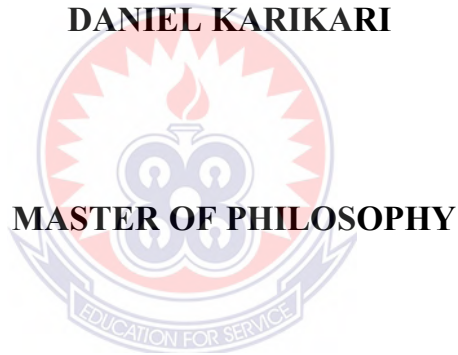


UNIVERSITY OF EDUCATION, WINNEBA

**MARITAL SATISFACTION AMONG CLERGY WIVES IN PENTECOSTAL
CHURCHES IN MFANTSEMAN EAST, GHANA**

DANIEL KARIKARI



MASTER OF PHILOSOPHY

2022

UNIVERSITY OF EDUCATION, WINNEBA

**MARITAL SATISFACTION AMONG CLERGY WIVES IN PENTECOSTAL
CHURCHES IN MFANTSEMAM EAST, GHANA**



**A thesis in the Department of Counselling Psychology,
Faculty of Applied Behavioural Sciences in Education, Submitted to the
School of Graduate Studies in partial fulfilment
of the requirements for the award of the degree of
Master of Philosophy
(Guidance and Counselling)
in the University of Education, Winneba**

DECEMBER, 2022

DECLARATION

Student's Declaration

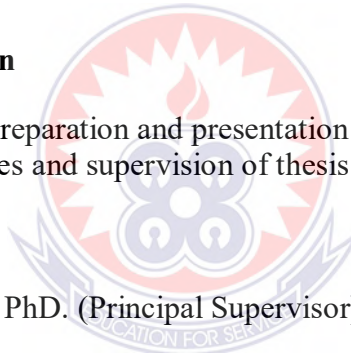
I, Daniel Karikari, declare that this dissertation, with the exception of quotations and references contained in published works which have been identified and acknowledged, is entirely my own original work, and it has not been submitted, either in part or whole, for another degree elsewhere.

Signature:

Date:

Supervisor's Declaration

I hereby certify that the preparation and presentation of the thesis was supervised in accordance with guidelines and supervision of thesis laid down by the University of Education, Winneba.



Hannah Emma Acquaye, PhD. (Principal Supervisor)

Signature:

Date:

Mrs. Patricia Mawusi Amos, PhD (Co-Supervisor)

Signature:

Date:

DEDICATION

To my lovely wife, Helen Oduro Karikari.



ACKNOWLEDGEMENTS

The completion of this thesis has been possible due to the remarkable contributions of some people. My sincere appreciation goes to Hannah Emma Acquaye, PhD my principal supervisor and co-supervisor, Dr (Mrs.) Patricia Mawusi Amos. Also, my sincere appreciation goes to participants who through their contributions made this work a success. I am most grateful to Apostle James Nana Ofori, Former Area Head of the Church of Pentecost for his immersed support. Finally, I am thankful to my children for their prayers and love showed me all this while.



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ABSTRACT

This study explored marital satisfaction among clergy wives in Pentecostal Churches in Mfantseman East, Ghana. Using the qualitative approach and phenomenological design, twenty wives in the Church of Pentecost in the Central Region of Ghana were sampled. Homogeneous purposive sampling technique was employed to select twenty (20) participants for the study. Semi-structured interview guide was the main instrument for data collection. Thematic analysis was used for the analysis of the data collected. The study's findings revealed that clergy wives understand marital satisfaction to be respect and sexual intimacy, communication in marriage and privacy of clergy wives, financial support is a key factor in how clergy wives define and understand marital satisfaction, and clergy wives work together with their husbands as has been practiced in Pentecostal churches. Regarding the role of clergy wives in enhancing or decreasing marital satisfaction, it was discovered that clergy wives pray to support marriage as first wife and the opportunity to support ministry work to enhance marital satisfaction. Additionally, clergy wives have adopted regular check-ups as a way of maintaining their health as a self-care approach. Based on the findings, it is recommended among others that clergy should endeavour to adequately respect their wives and see them as partners in marriage and in ministry, deliberate time should be made by ministers and be dedicated for their wives and families, appointments should be well planned with church members and leaders to reduce calls and visitations.



CHAPTER ONE

INTRODUCTION

1.1 Backgrounds to the Study

The Clergy is defined as encompassing both Christian men and women ordained to lead in various capacities such as Apostles, Pastors and other church-related offices (Novieto, 2013) to perform religious, pastoral care, and family responsibilities (Grosch & Olsen, 2000). More so, according to Smith (2014), the practices of the clergy in terms of the day-to-day work, have been emotionally, physically, and spiritually draining and exhausting. Hendron, Irving and Taylor (2014) maintained that the ministry of the clergy in this 21st century has assumed a new turn making it more demanding and straining than years of old. This shows that the work of the clergy cannot be underestimated considering the fact that many, both the church members within and without, look up to them as their spiritual hub (Hendron, Irving & Taylor, 2014).

Many look up to the clergy for spiritual assistance, and support which according to Litchfield (2006) are hardly to be found in the conventional caring professions such as secular counselling practitioners. Other supports like emotional, financial, and physical have also become a concern for the clergy. Subsequently, it can be noted that the work of the clergy remains cardinal (Darling, Hill, McWey, 2004). Weaver (2005) affirms their indispensability as vanguards during troubled times. Despite their devoted services they are challenged with emotional issues that take toll on their well-being (Brotheridge & Grandey, 2002). This is also noted by Dalgaard and Hansen (2001), who state that clergy wives are not exempt from certain pressure-related activities undertaken for church members. Further to this, clergy wives also experience both emotional and psychological issues like their husbands and this affect

their mental state of mind in marriage, thus marital satisfaction (Dalgaard & Hansen, 2001).

Due to their shared marriage, clergy wives are never barred from serving in ministry. According to Litchfield (2006), those who are married to ministers are expected to take up duties in the parish and do other public functions. Church life has been discovered to have its own unique effects on the priest, his spouse, and his family (Darling, Hill, & McWey, 2004). This is acknowledged by Litchfield (2006) who believes that wives of the clergy play major and demanding roles together with their husbands. Thus, not only can marital satisfaction affect both spouses' physical and mental health (Le Poire, 2005), it can also affect their children's growth, well-being, biological function, academic success, social skills, and relationships (Le Poire, 2005; Cummings & Davies, 2010).

The role of clergy wives cannot be downplayed knowing that they play key roles in ensuring happy homes in marriage as partners in the career of the clergy (Carroll & Doherty, 2003). And for the fact that the wives remain inseparable from their husband's career, they share in the emotional and psychological challenges that are characteristic of ministry of the clergy. Therefore, whether clergy wives enjoy their marriages as partners of their husbands' career remains a necessary issue to understand. For example, the schedule of the clergy are heavily assisted by their wives because it goes beyond just the conduct of worship services, preparing sermons and teachings; it encompasses various counselling of members and helping in emergency cases (McCain, 2016). The clergy must officiate public services such as ordinations, marriages, out-doorings, baptisms, funerals, and other church projects as well as cater for their homes (Kinman, McFall & Rodriguez, 2011). This explains how stressful the work of the clergy can be and how they become exposed to a number of challenges

such as having to deal with fear, burnout, and distress among others (Hassard & Cox, 2017). The clergy wives also experience life in different ways (Skovholt, Trotter & Matthison, 2014). From the standpoint of Andor (2013) wives of the clergy face couple of issues like fear and anger which affect their marital satisfaction because they may either have to adjust, embrace, or disengage from the work.

In support of this, Machamire (1999) further categorises the clergy wives into detached, supportive, incorporated. Machamire (1999) explains the detached wife as the one who considers herself as just a wife and not part of the ministerial calling of her spouse and therefore has no role to play. This may arise from the poor viewpoint they may have on the church or the minister's career. The supportive wife though enjoys being part of the ministry work but chooses to work behind the scenes. The supportive wife ends up being alone and distanced though part of the clergy. But the incorporated wife actively gets involved in her husband's career and feels happy being seen in the forefront in an aggressive and assertive manner to a point where people consider her to be the main pastor. This explains the fact that as long as the clergy wives are partners in business with their husbands, they are expected to experience satisfied marriage, a recipe for psychological wellbeing.

1.2 Theoretical Framework

The theoretical framework supporting this study is the Feminist Theory (Worell & Remer, 1992). Feminist theory has grown and diversified since its earlier inception during the era of Freud. Feminist Theory posits that problems women have are caused largely due to the society where they live. According to Feminists, societies devalue women and other minorities, limit their access to resources, and discriminates against them socially, economically, and legally. This study classifies minorities as any person or persons that a particular society deems as 'deviating' from the norm of that society.

These can be seen in concepts like "glass ceiling", a metaphor that refers to an invisible barrier preventing women and minorities from being promoted to executive level positions in organizations (Elacqua, Beehr, Hansen, & Webster, 2009).

Karen Horney is perhaps the first recorded theorist who criticized the Freudian portrayal of women as weak and subordinate to men (Corey, 2017; Jones-Smith, 2016). Since Horney's time, Feminist therapy has developed a great deal and created a unique niche in psychotherapy. Feminism addresses four important issues. The first is special problems women bring into the therapeutic setting (e.g., motherhood, marriage, wife abuse, sexual harassment, etc.). Secondly, Feminism focuses on sex- role socialization in the development of women (e.g., social sex roles that keep women subservient and cause unhealthy problems in women; body image stereotypes on what constitutes 'sexy' for women). Third, Feminism addresses the inadequacy in traditional theories and practices in addressing lives of women.

Feminist theory today is a sprawling, productive, diverse intellectual and political assemblage. It grows through imaginative interdisciplinary work and critical political engagements. According to Ferguson (2017), feminist theory is not only about women, but it is also about the world, engaged through critical intersectional perspectives (Ferguson, 2017). Arinder (2018) also says that feminist theory considers the lived experience of any person/people, not just women, with an emphasis on oppression. The researcher adopted this theory because the study seeks to study the lived experiences of clergy wives.

Feminist theory offers valuable insights into the examination of marital satisfaction among clergy wives, shedding light on the power dynamics, gender roles, and societal expectations that influence their experiences within the context of marriage. By applying a feminist lens, the researcher explores how traditional gender

norms and expectations placed on clergy wives may impact their marital satisfaction. Feminist theory emphasizes the importance of examining power imbalances and how societal norms shape and constrain individuals' roles within the institution of marriage. Within the realm of clergy wives' marital satisfaction, feminist theory highlights the potential challenges these women may face in integrating traditional gender roles with their roles within the church. It encourages an analysis of how expectations of submission, service, and sacrifice, often associated with traditional femininity, might intersect with their roles as partners to clergy members. Additionally, feminist theory prompts the researcher to explore the activity of clergy wives, recognizing their contributions and leadership within the church community, and how these roles may influence their marital satisfaction.

Feminist theory encourages a nuanced exploration of how institutionalized patriarchal structures within religious contexts may impact marital satisfaction. It prompts the researcher to investigate whether the expectations placed on clergy wives to fulfill specific roles contribute to or hinder their overall satisfaction in marriage. The theory also invites an examination of how clergy wives navigate their identities within the intersectionality of gender, race, and class, considering the potential compounding effects of multiple forms of oppression on their marital experiences.

Applying feminist theory to the study of marital satisfaction among clergy wives allows for a comprehensive analysis of the gender dynamics, power structures, and societal expectations that shape their experiences within marriage. This theoretical framework not only highlights potential challenges but also recognizes the activity and resilience of clergy wives as they navigate complex intersections of gender, religion, and personal identity within the context of their marriages.

1.3 Statement of the Problem

The clergy and their wives are inseparable regarding the work of ministry because they become partners in the profession. Whereas the husband is in active career, the wife is expected to assist in various ways to facilitate the ministry as couples. Experiencing marital satisfaction therefore among clergy wives has become an issue of concern because the clergy operates in a varied life that affects their psychological well-being either negatively or positively (Skovholt & Trotter, Matthison, 2014).

Empirical studies reveal that the clergy and their wives face various challenges ranging from abandonment to infidelity as about 30% abandon the post in their initial 5 years of service, with dominant part leaving in the initial 3 years (Parker & Martin, 2011). This is typical in the Church of Pentecost where most wives of the clergy complain of lack of communication, attention, and involvement of wives in church programmes. Others think their husbands spend more time on phone with church members than their families, hence are having extra marital affairs. Keith (1982) adds to these by indicating that most clergy are full of activities spanning 70 to 80-hour work per weeks (including evenings and weekends), while being constant on phone calls always. The foregoing defines how marital distress is affecting the clergy wives. These aside, much is not known about how the clergy schedules their duties to enable their wives have clear cut duties because their wives are functionally expected to also centre their lives around their husbands' work.

Marital dissatisfaction among the clergy has been a long-standing challenge studied (Bouma, 1979; Houts, 1982; Mace & Mace, 1980). In affirmation to this discovery, Gardner (2019) found out that clergy wives since time past to date have been considered an enigma. Most of these challenges are prevalent in the Church of Pentecost arising from poor care, desire for church members welfare at the expense of

the nuclear family, mockery, lack of respect for wives, insults and unwillingness to be seen with wives in public among others. Though some studies have been conducted, yet some gaps have been identified. For example, an exploration of the emotional demands made on clergy wives in the New Testament Church of God tradition in the UK was explored by Deanne (2019). It was found that wives experienced many emotional demands because of the implicit nature of the position of being a pastor's wife. Also, emotional demands arose from the role and difficulties; exposure to the personal suffering of others; and exposure to experiencing a high level of distress over a prolonged period. Deanne's study was carried out in a developed country as compared to this study which was carried out in a developing country. In Deanne's study, clergy wives were from one church while the current study covered the views of clergy wives from a number of local churches in the Church of Pentecost.

Additionally, Anyetey (2018) examined the sources of stress and management strategies among ministers of the gospel in the Cape Coast Metropolis of Ghana. The study showed that the most predominant source of stress among ministers of the gospel was inadequate financial support from the congregation. The study also revealed that the leading way ministers of the gospel managed stress was “delegating duties to others”. This study focuses on marital satisfaction among Ghanaian clergy wives as compared to sources of stress and management strategies among ministers of the gospel in Anyetey’s study. The study results were achieved using the anti-feminist approach, but this study will be looked at from the feminist perspective.

Also, Arthur-Norman (2015) investigated into marital satisfaction of church leaders in the Church of Pentecost, Cape Coast area, Ghana. The study revealed that most of the respondents were 'very satisfied' with their marriage. However, most of the respondents did not speak to anyone about their marital problems while other

respondents preferred to go to a counsellor when they had marital problems. Whereas Arthur-Norman's study focused on marital satisfaction of church leaders (Elders, Deacons and Deaconesses) in the Church of Pentecost, this study used clergy wives in a large Pentecostal church at Mankessim in the Central region of Ghana. The aforementioned issues are typical of the challenges pervading the Pentecostal church in the Mankessim area. It is clear that little studies regarding the way and manner clergy and their wives spend their time as partners in ministry to experience marital satisfaction remains inadequately explored hence it is imperative to explore the lived experiences of clergy wives concerning marital satisfaction.

1.4 Purpose of the Study

The purpose of the study was to explore marital satisfaction among clergy wives in Pentecostal Churches in Mfantseman East, Ghana.

1.5 Research Objectives

The following objectives were formulated to guide the study

1. To examine how clergy wives understand marital satisfaction.
2. To determine the qualities/elements clergy wives believe constitute marital satisfaction
3. To examine the roles of clergy wives that enhances or diminishes marital satisfaction.
4. To explore how clergy wives combine their multiples roles to ensure marital satisfaction.

1.6 Research Questions

Based on the literature, the following were questions which guided the research problem:

1. How do clergy wives understand “marital satisfaction?”
2. What qualities/elements do clergy wives believe go into marital satisfaction?
3. What role(s) do clergy wives play to enhance or diminish marital satisfaction?
4. How do clergy wives combine their multiple roles to ensure marital satisfaction?

1.7 Significance of the Study

This study offers insight into the ways in which the clerical work influences the clergy's psychological well-being.

Also, with regards to the context, this study gives a new perspective on the key roles that work, family, conflict and job satisfaction play on psychological well-being. Again, church leaders as well as Non-Governmental Organisations (NGOs) can use findings of the study to run marriage seminars or workshops for clergy couples and other couples who are battling with burnout and marital satisfaction.

Moreover, the study will be of value to those who oversee counselling training courses, supervision training and individuals offering pastoral support. Finally the findings of this study will contribute to existing literature.

1.8 Delimitations of the Study

The study was limited to the marital satisfaction among clergy wives in the Church of Pentecost. Again, the study was limited to the Pentecostal Churches in the Mfantseman Municipality.

1.9 Operational Definition of Terms

The following are very important words that need to be understood within the context of the work. It has been defined operationally as seen below.

Area: Is made up of districts and is overseen by the Area Head who is full time minister, a senior pastor or an Apostle.

Clergy Wife: Within this study, the term clergy wife refers to a female married to a licensed or ordained minister in the church.

Clergy: A licensed or ordained minister who performs one or more of the following duties: Rituals such as baptisms, funerals, weddings; pastoring a congregation; preaching; teaching; organising ministry efforts; and serving as an administrator of committee(s), building, budget, or community initiative.

District: This refers to the local assemblies and is overseen by District minister who is a full-time minister of the church.

Marriage: The legal and/ or traditional union of a man and a woman as a husband and wife where sexual consummation completes the union.

1.10 Organisation of the Study

The study was structured into five (5) main chapters. Chapter one discusses introduction, the background to the study, theoretical framework, statement of the problem, purpose of the study, objectives of the study, research questions, significance of the study, delimitations, operational definitions and organization of the study. Chapter two looks at literature review: theoretical framework and the conceptual framework and empirical evidence. Published documents, including books, journal, and newspapers were reviewed. This was done under various subheadings. Next was chapter three which deals with the methodology, research design, the population, sampling technique, research instruments, method of data analysis, and ethical consideration. Chapter four deals with data presentation and discussion of the findings.

The last chapter, chapter five takes a look at the summary, conclusions and recommendations.



CHAPTER TWO

LITERATURE REVIEW

2.0 Introduction

This chapter deals with the review of related literature. This literature review covers issues including:

1. The concept of marriage, marital satisfaction,
2. Factors relating to marital satisfaction
3. Indices of Marital Satisfaction,
4. Educational Level and Marital Satisfaction
5. Age and Marital Satisfaction
6. Income Levels and Marital Satisfaction
7. Demand and Stress Made on Clergy Wives
8. How Clergy Wives Experience Marital Satisfaction
9. How Clergy Wives Perceive Marital Satisfaction
10. How Clergy Wives Cope with Marital Satisfaction
11. Summary of Literature Review

2.1 Concept of Marriage

Marriage can basically be described as a legal union of a man and a woman as husband and wife. In the view of Omari (1989) marriage involves the coming together of a man and woman to raise a family, and to meet the satisfaction of security and of an enduring affection and companionship. He continued that it is a relationship in which two adults of the opposite sex make emotional and legal commitment to live together.

