

**PASTORAL DEMANDS AND BURNOUT AMONG CATHOLIC PRIESTS
IN THE ARCHDIOCESE OF LUANDA – ANGOLA**

BOAVENTURA SAPALO CORDEIRO

REG. NO: 1039467

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DECLARATION

I Boaventura Sapalo Cordeiro, the undersigned declare that this thesis is the result of my own work. I the undersigned, declare that this thesis is a product of my original work and it has not been previously presented to any other institution for academic purposes. All sources cited have been duly acknowledged. I agree that this thesis may be available for references and photocopying at the direction of the University.

Signature: 

Date: 10/03/2022

Name of the Student: Boaventura Sapalo Cordeiro

Reg. No: 1039467

This Thesis was subjected for examination with our approval as the University Supervisors.

Signature: 

Date: 10/03/2022

First Supervisor: Rev. Dr. Joyzy Pius Egunjobi

Department of Psycho-Spiritual Therapy and Counselling

Psycho-Spiritual Institute, Marist International University College

Signature: 

Date: 10/03/2022

Second Supervisor: Dr. Maria Ntarangwe

Department of Counselling Psychology

Catholic University of Eastern Africa



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DEDICATION

I dedicate this work to all the Priests, Religious women and men in Angola.

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I give thanks to God author of my life, Whom I dearly serve as His minister. My eternal gratitude to my parents Luciano Cordeiro and Joana Kalemba source of this creature who become a man and I will never repay you in the same measure of love I received. My humble gratitude to my supervisors Rev. Dr Joyzy Pius Egunjobi and Dr Maria Ntarangwe who through my disturbances and persistency they were ready to give me their academic and personal advices. The critique that I received helped me to understand the depth and the meaning of this dissertation to further improve the content accordingly. Furthermore, I would like to appreciate Dr Asatsa Stephen and Dr Elijah Macharia Ndungú for their readiness and spirit of listening for the courage and suggestions on this academic journey. I appreciated Mr. George Ouko who guided me on the journey of ethical values on counselling. I thank sister Geraldine Lucy Bolzan of the congregation of Notre Damme, in Nairobi, and father Joseph Marie of the Dominican Order, for proof reading my work. I thank my Dominican brothers in Eastern Africa – Kenya. A special thanks to brother Ignatious who helped me to organize my work accordingly. For all my brothers and sisters of the Dominican family in Angola who believed on these challenges of listening and loving humanity without judging my eternal gratitude. My colleagues who became part of this beautiful journey by sharing together our struggles before and during the pandemic season but also with hope and belief in ourselves to serve others who don't have the same privilege like us, my gratitude to you. For those who direct and indirectly helped me in your prayers and support in various ways, I thank you all.

ABSTRACT

Burnout among Catholic priests has been recognized as a psychological concern and associated with an increase of challenges on pastoral demands through their workload ministries in many parts of the world. The purpose of the study was to explore pastoral demands and burnout among Catholic priests in the Archdiocese of Luanda. Furthermore, the study was guided by the specific objectives that are: to assess the level of burnout among Catholic priests of the Archdiocese of Luanda; to establish the challenges of burnout among Catholic priests of the Archdiocese of Luanda; to assess pastoral demands among Catholic priests of the Archdiocese of Luanda and to identify different coping strategies to burnout among Catholic priests of the Archdiocese of Luanda. The sample size used in the study was 123 participants. This study used two theories, namely: Job demand resources theory, and the Self-determination. The study used mix convergence design based on Census for quantitative method, using analyzes, inferential statistics and descriptive statistic in frequencies and percentages. For the qualitative design the study used phenomenological method using themes and contents with subsequent analyzes. The target population was Catholic priests in the Archdiocese of Luanda with age from 25 years old to 66 years old and above. The study used the standardized questionnaire of Francis Burnout Inventory (FBI) based on two Scales namely of Emotional Exhaustion in Ministry (SEEM) and Satisfaction in Ministry Scale (SIM). Scale properties have been reported elsewhere in a study of over 6000 clergy drawn from a range of denominations in Australia, New Zealand, and England in which both scales showed high internal consistency reliability (Cronbach's alpha for both scales = 0.84). The results of the study revealed that there is a moderate positive correlation between emotional exhaustion and pastoral demands and challenges among Catholic priests in the Archdiocese of Luanda (0.316) with 60.68% of the population of Catholic priests suffering from burnout. The data was considered statistically significant following the significant value of $p(0.001) < \alpha(0.01)$ meaning that the correlation is highly significant. Most participants admitted facing most of the indicators of exhaustion either often or very often and they were facing challenges leading to their dissatisfaction, physical drain and lack of motivation. The study recommended that; the Archdiocese of Luanda should consider setting up functioning counselling centers where priests and other pastors of different religions can feel free to go and talk of searching counselling services from psychologists and counsellors in reference to various challenges that they are facing and open up about their level of exhaustion and burnout. The implications of this study are to bring more awareness and break the stigmatization among Catholic priests in what concern exhaustion and dissatisfaction that lead to burnout in their pastoral demands in the Archdiocese of Luanda- Angola.

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CHAPTER ONE

INTRODUCTION

1.1. Introduction

This chapter focused on pastoral demand in relation to burnout, its background, the objectives of the study, the research questions and significance and justification of the study. Lastly the study will focus on the theoretical framework, the scope and its delimitations.

1.2. Background of the Study

According to Berg (2019) World Health Organization classified burnout, in its International Classification of diseases (ICD-11) as a syndrome that results from chronic workplace stress that has not been successfully managed and this includes feelings of energy depletion or exhaustion, increased mental distance from one's job or a feeling of negativism or even cynicism related to one's job and reduction in professional efficacy.

According to McGarry (2017) as many as eight Irish priests died by suicide over the past decade because of the increase of workload and isolation. This is a wakeup call of how pastoral demand has to be taken seriously because as Wanger, Schaffner and Neckel (2017) voice the prevalence of exhaustion both as an individual experience and as a broader socio-cultural phenomenon – is manifest in the epidemic rise of burnout, depression and chronic fatigue. In the early 2000s, the Lilly Endowment invested \$84 million into researching pastors in response to clergy burnout Barna Group (2017). By paying attention on the emotion wellbeing of priests in their ministry, the study may help to get rid of the stigma that priests suffer in their emotional breakdown. It is important to understand that they are human beings and they may suffer the same consequences just like any human person as well does.

Typically, those who enter the priesthood vocation do so without anticipating the personal costs (Kara, 2016). LockWood (2020) affirms that pastoring requires great sacrifice, commitment, and fervent prayer and the balance of congregant and community members is influenced by the convictions of the pastor as they seek to build both demographics naturally and spiritually. Priests are often expected to take on more responsibilities and live alone as a result of the dwindling numbers (Isacco, 2016). Stephens (2020) citing Bardiaux-Huys (2014) acknowledges that 50 percent of clergy members are considering leaving the ministry in USA and their active participation is declining in more than 90 percent of cases. For Stephens (2020) many new candidates for priesthood enter congregations with lofty ideals of helping others identifying their membership, and being a resource in the community. However, they later find these grand expectations to be taxing on their physical health, emotional resources and even their family systems. Some priests, according to Pietkiewicz and Bachrj (2016), are reluctant to seek help in meeting the demands of their ministry. Although Stephens (2020) generalizes about the percentage of priests leaving the ministry, nevertheless, in his findings distinguishes between Catholic clergy and other denominational ministers, nevertheless when it comes to Catholic Priests, the problem of pastoral demand becomes a concern in relation to burnout.

According to Krejcir (2016), 35 percent of the 8.000 pastors surveyed across America struggle with depression and 43 percent showed stress, fatigue and other signs of burnout. Speaking about the effects of burnout in Austria, Binder (2017) affirms that, exhaustion in the workplace has to do with a number of people in their performance capability, their motivation and their ability to work. It has to do with communication, interactions, physical and mental abilities and skills and the place of work takes place that provides the framework for their economic activities. For Kilian (2020), pastors who experience burnout cause harmful effects on their loved

ones. Burnout also contributes to health complications, spiritual dryness, marital dissatisfaction, and strained family relationships. Continuously ignoring early warning signs burnout can be harmful for pastors and their loved ones. In Brazil, it was proven that 242 participant priests experienced clinically significant levels of burnout (Dias, 2019). Raduan, Mohamed, Nikmat, Hashim and Shuib (2021) in Malasia concentrated on the prevalence of burnout associated to the University staff involving both academicians and non-academicians and related these to their job satisfaction. Raduan et al (2021) demonstrated that among 411 participants 53percent were academicians n=216 and they demonstrated greater burnout levels and psychological distress when compared to no academicians. The study showed that academicians suffer from high levels of burnout in aspects of personal, work and client – related matters. Furthermore, Byassee, Proeschold-Bell and Devan (2018) concluded that only 2 percent of clergy surveyed in 2016 said that church members demanded less than 40 hours of their available time each week. 14.1 percent mentioned about 40 hours a week, 37.1 percent significant time beyond a 40 plus hour work week, 2.8 percent nearly all of their time without a day off, and 3.6 percent no time off. Clergy energized by a sense of calling felt, at the same time guilty for not doing more.

In addition, it is clear that the problem of physical drain through psychological burnout is not only individual but also institutional. This is, because the possibility of a group or individual working in an institution without any pre-condition like, caring for their wellbeing, during and after their pastoral activities can be seen as exploitation and or negligence. There are, in this sense, the managers and other players in the work-place, especially in the pastoral demand to be aware of their psychological and physical boundaries while they are performing their duties. In an ecclesiastic context, priests many times can be exposed to situations of self-sacrifice and endurance in their lives, in relation to pastoral demand and without taking into consideration their emotional

and physical health. Likewise, Han (2015), in his reflection on burnout in society, generalizes on various personality disorders, and a gap was found in the correlation and exploration of how burnout can negatively influence some vulnerable groups including the Catholic clergy.

According to Fee (2018), in his survey about priests' depression 'in relation to pastoral demand', an average of 40percent of the clergy feel depressed. At the same time, he noticed that a similar 40percent have considered leaving the profession altogether. Similarly, Phoseka (2017) in his research acknowledges that priests in Durban Metro, South Africa, have high levels of work engagement and burnout. This survey clearly of burnout and work engagement has some influence on the pastoral demand in South Africa. The present study (Phoseka, 2017) reported high levels of personal accomplishment among priests in Durban Metro ($M = 30.54$, $SD = 14.51$) but at the same time high levels of emotional exhaustion ($M=30.29$, $SD = 14.06$) and depersonalization ($M = 19.27$, $SD = 8.13$). Phoseka (2017) found out that most priests in Durban Metro have high levels of burnout considering that most of them experience high levels of both emotional exhaustion (69.5percent) and depersonalization (70.2percent) whereas a majority have lower level of personal accomplishment (41.2percent). When it comes to pastoral demands and exorbitant work of the Catholic priests in Angola the matter becomes a concern. And this study will help to clarify the possible emotional and physical dangers of the occurrence of burnout in pastoral demand.

According to the report of the (U.N) United Nations dated of 2019, Angola has an estimated population of 33, 141,551 (Worldometers, 2019). This shows that the population is growing at a pace never seen before. While the population increases so also the Archdioceses and dioceses in Angola increase in numbers of the faithful and also the amount of work or pastoral demand.

The last inquiry done by the Catholic Church, through the Episcopal Conference of Angola and Saint Thomas Island (CEAST) reveals that the capital of Luanda has a population of 3,892

with Catholic Christians making up of 73.8percent of the population Cheney (2020). The contrast of this percentage does not reflect the number of priests in their respective ecclesiastical boundaries. And that is why this study is appropriate, to understand how Catholic priests are physically and emotionally coping with those numbers of Christians. To understand the work that Catholic Priests do, Sasembele (2020), in his report stated that the Diocese of Lwena – Angola, reckons that it needs at least 200 Priests to attend to the current pastoral demands, whereas the diocese has a population of 118,600 with 40 only diocesan and religious clergy. In the Archdiocese of Luanda, according to Cheney, (2020), there are 123 Catholic priests an average of 20, 368 of Catholic faithful per priest. In contrast, in the diocese of Viana has a Catholic population of 100, 800 in 2017 with a total population of 45 priests, thus 2,240 faithful per priest (Cheney, 2020). These numbers have proven that Catholic priests are overworking and there is much need for help. Though the calling on the pastoral demand brings spiritual satisfaction because of the availability of work and of people in need, it is not so when it comes to Catholic priests' limitations in their pastoral demand.

Maslach and Leiter (2017) explained that a vast body of research has confirmed that burnout is prevalent. Leiter and Maslach (2017) explained that research in many countries with many occupational groups has found that employees are vulnerable to experience crises in the energy, involvement, and sense of efficacy that they bring to their work and preponderance of the evidence indicates that burnout does not arise as a personal failing but in response to mismatches of individuals with the conditions within which they work.

The environmental set up, in the parishes and other pastoral work done in outstations without much condition, could be seen as one of the incidents linked to pastoral demand and consequently could cause, emotional and physical drain among Catholic priests in the Archdiocese

of Luanda. These challenges are also seen in other dioceses like: Viana, Caxito and Menongue (Cheney, 2019). It is obvious that the statistical percentages not only of people but also of the extensive hours Priests work, show that they experience a great pastoral demand in their work and they face many challenges and obstacles especially in what concerns psychological wellbeing. For Jharris (2017), it's not just the physical demand on your schedule, it is the combination of the spiritual, mental, emotional, psychological and social demand that's creates the pressure and produces the weight of ministry. Pastoral demand per se is not necessarily related to exhaustion and other negative emotions that cause burnout, as long as there is a proportionate human resource to support the type of work that is in place. Pastoral Demand can involve sufficient energy, quality of pastoral activity and to give priests a deserved importance it is worthy. Through pastoral demand and burnout, the researcher acknowledges the possibility of some correlation between Catholic priests in their pastoral activities. These situations can propitiate and create conditions for emotional and physical dissatisfaction that can cause, to some extent burnout. When the focus is diverted solely to pastoral demand the expectations are high for the Catholic priests to deliver the good results. Unfortunately, the possibility that many priests do not have enough strength to carry out their task is a reality. The purpose of the study is to find out if pastoral demands have negative impact among Catholic priests and if leads to burnout.

1.3. Statement of the Problem

Pastoral demands in the Archdiocese of Luanda in Angola among Catholic priests and the excessive working hours may be seen as one of the challenges that Catholic priests are experiencing. Nevertheless, priests, in the Archdiocese of Luanda, may feel in many cases exhausted because of the work demand and rarely they look for psychological help - because of the stigma that this professional has - to find out why they feel like that. Most of them through

their pastoral demand may feel burnt out and to find remedy they may look more for spiritual guidance and many times getting some physical excise. But the core of the problem is not resolved and because of this situation most of the time priests can relapse and some effects could be withdrawal from their normal activities, irritability, mismanagement of parishioners in what concern communication and dialogue. The gap the researcher found is that no work has being done in the area of psychology related to pastoral demands and burnout among Catholic priests in the Archdiocese of Luanda – Angola.

Given the nature of their work, Catholic priests are required to foster their ministry through the institutional structures or hierarchy of the Church for the purpose of serving people in their own jurisdiction (Paul II, 1992). While affirms the priestly ministry in his exhortation about priesthood and shepherd of Christ (DABO VOBIS that, priests who have been actively involved in the ministry for a more or less lengthy period of time seem to be suffering today from an excessive loss of energy in their ever-increasing pastoral activities (Paul II, 1992). There are cases of priests dying of heart failure because of exhaustion and distress of long hours of work and long distance to reach their places of ministry. The fact that some Catholic priests in the Archdiocese of Luanda are struggling with their priesthood on account of the low level on emotional dissatisfaction in their pastoral demands, and numerous breakdowns raise many questions. This study is important because it will help Catholic priests and other ministers of other denominations including people from different social spheres of life, to know how to cope with their overload work by knowing their limitations when physical and emotional drain are at stake.

