

# Spirituality and Burnout in Christian Ministry among Catholic Religious Men and Women Working In Rural Areas: A Case of Lodwar Diocese in Turkana County, Kenya

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**Abstract:** Ministry burnout is a global issue of concern among the Church ministers across the world. Studies have shown that majority of Church ministers leave ministry prematurely due to burnout which in turn affects their commitment to the Church. Based on the global concern of burnout in ministry among Church ministers, the study was guided by the following objectives: To examine the levels of spirituality among the Catholic religious men and women working in Lodwar Diocese; to establish the relationship between spirituality and burnout in Christian ministry among the Catholic religious men and women are working in Lodwar Diocese. The study adopted an embedded mixed method research design specifically correlational design and phenomenological design. Using census and convenience sampling, a sample size of 131 Catholic religious men and women were included in the study. Quantitative data was collected using Spirituality Scale and Maslach Burnout Inventory. Qualitative data was collected using Focus Group Discussion Guide. Pre-testing of standardized instruments was carried out before the actual data collection to ensure its reliability and validity. Quantitative data was analyzed using descriptive statistics and correlation analysis using SPSS Version 32 while qualitative data was analyzed using thematic analysis. Results from descriptive statistics showed that spirituality was above average. This is because all the subscales scored a mean above 2.5. Specifically, the subscale of Eco awareness had the highest mean (mean=4.39, SD=.38), followed by self- discovery (mean=4.45, SD=.54) and relationships (mean = 4.43, SD=.42). Further, the study found a weak, negative and insignificant correlation between spirituality and burnout in Christian ministry. Emotional exhaustion and self-discovery ( $r=-0.167$ ;  $p>0.05$ ) and eco-awareness ( $r= -0.129$ ;  $p>0.05$ ). Similarly, depersonalization had weak, negative and insignificant relationship with self-discovery ( $r=-0.162$ ), relationships ( $r=-0.108$ ) and eco-awareness ( $r=-0.066$ ). A weak negative and insignificant relationship was found between personal accomplishment and self-discovery ( $r= -0.078$ ), relationships ( $r=-0.036$ ) and eco-awareness ( $-0.025$ ).

## I. INTRODUCTION

Spirituality is central to the life of Church ministers and especially Catholic religious men and women due to the nature of their calling. Erica, Andrew, and Nathan (2019) conducted a cross-sectional study to investigate the association between spirituality, job burnout, and work engagement. The research was conducted with human care professionals in Southern California, in the United States. A

total of 133 people were chosen for the study using non-probability sampling. Spirituality was not substantially connected with burnout, according to regression analysis results. Moreover, the study was found that spirituality strongly correlated with dimension of dedication but not with dimensions of vigour and absorption. The study was carried among human service workers in Southern California while the current study was carried out with Catholic religious men and women working in rural areas. The study utilized only questionnaires as means of collecting data while the current study utilized both questionnaires and focus group discussion guide. The study employed quantitative design while the present study utilized mixed method design.

A study on spirituality and burnout among Church leaders was conducted by Miner, Sterland, Dowson, and Powell (2013). Data was gathered from local Church leaders and the 2011 National Church Life Survey (Australia). It was explored whether having a stable attachment to God and an internal orientation to ministry was linked to decreased burnout and more satisfaction in ministry. Structural Equation was used to test the hypotheses. Internal approach to ministry was found to be adversely associated with clergy burnout in the study.

A study was conducted by Pradhan and Jena (2016) to investigate the impact of workplace spirituality on emotional organizational commitment and job satisfaction. A total of 480 IT professionals from various firms across India were included in the sample. The data was analyzed and the hypotheses were tested using structural equation modelling. Employees' emotional organizational commitment and job satisfaction were positively influenced by workplace spirituality, according to the study's findings.