Kostenberger (2004) in describing marriage revealed that there are three basic perspectives on the nature of marriage: marriage as a sacrament, marriage as a contract, and marriage as a covenant. The perspective of marriage as a sacrament

originates from the church tradition. Sacrament comes from the Latin term, *Sacramentum*, which means mystery (Kostenberger, 1991). This mystery represents the analogy between the union of Christ and the church. The perspective of marriage as contract is the dominantly representative view of the Western culture. The contract view is that marriage is a bilateral contract which is voluntarily formed, maintained, and dissolved (Kostenberger, 2004). The view of marriage as covenant is that marriage is a sacred union between husband and wife before God. Covenant marriage can be defined as a lifelong commitment between the spouses among evangelical Christians (Cade, 2010). Humans' desires, however, of pursuing life for themselves are challenging the purposes of marriage by God. According to Worthington, Lerner, and Sharp (2005), a contractual understanding of marriage, instead of covenantal, is becoming the more dominant cultural form.

Marriage as a social institution is cherished and highly approved in every culture of the world population (Henslin, 1980). More often than not, marriage is contracted amidst joy, happiness and merry making for the couple, family members and friends. Being a social institution, marriage fosters the coming together of two totally different individuals with different socio-economic backgrounds to form a family. Marriage is a relationship where trust is built over time as committed couples set aside their own interests for the good of their partner and develop skills for keeping the relationship positive and open.

In Christian circles, marriage has been identified as the first institution created by God. God made the first man, Adam, but declared that it was not good for Adam to be alone. He then brought to Adam all the animals, which Adam named, but "no companion suitable for him" was found (Genesis 2:20, NLT). God was revealing to Adam his incomplete nature. God then created a woman, Eve, for Adam. He blessed

them and their union and gave them the earth to rule over. The creation of marriage which was a part of God's perfect design for mankind occurred prior to sin's entrance into the world. This view of marriage has been held since the Bible time until now.

Regardless of current legislations in some countries regarding the nature of marriage, the popular Christian view of marriage is what has been described in the scriptures. God, the Creator of humanity and of marriage itself, has laid out His plan for marriage as a lifelong union. God knows this design is the best. When we stray from His plan, as we have seen in the literatures mentioned above, the results are damaging on many levels.

Unfortunately, the divorce rate in the church is comparable to that of the culture at large. Many Christians see nothing wrong with divorce, at least in their own particular situation. But the Bible clearly addresses marriage and divorce. Marriage is the first institution created by God. God made the first man, Adam, but declared that it was not good for Adam to be alone. He then brought to Adam all the animals, which Adam named, but “no companion suitable for him” was found (Genesis 2:20, NLT). God was revealing to Adam his incomplete nature. God then created a woman, Eve, for Adam. He blessed them and their union and gave them the earth to rule over. (Genesis 1:27-28.) The creation of marriage occurred prior to sin's entrance into the world. It was a part of God's perfect design for mankind.

Marriage is not a human institution devised in the dim past of human history as a convenient way to sort out social responsibilities. If marriage were a human invention, then different types of marriage could have equal value. Polygamy, the taking of several wives, may serve an agricultural society better than an industrialised society; polyandry, the sharing of a wife by several husbands, may prove to be more efficient and economical in a highly technological society. Monogamy, the lifelong

union of one man to one woman, would have no more intrinsic value than any other type of marriage. Some could legitimately argue that monogamy has served its purpose as the ideal norm of society and should now be replaced by serial monogamy, the taking of a succession of husbands and wives. In fact, for many today the latter better satisfies the quest for greater self-fulfillment and gratification.

When marriages are satisfying they can have implication for the couple, family and society at large. Wolcott and Hughes (1999) identified a summary of findings from various sources about the benefits of stable and satisfying marriages. They indicated that it is associated with improved physical health, mental health and material wealth for both men and women. There are also better outcomes for the wellbeing of the children.

2.2 Marital Satisfaction

Marital satisfaction is one of the most important aspects of family life, and the quality of one's marriage is a critical component of life satisfaction (Waite, 1995). Marital satisfaction can affect not only the physical and mental health of both spouses (Holt-Lunstad et al., 2008; Le Poire, 2005) but also their children's development, well-being, biological function, academic performance, social skills, and relationships (Cummings & Davies, 2010; Hetherington & Kelly, 2002).

Marital satisfaction (also referred to as marital quality) is a subjective and multidimensional concept defined as "an attitude of greater or lesser favourability toward one's own marital relationship" (Roach, Frazier, & Bowden, 1981). According to the Encyclopaedia of Social Psychology (2006, p. 541), marital satisfaction is "a mental state that reflects the perceived benefits and costs of marriage to a particular person". This means that partners who perceive more benefits and fewer costs in their marriage are more satisfied (Baumeister, 2006). Gender represents a further predictor

of particular importance for marital satisfaction. Gender roles often have been used to explain differences in marital quality and perceptions of well-being (Gove, Hughes, & Style, 1983; Gove & Tudor, 1973; Mickelson et al., 2006).

Marital satisfaction more also is an overall evaluation of the state of one's marriage and a reflection of marital happiness and function (Schoen, Astone, Rothert, Standish, & Kim, 2002). Marital satisfaction has been comprehensively investigated in many studies of marriage and family. Family life and marital satisfaction, in particular, are known as main predictors of overall quality of life (Shek, 1995; Stutzer & Frey, 2006). Marital satisfaction can affect not only the physical and mental health of both spouses (Holt- Lunstad, Birmingham, & Jones, 2008; Le Poire, 2005), but also children's development, well-being, academic performance, social skills, and relationships (Cummings & Davies, 2010; Hetherington & Kelly, 2002). A gender role perspective has often been used to describe differences in marital satisfaction. Many studies have revealed that marital satisfaction is higher in men than in women (Claffey, & Williams, 2006). These differences were explained by gender differences in roles in marriage, and in expectations for marriage and intimate relationships (Shek, 1995). Women's roles in marriage are nearly always more demanding than their husbands', especially for employed women who encounter additional responsibilities (being wife, mother, homemaker, and employee). Because women and men usually are differently socialized, the emotional expectations of women are often not met by men.

Several studies have demonstrated that men report higher marital satisfaction than women do (Bernard, 2002; Gove & Tudor, 1973; Mickelson et al., 2006). Shek (1995) suggested two possible explanations for gender differences in marital satisfaction. The first explanation is based on the different roles of women and men in a marriage. The female roles in marital relationships are usually more demanding and

less rewarding compared with the husbands' roles, and women feel that they benefit less from a marriage and hence have a less positive perception of it. Also, married women who have full-time jobs encounter more responsibilities, duties, and role conflicts within their families. The second suggested explanation refers to differences in expectations between women and men. Marital satisfaction in women is lower than in men because women tend to have higher expectations of intimacy and emotional support in a marriage, whereas men are usually not socialized to provide this kind of support in a relationship (Bernard, 2002). Men and women are usually differently socialized (e.g., instrumental vs. emotional), and some researches have indicated that affective and emotional spousal support predicts higher marital satisfaction (Gove, Style, & Hughes, 1973; Mickelson et al., 2006).

Social scientists have studied the marital relationship by investigating two primary constructs: marital stability and marital quality. Marital stability refers to the duration of marriage, whether dissolved by death, divorce, separation, desertion, or annulment (Lewis & Spanier, 1979). Marital quality is not as easily defined, and researchers have interchangeably used the terms marital adjustment, marital satisfaction, and marital happiness to refer to marital quality. In reviewing the research on marital stability and marital quality, Lewis and Spanier chose to include an entire range of terms such as marital satisfaction, marital happiness, and marital adjustment in the overall definition of marital quality. The common characteristic in each of these terms is the qualitative or subjective dimension of marital quality. Lewis and Spanier (1979) defined marital quality as "a subjective evaluation of a married couple's relationship" (p. 269). Similarly, marital satisfaction was defined by Hendrick and Hendrick (1997) as "a subjective experiencing of one's own personal happiness and contentment in the marital relationship" (p. 57).

2.3 Factors Relating to Marital Satisfaction

Research has identified numerous factors relating to marital satisfaction. Bradbury, Thomas, Fincham, Beach and Steven (2000) reviewed the literature on marital satisfaction conducted in the 1990's, organizing the various studies into two main themes: interpersonal processes and micro/macrocontexts. Interpersonal processes include such factors as cognition, affect, physiology, behavioural patterning, violence and social support. While micro contexts are circumstances that are likely to have direct links to interpersonal functioning in marriage, macrocontexts are broader social contexts that have more indirect or subtle effects on interpersonal functioning. With respect to interpersonal processes, research on cognitions related to marital satisfaction has focused on the attributions of marital partners. Studies have indicated that maladaptive attributions are related to elevated rates of negative behaviours between partners during problem solving (Bradbury, Beach, Fincham, & Nelson, 2000).

There are mixed findings regarding negative affect, with some studies showing that it is detrimental to the marital relationship, whereas others found negative affect to be unrelated to the marital relationship (Fincham & Beach, 1999). In addition, research on physiology, such as blood pressure, heart rate, skin conductance and hormone changes has supported the link between marital functioning and physical wellbeing (Brown, Smith, & Benjamin, 1998; Kiecolt-Glasser, Newton, Cacioppo, MacCallum, Glaser, & Malarkey, 1996; Stampler, Wall, Cassisi, & Davis, 1997). The research on behavioural patterning in couples has investigated the demand/withdrawal pattern of interaction between partners (Christensen, 1987; Klinetob & Smith, 1996). This pattern typically consists of one partner criticizing or nagging the other partner, who reacts by avoiding discussion and disengaging from confrontation. Increased demands

by the pursuing partner result in increased avoidance by the other partner, which ultimately ends in conflict and decreased marital satisfaction (Christensen, 1987; Klinetob & Smith, 1996). Similarly, studies on physical aggression in marriage have found that the interactional patterns of distressed couples are characterized by negative reciprocation, anger and contempt (Cordova, Jacobson, Gottman, & Rushe, 1993; Holtzworth-Munroe, Smutzler, & Stuart, 1998).

In contrast, Pasch and Bradbury (1998) found that satisfied spouses are more likely to behave in ways that facilitate mutual understanding and less likely to disrespect or blame their partners. Other studies have indicated that satisfied spouses express significantly lower levels of anger and contempt as compared to their unsatisfied counterparts (Pasch & Bradbury, 1998). Furthermore, social support networks and supportive behaviours between spouses have been associated with improvements in marital quality (Carels & Baucom, 1999; Pasch & Bradbury, 1998; Saitzyk, Floyd, & Kroll, 1997). The second theme Bradbury et al. (2000) identified in the marital satisfaction research, micro/macro contexts, was related to the broader social context of couples' lives. One of the most significant factors affecting the marital relationship is the transition to parenthood. Children clearly affect the marital relationship, with most studies indicating that the presence of children tends to increase marital stability while decreasing marital satisfaction (e.g., Belsky, 1990; Waite & Lillard, 1991). In contrast, research on major life and transition stressors has indicated that difficult times often bring couples together, increasing marital satisfaction (Moore & Moore, 1996, Pavalko & Elder, 1990), with the exception of economic difficulties which tend to lead to poorer marital satisfaction (Conger, Rueter, & Elder, 1999). Research has also found separation and divorce to be more prevalent among bereaved parents (Najam et al., 1993).

2.4 Indices of Marital Satisfaction

Burr (2010) studied a random middle class sample to test how marital satisfaction obtains with various aspects of marriage over the life cycle. He intended to find the precise areas of satisfaction with six different aspects of marital relationship.

The areas are;

1. The way finances are handled
2. The couple's social activities
3. The way a spouse performs his or her household tasks
4. The companionship in marriage
5. The sexual interaction and
6. The relationship with the children
7. Burr's studies found that

Contrary to the hypothesized assumption that there is a decrease in satisfaction from the early stages of family life to the later stages the study showed no major trends of decreasing scores in any of the six areas of satisfaction but rather several of them actually tended to rise over most of the life cycle. These findings imply that contrary to the perception that as marriages advance in age the partners no more derive satisfaction from conditions which used to satisfy them earlier on, Burr on the contrary found that as marriages advance in age those conditions which used to give them satisfaction at the earlier stage do actually continue to give them more satisfaction than it used to be.

The second hypothesis considered whether there were gradual changes or abrupt changes in marital satisfaction over the life cycle. The study discovered that rather than having trends in the development of marital satisfaction, there were a lot of relatively abrupt variations in some types of satisfaction and virtually no satisfaction in others. This finding seems very applicable because as human beings our tastes and preferences may

change with time. The assumption that the pre-launching stage of the family life cycle was the most difficult one was also not upheld. The results found that the school going age period was rather associated with much difficulty. There are other studies such as that of Lang (1932), Pineo (1963) and Wallin (1953) which confirm Burr's findings.

Studying factors accounting for marriage stability and divorce among Christian couples in Cape Coast: a case study of Roman Catholic, Methodist and Pentecost churches, Acquah (1989) found that, marriage stability can be affected by lack of love or affection, ineffective communication, poor maintenance of the family, childlessness, sexual incompatibility, in-law interference, negative personality traits of a couple, wide age gap between spouses, wife's education being higher than that of the husband and doctrinal differences.

Blazer (1963) studying complementary needs and marital happiness like many earlier writers recognised the importance of needs fulfilment in a happy marriage and in his study proceeded to test whether a theory of love could be hinged on terms of complementary needs. The theory sought to establish a link between the degree of similarities of needs of spouses and their marital happiness. The researcher intended this theory to be applied in mate selection had it been proved significant. Of the 15 correlations involved he called Type I Needs (e.g., Achievement, Difference, Order, Exhibition, Dominance etc.) no correlation was statistically significant in the hypothesised direction. In a second general hypothesis which assumed a positive linear relationship between complementariness of needs and marital happiness, all the correlations were negative. The explanation that can be deduced from Blazer's (1963) study is the fact that partners anticipating marriage or who are already in marriage and have similar needs do not mean that when such needs are fulfilled in their marriage they would automatically be happy.

Danso (1997) in a study on "Marital instability and divorce in a typical Akim Kotoku Village" found that factors contributing to stable marriages are: confidence in the other spouse's affection and satisfaction with the degree of affection shown, egalitarian rather than patriarchal marital relations guaranteed the success of marriage. Asiedu (2014) maintains that communication becomes effective when verbal is accompanied with non-verbal signs. He further reveals that the non-verbal aspect of communication manifests the emotional dispositions of the communicator. Nsowah (2014) asserts that all challenges of couples are basically emotional.

Korson (1969) opined that the display of love or affection as a key factor in marital happiness is given a rather low profile treatment amongst Muslim couple or even those anticipating marriage. Korson conducted a study on student attitudes to mate selection in a Muslim society, Pakistan. The researcher used unmarried graduate students from the University of Karachi and the University of Punjab in Lahore. An interesting but established fact about the students' attitude to mate selection was that the question of 'love' was out. This is because in Pakistani tradition "the criteria for a successful marriage are not necessarily companionship and love, but fertility, permanence and the alliance of the two family groups. This finding confirms the earlier assertion that Muslims do not consider 'love' as a basic element in marriage.

Rausch, Barry, Herfel and Swain (1975) have taken an important step in understanding the relationship between communication and conflict in marital relationship. In their study, four conflict situations varying in intensity were created for each couple and each was taped so that each conflict interaction could be coded and analysed. The study gives a qualitatively generalised impression on relationship between conflict and communication and a quantitative analysis. The authors found the interactive styles of husbands and wives in handling conflict to be very much alike.

The authors used the study to strongly argue that the determinants of human behaviour start beyond the conditions which ignited it to include social roles and expectations of others. They argued that the same message elicit different replies in different circumstances. Rausch et al. (1975) concluding statement on the part that social roles and expectations of others bring about conflict has brought this discussion into the realm of role, role expectations and roles performance.

Oppong (2007) (as cited in Schandorf & Kwarfo, 2010) showed considerable evidence of conflict between sexes. For example the studies found conflict situations in the area of prescribed norms, and conflict in behaviour. Further, Oppong (2007) noted that role conflict has been amalgamated by women being in employment. Oppong also found the persistent influence of sibling solidarity, the influence of in-laws, the co-existence of kin, the prevalence of polygyny and multiple sexual liaisons etc. as preventing conjugal development. Oppong made this study on Ghanaian civil servants.

Scanzoni (2009) conducted a study on black and white couples to determine how marital solidarity among them is influenced by sex role norms and economic factors. There was a probability selection of respondents. His findings were that when black and white husbands and wives are compared on measures of sex role norms, self-concept and task performance evaluation of wives, blacks emerged as more egalitarian on the more innovative and behavioural measures of sex roles. But blacks are less egalitarian on the neo-traditional and more ideological sex role dimensions. Again black wives are evaluated more positively than whites in terms of task performance. Scanzoni's (2009) findings on sex role norms are very crucial and confirm the point he and his associates made in the theoretical aspect of this review

(i.e., Scanzoni & Scanzoni, 2008) that lower-status couples are accustomed to greater gender - role differentiation.

Schandorf and Kwarfo (2010) in their studies on power and authority in the marital homes in Western Region of Ghana found that despite the tradition that husbands traditionally decide on issues, in the event of irresponsibility on the part of the husband concerning financing, the wife took major decisions affecting the home. People with high levels of education are able to concentrate and absorb the concepts or ideas they study (Danso, 2015).

Benneh (1991) (as cited in Schandorf & Kwarfo, 2010) found out that indeed decision-making in the household is believed to depend to a great extent upon the relative power position of the spouses and their respective aspirations. The studies above have shown that marital satisfaction of couples does not depend on any one particular item or condition but on a number of them. For example while one study looked at the influence of roles, decision making, love, etc. others also considered items like financing and traditional practices in couple's locality.

Frimpong and Kyere (2017) maintain that marital success thrives on finances. They explain that the effective management of the family's (husband, wife and children) finances brings about happiness in the marriage. They further explain effective management to mean involvement of each spouse in the income and expenditure of the family.

2.5 Educational Level and Marital Satisfaction

Given that educational level generally increases as age increases (e.g., people do not decrease in educational level) and that age is positively correlated with marital satisfaction, it seems reasonable to suggest that educational level would be positively correlated with marital satisfaction as well (Bayer, 1969). Research conducted in

America has indicated that educational level may predict marital satisfaction in some populations, though past studies were focused on whether women continued their education beyond time of marriage (Bayer, 1969, 1972), or have shown whether educational attainment pre- and post-nuptials was related to marital satisfaction (Davis & Bumpass, 1976).

While studies have explored whether continued education for women could be predictive of marital instability has been explored, no studies have been devoted specifically to whether educational level pre- and post-nuptials is related to marital satisfaction as far as the researcher read for this study. Because of this dearth in research, one variable included in this study is education level and its possible correlation to marital satisfaction. Davis and Bumpass (1976) studied continued education among women in the United States. They found that women with eight or less years of schooling at time of marriage were less likely to continue with their education, though this was attributed to less initial commitment to education. They also found that women who had some college education at the time of marriage were more likely to continue their education past the time of their marriages, and that women who were divorced or separated also tended to continue their education. However, there was no confirming or disconfirming evidence that a desire to continue education was what led to the marital instability that caused the disruption (Bumpass & Sweet, 1972). It would therefore be interesting to explore whether educational level could lead to marital instability, especially when Cherlin (1979) in America, Janssen, Poortman, and Kalmijn (1998) in a study in the Netherlands, and Kalmijn (1999) all found that highly educated women had higher rates of unstable marriages. Jose and Alfons (2007) also found that as educational level increased, there were indications of increased sexual adjustment problems.

