



## **A Counselling Perspective of the Causes of Stress among Married Women Pastors of the Assemblies of God Church in the Greater Accra Region, Ghana**

Isaac Boapeah & Aaron Adjei & Mabel Danquah Nortorkpe

<sup>1</sup>Theology and Counselling Unit, Central University, Ghana  
Email: [evangisaacboapeah@gmail.com](mailto:evangisaacboapeah@gmail.com)

<sup>2</sup>Theology and Counselling Unit, Central University, Ghana  
Email: [aniontedaaron@yahoo.co.uk](mailto:aniontedaaron@yahoo.co.uk)

<sup>3</sup>Theology and Counselling Unit, Central University, Ghana  
Correspondence: Aaron Adjei, Central University, Ghana  
Email: [aniontedaaron@yahoo.co.uk](mailto:aniontedaaron@yahoo.co.uk)

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### **Abstract**

The study set out to investigate the forms and causes of stress among married women pastors of Assemblies of God (AG) congregations in Accra Metropolitan Area. A descriptive research design and mixed method research approach are used in the study. Analyses are based on 147 survey questionnaires and 26 semi-structured interviews conducted among married women pastors of Assemblies of God churches in the Accra Metropolitan Area. Notable stress causes among the respondents include long working hours in both pastoral and career domains, high job demands, high job expectations, high family demands, attendance of social functions and uncomfortable working conditions. The level of stress that career married women pastors are exposed to justifies the need to revise the human resource policies of the church. Most career-married women pastors are also enrolling in higher learning academic programs. Combining academic, family and job roles is very challenging for these categories of pastors. The study also recommended that married women pastors must leverage on off-duty policy to take enough rest by engaging in personal relaxation activities such as meditation, therapeutic sleeping, exercise, and so on.

Keywords: Pastors, Women, Stress, Coping, Relaxation

### **Introduction**

Demands from work, church-related activities and family often create some level

of role conflict among married women pastors (Lazarus & Folkman, 2018). Long hours of pastoral duties coupled with family responsibilities also lead to tiredness and stress. This situation puts married women pastors in a dilemma on how to create a sustainable work-life balance. Married women pastors are more likely than ever to be concerned with how to balance their pastoral duties and family lives (Kwaah & Essilfie, 2017).

Objective of the study is:

1. To explore the forms and causes of stress among married women pastors of Assemblies of God local congregations in the Accra Metropolitan Area.

### **Statement of the Problem**

The assumptions of the gender role theory have defined social roles between men and women based on societal conceptualised ideas (Hussain, 2022). Thus, the theory suggests that men as natural heads of households are required to provide for the financial needs of the family (Pedersen, et al., 2019). Women on the other hand are expected to play the role of home managers. The home manager's role includes taking care of the children, cooking, washing, cleaning, giving care to sick members of the family, etc. (Hussain, 2022). Despite the numerous research and scholarly works on stress among workers across the globe, little research attention has been given to the antecedents of stress as well as coping strategies for stress among married women pastors who experience different levels of role conflicts. For instance, Ampofo et al. (2020) examined the effects of stress on job performance and job satisfaction among health sector workers in Ghana. Although the study of Ampofo et al. (2020) showed some level of inverse association between stress and the performance of workers, their study did not focus on married women pastors.

Regardless of these interesting revelations, Adom et al. (2020) did not concentrate on married women pastors, leaving a gap in research. The focus of this research is to investigate the causes of stress among married women pastors in the Assemblies of God church, Greater Accra Region.

### **Literature**

Men who are societally conceptualised as breadwinners are required to work and provide for the family. Women on the other hand perform the social role of home management and childbirth. A large part of stress management literature has used this theory to explain how gender-based role differentiation predicts stress among males and women (Pedersen, et al., 2019).