In a similar study, Wen-Chi Zou and Jason (2017) examined how workplace spirituality can prevent emotional exhaustion and promote the well-being of employees in an organization. The study was carried among 324 front-line service workers who were working in a luxury hotels and private owned banks in United States and Southern China. The study revealed that the employees with high level spirituality were experiencing low levels of emotional labour

compared to those possessed low levels of spirituality. Though spirituality has been found to enhance psychological well-being, the present study aimed to establish the relationship between spirituality and burnout in Christian ministry.

Kwi Yun, Suk-hee and Carol (2019) conducted an exploratory study to examine the impact of spirituality on the perceived stress among social work students from different religions and who were studying in universities located in the city. The study carried in United States and through convenience sampling 74 social work students were selected to participate in the study. Perceived stress scale and spiritual well-being scale was utilized in collecting data. The results revealed that students who scored high on spirituality had been able to handle stress better compared to those who had scored low in spirituality. The students who scored high in spirituality were able to cope better with stress in a functional manner while those scored low in spirituality were coping with stress in a dysfunctional manner. This study was conducted with social work students in United States while the current study was conducted with Catholic religious men and women who are not students and working in Kenyan rural areas. The study utilized exploratory design while the current study utilized mixed method design. The study employed correlational design while the current study employed both census sampling and convenience sampling. The study utilized a small sample of 74 participants while the current study used a bigger sample size.

Furthermore, Kennie and Andrew (2019) conducted a study to examine the influence of spirituality on occupational stress among middle school teachers in Northern Texas United States. The study included 105 middle school teachers who were chosen through convenience sampling. The study utilized the teacher stress inventory and the daily spiritual experience scale to collect data. The results from regression analysis showed that spirituality significantly influenced time management stress and work-related stress that were experienced by middle school teachers. This study was conducted with middle school teachers in Northern Texas United States while the current study was conducted with Catholic religious men and women working in Lodwar diocese Kenya. The current study also employed Maslach burnout inventory, spirituality scale unlike the instruments used in this study. Also, the current study employed mixed method approach in collecting data unlike the previous study which employed quantitative approach.

A cross-sectional study by Hend (2019) examined the views of clinical social workers and familiarity of integrating religion and spirituality in their social work. The study was carried in Kuwait South Arabia with Muslims participants who were working as social workers. To participate in the study, 235 participants using convenient sampling were selected. The study utilized questionnaires as a means of collecting the data. The findings showed that there was a significant relationship between familiarity of clinical

social workers awareness of integrating religiosity and spirituality in their clinical work. Furthermore, the findings showed that personal religiosity plays a critical role in helping clinical social workers to integrate spirituality in their work. The study was carried among the Muslim participants who were social workers in Kuwait in South Arabia while the current study was carried among the Catholic religious men and women working in Kenyan rural areas. The study utilized questionnaires as the only means of collecting data while the current study utilized both questionnaires and focus group discussion guide. The study utilized cross-sectional method while the current study utilized mixed method approach.

Similarly, Emmanuel (2020) carried out a phenomenological study to investigate how African-American male leaders integrate spirituality into their leadership practice in a predominantly white workplace. Five African-American men in prominent positions in the United States participated in the study. Semi-structured face-to-face interviews were used to obtain data. Spiritual calling, micro-aggression, resiliency, and pride in their uniqueness were four themes that emerged from the thematic analysis. The first study involved African-American men in positions of leadership in the United States, but the present study involved Catholic religious men and women working in Kenyan rural communities. The current study used a mixed method approach, while the previous study used a phenomenological technique. The previous study only used qualitative data collection and analysis, but the current study used mixed method approach in collection and analysis of data.