Tucker and O'Grady (2001) explored information from the 1995 National Survey of Family Growth in United States of America that indicated that marriages contracted after 1980 are becoming increasingly stable and sought to find explanations for this change. In contrast with the aforementioned findings (e.g. Cherlin, 1979; Janssen et al., 1998; Kalmijn, 1999), Heaton found that marital dissolution is lower among women who were more educated or who married at an older age. In fact, he concluded that age at marriage played the greatest role in accounting for trends in marital dissolution, and stated that women who married at older ages had more stable marriages. He also found that marriages were more stable if the husband was older or more educated, but not if the wife was older or more educated.

Tucker and O'Grady (2001) also included a discussion of intelligence, as measured by educational attainment level, in their study. They investigated factors related to marital satisfaction, including attractiveness, educational level, and age at marriage. Using American undergraduates to rate eight bogus marriages on a 15-item Likert scale, they found that subjects judged similarities in educational levels to be an important determinant in whether the couple was likely to have a satisfying marriage. An important aspect of this study was that people of higher educational levels were only seen as having more satisfying marriages if the education level was commensurate with that of their spouse. Lower-educated couples were also judged as having satisfying marriages, as long as they were similarly matched in level of education. It is important to note, however, that these test subjects judged conflict marriages. Dyadic satisfaction among real-life couples was not assessed. Elder (1969) took a sociocultural look at educational level and marriage, and defined it, along with physical attractiveness, as a factor in marriage.

Marriage mobility is defined as the change of social class or status, usually to a higher level, through marriage. A woman who is high in marriage mobility has a greater ability to change social status through marriage. Elder hypothesised that women who were better-educated and more attractive were marital solidarity. They also found that the better educated persons maintained more egalitarian or less traditional role structures.

In Nigeria, Olagungu (1998) found that marital stability was positively associated with educational status. Also Scanzoni and Scanzoni (2008) has cited examples of how couples with higher status were more likely than the lower status couples to feel that their marital companionship, empathy and physical affection were satisfactory. Bumpass (2013) in his study with 210 married people in the United States of America revealed that 105 of them who had had higher levels of education indicated higher levels of marital satisfaction as compared to those with lower levels of education. On the marital satisfaction inventory score sheet to these married people Bumpass (2013) stated that people with higher levels of education scored 3.6 which were higher than the average of 2.0. They added that people with lower levels of education scored an overall of 2.7 which was also above average. In their conclusion they stated that married people with higher levels of education showed higher levels of satisfaction than their counterparts with lower levels.

Acheampong and Heaton (2009) had a study on socio-demographic correlates of the timing of divorce in Ghana. In this study they quoted studies to show that higher educational attainment lowered the divorce and separation rates. It seems likely that education correlated positively with marital satisfaction as few available studies (as quoted above) on the influence of education on marital satisfaction show.

Kyere (2014) found statistically significant difference among married people who had gone through group counselling in improving their marriages in terms of their educational levels. He found the middle level which he defined to be senior high school levels as well as diploma holders improving steadily after intervention than low and high education level married people. Berdiako (2015) found statistically significant difference between married men with high and those with low education level in terms of marital satisfaction. His study concentrated on improving the marital satisfaction of married men in the Mpraeso district of the eastern region of Ghana through group counselling.

Peprah (2010) found statistically significant difference between high and low educated couples who were taken through the family system theory. He revealed that couples with low education background had seen high level of satisfaction in their marriage after the intervention than their colleagues with high level of education. He explained the finding to have come from the fact that couples with low educational background had a renewed mind and were much more ready to learn than their counterparts with high level of education who might have still held on the mind "I know my right" and will not lower their egos and learn.

Berdiako (2015) found significant difference between married men with high and those with low education level in terms of marital satisfaction. His study concentrated on improving the marital satisfaction of married men in the Mpraeso district of the Eastern Region of Ghana through group counselling. Ato-Forson (2015) found no significant difference in the marital success of couples with regard to their educational levels. In a study he conducted in Assin Fosu he concluded that there was no difference between couples with low level of education and those with high level of education who went through the integrative behavioural therapy. Ato-Forson described marriage as the only institution in which the couples are given certificate before the lesson starts. He

added that unlike secular education, students are given certificate after completion of their programme of study. Ato-Forson explained that there was no significant difference in their marital success because marriage is a concept that is wide and keeps changing.

2.6 Age and Marital Satisfaction

Most research in the area of marital satisfaction has focused on age at time of marriage (e.g. Lee, 1977; Booth & Edwards, 1985). There is virtually unanimous agreement that there is an inverse association between the age at first marriage and the probability of divorce; meaning that the younger one is when married, the higher the likelihood of divorce (Lee, 1977). People who marry early are at a higher risk of marital instability than those who marry later in life. One major reason for addressing age is that factors which are negatively related to marital "success" (i.e. whether one divorces or remains married) include many which are related to age at time of marriage, such as low education, premarital pregnancy, short premarital acquaintance, personality maladjustment, and low socioeconomic background (Burchinal, 1965).

Bumpass and Sweet (1972) studied whether the inverse correlation between age at time of marriage and marital instability was attributable to the participant's education, premarital pregnancy, religious affiliation, parental marital stability, or husband's marital history. They performed a multivariate analysis on a large sample of married white women under the age of 45, and found that marital instability was not attributable to the aforementioned factors. Their data showed that age at marriage was the strongest single predictor of marital instability in their analysis. This means that, in absence of all other seemingly relevant variables, age at time of marriage was the strongest predictor of marital stability.

Lee (1977) studied the relationship between marital satisfaction, age at marriage, and marital role performance. "Role performance" was defined as the extent to which a person acts out what is perceived to be his or her role socioeconomically and interpersonally in marriage. This study used the data from a non-random sample of 394 married couples, including spouses' evaluations of role performance in order to gain a more accurate response. All respondents were in their first marriage, had been married six years or less at the time of the study, and were under 35 years of age. Through use of multivariate analysis, Lee found a positive correlation between age at time of marriage and marital satisfaction after controlling for the antecedent variables of length of marriage, education, socioeconomic background, and religious importance. This means that as the age at marriage increased, marital satisfaction increased as well. He hypothesized that those who marry young may be cognizant of their better potential to remarry in the event of a divorce, and may then be less willing to tolerate dissatisfaction.

Booth and Edwards (1985) expanded on the research done by Bumpass and Sweet (1972) and Lee (1977) and also found that age at marriage was positively correlated with marital satisfaction due to inadequate preparation. They hypothesized that this situation likely stemmed from inadequate role models or from lack of exposure length to these role models because of early termination of their "marriage apprenticeship" (p. 68) as a result of early marriage. They felt that people who married at an early age were more likely to experience deficiencies in their marital role performance, which then led to marital dissatisfaction.

Researchers used random digit dialing procedures to locate eligible participants. In total, the analysis involved 1,715 men and women currently in their first marriage. To test their hypotheses that early marriage was related to marital

instability and poor role performance, and to control for the confounding variable of external pressure for marriage, Booth and Edwards used the Marital Instability Index (Booth, Johnson & Edwards, 1985) as well as multiple items to assess role performance, alternatives to the present marriage, and external pressure for marriage. They found that marital instability is the highest for those who married early (before age 20). Those who married in their twenties scored the lowest on marital instability. They found that those who married later than their twenties scored similarly to those that married earlier, which suggested that marital stability may have a curvilinear relationship with age.

Bradbury, Fincham and Beach (2000) continued in this similar study of marital satisfaction in relation to age. Their research indicated that both society and the individual benefited when couples formed strong marriages, as those unions frequently led to less involvement in crime and other detrimental activities by spouses and/or offspring. According to them, slowly declining divorce rates over the last eight years may be related to a sharp increase in the average age of brides and grooms during that same span of time; however, overall marital satisfaction dropped significantly over the past four decades, and continued to noticeably decline for nearly all couples during the first decade of marriage. Furthermore, the positive and negative factors that led to both increased marital satisfaction and marital dissatisfaction, respectively, might not be mutually exclusive (i.e. satisfaction in marriage is a judgment based on criteria that changed both with the age of each partner and that of the marriage).

Jose and Alfons (2007) examined the effects of age, number of children, employment status, and length of marriage on marital satisfaction. They found that those who married later were more likely to remain married, but also that those who married younger and got divorced were more likely to remarry. Contrary to previously

stated results, these researchers found that age had a significant negative effect on the sexual adjustment and marital adjustment of first-married adults. In other words, the older one was at the time of first marriage, the less adjusted the individual was toward the marriage and, consequently, the less satisfaction one would have. Middle-aged adults seemed to have greater adjustment problems than both young and elderly participants involved in the study.

Tampuri (2014) found that older spouses differed significantly from younger spouses who engaged in cross culture marriage. He studied on the Ghanaian and Ivorian married spouses and found that younger spouses were more satisfied in their marriages than their older counterparts. His study also revealed that the marriage starts with fantasies from the various countries and each spouse enjoys the differences and culture in the various countries. Some couples also get fascinated by the similarities in cultures. He added that as the spouses age, their satisfaction in the marriage diminishes. Owusu-Amoah (2015) indicated that younger people have a sense of competition among themselves even if the activity is not competitive. His study tested for difference among age groups and their marital quality in the Kwabre East of the Eastern region of Ghana. He found significant difference in the marital quality of married people in terms of their age groups.

Bridgewater (2013) found among married people in Birmingham, England that older female spouses did not differ significantly from younger female spouses who were taken through group approaches in solution focused brief therapy. The study aimed at improving the marital quality of the spouses through the solution focused brief therapy. She recommended that miracles questions were useful in assisting spouses who were dissatisfied in their marriages. She however concluded that solution focused brief therapy is efficacious treating spouses in terms of age and marriages in general. Argun (2015) found significant difference between young and old couples and their marital

enrichment after counselling. Argun investigated young and old couples in the Catholic Church in Freetown, Serra Leone and their marital enrichment in terms of couple counselling.

Pratt (2014) also came out with a similar finding in a study he conducted among young and old workers and the marital quality after marital improvement programmes. He found out that there was significant difference in marital quality after the intervention between the young and old working couples. He added that the young working couples were found to do better than the old working couples after the intervention.

2.7 Income Levels and Marital Satisfaction

Disagreements over finances rank among the top reasons contributing to divorce (Lawrence, Thomasson, Wozniak, & Prawitz, 1993). "Couples dissatisfied with their financial situation frequently consider their entire relationship a failure" (Blumstein & Schwarz, 1983, p. 55). Because money is woven into many parts of the family and marital fabric, it is essential to better understand this family financial phenomenon (Lown, & Allgood, 2000). Obviously economic hardship causes individual and personal suffering that may bleed over into the relationship. Such suffering is manifested in men as irritability and withdrawal, and for the couple, economic instability delivers a serious blow to marital self-image (Freeman et al., 1993).

More people might be better off if solving the problem were as easy as increased income and more favorable economic factors. However, most research suggests otherwise. Along with economic factors, research suggests that money management also affects marital satisfaction. "Money management constitutes a major source of marital conflict, and financial disagreements consistently rank as one of the

most common distress areas for American couples" (Aniol & Snyder, 1997, p. 347). Blumstein and Schwartz (1983) found that couples who argue about money are really arguing about how to manage the money they have. Godwin (1990) has described the inadequacy of family financial management behaviours:

Godwin and Carroll (1986) found that families, on average, engaged in fewer than 6 of 18 recommended financial management behaviours. As measured by Beutler and Mason (1987), fewer than 10% of families had high budget formality scores, including keeping written plans and records of expenditures, reviewing expenditures and using a planning horizon of one year or more. Almost 20% of their families never engaged in any of these practices and reported planning horizons of one day or less. Mullis and Schnittgrund (1982) found that fewer than one fourth of families engaged in formal budgeting. Titus, Fanslow, and Hira (1989), using an index of 10 items, reported that families' average proficiency in financial planning behaviour was 54 on a 100-point scale, (p. 222)

Although economic and management factors contribute to marital distress, there is also evidence that gender differences play a part in the problem. "Couples are together because they have something in common, but they certainly have differences when it comes to money. One spouse typically tends to save more while the other tends to want to enjoy life a little more" (Opiela, 2002, p. 56). While this sounds simplistic, research has supported the idea that husbands and wives feel and act differently about money. Zagorsky (2003) speaks to differences in husbands and wives' perceptions about money: Overall the majority of couples have dramatically different perceptions about their income and especially their assets. Half of all couples disagree on the family's income by more than 10% and half of all couples disagree on the family's net worth by more than 30% (p. 137). Aniol and Snyder (1997) argued that husbands'

marital satisfaction is tied to financial concerns whereas the wives' marital satisfaction is not; however, financial stress can include cognitive, emotional, and behavioural responses that affect the relationship. "Economic strain leads to an increase in spousal hostility and a decrease in spousal warmth" (Freeman, Carlson, & Sperry. 1993, p. 325). In addition to increased hostility, financial stresses and child-care responsibilities has a way of breaking down under stress when it suddenly becomes crystal clear that, for all practical purposes, it is *his* money, not *theirs*, and that he wields, at the very least, the considerable power of absolute veto. (p. 237)

Kerkmann et al. (2000) found that couples were more satisfied when they believed that they were handling their finances appropriately. "Effective financial management is an important aspect of all family relationships at all times; its significance grows during unemployment as resources shrink and family tensions increase" (Voydanoff, 1978, p. 97). It is reasonable to think that marital satisfaction decreases in conjunction with economic hardship, e.g., job loss, unemployment or underemployment, unexpected hospital bills, or slow economy. Half of all U.S. families no longer feel a sense of self- sufficiency in regard to their finances. Rather, they feel that their wellbeing is determined by what happens in the country as opposed to their own actions (Myhre & Sporakowski, 1986). "When couples encounter economic hardship, their relationship faces additional and sometimes extraordinary stress" (Freeman et al., 1993, p. 324). While financial problems are relative to the demands and expectations of the couple together and as individuals, very low- income levels are one of the most significant stressors in married life, involving the inability to meet basic economic needs (Albrecht, Bahr, & Goodman, 1983).

At a very basic level, economic wellbeing involves income. "The process of making family income and consumption adaptations to cope with inflation may create

tension" (Guadagno, 1983, p. 215). Serious family financial problems have more to do with low income as opposed to the failure of financial management procedures (Kerkmann et al., 2000), and level of income impacts other areas of marital satisfaction as well. Conversely, saving money and accumulating assets positively relate to marital stability (Schaninger & Buss, 1986).

Sagarson (2014) in a study conducted in Italy on predictors of marital quality found that financial matters were considered the most important predictor to 83% out of the 350 respondents. He explained that the world today has become a place where money can get almost everything done. Therefore if there is money in the house that can bring about happiness, spouses can play their marital roles effectively and hence an improvement in the marital quality of those spouses.

Martins (2013) found that group intervention on cognitive behavioural theory saw a significant difference among married people with respect to different levels of income. She found that married people with higher levels of income responded positively to the group treatment than their counterparts with low income.

Kheamba (2015) found in Nariobi, Kenya, that there were no statistically significant differences between low and high income earners who were exposed to group counselling in rational emotive behaviour therapy. He investigated clairvoyants of satisfaction in marriage and found that income was a major factor in the determination of marital satisfaction among couples.

Petershie (2011) found that income had an effect on marital quality of married people. He added that it was one of the top reasons the respondent identified as predictor of marital satisfaction. His study also did not find significant differences between high and low income earners with regards to their level of marital satisfaction. Fischer (2013) in a study conducted in Cologne, Germany on high and low income

migrants found that income was the number one factor that led to divorce. After intervention he found no significant difference between high and low income earners with respect to their satisfaction in marriage.

Abasi-Ifreke (2013) found in Jalingo in the Taraba State of Nigeria that counselling intervention did not result in any positive impact on the mindset of the high and low income married people. Abasi-Ifreke studied how married people with high and low income reacted to counselling intervention in aid to improve their marital quality.

2.8 Demand and Stress Made on Clergy Wives

While the position of a pastor's wife is not one that is shied away from stress, Baker (1989) proposes that alongside having benefits, there can also be negative consequences for the wives of clergy in undertaking various roles. This is a viewpoint supported by Dean in Oswald et al. (1980) in which she states, "There is a constant input of ideas and people and of requests for help. Paradoxically, as in many life-situations, that which is most satisfying is also the most draining when one cannot easily regulate the amount" (p. 9). Various studies have been undertaken to understand the experiences of stress within different helping professions. However, empirical studies such as that undertaken by Baker (1989), Baker and Scott (1992) and Morris and Blanton (1994), which seek to understand the various demands upon the clergy, clergy couples and in particular clergy wives and the ensuing effect are still limited. Long hours of work, offering support to both the Church and community at times of individual crisis and community disasters take its toll.

Writers such as Andor (2013) and Holaday, Lackey, Boucher and Glidewell (2001) have suggested that stress experienced by clergy in the undertaking of their work has a direct impact on the family including wives. It has been acknowledged that

the clergy is considered to be in the group of professionals working in caring professions (Adams, Hough, Proeschild-Bell, Yao & Kolkin, 2017; Darling et al., 2004). Such individuals are exposed to human suffering and high expectations, and at risk of experiencing secondary trauma, compassion fatigue, stress and burnout (Figley, 2015; Holaday et al., 2001; Skovholt & Trotter-Mathison, 2014). Clergy wives may embrace their position and role with joy and enthusiasm, considering it an opportunity to serve God in serving others, as mentioned earlier. However, reflecting on the position as a partnership and working hand-in-hand with her husband, wives may be at risk of what Hendron et al. (2014) called "tertiary traumatization" (p. 6). Identified as the exposure to secondary trauma by wives who support their clergy husbands, this idea appears to be new and is worthy of further exploration within the context of counselling.

Alongside tertiary trauma, it might also be argued that wives are exposed to secondary trauma, compassion fatigue and burnout as a result of undertaking roles that bring them into direct contact with those suffering from emotional difficulties within their Church and community (Ker & Scott, 1992; Figley, 2015). The impact - physical, spiritual, emotional, and mental - of undertaking multiple undefined roles, for which wives are often not prepared, risks affecting every area of the clergy wife's life. It has been acknowledged by clergy wives that though satisfying, the role and demands placed upon them can be highly stressful. Five specific external stressors have been identified by Morris and Blanton (1994): mobility; financial compensation; expectations and time demands; intrusions of family boundaries; and social support (p. 189). Relocation, identified nationally as one of the top stressful events that might be experienced in an individual's life, is a frequent occurrence within some denominations (Frame & Shehan, 1994). Findings from studies by Morris and Blanton (1994) and

Frame and Shehan (1994), reported relocation for clergy wives often meant losing friends, some of whom provided a necessary source of emotional and social support. Relocation necessitated changing jobs, bringing the stress of locating new employment, establishing new contacts and educational systems if young children are in the family.

Regular moves impact on the wife's physical and emotional well-being, although the relocation may mean a promotion for her husband; this was not always the case. Unlike other two-person professions such as the armed forces, foreign services and international companies, in which couples may discuss scheduled moves and the impact upon the family, within Church settings this rarely happens. It is considered that one is serving God and the Church, and the individual will, therefore, go where sent; this has been the practice historically within some Church traditions and is particularly so within Pentecostal Churches. The findings of the study by Frame and Shehan (1994) found that some wives experienced stress that was beyond the norm, and feelings of hurt and isolation were reflected by wives. Difficulties in forming healthy relationships and awareness that one may be relocated at any point risked not becoming attached or making lasting friendships. This then risked experiencing loneliness and role overload as the wife had no-one to check in with. The study conducted by Frame and Shehan (1994) reflected similar findings to cross- denominational studies undertaken by Darling et al. (2004) and Morris and Blanton (1994), suggesting that although there had been a ten-year gap, some experiences were still a part of the clergy wife's experience.