1.4. Significance of the Study

The goal of this study is to promote awareness in religious and social institutions and to highlight the seriousness of the physical and emotional exhaustion and the risks that the Catholic priests are facing in their pastoral demand in the Archdiocese of Luanda in Angola. The researcher chose the Archdiocese of Luanda because of the population and the demands that Catholic priests have in their pastoral.

The researcher intends to narrow the gap that exists on the pastoral demand and at the same time help through an educational programme on emotional exhaustion not only in the Archdiocese of Luanda but also for other non-Catholic pastors in Angola. This study may open debates and at the same time provide psychological tools for the pastoral demand and burnout. The primary beneficiaries of this study are Catholic priests in Angola, and priests around the world. This research may help them to be more aware on their psychological health and at the same time to balance their activities without neglecting their human welfare. Not only Catholic priests but other pastors with similar characteristics of service will benefit from this research. For the audience, in the parish, this study may promote a more constructive approach to dialogue with their pastors on the issue of burnout. Furthermore, this study may benefit professional psychologists, counsellors, religious men and women, pastors from other religious denominations and students of counseling psychology on how to approach Catholic priests in relation to pastoral demand when exhaustion and burnout occur. This study will benefit students and teachers in the way to enrich the literature in a scientific knowledge in the academic field in Angola.

1.5. Objectives of the Study

The general objective of this study was to explore pastoral demand and burnout among Catholic priests in the Archdiocese of Luanda – Angola.

The specific objectives include the following:

1. To assess the level of burnout among Catholic priests of the Archdiocese of Luanda - Angola.
2. To establish Satisfaction and challenges of pastoral demand among Catholic priests of the Archdiocese of Luanda – Angola.
3. To establish relationship between Pastoral Demands and Burnout among Catholic Priests in the Archdiocese of Luanda, Angola.
4. To identify coping strategies regarding burnout among the Catholic priests of the Archdiocese of Luanda - Angola.

1.6. Research Questions

1. What is the level of burnout among Catholic priests of the Archdiocese of Luanda – Angola?
2. What are the Satisfaction and challenges of burnout among Catholic priests of the Archdiocese of Luanda– Angola?
3. What is the Relationship between Pastoral Demands and Burnout among Catholic Priests in the Archdiocese of Luanda Angola?
4. What are the coping strategies to burnout among the Catholic priests of the Archdiocese of Luanda– Angola?

.1.7. Theoretical Framework

This study used two theories namely: job demands resources model and self-determination theory and they were guided to support the verifiable literature review. These theories helped to explain and support and improve the ability to think critically by collecting valid information through observation and practical action in this study.

1.7.1. Job Demands Resource Model on Burnout (JD RMB)

Evangelia Demerouti, Arnold B. Bakker, Friedhelm, Wilmar B. Schaufeli developed the theory of job demand resource model of burnout in 2001. The theory is based on two important approaches: Job Demands and Job Resources. The key theoretical proposition in the JD–R model is that job demands are primarily responsible for burnout, and that job resources primarily influence enthusiasm (Demerouti, Bakker, Nachreiner & Schaufeli, 2001).

1.7.2. The Self – Determination Theory (SDT)

The theory of self – determination was proposed by Richard M. Ryan and Edward L. Deci and in 1985. The key of Self – determination theory (SDT) is based on human behavior and personality development through the basic needs for autonomy, competence, and relatedness, as well as an inherent tendency towards proactivity and maturity (Deci & Ryan, 2017; Bakker & Woerkom, 2017).

Moreover, the theories helped to understand and clarify the similarities in relation to what this study was entitled to discuss on pastoral demand. Here occurs the question of how priests are dealing with in their pastoral demand and at the same time how are they taking care of their psychological and physical health, if burnout occurs?

1.8. Scope and Delimitation of the Study

This study was conducted solely in the Archdiocese of Luanda, and it only involved Catholic priests based in the Archdiocese of Luanda. The researcher defined the age of 25 years and 45 years and onward because this is the standard age for priests to be ordained. The Archdiocese of Luanda was chosen because of the amount of work on the pastoral demand that priests do and also because the majority of the population are in the capital therefore, the reduced number of priests do not satisfy the needs of the people who are being served.

The scope of the study was focused solely on the exploration between pastoral demand and burnout among Catholic priests in the Archdiocese of Luanda. The study took three months on the total general population of 123 Catholic priests. Because work demand involves emotional and physical distress, the study gave more attention on these areas, that are, emotional and physical burnout and the impact that they have in the lives of Catholic priests because they are exposed to a high level of pastoral demand.

CHAPTER TWO

LITERATURE REVIEW

2.1. Introduction

In this chapter the study focused mainly on the theoretical framework, the review of empirical literature, review their findings, the gaps make a critique and further discussion. Two theoretical models were reviewed as they related to this study. The conceptual framework shows the relationship between the variables and finally the chapter conclusion.

2.2. Theoretical Framework

Deci and Ryan (2017) affirm that theories, as true “bodies” of knowledge with authentic, organic connections, with advantages over mere collections of facts because they afford generalizations that can address new events, as well as illuminate past ones and thereby help us select what information is important and prospectively provide useful principles for practice.

2.2.1 The Job demands Resource Model on Burnout

The model of job demands-resource on burnout was conducted by Evangelia Demerouti Friedhelm Nachreiner and Wilmar Schaufeli. According to the modelists Demerouti et al (2001) the model of JD- R includes four basic components that are: job demands, job resources, exhaustion and disengagement and this model predicts, that high or unfavourable job demands are primarily and positively related to exhaustion, whereas job resources are primarily and negatively related to disengagement from work. For Arnold Bakker et al (2001) burnout can be found within as well as without human services professions Similarly, Louw (2015) affirms that Burnout points more to the level of the professional identity regarding occupation and job demands; it is closely related to the work stress of the workaholic. And the self becomes depleted resulting from an over

demand on skills. Burnout often results in a kind of reactive depression with the intention to quit and the wish to rather do something else.

2.2.1.1. Justification of the theory

Through this study, this theory focused on how pastoral demand as part of a job description will help catholic priests to deal with the time management as a way of avoiding burnout. By being aware of this deficiency in their environmental set up, the theory will clarify through the two dimensions, job demand and job resources, how to be flexible when it comes to these two approaches of the theory.

One important innovation of the proposed model compared to previous models is that it shows the continuous interplay between the organization and individual employees in the burnout process. When job demands increase and persist to be very high, employees may no longer be able to use adaptive self-regulation strategies and may enter a loss spiral of strain and health impairment (Bakker & Demerouti, 2017, 2018; Demerouti et al., 2019). Maslach and Leiter (2016) state that people who are experiencing burnout can have a negative impact on their colleagues, both by causing greater personal conflict and by disrupting job tasks and shows that when employees are confronted with increased job strain, they are more likely to use maladaptive self-regulation strategies, such as coping inflexibility and self-undermining. This maladaptive behavior is caused by relapsing burnout symptoms such as feelings of exhaustion, impaired cognitive functioning, and negative mood (De Vries & Bakker, 2021). Similarly, a recent meta-analysis of training interventions that aimed to increase optimism, self- efficacy, hope, and resilience showed that when employees increase these personal resources, they improve their well-being and job performance (Lupsa et al., 2019). For Stankevičiūtė and Savanevičienė (2019) in their findings suggest that when the principles of sustainable human resources management (HRM) are more

clearly expressed in the organization employees experience less work-related stress, work - family conflicts and burnout. Furthermore, for Dessler (2015) unfair treatment reduces morale, increases stress, and has negative effects on performance. Nevertheless, Guest (2017) concluded that for a long time, human resources management (HRM) and performance linkage research showed insufficient concerns for treating employee outcomes more as a means to an end rather than an end in themselves.

Mulla and Bhowmick (2016) speak about emotional labor of policing in workplace as an indispensable requisite for organizational efficiency. This study focuses predominately on the management of negative emotions. By applying to other areas of study the authors studied 152 police offices in Kalkata, India. For them the deep - acting emotional regulation strategy leads to personal accomplishment, whereas surface acting leads to emotional exhaustion and depersonization.

For Fila (2016) job demand control support (JDC(S) model has been highly influential in occupational stress and health literature for over 37 years. Although the term “job demands” has come to encompass a variety of stressor variables, delineation of demands into negative and positive categories stands in contrast to previous stress research in which the term stressor was inherently thought to be negative to employee well-being.

The ability to recognize and regulate emotions seems particularly important in emotionally demanding work situations. Individuals with a high level of emotional intelligence (EI) generally possess excellent emotion appraisal and coping skills, and therefore their experience of stress from emotionally demanding events is reduced (Pekaar et al., 2018a). According to Leiter and Cooper (2017), emotional demand leads for an institutional and personal intervention that concerns the

importance of giving a central role to employees their personal motives and aspirations in order to create viable and enduring workplace designs.

The reality of pastoral demand in relation to burnout is characterized by the overwhelming disproportionate work in which catholic priests are involved. These situations imply a thorough management of people but also of the institution for which the employee is working. Kalkin, et al. (2016), emphasize that priests have so many multiple roles to play in the pastoral set - up like counselling, religious celebrations and issues of social justice, that, if there is not a balanced vision or management of resources that includes time, space and people, it can, in these circumstances, burnout. These studies show how challenging burnout can be if there is not awareness of what the priests can do and what they can avoid when the amount of work does not satisfy the level of physical and emotional well-being of the catholic priests. In a similar vein, approach or problem-focused coping may generally be effective to cope with stress, but may be ineffective if the stressor is uncontrollable (Britt et al., 2016).

2.2.1.2. Strengths of the Theory

The advantage is to prevent and reduce burnout and promote employee well-being (Bakker, & Demerouti, 2017; De Vries & Bakker, 2021). The JD-R model of burnout may be used to establish the relationship between time pressure and burnout because time pressure has been found to be positively related with exhaustion (Baig & Adil, 2018).

2.2.1.3 Weaknesses of the Theory

The disadvantage of this model according to Taris & Schaufeli (2014) is that the JD-R model specifies what kind of job and personal characteristics lead to what kind of psychological states and outcomes but does not tell us why this would be so. The fact that the model only provides

limited insight into the psychological mechanisms involved might be considered an important limitation on how motivation and human resources can be managed. In this perspective this theory will be reinforced by motivational attitude of self-determination of Catholic priests in the contextual working place.

2.2.2. The Self – Determination Theory (SDT)

This study used self-determination theory (SDT), from Deci Edward and Richard Ryan (1985/2000) to examine employees' daily need satisfaction for autonomy, competence, and relatedness in work and non-work domains and their association with work outcomes. The theory of self-determination (SDT) was developed by Ryan and Deci (2017) as an approach of human motivation and behavior change, finding the dominant approaches to these topics focused not only on understanding how organisms naturally learn, develop, and self-organize actions, but on how they could be controlled to behave or change using external contingencies and cognitive manipulations. For them, Self – determination theory (SDT) is an empirically based, organismic theory of human behavior and personality development and that all human beings have basic needs for autonomy, competence, and relatedness, as well as an inherent tendency towards proactivity and growth (Deci & Ryan, 2017; Bakker & Woerkom, 2017).

2.2.2.1 Justification of the Theory

For Deci and Ryan (2017) the theory examines how biological, social and cultures conditions either enhance or undermine the inherent human capacities for psychological growth, engagement, and wellness, both in general and in specific domains and endeavours. According to the researchers Deci and Ryan (2017) this theory is applicable in education, health care, work, psychotherapy, and a consideration of social, political and cultural factors that influence motivations and basic need satisfactions. SDT uses both experimental studies and field

observations of such natural experiments toward understanding what humans really need from their psychological and social environments to be fully functioning and to thrive and also implies not only work motivation but also organizational behavior (Gagné, Deci & Ryan, 2017). According to the theorists SDT provides some assumptions of intrinsic activity supported by observations of early development and of people taking interests, seeking challenges.

SDT begins with assumption that there is a human nature which is deeply designed to be active and social and which, when afforded will move towards thriving wellness and integrity, and Carpentier et al (2018), in a new review literature suggest that individuals experience promote various types of motivation with respect to their work. Quoting Bindman, et al (2015), and Di Domenico et al (2013), Deci and Ryan (2017), state that this motivation needed a supportive environment that facilitates the development of integrated self-regulation, including capacities to manage the multiple drives, impulses, emotions and motives that arise within every individual. Deci and Ryan (2017), offer three underline approaches to psychological needs that are in accord with the SDT theory: autonomy, competence and relatedness.

1. Autonomy: the wall mark of autonomy is instead that one's behaviors are self, endorsed, or congruent with one's authentic interests and values.

2. Competence: it refers to our basic need to feel effectance and mastery. People need to feel able to operate effectively within their important life contexts.

3. Relatedness: is the experience that involves belonging and important to others. It also involves being open to help (Altruistic person) according to the context that present to the person in cause. These three basic psychological needs according to Deci and Ryan (2017) are essential and important not only in the way to increase the motivational standard but also to seek a common good and the wellbeing of each individual's needs. Deci and Ryan (2017) SDT in its applications

involves the needs (autonomy, competence and relatedness) that facilitates internalization and integration of behavioral regulation and also the idea that more self-determined functioning is associated with greater creativity, superior learning, better performance, enhanced well-being, and higher quality relationships (Deci and Ryan, 2017).

In line with Ryan, Deci and Vansteenkist (2016), Deci and Ryan (2017) Ryan and Di Domenico (2016), emphasize the use of SDT towards the understanding of the development of psychology and its functional consequences and integrative processes that support autonomous functioning. Just as Lammers et al (2016), Meng and Ma (2015), Ryan and Deci (2016), talk about the need for power and how this power reflects a need for autonomy, facilitating and hindering motivation and the role of autonomy in facilitating intrinsic motivation, so Ryan and Hawlay (2016), Dover (2016), Rasskazova, Ivanova, and Sheldon (2016) clarify that psychological needs should be associated with seeding out as preferring certain types of experiences comparing the effects of low-level and high – level worker need satisfaction and with feeling good when those basic experiences are obtained and these experiences involve the relationship between human needs, human rights, and social justice upbringing.

2.2.2.2 Strengths of the Theory

The advantages of SDT according to Ryan and Deci (2019), is that familial, organizational, historical, economic and cultural context can all be analyses in terms of the degree to which they have been conducive to the fulfilment of basic human psychological needs and one of the SDT goal approach in psychotherapy is to facilitate client's becoming more aware of what is happening, both in therapy and in reality, of life to facilitate integration.

The study that the researcher is pursuing (Ryan & Deci, 2019), acknowledges that the SDT theory enables the subject (priests) to cope with their emotions by applying in their pastoral environment the three fundamentals tools that are: free will, maturity in taking decisions for the good of themselves and appreciating the work they are doing without neglecting who they are. It focuses on the centrality of the human person and his/her inner strengths, values and accomplishments.

2.2.2.3. Weaknesses of the Theory

The weakness is based on the fact that self-determination theory does not explore the negative effects of work, relationship between people especially in the work demand on psychological approach. For Deci, Olafsen, & Ryan, (2017) the focus has been on the administrative point of view instead of deciphering, from a motivational point of view. Also, it does not treat in its discussion the psychological therapy when a person is in the situation of emotional and physical exhaustion. The tendency is more psychosocial than psychological.

Finally, the complementarity between the multidimensional theory of burnout and the self-determination theory emphasizes the human attitudes and behaviours as pre conditions for the psychological well-being of Catholic priests in Angola. Human beings are the center of all activity that is provided in the society. Job demands resource mode on burnout are connected to pastoral demand and it is very much tangible from the human action perspective, specifically for the Catholic priests. These theories have a significant relevance in this study because they deal with inner desire of the human beings who seek to fulfil their potentiality to work and to be recognized as the primary beneficiary of what they do in the pastoral work. The values that are proposed by the theory tend to focus more on individualist approach than on communitarian.

This approach is adaptable to use in a cross-cultural environment in a group set - up or in an organizational structure, especially in the context of pastoral ministry.

These two theories can be useful in very universal context in what concern pastoral demand because it touches the core of human wellbeing in support of the needs of each individual or a group in their differences and needs.