In Africa, there have been few studies on the impact of spirituality on burnout. Thul, Lisa, and Nicolette (2017) carried out an exploratory descriptive qualitative study to learn more about the challenges of incorporating spirituality interventions into the workplace. The research was conducted out in South Africa using undergraduate students. Purposive sampling was used to select 38 individuals for the study. The information was gathered through the use of a focus group discussion guide. Hurdles to spirituality in the classroom, barriers to spirituality in fieldwork practice, and barriers to spirituality at the personal level were discovered through thematic analysis. The previous study looked at the challenges of incorporating spirituality into occupational therapy, whereas the present study looks at the importance of spirituality in reducing ministry burnout and organizational commitment. The previous study involved undergraduate students in South Africa, while the present study involved Catholic religious men and women serving in Kenya's Lodwar Diocese. The previous study used a qualitative methodology, whereas the current study used a mixed method approach. The previous study simply used focus group discussion to collect data, whereas the current study used both questionnaires and a focus group discussion guide.

In Kenya, Uganda, and Zambia, Anthony, Julius, Andrew, and Tom (2020) conducted a qualitative study to evaluate the role of religion and spirituality among persons

with disabilities. A total of 103 people were included in the study, and data was obtained utilizing an interview guide. The results of the thematic analysis revealed that people with disabilities value their faith and believe in a Supreme Being in control, especially when faced with life's hardships. Furthermore, the data demonstrated that they attribute their achievement to God's favor rather than their own strength and wisdom. This research used a qualitative approach, whereas the current research used a mixed method approach. The current study was done among Catholic religious men and women serving in the Lodwar Diocese, whereas the previous study was conducted on individuals with disabilities in Kenya, Uganda, and Zambia. In order to obtain in-depth data, the previous study used simply an interview guide, but the current study used both questionnaires and a focus group discussion guide.

Samta (2017) investigated the influence of spirituality therapies on children with depressive symptoms over the course of a year in a cross-cultural longitudinal study. The study included school pupils from India, China, Japan, Singapore, South Africa, Egypt, Kenya, Turkey, the United Kingdom, France, Spain, Germany, the United States, Canada, and Australia who were experiencing depressed symptoms. The study's data was gathered through a pre- and post-test interview schedule. A total of 1,769 youngsters with depressive symptoms were chosen at random to take part in the study. After the post-intervention, regression analysis revealed that children who participated in the spiritual program had low levels of depressive symptoms and high levels of happiness. This study was carried out with depressed school pupils from several nations, including Kenya; however, the current study was carried out in Kenya with Catholic religious men and women working in Kenyan rural communities. The previous study used an experimental design, but the current one used a mixed method design. Despite of studies showing there is a relationship between spirituality and burnout, there is lack of similar studies with Catholic religious men and women working in rural areas and especially in Kenya. Therefore, the current study aimed at establishing the levels of spirituality among the Catholic religious men and women. Also it aimed to determine the relationship between spirituality and burnout in Christian ministry among the Catholic religious men and women working in Lodwar Diocese.

## II. METHOD

### *Research Design*

According to Creswell and Creswell (2017), research designs are of inquiry in qualitative, quantitative, and mixed methods approaches which offer specific focus forms for techniques in a research design. The study adopted a mixed method approach. It utilized correlational design and phenomenological design. It is appropriate when the researcher want establish the relationship between two or more variables. On the other hand, phenomenological design is used when the research want to understand the lived

experiences of a particular phenomenon by an individual or group of people (Johnson & Christensen, 2004). Correlational design was appropriate for this study because it aimed at establishing the relationship between spirituality and burnout in Christian ministry. The phenomenological design was suitable for this study because it examined the lived experiences of Catholic religious men and women on regards to the role of spirituality in preventing them to experience burnout in Christian ministry.

### *Study Area*

This study was conducted in Lodwar Diocese Kenya. A Diocese in the context of Catholic Church is a group of parishes that are governed by a Bishop. Basically, a Diocese is divided into parishes that are each overseen by a priest. Lodwar Diocese is situated in the North-Western area of Kenya, west of Lake Turkana. In 1968 the Diocese was established as prefecture of Lodwar from the diocese of Eldoret. In the year 1978, it was promoted to become Diocese of Lodwar. It has 30 parishes served by Catholic diocesan priests, religious priests, religious brothers and sisters. It is a remote and arid area characterized by poverty and harsh living conditions. The inhabitants are faced with many problems of getting clean water, food, health, education and conflict among communities. There are community conflicts due to lack of clean water and pressure for herds. The Catholic religious men and women work towards alleviating poverty by promoting peace among the communities, providing clean water, food, education, health services and above all spiritual nourishment. Due to the harsh conditions, the Catholic religious men and women working in Lodwar Diocese is likely to be predisposed to burnout hence the need for this study.

