me at work would be counterproductive at home. | 140 | 3.39 | 1.482 |
| The behaviours I perform that make me effective at work do not help me to be a better parent or spouse. | 140 | 3.59 | 1.527 |
| The time I spend on family responsibilities often interferes with my work responsibilities | 140 | 3.36 | 1.597 |
| The time I spend with my family often causes me not to spend time on activities at work that could be helpful to my career | 140 | 3.62 | 1.496 |

| | | | |
|---|-----|------|--------------|
| I have to miss work activities due to the amount of time I must spend on family responsibilities." | 140 | 3.77 | 1.466 |
| Due to stress at home, I am often preoccupied with family matters at work." | 140 | 2.73 | 1.468 |
| Because I am often stressed from family responsibilities, I have a hard time concentrating on my work." | 140 | 2.96 | 1.393 |
| Tension and anxiety from my family life often weakens my ability to do my job" | 140 | 4.09 | 1.401 |
| The behaviours that work for me at home do not seem to be effective at work." | 140 | 3.51 | 1.548 |
| Behaviour that is effective and necessary for me at home would be counterproductive at work. | 140 | 3.38 | 1.543 |
| The problem-solving behaviours that work for me at home do not seem to be as useful at my work." | 140 | 2.91 | 1.096 |
| Mean of means | | | 3.252 |

Source: Field survey (2022)

The mean and standard deviation were computed to determine the direction of responses by the participants. Consequently, a mean score above 3 indicates that a larger proportion of participants disagree with the statement, whereas a mean score below 3 indicates that a larger proportion of participants agree with the statement. For example, a greater proportion of the participants agreed to the statement that “The problem-solving behaviours that work for me at home do not seem to be as useful at my work” (Mean=2.91, SD=1.096). A larger proportion of the participants also disagreed with the statement “My work keeps me from my family activities more than I would like.” (Mean=3.23, SD=1.542)” (Mean=3.23, SD=1.542)

Research Question 3:

Research question 3 aimed at finding out the effects of the work-family conflicts on the marital satisfaction of the COP pastors in the Eastern Region using one-way ANOVA. Table 5 shows the correlation between WFC and the MS level of the COP pastors in the Eastern Region.

Table 5: Effect of Work-Family Conflicts on the Marital Satisfaction of the Church of Pentecost Pastors in the Eastern Region

| | Sum of Squares | df | Mean Square | F | Sig. |
|----------------|-----------------------|-----------|--------------------|----------|-------------|
| Between Groups | 23762.347 | 4 | 5940.587 | 38.686 | <0.001 |
| Within Groups | 20730.624 | 135 | 153.560 | | |
| Total | 44492.971 | 139 | | | |

Dependent variable: Marital satisfaction

Source: *Field survey (2022)*

The one-way ANOVA revealed that there was a statistically significant difference in the mean of at least 4 groups ($F(4,135) = [14.502]$, $p\text{-value} = < 0.001$). Thus, the work-family conflicts experienced by the pastors causes an effect in the marital satisfaction levels experienced by the pastors.

Research Question 4:

Research question 4 aimed at finding out the measures employed to reduce WFC among the Church of Pentecost pastors in the Eastern Region. Table 6 shows the measures employed by the Church of Pentecost to reduce WFC among the Church of Pentecost pastors in the Eastern Region using mean and standard deviation.

Table 6: Mean Analysis of Measures Employed to Reduce Work-Family**Conflict**

| | N | Mean | Std. Deviation |
|--|-----|------|-------------------|
| In the Church of Pentecost, pastors are warned that they will be expected to regularly work on evenings, weekends, and holidays which can sometimes lead to time-based work-family conflict before their appointment | 140 | 3.41 | 1.631 |
| In the Church of Pentecost, pastors are warned about the stressful nature of the work itself and that, if unmanaged, it can cause strain-based work-family conflict before their appointment | 140 | 3.04 | 1.644 |
| In the Church of Pentecost, pastors are informed about each of the family support programs that the church offers | 140 | 3.01 | 1.605 |
| The church periodically trains pastors on how to reduce work-family conflicts | 140 | 2.94 | 1.702 |
| In the Church of Pentecost, the pastor's job is designed to be less stressful to avoid work-family conflicts | 140 | 3.31 | 1.499 |
| The church prioritizes measures like childcare, aged care and paternity leave | 140 | 3.09 | 1.635 |
| The church organizes work-family counselling services | 140 | 3.11 | 1.635 |
| The church organizes stress management workshops | 140 | 1.81 | 1.191 |
| The church organizes employee fitness workshops | 140 | 2.06 | 1.291 |
| The church provides employee fitness facilities" | 140 | 3.33 | 1.524 |
| In the Church of Pentecost, pastors' work schedules are flexible enough to avoid work-family conflicts | 140 | 3.08 | 1.564 |

| | | | |
|--|-----|--------------|-------|
| In the Church of Pentecost, the evaluation of ministers covers the attention they pay to reducing work-family conflicts. | 140 | 1.86 | 1.215 |
| In the Church of Pentecost, pastors are warned that they will be expected to regularly work on evenings, weekends, and holidays which can sometimes lead to time-based work-family conflict before their appointment | 140 | 3.41 | 1.631 |
| In the Church of Pentecost, pastors are warned about the stressful nature of the work itself and that, if unmanaged, it can cause strain-based work-family conflict before their appointment | 140 | 3.04 | 1.644 |
| In the Church of Pentecost, pastors are informed about each of the family support programs that the church offers | 140 | 3.01 | 1.605 |
| The church periodically trains pastors on how to reduce work-family conflicts | 140 | 2.94 | 1.702 |
| In the Church of Pentecost, the pastor's job is designed to be less stressful to avoid work-family conflicts | 140 | 3.31 | 1.499 |
| The church prioritizes measures like childcare, aged care and paternity leave | 140 | 3.09 | 1.635 |
| Mean of means | | 2.922 | |

Source: Field survey (2022)

The mean and standard deviation were computed to determine the direction of responses by the participants. Consequently, a mean score above 3 indicates that a larger proportion of participants disagree with the statement, whereas a mean score below 3 indicates that a larger proportion of participants agree with the statement. For example, a greater proportion of the participants agreed to the statement that “the church periodically trains pastors on how to decrease WFC” (Mean = 2.94, SD = 1.702). A larger proportion of the participants also disagreed to the statement that “In the Church of Pentecost,

pastors are warned that they will be expected to regularly work on evenings, weekends, and holidays which can sometimes lead to time-based work-family conflict before their appointment'' (Mean = 3.41, SD = 1.631).