2.3. Review of Empirical Studies

The empirical studies will focus on variety of literatures done by different researchers in the area of pastoral demand and burnout, in scientific critique and find possible gaps.

2.3.1. Level of Burnout among Catholic priests

Burnette (2016) states that pastors represent a unique vocation with a unique set of required emotional demands and job skills. Burnette (2016) found that pastor job burnout had a substantial effect on pastor mental health and explains that 27.20 percent of the variance in mental health, social support from congregation had a modest effect on pastor mental health. It is not enough to look in one angle of the burnout in relation to pastoral demand. Studies done in Cleveland, USA, using the U.S. Congregational Life Survey (USCLS) was conducted to examine American religious life from a broad perspective and they concluded that pastors at Catholic Churches reported significantly longer occupational tenure ($M=24.91$ years, $SD =14.31$) than pastors at protestants churches (19.63 years, $SD=11.68$; $F=17.23 < . 01$) Pastors who participated in the USCLS were 862 total pastors, representing 707 different congregations (Burnette, 2016). Other variants as stress, spiritual motivation, social approach and healthy relationship with people can be included in this approach. The study further suggests that the problem of pastor is longer than an individual experience. it is related to pastor, worship service attender, and church organization

variable. Specifically, pastor job burnout was negatively associated with pastor physical health, mental health, turnover intentions attenders' sense of belonging and participation, and church financial stability (Burnette, 2016).

Though the studies do not specify the negative emotion of exhaustion, nevertheless the average of longer occupational service of pastors could lead to burnout among Catholic priests. Similar studies of job demands, strategies to prevent burnout and emotion exhaustion were done by (Jefree et al., 2015, Han and Muindi, 2015 and Njihia et al, 2018).

Jefree et al. (2015), observed that heavy workload and inadequate reward hinders human capital development leading to negative work outputs, and in addition Han (2015), argues that, as a society of activeness, achievement society is slowly developing into a doping society. A mismatch between reward and job demands leads to burnout and employee exhaustion (Njihia et al, 2018). That is why it is recommended a combination of organizational and individual strategies to prevent burnout (Muindi, 2015).

This overwhelming work entails priest to work beyond his physical and emotional capacity to satisfy the necessities of the community in his pastoral ministry and to some extent to fulfil the schedule or the programme given to him. Most of the time the possibility of awareness of the physical drain and exhaustion that he may suffer as a result of burnout is diminish. In Johnson (2018) there is not a pastor who can fulfil endless expectations of a congregation and community and have enough energy to do so effectively. Quoting Barnard and Curry (2012), Dias (2019), in his survey argues that, both external and internal factors may contribute to the development and maintenance of clergy burnout and they include excessive schedule demands, work overload, difficult parishioners, low social support, institutional structures, lack of personal time and self-care, and being "on call" 24/7. That is why this kind of knowledge brings with it great benefit, but

also great sorrow (Nievwsm, et al, 2016). In relation to pastoral demand the limitations and awareness of Catholic priests in their placement of work can help to tackle possible problems as a way to avoid emotional breakdown

Though burnout does not exceed 50 percent, still in this literature research the researchers show some concern about the wellbeing of the priests and there is a tendency that it can increase because of the various factors mentioned that influenced the emotional and physical engagement in pastoral ministry.

A survey done by Leiter & Maslach (2016) show the links between burnout and the quality of the social work environment. Their research can be very much related to pastoral ministry among Catholic priests when demand in their placement becomes a challenge.

Gallup (2019), in his survey when asked whether they experienced stress during much of the day yesterday, 55 percent of Americans said yes; The number of stressed people was higher only in Greece 59 percent; the Philippines 58 percent and Tanzania 57 percent. As much as other helping professionals, if not far more, clergy and other religious leaders pay an emotional price for the pastoral care and counseling they provide for individuals and groups that they serve. The job description of clergy is diverse and includes responsibilities that involve constant engagement with others (Dias, 2019). In relation to emotional price that priests pay in connection to pastoral demand and burnout explained by Gallup (2019), Visker, Rider, and Humphers-Ginther, (2017), state that Clergy members suffering from burnout face both personal and professional complications and the study assessed occupational burnout and stress coping mechanisms among ministers affiliated with the *Assemblies of God* and a cross-sectional design was employed using two instruments with acceptable psychometric properties and approximately 65 percent of those surveyed were either suffering from burnout or on the verge of burnout. In addition,

In a pre-test and post-test quasi-experimental matched pairs design Muse et al (2016), used to assess the effectiveness of a week-long multi-therapist intensive outpatient intervention process with clergy suffering from depression and burnout and participants ($n=23$) in the “Clergy in Kairos” program of the Pastoral Institute constituted the experimental variable. Clergy surveyed from United Methodist and Presbyterian denominations ($n=121$) provided a control group from which 23 respondents were selected whose pre-test scores in depression and burnout were statistically equivalent to those in the experimental group (Muse, Love, & Christensen, 2016).

Murray (2017), in her study done in United States of America, found out that, Burnout is responsible for 20 percent of all pastoral resignations, which is hardly surprising, given that those pastors relegate physical exercise, nutrition, and sleep to a much lower priority than the average worker and only 10 percent of pastors who suffered burnout reached out for medical help compared to 15 percent of laymen and 27 percent of laywomen. These findings are corroborated with what Francis and Crea (2015), Chatani et al., (2017), Staten (2019) and Petersen (2020), said on matter of pastoral demand as one of the causes of burnout. Might these indicate a degree of shame or pride in pastors that makes them reluctant to reach out for help? Even on the spiritual side of things, according to Murray (2017) only 20 percent of pastors admitted that receiving counsel would have prevented their burnout, compared with 27 percent of laymen and 34 percent of laywomen (still low figures). Perhaps pastors are so used to giving counsel that they do not like to be on the receiving end of it (Murray, 2017).

These findings prove the severity and the urgent understanding of the consequences of Catholic priests on pastoral demand. These percentage demonstrate that pastoral demand in their ministry where Catholic priests are, has crated challenges and at the same time possibility to cause more psychological harm than psychological wellness. It shows that, the positive congruence

between the pastoral demand and the number of Catholic priests who are available or are on actively duty ought to be low. Though there is not a clear percentage in Africa about the level of burnout in pastoral demand, it is obvious that some studies are point, to some extent the concern about Catholic priests.

Prinsloo (2017), in his survey of forty-six pastors with the Church of the Nazarene serving within the Western Cape District in South Africa, thirty-eight participated in the survey. This implies that 84 percent of the pastors participated in the research project. Regarding Health and Lifestyle issues, 27 percent of pastors have experienced burnout. Regarding Health and Lifestyle issues 27 percent pastors have experienced burnout.

In South Africa, Phoseka (2017), acknowledged in his finding a high level of emotional exhaustion amongst Catholic priests in relation to workload on pastoral demand. The study had targeted 191 priests from the Durban Metro in South Africa. Considering that not all priests were able to fill the questionnaire soon as it was added to them, some of the questionnaire left with priests were not returned. Overall, 131 questionnaires were returned which makes 68.6% To measure the internal reliability of the MBI-HSS and the UWES for the present study, Cronbach's alpha was used. The UWES reported a Cronbach alpha of 0.96. Descriptive statistics reveal that most priests in Durban Metro have high levels of burnout considering that most of them have high levels of both emotional exhaustion (69.5%) and depersonalization (70.2%) whereas majority have lower levers of personal accomplishment (41.2%). Just like Okpala (2014) and Esibor (2017), explored the same experience about pastoral demand in the diocese of Minna, Nigeria and the possibility to reduce the productivity leaves priests to feel helpless, hopeless, cynical and resentful.

Despite the studies mentioning clergy from other denominations where by most of the pastors are married and have other duties that contribute to the cause to burnout like taking care of

the family and the same time attending the church's needs, the study was done in the western world and does not include the aspects of the sacraments and other ministries like retreats. The studies done in South Africa and in Nigeria used the same instrument of Maslach with the same targeted population, that are Catholic priests on what concern burnout, were not universally agreeable. In Durban a total of 191 Catholic priests were found with higher level of burnout with 68.6 % (Phoseka, 2017), while in Nigeria according to Esibor et al (2017) reported a low level of burnout. This study found out that there is gap on the universality of the instrument, because it can be applied to every study because the content and the context matter and can influence the results of the findings.

2.3.2. Satisfaction and Challenges of Pastoral Demands among Catholic Priests

Studies done by the Kapur, et al. (2020), through the National Association of Catholic Theological Schools (NACTS) (2020), they surveyed 988 ordained Catholic priests in the United States. By analyzing the quantitative data, it was found that four in five responding newly ordained priests report being satisfied with their life as a priest (59% "very satisfied" and 22% "somewhat satisfied"). One in five are unsatisfied (6% "somewhat dissatisfied" and 13% "very dissatisfied"). Priests are least likely to be "very" satisfied in the areas of finding the right balance between their work, personal, and spiritual lives (21%) and their training in administrative areas like budgeting and managing staff (11%). Though the percentage of satisfaction is high 59% in relation to dissatisfaction percentage of 13% meant that there is a concern and the possibility to see the underneath problem is important.

Studies done by Mohler (2016) within the Roman Catholic Church around the world, found out that there has been a growing shortage (worldwide) of priests, diocesan and religious, since the 1970s, while the Roman Catholic population has doubled from 653 million to 1229 million

during the same time. This survey amount to the concern and challenges that Catholic priests are facing in their pastoral work.

Study done by Dias (2019), found out that, selected Catholic priests in Brazil (N = 242) were given the Maslach Burnout Inventory (MBI), a sociodemographic questionnaire, and several survey items to assess psychosocial and spiritual variables. Brazilian priests mean was significantly lower ($p < .05$) Interestingly, even though the Brazilian clergy reported a significantly high workload (approximately 40% reported they work over 60 hours per week), the only statistically significant correlation found between this variable and burnout was a very weak positive correlation with DP ($r = .16$; $p < .05$) (Dias, 2019). For Dias (2019), the Results indicated that approximately one third of priests in Brazil experience moderate to high burnout rates. Younger priests reported higher levels of burnout These findings corroborate with the studies done by Rossetti and Rhoades (2013) who use the MBI with Catholic priests in the United States and India with the same purpose. As a result, of this study there is a significant number of priests in Brazil feeling overwhelmed and experiencing clinically significant burnout levels and this is a problem that has to be taken seriously and requires immediate attention. Pastoral demand can be seen as a process of various activities that implies efforts on the side of the employee or in that matter the priest in his environmental context. The work that priests do, is worthy based on human dignity. Human necessity is seen as a desire that becomes a powerful tool to drive society for the development and equal fairness among people, in this case among Catholic priests and the community which they serve. Daudén (2016) and Henderson (2018) affirm that almost one third of our lives is spent in the workplace and can cause pastor losing motivation, hope, energy, and focus required to fulfil his work, and these losses centre upon the work itself.

Study done by then New York Times (2010) referencing by the Pentecostal theology group (2017) on pastor burnout, 25 percent don't know where to turn when they have a family or personal conflict or issue; 33 percent felt burned out within their first five years of ministry; 45 percent of pastors say that they've experienced depression or burnout to the extent that they needed to take a leave of absence from ministry; 50 percent feel unable to meet the needs of the job; 57 percent would leave the pastorate if they had somewhere else to go or some other vocation they could do; 75 percent report severe stress causing anguish, worry, bewilderment, anger, depression, fear, and alienation; 90 percent work more than 50 hours a week; 1,500 pastors leave their ministry each month due to burnout, conflict, or moral failure and 70 percent have no close friends. While it is true that work demand became a necessity because it brings a qualitative change in the life of the pastor, it can be a source of personal drain and many times brings psychological drain through emotions and ends up to affect the pastor's personality. Studies done in Germany as well as in the United States report that: in Germany 50 percent report a rather stable but high work intensity pattern over time, in the United States 53 percent report rather stable but low levels of work intensity.

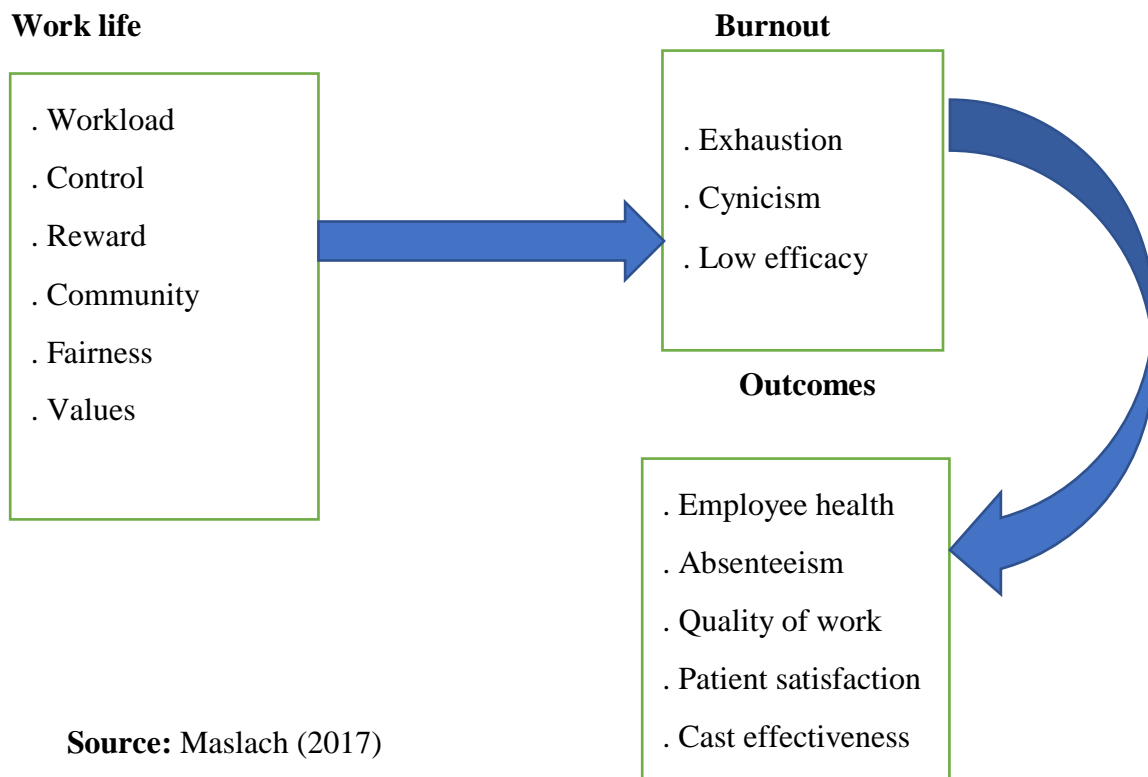
According to Maslach (2017), quoting Maslach (1993) states that burnout research has underscored the importance of social relationships in the job context. These interpersonal relationships, which emerged early on as a major factor in the burnout experience, include relationships between provider and recipient; between coworkers, between employees and supervisors or managers and relationships between workers and their friends and family members and it seems that burnout has become an issue in workplaces, countries and around the world.

In the context of pastoral demand and burnout, it is important to look on the perspective not only of each individual but also of the institution. The overload work and its demand can affect

the life of priests and can become victims of their healthy or unhealthy behaviour in their pastoral set up.

Emery, Health and Mills (2016); Gillet et al., (2015); Petrous and Bakker (2016), and Preenen et al (2016), suggested that work motivation and emotion helps to engage each individual to underlying the achievement goals. These aspects imply a need to satisfy the good performance between job autonomy and company performance and that is why Maslach (2017), explains how a person can fit in the (as job that brings satisfaction) emotional wellbeing and to a certain extent material goods model and how she proposes that the greater the perceived in congruity, or mismatch between the person and the job, the greater the likelihood of burnout; conversely, the greater the perceived congruity, the greater the likelihood of engagement with work.