### *Study Population*

The target population is the total group of individuals from which the sample might be drawn (McLeod, 2019). The target population was 131 Catholic religious men and women working in Lodwar diocese (priests, brothers and sisters) (Office Directory, 2021). Currently there are 36 Catholic priests serving in the diocese in which 27 of them are religious priests and 9 diocesan priests. There are 10 Catholic religious brothers and 85 sisters working in Lodwar diocese. Catholic religious men and women are people called to live a communal life, a life of prayer, professing the three evangelical vows of chastity, obedience and evangelical poverty. They also serve in apostolate in accordance with the different charisms of their founders. Their purpose of existence is rooted in Christ and his call. They have freely chosen to be celibate and see it as fundamental aspect of their commitment to others and God. They are not celibate out of necessity, misfortune, or coercion. Rather they have made an intentional commitment to a particular way of life that involves non-marriage. They profess the vow of poverty which means giving oneself, without reservation, to the cause of the reign of God, even if it means leaving one's family and renouncing the opportunity to marry and have a family.

Finally, they profess the vow of obedience which is a commitment to the fundamental Christian principle that at the end of the day, all truth is communal.

#### *Sample Size and Sampling Procedure*

The study employed both census and convenience sampling. Using census, the study utilized a sample size of 131 which included the whole population under the study. It is a technique utilized by researchers with an intention of collecting data on the entire eligible element within a given population. It was suitable for this study because the population was small and therefore, the whole population was included as part of the sample size (See Table 1).

Table 1: Census Technique

Type of Population	Total Population	Sample Size
Diocesan Priests	9	9
Religious Priests	27	27
Religious Brothers	10	10
Religious Sisters	85	85
<b>Total</b>	<b>131</b>	<b>131</b>

Source: Lodwar Catholic Diocese Office Directory (2021)

In addition, through convenience sampling technique, 16 participants out of 131 sample size were selected to participate in the Focus Group Discussions. There were two focus group discussions, one comprising 7 priests and the other 9 religious sisters. It is only the priests and religious sisters were available and willing to participate in Focus Group Discussion (See Table 2).

Table 2: Sample Size for Focus Group Discussions Using Purposive Sampling

Type of Population	Sample Size
Priests	7
Religious Sisters	9
<b>Total</b>	<b>16</b>

Source: Lodwar Catholic Diocese

#### *Response Rate for the Sample Which Participated in Focus Group Discussion*

The sample which participated in Focused Group Discussion comprised of religious priests and sisters. The study had selected 7 priests and 9 religious sisters out of the sample size of 131 participants who participated in filling the questionnaires in order to provide the qualitative strand of the study. Out of the 16 selected, all of them participated in the study making a response rate of 100% as presented in Table 3.

Table 3: Response Rate for the sample which participated in Focused Group Discussion

Respondents	Gender	Vocation Identity
1. R 001	M	Priest
2. R 002	F	Sister

3. R 003	M	Priest
4. R 004	M	Priest
5. R 005	F	Sister
6. R 006	F	Sister
7. R 007	F	Sister
8. R 008	M	Priest
9. R 009	F	Sister
10. R 010	F	Sister
11. R 011	F	Sister
12. R 012	F	Sister
13. R 013	M	Priest
14. R 014	M	Priest
15. R 015	M	Priest
16. R 016	F	Sister

Field data, 2021

#### *Data Collection Methods and Instruments*

The study employed both standardized questionnaires and focus group discussion guide to collect data. The questionnaire contained three sections. Section A included data on the demographic details of the participants which included age, gender, educational level, country, and vocational identity. Section B collected quantitative data on spirituality using Spirituality Scale. Section C collected data on burnout in Christian ministry using the Maslach Burnout Inventory and section D collected qualitative data using Focus group discussion guide (FGDG).