Women in contemporary times are becoming active participants in the labour front. Hence several married women pastors are also career women who work in both the

public and private sectors (Alam, 2020). Netemeyer et al. (2021) noted that only a minute percentage of private sector firms provide education leave of absence for their employees. The majority of employees have to combine school, work and family responsibilities. This situation in the view of Netemeyer (2021) leads to family work and academic role conflict. This assertion is supported by Nikandrouri et al. (2018) whose study observed that employees who combined work and academics experienced some level of work-family conflict. According to Nikandrouri et al. (2018), about 62% of employees who pursue higher education encounter financial challenges, thereby affecting their family responsibilities. Essentially, Hyde (2019) explained time-based stress as the form of stress that emanates from one's failure to execute other roles and responsibilities due to time limitations. Mobility challenges such as vehicular congestion in urban centres also portray time limitations when it comes to the performance of roles (Akkas, 2021). Coping strategies or mechanisms are explained by Robinson (2018) as behavioural and attitudinal adjustments which are adopted by individuals to minimize the negative implications of events on the quality of their lives. Many women workers are in tremendous job stress because they cannot manage work and family demands, particularly since family life is conventionally highly valued in many parts of the world (Khan, 2018). The argument here is that married women pastors at AG will encounter several stress forms when their husbands provide little or no support to them regarding the performance of home duties based on the assumptions of the social role theory (Eagly & Wood, 2016).

## **Research Methodology**

### **Research Design**

A mixed-method research design was used in this current study since the study is based on a pragmatic philosophical standpoint. The application of a mixed method research approach is expected to enable the study to deploy the right data collection instrument (questionnaires and semi-structured interviews) and analytical processes, which leads to the development of dynamic and expansive knowledge on the research issues. Essentially, the application of the mixed method enabled the study to arrive at holistic research findings that answer the research questions from both scientific and subjective perspectives.

### **Research Approach**

Research purpose resonates with the reason why particular research is being carried out. Both descriptive and explanatory research types were applied in this study due to the application of mixed methods. Descriptive research focuses on answering what

particular research seeks to achieve. Hence this approach was used to answer the research question.

### **Population**

Acharya et al. (2013) defined a study population as a group of individuals or persons who share common characteristics or possess relevant information which can be gathered and analysed to address a particular research gap. The population of this study consisted of married women pastors of the Assemblies of God local churches in the Accra Metropolitan Area. The study focused on married women pastors due to the application of the role theory.

### **Sources of Data**

The study relied on primary and secondary sources of data. Primary data consists of firsthand data and information which are gathered from respondents through fieldwork. Primary data for this study is gathered through a five-point Likert scale questionnaire and semi-structured interviews with the study respondents. The application of these data collection techniques enabled the study to develop expansive and holistic findings on stress management among married women pastors from both quantitative and qualitative perspectives. Secondary information and data were used in the literature review and comparison of research findings to existing narratives. Secondary information and data were sourced from journal articles, church reports, newspapers, books and other electronic materials.

### **Sample Size and Sampling**

Sample size explains the number of study units which are included in a particular study (Creswell, Barreiro & Albandoz, 2001). The total number of populations in this study is 147. This is so because there are 147 married women pastors of Assemblies of God in the Accra Metropolitan Area. The study could have adopted a scientific formula to further determine the sample size, however, the required sample size would have been reduced, hence affecting the representativeness of the study.

Accra was divided into four cardinal locations per the AGs' division. This was done to ensure an equal selection of participants from all geographical points for fair representation. The cardinal locations are: Accra East, Accra West, Accra North and Accra South. Accra East per the demarcation of AG stretches from the South Eastern side of the University of Ghana Legon to Tema Community 25. Some of the notable congregations within Accra East demarcation include: Cedar Mountain AG at Shiashie,

Bethel Family AG at Tema Community 22, Maranatha Revival AG at Ashaiman Middle East, and Central AG at Tema Community 4. Accra West stretches from the northwestern side of the University of Ghana through the Western side of 37 Military Hospital to Dobro. Notable congregations in Accra West include: Revival Restoration AG at Roman Ridge, Liberty AG at Lapaz, Faith Temple at McCarthy Hills, Miracle Temple at Achimota, etc. Accra North also stretches from the North Eastern side of the University of Ghana to Agomeda. Notable congregations in Accra North include End Time AG at Adenta, Madina Central AG, Christy Congregation at Adenta, Frafraha, etc. Accra South stretches from the Eastern side of the Liberation Road (37 Military Hospital) through the coastal belt to Ningo-Prampram. Notable congregations in Accra South include Ringway AG at Osu, Exhibition AG at Dansoman, Evangel AG at Adabraka, Victory AG at Teshie, etc.