Section C: Analysis of Data on Research Hypotheses

The research was guided by three research hypotheses. This section shows the results from the testing of these research hypothesis.

Research Hypotheses 1:

H_{01} : There is no statistically significant difference in the effects of WFC on the MS level of the COP pastors in the Eastern Region on the basis of age.

H_{A1} : There is a statistically significant difference in the effects of WFC on the MS level of the COP pastors in the Eastern Region based on age.

To test this hypothesis, ANOVA was used to investigate the effect of work-family conflict and age on marital satisfaction of the Church of Pentecost pastors in the Eastern Region. Table 7 shows the effect of work-family conflict and age on marital satisfaction of the Church of Pentecost pastors in the Eastern Region.

Table 7: Effects of work-family conflict and age on marital satisfaction of the Church of Pentecost pastors in the Eastern Region

| Source | Type III Sum of Squares | df | Mean Square | F | Sig. |
|----------------------------|-------------------------|------------|-------------|---------|--------|
| Model | 1108225.815 | 15 | 73881.721 | 504.211 | <0.001 |
| Work-Family Conflict * Age | 1651.837 | 7 | 235.977 | 1.610 | 0.138 |
| Age | 119.052 | 3 | 39.684 | 0.271 | 0.846 |
| Work-Family Conflict | 5208.649 | 4 | 1302.162 | 8.887 | <0.001 |
| Error | 18316.185 | 125 | 146.529 | | |
| Total | 1126542.000 | 140 | | | |

a. R Squared = .984 (Adjusted R Squared = .982)

Dependent variable: Marital satisfaction

Source: Field survey (2022)

In Table 7 above, a two-way ANOVA was performed to analyze the effect of work-family conflict and age on marital satisfaction. The two-way ANOVA revealed that there was no statistically significant interaction between the effects of work-family conflict and age ($F = 1.610$, $p\text{-value} = 0.138$). A simple main effect analysis showed that work-family conflict did have a statistically significant effect on marital satisfaction ($p\text{-value} = < 0.001$) whereas a simple main effects analysis showed that age did not have a statistically significant effect on marital satisfaction.

Research Hypothesis 2:

H_{02} : There is no statistically significant difference in the effects of WFC on the MS level of the COP pastors in the Eastern Region on the basis of educational level.

H_{A2} : There is a statistically significant difference in the effects of WFC on the MS level of the COP pastors in the Eastern Region on the basis of educational level.

To test this hypothesis, ANOVA was used to investigate the effect of work-family conflict and educational level on the marital satisfaction of the Church of Pentecost pastors in the Eastern Region. Table 8 shows the effect of work-family conflict and educational level on marital satisfaction of the Church of Pentecost pastors in the Eastern Region.

Table 8: Effects of work-family conflict and educational level on marital satisfaction of the Church of Pentecost pastors in the Eastern Region

| Source | Type III Sum of Squares | df | Mean Square | F | Sig. |
|------------------------|--------------------------|------------|-------------|---------|--------|
| Model | 1106510.932 ^a | 11 | 100591.903 | 647.811 | <0.001 |
| Work-Family Conflict * | 546.894 | 3 | 182.298 | 1.174 | 0.322 |
| Educational level | | | | | |
| Work-Family Conflict | 16739.911 | 4 | 4184.978 | 26.951 | <0.001 |
| Educational level | 28.618 | 3 | 9.539 | 0.061 | 0.980 |
| Error | 20031.068 | 129 | 155.280 | | |
| Total | 1126542.000 | 140 | | | |

a. R Squared = .982 (Adjusted R Squared = .981)

Dependent variable: Marital satisfaction

Source: Field survey (2022)

In Table 8 above, a two-way ANOVA was performed to analyze the effect of work-family conflict and educational level on marital satisfaction. The two-way ANOVA revealed that there was no statistically significant interaction between the effects of work-family conflict and educational level ($F = 1.174$, $p\text{-value} = 0.322$). A simple main effect analysis showed that work-family conflict did have a statistically significant effect on marital satisfaction ($p\text{-value} = < 0.001$) whereas a simple main effects analysis showed that educational level did not have a statistically significant effect on marital satisfaction ($p\text{-value} = 0.980$).

Research Hypothesis 3:

H_{03} : There is no statistically significant difference in the effects of WFC on the MS level of the COP pastors in the Eastern Region on the basis of duration of marriage.

H_{A3} : There is a statistically significant difference in the effects of WFC on the MS level of the COP pastors in the Eastern Region on the basis of duration of marriage.

To test this hypothesis, ANOVA was used to investigate the effect of work-family conflict and duration of marriage on the marital satisfaction of the Church of Pentecost pastors in the Eastern Region. Table 9 shows the effect of work-family conflict and duration of marriage on marital satisfaction of the Church of Pentecost pastors in the Eastern Region.