Figure 1. Relationship between variables on Model of burnout



Studies done by Fee (2018) in Walden Church in Midwest (USA) using qualitative phenomenological study explored clergy within the Wesleyan Church in the Midwest to discover their perceptions about leadership and burnout within the church. The conceptual framework was shaped by the great man theory of leadership embedded in the collective psyche of the Wesleyan Church culture and Maslach's burnout theory. Data were collected using face-to-face semi structured interviews with 23 pastors who are currently leading and experiencing burnout. According to Fee (2018) 23 pastors saw as connection between their feelings of burnout, their understating of burnout when they come to external factors, like introversion, personality type, family upbringing overload work and conflict among Church members. Furthermore, the studies done on pastors who are on leadership in the Church confirm the seriousness of the psychological health of priests. The study done on depression, burnout of pastors who are on leadership, concludes that 90 percent of pastors report working 55 to 70 hours a week, and 50 percent of them feel unable to meet the demands of the job (Fickel, 2021).

Appiah-kubi and Korsah (2020) on the theme of vocation, ministry and mission of Catholic priests, acknowledged that poverty becomes an actual and crucial issue due to demanding pressure from their respective families to make financial contributions. According to them in times of financial difficulties, members of their families demand financial support specially to cater for school fees, health bills, contribution towards family funerals and even money to start a trade. The challenges are not only on how to fulfil their duties as pastors but also the pressure that they carry to satisfy the needs of family members. In this sense pastoral demand goes beyond a mere spatial boundary of a parish or outstation mission.

In this research done by Joynt (2017) in South Africa, using a grounded theory methodology approach interviewed a total of 235 codes were identified by means of 13 interviews, which were clustered into 12 categories. The category 'leadership' ranked second with 44 codes. The cluster of codes related to the category 'leadership' included properties such as favouritism, leaders abdicating responsibilities, leaders taking no action/being inactive, leaders 'labelling' subordinates, leaders unethical behaviour, and so forth. According to this study Joynt (2017), the findings showed a shortage of clergy negatively affects the church as an organisation, influencing both numerical and spiritual growth.

Just as Appiah-kubi and Korsah (2020) stated on the challenges on missionary ministry, so Joynt (2017) on how apprehensive priests is, when there is not a clear coordination between ecclesiastical leaders, this is, between Bishops and priests. The challenges on pastoral demand can become a burden to most of the priests who entitled to serve their communities.

Catholic News service chaired by Vilakazi (2019), while addressing to the Bishops of Southern Africa in Angola, Luanda, he noticed that: the fact that the region's bishops' conferences have not planned for clergy support causes "lots of anxiety among members of the clergy, who more often than not embark on self-help projects to make ends meet. It is clear that because of the lack of some sustainability in their pastoral ministries, priests overwork to meet their physical and spiritual needs. Unfortunately, the psychological satisfaction and wellbeing that characterize one of the important needs is left out.

From Egunjobi (2019), perspective priests and religious in Africa do suffer physical and emotional exhaustion as a result of demand of the ministry coupled with the felt financial obligation to their family of origin. Gomez (2016), in Gambia lists some challenges that priests have and stats that newly ordained priests are left on their own taking care of parishes, without

sufficient training. Gomez continues by saying that finances or financial resources, financial management and fund raising are other challenges that priests encounter in the pastoral set up.

For Sasembele, (2020) though in Angola there is not a concrete study on the matter of pastoral demand, nevertheless the concern of some dioceses on human resources like Luanda, Viana and Moxico is real according to the numbers of Christian population that is expressed in the study done by him.

Though the study in the literature speaks about satisfaction and challenges on burnout, there is another gap in what concern the component that influenced the mental state of priests. And this relationship between the human need and constant desire of self-care and self-realization on their pastoral environment can, in one way or another, cause dissatisfaction and burnout among priests.

2.3.3. Relationship between Pastoral Demands and Burnout Demands among Catholic Priests

A Study done Italy by Francis and Crea (2015) explore the connection between psychological type and burnout among a sample of 155 Catholic priests serving in Italy. This related study between work-related psychological health and psychological type has been conducted in Australia, the UK, and the USA, and among Protestant, Reformed, and Anglican clergy (Francis and Crea, 2015). Burnout was assessed by the Francis Burnout Inventory that conceptualize poor work-related psychological health (burnout) in terms of high levels of emotional exhaustion in ministry in the absence of good levels of satisfaction in ministry. In their survey Francis and Crea (2015) stated that in terms of emotional exhaustion in ministry, at least one in every five priests say that fatigue and irritation are part of their daily experience (28 percent), have been discouraged by the lack of personal support for them in their ministry (23 percent), and

recognize that their humour has a cynical and biting tone (20 percent); for Francis et al (2015) at least one in every 10 priests feel themselves spending less and less time with those among whom they minister (16 percent), are less patient with those among whom they minister than they used to be (15 percent), feel drained by fulfilling their ministry roles (14 percent).

Hamilton, et al (2017) in their survey of 15 Roman Catholic diocesan priests in the mid-Atlantic area of the United States focused on how priests' relationship with God and promises of celibacy and obedience influenced their psychological health. The study used consensual qualitative research (CQR) based on Hill et al., (1997) methodology. The age ranged from 29 to 76 (M = 47), with a range of years in the priesthood from less than 6 months to 50 years (M = 16.2 years). This study investigated what religious practices and beliefs contribute to priests' psychological health. This study's key finding is that the majority of participants (13/15; 87percent) highlighted their relationship with God as a dynamic, positive influence on their psychological health and well-being. When asked what faith beliefs or spiritual practices most influence their psychological health, most participants (13/15; 87 percent) identified their relationship with God and participants reported that their relationship with God is mutually beneficial, interactive, unitive, central to their lives (Hamilton et al., 2017). Though there is a sense of accomplishment and a positive outcome, does not mean that there is a guarantee that their pastoral service to God, if not well adjusted when in demand, may cause burnout.

According to Mathison and Skovholt (2016), there are seven sources of burnout.

Workload – this process implies long hours of working without taking account of a certain physical and emotional break that every human body could regain sufficient energy for the next day or hour. In this case the work overload brings health issues. In addition to this reality, Steffens,

Haslam, Schuh, Jetten and Van Dick (2017), emphasize that beyond just the work - place influencing health, health can be an impact predictor of organizational effectiveness.

Lack of control – the lack of capacity to control the environment around the work place can double the level of stress and body strain with exhaustion or chronic exhaustion. On the other hand, the use of energy management strategies may improve health and reduce emotional exhaustion (Kinnunen, Bloom & Schulz, 2017).

Insufficient reward – in the context of survival the nature of the pastoral work done by priests the aims do not satisfy the energy and the efforts put into the work. Quoting McMinn, Buhrow and Johnson (2010), Joiner (2020), states that among a group of protestant pastors, they reported top rated mental health issues were: job stress 87 percent, emotional turmoil 73 percent and burnout 67 percent.

Unfairness – despite the results of work done by priests the imbalance of work demand does not benefit the equilibrium between justice and recognition of their work and for that matter, unfortunately, the dissatisfaction feelings become a reality in their lives.

Community- when there is not a political management of the human resources in the long-term the community will suffer the consequences of the competitiveness in the environmental set - up. The pastor or the person in charge may not able to fulfil the demand of the work available in the community. It is advisable that the community and the priest in charge complement each other and the same time considered the benefits of for the good of the community.

Values- what we believe and what the reality present to each individual changes completely. Just as the work gives value to the person and the person is dignified by his work so

the work has values in itself. Here comes the aspiration and the goals of each individual to satisfy his own needs and gain somehow the recognition that is intitled to receive.

Job-person incongruity – it has to do with the imbalance of what the person wants to do and is doing so much in what concerns the individual sacrifices. The person's motivation does not correspond with the rewards that the institution is providing. In religious terms Mathison and Skovhoet (2017) would say that such occupations are often labelled a calling to something of great value. When the meaning of the work disappears, an existential crisis can develop, and meaning burnout can result.

A study done by Wang and Kim (2018) in Korea analysed survey data collected from service workers in public sectors. By analysing the influence of emotional labor and job demands-resources (JD-R) it was found that N=1517 workers revealed that three dimensions – emotional labor, intensity variety and surface acting – increase burnout. This study adopted the burnout measure based on the Maslach Burnout Inventory—General Survey (MBI–GS). Among the job resources, self-efficacy and social support had the greatest negative impact on burnout. The moderate values, i.e., 0.247, 0.314, and 0.390, demonstrate that each dimension of emotional labor has a relationship with other variables (Wang & Kim, 2018).

Enyinnaya (2015) in Nigeria states that efforts on a critical assessment of ministerial formation at Claretian Institute, has been made to attend to the four core objectives of human, spiritual, intellectual and pastoral formation. For Vanda (2021) Bishop (Bishop) Belmiro in Cabinda – Angola, spoke about the need of more priests to make pastoral action present in communities because the demand is high.

The gap found in this literature is that, this study concentrates more on the positive outcome of the survey and not on the negative impact of their ministry in case of pastoral demand linked to priestly pastoral demand in their activities. Although the literature is based on spirituality of the ministers in relation to God, this is, looking more on the spirituality of the ministry of priests, the emphasis on psychological welfare of the ministry is crucial.

2.3.4. Coping Strategies to Burnout in the Pastoral work

Studies done by Adams, C. J., et al (2016). found a total of 84 studies and compared the ranges of burnout scores between the studies of clergy and other professions in the U.S.A. Depicts the demographic details of 16 samples of burnout in clergy, with 8 of those samples using the 22-item MBI-HSS and 8 using an unspecified, 22-item version of the MBI were used. Compared to U.S. norms, clergy exhibited moderate rates of burnout. For emotional exhaustion (EE) in clergy, mean scores ranged from 12.9 to 23.5, with 12 of the 16 studies ranging from 16.0 to 19.2, which are classified as low to moderate in the MBI manual for the normative sample, including clergy. These means are lower than the published norm mean for EE of 21.4 (SD = 11.5). For depersonalization (DP), mean clergy scores ranged from 2.9 to 8.1, with 12 of the 16 studies ranging from 5 (low) to 7 (moderate). These means were also lower than the MBI published norm mean for DP of 8.11 (SD = 6.2). For personal accomplishment (PA), mean scores ranged from 32.8 (high burnout) to 40.8 (moderate burnout), with 11 of the 16 clergy studies ranging from 35.4 to 39.3 (moderate burnout). The study found that clergy exhibit levels of burnout (i.e., moderate burnout) in the PA domain similar to those of social workers and teachers. Clergy may be similar to social workers in their level of PA burnout due to sharing similar challenges of role complexity, role conflict, and role ambiguity. In addition, pastoral work is ambiguous in nature, given that markers of success are not visible and tangible evidence of results is difficult to find in relation to

spiritual formation 11 and growth in peoples' lives. According to these research Adams et al (2016), Clergy were found to report a higher level of the following stressors than this comparison group in (a) role ambiguity, (b) role conflict, (c) role overload, (d) boundary violations, (e) emotional triangulation, (f) emotional isolation, (g) exposure to crises, (h) interpersonal attack, (i) parishioners' need for help, and (j) administrative demands.

Using the Hospital Anxiety and Depressions Scale (HADS) Lau (2018) in his findings shows that from 804 priests in the Norwegian church, a significant population of priests, 23.4, percent had HADS score indicating a possible anxiety problem, somewhat, fewer had depression problems 9.3 percent. Both anxiety and depression difficulties were associated with an imbalance between effort given and a reward received at work. Similarly, research done by Raduan et al (2020) in Malaysia found out that job-related burnout may not only cause deterioration in psychological and physical health, it can also lead to poor professional functioning and low job satisfaction. These aspects have direct impact on job satisfaction of an individual at the workplace (Okwaraji & Aguwa, 2015).

The research study done by Dix (2017) in Michigan in the United States from a population of 82 primary caregivers with a purpose to assess the prevalence of burnout and coping strategies, found that coping strategies that tend to manage emotions to alleviate stressful situation are not deemed to be as effective in preventing burnout. Coping strategies also mediated the relationship between the psychopathology of the resident population and burnout and dysfunctional coping was found to be a predictor influencing the interaction. This research study was quantitative and correlational and was based on Maslach's theory of burnout and Lazarus and Folkman's transactional model of stress and coping. That is why from the practical point of view, organizations need to be aware of the different ways of boundary management profiles among

their employees to support their work and non- work demands and in that, priests are included. Dix (2020) studies corroborate with some coping strategies proposed by Leiter and Maslach (2014), Kinnunen et al (2016) and Maslach and Bank and Maslach (2017) when they stated some aspects on how to fix burnout through various approaches like health and fitness, relaxation strategies, self – understanding, coping skills, changes in work patterns and social support.

Muriithi, W. J et al. (2020) in their studies in Kenya evaluated the relationship between three coping strategies (problem-oriented, social support and avoidance coping strategies) and burnout among nurses working in Pumwani Maternity Hospital. Methodology: A descriptive cross-sectional design was used in the study which was conducted during the period of August 2015 to December 2016. A total of 96 nurses from the target population of 128 nurses at Pumwani Maternity Hospital were included in the study. The sample was selected through non-probability sampling methods that included clustering, purposive and convenient sampling. Self-administered data collection instruments consisting of Maslach Burnout Inventory-Human Services Survey and a coping strategy indicator were used. Results showed that majority of the respondents (88.6 %) were experiencing burnout. There was a moderate correlation ($R=0.239$) between burnout and coping strategies, which also revealed that most nurses adopt the problem-solving strategy. Although there was no significant difference in burnout levels between the three coping strategies, avoidance coping strategy was found to be a significant predictor of burnout levels. Problem-solving and social support was negatively related to burnout levels, while avoidance coping was positively related to burnout. Conclusion: Majority of the nurses at Pumwani Maternity Hospital experience burnout. Problem-solving and social support coping strategies were related to a decrease in their burnout while avoidance coping increased the levels of burnout. There is a need

to implement effective coping strategies to reduce the incidence of burnout among nurses working in maternal health care facilities.

Similarly, Makheta (2019) in South Africa, uses three elements that teachers use to cope with stress constructive coping strategy that include strategies to restore emotional balance and solve stress related problem; less constructive stress coping strategies disengagement procrastination behavior changes, unhealthy eating, behaviour and violent behaviours and finally neutral stress coping strategy like calling a friend, watching comedies and being alone.

A study done in Tzaneen, Limpopo province South Africa by Makhawukana et al (2019), with the purpose to investigate stress and the coping mechanisms used by police officers. study used a self-administered questionnaire based on the Police Stress Inventory (PSI) and Coping Orientation to Problems Experienced (COPE) tools. Of the 104 participants, female police officers had significantly higher stress intensity scores, while constables and captains had statistically significant lower stress scores. The highest ranked stressors were killing someone in the line of duty, a fellow officer killed in the line of duty, and knowledge of and experiencing the death of a fellow officer in the line of duty. The five most frequently occurring stressors were organizational in nature. Respondents were more likely to use coping strategies that were problem-focused.

Research by Westhuizen and Koekemoer (2015) was done in a limited studies in South Africa focussed on ministers' job characteristics related to work-nonwork interference, and how ministers cope. The main objective of this study was to investigate job demands and job resources as significant predictors of work-nonwork interference amongst ministers of religion, and to identify which coping strategies are most significant for ministers in dealing with work-nonwork interference. A cross-sectional survey design was used amongst ministers working in the three sister churches. Various instruments were administered to measure job characteristics, work-

nonwork interference and coping strategies empirically. Statistical analyses included descriptive statistics, product-moment correlations and multiple regression analyses. Results indicated that for ministers different job demands and job resources significantly predicted work-parent, work-home and work-religion/spirituality interference. Results indicated turning to religion as the only significant coping strategy used by ministers to deal with work-parent interference and work-religion interference. Ministers of religion are continually exposed to increasing job demands and a lack of job resources, and therefore experience work-nonwork interference. Nevertheless, the ministers apparently cope by using the strategy best related to their profession, turning to religion/spirituality. Turning to religion/spirituality seems to be the most effective in dealing with work-nonwork interference. Similar studies were done by (Daudén, 2016) or as Fraga and Montt (2018), Jenkins (2018), (Kolkin et al, 2016), Raduan et al (2021) related to emotional labour high rates of depression in clergy, the degree of work-related burnout in clergy but also looking on the use of quality time, affirmation, outpouring of self, practice self-care and take care of the spiritual life of the Catholic priests.

