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Work-Family Spillover, Family Functioning, and Life Satisfaction of Pastors

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PASTORS

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This dissertation, by Marcos Rosa, has
been approved by the committee members signed below
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ABSTRACT

WORK-FAMILY SPILLOVER, FAMILY FUNCTIONING, AND LIFE SATISFACTION OF

PASTORS

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The current study is quantitative research that used a web-based survey from multiple religious

denominations in the United States to examine the relationships among perceptions of stress,

work-family spillover, marital satisfaction, and family functioning of pastors. Emotional

exhaustion, hours worked, personal accomplishment, and social support were analyzed as

predictors from the work domain. Two measures of spillover were used to evaluate family

stressors and enhancers. The stressors and enhancers were tested as mediators between work

domain and personal/family life. Life satisfaction, marital satisfaction and family dysfunction

were analyzed as outcome variables. The sample included 83 pastors from a convenience sample

including 62 males and 21 females, with backgrounds diverse in culture, education, and

denomination. Analyses were conducted using IBM SPSS (Version 26), including Pearson's

correlations along with regression analysis using PROCESS macro to test for mediation. It was

found that social support does increase family enhancers and work-family positive spillover but

contrary to predictions, personal accomplishment appeared to impact family life by increasing

emotional exhaustion, stressors, and family dysfunctions. Greater incidents of emotional

exhaustion and hours worked were found to reduce the incident of enhancers and work-family

positive spillover and increase family stressors and work-family negative spillover. Greater incidents of emotional exhaustion were found to reduce marital satisfaction and increase family dysfunctions. This research has practical and clinical implications for pastors, spouses, and children of pastors, educators, family scientists, therapists, and organizations who employ pastors. This dissertation is available in open access at AURA (https://aura.antioch.edu) and OhioLINK ETD Center (https://etd.ohiolink.edu).

Keywords: emotional exhaustion, hours-worked, stress, burnout, personal accomplishment, Social support, work-family positive spillover, work-family negative spillover, stressors, enhancers, life satisfaction, marital satisfaction, family functioning

Dedication

I dedicate my dissertation work to my Lord and Savior Jesus Christ, my family, friends and all the unknown pastors and missionaries in the field. A special feeling of gratitude to my loving parents, Ermides Soares Rosa (in memory), Leopoldina Luiza Eller Rosa, my brothers Jose Carlos (in Memory) and Valmir, and sisters Dalva and Edna, whose lives made a strong imprint on my character and gave me tenacity and resilience.

My wife Alessandra and my children Mathew and Ellen have never left my side and always gave me unconditional love and support to fulfill my calling. I also dedicate this dissertation to my many friends and church family who have supported me throughout the process. I will always be thankful and appreciate all they have done, especially my friend Sergio Faria for being an inspiration and a role model of how to serve Christ and how to serve others.

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I would like to thank the American Association of Marriage and Family Therapy (AAMFT) and the team from Minority Fellowship Program who provided me two consecutive years of grant during the most challenging years of my life. I especially want to thank Dr. Stephanie Brooks and Jermaine Lowery, not only for the financial help but also for the innumerous trainings, presentations, and opportunities to grow as a clinician, teacher, researcher, leader, and as a human being. Thanks for the experiences, for the lectures learned at the Alliant International University, the Barona Cultural Center & Museum, to serving the homeless in the streets of Los Angeles, California.

Alessandra, my beautiful wife has shared my dreams since we met in high school. She has been my strongest human support and taken care of things so that I could have time to study, write, teach, and counsel the ones God entrusted to me. I would never have accomplished this endeavor without her love, encouragement, and support. My children, Mathew and Ellen, have given me words of encouraging and understanding when I could not be there.

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CHAPTER I: INTRODUCTION TO THE STUDY

The purpose of this quantitative, correlational study was to discover how pastors' work affect their personal and family life and to investigate the link between the pastors' perceptions of stress, spillover, and personal accomplishment, marital satisfaction, and family functioning. Christian clergies have been known to endure many duties and have repeatedly face a variety of challenges including an extremely high demands in their work environment (Adams et al., 2017) exclusive to their profession and calling. Consequently, this unique position, added to cultural, economic, political, and organizational circumstances, creates a very complex dynamic within their ministerial, personal, marital and family outcomes. Researchers have been examining the stressors that clergy experience from their unique work and finding them presenting with higher levels of occupational distress and depression when compared to national averages (Shaw et al., 2021). Undoubtedly the role of clergies' influence and brings a deep challenge in clergies' physical, psychological, and relational functioning.

Significance of the Study

Each year there has been clergies leaving pastoral ministry prematurely (Beebe, 2007), and many leave their ministry due to burnout (Randall, 2004; Spencer et al., 2012). Burnout negatively affects the ability to perform the job demands and it is particularly considered a risk factor for professionals that focus on the need of others, posing a challenging to balance self-care (Jackson-Jordan, 2013). Burnout not only impacts clergy professionally but also personally, as well as the quality of family life and family relationships (Maslach & Leiter, 2008). Clergies

who do not learn to find a positive work-life balance will likely be among the significant proportion of people who leave the ministry within the first five years (Meek et al., 2003).

Despite emerging research interests addressing pastors' mental health, specifically in the subject of burnout and stress, little is known of how the pastors' experiences affect other members of the family. There are well-documented calls to increase awareness of systemic risk factors in studies with this population, specifically to marital and family relations (Kurtz et al., 2017). There is a gap in the literature identifying how the pastor's stress affects their families and their marriages; and this study proposed to fill that gap. The purpose of this study was to investigate the link between the pastors' perceptions of stress, spillover, and personal accomplishment, marital satisfaction, and family functioning. In particular, the pastor's perception of positive and negative factors from their job spilling over and affecting their relationship with other family members. The following is the list will all the hypothesis tested in this study.

Hypotheses Tested

Hypothesis 1: Emotional exhaustion and hours worked will be positively related to negative work-family spillover and negatively related to positive work-family spillover and enhancers. Hypothesis 2: Enhancers will be negatively related to stressors and negative work-family spillover. Hypothesis 3: Female pastors will report greater levels of stressors and greater levels of enhancers compared to males, and pastors (males and females) in general will report more stressors than enhancers. Hypothesis 4: Male pastors will report more hours worked in ministry, less hours worked doing home chores and more emotional exhaustion levels compared to female pastors. Hypothesis 5: Personal accomplishment and social support will be

positively related to enhancers, work-family positive spillover, marital satisfaction, and life satisfaction. Hypothesis 6: Hours worked, and emotional exhaustion will positively affect work-family negative spillover and family stressors. Hypothesis 7: Enhancers will positively relate to life satisfaction and marital satisfaction. Hypothesis 8: Emotional exhaustion and hours worked will be positively related to stressors and family dysfunctions. Hypothesis 9: An increase in family enhancers would be positively related to increased life satisfaction and decreased family dysfunction. Hypothesis 10: An increase in family stressors would be positively related to decrease in life satisfaction and an increase in family dysfunction. Hypothesis 11: Time in ministry will moderate the effects of emotional exhaustion and family dysfunction. Hypothesis 12: The level of education/training will moderate the effects of emotional exhaustion and family dysfunction. Hypothesis 13: Salary will moderate the effects of personal accomplishment and life satisfaction. Hypothesis 14: The number of children will moderate the effects of personal accomplishment and marital satisfaction.

The Predictor Variables for Positive Spillover

The predictor variables (work domain) are personal accomplishment and social support. Individual accomplishment is a positive work characteristic that was expected to spill over to personal and marital satisfaction. Social support is a positive work characteristic that was characterized as a positive spillover to individual and marital domains. It was hypothesized that the positive predictor variables from the work domain (personal accomplishment and social support) were correlated to enhancers.

The Predictor Variables for Negative Spillover

The predictor variables (work domain) are emotional exhaustion and hours worked. Emotional exhaustion is a negative work characteristic that was characterized as a negative spillover to family. The hours worked are a negative work characteristic that was characterized as a negative spillover to the family. It was hypothesized that the negative predictor variables for negative spillover (emotional exhaustion and hours worked) were correlated to stressors.

The Outcome Variables for Positive Spillover

The outcome variables (personal domain) for positive spillover are life satisfaction and marital satisfaction. Life satisfaction was characterized as positive work experiences (the effects of positive spillovers in the individual's personal life). Marital satisfaction was also linked to positive work experiences (the effects of positive spillovers on the individual's marital satisfaction).

The Outcome Variables for Negative Spillover

The outcome variable (personal domain) for negative spillover was family dysfunction. Therefore, family dysfunction was the outcome variable from negative-work spillover to the family.

This study is presented in the following chapters II, III, IV, and V. Chapter II introduces the definitions and concepts of the theoretical framework, the literature review related to the clergy population and their families, including the gaps found. Chapter III focus on methodology used to conduct this research, describing the participants, data collection, human subjects, data analysis and the descriptions of the measures used. Chapter IV present the results and findings containing tables for all the hypothesis tested scale means, standard deviations, and reliabilities.

Thus, Chapter V brings a summary of key findings, including interpretations, explanations, limitations, and recommendation for future research.

CHAPTER II: THEORETICAL APPROACHES AND LITERATURE REVIEW

The overall purpose of this literature review is to identify gaps or voids in the research related to the clergy populations and their families and to describe the theoretical approach the researcher used. This literature review explored a variety of clergy populations, including different denominations, ethnicities, and regions. It explored the stress factors that clergy experience in their jobs and how they might affect others, mainly how the stress clergies experience affects their families. I introduced the definitions and concepts of the theoretical framework that I used to address the gaps in the literature review and answer future research questions.

For clarification, the word clergy and pastor in this particular literature and study have the same connotation when it refers to the profession of the religious leader. However, one distinction that should be made is that while the word clergy will be used to describe any professional working directly or indirectly with parishioners at any religious organization, the word pastor will be used often to describe a leader who works directly with members of any Christian or evangelical denomination.

Theoretical Approaches

This quantitative study aims to expand scientific knowledge about pastors' stress and its possible effects on them and those around them. The central research question for this study is: How does pastors' work affect their personal and family lives? I used two theoretical foundations to conduct this research and interpret the results: Bronfenbrenner's ecological model of human development (Bronfenbrenner, 1979; 2005) and spillover theory (Staines, 1980).

Ecological Theory

According to Kaplan's (1999) interpretation, the ecological model describes ways that aspects of the environment dictate behaviors and influence the development of its participants. According to this theory, different environments link to each other systematically by their mutual effects, causing interdependent systems. This study will focus on three specific environmental systems: microsystem, ecosystems, and macrosystem. The microsystem is the direct interaction of the person and the immediate environment. The ecosystem is the part of the larger macrosystem that influences and is directly connected to the microsystem. Mesosystems are interrelationships between two or more systems (Kaplan, 1999). The ecological theory also emphasizes the importance of setting. It posits that the system and the environment affect individuals (Bronfenbrenner, 1979). Since pastors are embedded in the congregation environment and the congregation is connected to the denominational systems, what happens in their work environment will likely directly or indirectly affect them, their families, and others around them.

Spillover Theory

The spillover model is another theoretical lens for interpreting the results of this study. Spillover concepts originated from the idea of "personality enrichment" (Sieber, 1974). This theory posits that skills, knowledge, and perspectives in one role can also be applied effectively in another, with a bidirectional transfer of positive and negative values, behaviors, and skills (Sieber, 1974). The spillover model argues that "workers" experiences on the job carry over into the non-work environment, and possibly vice versa, therefore developing a resemblance in the patterning of work and non-work life (Staines, 1980, p. 111). Staines (1980) further described

spillover as a "fundamental similarity between what occurs in the occupational environment and what transpires elsewhere" (p. 112). For example, elevated levels of engagement in work tasks theoretically result in corresponding high engagement in home tasks. Crouter (1984) and Staines (1980) empirically developed and defined the general model of spillover and the validity of this concept. Crouter (1984) emphasized the development of global intellectual functioning resulting from participation in complex work tasks. He observed the development of skills (e.g., interpersonal, communication, listening, and decision-making skills) and attitude changes (e.g., self-confidence, learning the value of trust and responsibility) derived from the intellectual stimulation from work. The spillover theory developed in the context of the enhancement hypothesis to balance the overemphasis on the negative consequences of participation in multiple roles (Stevanovic, 2011).

Lately, research interests and methodological advances have contributed to continuing conceptual development of spillover. The most recent variants of spillover emphasize the "transfer" of specific effects, behaviors, skills, and values from the originating domain to the receiving domain (Hansen et al., 2006). Although this transfer may be bidirectional, most attention has focused on positive or negative spillover from work to family (Grzywacz & Marks, 2000). Subsequently, using this theory, I posit that positive and negative experiences from the pastor's job can affect their personal and family lives positively and negatively.

Literature Review

Clergies have been an essential source of support for much of the U.S. population. They feel called to support individuals during personal, marital, family, cultural, death, illness, natural

disasters, and other crises (Darling et al., 2004). For many people seeking emotional support, mental health, or social services, clergies often represent their first point of contact because they are more accessible, do not charge fees, do not require insurance, are trustworthy, maintain confidentiality, and do not have paperwork bureaucracy (Taylor et al., 2000; WHO et al, 2014). Studies have shown that clergies are contacted by higher proportions (16.7%) than psychiatrists or general medical doctors (Wang et al., 2003). Previous studies found that pastors' dissatisfaction and burnout are rising (Proeschold-Bell & LeGrande, 2010; Proeschold et al., 2015). Recent studies continue to call attention to and show that clergies present higher levels of occupational distress and depression when compared to national averages (Shaw et al., 2021).

Stress Factors Identified

According to studies, the list of stressors for clergy is extensive. For example, Morris and Blanton (1994) found that frequent relocations, financial strain, lack of social support, high demands, and intrusion on family boundaries are principal causes of stress for pastors. Another study identified work overload due to endless demands, unclear professional boundaries, and role ambiguity associated with high-stress levels and burnout among pastors (Beebe, 2007).

Other researchers suggest pastors' relationships with congregations constitute a significant source of stress due to high expectations from congregants that can feel unrealistic and intrusive (Clarke et al., 2022; Hileman, 2008; Lee & Balswick, 1989; Morris & Blanton, 1994). However, Hileman (2008) also points out that this reality might happen the other way around sometimes, "The clergy couple may have high and sometimes unrealistic expectations of the church as well" (p. 131).

Lee and Iverson-Gilbert (2003) have grouped pastoral stress into four categories: personal criticism, family criticism, boundary ambiguity, and presumptive ambiguity. According to the author, all these categories are negatively associated with clergies' mental health. Some believe the overall stressor that clergy experiences are interpersonal, meaning how they perceive the demands of their work (Proeschold-Bell & LeGrand, 2010. Others see them as relational issues, meaning how they navigate the ambiguous boundaries with the members and structures they serve (Legrand et al., 2013).

Other Systemic Factors that Influence Stress

Studies have identified many predictors of anxiety among Catholic, United Methodist, and mixed samples of Protestant clergies: high job demands, doubting one's call to ministry, long time serving in ministry, low vocational satisfaction, poor denominational structures, being on call 24/7, lack of social support from superiors and peers, and discomfort in discussing one's concerns (Barnard & Curry, 2012; Knox et al., 2002; Proeschold-Bell et al., 2015). Lack of personal time to spend with family and limited physical activity was also evident in studies as barriers to achieving quality of life among clergies (Proeschold-Bell et al., 2011). The ambiguous nature of pastoral work also affects burnout (Barnard & Curry, 2012). Many clergies enter into ministry because they feel called rather than it being just a job. The element of being called functions as motivation to resist the ministry work-life stressors they have seen as a way of life, with the need to be on call 24/7 (Frame & Shehan, 2004). A lack of personal and relational resources is a predictive factor in producing work-life spillover, emotional exhaustion, and burnout among Christian ministers (Barnard & Curry, 2012; Clarke et al., 2022).

External Factors in Ministry Work-Related Stressors

The primary factor leading to work-life spillover and stress comes from external work-related demands, which significantly impact the clergy's understanding of their emotional well-being (Abernethy et al., 2016; Lee, 1999). The ability to navigate and separate ministry demands from personal life has been tied to factors that affect personal and family demographics. For example, married clergy reported higher levels of boundary-related stress but lower levels of work-related stress than unmarried clergy (Wells et al., 2012). In addition, Wells (2013) discovered that older clergies reported lower levels of work and boundary-related stress, and clergy with higher levels of education presented with an elevated level of work and boundary-related stress. Consequently, depending on the time of life and family demographics, clergy may respond differently to work-related stress and work-life spillover. Another study (Lee & Iverson-Gilbert, 2003) showed that the clergy's perceptions of external factors might impact levels of influence from external stressors.