Table 9: Effects of work-family conflict and duration of marriage on marital satisfaction of the Church of Pentecost pastors in the Eastern Region

| Source | Type III Sum of Squares | df | Mean Square | F | Sig. |
|------------------------|-------------------------|------------|-------------|---------|--------|
| Model | 1108388.983 | 12 | 92365.749 | 651.287 | <0.001 |
| Work-Family Conflict * | 1523.505 | 5 | 304.701 | 2.148 | 0.064 |
| duration of marriage | | | | | |
| Duration marriage | 225.797 | 2 | 112.898 | 0.796 | 0.453 |
| Work-Family Conflict | 6347.685 | 4 | 1586.921 | 11.190 | <0.001 |
| Error | 18153.017 | 128 | 141.820 | | |
| Total | 1126542.000 | 140 | | | |

a. R Squared = .984 (Adjusted R Squared = .982)

Dependent variable: Marital satisfaction

Source: Field survey (2022)

In Table 9 above, a two-way ANOVA was performed to analyze the effect of work-family conflict and duration of marriage on marital satisfaction. The two-way ANOVA revealed that there was no statistically significant interaction between the effects of work-family conflict and duration of

marriage ($F = 2.148$, $p\text{-value} = 0.064$). A simple main effect analysis showed that work-family conflict did have a statistically significant effect on marital satisfaction ($p\text{-value} = < 0.001$) whereas a simple main effects analysis showed that duration of marriage did not have a statistically significant effect on marital satisfaction ($p\text{-value} = 0.453$).

Discussion

The purpose of the research was to investigate the effects of WFC on the marital satisfaction of Pentecost pastors in the Eastern Region of Ghana. The results were discussed in accordance with the research questions.

Marital Satisfaction Levels of the COP Pastors in the ERG

The first objective of the research was to find out the marital satisfaction levels of the COP pastors in the Eastern Region. The findings of the study discovered that some of the participants were satisfied with their marriages. A possible explanation to this discovery could be that the pastors endeavour to maintain satisfactory marriages to be an example to the flock they lead. For instance, some pastors endeavour to practice what they preach by doing everything possible to avoid misunderstandings and quarrels that can result in marital dissatisfaction. The pastors may do so by performing their role as responsible husbands and fathers at home, satisfying their spouse sexually and finding time to communicate with the spouse and be available for the family. This may lead their spouses to reciprocate the love and care they receive from the pastors. However, the study also revealed that some of the pastors are not satisfied with their marriages. This may also be accounted for by the pastor's inability to manage the work-family conflict they experience

while attempting to manage the dual role of being a pastor and a spouse at the same time.

The marital satisfaction of some of the pastors is consistent with research by Mahoney (as reported in Bradbury & Fincham 1991) who discovered that pastors have a high level of marital satisfaction because religious practices such as praying together were found to predict marital satisfaction. The marital satisfaction of some of the pastors also complies with the study findings by Larson and Goltz (1999) who discovered that couples who visited church on a regular basis were more satisfied and dedicated to their marriage. The marital satisfaction some of the pastors was also in line with the work of Legako and Sorenson (2000) who discovered that leaders of religion had higher MS and lower divorce rates and the work of Chinitz (2002) who also discovered a link between religious homogeneity and marital satisfaction among Christian couples. The work of Arthur-Norman (2015) which showed that majority of the leaders of the COP were "extremely content" with their marriages also supports the finding that some of the pastors are satisfied with their marriages.

The finding that some of the pastors are not satisfied with their marriages is also supported by the work of Teachman (2003), who revealed that leaders of the church who believe religion is vital in marriage are more likely to divorce. This is possible because of prioritization of religion over all else. Some pastors may also fake satisfaction because of the societal expectation for pastors to live by certain standards which are expected to result in marital satisfaction. Thus, since the Church of Pentecost pastors have the tendency to experience work-family conflicts, it is possible to influence their

marital satisfaction according to the Role Theory. Whiles some are maintaining a satisfactory marriage for many reasons which may include good communication, there are others who are struggling with their marriages.

WFC Experienced by the COP Pastors in the ERG

The second objective of this research was to find out the WFC experienced by the Church of Pentecost pastors in the ERG. The findings of the research discovered that most of the respondents experienced WFC. A possible reason to this discovery could be that the Church of Pentecost pastors functioning as a pastor and shepherd to the Church congregation and as a husband and father to the wife and children is likely to generate work family conflicts. For instance, a pastor who has a preaching or teaching appointment at church may be faced with the urgent need to accompany the wife or child to the workplace, school, hometown, or hospital. The pastor might not be able to fulfil both roles at the same time and will therefore be confronted with WFC.

This result is consistent with a study by Hamid and Amin (2014), which revealed that organizations and employees are both concerned about work-family conflict. This confirms the findings of the study because demands of both roles of the pastor as a shepherd to the church congregants and a husband or father to the wife and children are salient or fundamental duties of the pastor and there are severe penalties for failure to uphold the demands of the roles. Looking at it from the other side of the coin, this study's finding also complies with the study findings by Greenhaus and Beutell (1982) which revealed that women whose spouses are very occupied with their own professional pursuits have the most tension in large families. Since pastors of the Church of Pentecost are so much engrossed in their pastoral roles and

responsibilities, they are likely to experience WFC. This research's finding also complies with the work by Burke, Weir, and Duwors (1980) which revealed that WFC is positively correlated with both the number of hours worked and commuted each week. The church of Pentecost pastors works for several hours and commute for several hours a week to undertake his pastoral roles and responsibilities, hence his likelihood to experience work-family conflict. However, the finding disagrees with the conclusions outlined by Hall and Gordon (1973) which discovered that full-time employees are less likely than part-time employees to suffer difficulties at home. The findings have rather revealed that pastors of the Church of Pentecost being full-time employees rather experience work-family conflicts.