### **Data Collection Instrumentations**

Both quantitative (questionnaire) and qualitative (semi-structured interviews) data collection instruments were used in the study.

#### **Semi-Structure Interviews**

Qualitative data collection techniques, in the shape of semi-structured interviews, are used in this study. This technique is used because it allowed the study to seek in-depth information on research issues through probing. Justifiably, semi-structured interviews allowed the researchers to control and align the interviews to the anticipated outcome yet allow flexibility by way of allowing interviewees to express their opinions of the research issues freely.

#### **Likert Scale Questionnaire**

A five-point Likert scale questionnaire was used in this study to gather relevant data on forms and effects of stress on the productivity of married women pastors.

### **Data Collection Process Administration of Questionnaires**

Questionnaire administration was carried out in a month. This duration became necessary because the researchers had to visit all Assemblies of God congregations in the Accra Metropolitan Area. The research divided the metropolis into four geographical zones, which included Accra North, Accra South, Accra East, and Accra West. Fieldwork

in each of the zones took one week. The questionnaires were self-administered. Thus, the respondents completed the questionnaires by themselves without any interference from the researchers. However, the researchers briefed and provided clarity on the objective of the study to the respondents before the questionnaires were administered.

### **Field Interviews**

The study also carried out 26 semi-structured interviews to augment the data which were gathered through the questionnaires. The interviews were conducted among married women pastors to articulate their personal subjective opinions on the research issues. The interviews were carried out simultaneously with the questionnaires. Thus, the interviews were carried out within two weeks. On the average, each interview session lasted for 45 minutes. The interviews were also moderated by an interview guide. The interviews were recorded on mobile phones and later transcribed for analysis.

### **Validity and Reliability**

Confirmatory factor analysis was used to perform the validity and reliability test of the data collection instrument. Confirmatory factor analysis is a statistic that examines the homogeneity of a group of items to determine its internal consistency, Roberts and Priest (2006).

### **Data Analysis Technique**

Both quantitative and qualitative data analysis approaches were employed in the study.

### **Quantitative Data Analysis**

The data which were collected from the field were sorted out and cleaned to determine missing values that can undermine the internal consistency (validity and reliability) of the data collection instrument. Confirmatory Factor Analysis was performed to check the statistical reliability and validity of the responses. Descriptive statistics (mean and standard deviations) were used to present the central tendencies of the responses gathered on research objectives. Essentially, Statistical Package for Social Sciences (SPSS v.26) was used as the analytical software.

### **Qualitative Data Analysis**

Castleberry and Nolen's (2018) thematic analysis framework was used to analyse and present the qualitative data. All conducted interviews were transcribed verbatim. After transcription, all transcribed interviews were named with identifications that were assigned to the respondents. All interview transcripts were read closely. Proper familiarization with the contents of the interviews was developed to identify the responses that address the research questions. The emerging themes that address the research questions were labelled into basic themes. Basic themes became the fundamental structure of the themes to emerge in the analysis.

### **Ethical Consideration**

Ethical consideration is very important in academic research since it ensures the protection of data, anonymity, confidentiality, and privacy of respondents. Key ethical considerations for this study included anonymity, confidentiality, and data protection. Anonymity is one of the ethical considerations in research that provides coverage and protection of the identities of participants.

### **Analysis and Discussion**

#### **Response Rate**

A total of 147 questionnaires were administered to gather data on the research objective. Moreover, 26 semi-structured interviews were conducted to expand the narratives on the research issues. Data in Figure 1 shows that 147 responses were retrieved and considered valid for analysis because they had no or less than 5% missing values and hence could be relied upon for analysis as recommended by Saunders et al. (2009).