The level of conservative or liberal theological views could be a factor in job satisfaction, especially if the congregation's opinions differ from the clergy's (Mueller & McDuff, 2004). Mueller and McDuff (2004) found that clergy who shared similar theological views, liberal or conservative with their congregations, or clergy who were more conservative than their liberal congregations, seemed to report higher levels of job satisfaction. However, the same study found that clergy who held more liberal stances than their conservative congregations on their theological understandings tend to report lower job satisfaction. A recent study (Sielaff et al., 2021) categorized clergy stress as chronic and traumatic. In addition, Sielaff et al. (2021) associated chronic stress due to the intrusive demands imposed on clergy emotional energy and time and the traumatic stress related to both personal and vicarious trauma.

Internal Factors in Ministry Work-Related Stressors

Many intrapersonal factors are more often observed among clergy who experienced a superior level of work-family spillover from vocational stress compared to clergy who did not. Characteristics found among clergy who experience higher levels of stress include those who are younger, clergy with depression, those who lack satisfaction from their personal/spiritual life, and those who perceive that they have been placed in an unhealthy church congregation (Doolittle, 2010). The younger the clergyperson is, the greater the potential negative impact for vocational stress and risk for burnout (Brewer & Shapard, 2004; Randall, 2007). A study also found that younger clergypersons are more likely than older clergy to show symptoms of emotional exhaustion (Francis, et al., 2004). The younger clergies report experiencing higher levels of work pressure than more aging clergy, like other professions (Evers et al., 2004).

Some personality factors also affect burnout levels among the clergy (Francis & Crea, 2018). Introverted clergy tends to be more engaged in extraverted vocational experiences and are more likely to report lower levels of job satisfaction and higher levels of emotional exhaustion (Francis et al., 2008). Past research has shown that one of the most crucial factors of resiliency to ministerial stress is the clergy's ability to intentionally balance demands between life and work while at the same time being intentional about maintaining healthy relationships (Meek et al., 2003). Clergies who reported higher levels of personal spirituality also had greater personal satisfaction. However, higher levels of emotional exhaustion correlate with higher levels of personal spirituality (Doolittle, 2007). Having an active and intentional spiritual life was another factor highlighted by clergy who did well in ministry (Clarke et al., 2022; Golden et al., 2004). Clergies who reported a positive attitude towards prayer also reported lower levels of emotional

exhaustion and depersonalization and higher levels of personal accomplishment (Turton &

Francis, 2007). Finally, a greater understanding of oneself is a protective factor against work-life

spillover stress. A specific study found that clergies with greater levels of differentiation of self

were less likely to experience symptoms of burnout (Beebe, 2007). According to Jackson-Jordan

(2013), compassion fatigue, avoidant or accommodating conflict style, and high role

expectations by self and others were risk factors for clergy burnout. Proeschold-Bell et al. (2015)

considered ministry stressors to be mainly interpersonal. They recommended increasing social

support, decreasing social isolation, and reducing financial stress to promote positive mental

health for clergy.

Effects of Stress and Burnout Among Clergies

Recent research (Thompson, 2020) mentioned that burnout among helping professionals

have been increasing, consequently reducing patient care quality, and increasing healthcare

costs. Burnout can also lead to changing jobs or leaving the profession (Maslach et al., 2001).

This reality is present among clergies. It has been noticed that stress and burnout among the

clergy are emotionally damaging their interpersonal relationships and decreasing the average

length of service in congregations (Jinkins, 2002; Wind & Rendle, 2001)

Beebe (2007) mentions that a particular study from the Fuller Institute of Church Growth

in 1991 with 1000 pastors revealed a shocking reality: "50% of respondents had considered

leaving the pastoral vocation during the previous three months … 70% had a lower self-image

than when they began their professions" (p. 257). Other recent studies report that an increasing

number of pastors may leave the ministry due to burnout (Randall, 2004; Spencer et al., 2012).

One particular study (Hoge & Wenger, 2005) with more than 900 pastors from five denominations (Assemblies of God, the Evangelical Lutheran Church in America, The Lutheran Church-Missouri Synod, The Presbyterian Church-USA, and the United Methodist Church) who had left their ministry, revealed that 58% of the pastors felt drained by the demands imposed on them. Preference for another form of ministry, the need to care for children or other parts of the family, conflict in the congregations, conflict with denominational leaders, burnout or discouragement, and divorce or marital problems were the causes of leaving the ministry, according to this research.

Compared to the overall population, clergies present with 40% higher levels of being overweight, obesity, hypertension, and diabetes (Proeschold-Bell & Legrand, 2010; Proeschold-Bell et al., 2015). Due to all the demands expected from clergies, one study mentions that "it is realistic to predict a certain degree of emotional stress and to assume that this stress affects clergy family member's sense of well-being" (Lindholm et al., 2016, p. 98).

Personal Trauma, Vicarious Traumatization & Suicide

It is well known and documented that the clergy is one of the most significant gatekeepers for individuals suffering from severe mental health and suicide risk (Mason et al., 2021). Suicidal people seeking treatment are more likely to contact the clergy first than any other provider (Wang et al., 2003). Yet, clergies are still reporting not being trained in the subject, feeling significantly less confidence working with suicidal people, and their referral pattern of suicidal people to mental health professionals is still unclear (Mason et al., 2011). A specific study (Hedman, 2014) found that clergy would refer 10% of their members to professional counselors, and the other 90% counsel themselves, 70% of those suffering from anxiety or

depression disorders. Another study (VanderWeele et al., 2016) identified religiosity and spirituality as protective factors to prevent suicide. However, another study from The World Health Organization (WHO, et al., 2014) recommended some caution and reported some attitudes toward suicide can make religiosity and spirituality a risk factor. The Center for Disease Control and Prevention (CDC) said that suicide is the 12th leading cause of death in the US (Martinez-Ales et al., 2020) and the second leading cause of death worldwide in 15–29 years old (WHO, 2014). Protestants have the highest suicide rate, followed by roman Catholics, whereas Jewish individuals have the lowest rates of suicide (Maris et al., 2000). Reyes et al. (2008) indicate that people who work with trauma victims may experience profound psychological effects that can be disruptive and painful for the helper and persist for months or years after working with traumatized individuals. Certainly, clergies are not immune to this reality. It is common knowledge that clergy themselves are committing suicide, and suicide among clergies is on the rise. A simple google search with the phrase: Suicide among pastors, shows 10 pages with about 3,530 results. A recent study (Hanson, 2020) states that clergy members committing suicide prompts immediate action, yet scientific studies about suicide and pastor seem not to exist. Perhaps because Christianity's historical perspective and attitude toward suicide had remained consistent since the fifth century (Phipps, 1985) when St. Augustine conceptualized suicide as a violation of the sixth commandment: Thou shall not kill (Maris et al., 2000). The study that denounced suicide among clergy also found that many clergy members are traumatized within the ministry but go undiagnosed (Hanson, 2020). A study also links denominational lack of remuneration to suicide attempts (Gugushe, 2014) and isolation and burnout leading to suicide attempts (Claudin, 2020).

Isolation and Difficult Access to Mental Health

Hanson (2020) found that clergy do not feel comfortable disclosing their emotional problems, deny their symptoms, and distrust their challenging issues to their leaders or mental health professionals; Most of them feel shame and fear compromise their job, family, and congregation, what leads them to not looking for mental health services. Another non-scientific study made by a widely known marriage and family therapist and also clergy listed eight reasons pastors resist going to counseling: Pastors are uncomfortable with the role reversal since they are supposed to be the experts, are concerned about confidentiality, distrust psychology, over-spiritualize mental health, cannot identify the right counselor, have limited accessibility to a trained listener and have limited budgets (Presson, 2020).

Stigma about mental health is still problematic among congregants, especially from conservative protestant denominations who endorse a demonic etiology of major depression and schizophrenia (Hartog & Gow, 2005). Stigma might be one of the causes that inhibit clergy from accessing mental health services, and there is a study calling for specific research on this subject (Clarke & Squires 2022). Stigma is especially problematic for those in ministry who are expected to exhibit significant faith (Stanford, 2007). The church has historically failed to foster a healing environment for those suffering from mental health issues, and many still keep the misconceptions about the etiology of depression, seeing it as a result of sin or lack of faith (Scrutton, 2015); finally, a threat to their ministry (Hartog et al., 2005). Incongruence is another reality found by Lovejoy (2015). He mentions that most pastors suffering from depression will attempt to treat their symptoms without disclosing their struggles to anyone else. This concept of incongruence is led by the theory of personality development proposed by Carl Rogers, in which

internal conflict arises as one's public self is considerably different from one's private or inner self, and the space created between the two can lead to depression and anxiety (Menne, 1961). Fear of congregants, fear of sharing feelings, lack of support from denominational officials, lack of finances, or inability to afford mental health insurance stop clergies from seeking professional counseling (Hileman, 2008).

Work-Family Spillover and Job Burnout

Demographic profile changes in the North American workforce have provoked high research interest in two of the most central life domains of all individuals: how they deal with the demands of their work and their family roles (Gutek et al., 1991; Lim & Tai, 2014; Aboobaker & Edward, 2020; Nauman et al., 2020). Researchers define work and family conflict as a form of inter-role conflict (Kahn et al., 1964) that appears whenever the demands of one role make it challenging to fulfill the requirements of another. The work-family conflict has three classifications: time-based, strain-based, and behavior-based (Greenhaus & Beutell, 1985). Time-based conflict refers to conflict experienced when time pressures associated with one role prevent one from fulfilling the expectations of the other role. Strain-based conflict is when strain or fatigue in one role affects performance in the other. Finally, behavior-based conflict is when behavioral patterns in one role are incompatible with the behavioral requirements of the different roles (Greenhaus & Beutell, 1985). Some researchers posit that work and family conflict is an outcome, rather than a predictor, of strain and that perceptions of work and family conflicts (i.e., perceptions of role interactions) would be influenced by the individual's experience of stress (Kelloway et al., 1999).

Spillover, or the level to which participation in one domain (e.g., work) impacts taking part in another domain (e.g., family), is considered one of the most important links between work and family in contemporary research (Grzywacz et al., 2002; Pleck, 1995). The first concept is negative spillover between work and family, most frequently characterized by various types of work-family conflict or interference (Greenhaus & Beutell, 1985; Small & Riley, 1990). The other concepts represent positive spillover between work and family, such as resource enhancement (Kirchmeyer, 1992) and work-family success or balance (Milkie & Peltola, 1999; Becker & Moen, 1999). However, studies has also shown that negative forms of spillover are related yet distinct from positive spillover (Grzywacz & Marks, 2000; Verfuerth et al., 2019).

Earlier studies have consistently shown that work-to-family conflicts occur more frequently than family-to-work conflicts (Frone, 2003; Geurts & Demerouti, 2003). It is important to distinguish between the two types of work-family conflict because the role-related outcomes of work-to-family strife reside in the family domain (e.g., family dissatisfaction and distress, poor family-related role performance). In contrast, the role-related outcomes of family-to-work conflict exist in the work domain (e.g., work dissatisfaction and distress, poor work-related role performance). However, both dimensions of work-family conflict are related to employees' mental health, physical health, and health-related behavior. Another study (Grant-Vallone & Donaldson, 2001) found that work-to-family conflict predicted a decreased self-reported and co-worker-reported well-being (i.e., happiness and satisfaction) over six months.

Long working hours are a risk factor for negative spillover between work and family, especially for negative work-to-family conflict, according to several studies (Grzywacz &

Marks, 2000; Gutek et al., 1991; Lee et al., 2021, Van der Hulst & Geurts, 2001). However, long working hours may be positively linked to positive spillovers for women (Grzywacz et al., 2002; Lee et al., 2021). These links to positive spillover may occur through the quality of the job, as long working hours (full-time jobs) may be associated with better job characteristics and higher organizational commitment than part-time jobs (Martin & Hafer, 1995; Steffy & Jones, 1990).

In most of the distinguished studies, positive spillover from work to family (Grzywacz & Marks, 2000) predicted the occurrence in skills, behaviors, positive mood, sense of accomplishment, and support. The negative spillover processes from work to family consisted of time and strain and an elevated level of control at work (e.g., overworking methods, tasks, and pace). The pressure on the job was the strongest correlate of negative spillover from work to family. On the other hand, the feeling of control in the work environment was associated with a positive spillover between work and family. In addition, their studies suggest that higher levels of education might be related to a higher level of negative spillover from work to family.

Few studies have simultaneously examined positive and negative work-family spillover in relation to life satisfaction (Graves et al., 2007; Hecht & McCarthy, 2010; Karatepe & Bekteshi, 2008). Another study also pointed out that the leading factor in work-life spillover and burnout is employers' request to multitask during their workday to increase productivity without increasing hours worked, in addition to the battle for control (Angerer, 2003). The struggle for control exists when employees and employers feel they do not have any ability to control important facets of their job, leading them to experience elements of burnout such as exhaustion, cynicism, and ineffectiveness (Angerer, 2003). Hwang and Ramados (2017) determined that high levels of job

control, supervisor support, and co-worker support were significantly related to higher levels of job satisfaction among both men and women.

In a longitudinal study, Cho and Tay (2016) found that positive family-to-work spillover and negative work-to-family spillover predict future life satisfaction. They also posited that job satisfaction and marital satisfaction are two routes by which work-family spillover alters life satisfaction. In addition, a meta-analysis with more than 60,000 individuals (Fellows et al., 2016) found that work-family conflict is associated with lower couple relationship quality. Several researchers have also suggested that the increased level of work-family positive spillover may be related to greater job satisfaction and family satisfaction (Crouter, 1984; Edwards & Rothbard, 2000; Grzywacz et al., 2002).

Life satisfaction is the variable most often associated with the work-family relationship and has been the object of many empirical studies (Hill, 2005). Investigations revealed that family-to-work and work-to-family conflict are negatively related to life satisfaction (Netemeyer et al., 1996; Perrewe et al., 1999). When people experience an increasing conflict between their roles and responsibilities in both work and family domains, their life satisfaction decreases (Treistman, 2004), others have suggested that positive interaction between the work-family relationship and life satisfaction has not been studied sufficiently (De-Simone et al., 2014). There is a call to use quantitative instruments to measure areas impacting work-life spillover for clergy (especially women), including anxiety, depression, marital satisfaction, and social relationships (Fish & Norton, 2018). Another recent study (Malcolm et al., 2022) observed the importance of assessing work-related stress and satisfaction sources.

Family and organizational support have been significant factors that intervene in the work-family relationship (Carlson & Perrewe, 1999; Hunsaker, 2021). Social support reduces strain and the effect of stressors (Viswesvaran et al., 1999). It reduces the likelihood that work domains will be perceived as stressful, reducing work-family conflict (Carlson & Perrewe, 1999). Employee perceptions of a family-friendly culture reduce work-family friction (Shockley & Allen, 2007). Furthermore, perceived social support is a potential moderator of the relationship between work-family conflict and domain-specific satisfaction (Mullen et al., 2008). Other studies have found that the number of children was a significant negative predictor of marital satisfaction; also, sex, education, and religiosity interacted with the number of children and marital satisfaction (Cox et al., 1999; Kowal et al., 2021), and the number of children having a significant association to the stress level of the family (Noh et al., 2017). In addition, Bowen (1966) introduced the family life theory postulating that families are complex units that are closely intertwined, with each member having a significant impact on others. Therefore, the more members (e.g., children) the family unit has, the more will be the challenge to maintain a peaceful and healthy state (Noh et al., 2017). One specific study (Fish & Norton, 2018) calls researchers to pay attention to the impact ministry work-life spillover has when children are present or absent in the family home.

Duncan and Duerden (1990) found evidence that family professionals and their spouses perceive marital/family life stresses and strengths as uniquely associated with professional family work; they agree about significant stresses and strengths. They also found that working as a family professional produces more family life enhancers than stressors. In addition, Duncan and Duerden (1990) suggested that a balanced focus on work-related enhancers and stressors in

various vocations may allow for the development of an improved relationship between family and workplace. Grzywacz et al. (2002) made an important observation that there are many studies of work-family spillover available; however, a large number of them relied on samples of highly professional individuals with children in dual-earner couples (Grzywacz et al., 2002).