In summary, the study's findings showed that most of the pastors of the Church of Pentecost experience WFC. This complies with the Role Theory which posits that conflict between job and family arises when people try to play both types of responsibilities at the same time (Greenhaus & Beutell, 1982). According to role theory, people may play several roles at once, competing for their time and attention. The pastors of the Church of Pentecost are not an exception from this phenomenon.

Effects of WFC on the MS of the COP Pastors in the ERG

The third objective of this research was to find out the effects of WFC on the marital satisfaction of the Church of Pentecost pastors in the ERG. The findings of the research discovered that a statistically significant relationship exist between work-family conflicts and marital satisfaction. It was also revealed that work-family conflicts have both a positive and negative influence on the marital satisfaction levels of the Church of Pentecost pastors

in the ERG. A possible explanation to positive influence could be that although WFC exists, majority of the pastors in the Church of Pentecost have found a balance through experience to make their marriage work while fulfilling their ministerial call hence the positive relationship with marital satisfaction. For instance, most of the pastors of the Church of Pentecost involve their wives in the performance of their ministerial duties. It is possible the spouses of the pastors therefore appreciate the workload on their husbands and feels a sense of belonging to the ministry of their husbands.

This result complies with a study by Fincham and Beach (2000) which revealed that pastors have a high level of marital satisfaction. The possible explanation to this is that religious practices such as praying together were found to predict marital satisfaction in research by Mahoney (as reported in Bradbury & Fincham 1991). The finding of the research also complies with the work of Legako and Sorenson (2000) which revealed that leaders of religion had higher marital satisfaction and lower divorce rates. They put it down to the reason that they went to church together on a regular basis. This is confirmed by the lower divorce rate among pastors of the Church of Pentecost.

However, the finding also agreed with the work of Amstad, Laurenz, Ursula, Achim and Norbert (2011) which concluded that work-family conflicts are negatively related with marital satisfaction. The findings of the research also agree with the study of Nawab and Iqbal (2013) which revealed that work-family conflicts affects people's work and family lives, resulting in lower organizational commitment, work satisfaction and marital satisfaction. The finding of the study by Jaenudin, Tahrir, Jasmine and Ramdani (2020) which also agreed with the finding of this research showed negative influence

of work-family conflict on marital satisfaction. Greenhaus and Beutell (1982) explains that work-family conflict can result in major health risks, poor performance as a spouse and parent, decreased life satisfaction, poor marital adjustment, and poor performance in family roles.

In summary, the study's findings showed that work-family conflict influences the marital satisfaction level of the Church of Pentecost pastors in the Eastern Region of Ghana. However, even though the study revealed that the pastors of the Church of Pentecost in the Eastern Region experience work-family conflicts in line with the Role Theory, the influence of work-family conflict on the marital satisfaction of the pastors were both positive and negative.

Measures Employed to Reduce WFC

The fourth objective of this research was to find out the measures employed to reduce WFC among the Church of Pentecost pastors in the ERG. The findings of the research discovered that some measures have been employed by the Church of Pentecost to reduce WFC among the Church of Pentecost pastors in the Eastern Region but were not adequate. A possible explanation to this finding is that pastors are not cautioned about the demanding nature of their work which, if not managed, can cause work-family conflict before their appointment. Pastors are also not cautioned that they will be required to regularly work on evenings, weekends, and holidays which may sometimes lead to WFC before their appointment. For instance, the ministerial training programme organized for pastors of the Church of Pentecost during their appointment does not cover the subject of managing work-family conflict. The few measures adopted by the Church of Pentecost to reduce

WFC among the Church of Pentecost pastors in the Eastern region are also not known to all the pastors in the region.

The finding of the research is in line with the work of Bray (2010) which sought to understand how to handle work-home conflict and the support that family members provide to female administrators as they carry out their dual responsibilities revealed that although family members assist women in carrying out their domestic responsibilities, they occasionally take excuse themselves from their jobs to handle personal issues or vice versa, making it challenging to balance their roles. Thus, lack of organizational support to staff in managing work-family conflicts makes it difficult for staff to manage their work family conflicts which intends influences their marital satisfaction.

However, the finding disagrees with the work of Allen (2013) which revealed that corporate policies, practices, and governmental support can all be utilized to address WFC. According to Allen (2013), flexibility of policies inside firms have received a lot of attention to assist people in managing their obligations to their families and their professional lives. Research has also shown time and time again that those who claim that their bosses support their family more report fewer WFC (Allen, 2001). Additionally, it has been shown that family-supportive supervision is linked to positive work attitudes, fewer motives to leave the company, and more positive spill over from home to work (Allen, 2001).

In summary, the study's findings showed that inadequate measures have been employed by the Church of Pentecost to reduce WFC among the Church of Pentecost pastors in the Eastern Region. Consequently, the effect of the Role Theory is not mitigated completely regarding the pastoral duties

and functions of the COP pastors. Notwithstanding, some pastors of the COP in the Eastern Region are satisfied with their marriages possibly due to good communication.

Effects of WFC on the MSL Based on Age

Research hypotheses one sought to find out if a difference exist in the effects of WFC on the MS level of the COP pastors in the Eastern Region of Ghana based on age. The findings of the research discovered that there is a statistically significant influence of work-family conflict on the marital satisfaction of the Church of Pentecost pastors in the Eastern Region. The influence of the work-family conflict on the marital satisfaction depicts that while some of the Church of Pentecost pastors in the Eastern Region are satisfied with their marriage, others are not. The satisfaction of some pastors is consistent with a study by Fincham and Beach (2000) which revealed that pastors have a high level of marital satisfaction. The possible explanation to this is that religious practices such as praying together were found to predict marital satisfaction in a research by Mahoney as reported in Bradbury and Fincham (1991). The study also revealed that a smaller proportion of the variation in the marital satisfaction of the pastors can be attributed to WFC.