#### *Spirituality Scale*

Data on spirituality was measured using Spirituality Scale. The instrument was developed by Colleen Delaney in 2003. It has 23 items measuring three dimensions of spirituality namely self-discovery (4 items), relationships (6 items) and Eco-Awareness (13 items). The dimensions, sub-Scale items and scoring are as indicated on the table 5. The participants respond to the items in a 5-point Likert scale ranging from strongly disagree (1) to strongly agree (5). High scores indicate high levels of spirituality. Some sample of the items include: "I find meaning in my life experiences", "I meditate to gain access to my inner spirit", "I use silence to get in touch with myself". The lowest score to be obtained in the scale is 23 while the highest is 115. The scores between 23-39 indicates very low level of spirituality, 40-69 indicates low spirituality, 70-94 moderate spirituality and 95-115 indicate high levels of spirituality. The scale has reported internal reliability of .94. The internal reliability of the three subscales ranged from .81 to .94. The test-retest reliability of the scale was repeated within two weeks with a group of volunteers. Pearson's coefficient showed test-retest reliability of .84 showing that there was stability on the scale over a short period of time.

### Maslach Burnout Inventory

Data on burnout in Christian ministry was collected using modified Maslach Burnout Inventory to fit the population under the study. Based on Maslach Burnout Model, burnout is measured in three dimensions namely emotional exhaustion, depersonalization and lack of accomplishment. Maslach Burnout Inventory is a Likert scale developed by Maslach and Jackson in 1996. The inventory has three subscales with 22 statements which measures three dimensions of burnout. Emotional exhaustion is measured using 9 items, depersonalization with 5 items, and lack of accomplishment with 8 items. The instrument has reported high reliability in the previous studies. For instance, in a study conducted by Maslach et al. (1997) among social welfare students. It reported an alpha of 0.82 on emotional exhaustion, 0.60 on depersonalization and 0.80 on personal accomplishment. Another study by Naude and Rothmann (2004) study among medical technicians in South Africa reported a reliability coefficient value of 0.77 for emotional exhaustion, 0.68 for depersonalization and 0.78 for personal accomplishment. Furthermore, a study by Vukani (2017) on relationship between work engagement and dimensions of burnout reported an alpha of 0.95 on personal accomplishment, 0.94 on emotional exhaustion and 0.91 on depersonalization.

Some of the sample of the items include: "I feel emotionally drained from my ministry", "I feel burned out from my ministry", "I don't care what happens to some parishioners", and "I have accomplished many worthwhile things in this ministry". The participants are rated in a range of 1(never) to 5(always). The cumulative score of 16 or less on emotional exhaustion indicates low level burnout, overall between 17 and 28 inclusive indicates moderate burnout, and overall over 29 indicates high level burnout. On depersonalization, low-level burnout is indicated by a total of 4 or less; a total of 5 to 10 inclusive indicates moderate burnout and a total of 11 and higher indicates high-level burnout. On personal accomplishment total of 32 or less indicates high level of burnout, total between 33 and 38 inclusive indicates moderate burnout and total greater than 39 indicates low level burnout. The items at each sub-scale and scoring is as indicated in table 3 (Maslach & Jackson, 1996). Some wordings in the items were modified to fit the population under the study. The items with words such as "work" or "job" were replaced with ministry.

### Focus Group Discussion Guide

Focus Group Discussion Guide was used to collect qualitative data. The qualitative data was collected with an aim of supporting the quantitative findings on relationship between spirituality and burnout in Christian ministry among Catholic religious men and women working in Lodwar Diocese. To understand the role of spirituality in reducing burnout in Christian ministry, this was a major question for focus group discussion: How does your spirituality help you in dealing with burnout?.