The desire of each individual in promoting and being engaged in the job will improve the relationship of all members. Place, time, employees, management and the values that guide the structure can be well handled without major conflict of interests. The environment and the time cannot be an approach of sustainability if human resources are not valued. Moreover, community feels welcomed when there is a sustainable procedure on how priests are treated in their working environment where they can be safe not only physically but also emotionally. That shows how vulnerable a priest can be, when in pastoral ministry, in case the compatibility of his service does not match with the number of activities that he has to offer fulfilling his pastoral confinement. Priests cannot fulfil their duties when they work as much as twice their mental capacity can take.

The coping strategy has to do with promoting boundaries and values so that the equilibrium between priests and pastoral demand can be favourable for the wellbeing of the community and the community which they serve.

2.4. Research Gaps

Although in the literature there is a general concern about employees, job demand or even human resources management, authors like Maslach and Phoseka (2017) and Maslach & Leiter (2016) used instrument used based on three burnout sub.- scales: emotional exhaustion, personal accomplishment and depersonalization based basically on the professionalism of the person, and at the same time used the same instrument to measure burnout among priest. The gaps found are based on exclusion of spiritual codes on their instruments when they speak about the nature of what Catholic priests do in their ecclesiastical and religious institutions. In contrast the instruments used by Francis (2015), Scale of Emotional Exhaustion in Ministry (SEEM) and Satisfaction in Ministry Scale (SIMS) went directly to the core of this study based on pastoral demands and burnout among Catholic priests in Archdiocese of Luanda – Angola. It was noted that there is a difference between the Maslach instrument and the Francis instrument where religious language is included. Mathison et al (2017) The literature mainly refers to social and industrial impact of workload and job demand that cause burnout in general, but it leaves out, in the majority of cases, one of the vulnerable group of people, that is, Catholic priests. In the literature review there is absence of issues on pastoral demands that leads to burnout among Catholic priests in Luanda, Angola.

Most of the studies were done in Europe, United States of America, India and some parts of Africa like Nigeria, Kenya and South Africa based on Maslach theory of burnout.

2.5. Conceptual Framework

According to Ravitch and Riggan (2017) the conceptual framework is a way of linking all the elements of the research process: researcher interests and goals, identity and positionality, context and setting (macro and micro), formal and informal theory, and methods. Quoting Mugenda and Mugenda (2011), Saviour (2019) states that conceptual framework is a graphical or diagrammatical representation of the relationship between variables in a given study whose role is to assist the reader to see the proposed relationship.

2.5.1. The Relationship of Variables

The relationship of the variables was based on the influence of one variable on the other with the possibility of hypothetical results between the two variables. Through the pastoral demand priests are called to exercise their duties through: chaplaincy, celebration of the sacraments, retreat, conferences and teachings. Therefore, **independent variable (IV)** that is pastoral demand as the possible result, that affects negatively or positively the attitudes and behavior of Catholic priests, and that could lead to burnout, **dependent variable (DV)**. The effects of pastoral demand can lead to emotional exhaustion, lack of motivation, physical drain and low self-esteem. The influence of one variable on the other has to coexist so that the intervention can take place. The interventive variable will influence positively the independent variable (IV) and dependent variable (DV). Nevertheless, the impact, (pastoral demand) may strongly influenced the other variable (burnout), with need to bring a hypothetical solution, and coping strategy as an **interventive variable (IV)**; (Change of attitudes, Mindful Self Compassion, Motivation Awareness and Coping strategy).

Diagram of conceptual framework that demonstrates the relationship between the different variables.

Figure 1: INDEPENDENT VARIABLES

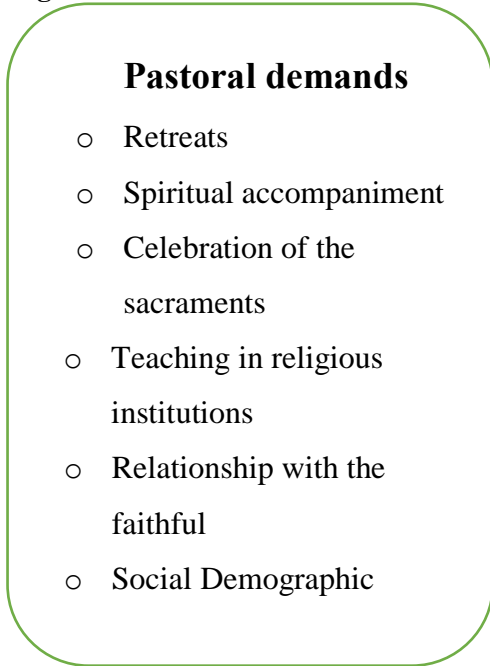
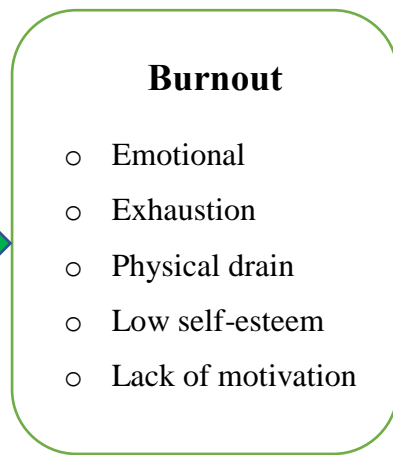


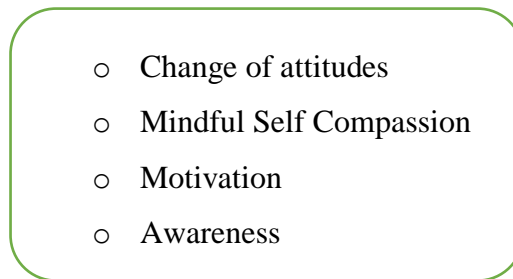
Figure 3

Figure 2

DEPENDENT VARIABLES



INTERVENING VARIABLES



2.6. Chapter Conclusion

The findings in this literature review showed the urgency and the importance of talking about pastoral demand and burnout and specially analyzes the various situations that can affect people especially Catholic priests, who are looking to dignify themselves through work ministry. Perhaps, because of the nature of their religious and pastoral work and because they do not offer income priests, many times are not taken seriously as members of the same society. Often, the work they do, and the challenges they face, like negative emotions, stress, anxiety, physical drain or even demotivation or dissatisfaction they face, are not part of the statistics when it comes to the problem of burnout.

The survey done and the daily experience through various authors showed that burnout is a serious psychological concern for priests and other ministers during the time of pastoral ministry. This concern of burnout linked to pastoral demand and other jobs are becoming universal and has a pluricultural impact in the lives of many people, including Catholic priests.

The seven emotional sources that cause burnout proposed by Skovholt (2016) like, workload, lack of control sufficient reward, unfairness, competitiveness in the community, recognition of human values and the incongruity of job satisfaction and reward between what priests do or want, and what can be expect from them can be overwhelming. The strategies on how to deal with burnout and as much as possible how to prevent it brought more awareness among researchers. It is a reality and at the same time a necessity to bring self-awareness and understanding about burnout among Catholic priests in relation to pastoral demand. It is important to foster, social support and have a healthy relationship with those who are close to Priests (colleagues, family's members, and the faithful members). While there has been literature about the experiences in different researches in Africa, still the psychological understanding of emotions carries a lot of tabu, misinformation and negative information, to some extent and it is causing harm and discrimination. It is noticeable in the literature the correction between pastoral demand, the environment and the quality of life linked to the amount of money priests earn.

CHAPTER THREE

RESEARCH METHODOLOGY

3.1. Introduction

In this chapter the study used mixed method approach, followed by the research design, study of the area and study population. Data collection methods and its instruments, and research instruments were used. Data collection control, discussion on the reliability and validity of the instruments for quantitative tools, the trustworthiness and credibility for the qualitative tools and data analyses were discussed. Finally, ethical considerations were discussed.

3.2. Research Design

A research design is the harmonization on how to collect data and analyse them. At a general level, mixed method was chosen because of its strength of drawing on both qualitative and quantitative research and minimizing the limitations of both approaches. This study used the to assess the pastoral demand and burnout among Catholic priests. The researcher converges quantitative and qualitative data in order to provide a comprehensive analysis of the research problem, integrates the information and interpret the overall results. At a practical level, mixed methods provide a sophisticated, complex approach to research that appeals to those on the forefront of new research procedures Creswell and Creswell (2018). Kennedy, Edmonds (2017) and Almalki (2016), say that, the primary reason for using mixed methods is to maximize the use of blending methods to answer research questions within a study, for the broad purposes of breadth and depth of understanding and corroboration. This say gave the researcher the opportunity to use the Census method that according to Lavrakas, (2008) can provide detailed information on all or most elements in the population, thereby enabling totals for rare population groups or small geographic areas. For the qualitative research, this study used the phenomenological design based

on self's experience of phenomena, such as one's conscious perceptions and sensations that arise from life experience, identifying the meaning of these as understood by the participants (Kennedy & Edmonds, 2017) and (Marshall & Rossman, 2016).

3.3 Study Area

Luanda, also spelled Loanda, formerly São Paulo de Luanda, city, capital of Angola is located on the Atlantic coast of northern Angola, it is the country's largest city and one of its busiest seaports. Founded in 1576 by Paulo Dias de Novais and initially settled by the Portuguese, Luanda became the administrative centre of the Portuguese colony of Angola in 1627 and was a major outlet for slave traffic to Brazil. The city is the seat of a Roman Catholic Archdiocese. Most of Luanda's sizable Portuguese population left the city before Angola was granted independence from Portugal in 1975 (Luanda national capital, Angola, 2021).

The study was carried out in the Archdiocese of Luanda, Angola. The Archdiocese of Luanda has five dioceses namely: diocese of Cabinda with 37 Catholic priests with a population of 716.076, diocese of Banza Congo with 30 Catholic priests with a population of 823.000, diocese of Viana with 55 Catholic priests with a population of 2.215.700 and finally the diocese of Sumbe with 58 Catholic priests with a population of 1.941.500 (Cheney, 2020). The researcher chose the Archdiocese of Luanda because it is the capital of Angola and the level of population is relevant to the study and is higher than other provinces of Angola. It is clear that the area accommodates the majority of the total population of 6. 323. 335 and of Catholic population of 3.155.825. The diocese was created in 1596 (425 years) and was elevated to Archdiocese September 4, 1940 (80 years). It has an Area of 1,074km² (Archdiocese of Luanda, 2021). In addition, the personnel working in this Archdiocese are priests from different religious congregations, diocesans, religious women and men, lay people who are involved in the pastoral project of the faithful in each parish.

Despite being one of the biggest Archdiocese of Angola, the number of local priests does not satisfy the populated demand of the faithful who are willing to work and to be close to their pastors.

3.4. Study Population

Quoting Cummings (2007), Majid (2018) states that the population of interest is the study's target population that it intends to study or treat. In such cases, the objective of the research study is to generalize the study findings from the sample to the population of interest. The target population of Catholic priests who reside in the Archdiocese of Luanda in Angola was a total of 123 (Cheney, 2021).

3.5. Sampling Procedure and Sampling Size

This section focused on the number of the population targeted for the sake of the study that was conducted and followed up through the sampling procedure.

3.5.1. Sample Size

Majid (2018) quoting Kamangar (2013), affirms that sampling is the process of selecting a statistically representative sample of individuals from the population of interest. Nevertheless, the researcher used the Census method for the quantitative data from the total participants of 123 Catholic priests. In this case the researcher did not need the sampling frame for the sample size.

Table 1.

Sample size of the participants

Type of target population	Sample Size
Diocesan priests	74
Religious priests	43
Total	117

The researcher decided to use all 117 targeted population as a way to enhance the quality of the data collection through the general population of Catholic priests.

3.5.2. Sampling Procedure

The sample procedure was from the general population of 117 of all Catholic priests in their geographical pastoral activities in the Archdiocese of Luanda- Angola (Cheney, 2021). In this case, there was no sampling for the quantitative data of this study since Census method was adopted to include all the target population.

3.5.2.1 Interviews

For the interviews, on the qualitative data, selection was done within Archdiocese of Luanda among Catholic priests. The aim was to hear from the participants the depth of the content from the questionnaires and at the same time hear from their personal experiences as a way to support the answers collected from the quantitative data. However, for the qualitative data the study used purposive sampling method. Ten Catholic priests were selected within the Archdiocese of Luanda with four being diocesans and six being religious priests as it is shown on the table 2.

Table 2

Sample size of the participants

Type of target population	Sample Size
Diocesan priests	4
Religious priests	6
Total	10

3.6 Data Collection Methods and Instruments

Data collection is a process or practice of collecting data and information from specified sources or respondents in a bid to find answers to the research problem (Kabir, 2016). The researcher got permission from the Catholic University of Eastern Africa, CUEA, in the faculty of Arts and Social Sciences. Furthermore, the researcher asked permission from the Archdiocese of Luanda. Because priests live in residential parishes and communities, these places helped the researcher to be in physical contact as much as possible with the respondents. The respondents selected were given the Francis Burnout Inventory questionnaire to answer between 5 to 10 minutes. The researcher used the interview instrument to interview selected participants from the general population and it took approximately 40-45 minutes.

The researcher applied in his study the mixed methods that involve the quantitative and qualitative data collection. The study used questionnaire, and an interview guide. The study used both open-ended and closed-ended questions from the standardise instrument. This methodical question allowed the respondents to show possible answers from the study. The open – ended questions, based on qualitative data collection used observation of walliman’s (2017) methods and face to face encounter with the respondents. In this case, the face-to-face interview gave freedom to the respondents to go beyond their thoughts in the matter of this study.

3.6.1 Data Collection Instruments

The researcher used two instruments to collect data: the instruments were based on two approaches to collect data in the field. Quantitative instrument of standardize questionnaire and qualitative instrument, that is, interview guide.

3.6.1.1 Quantitative Instrument of Francis Burnout Inventory (FBI)

The researcher used the Francis Burnout Inventory (FBI) that comprised of two components. Satisfaction in Ministry Scale (SIMS) and Scale of Emotional Exhaustion in Ministry (SEEM) (Francis, Laycock & Christine, 2017). See Section II/a and II/b, Appendix IV.

This study draws on data provided by around 658 clergy serving in the Church of England to test this balanced affect model. Employing independent measures of burnout, the data demonstrated the significance of the interaction term between positive affect and negative affect in predicting individual differences in burnout. Over two-fifths of the clergy reported that they feel drained by their ministry roles (44%), and that they find themselves frustrated in their attempts to accomplish tasks important to them (43%). Nearly two-fifths of the clergy reported that fatigue and irritation are part of their daily experience (39%) and that they find themselves spending less and less time with those among whom they minister (37%). In the Francis Burnout Inventory negative affect is assessed by the 11-item Scale of Emotional Exhaustion in Ministry and 10 item scale of Satisfaction in Ministry Scale. These items generate an alpha coefficient of 0.88. In terms of indicators of satisfaction in ministry, the following example statistics provide some indication of the extent to which the negative affect of emotional exhaustion is being off-set by positive affect. (Francis, et al., 2017). According to the study done by Francis et al (2017) Over two-thirds of the clergy report that they are really glad that they entered ministry (80%), that they gain a lot of personal satisfaction from working with people in their current ministry (79%), that they feel that their pastoral ministry has a positive influence on people's lives (79%), that they gain a lot of personal satisfaction from fulfilling their functions in ministry (76%), and that they feel their ministry is really appreciated by people (72%).

This scale was developed to answer some of the concerns that had to do with the language and pastoral concerns that could fit on the nature of pastoral ministry of priests and ministers of various denominations including the Roman Catholic Church. According to new studies Francis, Laycock & Christine (2017) the Francis Burnout Inventory is now being employed in a growing number of studies among clergy, including work reported by Francis et al. (2015), Robbins and Francis (2014), Sterland (2015), Francis and Crea (2015), and Durkee-Lloyd (2016).