However, when moderated with age, it was revealed that age does not significantly influence WFC and marital satisfaction. The result is supported by the work of Namasivayam and Zhao (2007) which revealed that age, marital status, duration of marriage and education does not significantly influence WFC and marital satisfaction. Thus, the age of the pastors of the Church of Pentecost does not significantly influence the WFC they experience. Moreover, the age and work-family conflict they experience do

not significantly influence their marital satisfaction. The possible explanation to this is that the religious practices such as praying together which were found to predict marital satisfaction are practiced by all the pastors irrespective of their ages. Thus, all pastors irrespective of their age are entitled to the benefits that accrue from such spiritual disciplines.

Effects of WFC on the MSL Based on Educational Level

Research hypotheses two sought to find out if there is a difference in the effects of WFC on the MS level of the Church of Pentecost pastors in the Eastern Region of Ghana on the basis of educational level. According to the findings, there is a statistically significant influence of work-family conflict on the marital satisfaction of the Church of Pentecost pastors in the Eastern Region. The influence of the work-family conflict on the marital satisfaction depicts that while some of the Church of Pentecost pastors in the Eastern Region are satisfied with their marriage, others are not. The satisfaction of some pastors is in line with a study by Legako and Sorenson (2000), which found that religious leaders had higher levels of marital satisfaction and a low divorce rate.

However, when moderated with educational level, it was revealed that educational level does not significantly moderate WFC and marital satisfaction. The finding is, however, contrary to the work of Arthur-Norman (2015) which revealed that work-family conflict significantly influences marital satisfaction when moderated with age, gender, level of education, and duration of marriage. Thus, the level of education of the pastors of the Church of Pentecost does not significantly impact the WFC and marital satisfaction they experience. The possible explanation is that the pastors of the Church of

Pentecost in the Eastern Region might be complying with good communication principles in communication with their spouses which has the tendency to increase their marital satisfaction. It is also possible that they discharge their duties as husbands to their spouses irrespective of their educational levels.

Effects of WFC on the MSL Based on Duration of Marriage

Research hypotheses three sought to find out if there is a difference in the effects of WFC on the MS level of the COP pastors in the Eastern Region of Ghana based on duration of marriage. The findings of the research revealed that, there is a statistically significant influence of work-family conflict on the marital satisfaction of the Church of Pentecost pastors in the Eastern Region. The influence of the work-family conflict on the marital satisfaction depicts that while some of the Church of Pentecost pastors in the Eastern Region are satisfied with their marriage, others are not. The satisfaction of some pastors is consistent with a study by Craddock (1991) which discovered a link between religiosity and marital satisfaction. The possible explanation to this is that couples who visited church on a regular basis were more satisfied and dedicated to their marriage (Larson & Goltz, 1999).

However, when moderated with duration of marriage, it was revealed that duration of marriage does not significantly moderate WFC and marital satisfaction. The result is also supported by the work of Namasivayam and Zhao (2007) which revealed that age, status of marriage, marriage duration and education does not significantly moderate WFC and marital satisfaction. Thus, the duration of marriage of the pastors of the Church of Pentecost does not significantly influence the WFC they experience. The possible explanation

is that, irrespective of the marriage duration, the COP pastors in the Eastern Region may be good at balancing their roles as pastors and husbands effectively resulting in increased marital satisfaction. Thus, all pastors irrespective of their duration of marriage are entitled to the marital satisfaction that accrue to spouses who properly balance their work and marital lives.



CHAPTER FIVE

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

Introduction

The main purpose of the study was to investigate the effects of WFC on the marital satisfaction of Pentecost pastors in the Eastern Region of Ghana. Specifically, the study sought to find out;

1. the marital satisfaction levels of the Church of Pentecost pastors in the Eastern Region.
2. the WFC experienced by the Church of Pentecost pastors in the Eastern Region.
3. the Effects of the WFC on the marital satisfaction of the Church of Pentecost pastors in the Eastern Region.
4. measures employed to reduce WFC among the Church of Pentecost pastors in the Eastern Region.
5. the difference in the effects of WFC on the marital satisfaction level of the Church of Pentecost pastors in the Eastern Region on the basis of age.
6. the difference in the effects of WFC on the marital satisfaction level of the Church of Pentecost pastors in the Eastern Region on the basis of educational level.
7. the difference in the effects of WFC on the marital satisfaction level of the Church of Pentecost pastors in the Eastern Region on the basis of duration of marriage.

The research employed a descriptive cross-sectional survey research design. Through the cluster sampling technique and the simple random sampling technique (lottery method), 140 participants were chosen for the study. A structured questionnaire was administered to solicit information from the participants. All ethical considerations were observed before, during and after the data collection procedure. Descriptive statistics (means and standard deviation) and ANOVA were utilized to analyze the responses from the collected data based on the research objectives. The study made use of the Role Theory and Communication Theory.

Summary of Findings

Based on the results of the data analysis and in relation to the research questions and hypotheses that guided the study, the study produced the following key findings:

1. The research revealed that some of the Church of Pentecost pastors in the Eastern Region were not satisfied with their marriages.
2. The research also revealed that all the pastors of the Church of Pentecost in the Eastern Region experience some sort of work-family conflicts.
3. The research also revealed that the work-family conflicts experienced by the Church of Pentecost pastors in the Eastern region influences their marital satisfaction.
4. The findings of the study also showed that inadequate measures have been employed by the Church of Pentecost to reduce WFC among the Church of Pentecost pastors in the Eastern Region.

5. The research revealed that no difference exists in the effects of WFC on the MS level of the COP pastors in the Eastern Region on the basis of age.
6. The research revealed that no difference exists in the effects of WFC on the MS level of the COP pastors in the Eastern Region on the basis of educational level.
7. The research revealed that no difference exists in the effects of WFC on the MS level of the COP pastors in the Eastern Region on the basis of duration of marriage.