Anticipatory grief and the inability to make healthy connections due to the knowledge that another move was imminent were also reported by wives. Interestingly, while husbands accepted moves, managed stress levels and settled into new settings well, wives did not do so well. Boundary ambiguity, described by Morris and Blanton

(1994) as an intrusion of family boundaries, has been mentioned in several studies (e.g. Ash, 2011; Lee, 1999). Although highlighted, findings showed that this is not problematic in all instances and only identified as challenging when it impacted on family relationships and interrupted communication between husband and wife. Interestingly, within denominations such as Pentecostal settings that value community and extended families, such difficulties may not be experienced by clergy wives. However, due to the lack of research with this specific participant group, no data are available for consultation. Regarding social support, findings from studies (e.g. Drumm et al., 2017; Meyrick, 1998) revealed that wives considered that they were required to remember their position within the Church and this thought might be of particular importance within Pentecostal traditions. Wives are expected to be friendly - but not too friendly - and careful not to show favouritism. This position calls for reflection on the intersection at which many women from ethnic minorities find themselves within some faith settings: being a woman, a woman of faith, and a woman from an ethnic background.

2.9 How Clergy Wives Experience Marital Satisfaction

The Clergy stand at the forefront of helping people during troubled times (Darling et al., 2004, p. 262). Emotional labour takes its toll and has been highlighted as a factor affecting the well-being of individuals undertaking people work, including clergy (Brotheridge & Grandey, 2002; Darling et al., 2004; Hendron et al., 2014). It is accepted that the clergy vocation can be emotionally demanding; if as Papanek (1973) suggests, wives are part of a two-person single career, then it could be questioned whether or not the clergy wife's experience within particular Church traditions might be likened to that of her husband. "Being a clergy wife is a full-time identity and one which cannot easily be discarded" (Finch, 1980, p. 868). The writer espouses the idea

of vicarious contamination, in that by the very nature of her position, the pastor's wife is affected by the vicarious trauma experienced by her husband as well as her own experiences within her role.

Darling et al. (2004) state, "Clergy and clergy spouses are often expected to show high levels of compassion and empathy for persons who are suffering" (p. 271). McMinn et al. (2008), speaking of managing the multiple demands placed on clergy wives, suggest that these wives are at risk of experiencing burnout as a result of attempting to undertake roles that include offering emotional, physical, spiritual and social support to her husband, family, congregation and the local community. Acknowledging the reality and impact of life as a clergy wife within the public domain, loneliness and isolation are key themes shared by wives in various studies (e.g. Murphy-Geiss, 2009). Both vicarious traumatisation and burnout are concepts that are understood in the counselling arena. However, McMinn et al. (2008) identify that research into the stress within clergy life is small, and clergy wives are an under-researched group.

Seeking to explore the experiences of wives in terms of stress levels, McMinn et al. (2008) have suggested three categories of stress within clergy research: normal stress; being married to a pastor stress; and catastrophic stress (e.g. loss of a loved one, experiencing a marital crisis). Reflecting on the notion that pastors' wives within certain denominations were expected to fulfil many roles, this carried the risk of experiencing catastrophic stress, particularly when attempting to fulfil a role with no template. Extending this thought further, it could be questioned as to whether the risk of experiencing phenomena such as burnout, secondary and tertiary trauma may be greater within particular denominations in which cultural expectancies and personal characteristics come into play. Akin to other helping professionals, might certain

personality types be more liable to experiencing burnout and vicarious trauma? Regulating one's own emotions within the context of helping others may over time affect well-being, and much self-regulation is required in terms of the multiple roles undertaken by the clergy couple (Morris & Blanton, 1994). It is suggested by Kinman et al. (2011) and Finch (1980) that to sustain well-being, a certain level of incongruence or dissonance is present when interacting with others in order to maintain contact. Learning to look after one's self in caring professions, including the clergy, is deemed important, and this appears even more so for those who support those who give support to clergymen such as clergy wives.

In studies by Kinman et al. (2011) and Madsen et al. (2014), it was found that good leadership and the provision of supervision was essential to facilitating well-being. In addition to this, Kinman et al. (2011) also suggested that the clergy might undertake counselling training in order to help manage their well-being when undertaking their work. Reflecting on the partnership position of some clergy wives, perhaps a similar study might be helpful to explore levels of emotional labour and well-being of clergy wives and the usefulness of counselling training.

2.10 How Clergy Wives Perceive Marital Satisfaction

In the past, it was usually assumed that the wife of a clergyman would regularly attend Church, take on responsibilities in the parish and fulfil a public role, simply by virtue of being married to the minister. (Litchfield, 2006, p. 143) Holding in mind the complexities of the clergy role, and considering the couple relationship within such vocations, it has been interesting to note that wives of male clergy have attracted much interest.

It has been acknowledged that Church life may have an impact on the clergy, his spouse and the family (Darling et al., 2004). The above statement by Litchfield (2006) suggests that wives are situated in supportive roles alongside their husbands who undertake a demanding job. Rarely are spouses referred to in the lives of individuals in the caring profession, although there is some mention of spouses in the lives of those placed in the military and religious doctor professions. However, within the context of the Church, spouses (particularly wives) are referred to in terms of working alongside their clergy husbands (Morris & Blanton, 1994). While this has been recognised in the context of some Church traditions, it is an unfamiliar concept within other arenas such as counselling. Working within caring professions is considered an individual choice, and spouses are not ordinarily included in the application or interview process, neither are spouses routinely involved in the day-to-day events of most caring professions.

Work practices and the impact of working in such settings are usually contained within the workplace to a greater or lesser degree, although this notion may be challenged in terms of the ripple effect of stress levels upon one's family, days taken in sickness and its impact on the wider community. The concept of autonomy and lone working within one's chosen profession generally applies to most individuals situated within the caring profession. However, various studies (Andor, 2013; Drumm, Cooper, Seifert, McBride & Sedlacek, 2017) and the perceptions of the general public, indicate that this is not generally so for clergy who are married. The clergy wife has historically been considered an enigma; she is an important person within her husband's vocation, whilst very rarely being a part of the interview process or inducted alongside her clergy husband.

Some experiences of clergy wives are offered by way of autobiographical accounts and self-help books and within a small number of empirical studies in theology, pastoral care and social work (Drumm et al., 2017; Tangenburg, 2007). However, the voice of clergy wives within the counselling arena is meagre, and there is an absence of the voices of wives situated in Pentecostal traditions which might be considered a minority group. While the demands made on clergy and others working in the caring profession have been documented, the demands made on those who work alongside main caregivers are often missing. The unique positioning of clergy wives places them within this category of individuals and causes us to question their experiences of the demands placed upon them. Papanek (1973) introduces the notion of the two- person career that some couples assume within certain professional settings, and I will be discussing this in greater detail in chapter two. To a great degree, this concept was traditionally adopted by wives within many Church traditions in which their clergy husbands held the position as the Church minister. Although explicit studies considering the effects of the two-person career upon clergy wives within Church settings are meagre, several studies (e.g. Darling et al., 2004; Gleason, 1977) have been undertaken in the psychological and pastoral care arena, exploring stress and wellbeing in clergy and clergy couples. However, there is an absence of research specifically exploring the emotional demands made on clergy wives.

Within the Pentecostal setting, William Kay has undertaken extensive studies exploring Pentecostal Churches and British Pentecostal ministers (Kay, 2000), including a small investigation of women's roles as leaders within the Church. However, there is currently no specific study exploring the emotional demands made on the wives of clergy situated within Pentecostal Churches in the UK.

2.11 How Clergy Wives Cope with Marital Satisfaction

While self-care strategies are an accepted and expected practice within many caring professions, and particularly within the counselling arena (BACP, 2018b), it is interesting to note that studies discussing coping mechanisms and stress for clergy wives are mostly within couple studies, with the majority focusing on the clergyperson or clergyman (e.g. Darling et al., 2004; Francis, Laycock & Brewster, 2017; Kinman et al., 2011; Lee, 2007; McMinn et al., 2005). There is a paucity of studies specifically exploring coping mechanisms for clergy wives, with McMinn et al. (2005) and McMinn et al. (2008) being two of the few. However, acknowledging the five areas that cause some stress to clergy wives, as identified by Morris and Blanton (1994), various writers (e.g. Baker, 1989; McMinn et al., 2008; Roberts et al., 2010), seeking to identify helpful support structures, have explored mediums such as peer support groups, and the use of psycho-educational groups to alleviate stress. McMinn et al. (2008) went as far as seeking clergy wives who exemplified good coping mechanisms.

However, similarly to the conclusions of both Baker (1989) and Roberts et al.'s (2010) study, it was highlighted that there was a lack of diversity in terms of the ethnic background of the participants. Indeed, pre-selection within McMinn et al. (2008) was noted with all participants being "Caucasian and Protestant" (p. 447). It is also worth noting that the term emotional demand is not used in the available literature regarding the experiences of clergy wives. When placed against the indicators of vicarious trauma, burnout and compassion fatigue, findings show that clergy wives are exposed to similar issues that cause stress as other caring professionals (Darling et al., 2004; Hendron et al., 2014; McMinn et al., 2005). With this in mind, the question may be asked, what safety mechanisms are put in place, and what coping strategies are used to ensure clergy wives' well-being? As mentioned earlier, the character of the wife and

the position that she takes alongside her husband may be an indicator of her potential for risk; alongside this her awareness of a sense of self and autonomy may be a contributory factor (Andor, 2013; Machamire, 1999).

Internal coping mechanisms such as personal resilience in the face of challenges may be considered an important element of self-care for the clergy wife, who is positioned alongside her husband as they face the human suffering and needs of their congregation (Smith, 2014). Findings from studies undertaken by Murphy-Geiss (2009) suggest that due to their position, wives are devoid of the elements that congregants within faith settings may hold as valuable support, such as having a pastor or minister or being able to access counselling. Findings by McMinn et al. (2005) and McMinn et al. (2008) reported that the main sources of self-care were spiritual practices such as giving credit to God's grace, and prayer and reading as the main tools for coping amongst clergy wives. However, it was interesting to note that there was no mention of accessing the support of a spiritual director. Alongside using spiritual elements, having friends who were outside of their denomination with whom they did not risk being judged or damaging to their husband's career was also important regarding looking after their well-being.

2.12 Summary of Literature Review

Marital satisfaction is one of the most important aspects of family life, and the quality of one's marriage is a critical component of life satisfaction. Marital satisfaction can affect not only the physical and mental health of both spouses (Holt-Lunstad et al., 2008) but also their children's development, well-being, biological function, academic performance, social skills, and relationships (Cummings & Davies, 2010). Some

experiences of clergy wives are offered by way of autobiographical accounts and self-help books and within a small number of empirical studies in theology, pastoral care and social work (Drumm et al., 2017; Tangenburg, 2007). However, the voice of clergy wives within the counselling arena is meagre, and there is an absence of the voices of wives situated in Pentecostal traditions which might be considered a minority group. While the demands made on clergy and others working in the caring profession have been documented, the demands made on those who work alongside main caregivers are often missing. The unique positioning of clergy wives places them within this category of individuals and causes us to question their experiences of the demands placed upon them.



CHAPTER THREE

METHODOLOGY

3.0 Overview

The aim of this chapter is to discuss the processes and steps that were employed to gather and analyse data to increase the understanding of the topic. It also gives an overview of the research methodology that was used as well as how they were used. Aspects covered included the research paradigm, research approach, research design, population, sample size and sampling techniques, research instrument, trustworthiness, transferability, credibility, confirmability, dependability, data collection technique, data analysis and ethical considerations.

3.1 Research Paradigm

The study was underpinned by the interpretivist paradigm. Proponents of interpretivism do not accept the existence of universal standards for research, instead the standards guiding research are "products of a particular group or culture" (Smith, 1993 p.5). Although the interpretive paradigm is not a dominant model of research, it is gaining considerable influence, because it can accommodate multiple perspectives and versions of truths. Interpretivists believe an understanding of the context in which any form of research is conducted is critical to the interpretation of data gathered (Willis, 2007). According to Willis (2007), interpretivism usually seeks to understand a particular context, and the core belief of the interpretive paradigm is that reality is socially constructed. Since most research is constructed within a Western paradigm the context of their transition between cultures is important and so Willis' statement supports the choice of interpretation for education researchers who purpose to investigate a phenomenon in a group of students or a particular school. Interpretivism includes "accepting and seeking multiple perspectives, being open to change,

practicing iterative and emergent data collection techniques, promoting participatory and holistic research, and going beyond the inductive and deductive approach" (p.583), Sabharwal commenting on Willis (2007). In order to explore understandings of respondents, an interpretive paradigm provides a context that allow researchers to examine what the respondents in my study have to say about their experiences. Interpretive research is more subjective than objective. Willis (2007) argues that the goal of interpretivism is to value subjectivity, and "interpretivists avoid the idea that objective research on human behaviour is possible" (p.110). Following from Willis' points, Smith (1993) believes that interpretivists are 'anti-foundationalists', because "there is no particular right or correct path to knowledge, no special method that automatically leads to intellectual progress" (p.120). Interpretive researchers do not seek the answers for their studies in rigid ways. Instead, they approach the reality from subjects, typically from people who own their experiences and are of a particular group or culture.

The researcher chose this paradigm because it allows researchers to view the world through the perceptions and experiences of the respondents. The researcher however, uses those experiences to construct and interpret his understanding from the data gathered. Specifically, interpretivism supported scholars in terms of exploring their world by interpreting the understanding of individuals. This study therefore seeks to explore the lived experiences of marital satisfaction among clergy wives in the Church of Pentecost.

3.2 Rationale and Assumptions for Qualitative Design

The study adopted the qualitative research approach. According to Tewksbury (2009), qualitative research seeks to provide in-depth, detailed information which although not necessarily widely generalised, explores issues and their context,

clarifying what, how, when, where and among whom behaviours and processes operate while describing in explicit detail the contours and dynamics of people, places, actions, and interactions.

Denzin and Lincoln (2005), maintained the fact that using qualitative approach in research helps deal with events in their natural contexts and interpret occurrences to be in line with peoples' perspectives. Creswell (2005) highlights that qualitative research methods are suitable for studies on matters that are relatively new in an arena. Qualitative research methods enable in-depth study into a subject topic. Qualitative research processes facilitate the gathering of rich descriptive data (Huff, 2009; McMillan & Schumacher, 2010; Punch, 2009), useful to provide researchers with a substantial amount of information to investigate the research subject in large detail. Qualitative research is aimed at studying human action from the insider's perspective. The goal is not to predict, but rather to describe human behaviour. Emphasis is therefore placed on staying close to the subjects of study (De Vos & Schulze, 2002) and it places value on the subject of study. Research participants are not regarded as mere objects of study and therefore cannot just be explained. A qualitative researcher, therefore, makes deliberate attempts to empathize with the people he or she is observing and try to understand their actions, decisions and inactions from their perspective.

It is through qualitative research that the researcher gains access to and becomes part of the research participant's sub-world. This is encouraged in order to understand people's actions in relation to the survival strategies they employ in addressing their day-to-day challenges. It also allows the researcher to go into greater depth and focus on the subjective meanings, metaphors, definitions, symbols and descriptions presented by the participants (Lincoln & Guba, 1985).

The justification was that qualitative research permits the researcher to wear a wider lens that enables him to see both context, specific issues and the phenomenon as they exist and function within each community environment and in relation to other on-going phenomena (Bacho, 2001).

3.3 Research Design

The research design adopted for the study was phenomenology. Phenomenology, according to Schwandt et al. (2007), requires the researcher to view social life in an unbiased, open-minded way and thus to bracket his or her knowledge of how encounters are socially structured or accomplished. Lester, (1999) posits that the purpose of the phenomenological design is to illuminate the specific, to identify phenomena through how they are perceived by the actors in a situation. Also, in the human sphere, this normally translates into gathering 'deep' information and perceptions through inductive, qualitative methods such as interviews, discussions and participant observation, and representing it from the perspective of the research participants (Lester, 1999).

It is to justify the research methodologies employed, as well as their implementation and data collection planning. The design was chosen because the researcher aimed not to generalize or predict but to explore and understand the challenges of foreign students and their coping strategies as lived and experienced by them.

Specifically, the hermeneutic phenomenology was employed to explore marital satisfaction among clergy wives in Pentecostal Churches in Mfantseman East, Ghana. Rizo-Pattern (2015) pointed out that hermeneutic phenomenology refers to the study of personal experience and requires a description or interpretation of the meanings of phenomena experienced by participants in an investigation. Hermeneutic

phenomenology is concerned with the life world or human experience as it is lived. The focus is toward illuminating details and seemingly trivial aspects within experience that may be taken for granted in our lives, with a goal of creating meaning and achieving a sense of understanding.

According to Martínez (2014), the main exponent of the method (Heidegger, 1962), defines it as the process that allows disclosing the meanings of the things found in the person's consciousness and interpreting them through the word. The researcher chose phenomenology in order to explore into details the attitudes, actions and all kinds of expression about marital satisfaction among clergy wives in Pentecostal Churches in Mfantseman East, Ghana.

3.4 Research Instrument

The study used semi-structured interview questions as the main data collection tool for the study. The need for semi-structured interview approach was appropriate for this study because Bryman (2004) contends that, to appreciate peoples' opinions and assess their intentions life demands having conversation with them. The questions were structured in four main parts according to the types of research questions studied with relevant sub-questions to enhance probing. For example, questions like as a clergy wife what role do you play in the ministry? What effect does ministry work play in your marriage? How do you experience marital satisfaction as a wife of a pastor? How do you consider self-care as a strategy in coping with marital satisfaction?

The in-depth interviews questions were served the respondents, thus wives of the clergy.

3.5 Population and Sample Size

A study population, according to Ngechu (2004), is a well-defined or specified collection of people, items, homes, firms, services, elements, or events that are being examined. As a result, the population had to meet a certain criterion that the researcher was looking for, and it had to be homogeneous. The target population for the study was primarily the wives of the clergy of the Church of Pentecost in the Central Region of Ghana. A total of sixty-three (63) wives of the clergy were marked as study population. Ngechu (2004) emphasizes the need to select a representative sample from any chosen study population for any scientific study like this. To create a sample, the required number of subjects, respondents, elements, or firms were chosen from the population frame.

Due to the considerable variability involved, Fox (2009) discovered that studies of this kind with a wider scope use a high percentage of 30% of the population. In accordance with this, the population's one-third was computed as follows: $x N$, where N is the population's size. As a result, 20 responders were chosen according to the equation $1 - x 63 = 21$. Additionally, according to Guest, Bunce, and Johnson (2006), 92% of saturation was attained after 14 interviews. As a result, the researcher spoke with fourteen (14) clergy wives about their real-life experiences with happy marriages in the Pentecostal church. In order to reach data saturation, or a point where no new information or themes emerged from additional interviews, the decision to stop at fourteen (14) participants must be made (Guest, Bunce, & Johnson, 2006).