Clergy and Work-Family Spillover

Clergies are expected to experience a high level of work-family conflict (De Luca, 1980). Five stressors are common experiences for clergy and their families: mobility, financial, expectations and time demands, intrusions of family boundaries, and social support (Blanton, 1992). All the identified stressors were found to negatively affect work-family conflict, clergy well-being, psychological functioning, and quality of personal and family relationships (Hill et al., 2003). A longitudinal study found that work-family conflict is related to self-reported healthy symptoms, including increased levels of depression, poor physical health, development of cardiovascular inefficiencies, and elevated alcohol consumption (Frone, 1997). Another study found that work-related stressors negatively impacted both clergies and their spouses compared to economic and demographic variables. The most impactful element of work-related stress was the lack of social support (Blanton & Morris, 1999).

Clergy and their wives are experiencing "significantly more loneliness and diminished marital adjustment compared to non-clergy males and females" (Darling et al., 2004, p. 262). Clergy spouses are at risk for increased stress and mental distress (Moy & Malony, 1987; Ostrander et al., 1994), and clergy wives display a pattern of frustration (Kurtz et al., 2017). Another study (Kurtz et al., 2017) with spouses of clergy experiencing sexual misconduct suggests "the need to increase awareness of systemic risk factors … to utilize clinical

interventions that extend beyond the individual to address marital, familial and communal

distress" (p. 437). Many other studies (Hileman, 2008; Lewis et al., 2007; Lindholm et al., 2016;

Wilson & Darling, 2016) acknowledge that stress affects pastors' family members and even their

community. A recent study (Huang, 2020) suggests that enhanced strain-based work-family

conflicts result in increased marital conflict among the clergy.

Work-Family Spillover by Gender

Historically, researchers have suggested that relations between work and family roles

were gendered in conventional ways (Crouter, 1984; Pleck, 1977). Pleck (1977) suggested that

positive and negative spillovers from work roles to family roles were more frequent for men than

women. At the same time, he found that women experienced more significant spillover from

family roles to work roles. When it comes to gender and burnout, a specific meta-analyses study

(Purvanova & Muros, 2010) determined that women and men are likely to report different

subsets of burnout factors; Women are likely to express emotional exhaustion leading to levels of

burnout, whereas men were more likely to say that it was the depersonalization elements of

burnout that most impacted them. Therefore, women were more likely to suffer the consequences

of work-related emotional exhaustion when compared to their male counterparts (Purvanova &

Muros, 2010). Women bear a disproportionate share of household and childcare responsibilities

compared to employed fathers (Craig et al., 2010). A specific study showed evidence that men

and women react differently under stress conditions such as: under stress, men presented a

decrease in motivation to provide caretaking, but the same was not found among the women

(Probst et al., 2017). Another study identified that female clergy and single or celibate cleric

might experience some unique aspect of relational isolation, and covid disrupted many of their supportive resource (Clarke et al., 2021).

The research regarding work-related stressors specific to women in ministry has been minimal (Fish & Norton 2018). Although the number of clergywomen servicing leadership positions has increased over the past several decades, one of the latest studies reveals that the total number of women in ministry in the U.S. in 2016 was about 20% compared to the entire workforce, and this number continues to grow (Campbell-Reed, 2019). A study that compared the experienced burnout of women and men in ministry has found that female clergy reported higher levels of work stress than males (Wells et al., 2012). Specific gender issues are associated with anxiety and burnout among clergywomen, such as gender-based discrimination, church bureaucracy, lack of role models, lack of overall congregational support (Frame & Shehan, 2004) lack of role models, lower status and lower pay (Frame & Shehan, 2005). Women were found to be more satisfied and willing to remain in positions perceived as marginalized ministry positions compared to male colleagues (McDuff, 2001). Another study (Shehan et al., 1999) found that clergywomen are more likely to provide mothering care for their congregations than their male counterparts, which results in higher levels of depression.

Protective Factors

Regarding possible protective factors, Doolittle (2010) determined that clergy who engaged in and maintained interests and activities outside their ministry occupations were less likely to experience burnout. External factors found in this study to prevent burnout and work-life spillover include the presence of mentors, attendance at retreats, regular exercise, functional level of personal spiritual renewal, and scholarly reading. The ability to balance the

demands consciously and intentionally between life and work and being intentional about maintaining healthy relationships has also been shown as a resiliency factor to ministerial stressors (Meek et al., 2003). Maintaining outside relationships and activities also enhances the clergy's ability to face stress (Doolittle, 2010).

Elevated levels of self-compassion (Barnard & Curry, 2012), having an intentional spiritual life (Golden et al., 2004), and having high levels of self-differentiation (Beebe, 2007: Zondag, 2004; i.e., having a great understanding of oneself) are also protective factors among the clergy. Other studies show that social and congregational support are potential protective factors to help clergy cope with their stress (Lutz & Eagle, 2019; Lee & Iverson-Gilbert, 2003). Clergy who reported positive attitudes toward prayer also reported lower levels of emotional exhaustion and depersonalization and higher levels of personal accomplishment (Turton & Francis, 2007).

Protective Factors by Gender

It has been found that women who worked in male-dominated fields, regardless of whether they were working in a male-dominated occupation or not, were found to achieve a greater level of success in their field of work when they had a supportive social network surrounding them, in particular, family support (Richman et al., 2011). In addition, the same study mentions discrimination-free environments, female role models, and social support as possible protective factors for women experiencing burnout.

Conclusion

The literature review explored how clergy stressors and burnout factors affect their lives. I showed how clergy stress affects them and their families. Five key topics were identified: Systemic factors that influence stress, external and internal factors in ministry work-related

stressors, the effect of stress and burnout among clergies, work-family spillover, and protective factors. The literature peripherally connected the five areas and most illustrated a connection, especially in how clergies' family members might be affected negatively by their stress and burnout. However, the need for further research seems evident in the literature. While previous studies acknowledge (Hileman, 2008; Lewis et al., 2007; Lindholm et al., 2016; Wilson & Darling, 2016) that pastors' family members and even their communities might be affected by their stress, there appeared to be a void of studies on how exactly their families are being affected. Also, the literature lacks research connecting the positive effects of clergy work and their families.

Wilson and Darling (2016) mention at the conclusion of their study that, "It is apparent that clergy children experience the systemic effects of the stressors that their parent experience as well as their own set of individual stressors" (p. 141). Other studies (Kurtz et al., 2017) with spouses of clergy experiencing sexual misconduct suggest "the need to increase awareness of systemic risk factors … to utilize clinical interventions that extend beyond the individual to address marital, familial and communal distress" (p. 437). The literature also shows how mental health treatment or clergies, when available, might be underutilized.

The literature suggests that being clergy is a sacred calling that requires a costly dedication of time and energy. Stress is inevitable in their personal, marital, and familial lives. The main research question for this study is: How does pastors' work affect their personal and family life? I am interested in discovering the link between the clergy's perceptions of stress, spillover, and marital and family satisfaction. In addition to identify stressors and enhancers in their family life. I want to further contribute to possible systemic interventions and dissemination

of clinical implications for marriage and family therapists and other mental health professionals

interested in serving this population.

CHAPTER III: METHOD

The purpose of the current study is to investigate the link between the pastors'

perceptions of stress, spillover, and personal accomplishment, marital satisfaction and family

functioning. The study had the following specific goals: (a) to identify and measure possible

family stressors and enhancers (e.g., positive and negative spillover); (b) to describe ways in

which being a pastor enhances one's family life or creates additional stress; (c) to identify factors

related to work family spillover; and (d) to identify the effects of spillover on personal and

family life, and to assess the role of stressors and enhancers as mediators between work domain

(e.g., Emotional exhaustion, hours worked, personal accomplishment, social support) and

personal/family life (e.g., family functioning, life satisfaction and marital satisfaction). This

chapter describes sample selection, strategies for data collection, measures and procedures for

data analysis.

Participants

The current study used a convenience sampling collected data. Of the 1,020 counted

invited participants, 116 accessed the survey (11.37%). Out of the 116 who accessed the survey,

79 successfully answered all the questions and 10 participants missed a few questions.

Participants who missed a few questions were contacted by email and four of them provided the

answers for the missed questions. A total of 83 participants (8.14%) provided the complete

answers for all the questions in the instrument. The other participants were dropped from this

study so no mean substitution for missing values was used to fill in missing data.

From the total participants ($n = 83$), the sample consisted of 62 men (74.7%) and 21

women (25.7%). The respondents were diverse in terms of racial/ethnic, educational, social

economic status and denomination affiliation (Table 3.1 and 3.2). The majority were first-time married ($n = 74$ or 89.2%). This was an experienced sample; the mean age 51 ($SD = 11.02$) and the mean years of experience was 19.95 ($SD = 11.5$). More than half of participants work bi-vocational in ministry ($n = 42$ or 50.6%) and the majority of participants ($n = 77$ or 94%) have children ($M = 2.23$ and $SD = 1.23$). Bi-vocational ministry refers to a pastor who works in a second job outside of the church organization.

Procedures

Data Collection

SurveyMonkey was used to collect the data online given to its practicality, confidentiality, and convenience for the participants. The platform was accessed by researcher using the Antioch University portal. The instruments were offered in English, Spanish, and Portuguese given the intention to reach multicultural pastors. The majority of the respondents answered the survey in Portuguese ($n = 46$ or 55.4%) followed by English ($n = 33$ or 39.8%) and Spanish ($n = 4$ or 4.8%). All data was downloaded in the same file by SurveyMonkey. Participants signed the informed consent (Appendix A) and accessed all the instruments using a link in the respective three languages provided.

The data collection lasted for two and a half months (beginning January 18, 2023, and ending April 03, 2023). I asked permission to one specific denomination Free Methodist Church: Acts 12:24 Conference (Appendix C) to send direct emails inviting their pastors to participate. I also asked permission to Theological Seminary School from Alliance University (Appendix C) to the placement of a poster inviting participants (Appendix D). Pastors from other denominations (Table 1) were also invited, and their emails obtained by checking their public

data base in the respective denomination websites in different areas of the U.S. In addition, an invitation link was posted on Facebook and shared with religious leaders within the researcher' reach. A total of 1,020 emails were sent. Particular attention was paid to reach a diverse population of participants from different ethnic group minorities as well as female pastors.

A total of 55 (62.26 %) provided their full name and email, stating they wanted to participate in a draw prize of 5 Amazon electronic gift card. The respondents were given an identification number, and five numbers were chosen using lotterynumbergenerator.net. The electronic gift cards were sent to their provided emails.

Human Subjects

An approval for the institutional Review Board (IRB) of Antioch University was granted on January,18, 2023, for exempt status according to the federal regulation of the Common Rule (45 CFR 46, subpart A), following limited review (Appendix B). Participants provided their full name as a form of signature in their informed consent. It was given the participants an opportunity to provide their email address and respond if there were open for following up questions regarding the study.

Measures

Maslach Burnout Inventory-Human Services Survey (MBI-HSS). The MBI-HSS (Maslach et al., 1996) is a widely used 22-item scale designed to measure burnout levels among individuals engaged in professions that require ongoing and intense interactions with service recipients (e.g., police, nurses, psychotherapists, and counselors, social workers, etc.). It measures three subscales of emotional exhaustion, depersonalization, and personal accomplishments. The emotional exhaustion subscale (EE) measures the feelings of being

emotionally overextended and exhausted by one's work; the depersonalization subscale (DP) measures the insensitiveness and impersonal response towards recipients of one's service, care, treatment, or instruction; and the personal accomplishment subscale (PA) measures the feelings of competence and effective achievement in one's work with people (Maslach et al., 1996). In this study the word "client" presented in one of the subscales from the original assessment was changed to the word members, so the participants would not feel confused.

This self-report questionnaire requires participants to rate the frequency of feelings related to each item using a 7-point scale (0 = *never*; 6 = *every day*). Burnout is theorized as a continues variable, ranging from low to moderate to high. A high degree of burnout is reflected in high scores on the EE (27 and over) and DP (13 and over) subscales and in low scores on the PA (0 – 31) subscale; an average degree of burnout is suggested in the average scores on the three subscales, EE (17 – 26), DP (7 – 12), PA (32 – 38); a low degree of burnout is reflected in low scores on the EE (0 – 16) and DP (0 – 6) and in high scores on the PA (39 and over). This instrument's reported alpha reliability coefficient is 0.86 (Maslach et al., 1996). Reliability measures for the current study was $\alpha = .83$.

The scores of personal accomplishments (PA) and emotional exhaustion (EE) were used to represent negative and positive affective reactions to pastor's work experiences. The participants in this study reported moderate to high levels of burnout as indicated by the moderate scores on EE ($M = 19.48$, $SD = 6.47$) and DP ($M = 12.81$, $SD = 4.58$) followed by a low score on PA ($M = 22.30$, $SD = 6.24$).

Interpersonal Support Evaluation List (ISEL). The Interpersonal Support Evaluation List instrument (Cohen et al., 1985) is a 12-item scale that measures the perceptions of social

support. This measure is a shortened version of the original ISEL 40 items (Cohen & Hoberman, 1983). It was designed to measure the number of individuals providing a variety of kinds of support in a person's social network and the person's satisfaction with the support provided in three different areas: appraisal support subscale (AS), belonging support subscale (BS) and tangible support subscale (TS). Several studies have used this scale to capture more detailed information about a clergy's social ecology, including the minister's family, congregation, denomination, and community (Lee & Iverson-Gilbert, 2003; Shaw et al., 2021; Staley et al., 2013). Participants' responses were measured by a 4-point scale (1 = *Definitely False* to 4 = *Definitely True*). All the scores area kept continuous, and results are interpreted the higher the scores the higher is the level of social support. The author of the original instrument presents ISEL as a reliable instrument with an internal consistency reliability coefficient of 0.70 (Merz et al., 2014). When first tested this instrument in this study, the reliability coefficient presented α = 0.53. The researcher found one specify study stating that scores for subscale were found to differ across gender, race, level of education and marital status (Merz et al., 2014). The reversed score items (1, 2, 7, 8, 11 and 12) were removed and a new test was run with each subscale. The items kept for this specify study showed a reliability coefficient of α = .86. The scores of social supports (SS) were used in this study to measure the perceived received support from pastor as a predictor variable from the work domain and the correlation of how positive work characteristics might affect life satisfaction and marital satisfaction (positive-work spillover to personal and marital life).

The participant in this study reported moderated to high level of social support ($M =$ 20.67, $SD = 3.41$). The highest scores were found in subscale TS ($M = 6.94$, $SD = 1.22$), followed by AS ($M = 6.90$, $SD = 1.43$) and BS ($M = 6.83$, $SD = 1.28$).

McMaster Family Assessment Device – General Functioning Subscale (FAD-GF).

This instrument (Miller et al., 1985) is a general functioning subscale (GF12) of the McMaster Family Assessment Device. It has been widely used to assess individual's overall level of family functioning (Cong et al., 2022). The original model reflects six dimensions of family functioning that have the most weight on the emotional and physical health or problems of family members, based on findings from the research on normal families, considering problems solving, communication, roles, effectiveness responsiveness, affective involvement, and behavioral control (Epstein et al., 1983). It is a shortened version of FAD with all the domains but with reduced items for rating. This is a 12-item self-report questionnaire that asks respondents to indicate on a four-point scale (1 = *strongly disagree*; 4 = *strongly agree*) the degree to which they feel each statement describes their family. The scale is constructed so that higher scores show more significant family dysfunction. This measure has presented strong test-retest reliability and validity, with an internal consistency of 0.88 to 0.90 over three measurement phases (Miller et al., 1985). This instrument was first tested in this study and the reliability coefficient presented a problematic reliability $\alpha = -.25$. The researcher found that in spite of the widely use of this instrument, it has shown an inconsistent factor structure across various studies, and it was suggested that eliminating one set of questions either the positive or the negative worded items, could improve the reliability factors (Cong et al., 2022). In another study comparing GF12 with GF6, analysis revealed that scores based on only the six negative items

had almost identical distribution and identified almost exactly the same families with good and poor levels of functioning as the GF12 subscale (Boterhoven de Hann et al., 2015).