3.6.1.2 Interview Guide

The researcher used the probation questions to as a way of asking for more information and explanation from the participants (Creswell, & Creswell, 2018). The interview was open - ended questions with 11 items. Because of the context, place and time, the instrument was adapted from the interview guide of Phoseka, (2017) of to meet the goals of the study and the researcher came up with 10 questions as a way to interact with the reality of each participant interviewed and it is here the phenomenon design was introduced. By using the phenomenon design, according to Cohen, et al (2018), the researcher through the questionnaires described the general purpose of the research questions into actual practice to operationalize the research. Therefore, the complement of the interview was to give more sustainability and insight on the quantitative research based on Census method among Catholic priests in the Archdiocese of Luanda - Angola.

3.7 Pre testing of Research Instruments for Qualitative Tools

Questionnaire pretesting enabled us to identify inappropriate terms in question wording, an inappropriate order, errors in questionnaires related to their layout and instructions, as well as problems caused by the respondents' inability or refusal to answer certain questions (Babonea & Voicu, 2011). To make sure that the questionnaires based on qualitative method for the

interviewers onsite are reliable, the researcher conducted pre-test research with 10 participants, this is, 4 diocesan priests and 6 religious' priests. The purpose of the test was to find out if the instrument were appropriate and was suited the goals of the respondents.

3.8 Data Quality Control

The data collection control, in the field, was based on the reliability and validity of the quantitative tools and trustworthiness and credibility of the qualitative tools.

3.8.1. Reliability and Validity of Instruments for Quantitative Data Tools

The reliability and validity are notions to assess the consistency and measurement of the qualitative and quantitative tools that was used in this study.

3.8.1.1. Reliability of Instruments for Quantitative Data Tools

Selvam (2017) refers Reliability as the ability of the instrument to consistently produce the same results under the same context and similar sample. According to Haradhan (2017) reliability indicates the extent to which it is without bias (error free), and hence insures consistent measurement cross time and across the various items in the instruments (the observed scores). Some qualitative researchers use the term 'dependability' instead of reliability.

The 11 items from the SEEM and the 10 items from the SIMS were presented alternately. Scale properties have been reported elsewhere in a study of over 6000 clergy drawn from a range of denominations in Australia, New Zealand, and England (Francis et al. 2005), in which both scales showed high internal consistency reliability (Cronbach's alpha for both scales = 0.84) (Francis et al, Laycock & Christine, 2017).

3.8.1.2. Validity of Instruments for Quantitative Data Tools

Validation according to Leavy (2017) is the systematic process of demonstrating that an instrument is valid (the extent to which scores generated by an instrument measure the variable they are intended to measure). According to Kennedy and Edmonds (2017), validity is the extent to which the outcome accurately answers the stated research questions of the study. To demonstrate the validity and the quality of the instruments, the researcher used the standardized instrument of Francis (Francis et al, 2017). Furthermore, in this study the researcher used the validity associated with the content technique to measure the effectiveness to which the instrument was used in the Archdiocese of Luanda by data collection. The quantitative data, based on Census method, was analysed using inferential statistics by employing Chi Square, and descriptive statistic in frequencies and percentages which were presented in tables and bar charts.

3.8.2. Trustworthiness and Credibility for Qualitative Data Tools.

Creswell (2014) states that credibility is the confidence that can be placed in the truth of the study findings. To make sure that the researcher follows the guidelines on how to construct a viable instrument, feedback, corrections and suggestions of the work was be part of the credible process of the research. (See section II). Creswell, Vicki and Clark (2011) proposed four elements on qualitative research that are: credibility, transferability, dependability and conformability.

Credibility: in this case the researcher had physical contact with the respondents and made sure that the information given or what they provided was accurate according to the analysis that was done.

Transferability: Transferability, also referred to as external validity in the positivist paradigm, can be described as a measure of generalizability exploring the populations, settings,

and treatment variables, to which measurement variables can be generalized (Creswell, Vicki & Clark, 2011).

Dependability involves participants evaluating the findings and the interpretation and recommendations of the study to making sure that they were all supported by the data received from the informants of the study, (Cohen, Manion & Morrison, 2011). To demonstrate the trustworthiness and the qualities of the instruments, the researcher used the sample size based on ten Catholic priests with their respective feedback from the chapter four through qualitative data collection and also through interviews.

3.9. Data Analysis and Presentation

According to Kothari and Garg (2014), data analysis is a process which implies questionnaire checking, editing, coding, tabulations, graphical representations, data cleaning and data adjusting. Chi Square was settled to prove the strength of the collateral relationships between pastoral demand and burnout among Catholic priests. In the data entry and analysis of the 117 participants, the researcher used the open-ended questionnaire together with the interview instrument based on face-to-face encounter.

3.10 Ethical Considerations

This research was subjected to the ethical deliberations. The basic of ethic's principles were taken into account before, during and after this study. The principles are: voluntary participation, consent form - to the participants by writing a letter to them or reading to them, explaining and clarifying the purpose and the goals of this study.

Confidentiality and anonymity of this process assured the participants that all information that was given was confidential and protected and their names were not mentioned, published or be exposed by any means. The researcher made sure that no harm in whatsoever form was perpetrated. The intended collection of information was purely for the good cause and after completing, the results will be destroyed to avoid any psychological, social and human embarrassment. Storage of data was generated, reviewed, stored in the computer and will be destroyed after a period of one year of the submission of the final work. In what concerns conflict of interest, the researcher will not use this study for personal gain like: (financial, commercial), that will lead to conflict of interest. This includes not to force the respondents to answer any questions, to manipulate them or being coerced to pay any amount of money.

After completing the study, the researcher verified to a systemic programme that no plagiarism took place and, at the same time, there was not any misrepresentation when it came to the results. The researcher guaranteed that, this study was subjected to Catholic University of Eastern Africa rules as a way of encouraging quality and originality of the study, (See appendix VI). In the field of the study the research was granted permission from the ecclesiastical authority, of the Archdiocese of Luanda in Angola, (see appendix VII). The clearance done by the two institutions sustained the legality and validity of the research in the field. The researcher obtained permission from the author to use the research instrument standardized.

3.11. Chapter Summary and Conclusion

This chapter of research methodology was focused on mixed research design and was processed and harmonized on manner data were collected and analysed. This study used the Census method for quantitative approach and phenomenological design to assess the pastoral

demand and burnout among Catholic priests. The researcher used of tools and instruments of questionnaire, and interview to guide the quantitative and qualitative data.

The study used the Francis (2015) Burnout Inventory based on 21-item Scale of Emotional Exhaustion in Ministry and Satisfaction in Ministry Scale. This scale was developed to answer some of the concerns that had to do with the language and the various approaches that could not fit on the nature of pastoral ministry and its demand including Roman Catholic priests.

The researcher used the coding for the numerical data. The target population in this study was 123 Catholic priests that reside in the Archdiocese of Luanda in Angola (Cheney, 2020). Because of some errors in filling the forms, the researcher considered 6 questionnaires null and only 117 were accepted. This research was subjected to the ethical deliberations based on its principles, before, during and after the data collection.

As a result, for what has been proposed, this chapter clarified the concerns of this study based on pastoral demand and burnout among Catholic priests. By using techniques, codes and interpreting the phenomenon on pastoral demand and burnout the study added knowledge that answered the research questions.

CHAPTER FOUR

DATA ANALYSIS, PRESENTATION AND DISCUSSION

4.1 Introduction

This chapter presents the data collected from the participants. The data is concerned about pastoral demand and burnout among Catholic priests in the Archdiocese of Luanda, Angola. The presentation of data starts with the response rate and demographic information from the participants. The study results and findings are presented using frequency tables and bar charts from the quantitative data, while the qualitative data were integrated through narratives and quotations from the participants.

4.2 Response Rate from the Questionnaires

The study targeted a total of 117 Catholic priests in their geographical pastoral activities in the Archdiocese of Luanda, Angola. The researcher delivered the questionnaires to the priests who were the targeted participants and gave 20 to 23 minutes to respond to the questionnaires. This gave the study an upper hand as the response rate was 100%. During data entry and analysis, however, the researcher discovered that some questionnaires were not fully completed thus they were eliminated for the purposes of accurate data and projection of results and targeted objectives. The study ended up using 117 questionnaires out of 123 making it a 95% response rate. The response of 95% of the participants was above the average needed to justify the findings. According to Mugenda and Mugenda (2012) a response rate of 50% is adequate for analysis and reporting; a rate of 60% is good and a response rate of 70% and above is excellent. This response rate is appropriate and reliable to provide the actual projection of what Catholic priests in their geographical pastoral activities in the Archdiocese of Luanda do in terms of the pastoral demand.

4.3 Demographic of Catholic Priests of the Archdiocese of Luanda - Angola

The study collected general information about the participants making up the demographic data. The demographic data that was collected by the researcher included the participant's, age, years of ordination, highest level of education attained, hours of work per day, and the specific place where the participants carry out their ministry, in urban city area and periphery urban area.

4.3.1 Age of Catholic Priests in the Archdiocese of Luanda

This study was based on the participants' ages in the Archdiocese of Luanda. The study first sought to determine the age set of the participants and this would assist the researcher to determine if age really has an impact on the exhaustion and burnout among Catholic priests.

According to the results from the data collected, they revealed that the majority of Catholic priests of the Archdiocese of Luanda are mostly on the range of 46 to 65 years old (57.3%) with only 5.1% above the age of 66 years old as shown in the table.1.

Table 1

Age of participants

	Frequency	Percent
25 - 45 years	44	37.6
46 - 65 years	67	57.3
66 years and above	6	5.1
Total	117	100.0

This percentage shows that Catholic priests could meet the demand in their pastoral ministries in the Archdiocese of Luanda and somehow improve the pastoral activities they are

doing. These findings demonstrate that majority of Catholic priests with the age ranged from 46 to 65 years old have a more active pastoral activities in the Archdiocese of Luanda - Angola.

4.3.2 Percentage Among Catholic Priests in the Archdiocese of Luanda

This study wanted to verify the specific model of Catholic priests, that is, if they were more diocesans or religious. The table 2 reveals the results.

Table 2

Percentage on Priesthood

	Frequency	Percent
Diocesan	77	65.8
Religious	40	34.2
Total	117	100.0

The results revealed that in this study area, there are 65.8% of diocesan priests and 34.2% of religious priests in the Archdiocese of Luanda.

This is due to the fact that in Luanda, the majority of the correspondents who filled out the questionnaire were diocesan priests. These results showed that although the majority are diocesan priests does not mean that there is a gap on roles in the pastoral work in relation to the religious priests, in the Archdiocese of Luanda despite pastoral demand and the challenges that they encounter.

4.3.3 Years of Priestly Experience Among Catholic Priests in the Archdiocese of Luanda

The study also sought to determine the years of ordination of priests among the participants. This data is critical as it can help the researcher determine if experience and fatigue or burnout relate in any way to the numbers of years of Ordination or not.

Table 3

Years of ordination

	Frequency	Percent
1 - 5 years	23	19.7
6 - 10 years	41	35.0
11 - 15 years	43	36.8
16 years and above	10	8.5
Total	117	100.0

In the table 3, the majority of priests have more than eleven years of experience thus proving the frequency of pastoral demand in their areas of activity. The results revealed that most priests have been ordained for more than 11 years made of 36. 8%, followed by fewest priests ordained for more the 16 years with 8.5%.

These findings revealed that there is balance of experience among Catholic priests in the Archdiocese of Luanda in what concerns the years of ordination. Nevertheless, the fact that Catholic priests in majority are relatively young in the Archdiocese of Luanda does not means that they have more activities to fulfil their duties. Thus, Catholic priests could bring success in their pastoral placements because of their maturity and experience in the parish and in other pastoral commitments outside the parish. However, pastoral demand, may pose challenges because of the extensive population that Luanda has with few priests to attend to all the Catholics. The concerns

are very much stated by Cheney (2020), when he presents the total population of Catholic priests 117 compared to the average of 20 368 of Catholic faithful that the Archdiocese of Luanda has.

4.3.4 Hours of Work per Day Among Catholic Priests in the Archdiocese of Luanda

In order to determine the hours of work per day, the study also sought to find out the average time that Catholic priests work in a single day. The results are as revealed in the table 4.

Table 4

Time framework

	Frequency	Percent
5 - 8 hours	26	22.2
8 - 11 hours	47	40.2
12 - 15 hours	34	29.1
16 hours and above	10	8.5
Total	117	100.0

The results reveal that the majority of Catholic priests work between 8 to 11 hours a day (40.2%) followed by those whose work varies between 12 to 15 hours a day (29.1%). The fewest were those who worked 16 hours and above per day (8.5%).

Though this table shows a moderate number of hours with 40.2%, nevertheless, the preoccupation remains of how they are handling their workload in relation to pastoral demand.

This study reveals the relation of pastoral demand and the number of hours that Catholic priests who are involved in the ministry is considered high. By analysing the influence of emotional labor and job demands-resources (JD-R) it was found that N=1517 workers revealed that three

dimensions – emotional labor, intensity variety and surface acting – increase burnout (Wang & Kim, 2018).

Though this study does not match the number of participants (N=1517) mentioned in the study of Wang and Kim (2018), still the study found that a correlation of N=117 of Catholic priests influenced their psychological wellbeing not only by the number of hours, the quality of time spent and quality of their pastoral activities. This situation proves that there is high demand on the pastoral ministries, because of the reduced number of priests and the increase in populations especially in rural areas or, as it is termed, peripheral rural area in the Archdiocese of Luanda.

4.3.5 Place of Ministry in the Archdiocese of Luanda

The researcher wanted to determine if there is a difference between place of ministry in terms of being a priest in the urban area or in the periphery of urban area, and its impact on pastoral demand and burnout. The study thus sought to determine the places of pastoral ministry of the respondents. Here are the results showed on table 5.

Table 5

Place of ministry

	Frequency	Percent
Urban area	47	40.2
Periphery of urban area	70	59.8
Total	117	100.0

The results revealed that the majority of Catholic priests work in the periphery of urban areas (59.8%) and the minority work in urban area (40.2%). According to what the percentage show is that the majority of Catholic priests have their pastoral duties in the periphery areas in the

Archdiocese of Luanda. The implication of what table 5 shows is that there are more pastoral demands in the peripheries of the Archdiocese of Luanda.

4.4 Level of Burnout Among Catholic Priests in the Archdiocese of Luanda.

This was in line with the one of the objectives of the study which was to determine the level of burnout among the targeted respondents. The study adopted the Scale of Emotional Exhaustion in Ministry (SEEM) which could measure the exact level of exhaustion among the Catholic priests. Using a Likert scale of 0 to 5 where 0 represents Never, 1 represents Rarely, 2 represents Sometimes, 3 represents Often, 4 represents Very often, the researcher determined the mean of the data obtained from the Scale of Emotional Exhaustion in Ministry (SEEM). The researcher finally wanted to determine the level of exhaustion and burnout among the priests in the Archdiocese of Luanda as it is shown on the table 6.