3.6 Sampling Technique

The study considered both the purposive and convenience sampling techniques. Purposive sampling is a form of non-probability sampling that helps researchers base on their own judgment when choosing population for study (Sharma, 2017). Using this

sampling technique allows for personal judgment to be applied in selecting individuals relevant in answering the research question and obtaining significant results. This includes recognizing and selecting relevant elements or individuals that are particularly learned about or experienced with a process of interest (Creswell & Plano Clark, 2011). In addition, Bernard (2002) noted that the significance of accessibility and eagerness to partake, and the capacity to express experiences count well for using this purposive sampling technique. Considering the fact that, the clergy wives are easy to locate especially in the mission houses and churches, scheduling time with them for interview was easy. More so because this study constitutes a specialised study categorising the clergy wives was necessary. Therefore, this approach was used to purposely select wives of the clergy.

Convenience sampling is a sort of non-probability sampling in which a sample is taken from a population segment that is close at hand (Bhattacharjee, 2012). With convenience sampling, the researcher applied mainly to determine the perceptions or opinions of respondents about marital satisfaction, a phenomenon among the clergy and their spouses. Thus, data is collected from clergy wives who constitute the potential people expected to understand specific issues or manage opinions regarding the objectives under consideration. This sampling was considered ideal because conveniently, the researcher is a worker in the Church of Pentecost, hence, making data collection very easier. Also, this sampling technique was considered because it allows researchers use various sampling techniques in situations where there are large populations. In most cases, testing the entire community is practically impossible because they are not easy to reach (Bernard, 2002). Researchers use convenience sampling in situations where additional inputs are not necessary for the principal research. There are no criteria required to be a part of this sample. Thus, it becomes

incredibly simplified to include elements in this sample. All components of the population are eligible and dependent on the researcher's proximity to get involved in the sample (Bernard, 2002).

3.7 Methods for Verification/Trustworthiness

Four principles were used for verification of the study. These methods are transferability, credibility, dependability, and confirmability.

3.7.1 Transferability

Transferability refers to the generalizability of inquiry. In qualitative research, this concerns only case-to-case transfer (Tobin & Begley, 2004). It connotes the degree to which the results of qualitative research can be generalized or transferred to other contexts (Bhattacharjee, 2012). The researcher ensured this by doing extensive and thorough description of the processes that were adopted for others to follow and replicate in another jurisdiction. Also, I ensured broader literature review and vividly described all methodological processes to help readers to relate the circumstances surrounding this subject area and to evaluate the relevance of these research findings.

3.7.2 Credibility

Guba and Lincoln (1985) posit that the credibility of a study is determined when co-researchers or readers are confronted with the experience, they can recognize it. Credibility addresses the "fit" between respondents' views and the researcher's representation of them (Tobin & Begley, 2004). Lincoln and Guba (1985) suggested a number of techniques to address credibility including activities such as prolonged engagement, persistent observation, data collection triangulation, and researcher triangulation. Guided by Lincoln and Guba's (1985) statement in ensuring credibility, I had a prolonged engagement with participants on the field collecting data. The

credibility was also established through member checking. This is a technique for exploring the credibility of results where data gathered is brought back to participants to check for accuracy.

3.7.3 Dependability

According to Bitsch (2005), dependability refers to "the stability of findings over time" (p. 86). Dependability involves participants evaluating the findings, the interpretation and recommendations of the study to make sure that they are all supported by the data received from the informants of the study (Cohen et al., 2011; Tobin & Begley, 2004), hence in this study the researcher managed bias by ensuring that the instrumentation guide is applied uniformly and consistently with regards to each interview. To improve the dependability of the study, my research supervisors served as auditors to the methodological decisions in the course of the inquiry. Also, in ensuring dependability the researcher did a peer examination with a colleague doing same qualitative work in a different university to discuss the research process and findings.

3.7.4 Confirmability

Confirmability refers to the degree to which the results of an inquiry could be confirmed or corroborated by other researchers (Baxter & Eyles, 1997). Confirmability is "concerned with establishing that data and interpretations of the findings are not figments of the inquirer's imagination, but are derived from the data" (Tobin & Begley, 2004, p. 392). Confirmability is used to establish neutrality of the subject; that the reality of the data and interpretation has not been falsified by the researcher.

In order to establish confirmability, the researcher after transcribing the audiotapes, interview questions, consent forms and all other relevant information and documents regarding the study, gave back to the participants to confirm the responses. The researcher after effecting all the changes gave the transcribed data back to the participants again for them to authenticate the inferences derived by the researcher.

3.8 Data Collection Procedure

In qualitative research, rapport building is as important as other parts of the research process. Rapport is defined as the relationship of mutual understanding between and among communication especially as it relates to teamwork and persuasion of participants. According to Creswell (2009), a good rapport is crucial in getting more information and insight from the participants because the participants need to feel more comfortable during interviews and other interactions.

After presenting the introductory letter to the Area Apostles, the researcher was invited to the pastor's and wives meeting to explain the rationale for the study to them. This helped the researcher establish rapport with the participants by visiting various clergy wives in the study area and holding verbal interactions with them. This was preceded by obtaining of permission letter form authorities of the Department of Counselling Psychology, University of Education Winneba. The rapport building helped to reduce the participants' stress and allowed them to be more open to the researcher in responding to the questions in the process of collecting data. Time was scheduled for the meeting. With the interviews, dates were arranged with the respondents and venue was selected.

In order to avoid interruptions and disturbances, an enclosed setting was chosen for the session while others who were far away were interviewed via cell phone and recorded. Questions from pre-determined semi-structured interview guide were asked

by the researcher personally. Participants were allowed to express their views on questions asked and a tape-recorder was used to record the responses. However, prior to the interview sessions, participants were informed of the tape-recording of their responses and as a result they felt comfortable and came out freely with their views on questions asked. In some instances, the English language which was the main medium was translated into the local language where necessary to ensure understanding. The translator of the English Language to local language (Twi) was done with the help of an expert in the language during the interview session. As semi-structured interview guide, questions were modified in some instances based upon the interviewer's perception of what seemed appropriate. In all, twenty (20) interview sessions were held with each lasting for thirty-five (35) minutes.

3.9 Data Analysis Procedures

Prior to data analysis, the researcher used Creswell and Creswell's (2018) suggestions as a guideline for data preparation. This entailed organizing, structuring, and gaining a comprehensive understanding of the material gathered. As soon as each interview was concluded, the researcher checked through the interview record to check that the information was documented legibly. The information was then grouped inside each data set according to the research questions studied.

Then, the researcher read all of the interviews to get a basic idea of the information in each data set. The current study used the thematic analysis principle to provide guidelines and a systematic framework for analyzing qualitative data. Thematic analysis is the process of identifying patterns or themes within qualitative data. Braun & Clarke (2006) suggest that it is the first qualitative method that should be learned as „it provides core skills that will be useful for conducting many other kinds of analysis“ (p.78).

A further advantage, particularly from the perspective of learning and teaching, is that it is a method rather than a methodology (Braun & Clarke 2006; Clarke & Braun, 2013). This means that, unlike many qualitative methodologies, it is not tied to a particular epistemological or theoretical perspective. This makes it a very flexible method, a considerable advantage given the diversity of work in learning and teaching. The goal of a thematic analysis is to identify themes, (patterns in the data that are important or interesting), and use these themes to address the research. A common pitfall is to use the main interview questions as the themes (Clarke & Braun, 2013). Typically, this reflects the fact that the data have been summarised and organised, rather than analysed. The researcher followed Braun and Clarke's (2006) six-phase guide which is a very useful framework for conducting thematic analysis. The researcher became familiar with the data, generated initial codes, searched for themes, reviewed the themes, defined the themes and finally did the write-up. Subsequent, research questions, literature, findings from interviews and recommendations were connected to each other. Each research question is answered by literature, findings from interviews and recommendations. Therefore, the current study followed the thematic analysis procedures to analyse the qualitative data and to provide a greater understanding of the results.

3.10 Positionality

I am a priest in the Church of Pentecost, Ghana. I have resided in Mfantseman for the past 6 years. I am a married man and have previewed some of the marital dissatisfaction among wives of the clergy in Mfantseman area because I attend ministers and wives" conferences as a guest minister in the Church of Pentecost. I therefore consider myself as an insider. I do not have a direct relationship with any of my participants so did not influence my findings. I was objective in the conduct of this

research from data collection to conclusion. My position as a priest and respected man of God made data collection easy because the participants were not reluctant in giving any sensitive information to me during the conduct of the interview. The extracts in the analysis were reported as accurate as given during the data collection.

3.11 Ethical Consideration

According to Creswell (2012), the researcher is viewed as the primary instrument in the data collection and data analysis process hence my role involved the administration of interviews for gathering and analysing data from participants. The researcher was an outsider who did not have any personal relationships whatsoever with the participants students interviewed. Leedy and Ormrod (2001) posit that bias is any influence, condition, or set of conditions that independently or together distort the data, hence in minimizing any personal bias on the results of this study, member checks were utilized during and after interviews to increase the credibility, dependability, confirmability, and transferability of the study results (Lincoln & Guba, 1985).

Also, the researcher ensured the underlisted research ethics procedures practised by researchers in conducting research; (a). Avoided plagiarism: Works of people who were employed to buttress analysis and, in the literature, was duly acknowledged both in-text and in extension, (b). Informed consent- In order not to violate the rule of informed consent in social research, letters of introduction were transported to the institutional authorities to seek permission before conducting the interview. In these letters, the purpose of the subject was clearly stated to both the respondents and the schools' authorities. (c). Assured confidentiality- The respondents were reassured that their identities would be hidden. In accomplishing this purpose, clergy wives were represented using numbers instead of their names which make it difficult for people to identify the respondents. Respondents were also assured of

voluntary withdrawal if they so wish. Finally, during each interview, the researcher also restated and summarized information questioning participants on the accuracy of the information.

3.12 Limitations

Time: Due to time constraints, the researcher was only able to include the districts mentioned in the study; otherwise, the study would have been expanded to other districts and regions. Again, financial limitations prevented the study from being expanded to include many respondents.



CHAPTER FOUR

DATA ANALYSIS

4.0 Introduction

This chapter presents the data analysis of the study. The analysis is done in line with the various research questions studied. The main purpose was to explore the lived experiences of clergy wives in marriage in the Church of Pentecost.

4.1 Demographic Information

These demographic details of the respondents covered their age, number of years in marriage, number of years in ministry, educational level and number of children. These details were necessary to help the researcher have a fair and fundamental understanding regarding their way of life as spouses. More also, having essential demographic data constitute a guide in making suitable analysis and getting adequate findings that are reflective of the study objectives.

4.1.1 Age, years in marriage and number of children

Data gathered on the age ranged from between 31 to 50 years. However, data on number of years the respondents have been in marriage shows ranges between 7 to 30 years. As regards the number of children, it can be read that the couples have children ranging from a minimum of 1 up to a maximum of 6 children.

Based on the data it can be understood that most respondents have been in marriage for many years to have gained experience or satisfaction. Most of them seem to have either enjoyed or endured marriage considering the number of years they had been in marriage.

4.1.2 Years Wives of clergy have followed their husbands in ministry

The respondents interviewed had different number of years spent following their husbands in ministry. As indicated in Table 1, the respondents have been in ministry ranging from a minimum of 4 to a maximum of 30 years. This shows that clergy wives have a lot to tell as regards their experiences in marital satisfaction.

4.1.4 Educational level

Understanding their levels of education was of essence owing to the fact that any form of education has influences on a person's decision making and lifestyle. Thus, a person is able to appreciate his/her immediate environment be it social, economic, moral or religious. The level of education of the respondents shown on Table 1, clearly indicates that almost all of them are educated. Their education ranges from Middle School Leaving Certificate (MSLC) to Tertiary education. However, majority of the respondents have attained degree qualifications. This indicates that, the respondents have attained a level of enlightenment to enable them appreciate life and relationship.

Table 1: Summary of Demographic Details of the Respondents

Name	Respondent	Age	Number of Years in Marriage	Number of Years in Ministry	Education level	Number of children
Yaa	1	36	8	6	Degree	4
Miss Join	2	38	13	12	Degree	3
Serwaa	3	37	12	7	Midwife	3
Onipa	4	45	15	12	Degree	5
Tata	5	45	16	6	MLSC	4
Akos	6	40	17	12	JHS	3
Love	7	41	15	10	Degree	3
Sekyiwah	8	50	20	20	SHS	5
Dakoa	9	45	20	15	JHS	3
Asantewa	10	55	30	30	MLSC	3
Phyllis	11	31	8	6	Degree	6
Adwoa	12	36	7	4	Nurse	1
Lina	13	42	12	11	Degree	2
Yaa	14	34	8	3	Degree	3
Asantewa						

Source: Field Work, 2022

4.2 Research Question 1: How do Clergy Wives understand "Marital Satisfaction"?

Living happily together as couples in ministry is needful considering the fact they represent their congregation both as spiritual guides and models. This was necessary to ascertain the state of life of the clergy wives in their marriage to find out whether or not they have sound relationships as couples. In view of this the study sought to explore the extent to which clergy wives know marital satisfaction. In this regard this objective was studied using different sub-themes analysed below.

4.2.1 How clergy wives understand marital satisfaction

Understanding what and how clergy spouses feel about their marriages tends to help the researcher develop the necessary understanding for answering this issue. The researcher established under this sub-theme that, most wives of the clergy experience different forms of marital satisfaction in varied ways. Thus, the researcher discovered that while some clergy wives are having good time others are also enduring their marriages. This was manifest in the fact that most clergy wives get some contentment because their husbands are able to provide for them financially and also give them good sexual intimacy while others experience the contrary. Those who had good viewpoints of marital satisfactions were focused primarily on;

4.2.1.1 Respect and sexual intimacy

Concerning respect and sexual intimacy, varied responses were gathered. While others said they have satisfaction in their marriages, others answered to the contrary. From one side, it was gathered that there are some sort of peace and amicable living in the homes of some clergy and their wives. This was found to be among few respondents who intimated that they have better relationships with their husbands in the ministry.

They believed that their husbands give them financial support, sexual satisfaction, adequate respect and attention. To these respondents the cordial relationship existing between them and their spouses is convivial. They explained this to mean that their husbands at least regard them as their wives and partners in ministry.

To attest to these Miss John, Phyllis and Serwaa for example explained thus;

Miss John said "...My husband is a good man. Even though, he is a human being but a good man. If I die and come back to live and marry, I will look for him and tie the knot again. My husband satisfies me sexually, he respects me, provide for the home and is ever ready to respond to my needs and that of the family at large .During sexual intercourse with my husband we engage in romance to get our satisfaction." (Field Interview, 2022).

Yaa also accentuated this by saying;

"I am ok with my marriage because we understand each other. We are also truthful with each other. My marriage is going well for me. Like other pastors my husband is very busy so I can't have him around me all the time but whenever, he is less busy, he makes time for me and the kids too. My husband adequately provides for the family needs, take good care of me and the kids, provide financially for the family, shows me love, satisfied me sexually and buys gifts during birthdays (myself and kids) and celebrates our marriage anniversaries and get time to take the family outside " (Field Interview, 2022)

Contrary to the experiences of the aforementioned clergy wives, it was found that other clergy wives have differing experiences about marital satisfaction. These experiences are shared variedly and are represented as follows. Akos quizzed and answered thus;

"Satisfaction in marriage? I can say that a lot of clergy wives are not living their normal life, we don't have the confidence and courage to come out and speak about issues. There are some things if it gets to the leadership can results in discipline hence, we keep quiet because of our children and suffer. Some pastors don't respect their spouses and creating a lot of problems. I know he doesn't respect me but he is pretending. I don't see myself as clergy wife but an ordinary wife. My relationship with my husband is not the one I can say it is satisfactory. I am cool. I have nowhere to go" she furthered by indicating that "Awwwww, mmmmm, the only thing I can say is working is our sexual life. He is very active and good in bed." (Field Interview, 2022).

From the standpoint of Onipa she indicated saying;

"There is no satisfaction Pastor; he doesn't treat me well, sex me well, hide monies from me, cares about members than the family, he speaks to outsiders than me and spends more on outsiders than me. My husband is very busy he is always behind his computer always on the bible. This Christmas convention on the way, come and see he is writing notes from these big, big bibles. He is always busy. To get him to chat with it takes time. Unfortunately, am not experiencing satisfaction in my marriage " (Field Interview, 2022).

In addition, Asantewaa expressed her dissatisfaction by saying;

"To me (my marriage) is not the best. It not the type that a minister of God should have. I am not saying he should ignore his family but he should remember that he is married and have children. As a clergy wife in the church of Pentecost, I can't also say no to him on sex. I have lived with him for twenty years but anytime he comes, I allow him. I am not satisfied but there is nothing that I can do. Because of the work he is doing, you can't talk. Even if you talk, nobody will listen to you and believe you." (Field Interview, 2022).

And Tata also communicated her side of dissatisfaction by saying;

"In the area of sex, in fact some men when it comes to sexual intercourse, no matter how they treat their wives, they will come to her for sex and who am I to say no to him. I allow him just to keep the marriage and family intact. I can also say that our relationship within the confines of our home is different from what people see outside." (Field Interview, 2022).

In all these Dakoa who seemed not to be satisfied with sexual intimacy also said, *"Pentecost pastors should be romantic."* (Field Interview, 2022). All these responses demonstrate how aggrieved some wives of the clergy are. These wives seem not satisfied in their marriages in the areas of respect, intimacy and attention aside from others.

Deducing from both sides of the responses, it is obvious that most clergy wives bear their marriages relative to those who enjoy theirs. Majority of them seem to go through challenges ranging from physical to emotional issues. By this it can be conjectured that most wives in clergy homes are not adequately enjoying their marriages satisfactorily. This further shows that most husbands are not living

differentiated lives that exemplify their ministry as Tata in her answer intimated saying *"Since we are in the ministry, we must live an exemplary life but my husband is not allowing me to help him because he thinks am less educated"* (Field Interview, 2022). Further, it can be inferred that the clergy seem to have their way in the marriage and determine the way of lives of their wives. This is evident in Tata's response thus saying *"when it comes to sexual intercourse, no matter how they treat their wives, ...who am I to say no to him. I allow him just to keep the marriage and family intact."* (Field Interview, 2022). This shows that some clergy use autocratic means to control their wives. This is in line with (Claffey & Williams, 2006). And to the extent that the women fear to lose their marriages has contributed to their quietness. This affirms the idea that women mostly sacrifice for their husbands (Garcia-Preto, 2005) hence do not enjoy the fullness of their marriages. This defeats what marital satisfaction connotes according to Holt-Lunstad et al., (2008) that it has to impact the physical and mental health of both spouses. But the unfortunate outcome of these responses show that most clergy wives are covering their marriages simply for that sake of being in marriage and to avoid being among the divorcees.

4.2.1.2 Neglecting of Spouse

Living apart in marriage with a partner undeniably could constitute a neglect. When couples in marriage are emotionally and spiritually apart though living together, there is the tendency for one to experience poor marital satisfaction. In this case attitudes demonstrating that wives of the clergy are neglected were apparent in the study. It was presumed from the analysis of the responses that most clergy wives are suffering in silence compared to those who seem to have fruitful marriages. It is to say that some wives are tamed emotionally, an essential feature of marriage that are found to affect satisfaction and mental health of both spouses (Holt-Lunstad et al., 2008). It is

obvious that they are cowed and prevented from participating in decision making. This attitude of neglect of clergy wives is manifest in the case of Akos, Sekyiwah Onipa and Asantewaa.