For this study the six negatively worded items were kept and the positive items were removed (2, 4, 6, 8, 10, and 12). The GF 6 items kept for this specify study showed a reliability coefficient of $\alpha = .84$. The variables values kept in the study were transformed after found that values were mistakenly entered in the SurveyMonkey. The scores of family functioning (FFUN) in this study were used to measure the pastor's perceived family dysfunction as an outcome variable of negative work family spillover. In addition, to identify how negative work characteristics might affect family functioning (negative work spillover to family). Overall, participants in this study reported low level in family dysfunction ($M = 8.52$, $SD = 2.9$).

Satisfaction With Life Scale, SWLS. The Satisfaction With Life Scale (SWLS; Pavot et al., 1991) is a self-reported five-item questionnaire designed as a global measure of subjective satisfaction with one's life compared with one's ideals (Diener et al., 1985). This is a 7-point Likert scale instrument (1 = Strongly disagree to 7 = Strongly agree) that participant rated the extent of their agreement with the five statements (e.g., "In most ways, my life is close to my ideal"). Scores on the SWLS are interpreted in terms of overall life satisfaction. The author of this scale designated a score of 20 to represent a neutral point on the scale (participants that scores the neutral point are equally satisfied and dissatisfied); scores between 21 and 25 represent slightly satisfied participants, and scores between 15 and 19 represent slightly dissatisfied participants; scores between 26 and 30 represents extreme satisfaction, and scores from 5 to 9 are indicative of being extremely dissatisfied (Pavot & Diener, 1993; Pavot, Diener, & Suh, 1998).

Previous clinical studies using this instrument has presented a negative correlation with variables representing depression (r = -0.55), anxiety (r = -0.54) and general psychological distress (r = -0.55; Pavot & Diener, 1993). This scale presents with a reported alpha reliability coefficient of α = 0.82 (Diener et al., 1985). Reliability measures for the current study was α = 0.87. This instrument was used to measure the outcome variable Life Satisfaction as well as possible effects of positive work-famiy spillover. The total scores were computed for all participants (n = 83) to represent general satisfaction with life. The participants scored slightly high satisfaction with life as indicated by high scores on the measure (M = 25.44, SD = 6.26).

Kansas Marital Satisfaction Scale (KMSS). This is a three-item questionnaire used in numerous studies for its brevity and high reliability to assess marital satisfaction (Mitchell et al., 1983; Schumm et al., 1986). Respondents answer each item on a 7-point scale ranging (1 = *Extremely dissatisfied* to 7 *Extremely satisfied*). Items such as "How satisfied are you with your marriage?" were presented for participants to rate their perceptions. This instrument was designed to measure marital quality. For conceptual and statistical clarity, it was determined that the cutoff score is 17 (Crane et al., 2000). The total score ranges from 3 to 21, with scores above 17 meaning better marital quality. This instrument's reported internal consistency alpha reliability coefficient is α = 0.90 (Mitchell et al., 1983). Reliability measures for the current study was α = 0.95.

This instrument was used to measure the outcome variable from the personal domain marital satisfaction. The total scores were computed for all participants (n = 83) to represent the marital satisfaction of this sample. The participants in this study scored

low marital satisfaction as indicated by the total of the scores below the cutoff point

($M = 16.28$, $SD = 5.07$).

Work-Family Spillover-WFS. This scale (WFS; Grzywacz & Marks, 2000) measures family-to-work spillover (positive and negative spillover dimensions) and work-to-family spillover (positive and negative spillover dimensions). It consists of 12 items that was designed to measure four dimensions of general spillover between the two domains: negative spillover from work to family (e.g., "Stress at work makes you irritable at home"), negative spillover from family to work (e.g., "responsibilities at home reduce the efforts you can devote to you job"), and positive spillover from family to work (e.g., "talking to someone at home helps you deal with problems at work"). The participants were asked to rate on the 5-point scale (1 = *never*, 5 = *all the time*) how often they experienced each item. Exploratory factor analysis (Grzywacz & marks., 2000) revealed reliabilities of: negative spillover from work to family ($\alpha = 0.83$), positive spillover from work to family ($\alpha = 0.73$), negative spillover from family to work ($\alpha = 0.80$), and positive spillover from family to work ($\alpha = 0.70$). In addition, they found factors significantly related to global measures of physical and mental health, life satisfaction, and marital quality, with no gender differences. This instrument is considered one of the most frequently used assessment instruments in spillover research (Kinnunen et al., 2006).

For this study were used only subscales of work-family positive spillover (3 items) and work-family negative spillover (4 items). Previous study has used the same combination with enhancers and stressors in a study with family professionals (Stevanovic, 2011). Reliability for the current study were measured for work-family

positive spillover subscale ($\alpha = 0.80$) and for work-family negative spillover subscale ($\alpha = 0.78$).

The current study used only scores from the positive and negative work-family spillovers subscale to identify stressors and enhancers of pastors. In addition, to determine correlations between predictors of positive spillovers (personal accomplishment and social support) and negative spillovers (emotional exhaustion and hours worked) to family. Total scores were processed for each subscale and higher scores indicated larger incidence of spillover. The mean scores of work family negative spillover ($M = 10.37$, $SD = 2.60$) and work family positive spillover ($M = 10.76$, $SD = 2.29$).

Stressors and Enhancers. This instrument (Stevanovic & Rupert, 2009) lists 10 family stressors and 10 family enhancers, randomly combined in a 20-item list. Respondents rate the frequency of the stressors and enhancers related to each item using a 7-point, Likert-type scale (1 = *never* to 7 = *every day*). This instrument was first developed for use with family professionals and their spouses (Wetchler & Piercy, 1986) on work-to-family spillover for family therapists. Other researchers have used and adapted this instrument to identify spillovers from work to family. The latest change in this instrument was made based on occupational hazards and rewards for professional psychologists and their personal experiences of the effects of professional practice in their family lives. Elements of psychological mindedness and interpersonal skills were translated into positive experiences for their family lives and designated as family enhancers. Work related stress such as withdrawal, lack of spontaneity, and

intrusiveness that were translated to negatively impact family lives and nominated as family

stressors for professional psychologists (Stevanovic & Rupert, 2009).

There is evidence of an identifiable cluster of work-related enhancers and

stressors that spillover into the marital/family life of family professionals and their

spouses (Duncan & Duerden, 1990; Duncan & Goddard, 1993; Stevanovic & Rupert,

2009). The instrument has shown an internal consistency alpha reliability coefficient of

$\alpha = 0.80$ for the stressors and $\alpha = 0.77$ for the enhancers in a previous study (Stevanovic

& Rupert, 2009). Reliability measures for the current study on enhancers subscale was α

$= 0.89$ and for the stressor's subscale was $\alpha = 0.85$. In this study, the work

"psychologist" was changed for pastor in the subscale, to use the instrument with this

population.

In the current study, family stressors associated with ministry work of pastors

constitute negative spillover; contrarywise, family enhancers associated with ministry of

pastors constitute positive spillover. The ratings of 10 stressors were combined into a

single category score to represent negative spillover. The same was done with the

enhancers to represent positive spillover. The spillover is conceptualized as a continuous

variable. Low negative spillover is considered by low combined score on 10 stressors

and high negative spillover is considered by high combined score on ten stressors.

Contrary, low positive spillover is considered by low combined score on ten enhancers.

Demographic Questions

Demographic information was collected with 15 questions related to personal

(e.g., age, gender, marital status, length of marriage, number of children), professional

(e.g., denomination, years of experience, education, type of employment, hours worked),

economical (e.g., individual income and family income), and social areas (e.g.,

ethnic/race, time spent with family, composition of the family). The hours worked

variable was transformed and recoded using the highest number of hours in the scale to

estimate the amount of hours worked.

Translation of the Measures

The MBI-HSS, ISEL, FAD-GF and SWLS, were found translated into the three

languages in which data was collected (English, Portuguese, and Spanish). The KMSS was found

already translated from English to Portuguese but not to Spanish. The WFS, Stressors and

Enhancers Scales and the demographic questionnaire were originally in English. For all the

scales that were not found translated in the second or third language used in this study, I had

them translated and revised by a licensed mental health professional whose primary languages

were Portuguese and Spanish.

Data Analysis

To examine the associations and predictions of all variables proposed in this study,

Pearson's correlation analysis was used in addition to multiple regression analyses, as explained

as follows.

Bivariate Analysis

To determine the strength and direction of linear relationship of the predictors and

outcome variables of hypothesis one to nine (see Chapter II), Pearson's correlation test was

performed, except for the hypothesis 3 and 4, where Anova t-test was used. The results include

all the variables in the study, inserted in a table containing strength, nature and significance of all

variable's relationships. (Table 2). The variables were computed in a continuous and paired scale to measure the strength and direction of their association. Tables for each hypothesis were created and displayed at the results section of this study (Chapter IV).

Multivariate Analysis

To test predictive power of the buffering variables hypothesized as moderators in this study for hypothesis ten to fourteen (see Chapter II), multiple regression analysis was used. For all moderation analyses it was used PROCESS macro model number 1 (Hayes, 2022). Prior analyses, all variables were mean centered to lessen multicollinearity (Aiken & West, 1991). Bootstrapping was applied at 5,000 samples and significance was established at 95% bias-corrected confidence intervals. Interactions between the studied variables were assessed at plus/minus 1 *SD* below mean levels, and tables were created to show the results (Chapter IV).

CHAPTER IV: RESULTS

Statistical analyses of data were conducted from 83 pastors from multiple denominations. Statistical procedures were applied to eight scales in the study and ratings for stressors, enhancers and work-family spillover are presented. Means, standard deviation, and alpha reliabilities of each of the eight scales are presented (see Table 1 and Table 2). Correlations, *t*-tests, intercorrelations analyses results, and Cronbach's alpha coefficients for the studied variables are given. The relevant findings to 14 hypotheses (see Chapter II) follow.

Scale Means, Standard Deviations, and Reliabilities

Mean scores for each of the eight scales are given in Table 1. Scores indicating the level of emotional exhaustion, hours worked, personal accomplishment, social support, work-family positive and negative spillovers, stressors and enhancers, family dysfunction, life satisfaction and marital satisfaction are given (Figure 1).

Bivariate Analysis

Pearson's product moment correlations (*r*) and t-tests were employed for the scales of primary interest. These findings are giving in tables below and will be presented for each hypothesis tested as follow.

Hypothesis 1

Emotional exhaustion and hours worked were hypothesized to be positively related to work-family negative spillover and negatively related to work-family positive spillover and enhancers. This hypothesis was partially supported by the data according to Table 3. It was found a weak positive relationship of hours worked and work-family negative spillover ($r = .27$, $p = .05$) and a moderate negative relationship of emotional exhaustion and enhancers

($r = -.31$, $p = .01$), both with a statistical significance. The others relationships in the hypothesis were confirmed only for this sample, however with no statistical significance as described: The correlation of emotional exhaustion and work-family negative spillover was found to be a weak positive interaction ($r = .20$); the correlation of emotional exhaustion and work-family positive spillover was found to be weak negative $r = -.18$); hours worked was found negative weak correlation with enhancers ($r = -.02$).

Hypothesis 2

Enhancers were hypothesized to be negatively related to stressors and work-family negative spillover. This hypothesis was fully supported by data displayed in Table 4. Enhancers were found to be moderate negative correlated to stressors ($r = .-59$, p 0.01) as well as moderate negative correlated to work-family negative spillover ($r = .-34$, $p = <0.01$). Both relationships were found with statistical significance.

Hypothesis 3

Female pastors were hypothesized to report greater levels of stressors and greater levels of enhancers compared to male pastors, and pastors (males and females) in general were hypothesized to report more stressors than enhancers.

It was found in this sample that pastors in general (male and females) reported more enhancers ($M = 5.31$; $p = < 0.863$) than stressors ($M = 2.42$; $p = <0.118$) and females reported more enhancers ($M = 5.41$) compared to males ($M = 5.28$), and less stressors ($M = 2.17$, $p = .101$) compared to males ($M = 2.5$). However, it was not found any statistical significance in the results as displayed in Table 5. This hypothesis was not supported.

Hypothesis 4

Male pastors were hypothesized to report more hours worked in ministry, less hours worked doing home chores, and more emotional exhaustion levels compared to female pastors. It was found that males worked more hours in ministry ($M = 38.06$, $p = <.044$) compared to females ($M = 28.57$, $p = <.044$). It was also found that females ($M = 22.38$, $p = <.001$) worked almost double of time doing home chores compared to males ($M = 12.66$, $p = <.001$) and that males presented with more emotional exhaustion ($M = 2.23$, $p = <.172$) compared to females ($M = 1.98$, $p = <.172$). For the comparisons of hours worked in ministry and hours worked doing home chores, the results presented a statistical significance; however, the comparison of emotional exhaustion between the gender (as shown in the Table 6) did not present a statistical significance. Therefore, this hypothesis was partially supported.

Hypothesis 5

Personal accomplishment and social support were hypothesized to be positively correlated to enhancers, work-family positive spillover, marital satisfaction, and life satisfaction. This hypothesis was not confirmed by data and results are displayed in Table 7. Contrary to what was hypothesized, personal accomplishment was not positively related to any of the outcome variables predicted. Personal accomplishments were not found to be positively related to enhancers ($r = 0.08$), nor work-family positive spillover ($r = 0$), nor marital satisfaction ($r = -0.05$), nor life satisfaction ($r = .006$). In the same way, social support was not found to be positively correlated to enhancers ($r = -0.01$), nor to work-family positive spillover ($r = -0.11$), nor to marital satisfaction ($r = -0.19$), nor life satisfaction ($r = 0.03$). On the other hand, a weak negative correlation was observed between personal accomplishments, work-family positive

spillover, and marital satisfaction. No significant statistical results were observed in the relationships of the hypothesized variables even though results were fully contrary to what were predicted.

Hypothesis 6

Hours worked and emotional exhaustion were hypothesized to have a positive effect on work-family negative spillover and family stressors (see Table 8). This hypothesis was fully supported by data and presented with a significant statistical result. Hours worked was found to be weak positive related to work-family negative spillover ($r = 0.27$, $p = <0.05$) and family stressor ($r = 0.22$, $p = <0.05$). A strong positive correlation was found between emotional exhaustion and work-family negative spillover ($r = 0.66$, $p = <0.01$) and a moderate positive correlation between emotional exhaustion and family stressors ($r = 0.36$, $p = <0.01$).

Hypothesis 7

It was hypothesized that enhancers would be positively related to life satisfaction and marital satisfaction. Enhancers showed a moderate positive correlation to life satisfaction ($r = .30$, $p = < 0,01$) and marital satisfaction ($r = .34$, $p = < 0,01$). This hypothesis was fully supported by data and presented with a significant statistical result. (See Table 9).

Hypothesis 8

Emotional exhaustion and hours worked were hypothesized to be positively related to stressors and family dysfunctions. Emotional exhaustion presented a moderate positive correlation to stressors ($r = 0.36$, $p = <001$) and family dysfunctions ($r = 0.36$, $p = <001$). Hours worked presented a weak positive correlation to stressors ($r = 0.22$, $p = <005$) and a moderate

positive correlation to family dysfunctions $r = 0.49$, $p = <001$). This hypothesis was fully supported by data and presented significant statistical result (See Table 10).

Hypothesis 9

An increase in family enhancers was hypothesized to be positively related to increased life satisfaction and decreased family dysfunction. Family enhancers showed a low positive correlation to life satisfaction ($r = 0.30$, $p = <0.01$) and a moderate negative correlation to family dysfunction ($r = 0.56$, $p = <0.01$). All relationships between variables presented with a significant statistical result, therefore this hypothesis was fully supported by data in this study (See Table 11).

Hypothesis 10

It was hypothesized that an increase in family stressors would be positively related to a decrease in life satisfaction and an increase in family dysfunction. The data showed family stressors having a moderate negative relationship with life satisfaction ($r = -0.39$, $p = <0.01$) and a moderate positive relationship with family dysfunction ($r = 0.49$, $p = <0.01$), supporting altogether the hypothesis with a statistical significance (See Table 12).

Multivariate Analysis

PROCESS macro model 1 for SPSS (Haynes, 2012) was used to test the hypothesis 11 to 14 (see Chapter II). The predictors with interaction effects are presented (See Tables 4.11, 4.12, 4.13 and 4.14) along with the confidence intervals, standard errors, unstandardized regression coefficients statistical significance, and graphics for each hypothesis.

Hypothesis 11

Time working in ministry was hypothesized to moderate the effects of emotional exhaustion to family dysfunction. Overall, the regression analysis did not predict family functioning with statistical significance, $F(3, 79) = 1.45$, $R^2 = 0.05$, $p = 0.225$ as can be seen in Table 13. The interaction term was marginally significant; therefore, this hypothesis was not fully supported by the data sample. The total variance accounted for in this regression equation was 5%.