Table 6*Emotional Exhaustion (Burnout).*

		0-Never	1- Rarely	2-Sometimes	3-Often	4-Very Often	Mean
1	I feel drained by celebrating the sacraments	1 (0.9%)	8 (0.7%)	35 (29.19%)	40 (34.19%)	34 (29.06%)	3.863
2	Fatigue and irritation are part of my daily experience	0 (0%)	2 (1.7%)	55 (47.01%)	32 (27.35%)	28 (23.93%)	3.701
3	I am invaded by sadness I can't explain	1 (0.9%)	4 (3.42%)	32 (27.35%)	53 (45.23%)	27 (23.08%)	3.864
4	I am feeling negative or cynical about the people with whom I work	2 (1.7%)	10 (8.55%)	62 (52.99%)	38 (32.48%)	5 (4.27%)	3.446
5	I always have enthusiasm when teach in public institutions	4 (3.42%)	13 (11.11%)	71 (60.68%)	25 (21.37%)	4 (3.42%)	3.221
6	I am aware of the challenges of Pastoral demand	2 (1.7%)	12 (10.26%)	60 (51.28%)	36 (30.77%)	7 (5.98%)	3.467
7	I find myself spending less and less time with those among whom I minister	1 (0.9%)	11 (9.40%)	66 (56.41%)	24 (20.51%)	15 (12.52%)	3.622
8	I assess my level of burnout when pastoral demand is high	3 (2.56%)	10 (8.55%)	70 (59.83%)	22 (18.80%)	12 (10.26%)	3.553
9	I find myself frustrated in my attempts to accomplish tasks important to me	0 (0%)	5 (4.27%)	63 (53.85%)	22 (18.80%)	27 (23.08%)	3.564
10	I am less patient with those among whom I minister than I used to be	1 (0.9%)	9 (7.6%)	50 (42.74%)	33 (28.21%)	24 (20.51%)	3.463
11	I am becoming less flexible in my dealings with those among whom I minister	0 (0%)	2 (1.7%)	71 (60.68%)	29 (24.79%)	15 (12.82%)	3.207
		N	Minimum	Maximum	Mean	Std. Deviation	
	Emotional Exhaustion	117	1.73	4.55	3.6045	.63752	
	Valid N (listwise)	117					

The mean score of (3.6045) was obtained meaning that most participants admitted to be facing most of the indicators of exhaustion either often or very often. A standard deviation of (0.637) was obtained meaning that the dispersion between the respondents was linear thus data accuracy.

From the emotional exhaustion, the study determined from the mean score (3.6045) that the level of burnout is high among Catholic priests with 60.68%. in relation to the pastoral demand in the Archdiocese of Luanda. These findings are supported by Johnson (2018), when he states that, there is not a pastor who can fulfil endless expectations of a congregation and community and have enough energy to do so effectively. The consequences of these psychological emotions are the high probability of emotional breakdown among Catholic priests and health problems that leads to unacceptable behaviours among priests. Irritation, high blood pressure, fatigue and other negative emotions usually bring conflict among members in the community, again because of the high level of pastoral demand in their respective areas of jurisdiction especially in the rural areas.

4.5 Satisfaction and Challenges on pastoral demands among Catholic Priests of the Archdiocese of Luanda

Among the researcher key objectives, was to determine the levels Satisfaction in ministry among Catholic priests of the Archdiocese of Luanda face in their day-to-day activities. Using a satisfaction in ministry scale (SIM), the researcher acquired various insights from the respondents which, according to the tool, measures the respondents' pastoral demand and the level of its challenges. Using a Likert scale of 0 to 5 where 0 represents Never, 1 represents Rarely, 2 represents Sometimes, 3 represents Often, 4 represents Very often, the researcher determined the mean of the data obtained from the satisfaction in ministry scale (SIM) and the results are as shown in the table 7.

Table 7*Satisfaction in Ministry scale*

		0-Never	1- Rarely	2-Sometimes	3-Often,	4-Very often	Mean
1	I have accomplished many worthwhile things in my current ministry	5 (4.27%)	71 (60.68%)	31 (26.50%)	6 (5.13%)	4 (3.42%)	2.911
2*	I assess Pastoral demand in my ministry	3 (2.56%)	69 (58.97%)	30 (25.64%)	9 (7.69%)	6 (5.13%)	2.892
3	I deal very effectively with problems in ministering the sacraments.	3 (2.56%)	82 (70.09%)	15 (12.52%)	12 (10.26%)	5 (4.27%)	2.661
4	I can easily understand how people here feel about things	1 (0.9%)	71 (60.68%)	29 (24.79%)	15 (12.52%)	1 (0.9%)	2.407
5	I feel very positive about my ministry here	1 (0.9%)	66 (56.41%)	24 (20.51%)	11 (9.40%)	5 (4.27%)	2.622
6	I feel that teaching catechism has a positive influence on people's lives	0 (0%)	51 (43.59%)	33 (28.21%)	24 (20.51%)	9 (7.69%)	2.463
7	I feel that my teaching ministry has a positive influence on people's faith	4 (3.42%)	77 (68.81%)	30 (25.64%)	1 (0.9%)	5 (4.27%)	2.411
8	I feel that my ministry is really appreciated by people	2 (1.7%)	72 (51.54%)	28 (23.93%)	10 (8.55%)	5 (4.27%)	2.447
9	I am able to identify coping strategies of burnout	4 (3.42%)	68 (58.12%)	32 (27.35%)	10 (8.55%)	3 (2.56%)	2.321
10	The ministry here gives real purpose and meaning to my life	6 (5.13%)	65 (55.56%)	23 (19.66%)	13 (11.11%)	10 (8.55%)	2.511
11	I gain a lot of personal satisfaction from fulfilling my functions in my pastoral set up	1 (0.9%)	71 (60.68%)	29 (24.79%)	11 (9.40%)	5 (4.27%)	2.622

	N	Minimum	Maximum	Mean	Std. Deviation
Satisfaction in Ministry	117	1.00	4.00	2.1515	.66847
Valid N (listwise)	117				

The mean score was (2.1515) meaning that the majority of the responses ranged between 1 and 3 with the majority being two. With a standard deviation of (0.668) meaning that the dispersion between the respondents was linear thus the data was accurate. The study found out that, of the participants 70.9% felt that they didn't deal with effectiveness in their ministry. 60%68 felt that they have not accomplished their personal goal in the ministry while 60.68 feel that they didn't gain satisfaction in their ministry. 55.56% felt that their ministry did not give personal meaning as Catholic priests. This data can be interpreted such that most respondents are not satisfied and are facing challenges of pastoral demand and it is leading Catholic priests not only to exhaustion but also consequently to dissatisfaction. This situation has produced more challenges on time management and distribution of various services in the parish among priests in the Archdiocese of Luanda. Unfortunately, according to this research, there is proof of exhaustion and stress that lead to burnout. Concerning pastoral demand and challenges among Catholic priests, some literature agrees with these findings.

Ryan and Deci (2019), in self-determination theory (SDT) acknowledge that by pursuing this theory the subject enables to cope with their emotions by applying in their pastoral environment the three fundamental instruments of: free will, maturity in taking decisions for the good of themselves, and appreciating the work they are doing without neglecting who they are. In the same context Kolkin et al. (2016) and Henderson (2018), talked about how some studies have found high rates of depression in clergy, and a large number of stressors in their work including role overload and emotional labour, loss of motivation, hope, and energy. It is obvious that Catholic priests are engaging tirelessly in their pastoral ministry.

This study confirms that the excessive pastoral demand of Catholic priests has a negative outcome on them because there are not sufficient priests to help and tackle the demand that the environment in their ministry is presenting them. These findings were supplemented with the information derived from the interviews.

As one participant reported.

A part from our spiritual challenges like prayer, and spiritual gathering other challenges are the lack of financial resources for our subsistence and that does not favour their real presence with the congregants. Sometimes even we don't have enough time for us. There is excessive activism and less time to take care our spiritual and prayer life (Participant B3 18th October 2021).

Another participant said:

Work is a lot, physically they feel exhausted but the quality of life, the welfare of the priest (when he is sick) get demotivated, get discouraged because underestimate the work that was done (Participant B7 15th September 2021).

This respondent viewed the challenge in a different way when he said that:

It depends how a certain mission is being trusted to a priest, parish priest, a rector of a seminary or a teacher. Nevertheless, in various ministries, the challenges are to be a credible witness of the gospel of Jesus and be at the service of people being Christians or not (Participant B8. 16th September 2021).

Most of the participants agreed that despite the demand and challenges they face in their pastoral ministries specially in the periphery, nevertheless they are willing to offer what they can.

Some of the challenges that they did not expect was the academic and pastoral formation of the faithful that are low. They pointed out that many people are poor and socially vulnerable. In this context many people see priests as the last resource from whom they can trust and relay on.

Other participants argued that, many people in the area of jurisdiction do not understand the role of a priest and sometimes they do not acknowledge what they do. It is obvious that the amount of work and the requests they get, do not allow them to balance between their spiritual fulfilment and have time to psychologically and physically rest.

4.6. Relationship between Pastoral Demands and Burnout among Catholic Priests in the Archdiocese of Luanda.

The study finally sought to determine the relationship between Pastoral demands and burnout among Catholic priests in the Archdiocese of Luanda. In order to answer the research question guided from the objectives, the researcher carried out a Pearson’s correlation 2 tailed test and the results are as shown in the table 8.

Table 8

Correlation Between Pastoral Demands and Burnout.

		Correlations	
		Burnout	Pastoral demands
Burnout	Pearson Correlation	1	.316**
	Sig. (2-tailed)		.001
	N	117	117
Pastoral Demands	Pearson Correlation	.316**	1
	Sig. (2-tailed)	.001	
	N	117	117

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

The results of this study revealed that there is a moderate positive correlation between emotional exhaustion (burnout) and pastoral demands among Catholic priests in the Archdiocese of Luanda (0.316). This can be interpreted as, with an increase in the level of pastoral demands and challenges there is an increase in the level of emotional exhaustion that leads to burnout among Catholic priests. The data was considered statistically significant and relevant following the significant value as less than alpha $p (0.001) < \alpha (0.01)$ meaning that the correlation is highly significant and not just a result of a function of random sampling error.

This correlation between the pastoral demand, and the emotional exhaustion among Catholic priests was supported by participants interviewed about the pastoral demand and its effects.

One Participant stated that:

When the work is excessive there is exhaustion and really tired (Participant B1 16th September 2021).

Another participant explained that:

Pastoral demand affects priest's relationships with the faithful when the work is too much and in some way causes exhaustion. Through exhaustion it is difficult to be efficient on how to attend people and sometimes we become distant from them. It is not easy because I noticed that the proximity, we had with them is vanishing (participant B2 16th September 2021).

It is important to mention that not every priest interpret negatively when it comes to pastoral demand and the relation between ministers and ministry.

Participant B8 explained that:

The congregants have the right to be served. I believe that what we need to question is how the ministry is organized in the church and ought to prevent the share the quality of the service to everybody. It is important to look on how pastoral can be seen as a whole contribution from everyone. The ministry should not be centred on the priest and he has to attend many communities at once. Though in good faith it is not possible. We need to be opened to other possibilities of the lay people because they can serve in the context their community by giving them tools of formation for such pastoral demand (participant B8 18th September 2021).

Another participant corroborates with the previous pronouncement that:

Pastoral demand has to contribute and build a good relationship between priests and the faithful. The demand is a sign that pastoral service is necessary and is appreciated. If the pastoral demand is excessive the capacity to answer by the presbyters can cause tension between the one who finds answer and priests in their capacity to respond de demand (Participant B2 15th September 2021).

The findings shown in table 1 clearly show that there is a relationship between pastoral demand and burnout among Catholic priests in the Archdiocese of Luanda. The emotional exhaustion caused by pastoral demand brings dissatisfaction among priests, though not for all Catholic priests.

As one participant acknowledges that:

In the ministry that I do, Priests, like me, had felt dissatisfied specially when they accompany groups from different stages, especially young people (Participant B3 18th September 2021).

In the same way there is a sense of frustration and lack of appreciation in what concern the pastoral demand related to the faithful. According to the theory of job demands resource model and burnout by Evangelia Demerouti, et al., (2001), it predicts that high or unfavourable job demands are primarily and positively related to exhaustion. Similar findings done by Fickel (2021) confirm the studies done on pastors who are on leadership position in the church confirm the seriousness of the psychological health of priests. The study done on depression, and burnout concludes that 90 percent of pastors report working 55 to 70 hours a week, and 50 percent of them feel unable to meet the demands of the job. It is in this context that the challenges take shape.

Participants B3 admits that:

The common challenges that priest face are: lack of financial resources for their subsistence, few priests as collaborators in the pastoral services. These challenges do not favour the real presence of Catholic priests with the congregants. Another challenge are: academic and pastoral formation is not always a guarantee; there is an excessive activism in their lives and less time to take care of their spiritual and prayer lives (Participant B3 10th October 2021).

One participant affirmed that:

The common challenges depend how a certain mission is being entrusted to a priest, a parish priest, a rector of a seminary or a teacher. Nevertheless, in various ministries, the challenges are to be a credible witness of the gospel of Jesus (Participant B8 15th September 2021).

Most of the participants affirmed that burnout is a serious issue because most of them are not aware or they do not know to identify the cause of the negative feelings that at same time

affects their bodies. Despite being the instrument to spread the Gospel of God it is important to understand and at the same time to acknowledge that frustration, self low esteem and feel desperate is part of humanity. The healing starts when human beings, in this case Catholic priests accept help and deal with their emotional problems.

4.7 Identification of Coping Strategies on Burnout Among Catholic Priests of the Archdiocese of Luanda?

On the table 9, the study attempted to determine the frequency of the participants dealt with coping strategies on what concern burnout.

Table 9

Coping Strategy on Burnout

	Frequency	Percent
Valid Never	19	16.2
Rarely	69	59.0
Sometimes	24	20.5
Often	5	4.3
Total	117	100.0

The study found out that 59.0% of Catholic priests have difficulties to implement strategies mechanisms to cope with burnout and only 4.3% are aware of the negative important of burnout and find the tools to copy with burnout.

In this study the researcher noticed that some participants acknowledged that some tools are necessary to avoid the problem of burnout in their pastoral work.

According to this participant stated that.

Doing a team programme for the activities in the parish and then divide them according to each area's demand in necessary. Resting one day to gain energy (Participant B6 15th September 2021).

Another participant B2 explained that it is necessary to:

Limit the number of hours in their pastoral ministry this is, for physical and emotional refreshment it is important to have and share the same programme “the common pastoral experience” with priests and adjust the programme to their particular context with the same goal. It is important to be in constant dialogue with other priests and are willing to collaborate in the mission of the Archdiocese by sending more priests in rural areas, with basic condition, where pastoral demand is overwhelmed. (Participant B2 15th September 2021).

In addition, participant B8 explained that:

The coping strategy varies according to the personality of each priest. There are various strategies: one is more administrative purpose ... according to the schedule like signing documents. There is not much interaction with the faithful and even with other priests in the parish (Participant B8 18th September 2021).

Kinnunen et al (2016) in his study shows that, it is the environment structure of where people are settled to work that implies a corresponsibility not only of the person but also the values of the time and the management is involved in a well-being of the employees. This statement is support by Maslach (2017), Makhawukana et al (2019), and Makheta (2019), when they present

some categories of coping strategies like: emotional focus, finding comfort in religion, health and fitness, relaxation, self-understanding, coping skills, changes in work patterns and social support.

This assertion confirms the importance of Catholic priests to engaging their pastoral work with a solid programme and make sure that their wellbeing and the goodness of work they do make difference.

4.8 Demographic Characteristics among Catholic Priests of the Archdiocese of Luanda

The researcher also, wanted to determine the age among the Catholic Priests. The main reason is to find out if age has a negative or positive impact in the lives of Catholic priests when related to pastoral demands. The distribution is as shown in the table 10.

Table 10*Age crosstabulation on Emotional Burnout.*

		Mean Emotional burnout * Age Crosstabulation			
		Age			
		25-45 years	46 - 65 years	66 years	Total
Mean Emotional	1.73	0	1	0	1
Exhaustion/burnout	2.00	1	0	0	1
	2.09	1	0	0	1
	2.18	1	0	0	1
	2.27	0	2	0	2
	2.45	0	2	0	2
	2.64	3	1	0	4
	2.73	0	2	1	3
	2.82	0	2	1	3
	2.91	0	1	1	2
	3.00	1	1	0	2
	3.09	0	1	1	2
	3.18	2	3	0	5
	3.27	0	5	0	5
	3.36	2	6	0	8
	3.45	1	2	0	3
	3.55	3	2	0	5
	3.64	1	2	0	3
	3.73	2	1	0	3
	3.82	8	8	0	16
	3.91	1	3	1	5
	4.00	4	9	0	13
	4.09	2	1	0	3
	4.18	4	2	0	6
	4.27	2	1	1	4
	4.36	1	1	0	2
	4.45	2	5	0	7
	4.55	2	3	0	5
Total		44	67	6	117

A crosstabulation was conducted and the results revealed that 67 Catholic priests' range between 46 to 65 years old, while 44 Catholic priests in the Archdiocese of Luanda range between 25 to 45 years old.