Akos for instance answered a question relating to decision making and intimated thus;

"My husband is autocratic. To be specific" ONE PLUG". He doesn't listen to me and I feel neglected and not part of his ministry. Sometimes he tells me I was called but not you. My name is on the calendar but you. "hmm Papa me di me lane mu" He went to the bible school. I did not." (Field Interview, 2022).

Also when the researcher asked Sekyiwah if she calls for sex? She exclaimed saying *"Eiiiiiii, how can a servant make request from the King?."* This exclamation typically explains how wives of some clergy are silenced and made to suffer solitude. Onipa on her part expressed her worries saying *"He doesn't treat me well, sex me well, hide monies from me, cares about members than the family, he speaks to outsiders than me and spends more on outsiders than me."* Asantewaa on her part said *"Pastors should be romantic."* Following from the analysis, it can be maintained that attitudes shown by most ministers create mistreatment and abandonment. It supposes the wives of the clergy are emotionally and physically forsaken. This defeats what husbands are expected to do by supporting their spouses to have emotional stability so as to promote marital satisfaction (Mickelson et al., 2006). Thus, it can be surmised that the emotional and physical welfare of the clergy wives seem not to be taken seriously by their husbands. This demonstrates how they have regarded and associated with their wives in marriage which contradicts the findings of Schoen et al., (2002) who found that marital satisfaction is a function of the entire wellbeing and happiness of couples because marital satisfaction forms the fulcrum of the whole worth of life (Stutzer & Frey, 2006).

4.2.1.4 Communication in marriage with clergy wives

Living together as couples will necessitate operative communication to help live well and direct all affairs particularly as wives of the clergy. This is because effective communication believably can constitute a recipe for marriage and its general health. Therefore, in the case of the clergy and their wives the researcher sought to verify how satisfied the wives are in their marriages using communication as a tool.

The issue of communication at home was determined to ascertain the experiences of marital satisfaction on the side of clergy wives. It was also necessary to verify the state of attachment that the clergy have with their wives that shows they have attention as ministers for their wives. Responses gathered showed that for some wives there is good communication and attention given them by their husbands in their marriage despite the demanding nature of their work. Phyllis for instance attested to this by saying thus:

"With the ministry, sometimes I am even tired but when I communicate that to him, he understands me so that too goes on well for me. We have a very strong relationship." (Field Interview, 2022).

The fact gathered is that, Phyllis and husband are able to have better communication to the extent that they both can recognise and appreciate each other. With this relationship, it can be imagined they both can sit on an issue and reach a compromise based on their understanding. In this marriage it will not be far from right to say that there is satisfaction in terms of communication.

On the other hand, other wives seem to experience the opposite of marital satisfaction. This is to say that the interview revealed that some clergy wives do not have that luxury of opportunity to communicate with their husbands. A case in point is Asantewaa who said *"I don't have my husband's attention. All his attention is on his extended family. Issues concerning his family must be tackled head on at the detriment*

of his nuclear family." Obviously, this wife Asantewaa is suffering this syndrome. This suggests that her husband has ears for his extended family, thus he is often occupied with issues concerning his extended family. This supposes that there is no better attention and communication in their home. Adwoa also adds by specifying:

"You know, ministers in this church are very busy throughout the year. If you are not careful, you will not get quality time with your family " (Field Interview, 2022).

From the perspective of Sekyiwah, she says:

"The current state of my relationship is like a master and a servant relation. A king and his subject. My husband is autocratic. He doesn't listen to me." (Field Interview, 2022).

Reasoning from what Sekyiwah said, it can be put forward that, the relationship between her and the husband is a master and servant affair. Thus, Sekyiwah only takes commands from the husband and is in no cordial communication terms with him.

Following from the analysis, it can be drawn that, except for few wives most of the clergy wives have problems regarding communication. This has culminated into wives fearing their husbands and living lives of pretence in marriage. This observation is drawn from the fact that Tata in an answer to a question said *"fake closer oohhh, exactly" all because the husband the person I am married to doesn't know how to treat a woman"*, Tata added. This means that she only pretends to be with the husband when moving outside with him though they both are not on good communication terms. From the analysis, it is noticeable that ministers do not have proper attachment built through communication with their wives which is a recipe for marital problems. Meaning that if quality and strong marital bonds can be built good communication between the clergy and their wives must be built. This is affirmed by DeMoss (2004) who discovered that strong marriage satisfaction and spousal connection are important indicators of long-term relationships, and they are important elements that affect an individual's overall well-being. Further to the discussion, when good communication is established

,there will be understanding and togetherness to promote marital satisfaction (Tutarel, Kışlak, & Çabukça, 2002), emotional intelligence (Cingisiz, 2010), couple burnout Tutarel, Kışlak & Çabukça, 2002), and psychological well-being (Tutarel, Kışlak, , & Çabukça, 2002). Based on the analysis and discussion it can be put forward that, wives of the clergy need supportive communication from the clergy to develop passionate bonds that contribute to a marital satisfaction.

4.3.1.3 Privacy of clergy wives

Keeping certain things confidential whether personal or family issues is very important hence the need to ensure privacy. Living in a parsonage for example will demand that care be taken in keeping with privacy because it is usual to find church members especially trooping in always with various matters. As and when people come in and go can therefore, be a possibility that the marriages of wives of the clergy can be affected in one way or the other. The study therefore sought to consider how clergy wives perceive the state of their privacy as married people.

The responses sought were given by Adwoa, Phyllis, Love Akos and Tata. Variously, the responses gathered pointed to the fact that, privacy of wives of the clergy is often evaded. Adwoa expressed her side by saying

"[We]have limited privacy. Your doors are open 27/7. Even in the midnight, a church member can call you and you have to respond. It looks as if the members problems come first before your family." Another is Phyllis who says "If not for the ministry I would say we would have had some privacy because the ministry you don't have your maximum privacy because at anytime people can come to you and you have to accept the person." (Field Interview, 2022).

Love also intimated saying:

"It has both positive and negative effects. For the positive the ministry helps us to check our lives since you cannot teach and practice otherwise. For the negative effects we are always busy and so we don't have much time for ourselves and our family. If we were not in the ministry, we would have had some privacy and also will be able to live

together as family especially with the extended family." (Field Interview, 2022).

Tata said;

"The only time I have my husband attention is when there is ministers and wives meetings or nationwide ministers conference, attending funerals, wedding, etc." (Field Interview, 2022).

Akos said

"I will organize marriage seminar for the clergy wives and talk about things that our husband's ignored and pray with them and motivate. There are so many things going on under the bridge. I would also write a memo to Chairman of the church to advise ministers to let their wives be their priority than the ministry."

Following through the analysis of the responses, one thing is plain that wives of the clergy have little or no privacy. This results from the fact that people frequent their homes and even call deep in the nights for various reasons. This suggests that people visit them whether invited or not.

Also, using Tata's response as example implies that the husband is always occupied and not having time for the family. This happens because the church members are always calling on phones and visiting with cases that occupy them always. This lifestyle of church members has the tendency of depriving the couples from enjoying closeness together because the husband will have to be honouring calls and visitors. This suggests that there are no set boundaries which according to Ash (2011) is needed to enable the wives have proper intimate relationship with their husbands. The assumed implication is that the husband will unlikely be able to give proper attention to the wives. It is in this direction that Akos thought it wise to say,

"I would also write a memo to Chairman of the church to advise ministers to let their wives be their priority than the ministry." (Field Interview, 2022).

4.3 Research Question 2: What qualities/elements do clergy wives believe go into marital satisfaction?

Marital satisfaction is to be understood for its significance and be lived. This will help couples to appropriately live their lives knowing what it means to satisfy each other as couples. A happy marriage is expected to satisfy the spouses' intimate demands while also improving their physical and emotional wellbeing.

Many aspects of life can be influenced by the quality of a marriage or partnership people find themselves in. This is because a positive working relationship can be a valuable resource for coping with challenging life situations and stress, as well as contributing to the well-being and healthy lifestyle of partners. For this reason, ensuring that there is always marital satisfaction particularly among clergy and their wives is important. This research question therefore was designed to adequately gather from the clergy wives what they consider forms marital satisfaction. By this the various ways the clergy wives understand this concept can be known to answer the question under consideration. Data gathered under the question revealed the following sub-themes that are discussed below. They are under how the meaning of the main question was explained.

4.3.1 Financial support in marriage

Financial provision is necessary in every marriage. Being able to pay bills and take up other financial responsibilities in the family demands financial soundness. Definitely financial soundness will add up to happiness that love brings in any marriage. When husbands are able to provide for their families it has the propensity to enhance happiness because financial fulfilment impacts marital satisfaction certainly (Archuleta, Grable, & Britt, 2013).

From the responses, it was found almost the entire clergy wives considered finances to be a pivot around which marital satisfaction revolves. Love for instance said *"I get satisfied when he supports me financially."* For this reason, they believed that their husbands should be able to provide always for their homes. Though they all responded that financial support formed a major part of marital satisfaction, not all clergy wives enjoyed this. While some clergy wives such as Phyllis and Adwoa were satisfied with what their husbands provided, others were not.

Phyllis and Adwoa like others for example have marital satisfaction in terms of financial supply from their husbands. This clergy wife for instance said;

"My husband provides for the home and is ever ready to respond to my needs and that of the family at large. He also supports me financially and also sexually I'm satisfied. I get my joy and peace. Before coming into the ministry there was transparency in our finances, he knows the amount I earn, I also know the amount he earns so at the end of the month after receiving our salaries we use it together so that too is going on well." (Field Interview, 2022).

Adwoa also said:

"My husband is very transparent. Pentecost ministers are not rich at all so we have agreed to be opened. No restrictions when it comes to money and spending. We understand ourselves." (Field Interview, 2022).

Onipa and others had similar responses thus;

"When money comes to us he doesn't make me see, he collects all and keep to himself" (Field Interview, 2022).

Altogether, it can be found that wives of the clergy considered financial freedom as an expression of marital satisfaction. However, from the various viewpoints, it can be noted that while some clergy wives have financial contentment others suffer otherwise. This proves that some clergy homes are financially stressed and challenged supposing that conflicts are probable in those homes. This challenge according to Dew et al., (2012) constitute a greater predictor of divorce than any other

cause of conflict because Gudmunson and Danes (2011) discovered direct link between financial stress and marital conflicts instead of satisfaction.

Based on the analysis of the responses, it is definite that, financial support forms a key factor of how the clergy wives define and understand marital satisfaction. From their viewpoints it can be surmised that as long as husbands are able to support their wives financially there will be happiness at home. Aside from being a loving, caring and attractive husband there should be the ability to support the wife financially. This is because financial challenges can have a significant impact on the length and quality of a marriage. Money issues can inflict devastation in a marriage that can lead to its eventual collapse. This means that it is not enough for the clergy to love their wives but they should endeavour to balance love in marriage with money.

4.3.2 Comfortability and peace in marriage

This sub-theme was found to be of great interest to the clergy wives. Marital satisfaction is viewed with the lenses of comfortability and peace by the wives of the clergy. Comfortability and peace of mind of the clergy wives in marriage was considered a sub-theme to verify marital satisfaction in their marriages. They believed that with sound mind and stress-free life, be it emotional or psychological, they will be satisfied in their marriage.

From the perspective of Adwoa, she enumerates things that when she gets or sees makes her satisfied in her marriage. These are the things Adwoa desired to define marital satisfaction;

"1. Sex; 2. When my husband buys me gift during my birthday; 3. My husband takes care of the home and there is peace; 4. He doesn't shout at me and 5. He respects me as a wife."

For Adwoa, having all these concerns met by her husband always gives her satisfaction in marriage. Following from the expectations of Adwoa, it can be noted that when the husband is able to provide for her emotional and psychological welfare she will feel at home.

Also, in an interview with Adwoa, Yaa and Tata aside from others, showed that comfortability and peace in marriage are of essence to most clergy wives. Their understanding is summed up thus,

"What I understand about marital satisfaction is the comfortability, inner joy and peace you have as a person in your marriage. It means. Freedom to expression viewpoints, respecting each other and also having security from your husband." (Field Interview, 2022).

Having to attend to the demands of both church members and non-church members has also culminated into break in the privacy of clergy wives. By this, the peace and comfort of some wives are compromised. To show that their privacy and for that matter peace is compromised Yaa had this to say

"If not for the ministry I would say we would have had some privacy with family life. In the ministry you don't have your maximum privacy with the family because church members and non-church members come to you and if anyone comes too you have to attend to him or her. Sometimes even you are having good time with your husband you have to attend to visitors."

Deducing from what Yaa said it is clear the peace and comfort of clergy wives in the ministry is not absolute with members but interfered with. The implication is that clergy wives suffer a break in their privacy which does not make them have total comfort. The responses suggest that having comfort and peace is an empowerment for couples to stay married and devoted to each other, family, and ideals such that they will become fond of each other. They expressed the fact that they need comfort and peace in their relationship to their husbands, decision making and privacy. This helps couples to have rest in themselves without any fear of anything whatsoever in the marriage

because marital satisfaction also refers to a husband and wife being satisfied with all elements of their marriage individually and collectively (Nourani et al., 2019). Following from the analyses it can be inferred that, as long as clergy wives have comfort and peace they will have the ability to express their feelings to each other such that both can stay in marriage happily. This is because people always have good emotions and sentiments of enjoyment, as well as a desire to find meaning and purpose in life (Diener, 2000).

4.3.3 Support for clergy wives in marriage

Marital satisfaction appears to be an idea that attempts to describe couples' state of mind as whether happy or not in marriage. A good marriage and subsequent marital satisfaction may imply that the person in question has a strong marriage according to Kirby (2005). Couples and for that matter clergy wives expect their husbands to be there for them always to solve challenges and provide emotional consolations when needed. And because modern-day stress has the potential to negatively impact all parts of life, including family and marital relationships support of spouses to overcome stress and create close relationship is needed.

Interviewing the clergy wives brought out various revelations. The kind of support the clergy wives demanded ranges from emotional to physical support. To them being emotionally supported gives them satisfaction in marriage. Miss Join for instance said "*[My husband] He also supports me financially and also sexually I'm satisfied. I get my joy and peace.*" This signifies that having the support of the clergy in these ways, financially and sexually, makes their marriages a delight. Thus, Miss Join for example stands to enjoy her marriage aside from challenges because according to Amato and DeBoer (2001), a happy marriage reduces the likelihood of problems. Like Love and Sekyiwaa they define support in ensuring marital satisfaction as "*when you*

get all the attention, love, care, support and the things that make you feel as a woman from your marriage through your husband."

The responses above show that clergy wives admire help and they feel at home when they get it. Giving the wives' attention to them constitutes a key support that affects marital satisfaction positively because to them it makes them feel more "woman" as they said. This means that when the clergy take part in their wives' endeavours it gives them great relief and sign of support that can prevent emotional disengagement. It is for this reason that Miller et al. (2013) advised that married men should be supportive of their spouses because he found that low levels of perceived partner support cause depression. It can be pointed out that spousal support is of essence because Thenmozhi (2015) found marital satisfaction as an individual's perception of happiness and support received from their spouse. To most of the wives of the clergy lending a helping hand in all things constitute marital satisfaction.

4.4 Research Question 3: What Role(s) do Clergy Wives play that Enhance or Diminish Marital Satisfaction?

It is known that it takes two to marry. For this reason, the woman has a role to accomplish as partner in marriage. The role of the woman and thus the clergy wives in ensuring marital satisfaction or otherwise is of essence and Gottman (2011) backs this saying that, the quality or otherwise of the marriage depends on the role played by parties involved. And as peculiar and demanding as the work of the gospel ministers is, how their marriage is managed to ensure satisfaction needs critical attention also. Similarly, because the clergy wives constitute a model particularly for the married women in the church, their conduct in their own marriages cannot be undermined. And to the fact that clergy wives need healthy marriages and sound minds to fulfill their calling it behoves them to play their roles so as to live in peace with their spouses.

The general understanding for this research question is to study the part that clergy wives play to either promote or demote their marriages. Thus, various sub-themes that attempt to sufficiently explain these roles are discussed. Therefore, the discussion focuses on; prayers to support marriage as wife, the need to be disciplined, supporting ministry work and support physical wellbeing of partner

4.4.1 Prayers to support marriage first as wife

The issue of prayer was investigated as a sub theme. This was to know whether or not it forms among others the role clergy wives play to enhance or weaken their marital satisfaction. Essentially, the ministry work of the clergy is underpinned by prayer knowing that the nature of their work is spiritual. Prayers therefore cannot be avoided. What it simply implies is that the clergy wives are expected to pray as a way of playing their role to support the ministry. As helpmate for their husbands they are expected to immune them spiritually from any attacks through consistent and persistent prayers. As it were, the Church of Pentecost's women are not ordained to bear the primary role as ministers yet they are expected to be partners in ministry. For this reason, they are usually called "church mothers" (asafomaame). They are expected to render similar services as their husbands will do to the congregation in varied ways. This explains the fact that clergy wives have a stake in the marriage and a way to ensure satisfaction.

Whether or not the clergy wives do ensure marital satisfaction using prayer as a tool, the researcher inquired and it was found that prayer has been their preoccupation. From the responses it was noted almost the entire respondents, thus clergy wives, interviewed aside from any other duty have made prayer a must in their lives. This they said helps to ensure order in the ministry, breakthrough for church members, progress in ministry, ward off demonic influences and among others. By this they believed that

clergy wives should be disciplined just as their husbands should be. Having the discipline to pray, they believed will ensure marital satisfaction because it will afford their husbands, their family, the church members, see success and stability. Failure to do that obviously will cause setbacks in the ministry. Sampled responses are captured thus:

Dakoa intimated "[I] *Pray for my husband, the church, family.*" Yaa was found saying "*I also help Him in prayers so that the ministry will progress.*" Another way of helping the husband in the ministry was to organise and pray with women folks in the church. Thus Join for instance in her response also added saying "*I organize the women ministry for intercessory prayers for the church. You know we are being engaged in a spiritual warfare because my husband is called into the ministry, the only way we can fight our battles is through prayers so that members will have breakthroughs.*"

Yaa Asantewaa when asked her role in the ministry said "*The first one is prayer. I pray into the ministry*". For her, progress of the ministry is her concern. On the part of Onipa, her obsession is ensuring spirituality in the ministry because she believes "*Spiritually is all about prayers because prayer is the key. In this work without prayer you are nothing so I prayer at dawn and at any opportunity I get.*" (Field Interview, 2022).

Following from the sampled responses, it can be drawn that the clergy wives support their husbands, their ministry, the church members and the holistic progress of the church. They believed that clergy wives needed to be disciplined to ensure marital satisfaction rather than diminish it. This affirms the popular knowledge that, the woman was created as help meet for the husband. Piper and Grudem (1991) explains this thus that God has made the woman as man's dedicated and appropriate colleague to assist with tending the Garden and for reproduction. The support in this case is not

primarily with his everyday work or in child bearing, rather the common help friendship gives (Wenham 1998). Patterson (1994) also contends that the support expected from clergy wives signifies work: Planned as the ideal partner for the man, the woman made for man is neither inferior or superior instead similar and equivalent to the man in her personhood while exceptional in her capacity.