Hypothesis 12

The level of education was hypothesized to moderate the effects of emotional exhaustion to family dysfunction. The overall model was significant, $F(3, 79) = 3.251$, $R^2 = 0.11$, $p = 0.026$. The interaction term was not significant. However, the main effect of education was indicating that higher levels of education are associated with lower levels of family dysfunction. The total variance accounted for in this regression equation was 11.0%. This hypothesis was partially supported. (See Table 14).

Hypothesis 13

Personal income was hypothesized to moderate the effects of personal accomplishment to life satisfaction. The overall model was not significant, $F(3, 79) = .20$, $R^2 = 0.07$, $p = 0.898$. Neither the interaction term nor the main effects significantly predicted life satisfaction (Table 15). This hypothesis was not supported by the data.

Hypothesis 14

The number of children was hypothesized to moderate the effects of personal accomplishment to marital satisfaction. The overall model was not significant, $F(3, 79) = .80$, R^2

= 0.03, p = 0.497. None of the main effects were significant, nor were the interaction term. This hypothesis was not supported by the data in this study. (See Table 16).

Summary of Findings

As predicted, hypotheses 2, 6, 7, 8, 9, and 10 were fully supported by this sample with statistically significant results. Enhancers were found negatively related to stressors and work-family negative spillovers. Enhancers were also found to be positively related to life satisfaction and marital satisfaction, and an increase in enhancers were found to be positively associated to an increase in life satisfaction and a decrease in family dysfunction. Hours worked and emotional exhaustion were found to positively affect work-family negative spillovers, family stressors, and family dysfunctions. An increase in family stressors were also found to be positively related to increase in family dysfunction and decrease in life satisfaction.

Hypotheses 1, 3, 4, 11, and 12 were partially supported by this sample. Emotional exhaustion was found to be positively related to work-family negative spillover and negatively related to work-family positive spillover and negatively related to enhancers; however, it did not present with a statistical significance for the work family spillover scales. Hours worked were found to be positively related to work-family negative spillover with statistical significance. Hours worked were found positively related to work-family negative spillover, but not found negative related to work-family positive spillover and enhancers, and only showed statistical significance for the work-family negative spillover. In the same manner, male pastors presented working more hours in ministry and more emotional exhaustion compared to females and working less doing home shores compared to females; however, only the comparison of time in ministry and time doing home chores presented with statistical significance, the emotional

exhaustion comparison did not. Pastors in general (males and females) reported more enhancers than stressors. Time in ministry presented with a marginal interaction between emotional exhaustion and family dysfunction; however, did not show any significance for this sample. In the same way, the effect of education between emotional exhaustion and family dysfunction was found to have high levels of association but did not present statistical significance for this sample.

Contrary to predictions, hypotheses 5, 13, and 14 were not supported in this study. No association was found between personal accomplishment, enhancers, work-family positive spillover, and life satisfaction, and a weak negative correlation was found between personal accomplishment with marital satisfaction, all with no-statistical significance. Social support showed a negative correlation to enhancers, work-family positive spillover, life satisfaction, and marital satisfaction. Salary did not show to moderate the effects of personal accomplishment and life satisfaction, neither the number of children moderates the effects of personal accomplishment and marital satisfaction in this sample. A visual representation of the study correlations can be found in Figure 1.

CHAPTER V: DISCUSSION

Pastors have contributed in vast and innumerous ways to society. It is well documented the importance of their work and how their jobs influence and enrich the spiritual, personal, marital, familial, and relational lives of millions of individuals in our society. Sadly, pastors in general have been given little or not enough attention to the relationship between ministry work and their own personal and family lives.

In an attempt to shed light and understand the dynamics of work-personal and work-family interface for pastors, this study analyzed a cluster of pre-identified items and scales used with professionals who worked in human, family and social services called stressors and enhancers as well as work-family spillover.

Predictors of Spillover: Personal Life and Family Life

The goal of the current study was to identify how pastors' work affect their personal and family life. It used predictors and outcomes of pastors' work spillover as a way to identify how the unique nature of pastoral work spill over into personal and family lives. Based on the literature review, it was found in previous studies that personal accomplishment and social support would be resources that would predict positive spillover or family enhancers whereas hours worked in ministry were viewed as strains that would surge as negative spillover or family stressors (Crouter, 1984; Grzywacz & Marks, 2000; Stevanovic & Rupert, 2009).

It was found that social support does increase family enhancer and work-family positive spillover, but personal accomplishment was not found to increase family enhancer and work-family positive spillover as predicted. Rather, personal accomplishment appeared to impact

family life by increasing emotional exhaustion and stressors, consequently the occurrence of work-family negative spillover. It was also found that increased emotional exhaustion and hours worked reduces the incident of enhancers and work-family positive spillover and increase family stressors and work-family negative spillover. It was also found that increased emotional exhaustion reduces marital satisfaction and increases family dysfunctions.

The results suggest a pastor might feel pressured by family members to solve problems at home and have little time and energy left to be sensitive, tolerant, communicative/or supportive after an emotionally draining day at work. Furthermore, the study provides evidence that the effects of emotional exhaustion and hours worked in ministry cannot be confined in the church settings, and they do spillover into pastor family life.

Personal Accomplishment Social Support Emotional Exhaustion and Hours Worked

Personal accomplishment and social support were hypothesized to be positive predictors that would influence enhancers, and be associated with work family positive spillover, marital satisfaction, and life satisfaction. Unexpectedly, personal accomplishment did not show correlation with the mediators nor with the outcome variables, especially because this sample is from experienced individuals who has been serving for quite a while in ministry. Overall pastors from this study scored a low degree of personal accomplishment, even the ones who scored high it did not meet the mark of a moderate degree from the scale. When compared by gender, females reported slightly lower levels of life satisfaction than males.

The female pastors scoring lower than males are consistent to previous findings and the reasons could be attributed to the "stained glass ceiling" (De Gasquet, 2010, p. e29), a phenomenon that happens in organizations where women have to work harder to achieve the

same position and respect of a male. It could also be linked to the fact that women pastors have less job/ministry opportunities (Fish & Norton, 2018), other challenges related to gender discrimination, involving church bureaucracy and lack of role models (Burnett, 2017), and a level of conflicts and miscommunication in the workplace that spillover on family life (Fish & Norton, 2018), also confirmed in this study.

The results of this study regarding personal accomplishment also differed from one of the most of distinguished studies from positive spillover from work to family, where personal accomplishment was indicated as predictor of positive spillover (Grzywacz & Marks, 2000). The results of this study suggest that pastors may differ from other professionals who work in the helping field, therefore personal accomplishment does not predict positive family outcome nor life satisfaction for this population. The difference from other professions might be explained that pastors have a sense of a higher calling to serve God above their personal needs. As a matter of fact, their calling might be put before any personal need. This finding is consistent with previous studies correlating emotional exhaustion with reduction of personal accomplishment and loss of interest in work among pastors (Abernethy et al., 2016).

 In a study with intensive outpatient therapy for clergy burnout, Muse et al. (2016) suggest "the compulsive caregiving and cross-bearing" (p. 151) as one of the main factors associated with burnout and the need to serve others. The compulsive caregiving and cross-bearing dynamics might be explained by an unconscious response from unresolved childhood dysfunctional interactions with family of origin. In an attempt to respond to this issue, clergy continue to serve others and ignore their own personal needs stemming from an unconscious childhood agenda. Another explanation is thatclergies are expected to find their source of motivation in the love of

God and love of neighbor—the message of the gospel—as their source of inspiration for the building of the Kingdom of God. The cultivation of a deep interior spiritual life is essential for a happy, rich, and productive life as a clergy. It is an unwritten expectation that clergy put aside their dreams, desires, and needs for the good of the church. (McDevitt, 2010, pp. 3–4)

Results from this study suggest that social support is associated with enhancers and a predictor of work-family positive spillover. However, it also showed the same exactly positive association with emotional exhaustion. These findings are consistent with previous study stating that pastors' relationships with congregants constitute a significant source of stress due to high expectations from congregants that can feel unrealistic and intrusive (Clarke, 2022; Lee & Balswick, 1989; Morris & Blanton, 1994;). When the subscales of social support in this study were compared, it was found that the appraisal support was lower than the tangible support, suggesting that pastors might have more support available than what they actually use. It could possibly mean that pastors are not using all the available support they have in their community. A possible explanation for that might be linked to the boundary related stress (Wells et al., 2012). Pastors might be reluctant to ask for help if the resource they need is from congregants (Wells et al., 2012), with a fear of exposing his personal or family situation, since the expectation is that "they are model families and not normal families that need to be helped" (p. 216).

The emotional exhaustion correlation with the personal accomplishment is somehow surprising if compared to other professional study who found evidence of personal accomplishment being a positive predictor (Grzywacz & Marks, 2000). Even though there is a study connecting stressors from ministry with lower sense of personal accomplishment and negative family impacts (Clark, 2022), long hours worked in this study was found to be

associated with work family conflict and confirmed finding of previous studies (Grzywacz &

Marks, 2000; Gutek et al., 1991; Lee et al., 2021; Van Der Hulst & Geurts, 2001).

Stressors and Enhancers

These instruments have received empirical validation for both positive and negative

spillover from work to family in past research with psychologists and marriage and family

therapists (Staines, 1980; Stevanovic & Rupert, 2009) and supported the mediating role of

spillover in the relationship between professional of personal lives of these professionals. These

instruments were used to evaluate a quantitative measure of family stressors and enhancers.

In addition to stressors and enhancers, this study used another pre-identified scale: Work-

Family spillover, with empirical validation and widely used in studies related to work-family

interface (Grzywacz & Marks, 2000). This scale was used to assess ways in which being a pastor

enhances family life or creates additional stress.

Enhancers

In this study, pastors in general reported more family enhancers than family stressors.

These findings can be explained by the fact this sample was an experienced individual that have

been working for a while in the ministry (average 20 years). Ratings for individual items were

examined to provide additional insights into the positive spillover from ministry work to the

family lives of pastors. As shown in Table 3, enhancers presented a mean rating above five for

the 10 enhancers, suggesting that they occur frequently. The three enhancers frequently

experienced for pastors were: I feel that my family respects my expertise work as a pastor,

followed by the I have an appreciation for my family's strengths and, I communicate effectively

with my family member. The lowest three enhancers experienced (sometimes) were: I deal

effectively with my personal issues, so I am a "better family member," I am able to solve/prevent

my family's problems and, I feel more adept at monitoring myself in interactions with my

family.

Enhancers by Gender. Female pastors reported a slightly higher scores of family

enhancers than male pastors. These findings could be explained by the fact that female pastors

from this study spend more time interacting with family members compared to male pastors. In

addition, the fact they are doing more home chores than males might force or promote more

contact with the home environment. Therefore, they might have developed a much higher

awareness and connection with the family compared to males. A previous study with women

mentioned that female pastors use the same skills in ministry that they use at home, such as

mothering and caring mentality when addressing issues in the congregation (Shehan et al., 1999).

In addition, compared to male pastors, females from this study spend 25% less time working in

ministry compared to male pastors. Therefore, results from this study suggest female pastors

might be experiencing more positive outcome related to family compared to male pastors.

Stressors

Pastors in this study in general reported almost as half of family stressors when compared

to family enhancers. The highest score in the stressor scale was on "I feel my family expects me

to have all the answers" with pastors experiencing it on an occasional frequency. The second

most reported stressor was, "I have a little time/energy left for my own family," occurring on

occasional frequency, and the third most reported was, "I feel that my family resents the time and

energy I give to others," occurring almost occasionally. These findings are consistent to a

previous study where it was found that time demands are correlated to stressors (Frederick et al., 2023) and that stressors affect the personal and familial lives of clergy (Clark, 2022).

Stressors by Gender. Female pastors reported lower scores of family stressors compared to male pastors. This also can be proportionally explained by less hours worked in ministry, more hours spent with family members, and more hours spent doing home chores for women in this sample. This result apparently suggests that female pastors in this sample differ from other studies with female pastors who found women experiencing higher levels of stress than males (Fish & Norton, 2018; Rowatt, 2001). Not only the family stressors, but also the emotional exhaustion scale for female pastors were consistent with lower levels of stress when compared to the males samples. The explanation for possible different results might rely on the diversity of the group, since the majority of the female pastors for this sample were Latinas/South Americans.

As in other professional areas, research related to family relationship and ministry has had a huge focus on negativity. Despite the undeniable fact that ministry work might have a negative impact in pastors' family, results from this study show higher evidence of pastors reporting more incidences of enhancers than stressors. These findings suggests that experienced pastors in ministry view themselves as able to avoid potentially negative influences of their work spilling over to their families by using their knowledge, skills, and other positive attitudes from work into their home environment. This is also consistent with a previous study conducted using enhancer scale with Psychologists (Stevanovic & Rupert, 2009).

The Effects of Spillover and Family Life

One of the objectives of this study was to examine the spillover as an underlying mechanism of the relationship between the ministry work of pastors and their personal lives. The model of spillover was designed to achieve this goal (Figure 1) and capture the transfer of unique qualities and experiences from work to family and personal domains of pastors (Staines, 1980). This model suggests a mediational process where experiences from ministry influence spillover, and the spillover then influences personal and family lives of the pastors. In addition to the mediational model, it was proposed a moderation model with a few predictors variables that would function as moderator between work domain and personal and family domain (Figures 2, 3, 4, and 5).

The existent literature has linked across professions much evidence of spillovers from personal domain to family domain. There are associations of overall wellbeing and life satisfaction (Ruggeri et all., 2020; Stevanovic & Rupert, 2009), quality of relationship (Aruldoss et al., 2021; Grzywacz & Marks, 2000; Rogers & May, 2003), quality of family life (Maslasch & Leiter, 2008), marital satisfaction (Cho & Tay, 2016; Huang; 2020;) and involvement in household responsibilities as well as leisure activities (Garcia, 2021; Small & Riley, 1990). The results of the current study showed consistency with previous research regarding the positive and negative spillover of professional work into family life.

This study presented evidence that an increase in family enhancers was correlated with increased life satisfaction and marital satisfaction and decreased family dysfunction and work negative spillover, while an increase in family stressors was associated with increased family dysfunction and decreased life satisfaction and marital satisfaction. Emotional exhaustion and hours worked were confirmed as predictors of stressors that were transferred to family as

dysfunctions. Greater hours spent at work were found to contribute to decreased life satisfaction and marital satisfaction. Personal accomplishment was not found as evidence of being a predictor of enhancers as mentioned. The study also indicates that higher levels of education are associated with lower levels of family dysfunction.

The prediction that the time in ministry would moderate the emotional exhaustion and family function could not be confirmed in this study. The overall regression model was significant, but the interaction itself was not significant. This result is difficult to explain considering that this sample has vast experience and time in ministry. The possible explanation for this could reside in the fact that more than 50% of this sample work as bi-vocational pastors and presented with moderate to low levels of emotional exhaustion. It could be that pastors that work in outside jobs from ministry might buffer the amount of ministry's stress, further study with these variables is recommended. In addition, since this is considered an experienced sample, it could mean they have managed to survive in ministry and the pastors who really struggled in ministry have already left the field. This is confirmed in previous research (Beebe, 2007) that 50% of pastors entering the field do not survive the 7th year. Salary did not moderate personal accomplishment and life satisfaction and the possible explanation would be the results found in personal accomplishment being associated with emotional exhaustion. In the same way, number of children did not moderate personal accomplishment and marital satisfaction as predicted.

The results of this study suggest that individuals who answer the call to become pastors will most likely experience a paradox in the intersection of individual and family life. Some of the reasons most of the individuals have entered into this calling or profession (e.g., to care for others, to love and assist others, to do the will of God and expand his kingdom) almost certainly

will be competing with the need to provide care for oneself and one's family. The fact that personal accomplishment is deeply connected to emotional exhaustion and cannot be positively transferred to other personal areas of life, in special, family or marital domain, pastors must be careful and find ways to keep the awareness of their level of dedication for ministry and family in check at all times. Pastors' personal accomplishments most likely will not be associated with life satisfaction or marital satisfaction; as a matter of fact, pastors' personal accomplishments will most likely be associated to emotional exhaustion, leading to family dysfunctions, marital conflicts, and life dissatisfaction.