### III. RESULTS

The study was to examine the levels of spirituality among the Catholic religious men and women working in Lodwar Diocese. In addition, it sought to understand the relationship between spirituality and burnout in Christian ministry among the Catholic religious men and women working in rural areas. First the descriptive statistics of spirituality were sought then a Pearson product moment of correlation was run.

#### Levels of spirituality

The goal was to find descriptive data on respondents' spirituality. Colleen Delaney developed the Spirituality Scale in 2003 to assess spirituality. The scale comprises 23 items that measure three aspects of spirituality: self-discovery (4 items), relationships (6 items), and environmental awareness (13 items). The scale was given to the respondents, who were asked to respond to the issues on a 5-point Likert scale ranging from strongly disagree (1) to strongly agree (5). To calculate the average score, the scores in sub-Scale items were put together and then divided by the number of items. The scale has a lowest score of 23 and a top score of 115. High scores during interpretation suggested a high sense of spirituality. Spirituality was further divided into scores ranging from 23 to 39, which suggested a very low level of spirituality, 40 to 69, which indicated a low level of spirituality, 70 to 94, which indicated a moderate level of spirituality, and 95 to 115, which indicated a high level of spirituality. The respondents' responses were calculated in terms of means, with the highest possible mean being 5 and the lowest possible mean being 3. The findings were presented in Table 4.

Table 4: Descriptive Statistics of Spirituality

	N	Minimum	Maximum	Mean	Std. Deviation
Self-Discovery	131	2.00	5.00	4.45	.54
Relationships	131	3.00	5.00	4.43	.42
Eco-Awareness	131	3.31	5.00	4.39	.38
Valid N (listwise)	131				

Field data, 2021

Table 4 shows that respondents' spirituality was above average. This is because all the subscales scored a mean above 2.5. Specifically, the subscale of Eco awareness had the highest mean (mean=4.39, SD=.38), followed by self-discovery (mean=4.45, SD=.54) and relationships (mean = 4.43, SD=.42).

Catholic religious men and women scoring high on spirituality can be associated with their lifestyle as men and women called to a close relationship with God which is manifested in professing the evangelical vows of chastity, poverty and obedience. Qualitative finds showed that spirituality is central to life of Catholic religious men and

women and especially in dealing with stress and burnout in ministry. A female participant said,

What I can say how my spirituality helps me deal with burnout is what has been spoken, that after I have finished with the children, teachers, board, I come to relax and especially during the time of my prayers. My spirituality helps me to deal with burnout especially during prayer, meditation, and reflection when I sit down and relax and bring myself in the hands of the Lord and then I try to use relaxation method that will help me to deal with burnout of that day (Focus group discussion, R009 personal communication, May, 2021).

The significance of spirituality to life of Catholic religious men and women was also emphasized by another female participant who said,

My spirituality through activities like prayer and meditation helps me to release stress and cultivate peace within. It trains the mind to relax and also will help me to take some days to rest. Even in the scripture we know that God rested during creation, this helps me to ask who I am, if I don't rest and God himself rested; I should find a reason to rest. And also, in realization that everything works out according to the plan of God, I therefore, become

satisfied when I have done something. Whatever I have done I get satisfied of it and fulfilled and then I am able to rest and leave it to God so that I can get more energy to move forward and do much better (Focus group discussion, R002 personal communication, May, 2021).

Moreover, the essence of spirituality was echoed by a male participant, who said,

Yeah I think it's very hard without the spiritual life, I think I will say for me, the spiritual in me is like the oxygen of my ministry of my priest life, it's not only altering words or praying I don't know prayer but being in silence and recognizing that God loves me whatever it takes and listening to God telling me I love you, I love you nothing will harm you, am here protecting you, just like that it gives a different kind of air, a different kind of energy despite many challenges still there am able to smile and go on (Focus group discussion, R004 personal communication, May, 2021).