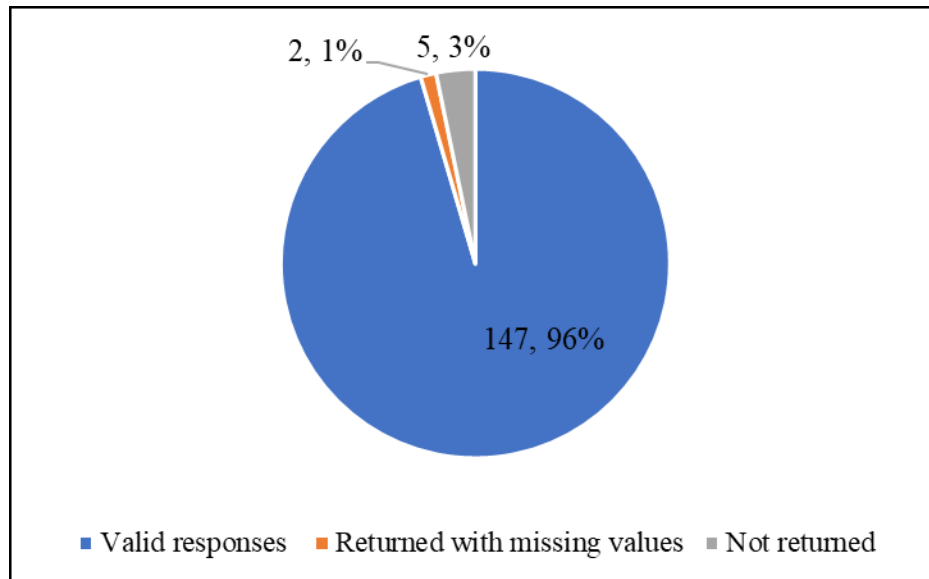


Figure 1: Response rate (Field Data, 2024)

### Demography and Basic Information of Respondents

Table 1 below presents the summary of the demographic profile and basic information of respondents. The data shows that 38.8% of the respondents were between the ages of 41 and 50 years. Another 36.1% of the respondents were between the ages of 51 and 60 years. Again, 13.6%, 9.5%, and 2% of the respondents were between 31 and 40 years, 61 and 70 years and 18 and 30 years, respectively. The age distribution clearly shows that married women pastors of AG in the Accra Metropolitan Area (AMA) are clustered between 41 and 60 years. This implies that married women pastors of AG in AMA are mature in terms of age hence their risk index to stress is hypothetically high (Nikandrouri et al., 2018). Table 1 also shows that 51.7% of the respondents had undergraduate education while 27.2% and 21.1% had postgraduate and diploma education. The data implies that the educational profile of married women pastors of AG in AMA is relatively high, clustering between bachelor's and postgraduate degrees.

Table 1 shows that 54.1% of the respondents had at least 4 to 6 children. Moreover, 39.5% and 7.5% of the respondents had at least 1 to 3 and above 6 children respectively. The average years of children of 33.3% of the respondents were between 21 and 30 years. Again, the average years of children of 32% of the respondents were between 11 and 20 years. The table further shows that 64.6% of the respondents had 4 to 6 dependents who were not their biological children. Moreover, 18.4% and 17% of the respondents had more than 6 dependents and 1 to 3 dependents respectively. The



household profile (number of children, average years of children, and dependents) portrays a scenario of relatively larger household size for married women pastors. The average household size of the respondents was estimated at 6 individuals.

Table 1 further shows that 56.5% of the respondents have been married as women pastors for more than 15 years. Another 25.9%, 15% and 2.7% of the respondents had been married as women pastors for 11 to 15 years, 6 to 10 years and 1 to 5 years respectively. Significantly, 87.1% of the respondents had alternative careers. This implies that married women pastors are also active participants in the economic labour fronts and hence may be susceptible to work and family role conflicts, which is a major predictor of stress. The majority of the respondents (96.6%) were pastors in the same church as their husbands.

Table 1: Demography of respondents

<b>Characteristics</b>	<b>Frequency</b>	<b>Percent</b>
<b>Age (Years)</b>	<b>147</b>	<b>100</b>
18-30 years	3	2.0
31-40 years	20	13.6
41-50 years	57	38.8
51-60 years	53	36.1
61-70 years	14	9.5
<b>Educational level</b>	<b>147</b>	<b>100</b>
Diploma	31	21.1
Undergraduate degree	76	51.7
Postgraduate degree	40	27.2
<b>Number of biological children</b>	<b>147</b>	<b>100</b>
1-3 Children	58	39.5
4-6 Children	78	53.1
Above 6 children	11	7.5
<b>Number of dependents, aside from biological children</b>	<b>147</b>	<b>100</b>
1-3 individuals	25	17.0
4-6 individuals	95	64.6
above 6 individuals	27	18.4
<b>Average years of children</b>	<b>147</b>	<b>100</b>