Furthermore, this study suggests the pastors perceive experiencing more family enhancers and work-family spillovers as they become more experienced in this profession. This fact reinforces the need for seasoned pastors to share their negative experiences in ministry and how they overcame them with younger pastors entering the profession and expose the cost of ministry without reservations in order to protect and better equip the newcomers.

Limitation of the Study and Future Direction

Conclusions from these results should be interpreted with caution. Results from family enhancers and stressors in this study cannot be concluded as a causal effect only, and other possible variables not included in this study must be considered. These results reflect only the pastors' individual perceptions, therefore reaction to the experiences in their personal lives may influence their perceptions of positive and negative spillover particularly related to enhancers and stressors. Previous studies with spillover models have documented the multidimensional measure that includes positive and negative spillover from work to home and home to work (Grzywacz & Marks, 2000), and in this study it was not considered the domain home to work

spillovers, therefore we cannot assume that perceptions from pastors shared in this study did not receive influences from home. The sample size provided in this study is relatively small, postulating a statistical limitation with some variables. The small power should be considered when interpreting the existing findings and the absence of predicted results.

Future studies examining outcomes should include measures of physical health emotional wellbeing and satisfaction with family. It is also recommended that future studies include the participation of spouses and children using the same scales to compare results and rule out distorted perceptions of pastors as well as to evaluate family to work spillovers. Working in bi-vocational ministry should be considered and tested as a possible buffer or protective factor for emotional exhaustion and comparison studies among different ethnic group of pastors should be considered to explore possible particular resilience from different groups. A qualitative method should be used to hear experiences of family members of pastors, especially children and members from the church to better give researchers a clue of different variables to be considered when working with research with pastors in the future. It would also be beneficial to explore possible barriers for pastors to receive social support from congregation and local communities and possible comparison studies to find out the levels of family dysfunctions between male and female pastors.

Practical Implications

The findings and interpretation of this study expand our understanding on the importance of psychoeducation training about the effects of work influence in the personal and family life of pastors. The enhancers were found to have a number of professional skills such as communication, sensitivity, acceptance, supportiveness, appreciation, tolerance, and awareness

that could be used improve and continue to advance the quality of pastor life. The stressors were also found to possess a cluster of feelings and behaviors that should be used to promote awareness for pastors about their possible blind spot and help them creating a benchmark to keep themselves accountable with their family.

Organizational Implications

The findings from this study suggests that religious groups and denominations who employs pastors should take extra caution when developing their internal policies and procedures. Particular attention should be given to the person of the pastor and their families, by including periodic mandatory time off. Education about healthy boundaries should be created and implemented not only for the pastors but also for congregations, to help minimize unrealistic expectations from congregants and to help other local leaders of congregation to function as advocates and gate keepers for their pastor's health. Since personal satisfaction appears to have a negative spillover to the pastor's personal and family life, organizations should carry extra responsibility and provide mechanisms not only to protect their pastors from work family spillovers but also to not exploit the pastor's love to serve to the point they will not be able to function anymore and give up their calling.

Clinical Implications

The findings of family stressors and family enhancers in this study suggest that therapists working with this population should pay particular attention to recognize the authority of the pastor in the family along with paying high respect to that individual, since authority and respect are the most perceived family enhancers the pastors experience in their family. Furthermore, it might be helpful regardless of the preferred therapeutic model, to assess with the pastors and

family members the skills pastors use in their daily work with their members in church settings

and recommending them using more of it at home. Likewise, it might be helpful to assess how

the pastors are dealing with their personal issues, (e.g., eating habits, exercises, boundaries,

stress, time management, etc.) and make circular questions linking these areas with the

presenting problems.

Unique role of Marriage and Family Therapists in treating clergies

Marriage and family therapists are the mental health professionals involved at the highest rates

within religious organizations, (Weaver et al., 2007) putting them first and in direct contact with clergy

and their communities. The training that marriage and family therapists receive is primary systemic with

a special emphasis to assess, modify and intervene in dysfunctional boundaries, including in family,

political and organizational settings. Therefore, marriage and family therapists are not only the closest

mental health professionals that will most likely have more contact with the clergy, but they also have

specific relational training, tools and skills to help pastors with their most challenging problems related

to stress: ambiguous boundaries, intrusive boundaries and unrealistic demands.

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Table 1

Mean and Standard Deviation of Demographic Control Variable

	M	*SD*
Sample Size	83	
Age	51.02	11.02
Time in Ministry	19.95	11.63
Years of marriage	25.66	10.98
Pastors working bi-vocational in ministry	42	50.60%
Pastors working full time in ministry	41	49.40%
Hours worked weekly in Ministry	19.95	11.64
Hours doing home chores	15.12	8.41
Hours interacting with family	18.79	8.71
Gender		
Male	62	74.70%
Female	21	25.30%
Ethnicity		
Asian/Pacific Islander	5	6.00%
Black/or African American	6	7.20%
Hispanic	10	12.00%
South American	26	31.30%
White Caucasian	29	34.90%
Multiple ethnicity	3	3.60%
Others	2	2.40%
Preferred not to answer	2	2.30%
Denomination		
Assembly of God Church	8	9.60%
Baptist Church	13	15.70
Evangelical Church	3	3.60%
Free Methodist Church	22	26.50%
Methodist Church	1	3.60%
Presbyterian Church	3	6.00%
United Methodist Church	5	1.20%
No-denominational	29	34.90%
Education		
High school/informal training	14	16.90%
College degree/Bachelor	44	53.00%
Graduate degree/Master	15	18.10%
Postgraduate/Doctor	10	12.00%

| Number of children | 2.23 | 1.24 |

Table 2

Means, Standard Deviations and Cronbach's Reliabilities of Main Variables and Scales in the Study

	M	SD	α
Sample Size	83		
Personal Accomplishment	22.30	6.34	.63
Social Support	20.68	3.41	.86
Emotional Exhaustion	19.48	6.47	.83
Hours worked	35.66	18.70	---
Enhancers	53.14	10.36	.89
Stressors	26.93	8.64	.85
Work-Family Positive Spillover	10.76	2.29	.80
Work-Family Negative Spillover	10.36	2.50	.78
Family Dysfunction	8.52	2.92	.84
Life Satisfaction	25.44	6.26	.87
Marital Satisfaction	16.28	5.07	.95

Table 3

Pearson's Correlation Between Scales for Emotional Exhaustion (EE), Work-Family Negative Spillover (WFNS), Work-Family Positive Spillover (WFPS), Hours Worked (HOURS), and Enhancers (ENH)

	1	2	3	4	5
EE	__				
HOURS	0.10	__			
WFNS	0.20	.27*	__		
WFPS	-0.18	0.16	-0.06	__	
ENH	-.31**	-0.02	-.34**	.52**	__

Note: n = 83. * Correlation is significant at the $p = < .05$, ** Correlation is significant at the $p = < .01$

Table 4

Pearson's Correlation Between Scales for Enhancers (ENH), Stressors (STR), and Negative Work-Family Spillover (WFNS)

	1	2	3
ENH	—		
STR	-.59**	—	
WFNS	-.34**	.66**	—

Note: n = 83. ** Correlation is significant at the *p= < .01*

Table 5

Two Independent T-test for Pastor's Stressors and Enhancers by Gender

Predictor Variables	Mean	*p*	(95% CI)	
			Lower	Upper
Stressors				
Male	2.51	.101	2.30	2.72
Female	2.17		1.82	2.53
Total	2.42		2.25	2.60
Enhancers				
Male	5.28.	.630	5.00	5.56
Female	5.41		5.04	5.77
Total	5.31		5.09	5.54

Note. N = 83

Table 6

Three Independent T-test for Pastor's Hours of Work, Hours Doing Home Chores and Emotional Exhaustion by Gender

	Mean	*p*	95 % CI	
			Lower	Upper
What gender reported:				
Hours worked in ministry				
Male	38.06	.044*	33.14	42.99
Female	28.57		21.85	35.29
Total	35.66		31.58	39.75
Hours doing home chores				
Male	12.66	<.001***	11.61	13.71
Female	22.38		16.56	28.21
Total	15.12		13.28	16.96
Emotional exhaustion				
Male	2.23	.172	2.03,	2.42
Female	1.98		1.72,	2.23
Total	2.16		2.01,	2.32

N = 83. Anova t-test was used to calculate the p value * *p is significant at the 0.05, *** p is significant at <0.001*

Table 7

Pearson's Correlation Between Scales of Personal Accomplishment (PA), Social Support (SS), Enhancers (ENH) Work-Family Positive Spillover (WFPS), Marital Satisfaction (MSAT), and Life Satisfaction (LSAT)

	1	2	3	4	5	6
PA	__					
SS	.26*	__				
ENH	0.08	-0.1	__			
WFPS	0	-0.11	.52**	__		
MSAT	-0.05	-0.19	.34**	0.17	__	
LSAT	0.06	-0.03	.30**	.33**	.36**	__

Note. N = 83. * Correlation is significant at p = .05, * *Correlation is significant at p = .01.

Table 8

Pearson's Correlation Between Scales of Hours Worked in Ministry (HWM), Emotional Exhaustion (EE), Work-Family Negative Spillover (WFNS) and Stressors

	1	2	3	4
HWM	—			
EE	0.1	—		
WFNS	.27*	0.2	—	
STR	.22*	.36**	.66**	—

Note. N = 83. * Correlation is significant at *p* = <.05, ** Correlation is significant at *p* = < .01.

Table 9

Pearson's Correlation Between Scales of Enhancers (ENH), Life Satisfaction (LSAT), and Marital of Satisfaction (MSAT)

	1	2	3
ENH	—		
LSAT	.30**	—	
MSAT	.34**	.36**	—

Note. N = 83. ** Correlation is significant at p = <.01.

Table 10

Pearson's Correlation Between Scales of Emotional Exhaustion (EE), Hours Worked in Ministry (HWM), Stressors (STR), and Family Dysfunction (FDYS)

	1	2	3	4
EE	—			
HWM	0.1	—		
STR	.36**	.22*	—	
FDYS	0.21	-0.1	.49**	—

Note. N = 83. * Correlation is significant at $p = <.05$, ** Correlation is significant at $p = <.01$.

Table 11

Pearson's Correlation Between Scales of Enhancers, Life Satisfaction and Family Dysfunction

	1	2	3
ENH	__		
LSAT	.30**	__	
FDYS	-.56**	-.54**	__

Note. N = 83. ** Correlation is significant at p = <.01.

Table 12

Pearson's Correlation Between Scales of Stressors (STR), Life Satisfaction (LSAT), and Family Dysfunction (FDYS)

	1	2	3
STR	__		
FDYS	.49**	__	
LSAT	-.39**	-.54**	__

Note. N = 83. ** Correlation is significant at *p* = < .01.

Table 13

Interaction Effects of Emotional Exhaustion (EE) on Family Dysfunction (FDYS) through Time in Ministry (TIME)

Predictors	*b*	*SE*	*t*	95 % BC CI	
				Lower	Upper
Constant	1.71	.06	27.3331	1.5901	1.8399
EE (X)	.15	.09	1.6062	-.0365	.3432
FDYS(W)	.00	.00	.4288	-.0085	-.0132
EE x FDYS (X.W)	.00	.00	-.5820	-.1207	.0117

Note. Overall p =.225; F (3, 79) = 1,45; R = .23, R2 = .05; *p<.05. S.E = Standard error, bs are

unstandardized regression coefficients.

Table 14

Interaction Effects of Emotional Exhaustion (EE) on Family Dysfunction through Level of Education

Predictors	*b*	*SE*	*t*	95 % BC CI	
				Lower	Upper
Constant	1.72	.06	28.266	1.599	1.1842
EE (X)	.16	.08	1.879	-.010	.330
Education (W)	-.11*	.05	-2.036	-.212	-.002
EE x Education (X.W)	.06	.09	.659	-.120	.239

Note. N= 83, Overall p =.026*; F (3, 79) = 3,25*; R = .33, R2 = .11; *p<.05. S.E = Standard

error, bs are unstandardized regression coefficients.

Table 15

Interaction Effects of Personal Accomplishment (PA) to Life Satisfaction (LSAT) through Income

Predictors	*b*	*SE*	*t*	95 % BC CI	
				Lower	Upper
Constant	5.09	.14	36.4190	4.8088	5.3648
PA (X)	.08	.18	.4613	-.2785	.4479
LSAT (W)	.17	.08	.2178	-.1426	-.1776
PA x LSAT (X.W)	.05	.10	.5125	-.1433	.2426

Note. N= 83, Overall *p* =.898; F (3,79) = .20, R = .09, R2 = .00; **p<.05. S.E = Standard error,*

bs are unstandardized regression coefficients.

Table 16

Interaction Effects of Personal Accomplishment (PA) to Marital Satisfaction (MSAT) through the Number of Children

Predictors	*b*	*SE*	*t*	95 % BC CI	
				Lower	Upper
Constant	5.44	.19	29.15553	5.0676	5.8103
PA (X)	.0	.25	-.0192	-.5042	.4945
MSAT (W)	.12	.15	.7843	-.1859	-.4277
PA x MSAT (X.W)	.20	.15	1.3848	-.0900	.5017

*Note. N= 83, Overall p =.497; F (3, 79) = .80, R = .17, R2 = .03; *p<.001. S.E = Standard error,*

bs are unstandardized regression coefficients.

Table 17

*Pearson's Correlation Matrix of Main Variables in the Study*

Table of main study variables.

	PA	SS	EE	HW	ENH	STR	WFP	WFN	FDY	LSA	MSA
Personal Accomplishment (PA)	___										
Social Support (SS)	.26*	___									
Emotional Exhaustion (EE)	.58**	.22*	___								
Hour's work (HW)	-.10	-.27*	.10	___							
Enhancers (ENH)	.08	-.10	-.31**	-.02	___						
Stressors (STR)	-.06	0	.36**	.22*	-.59**	___					
Work-Fam + Spillover (WFP)	0	-0.11	-.18	.16	.52**	-.34**	___				
Work-Fam – Spillover (WFN)	-.02	-0.18	.20	.27*	-.34**	.66**	-.06	___			
Family Dysfunction (FDYS)	-.07	0.15	.21	-0.1	-.56**	.49**	-.45**	.21	___		
Life Satisfaction (LSAT)	.06	-.03	-.20	.05	.30**	-.39**	.33**	-.27*	-.54**	___	
Marital Satisfaction (MSAT)	-.05	-.19	-.23*	.08	.34**	-.29**	0.17	-.23*	-.29**	.36**	___

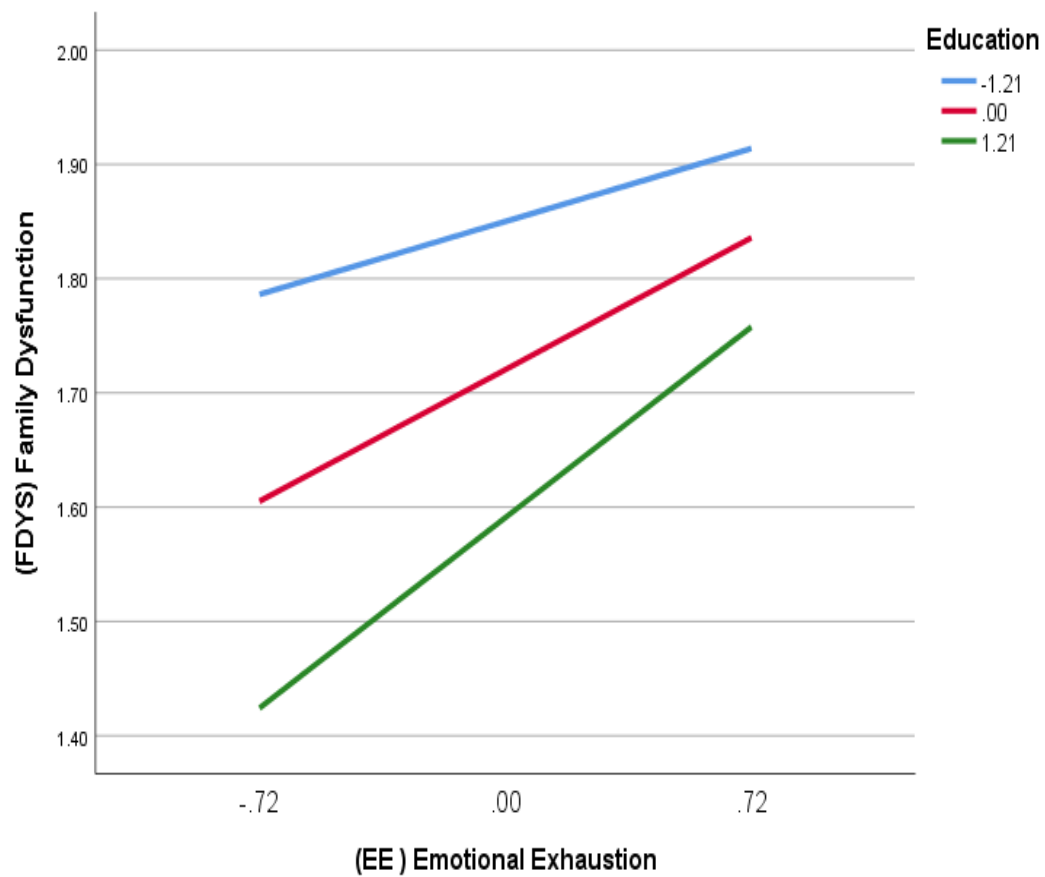Note: N = 83 **. Correlation is significant at p < .01. * Correlation is significant at p <.05.