*Spirituality and Burnout in Christian Ministry*

The study sought to find out whether their spirituality had relationship with burnout in Christian ministry. Pearson correlation analysis was run to determine the relationship and the findings are presented in table 5.

Table 5: Relationship between Spirituality and Burnout in Christian Ministry

		Emotional Exhaustion	Depersonalization	Personal Accomplishment	Self Discovery	Relationships	Eco-Awareness
Emotional Exhaustion	Pearson Correlation	1					
	Sig. (2-tailed)						
	N	131					
Depersonalization	Pearson Correlation	.583**	1				
	Sig. (2-tailed)	.000					
	N	131	131				
Personal Accomplishment	Pearson Correlation	-.218*	-.404**	1			
	Sig. (2-tailed)	.012	.000				
	N	131	131	131			
Self Discovery	Pearson Correlation	-.167	-.162	.078	1		
	Sig. (2-tailed)	.057	.065	.374			
	N	131	131	131	131		
Relationships	Pearson Correlation	-.178*	-.108	-.036	.643**	1	
	Sig. (2-tailed)	.042	.219	.679	.000		
	N	131	131	131	131	131	
Eco-Awareness	Pearson Correlation	-.129	-.066	.025	.646**	.789**	1
	Sig. (2-tailed)	.143	.457	.779	.000	.000	
	N	131	131	131	131	131	131

\*\* . Correlation is significant at the 0.01 level (2-tailed).

\* . Correlation is significant at the 0.05 level (2-tailed).

Field data, 2021

The study findings indicate that there was no significant correlation between emotional exhaustion and self-discovery ( $r=-0.167$ ;  $p>0.05$ ) and eco-awareness ( $r= -0.129$ ;  $p>0.05$ ). However, there was a weak, negative significant relationship between emotional exhaustion and relationships. This implies that an increase in emotional exhaustion negatively affected quality of relationships among the participants.

With respect to depersonalization, there was no significant relationship with self-discovery ( $r= -0.162$ ;  $p>0.05$ ), relationships ( $r= -0.108$ ;  $p>0.05$ ) and eco-awareness ( $r= -0.066$ ;  $p>0.05$ ). Likewise, there was no significant relationship between personal accomplishment and self-discovery ( $r= -0.078$ ;  $p>0.05$ ), relationships ( $r= -0.036$ ;  $p>0.05$ ) and eco-awareness ( $r= -0.025$ ;  $p>0.05$ ). This implies that to a large extent burnout did not significantly influence spirituality of participants.

#### IV. DISCUSSION

The study was to examine the levels of spirituality among the Catholic religious men and women working in Lodwar Diocese. In addition, it sought to understand the relationship between spirituality and burnout in Christian ministry among the Catholic religious men and women working in rural areas. Qualitative findings showed that Catholic religious men and women possess high levels of spirituality. This could be due the nature of calling because spirituality is central to their style of life. The findings showed that spirituality plays a critical role in reducing burnout in Christian ministry among the Catholic religious men and women. These findings are consistent with study of Miner, Sterland, Dowson, and Powell (2013) who conducted a study on spirituality and burnout among the local Church leaders in Australia. It was explored whether having a stable attachment to God and an internal orientation to ministry was linked to decreased burnout and more satisfaction in ministry. Structural Equation was used to test the hypotheses. Internal approach to ministry was found to be adversely associated with clergy burnout in the study. The findings were also supported by Wen-Chi Zou and Jason (2017) study which examined how workplace spirituality can prevent emotional exhaustion and promote the well-being of employees in an organization. The study was carried among 324 front-line service workers who were working in a luxury hotels and private owned banks in United States and Southern China. The study revealed that the employees with high level spirituality were experiencing low levels of emotional labour compared to those possessed low levels of spirituality.