Conclusions

The following conclusions were reached based on the findings of the research:

First, some pastors of the Church of Pentecost in the Eastern Region are not satisfied with their marriages. It is probable that many other pastors of the Church of Pentecost are not satisfied with their marriages as a result of the work-family conflicts they experience. The pastors who are satisfied with their marriages might be experiencing low levels of work-family conflict or might have found ways of effectively managing the work-family conflicts they experience.

Second, all pastors of the Church of Pentecost in the Eastern Region experience some sort of work-family conflicts. The dual role played by pastors of the Church of Pentecost makes it highly probable that all pastors of the Church of Pentecost are experiencing some levels of work-family conflicts.

Third, the work-family conflict experienced by the pastors of the Church of Pentecost in the Eastern Region influences their marital satisfaction. The high probability of pastors in the Church of Pentecost experiencing work-family conflicts due to the dual roles they play means there is a significant influence on their marital satisfaction resulting from the experience of the work-family conflicts.

Four, inadequate measures have been employed by the Church of Pentecost to reduce work-family conflict among the Church of Pentecost pastors in the Eastern Region. Many pastors of the Church of Pentecost may be experiencing marital challenges as a result of the inadequate measures employed by the church to manage the work-family conflict experienced by the pastors of the church.

Finally, there is no difference in the effects of work-family conflicts on the marital satisfaction of the Church of Pentecost pastors on the basis of age, educational level and duration of marriage. The influence of work-family conflict on the marital satisfaction of the pastors of the Church of Pentecost can therefore not be attributed to the differences in their ages, educational levels and duration of their marriages.

Recommendations

Following the findings and conclusions, the recommendations which follow are made to the leadership and policy makers of the Church of Pentecost:

1. Leaders and policy makers of the Church of Pentecost should organize marriage seminars aimed at enhancing the marital satisfaction of the

pastors of the Church based on the finding that some of the pastors of the church are not satisfied with their marriages.

2. Leaders and policy makers of the Church of Pentecost should introduce and implement work-family conflict management programmes and seminars to enrich the knowledge of the Church of Pentecost pastors on how to handle work-family conflicts to reduce the work-family conflicts the pastors are experiencing based on the finding that the pastors of the church are experiencing work-family conflicts.
3. The leadership of the Church of Pentecost should introduce additional measures for reducing the impact of the work-family conflicts the pastors are experiencing based on the finding that inadequate measures have been employed by the Church of Pentecost to reduce the work-family conflict experienced among the pastors of the church.

Counselling Implications

The finding that the Church of Pentecost has inadequate measures for reducing the effect of work-family conflicts on the marital satisfaction of its pastors implies that the counselling department of the church should identify pastors who may be having marital challenges and offer them the necessary support and assistance they may need to resolve their marital challenges.

Suggestions for Further Research

It is anticipated that other areas of the Church of Pentecost pastors would be covered in subsequent research. Further research on the effect of work-family conflicts on marital satisfaction is suggested to be carried out on pastors of other church denominations. Other administrative staff within the

Church of Pentecost and other similar organizations could also be the subject of further study.



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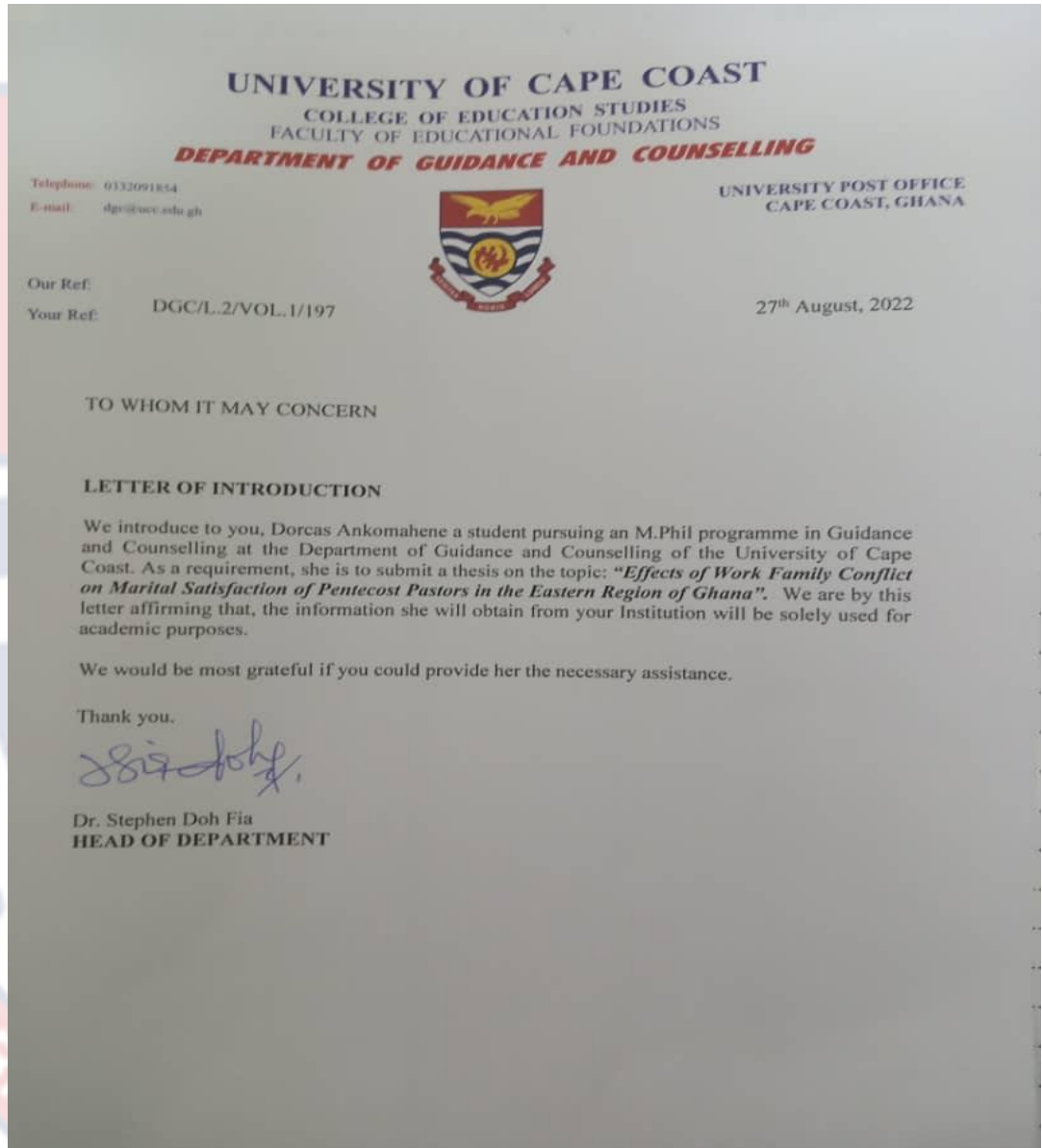
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APPENDICES