APPENDIX G: FIGURES

Figure 1

Visual Representation of Study's Correlations
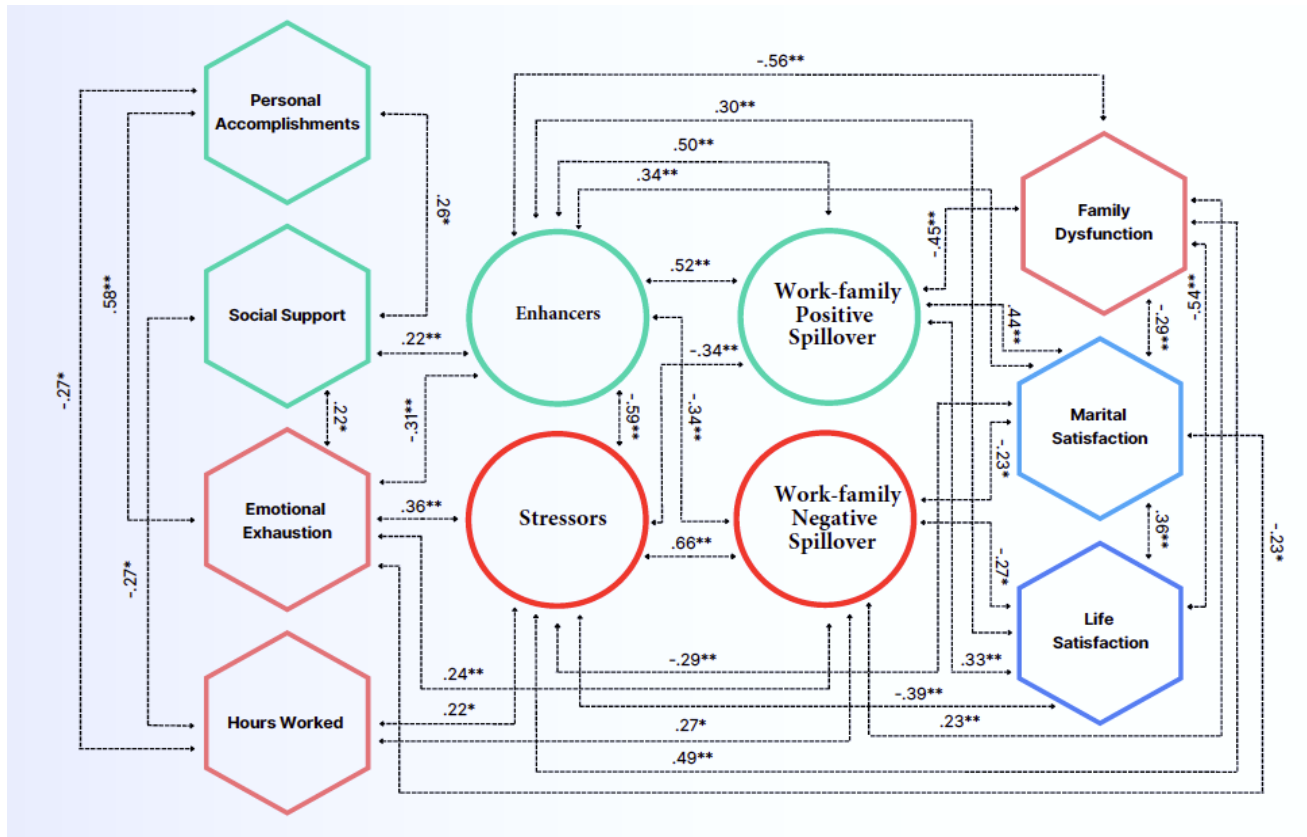
Note. N = 83.
**. Correlation is significant at *p* < .01. * Correlation is significant at *p* <.05

Figure 2

Graphic of Interaction Effects of Variables Hypothesis 12

APPENDICES

APPENDIX A: CONSENT FORMS

![Antioch University New England logo]

Pastors: Work-Family Spillover, Family Functioning and Life Satisfaction

CONSENT FORM

This informed consent describes the purpose and procedures of a study that has been designed, informing risks, benefits, and your rights as research participants. You are invited to participate in a research project titled "Pastors: Work-Family Spillover, Family Functioning, and Life Satisfaction" because you fit the profile of being a pastor working at least part-time, ordained or in process of becoming ordained by a religious organization in the United States.

Name of Principal Investigator: Marcos Rosa
Name of Organization: Antioch University, Ph.D. in Couple and Family Therapy Program
Name of Project: "Pastors: Work-Family Spillover, Family Functioning, and life satisfaction."

Introduction
I am Marcos Rosa, a doctoral student in the Marriage and Family Therapy Program at Antioch University of New England. As part of this degree, I am completing a project to discover how pastors' work affects their personal and family life. I am interested in discovering the link between the pastor's perceptions of stress, spillover from work to family, and personal, marital, and family satisfaction. I am going to give you information about the study and invite you to be part of this research.

Purpose of the research
This project aims to discover how pastors' work affects their personal and family life. This information will provide a greater understanding of how pastors perceive their stress and their work involving their life, marital, and family satisfaction, facilitating the implementation of new treatment models for this population and contributing to developing self-care programs and better training for pastors and their families.

Type of Research Intervention
This research will involve your participation by answering eight questionnaires, where you will be asked to share your perceived impressions, feeling, and opinions about the stress, hours of work, social support, and personal accomplishments related to your job, making links of how you perceive this is affecting your relationship with your spouse and family. Each of these provided answers will be used for research purposes only. Still, all participants" contributions will be de-identified before publication or sharing the research results. These data and any other information that may connect you to the study will be kept in password-protected software and only accessed by the investigator and the team involved in the study. The estimated time to complete the survey is about 35 minutes.

Participant Selection
You are invited to participate in this research because you fit the profile of being a pastor, ordained or in process of being ordained by any religious institution in the United States, and working or have worked for the past five years for at least part-time in the ministry.

Voluntary Participation
Your participation in this study is entirely voluntary. You will not be penalized for your decision not to participate or for anything of your contributions during the study. This decision or participation will not affect your position in your current work with your denomination. You may withdraw from this study at any time. If the survey has already been answered, the information you provided will not be used in the research study.

Risks

No study is risk-free. However, I do not anticipate harming you during this study. Some questions you will be asked might cause emotional pain or discomfort. If that is the case, you can stop answering the survey if you so desire.

Benefits

There will be no direct benefit to you, but your participation may help others. I will offer no direct compensation in exchange for participation in the study other than the benefit of contributing to your profession by creating future interventions and promoting better policies for pastors and their families. Participants who complete the survey and enter their personal information will be allowed to participate in a prize draw of five amazon gift cards valued at US$ 50 each.

Confidentiality

All information will be de-identified, so it cannot be connected to you. Your name will not appear in the write-up of this project, and only the primary researcher will have access to the list connecting your name to the sample. Personal identifiers will be removed, and the de-identified information [or biospecimens] may be used for future research without additional consent. The survey answers will be kept in password-protected cloud storage, and only the investigator and the research committee will have access.

Limits of Privacy Confidentiality

Generally speaking, I assure you that I will keep everything you tell me or do for the study private. Yet there are times when I cannot keep things private (confidential). The researcher cannot keep things private (confidential) when:
• The researcher finds out that a child or vulnerable adult has been abused
• The researcher finds out that a person plans to hurt him or herself, such as by committing suicide
• The researcher finds out that a person plans to hurt someone else.

Future Publication and Presentations.

The primary researcher reserves the right to include any results of this study in future scholarly presentations and publications. All information will be de-identified before publication. The de-identified information [or biospecimens] may be used for future research without additional consent. Demographic data collected during the course of the study will be used to obtain consent (name) and determine the validity and reliability of the data. Names will not ever be used in the reporting of data. You might also be contacted in the future in case the investigator has follow-up questions based on the study results.

Whom to Contact

If you have any questions, you may contact Marcos Rosa. If you have any questions about your rights as
a research participant, you may contact Kevin Lyness. This proposal has been reviewed and approved
by the Antioch Institutional Review Board (IRB), a committee whose task is to ensure that research participants are protected. If you wish to find out more about the IRB, please contact the campus Provost, Dr. Shawn Fitzgerald.

Question Title

1. By signing your name below, you consent that you are 18 years or older and agree to participate in this study.

1 / 9   11%

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Pastores: Transbordamento do trabalho na família, funcionamento Familiar e satisfação com a vida.

FORMULÁRIO DE CONSENTIMENTO

Este consentimento informado descreve o propósito e os procedimentos de um estudo que foi desenhado, informando os riscos, benefícios e seus direitos como participantes da pesquisa. Você está convidado a participar de um projeto de pesquisa intitulado "Pastores: Transbordamento do trabalho na família, funcionamento familiar e satisfação com a vida", porque você se encaixa no perfil de ser um pastor que trabalha pelo menos meio período, ordenado ou em processo de ser ordenado por uma organização religiosa nos Estados Unidos.

Nome do Pesquisador Principal: Marcos Rosa.
Nome da Organização: Antioch University, Ph.D. no Programa de Terapia de Casal e Família. Nome do Projeto: "Pastores: Transbordamento do trabalho na família, funcionamento familiar e satisfação com a vida".

Introdução: Sou Marcos Rosa, aluno de doutorado no Programa de Terapia de Casal e Família da Antioch University of New England. Como parte deste diploma, estou concluindo um projeto para descobrir como o trabalho dos pastores afeta sua vida pessoal e familiar. Estou interessado em descobrir a ligação entre as percepções do pastor sobre o estresse, o transbordamento do trabalho para a família e a satisfação pessoal, conjugal e familiar. Vou dar-lhe informações sobre o estudo e convidá-lo a fazer parte desta pesquisa.

Objetivo da pesquisa: Este projeto visa descobrir como o trabalho dos pastores afeta sua vida pessoal e familiar. Essas informações proporcionarão um maior entendimento de como os pastores percebem seu estresse e seu trabalho envolvendo sua vida, satisfação conjugal e familiar, facilitando a implementação de novos modelos de tratamento para essa população e contribuindo para o desenvolvimento de programas de autocuidado e melhor treinamento de pastores e suas famílias.

Tipo de intervenção de pesquisa: Esta pesquisa envolverá sua participação respondendo a oito questionários. Você será solicitado a compartilhar suas impressões percebidas, sentimentos e opiniões sobre o estresse, horas de trabalho, apoio social e realizações pessoais relacionadas ao seu trabalho, fazendo ligações de como você percebe que isso está afetando seu relacionamento com seu cônjuge e família. Cada uma dessas respostas fornecidas será usada apenas para fins de pesquisa. Ainda assim, todas as contribuições dos participantes serão desidentificadas antes da publicação ou compartilhamento dos resultados da pesquisa. Esses dados e quaisquer outras informações que possam conectá-lo ao estudo serão mantidos em software protegido por senha e acessados apenas pelo investigador e pela equipe envolvida no estudo. O tempo estimado para completar os questionários é de cerca de 35 minutos.

Seleção de Participantes: Você está convidado a participar desta pesquisa porque se encaixa no perfil de pastor, ordenado ou em processo de ordenação por alguma instituição religiosa nos Estados Unidos e trabalha ou trabalhou nos últimos cinco anos por pelo menos meio período no ministério.

Participação Voluntária: A sua participação neste estudo é totalmente voluntária. Você não será penalizado por sua decisão de não participar ou por qualquer contribuição sua durante o estudo. Esta decisão ou participação não afetará sua posição em seu trabalho atual com sua denominação. Você pode se retirar deste estudo a qualquer momento. Se a pesquisa já tiver sido respondida, as informações que você forneceu não serão usadas no estudo de pesquisa.

Riscos: Nenhum estudo é isento de riscos. No entanto, não prevejo prejudicá-lo durante este estudo. Algumas perguntas que serão feitas podem causar dor ou desconforto emocional. Se for esse o caso, você pode parar de responder à pesquisa se assim o desejar.

Benefícios: Não haverá nenhum benefício direto para você, mas sua participação pode ajudar outras pessoas. Não oferecerei nenhuma compensação direta em troca da participação no estudo, a não ser o benefício de contribuir para sua profissão, criando futuras intervenções e promovendo melhores políticas para os pastores e suas famílias. Os participantes que concluírem a pesquisa e inserirem suas informações pessoais poderão participar de um sorteio de cinco vales-presente da Amazon no valor de US$ 50 cada.

Confidencialidade: Todas as informações serão desidentificadas, portanto, não podem ser conectadas a você. Seu nome não aparecerá na redação deste projeto, e apenas o pesquisador principal terá acesso à lista que conecta seu nome à amostra. Os identificadores pessoais serão removidos e as informações desidentificadas [ou bioespécimes] podem ser usadas para pesquisas futuras sem consentimento adicional. As respostas da pesquisa serão mantidas em armazenamento em nuvem protegido por senha, e somente o investigador e o comitê de pesquisa terão acesso.

Limites de Confidencialidade de Privacidade: De um modo geral, garanto-lhe que manterei privado tudo o que me disser ou fizer para o estudo. No entanto, há momentos em que não posso manter as coisas privadas (confidenciais). O pesquisador não pode manter as coisas privadas (confidenciais) quando:• O pesquisador descobre que uma criança ou adulto vulnerável foi abusado• O pesquisador descobre que uma pessoa planeja se machucar, como cometer suicídio• O pesquisador descobre que uma pessoa planeja ferir outra pessoa.

Futura Publicações e Apresentações: O pesquisador principal reserva-se o direito de incluir quaisquer resultados deste estudo em futuras apresentações e publicações acadêmicas. Todas as informações serão desidentificadas antes da publicação. As informações não identificadas [ou bioespécimes] podem ser usadas para pesquisas futuras sem consentimento adicional. Os dados demográficos coletados durante o estudo serão usados para obter consentimento (nome) e determinar a validade e confiabilidade dos dados. Os nomes nunca serão usados no relatório de dados. Você também pode ser contactado no futuro, caso o investigador tenha perguntas de acompanhamento com base nos resultados do estudo.

Com quem entrar em contato : Se você tiver alguma dúvida, pode entrar em contato com Marcos Rosa. Se você tiver alguma dúvida sobre seus direitos como participante da pesquisa, entre em contato com Kevin Lyness. Esta proposta foi revisada e aprovada pelo Antioch Institutional Review Board (IRB), um comitê cuja tarefa é garantir que os participantes da pesquisa sejam protegidos. Se você deseja saber mais sobre o IRB, entre em contato com o Reitor do campus, Dr. Shawn Fitzgerald.

1. Ao assinar seu nome abaixo, você concorda que tem 18 anos ou mais e concorda em participar deste estudo.

Próximo

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ANTIOCH UNIVERSITY
NEW ENGLAND

Pastores: Desbordamiento Trabajo-Familia, Funcionamiento Familiar y Satisfacción con la Vida

FORMULARIO DE CONSENTIMIENTO

Este consentimiento informado describe el propósito y los procedimientos de un estudio que ha sido diseñado, informando los riesgos, beneficios y sus derechos como participantes de la investigación. Está invitado a participar en un proyecto de investigación titulado "Pastores: trabajo y familia, funcionamiento familiar y satisfacción con la vida" porque encaja en el perfil de ser un pastor que trabaja al menos a tiempo parcial, ordenado o en proceso de ser ordenado por una organización religiosa en los Estados Unidos.