1-10 years	29	19.7
11-20 years	47	32.0
21-30 years	49	33.3
31-40 years	22	15.0
<b>Years of marriage</b>	<b>147</b>	<b>100</b>
1-5 years	4	2.7
6-10 years	22	15.0
11-15 years	38	25.9
15+ years	83	56.5
<b>Alternative career</b>	<b>147</b>	<b>100</b>
Yes	128	87.1
No	19	12.9
<b>Pastorship in the same congregation as husband</b>	<b>147</b>	<b>100</b>
Yes	142	96.6
No	5	3.4

*Field Data (2024)*

### **Descriptive Statistics on Causes of Stress among Married Women Pastors**

Table 2 shows the descriptive statistics, thus, the central tendencies (means and standard deviations) of the statements that were used to measure or assess the causes of stress among married women pastors of AG in AMA.

Table 2: Descriptive statistics on causes of stress among married women pastors

Statements	Obs.	Min.	Max.	Mean	Std. Dev.
Long working hours.	147	3.00	5.00	4.3673	.58616
High job demands.	147	3.00	5.00	4.3741	.58767
High job expectations.	147	3.00	5.00	4.3605	.57273
Pastoral assignments outside my home location (e.g., travels to other parts of the country, travels abroad).	147	3.00	5.00	4.3605	.58457
Uncomfortable working environment (e.g., poor communication with colleagues, poor leadership style, etc.).	147	3.00	5.00	4.3946	.58001
High family demands.	147	3.00	5.00	4.3401	.52988
High family financial responsibilities (e.g., payment of utilities, medical bills, school fees, rent, etc.).	147	3.00	5.00	4.1224	.43633
Personal aspirations (e.g. schools, career progression, etc.).	147	3.00	5.00	4.3129	.61714
Social responsibility (e.g., attendance of family funerals, weddings, parties etc.).	147	3.00	5.00	4.3605	.59617
Other pastoral duties (e.g., counselling, settlement of marital disputes, etc.).	147	3.00	5.00	4.3469	.59280
Desire to please my congregants.	147	3.00	5.00	4.3741	.58767
Pressure to meet deadlines.	147	3.00	5.00	4.3333	.61191

*Field Survey (2024)*

Table 2 generally shows that the responses which were used to measure the causes of stress among the sampled married women pastors were clustered around “agreed” which was ranked with 4 points on the five-point agreement Likert scale. For example, the mean observations of 4.3673 (SD= 0.58616), 4.3741 (SD= 0.58767) and 4.3605 (SD= 0.57273) imply that the majority of the respondents agreed that long working hours, high job demands and high job expectations are major predictors of stress among them. These observations connote with the narratives that were gathered in the interviews. For instance, one of the respondents in the interviews stressed that,

*I combine a lot of work during weekdays. Thus, I do a lot of pastoral duties and*

*my secondary career work. This exposes me to long working hours during weekdays. I work for an average of 10 hours per day. Sometimes I leave home at 6:00 am and report home as late as 8:00 pm. This situation exposes me to tiredness and stress (AE2).*

Another respondent also stressed that,

*My job demands and expectations are very high. I work in a public sector institution as a senior officer; so, combining my secular career with pastoral duties is demanding for me. I often come under pressure, especially when I need to meet deadlines at work and also combine pastoral duties. This situation often exposes me to anxiety and acute headaches (AS1).*

The table further shows that, pastoral assignments outside the location of residence (M= 4.3605:SD= 0.58457), uncomfortable working conditions (M= 4.3946: SD= 0.58001), high family demands (M= 4.3401: SD= 0.52988), high family financial demands (M= 4.1224: SD= 0.43633), personal aspirations (M= 4.3129: SD= 0.61714) and social responsibilities (M= 4.3605: SD= 0.59617) were ranked as major causes of stress among the sampled married women pastors. These observations were further elaborated in the interviews. For example, one of the respondents stressed that;

*I attend several pastoral duties outside my location of residence. For example, I attend at least one funeral every weekend. We also go to conferences, workshops, and work-related programs outside my location of residence. These travels expose me to tiredness and sometimes acute headache (AN6).*