APPENDIX A: INTRODUCTORY LETTER



APPENDIX B: ETHICAL CLEARANCE

UNIVERSITY OF CAPE COAST
COLLEGE OF EDUCATION STUDIES
ETHICAL REVIEW BOARD

UNIVERSITY POST OFFICE
CAPE COAST, GHANA



Our Ref: CES/ERS/ucc.edu/16/22-68
Your Ref:

Date: 24th August 2022

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, Dorcas Ankrahene, Reg. No. ETH02010001 is
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:

Impact of work family conflict on marital
satisfaction of Pentecost Pastors in the
Eastern Region of 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)

APPENDIX C: QUESTIONNAIRE FOR PASTORS**UNIVERSITY OF CAPE COAST****FACULTY OF EDUCATIONAL FOUNDATIONS****DEPARTMENT OF GUIDANCE AND COUNSELLING**

Dear Sir

I am student of the aforementioned institution where I am pursuing a Master's degree in Guidance and Counselling. This questionnaire enquires about the impact of work-family conflict on the marital satisfaction of the pastors of the Church of Pentecost in the Eastern Region. Your assistance and feedback are crucial to the study's success and will be kept private. The results of the questionnaire will not in any way reveal the identities of those who answered.

Informed Consent

I have read the questionnaire's introduction and agree to fill it out in accordance with the guidelines. If you accept to take part in the study, check this box []

Section A: Demographic Data

Please give the appropriate answer and tick [] the box that correctly describes you.

1. Gender: Male [] Female []

2. Age range

25-30 []

35-45 []

45-55 []

55+ []

3. Status of Marriage:

Single [] Married [] Divorced [] Separate [] Widowed []

4. Do you have any child or dependent? Yes [] No []

5. State the number of children or dependants

None []

1-2 []

3-4 []

5 and above []

6. Level of Education: Basic [] Secondary [] Tertiary [] others []

7. Marriage Duration: 0-5 years [] 6 years – 15 years [] 16years and above []

8. Ministry Duration: 0-5 years [] 6 years – 15 years [] 16years and above []

Section B: Marital Satisfaction Scale

9. Please tick [✓] strongly agree (4), agree(3), disagree(2) or strongly disagree (1) as appropriate in the scale below.

Essuman’s Marital Satisfaction Inventory

| No. | Item | 1 | 2 | 3 | 4 |
|-----|---|---|---|---|---|
| 1 | When my wife is by my side, I always feel content and pleased | | | | |
| 2 | I enjoy how my wife talks to me and discusses her life issues with me | | | | |
| 3 | I'm sexually satisfied in my | | | | |

| | | | | | |
|----|--|--|--|--|--|
| | marital union. | | | | |
| 4 | Since my spouse does not recognize all the efforts I make for our union, I am extremely disturbed. | | | | |
| 5 | We (my wife and I) fight about trivial issues and frequently damage one other's feelings. | | | | |
| 6 | I can't trust my wife. She is shrewd and unreliable. | | | | |
| 7 | I'll be a lot happier if I leave my current marriage. | | | | |
| 8 | The best I've ever had is my wife | | | | |
| 9 | I adore my wife since she provides for our family financially. | | | | |
| 10 | My wife regularly asks for my input on crucial matters affecting our union. I enjoy this. | | | | |
| 11 | My wife's family are incredibly supportive. They treat me with respect | | | | |

| | | | | | |
|----|---|--|--|--|--|
| 12 | I'm tired of my wife's stubborn and unwillingness to give up her unhealthy habits. (Like her keeping bad friends) | | | | |
| 13 | I don't like how cold my wife is. I don't like being around her. | | | | |
| 14 | My wife doesn't care. She is uninterested in what I decide to do with my life. | | | | |
| 15 | My spouse is private about her finances. She doesn't help with the maintenance of the house or the family | | | | |
| 16 | I've noticed that I like my wife more and more. I'm falling more and more in love with her. | | | | |
| 17 | In my marriage, my in-laws are my worst adversaries. They make me suffer greatly. | | | | |
| 18 | I appreciate that my wife is willing to acknowledge and apologize for her mistakes. | | | | |