Nombre del Investigador Principal: Marcos Rosa
Nombre de la organización: Universidad de Antioch, Ph.D. en Programa de Terapia de Pareja y Familia
Nombre del Proyecto: "Pastores: Desbordamiento Trabajo-Familia, Funcionamiento Familiar y Satisfacción con laVida".

Introducción : Soy Marcos Rosa, estudiante de doctorado en el Programa de Terapia Matrimonial y Familiar de la Universidad de Antioch de Nueva Inglaterra. Como parte de esta carrera, estoy realizando un proyecto para descubrir cómo el trabajo de los pastores afecta su vida personal y familiar. Estoy interesado en descubrir el vínculo entre las percepciones del pastor sobre el estrés, los efectos indirectos del trabajo en la familia y la satisfacción personal, marital y familiar. Le voy a dar información sobre el estudio y le voy a invitar a ser parte de esta investigación.

Propósito de la investigación : Este proyecto pretende descubrir cómo incide el trabajo de los pastores en su vida personal y familiar. Esta información permitirá una mayor comprensión de cómo los pastores perciben su estrés y el trabajo que implica su satisfacción con la vida, conyugal y familiar, facilitando la implementación de nuevos modelos de atención a esta población y contribuyendo a desarrollar programas de autocuidado y una mejor formación de pastores y sus familias.

Tipo de intervención de investigación : Esta investigación involucrará su participación respondiendo ocho cuestionarios, donde se le pedirá que comparta sus impresiones, sentimientos y opiniones percibidas sobre el estrés, las horas de trabajo, el apoyo social y los logros personales relacionados con su trabajo, estableciendo vínculos de cómo usted percibe que esto está afectando su relación con su cónyuge y familia. Cada una de estas respuestas proporcionadas se utilizará únicamente con fines de investigación. Aún así, se anulará la identificación de todas las contribuciones de los participantes antes de publicar compartir los resultados de la investigación. Estos datos y cualquier otra información que pueda conectarlo con el estudio se mantendrán en un software protegido con contraseña y solo tendrán acceso el investigador y el equipo involucrado. en el estudio El tiempo estimado para completar la encuesta es de unos 35 minutos.

Selección de participantes : Usted está invitado a participar en esta investigación porque cumple con el perfil de ser pastor, ordenado o en proceso de ser ordenado por alguna institución religiosa en los Estados Unidos, y trabaja o ha trabajado durante los últimos cinco años por lo menos a tiempo parcial en el ministerio.

Participacion voluntaria : Su participación en este estudio es totalmente voluntaria. No será penalizado por su decisión de no participar ni por ninguna de sus contribuciones durante el estudio. Esta decisión o participación no afectará su posición en su trabajo actual con su denominación. Puede retirarse de este estudio en cualquier momento. Si la encuesta ya ha sido respondida, la o información que proporcionó no se utilizará en el estudio de investigación.

Riesgos: Ningún estudio está libre de riesgos. Sin embargo, no anticipo hacerle daño durante este estudio. Algunas preguntas que le harán pueden causar dolor o incomodidad emocional. Si ese es el caso, puede dejar de responder la encuesta si así lo desea.

Beneficios: No habrá ningún beneficio directo para usted, pero su participación puede ayudar a otros. No ofreceré ninguna compensación directa a cambio de la participación en el estudio que no sea el beneficio de contribuir a su profesión mediante la creación de futuras intervenciones y la promoción de mejores políticas para los pastores y sus familias. Los participantes que completen la encuesta e ingresen su información personal podrán participar en un sorteo de cinco tarjetas de regalo de Amazon valoradas en US$ 50 cada una.

Confidencialidad: Toda la información será anonimizada, por lo que no se puede conectar con usted. Su nombre no aparecerá en la redacción de este proyecto, y solo el investigador principal tendrá acceso a la lista que conecta su nombre con la muestra. Se eliminarán los identificadores personales, y la información anonimizada [o bioespecímenes] se puede utilizar para futuras investigaciones sin consentimiento adicional. Las respuestas de la encuesta se guardarán en un almacenamiento en la nube protegido por contraseña, y solo el investigador y el comité de investigación tendrán acceso.

Límites de Privacidad Confidencialidad: En términos generales, te aseguro que mantendré en privado todo lo que me digas o hagas para el estudio. Sin embargo, hay ocasiones en las que no puedo mantener las cosas en privado (confidenciales). El investigador no puede mantener las cosas privadas (confidenciales) cuando:• El investigador descubre que un niño o adulto vulnerable ha sido abusado• El investigador descubre que una persona planea lastimarse a sí misma, por ejemplo, suicidándose• El investigador descubre que una persona planea lastimar a otra.

Futuras Publicaciones y Presentaciones: El investigador principal se reserva el derecho de incluir cualquier resultado de este estudio en futuras presentaciones y publicaciones académicas. Toda la información será anonimizada antes de su publicación. La información anonimizada [o bioespecímenes] se puede utilizar para futuras investigaciones sin consentimiento adicional. Los datos demográficos recopilados durante el curso del estudio se utilizarán para obtener el consentimiento (nombre) y determinar la validez y confiabilidad de los datos. Nunca se utilizarán nombres en el informe de datos. También es posible que lo contactemos en el futuro en caso de que el investigador tenga preguntas de seguimiento basadas en los resultados del estudio.

A quién contactar: Si tiene alguna pregunta, puede comunicarse con Marcos Rosa. Si tiene alguna pregunta sobre sus derechos como participante de la investigación, puede comunicarse con Kevin Lyness. Esta propuesta ha sido revisada y aprobada por la Junta de Revisión Institucional (IRB) de Antioch, un comité cuya tarea es garantizar que los participantes de la investigación estén protegidos. Si desea obtener más información sobre el IRB, comuníquese con el rector del campus, el Dr. Shawn Fitzgerald.

1. Al firmar con su nombre a continuación, acepta que tiene 18 años o más y acepta participar en este estudio.

APPENDIX B: INSTITUTIONAL REVIEW BOARD APPROVAL

ANTIOCH UNIVERSITY

Fwd: Online IRB Application Approved:Pastors:Work-Family Spillover, Family Functioning and Life Satisfaction January 18, 2023, 5:00 pm

1 message

Thu, Jan 19, 2023 at 1:56 PM

---------- Forwarded message ---------

Dear Marcos Rosa ,
As Chair of the Institutional Review Board (IRB) for 'Antioch University , I am letting you know that the committee has reviewed your Ethics Application. Based on the information presented in your Ethics Application, your study has been approved.
Your study has been approved for Exempt status by the IRB following a Limited Review. As an exempt study, there is no requirement for continuing review. Your protocol will remain on file with the IRB as a matter of record. While your project does not require continuing review, it is your responsibility to inform the IRB if the procedures presented in this protocol are to be modified or if problems related to human research participants arise in connection with this project. Any procedural modifications must be evaluated by the IRB before being implemented, as some modifications may change the review status of this project. Please be reminded that even though your study is exempt from the relevant federal regulations of the Common Rule (45 CFR 46, subpart A), you and your research team are not exempt from ethical research practices and should therefore employ all protections for your participants and their data which are appropriate to your project.
Sincerely,
Kevin Lyness

--
Kevin P. Lyness, Ph.D., LMFT
Professor, Dept. of Applied Psychology
Director, PhD Program in CFT
Antioch University New England
40 Avon Street
Keene, NH 03431

APPENDIX C: PERMISSION LETTERS TO INVITE PARTICIPANTS

Bridgeport, December 10th 2022.

To:
Alliance University
2, Washington Street
New York, NY 10004

Attn.: Roseanna Valdez

<div align="center">Ref. Request to post a research flyer.</div>

Dear Roseanna,

I am Marcos Rosa, a doctoral student in Marriage and Family Therapy Program at Antioch University of New England. As part of this degree, I am completing a research project titled "Pastors: Work-Family Spillover, Family Functioning and Life Satisfaction". I hope that this research will provide us a greater understanding of how pastor's stress is perceived to impact their families, identify positive and negative spillover from ministry work to family, as well as the level of personal life satisfaction and marital satisfaction. My hope is the research will facilitate the implementation of new therapeutic models for this specific population as well as contributing to developing self-care programs and better training for pastors and their families.

The purpose of this letter is to request permission to post a research flyer to help identify future participants in this project. The flyer will contain the link to access the electronic survey. I can always provide you and your Board of Administrative a copy of the IRB approved informed consent document for your appreciation if you so desire.

I will not offer any direct compensation in exchange for participation in the study other than the benefit of contributing to their profession's future (creating future interventions and promoting better policies for pastors and their families). The participants who complete the survey will be allowed to participant in a prize draw of five amazon gift cards valued at US$ 50,00 each.

Upon completion of the studies, I reserve the right to include any results of this study in future scholarly, conferences presentations and/or publications, but without identification of participants. I can always share the results of the study with you and your organization if you request.

Respectfully waiting for your response,

Marcos Rosa.

Bridgeport, January 10th 2022.

To:
Free Methodist Church of North America
Acts 12:24 Conference
Attn.: Rev. David Harvey/Miller Olivio

.

Ref. Permission Letter to conduct research

Dear Rev. Harvey,

I am Marcos Rosa, a doctoral student in Marriage and Family Therapy Program at Antioch University of New England. As part of this degree, I am completing a research project titled "Pastors: Work-Family Spillover, Family Functioning and Life Satisfaction". I hope that this research will provide us a greater understanding of how pastor's stress is perceived to impact their families, identify positive and negative spillover from ministry work to family, as well as the level of personal life satisfaction and marital satisfaction. My hope is the research will facilitate the implementation of new treatment models for this specific population as well as contributing to developing self-care programs and better training for pastors and their families.

The purpose of this letter is to request permission to identify and invite the pastors from Acts 12:24 Conference to participate in this project. Also, if I can have access to the electronic email listing to disseminate the link for participants to answer the electronic survey. I can always provide you and your Board of Administrative a copy of the IRB approved informed consent document for your appreciation if you so desire.

I will not offer any direct compensation in exchange for participation in the study other than the benefit of contributing to their profession's future (creating future interventions and promoting better policies for pastors and their families). The participants who complete the survey will be allowed to participant in a prize draw of five amazon gift cards valued at US$ 50,00 each.

Upon completion of the studies, I reserve the right to include any results of this study in future scholarly, conferences presentations and/or publications, but without identification of participants. I can always share the results of the study with you and your organization if you request.

Respectfully waiting for your response,

Marcos Rosa.

APPENDIX D: RESEARCH POSTERS

Como o trabalho dos pastores afeta sua vida pessoal e familiar?

No momento, estamos procurando indivíduos que se qualifiquem para participar do nosso estudo de pesquisa. Os participantes que concluírem a pesquisa são elegíveis para um sorteio de 5 vales-presente da Amazon no valor de $ 50 cada.

Procurando Pastores

Que...

- Tenha idade mínima de 18 anos
- Seja ordenado, ou que estejam em processo de ordenação,
- Trabalhe no mínimo part time (com ou sem remuneração) ou tenha trabalhado nessas condições nos últimos 5 anos,
- Tenham o campo ministerial dentro dos Estados Unidos,

Participação Inclui...

- Responder avaliações/questionários online nos

  seguintes tópicos:
  - Satisfação com a vida,
  - Satisfação conjugal,
  - Funcionamento familiar &
  - Percepção de Estress pessoal

ANTIOCH UNIVERSITY

Esta pesquisa foi revisada e aprovada pela Antioch Institutional Review Board (IRB), um comitê cuja tarefa é garantir que os participantes da pesquisa estejam protegidos. Qualquer dúvida ou preocupação sobre esta pesquisa, entre em contato com o Dr. Kevin Lyness ou o Reitor do campus, Dr. Shawn Fitzgerald.

Mais informações:

PRINCIPAL INVESTIGADOR | MARCOS ROSA

Link to accessar os questionários on-line:
https://www.surveymonkey.com/r/VVMB6ZZ?lang=pt_BR

How Does Pastors' Work Affect Their Personal and Family Life?

We are currently looking for individuals who qualify to participate in our research study . Participants who complete the survey are eligible for a prize draw of 5 amazon gift cards valued at $50 each.

Seeking Pastors Who Are . . .

- Age 18+
- Ordained Pastors, or in the process of becoming Ordained
- Working at minimum a Part-Time position in Ministry or have worked during the past 5 years,
- Located within The United States.

Participation Includes . . .

- Answering Assessments / Questionnaires on-line on
  - Life Satisfaction and Marital Satisfaction
  - Family Function
  - Personal Stress

ANTIOCH UNIVERSITY

This research has been reviewed and approved by the Antioch International Review Board (IRB), a committee whose task is to ensurer the research participants are protected. Any questions or concerns about this research, please contact Dr Kevin Lyness or the campus Provost, Dr. Shawn Fitzgerald.

CONTACT INFORMATION

PRINCIPAL INVESTIGATOR | MARCOS ROSA

Link to access the survey on-line:
https://www.surveymonkey.com/r/HMJN327

APPENDIX E: DEMOGRAPHIC QUESTIONNAIRE

DEMOGRAPHIC QUESTIONNAIRE

1. What denomination are you part of?

- o Assembly of God Church
- o Baptist Church
- o Methodist Church Free Methodist Church
- o Presbyterian Church
- o Evangelical Church
- o United Methodist Church
- o Lutheran Church
- o Episcopal Church
- o Other (please specify)

2. How old are you? (Please enter your age below)

_____

3. What is your gender?

- o Female
- o Male
- o Other (Please specify below)

_____

4. Education:

- o High School /Informal Training
- o College
- o M. Div.
- o D. Div.
- o Th. D.
- o Ph.D.
- o Post-Grad

5. Total Individual Income:

- None
- Under $ 14,999
- $15,000 to $29,999
- $30,000 to $49,999
- $50,000 to $69,999
- $70,000 to $99,999
- $100,000 to $124,999
- $125,000 to $149,999
- $150,000 +

6. Are you employed in a bi-vocational occupation?

- Yes
- No

7. Which of the following best describes your current relationship status?

- Married, First Marriage
- Married, Previously Married
- Married, Separated
- Separated
- Single, Never Married
- Single, Divorced
- Single, Widowed
- Other (please specify)
- _____

8. How many children do you have?

- _____

9. How many children, by age, currently live in your household?

- Less than one year old _____
- 1 year old _____
- 2 years old _____
- 3 years old _____
- 4 years old _____

- o 5 years old _____
- o 6 years old _____
- o 7 years old _____
- o 8 years old _____
- o 9 years old _____
- o 10 years old _____
- o 11 years old _____
- o 12 years old _____
- o 13 years old _____
- o 14 years old _____
- o 15 years old _____
- o 16 years old _____
- o 17 years old _____
- o 18 years old or older _____

10. If married, how many years with the current partner?

- o _____

11. How many years serving in the ministry?

- o _____

12. How many hours per week do you work in ministry?

- o 5 to 15 hours
- o 15 to 25 hours
- o 25 to 35 hours
- o 35 to 40 hours
- o 40 to 55 hours
- o 55 to 65 hours
- o 65 to 70 hours
- o 70 to 80 hours
- o more than 80 hours per week

13. How many hours per week do you spend doing home chores?

- o 5 to 10 hours
- o 10 to 15 hours
- o 15 to 20 hours
- o 20 to 30 hours
- o 30 to 40 hours

o   more than 40 hours

14. How many hours per week do you spend interacting only with your immediate family?

- o   less than 5 hours per week
- o   5 to 10 hours per week
- o   10 to 20 hours per week
- o   More than 20 hours per week

15. My total family income last year was:

- o   Under $15,000
- o   Between $15,000 and $29,999
- o   Between $30,000 and $49,999
- o   Between $50,000 and $74,999
- o   Between $75,000 and $99,999
- o   Between $100,000 and $150,000
- o   Over $150,000

16. Do you wish to receive a copy of the results of this study?

- o   Yes
- o   No

17. If you wish to receive a copy of the results of this study, please fill out the following information:

Name Address _____

Address 2_____

City/Town_____

State/Province -- Select state –

ZIP/Postal Code _____

Country_____

Email Address_____

Phone Number _____

18. What race or ethnicity best describes you?

- o   American Indian or Alaskan Native
- o   Asian/ Pacific Islander
- o   Black or African American
- o   Hispanic
- o   South American
- o   White/Caucasian
- o   Multiple ethnicities
- o   I prefer not to answer
- o   Other (please specify) _____