Another respondent also indicated that,

*Performing my family responsibilities exposes me to emotional stress and tiredness. It is very difficult to combine my natural duties as a woman. My children are young, so I have to take them to school, pick them up from school, wash them and also cook for them. Aside from that, I also have to perform my wife's duties to my husband. The high family role demands expose me to stress a lot (AW7).*

Another respondent also stressed that,

*Financial demands of the family are one of the factors that expose me to stress. Payment of school fees, utility bills, medical bills, etc. I have six individuals aside from my biological children who are depending on me. Sometimes I have to overwork myself just to draw income home to support my husband. This explains why I decided to venture into trading to enable me to complement my husband's income. But I do this at the*

*expense of exposing myself to stress (AN9).*

Furthermore, one respondent indicated that,

*It has not been easy for me to combine school, family, pastoral duties, and secular career duties. I come under a lot of pressure due to my academic and career expectations. I often need to submit academic assignments under pressure because of time constraints. Sometimes I have to sacrifice my sleep to complete academic assignments. This exposes me to stress, tiredness, and physical strain (AW6).*

Although, the preceding analysis shows that, the stress index among the sampled married women pastors was moderate, nonetheless, emotional drain, persistent worry, loss of concentration, and frequent headaches are caused by several factors which include; long working hours, high job expectations (both secular jobs and pastoral duties), pastoral assignments outside the home (funerals, weddings, seminars, workshops, etc.), high family demands, high financial demands, academic aspirations and others. These stress antecedents cause family work and pastoral role conflicts, which in turn compel married women pastors to overwork themselves, thereby increasing their stress index.

## Discussion

Discussions of the findings are put under the themes that emerged from the field.

**Stress due to financial challenges:** Higher financial demands for family sustainability have increased women's participation on the economic front (Nikandrouri et al., 2018). Women who were traditionally home keepers are now entering the economic fronts as workers to draw income home to support the financial demands of the family. Hence, married women pastors who double as career women or participants in the economic front are sometimes required to work for long hours, which in turn creates some level of work-family related role conflicts. This explains why studies such as Hyde (2019) have found higher levels of stress among workers in faith-based organisations in South Africa. Even though pastoral jobs are not high-paying jobs, however, the low pays correspond to high job demands.

For instance, married women pastors are required to perform their family-related jobs and career roles. This creates time-based stress as illustrated in the role conflict theory. Moreover, jobs in the public and private sectors are becoming competitive and demanding, hence married women pastors who are active participants in the private and public sectors are required to upgrade their skills to meet workplace demands. This has compelled career-married women pastors to upgrade their academic qualifications to

match the demands and industry requirements (Hyde, 2019). This was identified as one of the underlying causes of the emotional drain, tiredness, and headaches among married women pastors.

According to Akkas (2021), the family systems of most Ghanaian societies have historically increased the financial burdens of the working class. Inherently, married women pastors with other careers with relatively higher salaries are expected to provide some level of financial assistance to their extended family members. This situation, as noted by Akkas (2021), increases the financial burden of such married women pastors. Provision of financial needs is not the only responsibility of the working class. In as much as career fathers and mothers fulfill their family financial obligations, they are equally expected to provide emotional and psychological support for their children and spouses.

**Stress caused by family demands:** Family demands have been identified in literature, such as by Hyde (2019) as one of the major causes of stress among married women pastors. Narratives in the literature resonate with observations of this study where family demands were a major predictor of stress among the sampled married women pastors. According to Hyde (2019), married individuals are often challenged with role conflict between their work and family responsibilities. Married women pastors with children have several responsibilities including financial, emotional, psychological and social, which they must execute without gaps. That is, married women pastors with children have responsibilities to provide the food, accommodation, medical, and educational needs of their children. The responsibility increases for married women pastors with extended families.

**Isolation of children from mothers, women married pastors:** Most career individuals have traditionally relied on nannies and maidservants to fulfill these responsibilities. Notwithstanding, studies such as Robinson (2018) have identified some emotional and psychological gaps between parents and their children. However, isolation of children from parents due to pastoral duties was not prevalent among the sampled married pastors. This was practical because a majority of the sampled women pastors had husbands who were also pastors, hence, they understood the pastoral duties of their wives, and assisted in caring for the children. In a different secular context, the study can be argued by the findings of Robinson (2018) that frequent travel for work-related duties can create isolation, which in turn can accelerate emotional stress.