| | | | | | |
|----|---|--|--|--|--|
| 19 | My wife acts rudely. She addresses me disrespectfully. | | | | |
| 20 | Every conversation we have ends in a fight. As a result, we hardly ever talk anymore. | | | | |
| 21 | When my wife and I dispute, we do so without offending one another's feelings. | | | | |
| 22 | My wife constantly nags me, which is quite uncomfortable for me. | | | | |
| 23 | My wife is quite appreciative of my assistance around the house (with the chores at home) | | | | |
| 24 | My spouse dislikes my family members. When they visit, she treats them poorly. This makes me angry. | | | | |
| 25 | I appreciate my wife's ability to stay in touch while traveling. She calls and we have amicable conversation. | | | | |
| 26 | My wife is a terrific housekeeper and a good cook. | | | | |

| | | | | | |
|----|---|--|--|--|--|
| | That's why I adore her. | | | | |
| 27 | My spouse respects me greatly and admires me. She claims I am hardworking | | | | |
| 28 | Too many complaints from my wife. At home, there is nothing that I do that pleases her. | | | | |
| 29 | When my spouse is upset, she likes to hit me with things to hurt me. She is really violent, therefore I feel frightened around her. | | | | |
| 30 | My wife is fun to be with. | | | | |

Section C: Experiences of Work-Family Conflicts

10. In respect of your feelings about the correlation between your work and family life, kindly specify the degree of your agreement or disagreement with each statement by choosing one of the five alternatives beside each statement using the scale below.

Strongly Disagree=1 Disagree=2 Neither agree nor disagree= 3
 Agree=4 Strongly Agree =5

Carlson, Kacmar and Williams's Work-family Conflict Scale

| WORK TO FAMILY CONFLICT | 1 | 2 | 3 | 4 | 5 |
|--|----------|----------|----------|----------|----------|
| Time Related Work Interference with Family | | | | | |
| I spend less time with my family because of job than I would want | | | | | |
| I can't participate adequately in household chores and duties since I must spend time working. | | | | | |
| Because of the amount of time I have to devote to professional obligations, I have to miss family events | | | | | |
| Strain Related Work Interference with Family | | | | | |
| When I get to the house from the workplace, I'm frequently very exhausted to take part in domestic activities or fulfill household duties. | | | | | |
| I get so tired when I get to the house from the workplace that I am unable to contribute to domestic needs. | | | | | |
| Most often when I go to the house from the workplace I am too tired to complete the things I like to do. | | | | | |
| Behavior Related Work Interference with Family | | | | | |
| My methods for solving issues at work are ineffective for dealing with issues at the house | | | | | |
| Performance that is efficient and essential for me | | | | | |

| | | | | | |
|--|--|--|--|--|--|
| at the workplace would be unproductive at the house. | | | | | |
| The actions I take which help me to be successful at the workplace do not enable me to be a good father or husband | | | | | |
| FAMILY TO WORK CONFLICT | | | | | |
| Time Related Family Interference with Work | | | | | |
| When I have domestic obligations, they frequently conflict with my job obligations. | | | | | |
| My time with my family frequently prevents me from engaging in work activities that could advance my career. | | | | | |
| Due to how much time I have to devote to family obligations, I have to skip business events. | | | | | |
| Strain Related Family Interference with Work | | | | | |
| I am frequently distracted with home issues at the workplace since I am under stress at home. | | | | | |
| I have a difficulty focusing at the workplace since I am frequently stressed out from taking care of my family. | | | | | |
| My family life's stress and anxiety frequently impair my capacity to execute my work. | | | | | |
| Behavior Related Family Interference with Work | | | | | |
| The habits I have at the house don't appear to | | | | | |

| | | | | | |
|--|--|--|--|--|--|
| work as well at the workplace. | | | | | |
| A strategy that works and is vital for me at the house wouldn't work at the workplace. | | | | | |
| The problem resolution techniques that I find effective at the house do not appear to be as effective at the workplace | | | | | |

Section D: Effects of the WFC on MS

11. What is the effect of the WFC on your marital satisfaction?

Not Affected []

Somehow Affected []

Greatly Affected []

Section E: Measures employed to reduce WFC among the COP pastors in the Eastern Region

12. With respect to your own feelings about the measures employed to decrease WFC among the COP pastors, kindly specify the degree of your agreement or disagreement with each statement by choosing from the five alternatives attached to each statement using the scale below.

Strongly Disagree=1 Disagree=2 Neither agree nor disagree= 3
 Agree=4 Strongly Agree =5

Magnini's Scale

| No. | Item | 1 | 2 | 3 | 4 | 5 |
|-----|--|---|---|---|---|---|
| 1 | Pastors in the COP are informed before their appointment that they will frequently be required to work evenings, | | | | | |

| | | | | | | |
|----|---|--|--|--|--|--|
| | weekends, and holidays, which can periodically result in time related WFC | | | | | |
| 2 | Pastors in the COP are forewarned before their appointment concerning the demanding nature of the job itself and how, if left unmanaged, can lead to strain related WFC | | | | | |
| 3 | Each of the domestic assistance initiatives that the church offers is explained to the pastors. | | | | | |
| 4 | The church periodically trains pastors on how to decrease WFC | | | | | |
| 5 | The pastor's job is designed to be less stressful to avoid work-family conflicts | | | | | |
| 6 | The church prioritizes measures like childcare, aged care and paternity leave | | | | | |
| 7 | The church organizes work-family counselling services. | | | | | |
| 8 | The church organizes stress management workshops | | | | | |
| 9 | The church organizes employee fitness workshops | | | | | |
| 10 | The church provides employee fitness facilities | | | | | |
| 11 | In the Church of Pentecost, pastors work | | | | | |

| | | | | | | |
|----|--|--|--|--|--|--|
| | schedules are flexible enough to avoid WFC | | | | | |
| 12 | In COP, minister's evaluation covers the attention they pay to reducing work-family conflicts. | | | | | |

13. What will you recommend for improving the working conditions of pastors that will reduce the tension which emanates from the conflicting roles of pastors as both pastors and husbands?

Thank you for your participation.