4.4.2 Opportunity to support ministry work to enhance marital satisfaction

Marriage and ministry become inseparable for clergy wives. As long as the wives of the clergy stay in marriage their deeds and actions directly or indirectly affect their marriage and ministry altogether. This means that they have a stake in ensuring the progress of their marriage alongside the ministry of their husbands. However, their support can manifest adequately when given the right opportunities to operate.

The clergy wives are people who by reason of being married to ministers automatically become helpers of the ministry. It is therefore necessary that they play their role to support the ministry of their husbands thereby satisfying their marriages. The researcher sought the responses of the clergy wives to verify the roles they play in the opportunities they get to support their husbands. To support this Yaa said in an interview;

"The role I play as clergy wife is to help my husband in the ministry. If I say help, meaning whenever he needs my suggestions, I can give him and also in the ministry women are led by me so I make sure they come together and do what they have to do. I also help him in prayers so that the ministry will progress, I get the chance to preach sometimes on Sundays and weekdays, offer counseling to the members especially the women who are in need. For the role I play because my husband is the minister if I do a good job, it would have a good impact on the ministry but if I don't do it well it would have a bad impact. if I don't pray for him or don't encourage him then the ministry will be retrogressing but because I do a good job his ministry is progressing. I can also say that I am part and parcel of my husband's ministry and my voice is been heard loudly."

Hearing from Phyllis also she said *"I have a loud voice in the district, especially women ministry. I also have the backing of my sweet heart. He put my name on the speakers plan to go and preach in the local assemblies. This is helping me build up my confidence and ability to stand before a large cloud to minister."*

It is clear Phyllis is gratified with the ministry work, the opportunity and role assigned her by the husband. The confidence rested in her by the husband is enough to define the extent of satisfaction they both are enjoying in their marriage. The response from Phyllis shows how happy she is. The manner she describes her Husband as *"my sweet heart"* demonstrates how satisfied she is with her relationship with the husband. The term she used uniquely explains the reverence she has for the husband and the mindset she has for him. The use of *"my sweet heart"* even reveals how comfortable she is in her marriage. The understanding deduced here is the opportunity and support she gets from the husband to participate and play her role in the ministry which invariably shows the satisfaction in the marriage.

Like-minded respondents like Yaa, Love, Lina and Asantewaa also expressed their satisfaction to the extent that their husbands allow them the opportunity to contribute their quota. Like Yaa, the allowance granted her to contribute gives her the audacity to stand before fellow women folks to preach and counsel. She further added that she is able to give her husband some help *"If I say help, meaning whenever he needs my suggestions, I can give him and also in the ministry women are led by me so I make sure they come together and do what they have to do. "*

From the perspective of this interviewees, it can be found that few clergy wives are able to have the opportunity to function. It can be deduced that most clergy wives are sidelined from performance. This is likely to diminish their marital satisfaction at home. The evidence to this is what respondents like Asantewaa and Sekyiwaa said. This is so sad because a clergy wife like Asantewaa said,

"I don't have any defined roles to play. I wish I can do more to help the ministry but my level of education is a bother to me. My husband too doesn't allow me to be loud because he thought I will disgrace him. But when it comes to the women ministry, I am trying."

Sekyiwaa also added to this by saying:

"My husband is not giving me the liberty to be part of the ministry. My voice is loud with the women ministry. My husband is autocratic. He doesn't listen to me. I am neglected and not part of his ministry. Sometimes, he tells me I was called but not you."

The foregoing responses clearly show the lack of opportunities among clergy wives to offer their quota to the ministry of their husbands which has the propensity to diminish their marital satisfaction. On the other hand, it can be found that other wives like Yaa like same others, are able to render their support by way of prayer, preaching, counselling. Yaa's intention is to have good impact on the ministry as a way of helping her husband. This invariably positions her marriage to have peace and affection and better attachments knowing that marriages without attachment breed marital dissatisfaction (Davila and Bradbury, 2001). More to this, Fitzpatrick (2003) found that any clergy wife with sound affection for the husband will seek to both sustain or uphold her husband; she strengthens, comforts and protects. These affirms the fact that the wives of the clergy have roles to play in guaranteeing satisfaction in marriage. Quite apart from the responses expressed above, other clergy wives also play roles that adversely affect their marital satisfaction.

4.4.3 Physical wellbeing of partner

Physical wellbeing here can be linked to the capacity of an individual, thus the clergy, to keep a sound and personal life that permits them to benefit from their day -to - day work without unnecessary exhaustion or challenges. Having good diet, better physical exercises, sound sleep and good sexual health are but a few that can enhance

ministers wellbeing. These are also contributory needs that can either enhance or diminish marital satisfaction that the clergy wives need to know.

The physical wellbeing of the clergy was deemed a sub-theme to ascertain whether the clergy wives considered it a promoting or diminishing factor so far as marital satisfaction is concerned. This helped in verifying how well the clergy wives played their role in keeping their husbands fit for the ministry. Assessing the responses, it can be noted that few clergy wives paid attention to ensuring the physical wellbeing of their husbands. From the numbers interviewed it was noted that Yaa, Love and Phyllis ensure the pay particular attention to this. Yaa for instance considered the fitness of her husband hence sees to it that they seek medical attention. Moreover, they attend recreational centres to have fun. She in her response said *"We go for regular checkup. Occasionally we go out to have fun. Take a walk in the evening."* Love in her response indicated saying

"[I]Make sure we eat good food, sometimes go the beach, Play Ludu together. I ensure that he is in good health always. " Phyllis also said *" Because we are normally busy, we have to be fit medically so we go for checkups. Other occasions we go out."*

From the responses it can be analysed that, physical fitness is prioritized by clergy wives but few of them make time for it. The understanding is that marital satisfaction is likely to be affected when the physical fitness of the ministers become affected. Thus, clergy wives have a role to play in ensuring the physical health and fitness of their ministers to affect their homes positively.

4.5 Research Question 4: How Clergy Wives Combine their Multiple Roles to Lead to Marital Satisfaction?

Aside from being a homemaker, the minister's wife is also expected to partner her husband for ministry work. Not only are they mothers but also wives hence have varied roles to perform always to ensure marital satisfaction. Considering the fact that marital satisfaction to an extent has costs and benefits in a marriage the roles have to be considered. It is perceived that the less burdened a partner becomes the more satisfaction in marriage is derived and vice versa.

The majority of these clergy wives are often occupied with childcare duties and other family responsibilities as mothers. Some mothers perform as wives to their husbands at home all the demanding roles and likewise help the clergy in their ministerial functions. The clergy wife realizes she is an ally to her husband to offer him support, guidance and take decisions together when necessary. All these roles as multiple as they pose are expected to be performed by the clergy wives to enhance marital satisfaction in the long run.

The clergy wives for that matter are expected to juggle between roles because they seem to have different roles other than the ordinary roles that all other women perform at home. McMinn, Kerrick, Duma, Campbell & Jung (2008), found that managing multiple roles as clergy wives, they are not exempted from the risk of burnout, spiritual and emotional challenges.

This objective therefore seeks to investigate the approaches adopted by wives of the clergy to manage their various responsibilities to permit marital satisfaction at home. Based on this, different sub-themes are studied to answer this research question. Basically, when the benefits of roles in marriage are well understood, the more satisfied one is with the marriage and with the marriage partner (Stone & Shackelford, 2007). As

demonstrated by Schoen, Astone, Rothert, Standish, and Kim (2002) intimate satisfaction is an overall evaluation of the state of one's marriage and an impression of intimate fulfilment and working.

4.5.1 Self-care as a strategy in coping with marital satisfaction

The researcher in an attempt to find coping mechanisms applied by clergy wives dealing with multiple workloads found the self-care strategy. Self-care of oneself is anything you do to deal with yourself so you can remain physically, intellectually, and emotionally fit. Its advantages are better physical, mental, and profound wellbeing and prosperity. Having self-care of oneself advances positive wellbeing that results in cultivating flexibility, living longer, and turning out to be better prepared to overcome pressure or stress.

This self-care approach was adopted by most clergy wives because they believed they were in the ministry first as wives who are to complement the work of their ministers. Moreover, they constitute the face of the husband and the women folk hence the need to handle situations and workloads decently for which reason they believe self-care is of importance.

The researcher asked what Love, clergy wife, does for her self-care to ensure marital satisfaction she intimated thus *"I Make sure we eat good food"*. This according to the respondents denotes her way of getting the right strength to pursue her career. Dakoa in her response said *"I go to hospital when I am sick and sometimes take some rest in the afternoon when my husband and the kids are not around."* Phyllis and Asantewaa said the same thing thus *"Because we are normally busy, we have to be fit medically so we go for checkups to also grow our relationship we normally have conversation about ourselves."* Tata on her part said *"For me I try to rest a lot, play with my kids and also play music "* while Sekyiwaa and Akos said

they are "*Living by the grace of God.*" All these responses point to the fact that clergy wives are deemed to be workers involved in children Sunday school, counselling, women groups, checking church decorations among others. This affirms what Litchfield (2006), said it has generally been expected that a pastorate spouse has to be a devotee, a decent wife and mother, and adaptable.

Based on the responses it can be noted that clergy wives have various ways of keeping themselves to ensure that they handle life affairs well. All these among other practices were found to help the clergy wives to handle multiple affairs while keeping their marriages satisfied. As some visit the hospital for checkups in order to keep fit, others also sleep to maintain sound body. It is obvious they have resilience because by reason of their position as clergys' wives they face the human suffering and needs of their congregation (Smith, 2014). The multiplicity of their duty they said could be handled because of grace. This according to McMinn et al. (2008) is possible because self-care constituted the resultant effect of spiritual grace and the acknowledging acts of the supernatural. It can therefore be concluded that most clergy wives are offering support to maintain marital satisfaction first as wives in ministry. They are seen as partners in ministry and the face of hard work.

4.5.2 Keeping strong bond with partner

This sub theme was considered appropriate to find out how clergy wives work hand in hand with their husbands to keep both home and ministry while satisfying their marriages. By way of finding out how well the clergy wives are able to handle multiple tasks first, as wives in the ministry and still maintain satisfaction in their marriage, the researcher sought to know how connected they are to their spouses. It has become imperative to find out how clergy wives are keeping strong bond with their husbands.

Both the clergy and their wives go through various encounters considering the nature of the ministry work. Because these challenges have effect on marital satisfaction, it is important to understand how the clergyman and wife adjust to cope with these encounters. It is therefore undeniable that, the clergy wives and their husbands will have to work together in unison and with understanding. By this, they both can help balance work and home to ensure satisfaction. For example, the clergy wives are made to manage the home at certain times or can be made to hold brief for their husbands in their absence. Knowing plainly what they have to do and the set limits will enrich their planning and management of responsibilities.

Moreover, knowing how connected the clergy wives are to their husbands and the ministry is necessary because the roles of clergy wives are often indistinct. The wives often have trouble drawing clear boundaries among themselves and their spouses and between themselves and the ministry (Brunette & Hill, 1999). Similarly, not having clarity to boundaries has the tendency to increase stress and pressure on the wives which in turn can affect marital satisfaction. This boundary will avoid unnecessary intrusions from the clergy, church members and interruptions from other leaders.

Various clergy wives like Adwoa and Lina interviewed responded in various ways. On her part, Adwoa has this to say *"The bond between us is great and stronger. We love each other and protect each other. If I am sick my husband is also sick. He is a wonderful person."* This is evidence of a bond a clergy wife has with the husband. They protect each other she said. This statement affirms the fact that Adwoa does things in unanimity with the husband. This attitude helps couples feel for each other, lend support when necessary and emotionally connect to ensure the wife solves multiple home work. In the same manner Lina said *"Sometime, I go on his behalf, others too, he*

goes on my behalf. And sometimes, we do go together." The responses show that having a relationship with the husband in ministry affects marital peace. This in their extensive study to determine marital satisfaction, Cottrell, Neuberg, and Li (2007) tracked down dependability, helpfulness, pleasantness, extraversion, engaging quality, knowledge as significant indicators of marital fulfilment. Therefore, it can be understood that clergy wives have responsibility of connecting well with their husbands to guarantee order.

4.5.2 Self-development of clergy wives

Wives of the clergy by reason of marriage become partners in the ministry. But understanding their place in the ministry will require knowledge to enable them take up their roles well. Without proper understanding Hendron, Irving, Taylor (2014) said they are bound to experience "tertiary traumatisatioin" (p. 6) which is the overflow of their husbands' challenges.

To be able to handle and manage the numerous roles clergy wives play, knowledge and ability will be of relevance. How equipped in the spirit and knowledge will play key roles. Considering the fact that the clergy wives are faced with different people (from the church and outside) and other challenges they may have to advance themselves to be able to handle people and affairs always. Being able to handle their roles adequately and professionally will promote their ministry and marriage all the same.

Based on the foregoing, the sub-theme was chosen to find out how ready the wives are to handle their multiple businesses while ensuring safe marriages. From the interview few clergy wives had self-development as a priority and such were Phyllis who said *"I will develop myself to become a life coach and marriage counselor"*, and Lina who also said *" Now I am even planning of going for Masters*

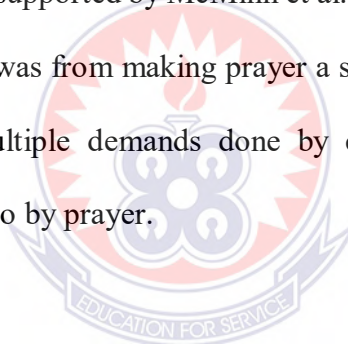
of Philosophy." These outcomes describe clearly their intentions to be empowered with knowledge and be advanced in their work.

Others also believed in gaining knowledge through followership. These respondents believe by observing, praying and practising what their husbands do will help them advance in the work. They maintained that it will dispose them to manage the work of ministry and marriage at the same time. Altogether, having understanding of their position will enable them sufficiently deal with their duties because Figley (2015) found in a study that weariness and stress are aspects of the ministry work that clergy wives face. It can be concluded that pastors' wives need discipline to go through training and learning to adapt to the clergy work so as to live a balanced life. That is to say, though being a clergy's wife can both be great and demanding Machamire (1999) found that it is handled differently from one person to the other. In the light of this needing better knowledge and understanding will help influence clergy wives to play their roles diligently.

4.5.3 We really have to pray

Both the wives and the clergymen go through stressors and other unanticipated challenges that will need divine interventions. More also, the Clergy wives are known to work at the background and in the open hence are affected by ministerial stress as well such as criticisms, financial and spiritual attacks among others. These challenges often affect marital satisfaction hence will need prayers to handle them. This sub-theme will help determine the various perspectives of the clergy wives in how they see prayer as a way of handling matters and ensuring family satisfaction.

From the interview, the researcher found that virtually all the clergy wives believed in the use of prayer as tool in maintaining order and marital satisfaction. Having the discipline to pray was found to be a way the clergy wives adopted to handle affairs in their lives and ministry. Yaa Asantewaa on her part said *"I pray into the ministry."* Lina also said *"The work can only go on by prayer by you waiting upon the lord"*, while Onipa also said *"Spiritually is all about prayers because prayer is the key of this work without prayer you are nothing so prayer at dawn and at any opportunity I get I pray."* Following from the responses, it can be observed that the clergy wives believe in the power of prayer as a means to sustain every activity. This implies their ability to manage their lives and ministry is premised deeply on prayer. This is supported by McMinn et al., (2008) who found out that the prime source of abilities was from making prayer a spiritual practice. It is therefore worth believing that multiple demands done by clergy wives can be handled adequately and wisely also by prayer.



CHAPTER FIVE

SUMMARY, CONCLUSION AND RECOMMENDATIONS

5.1 Summary of the Study

The study sought to explore the lived experiences of marital satisfaction among the clergy wives in the Church of Pentecost Ghana.

The study was guided however by four main research questions. The research questions also sought to know how clergy wives understand "marital satisfaction, what clergy wives feel constitutes "marital satisfaction, what role(s) clergy wives play that enhance or diminish marital satisfaction and how clergy wives combine their multiple roles to lead to marital satisfaction. Each research question had various sub-themes to help define the kind and pattern of data collection.

The various research questions were analysed. Considering the analysis of the research questions various findings were noted. The findings are however, based on the various research questions studied.

5.1.1 How clergy wives understand Marital Satisfaction

The first research question sought to know how clergy wives understand marital satisfaction. Studying this question was of significance to the extent that marital fulfilment is a reflection of marital happiness and stability of couples hence having understanding of marital satisfaction is important. And because the pastoral work especially in the Church of Pentecost involves the "Sofomaame" thus the clergy wives, the pressure associated with it is often shared. Therefore, knowing how well they, (clergy wives), understand marital satisfaction is important. Based on the analysis, different understandings were found. It was revealed that the wives of the clergy understand marital satisfaction in different ways. Of the various viewpoints expressed, it was found that most clergy wives focused on respect and sexual intimacy,

communication in marriage and privacy of clergy wives as their understanding of marital satisfaction.

5.1.2 What qualities/elements do clergy wives believe go into marital satisfaction?

The findings gathered explained what clergy wives believe forms marital satisfaction. From the analysis of the various sub-themes, the following findings therefore explain the research questions studied.

Based on the analysis of the responses, it was definite that financial support forms a key factor of how the clergy wives define and understand marital satisfaction. The respondents understood marital satisfaction in the line of finance. To them as long as their husbands are able to provide for them financially, they become fulfilled as wives. To the clergy wives, finances form part of a happy marriage and for that matter their husbands should be able to spend on them.

From the knowledge of the clergy wives, they believe that for any marriage of the clergy to have satisfaction, there must be comfort and peace in the home and ministry. This, they believed happens when their husbands can always be there for them to help solve emotional and psychological problems they encounter as they seek to help in the ministry. And because modern-day stress has the potential to negatively impact all parts of life, including family and marital relationships, clergy wives believe their men should help create a conducive ambience in the home.

5.1.3 What role(s) clergy wives play that Enhance or Diminish Marital Satisfaction

Pertaining to this heading, analyses done using sub-themes were to help understand the role(s) clergy wives play that enhance or diminish marital satisfaction. The finding showed two main outstanding roles, thus prayers to support marriage first as a wife and the opportunity to support ministry work to enhance marital satisfaction.

The findings revealed that prayers are inevitable knowing the clergy work is spiritual and for that matter wives needed to support their husbands in this direction. The study showed that prayer was needful to promote the growth of the church and also avert any spiritual attack both on the church and their family. This the clergy wives considered a worthy role to fulfil.

From the analysis, it was noted that few clergy wives were able to have the opportunity to perform any roles in the church. This meant that most clergy wives do not get the chance to do anything particularly in church to support their husbands. Reasons were that their husbands considered them not capable and least educated to function.

5.1.4 How clergy Wives Combine their Multiple Roles to Lead to Marital Satisfaction

Three main means were found explaining how clergy wives combine their multiple roles to lead to marital satisfaction. these were keeping strong bond with partner, self- development of clergy wives. From the analysis it was found that clergy wives have adopted regular check-ups as a way of maintaining their health as self-care approach. They visit the hospital for check-ups in order to keep fit, others also sleep to maintain sound mind. All these among other practices were found to help the clergy wives to handle multiple affairs while keeping their marriages satisfied.