**Pastoral duties impeding traditional roles of married women pastors:** Issues of stress have been recorded among working mothers (for example, married women pastors). The traditional and cultural values and norms of most Ghanaian societies place women as managers of homes. Men are traditionally considered as heads of the family; hence they must provide the financial needs of the home while the mothers manage the home. Management of the home comes with different responsibilities such as cooking,

washing, escorting children to school, and cleaning among others. These gendered responsibilities oftentimes conflict with the work roles of career married women pastors, thereby causing tiredness, emotional drain, loss of concentration at work, and headaches.

**Stress due to demands of higher academic learning and a combination of professional careers and pastoral duties:** Higher learning in recent times has been broadened by universities across the globe through the integration and adoption of online teaching and learning platforms. It has been found in this research that several married women pastors have also taken advantage of contemporary education channels to broaden their competencies. However, combining academic requirements and job demands has become very challenging as observed in this study. Boles et al. (2018) observed that most married women pastors who are schooling underperform in workplaces since they are not able to maintain concentration due to their academic fulfillment in areas such as assignments, quizzes, examinations, and theses among others.

**Stress caused by social responsibilities:** Performance of social responsibilities such as attendance of funerals was also seen as a major stress causative factor in this study. The cultural and social norms of most Ghanaian societies expect individuals to pay critical attention to their socio-cultural responsibilities. Performance of social responsibilities such as attendance of funerals, weddings, family gatherings, parties, etc. was also ranked as one of the factors that caused stress among the sampled married women pastors. Most Ghanaian societies do not live in isolation. Individuals within Ghanaian society, irrespective of cultural or ethnic orientations, are connected through different forms of bonds. Attendance of funerals and other social events is part of Ghanaian society; hence individuals must fulfil such obligations. This situation is even worse for pastors who are required to meet all the spiritual and social needs of their congregations.

The challenge here is that Saturdays, which are supposed to be the resting days for married women pastors, are normally scheduled for social events such as funerals, marriage ceremonies, and naming ceremonies. Managing such role conflicts has been very challenging for most married women pastors. Pastors traditionally relied on delegation to resolve these forms of role conflict, yet studies such as Nikandrouri et al. (2018) and Neteyer et al. (2019) have found delegation to be problematic. According to Neteyer et al. (2019), the absence of pastors during social events is seen by congregants as a form of insensitivity. Inherently, pastors with several role conflicts are expected to travel several miles to attend social events.

**Stress due to long working hours:** Job expectations and working hours are closely related to the nature of pastoral jobs (Powel and Greenhaus, 2020). As has already been discussed, workers (married women pastors) in recent times have been compelled to satisfy their work demands. Hence, they forget some family and personal responsibilities to fulfill their work demands. Meeting the high expectations at the workplace in terms of

task performance translates into cases where married women pastors who double as workers in the private or public sectors have to stay at the workplace for longer hours (Khan, 2018). Meeting deadlines, presentations, and preparation for conferences and meetings are part of the contemporary lifestyles of workers. Some workers go to the extent of working at home to complete tasks and also meet deadlines. This event leads to delayed sleeping, which in turn leads to headaches and tiredness.

### Conclusion

Stress in life occurs when the human being feels pressure due to activities and situations one goes through. The causes of stress are varied. This research focused on causes of stress that married women pastors in the Assemblies of God, Ghana, Greater Accra Region go through. We identified that the stress that women married pastors of Assemblies of God Church, Greater Accra Region experience are caused by factors including the following: financial burdens, demands from the family to perform expected gender roles, the challenge of combining parenting, pastoring and on some occasions adding other career jobs to it. Other causes of stress identified in this study are stress due to demands on women married pastors to spend time on social programmes, also women married pastors pursuing higher education face stress in combining academic studies and pastoral duties, which makes them work for longer hours than expected, which stresses them up.

### Recommendation

Married women pastors must leverage off-duty policy to take enough rest by engaging in personal relaxation activities such as meditation, therapeutic sleeping, exercise, and so on.

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