Moreover, the findings was in agreement with the study of Kwi Yun, Suk-hee and Carol (2019) who conducted an exploratory study to examine the impact of spirituality on the perceived stress among social work students from different religions and who was studying in universities located in the city. The results revealed that students who scored high on spirituality had been able to handle stress better compared to those who had scored low in spirituality.

The students who scored high in spirituality were able to cope better with stress in a functional manner while those scored low in spirituality were coping with stress in a dysfunctional manner. Similar to students, findings showed that spirituality helps the Catholic religious men and women in dealing with stress and burnout. Furthermore, the findings are supported by the study of Kennie and Andrew (2019) who conducted a study to examine the influence of spirituality on occupational stress among middle school teachers in Northern Texas United States. The study included 105 middle school teachers who were chosen through convenience sampling. The study utilized the teacher stress inventory and the daily spiritual experience scale to collect data. The results from regression analysis showed that spirituality significantly influenced time management stress and work-related stress that were experienced by middle school teachers. Some Catholic religious men and women are working in schools in levels of management and teaching and their spirituality helps them to manage stress and burnout effectively.

Likewise, the findings are in agreement with Maria and Arnaldo (2019) study which was understand the concept of spirituality in the place of work and how it can influence the attitude of workers. The results showed that spirituality has a significant influence on the welfare of employees and their environment within the organizations. In addition, the findings are in line with the study of Hend (2019) who examined the views of clinical social workers and familiarity of integrating religion and spirituality in their social work. The study was carried in Kuwait South Arabia with Muslims participants who were working as social workers. The findings showed that there was a significant relationship between familiarity of clinical social workers awareness of integrating religiosity and spirituality in their clinical work. Furthermore, the findings showed that personal religiosity plays a critical role in helping clinical social workers to integrate spirituality in their work. Catholic religious men and women also minister in social worker and spirituality has proved to be an intervention of dealing with burnout as they serve the people they are called to serve. Also the findings of this study concur with the study of Samta (2017) who sought to investigate the influence of spirituality therapies on children with depressive symptoms over the course of a year in a cross-cultural longitudinal study. The study included school pupils from India, China, Japan, Singapore, South Africa, Egypt, Kenya, Turkey, the United Kingdom, France, Spain, Germany, the United States, Canada, and Australia who were experiencing depressed symptoms. The study's data was gathered through a pre- and post-test interview schedule. A total of 1,769 youngsters with depressive symptoms were chosen at random to take part in the study. After the post-intervention, regression analysis revealed that children who participated in the spiritual program had low levels of depressive symptoms and high levels of happiness.

Results from quantitative findings showed that there was no relationship between spirituality and burnout in Christian ministry. These findings are in support of Miner,

Sterland, Dowson and Powell (2013) study findings on spirituality and burnout amongst Church leaders in National Church Life Survey (Australia) as provided by local Church leaders. The study found that internal orientation to ministry was negatively associated with clergy burnout. Similarly, a cross-sectional study by Erica, Andrew and Nathan (2019) agrees with the findings of this study. Erica, Andrew and Nathan (2019) examined the relationship between spirituality, job burnout and work engagement. Their study results showed that spirituality was not significantly correlated with burnout. However, Wen-Chi Zou and Jason (2017) study findings disagreed with the findings of this study. The study revealed that the respondents with high level spirituality were experiencing low levels of emotional labour compared to those possessed low levels of spirituality. These findings could be as a result lifestyle of Catholic religious men and women. Spirituality is central to their vocation and may not influence their burnout in Christian ministry. That means whether their spirituality is low or high, they are likely to experience burnout in the similar manner.

## V. CONCLUSION

Spirituality plays a great role in preventing burnout in Christian ministry among the Catholic religious men and women. The Catholic Bishops and Religious Superiors for congregations of men and women need to create programmes that will enhance the spirituality of their members in order to buffer from experiencing burnout in Christian ministry. Also, other mental health professionals such as counsellors and psychologists need to utilize spiritual interventions in helping their clients to deal with burnout.

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