5.2 Conclusion

Based on the findings, the following conclusions are drawn

1. Clergy wives understand marital satisfaction to be respect and sexual intimacy, communication in marriage and privacy of clergy wives.
2. Clergy wives believe that financial support from the husband, comfort and peace in the home and ministry, availability of the husband at all times, creation of conducive ambience in the home are the elements that constitute marital satisfaction.
3. Prayers to support marriage first as wife and the opportunity to support ministry work were the roles clergy wives play that enhance or diminish marital satisfaction in Pentecostal churches in the Mfantseman Municipality.
4. Multiple roles clergy wives combine that lead to marital satisfaction were keeping strong bond with partner, self- development of clergy wives, regular check-ups as a way of maintaining their health as self-care approach.

5.2 Counselling Implications

Below are the counselling implications of the study;

1. It is imperative for counsellors to help clergy and their wives to be aware of factors that affect satisfaction in marriage.
2. Professional counsellors should liaise with the church leadership to ensure that professional counselling services are readily available to clergy and their wives as well as members who may have marital problems.
3. Psycho education on topics such as “importance and the need for clergy wives seeking counselling services” should be organized frequently.

4. Churches should ensure that they pay particular attention to the needs of clergy wives by establishing a well resource counselling department to deal with trauma and other counselling related issues.

5.3 Recommendation

Based on the findings of the study, the following recommendations are made; The Church of Pentecost should organise conferences for clergy wives on the issue of marital satisfaction. This will help them to have a clear idea or feel of marital satisfaction.

Again, clergy wives should be given the opportunity to perform multiple roles in the church. This is because most clergy wives do not get the chance to do anything in church to support their husbands.

It is also recommended that, for clergy wives to keep their marriages satisfied, there must be regular hospital check-ups in order to be fit to handle multiple affairs.

5.4 Suggestions for further research

Based on the findings the researcher suggested the following areas for further study;

1. The study should be replicated in other regions, districts or municipalities in Ghana to find out what happens there also, since this study was set in the Mankessim District.
2. The study was conducted within the Church of Pentecost; further studies can be done in other churches using clergy wives.
3. Researchers can also investigate on prospective clergy wives to enquire from them the kind of challenges they are likely to face in marriage.

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APPENDICES

Appendix		Description
Appendix A	-	Request for letter from Department
Appendix B	-	Permission Letter from Department
Appendix C	-	Data Collection Package
Appendix D	-	Coding Regime



Appendix A
Request for Letter from Department

Daniel Karikari
The Church Of Pentecost
Box 181, Mankessim
0244 982483
danielkarikari7@gmail.com

18th August, 2021

The Head of Department
Department of Counselling Psychology
Faculty of Educational Studies
University of Education, Winneba

Dear Madam,

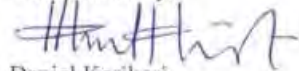
**Application for Introductory Letter for Data Collection
Student (200038988)**

I wish to apply for an introductory letter to start data collection. My supervisor is Hannah E. Acquaye (PhD) and has agreed that I write to request permission to start data collection.

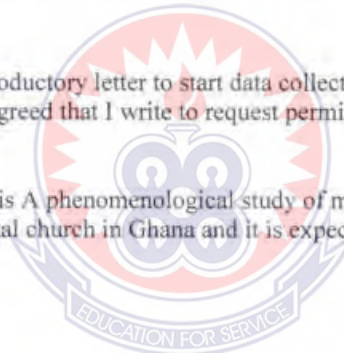
The purpose of my study is A phenomenological study of marital satisfaction among clergy wives in a large Pentecostal church in Ghana and it is expected that data will be collected from clergy wives.

Thank you.

Yours sincerely,



Daniel Karikari
Index Num: 200038988



Appendix B

Permission Letter from Department



24th November, 2021.

TO WHOM IT MAY CONCERN

Dear Sir/Madam,

LETTER OF INTRODUCTION

I write to introduce to you, DANIEL KARIKARI, the bearer of this letter who is a student in the Department of Counselling Psychology of the University of Education, Winneba. He is reading Master of Philosophy in Counselling Psychology with index number 200038988.

He is conducting a research on the topic: EXPLORING THE LIVED EXPERIENCES OF MARITAL SATISFACTION IN CLERGY WIVES IN THE CHURCH OF PENTECOST OF GHANA. This is in partial fulfillment of the requirements for the award of the above mentioned degree.

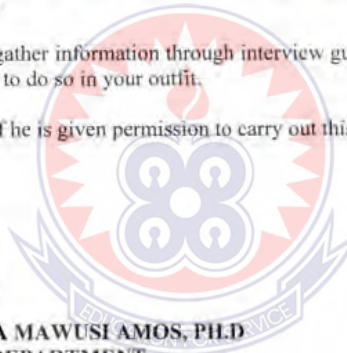
He is required to gather information through interview guide to help him on the said research and he has chosen to do so in your outfit.

I will be grateful if he is given permission to carry out this exercise.

Thank you.

Yours faithfully,

MRS. PATRICIA MAWUSI AMOS, PH.D
AG. HEAD OF DEPARTMENT



Appendix C

Data Collection Package

University of Education, Winneba
Faculty of Educational Studies
Department of Counselling Psychology

Exploring the Lived Experiences of Marital Satisfaction in Clergy Wives in the Church of Pentecost of Ghana

Informed Consent

Principal Investigator: Daniel Karikari
Faculty Supervisor: Hannah E. Acquaye, PhD

You are being invited to participate in a research study. The study is *voluntary* so you can choose to take part or not.

Purpose of the study: The purpose of this study is to understand your experiences in marital satisfaction as a clergy wife of a minister of the Church of Pentecost.

What you will be asked to do in the study: When you take part in this study, you will be asked to complete a demographic questionnaire. You will also be asked to sit with this Researcher for 45-90 minutes in a discussion that explores your perception and experiences about marital satisfaction vis-à-vis your role as a minister's wife.

Please note that the information obtained in this research may be used in future research. Should you experience any discomfort during this interview process, please feel free to stop and share this with the researcher. He will take you through a few mindfulness exercises to help calm you down. After that exercise, you can choose to continue the interview or stop it all together.

You will not be given any incentive in taking part of this study.

Time required: Between 45-90 minutes.

Age requirement: You must be 18 years and above, be married to a minister in the Church of Pentecost and be able to read and understand English at least at the JHS3 level to take part in this study.

Study contacts for questions about the study or to report a problem: If you have questions, concerns, or complaints, or think the research has impacted you negatively in any way, communicate with: Daniel Karikari or his supervisor, Dr. Acquaye at heacquaye@uew.edu.gh.

Interview Guide for Participants

Section A: Demographic information of the participants

If you had to give yourself a pseudonym, what name will it be?

How old are you as of today? _____

How long (number of years) have you been married?

How long have you been in ministry with your husband?

How many transfers (posts) have you had since you got married?

Family life. What does family look like?

- a. We have no biological / adopted kids []
- b. We have biological / adopted kids []

What is your highest educational level?

- a. JSS or skills-based training []
- b. Completed Secondary education []
- c. Completed a Diploma
- d. Completed bachelor's degree []
- e. Completed a master's training []
- f. Completed a PhD training []

What formal employment are you engaged in outside of church?

Section B: Lived experiences about marital satisfaction

Relational Responsibility

- a. As a clergy wife, what role(s) do you play in the ministry?
- b. How does your “voice” or role affect the work your husband does in ministry?
- c. What is your relationship like with your husband outside of ministry (church-related) work?
- d. What does “family” look like (e.g., children, in-laws, parents) in relation to you and your husband as a couple?
- e. How would family life have been different if you were not in ministry?

To examine how Clergy Wives Experience Marital Satisfaction

- a. What do you understand by marital satisfaction?
- b. How do you experience marital satisfaction as a wife of a pastor?
- c. What effect does ministry work play in your marriage?
- d. What are some of the things you and your husband do to take care of yourselves and grow your relationship?
- e. If you had to do something different in your role as a pastor's wife, what would you do differently?

Appendix D

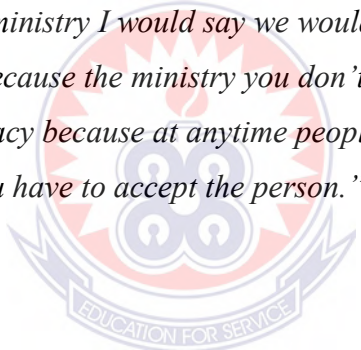
SUMMARY OF CODING REGIME AND PARTICIPANTS STATEMENT

MAIN THEME	CODE	STATEMENTS	PARTICIPANT	TYPE OF CODING USED
How Clergy Wives understand “Marital Satisfaction”	Respect and Sexual Intimacy	<p><i>a. “....My husband is a good man. Even though, he is a human being but a good man. If I die and come back to live and marry, I will look for him and tie the knot again. My husband satisfies me sexually, he respects me, provide for the home and is ever ready to respond to my needs and that of the family at large. During sexual intercourse with my husband we engage in romance to get our satisfaction.”. (Miss Join)</i></p>	Miss Join	Descriptive
		<p><i>b. “I am ok with my marriage because we understand each other. We are also truthful with each other. My marriage is going well for me. Like other pastors my husband is very busy so I can’t have him around me all the time but whenever, he is less busy, he makes time for me and the kids too. My husband adequately provides for the</i></p>	Yaa	Descriptive

MAIN THEME	CODE	STATEMENTS	PARTICIPANT	TYPE OF CODING USED
What Clergy Wives Feel		<p><i>family needs, take good care of me and the kids, provide financially for the family, shows me love, satisfied me sexually and buys gifts during birthdays (myself and kids) and celebrates our marriage anniversaries and get time to take the family outside”. (Yaa).</i></p>	Onipa	Descriptive
		<p><i>c. “There is no satisfaction Pastor; he doesn’t treat me well, sex me well, hide monies from me, cares about members than the family, he speaks to outsiders than me and spends more on outsiders than me. My husband is very busy he is always behind his computer always on the bible. This Christmas convention on the way, come and see he is writing notes from these big, big bibles. He is always busy. To get him to chat with it takes time. Unfortunately, am not experiencing satisfaction in my marriage” (Onipa).</i></p> <p><i>d. “To me (my marriage) is not the best. It not the type that</i></p>	Asantewaa	Descriptive

MAIN THEME	CODE	STATEMENTS	PARTICIPANT	TYPE OF CODING USED
Constitutes “Marital Satisfaction”	Neglecting of Spouse	<i>a minister of God should have. I am not saying he should ignore his family but he should remember that he is married and have children. As a clergy wife in the church of Pentecost, I can't also say no to him on sex. I have lived with him for twenty years but anytime he comes, I allow him. I am not satisfied but there is nothing that I can do. Because of the work he is doing, you can't talk. Even if you talk, nobody will listen to you and believe you.”(Asantewaa)</i>	Akos	Descriptive
		<i>a. “My husband is autocratic. To be specific” ONE PLUG”. He doesn't listen to me and I feel neglected and not part of his ministry. Sometimes he tells me I was called but not you. My name is on the calendar but you. “hmm Papa me di me lane mu” He went to the bible school. I did not.” (Akos).</i>	Asantewaa	Descriptive
	Communication in Marriage	<i>b. “He doesn't treat me well, sex me well, hide monies</i>	Phyllis Sekyiwah	Descriptive Descriptive
Role(s) Clergy				

MAIN THEME	CODE	STATEMENTS	PARTICIPANT	TYPE OF CODING USED
Wives play that Enhance or Diminish Marital Satisfaction	with Clergy Wives	<i>from me, cares about members than the family, he speaks to outsiders than me and spends more on outsiders than me.” (Reyna).</i>	Adwoa	Descriptive
	Privacy of Clergy Wives	<i>a. “With the ministry, sometimes I am even tired but when I communicate that to him, he understands me so that too goes on well for me. We have a very strong relationship.” (Phyllis).</i>	Adwoa	Descriptive
		<i>b. “The current state of my relationship is like a master and a servant relation. A king and his subject. My husband is autocratic. He doesn’t listen to me.” (Sekyiwah).</i>		
		<i>c. “You know, ministers in this church are very busy throughout the year. If you are not careful, you will not get quality time with your family” (Adwoa).</i>	Love	Descriptive

MAIN THEME	CODE	STATEMENTS	PARTICIPANT	TYPE OF CODING USED
		<p><i>a. “[We]have limited privacy. Your doors are open 27/7. Even in the midnight, a church member can call you and you have to respond. It looks as if the members problems come first before your family.” Another is Phyllis who says “If not for the ministry I would say we would have had some privacy because the ministry you don’t have your maximum privacy because at anytime people can come to you and you have to accept the person.” (Adwoa).</i></p>  <p><i>b. “It has both positive and negative effects. For the positive the ministry helps us to check our lives since you cannot teach and practice otherwise. For the negative effects we are always busy and so we don’t have much time for ourselves and our family. If we were not in the ministry, we would have had some privacy and also will</i></p>	<p>Tata</p> <p>Phyllis</p> <p>Adwoa</p>	<p>Descriptive</p> <p>Descriptive</p> <p>Descriptive</p>

MAIN THEME	CODE	STATEMENTS	PARTICIPANT	TYPE OF CODING USED
	Financial Support in Marriage	<p><i>be able to live together as family especially with the extended family.” (Love).</i></p> <p><i>c. “The only time I have my husband attention is when there is ministers and wives meetings or nationwide ministers conference, attending funerals, wedding, etc.” (Tata).</i></p> <p><i>a. "My husband provides for the home and is ever ready to respond to my needs and that of the family at large. He also supports me financially and also sexually I'm satisfied. I get my joy and peace. Before coming into the ministry there was transparency in our finances, he knows the amount I earn, I also know the amount he earns so at the end of the month after receiving our salaries we use it together so that too is going on well.”(Phyllis).</i></p>	<p>Onipa</p> <p>Yaa</p> <p>Join</p> <p>Onipa</p>	<p>Descriptive</p> <p>Descriptive</p> <p>Descriptive</p> <p>Descriptive</p>

MAIN THEME	CODE	STATEMENTS	PARTICIPANT	TYPE OF CODING USED
<p>How Clergy Wives Combine their Multiple Roles to Lead to Marital Satisfaction</p>		<p><i>b. "My husband is very transparent. Pentecost ministers are not rich at all so we have agreed to be opened. No restrictions when it comes to money and spending. We understand ourselves." (Adwoa).</i></p> <p><i>c. "When money comes to us he doesn't make me see, he collects all and keep to himself" (Onipa).</i></p> <p><i>a. "What I understand about marital satisfaction is the comfortability, inner joy and peace you have as a person in your marriage. It means. Freedom to expression viewpoints, respecting each other and also having security from your husband." (Yaa).</i></p>	<p>Yaa</p> <p>Asantewaa</p>	<p>Descriptive</p> <p>Descriptive</p>

MAIN THEME	CODE	STATEMENTS	PARTICIPANT	TYPE OF CODING USED
	Comfortability and Peace in Marriage	<p><i>a. "I organize the women ministry for intercessory prayers for the church. You know we are being engaged in a spiritual warfare because my husband is called into the ministry, the only way we can fight our battles is through prayers so that members will have breakthroughs." (Join).</i></p> <p><i>b. "Spiritually is all about prayers because prayer is the key. In this work without prayer you are nothing so I pray at dawn and at any opportunity I get." (Onipa).</i></p>	Phyllis	Descriptive
		<p><i>a. "The role I play as clergy wife is to help my husband in the ministry. If I say help, meaning whenever he needs my suggestions, I can give him and also in the ministry women are led by me so I make sure they come together and do what they have to do. I also help him in prayers so that the ministry will progress, I get the chance to preach sometimes on Sundays and weekdays, offer counseling to the members especially the women who are</i></p>	Sekyiwaa	Descriptive
			Yaa	Descriptive

MAIN THEME	CODE	STATEMENTS	PARTICIPANT	TYPE OF CODING USED
	Prayers to Support Marriage as First Wife	<i>in need. For the role I play because my husband is the minister if I do a good job, it would have a good impact on the ministry but if I don't do it well it would have a bad impact. if I don't pray for him or don't encourage him then the ministry will be retrogressing but because I do a good job his ministry is progressing. I can also say that I am part and parcel of my husband's ministry and my voice is been heard loudly. (Yaal).</i>	Love	Descriptive
	Opportunity to Support Ministry Work to enhance Marital Satisfaction	<i>b. "I don't have any defined roles to play. I wish I can do more to help the ministry but my level of education is a bother to me. My husband too doesn't allow me to be loud because he thought I will disgrace him. But when it comes to the women ministry, I am trying." (Asantewaa).</i>	Dakoa	Descriptive
		<i>c. "I have a loud voice in the district, especially women ministry. I also have the backing of my sweet heart. He</i>	Akos	Descriptive

MAIN THEME	CODE	STATEMENTS	PARTICIPANT	TYPE OF CODING USED
		<p><i>put my name on the speakers plan to go and preach in the local assemblies. This is helping me build up my confidence and ability to stand before a large cloud to minister.” .(Phyllis).</i></p> <p><i>d. “My husband is not giving me the liberty to be part of the ministry. My voice is loud with the women ministry. My husband is autocratic. He doesn’t listen to me. I am neglected and not part of his ministry. Sometimes, he tells me I was called but not you.”</i> The foregoing responses clearly show the lack of opportunities that clergy wives lack which has the propensity to diminish their marital satisfaction.”. (Sekyiwaa).</p> <p><i>a. We go for regular check-ups. Occasionally we go out to have fun. Take a walk in the evening.” (Yaa).</i></p>	<p>Adwoa</p> <p>Lina</p> <p>Phyllis</p> <p>Lina</p> <p>Onipa</p>	<p>Descriptive</p> <p>Descriptive</p> <p>Descriptive</p>

MAIN THEME	CODE	STATEMENTS	PARTICIPANT	TYPE OF CODING USED
	<p>Physical Wellbeing of Partner</p> <p>Self-care as a Strategy in Coping with Marital Satisfaction</p> <p>Keeping Strong bond with</p>	<p><i>b. “[I]Make sure we eat good food, sometimes go the beach, Play Ludu together. I ensure that he is in good health always.”. (Love).</i></p> <p><i>a. “I go to hospital when I am sick and sometimes take some rest in the afternoon when my husband and the kids are not around.”(Dakoa)</i></p> <p><i>b. “Living by the grace of God.” All these responses point to the fact that clergy wives are deemed to be workers involved in children Sunday school, counselling, women groups, checking church decorations among others“ (Akos).</i></p>		

MAIN THEME	CODE	STATEMENTS	PARTICIPANT	TYPE OF CODING USED
	<p>Partner</p> <p>Self-Development of Clergy wives</p> <p>We really have to Pray</p>	<p><i>a. “The bond between us is great and stronger. We love each other and protect each other. If I am sick my husband is also sick. He is a wonderful person.”(Adwoa)</i></p> <p><i>b. “Sometimes, I go on his behalf, others too, he goes on my behalf. And sometimes, we do go together.”(Lina).</i></p> <p><i>a. “I will develop myself to become a life coach and marriage counselor.”</i> <i>(Phyllis).</i></p> <p><i>a. “The work can only go on by prayer by you waiting upon the lord.”. (Lina).</i></p> <p><i>b. “Spiritually is all about prayers because prayer is the key of this work without prayer you are nothing so prayer at dawn and at any opportunity I get I pray.”. (Onipa).</i></p>		