Though in some cases burnout is related to demographic characteristic of age on pastoral work, however, there has been causes that it does not necessarily lead to psychological or emotion exhaustion with immediate cause to burnout.

As one participant pointed out that:

I think age is not a problem. It is about how to learn to live with wisdom each stage of life. It is about how to act in different manner and take time by doing things slowly and with quality. I think that what leads to exhaustion is to ignore that I am 60 years but still doing some activities as per 30 years old (Participant B8 16th September 2021).

One participant said that:

As time goes by, our human bodies face the challenges of age. When a person is young, it is easy to do diverse activity and because the person is young more work and the tendency to get exhausted can be seen. Despite the age some chronic diseases will appear and damage the physical aspect of the person and will affect the psychological health of the priest (Participant B2 16th September 2021).

One of the reasons why priests are exhausted is when they take multiple tasks of spiritual activity and social gatherings. There is a sense that they do have some challenges in how to share their pastoral concern with other priests. Because the majority of priests work in the periphery and at the same time the majority of the population is in the same area, their enthusiasm to work as much as they want is overshadowed by the number of activities that they have to fulfil. Rarely do

priests have the courage to say that they are not available or at least be able to postpone the many requests the congregants ask for. The problems of psychological and physical health were studied by Joseph, Luyten, Corveleyn and Witte (2011) findings when they determined the relationship between burnout and engagement among Indian clergy. In their research, they found out that there is a positive correlation between the level of engagement based on pastoral demand and burnout among the Indian priests. The researcher thus sees a similarity between the Indian clergy and the Catholic priests in the Archdiocese of Luanda – Angola in reference to the findings.

For Phoseka (2017), even though younger priests manifest high levels of energy and enthusiasm, they seem to be easily overwhelmed by the demands of their work, unlike older priests who have many years of experience. Furthermore, Rutledge and Francis (2004) on the same path that younger priests tend to work more and spend more time in their field of pastoral work if compared with the adults. The findings from the participants confirmed that age plays an important role on the aspect of burnout, especially when it is related to workload or when the pastoral demand in that area is overwhelmed.

4.9. Summary and Conclusion

The study used 117 participants making it 95% needed to justify the findings. This response rate is appropriate and reliable to provide the actual projection of what Catholic priests in their geographical pastoral activities in the Archdiocese of Luanda, Angola go through in terms of their pastoral demands. The researcher wanted to determine if there is a difference between place of ministry in terms of being a priest in the urban area and in the periphery of urban area and what its impact on burnout is. The study revealed that the majority of priests work in the periphery of urban areas (59.8%) and the minority work in urban area (40.2%). The mean emotional exhaustion (burnout) score of (3.6045) was obtained, meaning that most respondents admitted to facing most

of the indicators of exhaustion either often or very often. A standard deviation of (0.637) was obtained meaning that the dispersion between the respondents was linear with data accuracy. On the pastoral demand and challenges the mean score was (2.1515), meaning that the majority of the responses ranged between 1 and 3 with the majority being two. This data can be interpreted as most respondents are not satisfied and are facing challenges leading to their dissatisfaction. With a standard deviation of (0.668) meaning that the dispersion between the respondents was linear thus data accuracy. The results revealed that there is positive correlation between emotional exhaustion (burnout) and pastoral demand and challenges among Catholic priests in the Archdiocese of Luanda (0.316). This can be interpreted as, with an increase level on pastoral demand and challenges, there is, in different approach an increase level of emotional exhaustion among Catholic priests in the Archdiocese of Luanda.

The researcher concludes that, despite the pastoral demand benefiting Catholic priests because of the work that they do. Nevertheless, the correlation between pastoral demand (celebrating sacraments, Catechesis, conferences, few priests, the overload of work often without any kind of remuneration for their personal needs, such as money, and other privileges such as having access to health not only for physical but also psychological welfare) help to alleviate emotion pressure from Catholic priests. In relation to burnout (stress, exhaustion, dissatisfaction based on frustration of not fulfilling goals and desires) among Catholic priests it is necessary to be aware and treat burnout as a disease and can cause serious damage in the lives of Catholic priests. As Kalkin, et al (2016) emphasizes priests have so many multiple roles to play in the pastoral settings if there is not a balanced vision or management of resources that includes time, space and people, it can lead to burnout.

CHAPTER FIVE

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

5.1 Introduction

This chapter gives an overview of the general findings of how pastoral demands might lead to burnout among Catholic priests in the Archdiocese of Luanda – Angola. The chapter gives an in-depth discussion of the study finding, in relation to the research questions and objectives theoretical framework and literature review. The chapter also captures recommendations in further studies and in line with the objectives. In this section the findings of the study are discussed based on the research objectives. Following the presentation of data done in chapter four, this section discusses the findings of the study with regard to the study questions the study sought to answer.

5.2 Summary of the key findings of the study

The study revealed that the majority of priests work in the periphery of urban areas (59.8%) and the minority work in urban area (40.2%). This study adopted two theories: The model of job demands-resources on burnout by Evangelia Demerouti and Self-Determination theory (SDT) by Deci Edward and Richard Ryan. The researcher was guided by the theories and after the data collection was analysis, findings were obtained and the researcher proved that, indeed, the model of job demands and resources on burnout by Evangelia Demerouti really made much sense. It stated that high or unfavourable job demands are primarily and positively related to exhaustion, whereas lack of job resources is primarily and negatively related to disengagement from work.

In this section, the researcher broke down the findings in terms of the study objectives and discussed the findings under each objective while referring back to the literature review and the theories of the study

In what concern the level of burnout among Catholic priests of the Archdiocese of Luanda – Angola, the study adopted the Scale of Emotional Exhaustion in Ministry (SEEM) which could measure the exact level of exhaustion among Catholic priests. The mean score obtained in this study was 3.6045 meaning that most Catholic priests of the Archdiocese of Luanda Angola admitted to be facing most of the indicators of exhaustion either often or very often. A standard deviation of (0.637) was obtained meaning that the dispersion between the respondents was linear thus data accuracy. From the emotional exhaustion, the study determined from the mean score 3.6045 that the level of burnout is high among Catholic priests in relation to the pastoral demands in the Archdiocese of Luanda with 60.68%. of the participants acknowledging the negative emotion of exhaustion that causes burnout. The consequences of these psychological emotions are the high probability of emotional breakdown among Catholic priests and health problems that leads to unacceptable behaviours among priests. Irritation, high blood pressure, fatigue and other negative emotions usually bring conflict among members in the community, again because of the high level of pastoral demand in their respective areas of jurisdiction especially in the rural areas. These findings are supported by Johnson (2018), when he states that, there is not a pastor who can fulfil endless expectations of a congregation and community and have enough energy to do so effectively.

In relation to satisfaction and challenges on pastoral demand among Catholic priests of the Archdiocese of Luanda – Angola, the finding from this objective used the Satisfaction in Ministry Scale (SIM). The results revealed the mean score of 2.1515 and standard deviation of 0.668 mean that of Catholic priests of the Archdiocese of Luanda – Angola are not satisfied and are facing challenges on their pastoral work and this is causing dissatisfaction in their self-realization. The study found out that, of the participants 70.9% felt that they didn't deal with

effectiveness in their ministry. 60%68 felt that they have not accomplished their personal goal in the ministry while 60.68 feel that they didn't gain satisfaction in their ministry. 55.56% felt that their ministry did not give personal meaning as Catholic priests. As one participant reported. This study was corroborated by some participants interviewed A part from our spiritual challenges like prayer, and spiritual gathering other challenges are the lack of financial resources for our subsistence and that does not favour their real presence with the congregants. Sometimes even we don't have enough time for us. Another participant said work is a lot and the welfare of the priest (when he is sick) get demotivated, get discouraged because underestimate the work that was done.

Most of the participants agreed that despite the demand and challenges and dissatisfaction they face in their pastoral ministries specially in the periphery, they that their presence is making difference. Stankevičiūtė & Savanevičienė (2019) and Lupsa et al, (2019), in their study, as seen in the second chapter found that meta-analysis of training interventions that aimed to increase optimism, self- efficacy, hope, and resilience showed that when employees increase these personal resources, they improve their well-being and job performance.

In what concern the relationship between Pastoral Demands and Burnout among Catholic Priests in the Archdiocese of Luanda, the researcher sought to determine a correlation between emotion exhaustion that leads to burnout and pastoral demand among Catholic priests in the Archdiocese of Luanda as it is showed. The results revealed that there is a moderate positive correlation between emotional exhaustion (burnout) and demand and challenges among Catholic priests in the Archdiocese of Luanda (0.316). This can be interpreted as with an increase in the access of pastoral demands and challenges there is an increase in the level of emotional exhaustion among priests. The data was considered statistically significant following the significant value of $p(0.001) < \alpha(0.01)$ meaning that the correlation is highly significant.

About coping strategies regarding burnout among the Catholic priests of the Archdiocese of Luanda – Angola, the study found out that 59.0% of Catholic priests have difficulties to implement strategies mechanisms to cope with burnout and only 4.3% are aware of the negative important of burnout and find the tools to copy with burnout. According to some participants they acknowledge that doing a team programme for the activities in the parish and then divide them according to each area's pastoral work in necessary. Others stated that resting one day to gain energy Another participant explained that it is necessary to limit the number of hours in their pastoral ministry this is, for physical and emotional refreshment. Ryan & Deci (2019), in self-determination theory (SDT) acknowledge that the subject enables to cope with their emotions by applying in their pastoral environment the three fundamentals tools of: free will, maturity in taking decisions for the good of themselves, and appreciating the work they are doing without neglecting who they are. It is important to have and share the same programme “the common pastoral experience” with priests and adjust the programme to their particular context with the same goal. It is important to be in constant dialogue with other priests and are willing to collaborate in the mission of the Archdiocese by sending more priests in rural areas, with basic condition, where pastoral demand is overwhelmed.

The findings included: Creation of proper awareness on the possibility of experiencing high level of exhaustion and burnout among Catholic priests as some priests were not aware that they were experiencing burnout until they took part in the study. In relation to awareness, Muriithi et al (2019) emphasized and acknowledged that problem solving and social support were negatively related to burnout level while avoidance coping was positively related to burnout.

5.3 Conclusions

The study was carried out in the Archdiocese of Luanda, Angola. Using the theories of job demand resources theory and the Self-Determination the researcher was guided to come up with the general and specific objectives .The purpose of the study was to assess the level of burnout among Catholic priests of the Archdiocese of Luanda – Angola: to explore pastoral demands and burnout among Catholic priests in the Archdiocese of Luanda – Angola; to establish Satisfaction and challenges of pastoral demand among Catholic priests of the Archdiocese of Luanda – Angola: to assess pastoral demand among the Catholic priests of the Archdiocese of Luanda – Angola and to identify coping strategies regarding burnout among the Catholic priests of the Archdiocese of Luanda - Angola

This study concluded that the more the conditions of work got severe among priests in rural areas, the more disengaged they became and the more they felt that they were not accomplished and satisfied in their pastoral work. This was evident from the findings of this study in that the more priests got involved in their pastoral demands, the more they got burnt out.

The study found out that, there is a low level of effectiveness in the ministry among Catholic priests, followed by a high level of dissatisfaction and accomplishment in their ministry in the Archdiocese of Luanda. 55.56% felt that their ministry did not give personal meaning as Catholic priests. As one participant reported. The study found out that 59.0% of Catholic priests have difficulties to implement strategies mechanisms to cope with burnout and only 4.3% are aware of the negative important of burnout and find the tools to copy with burnout. From the emotional exhaustion, the study determined from the mean score 3.6045 that the level of burnout is high among Catholic priests in relation to the pastoral demands in the Archdiocese of Luanda with 60.68%. of the participants acknowledging the negative emotion of exhaustion that causes

burnout. It is thus correct to conclude that indeed there is a direct influence between pastoral demands and burnout among the Catholic priests in the Archdiocese of Luanda – Angola. The study also provided some of the mitigation and coping strategies that can be adopted in order to reduce the rate of exhaustion at which the priests experience burnout.

5.4 Recommendations

According to the results of this study, recommendations were made to the ecclesiastical hierarchy of the Archdiocese of Luanda that should consider in their policy of formation of human growth to integrate counselling sessions for the psychological health of Catholic priests.

For psychologists and counsellors, the study recommends to facilitate regular seminars, trainings sessions, conferences and workshops to bring awareness on the seriousness of exhaustion that causes burnout during and after the pastoral activities of Catholics priests, religious brothers and sister including the faithful in the Archdiocese of Luanda.

The study recommends a setting up and functioning counselling centres where priests, religious sisters and other pastors of different religions can feel free to go and interact with the counsellor psychologists in reference to emotional challenges that they are facing and open up about their level of dissatisfaction in relation to the pastoral demands in the Archdiocese of Luanda.

Recommendations were made to the Archdiocese's hierarchy to train Catholic priests and religious men and women by doing peer counselling as a way to help other vulnerable groups in their pastoral activity in the parishes in town and in peripheries in the Archdiocese of Luanda.

5.5 Recommendations for Further Research

Other studies could thus be done to try and find out the impact of burnout and dissatisfaction among priests and religious women on pastoral demand in other dioceses of Angola.

To narrow the gap and of this study done only among Catholic priests of the Archdiocese of Luanda, further research should be followed on how Catholic priests and religious sisters are coping with their pastoral work in the periphery of the Archdiocese of Luanda- Angola.

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APPENDICES

APPENDIX I: CONSENT FORM

Dear participant

My name is Boaventura Sapalo Cordeiro, a Master student of Counselling Psychology at the Catholic University of Eastern Africa (CUEA). I am undertaking a research study on the “*Pastoral Demand and burnout among Catholic priests in the archdiocese of Luanda – Angola*”. You’re a participant in this study therefore, I generously request you to respond accordingly and frankly as possible to this questionnaire on your disposal. The questionnaire for this study will take approximately 5-10 minutes. For the purpose of gathering more information from your answers, some of you will be selected for that matter for the interviews. It will be presential and done by me. Because this study will be done voluntarily, no monetary compensation or in other means will be forwarded. All the information given will be treated with confidentiality and you will not be identified. Your will not be forced, manipulated or coerced in any way to achieve the objective of this study. This study will be presented entirely and not individually. I sincerely would appreciate and be thankful for your cooperation.

Signature:

Date.....

APPENDIX II: QUESTIONNAIRE FOR THE RESPONDENTS

Dear Respondent,

I, Boaventura Sapalo Cordeiro, am a student of the Catholic University of Eastern Africa. In Partial fulfilment of the requirements for the award of Master's degree in Counseling Psychology, I am undertaking a research study on the "*Pastoral Demand and burnout among Catholic priests in the archdiocese of Luanda – Angola*. You're a participant in this study therefore I generously request you to respond accordingly and frankly as possible to this questionnaire. All the information given will be treated with confidentiality. I sincerely would appreciate and be thankful for your cooperation.

INSTRUCTIONS:

Please do not write your name on the questionnaire. Kindly go through the questions and put **ONLY ONE (X)** in the according to the correspondent number to indicate how much you have been handling the experiences on your pastoral set up.

Section I: Demographic information

1. Age 25-45 46 -65 and above 66 and above
2. Priest: Diocesan Religious
3. Years of Ordination 1-5 6- 10 11-15 16 and above
4. Hours of work one day 5-8 8-11 12-15 16 and above
5. Place of Ministry Urban area Periphery of urban area

a) Here are the statement describing how individuals are aware of their emotions.

Please specify as: (0- Never, 1- Rarely, 2- Sometimes, 3 - Often, 4- Very often)

Scale of Emotional Exhaustion in Ministry (SEEM)

		0-Never	1- Rarely	2-Sometimes	3-Often,	4-Very Often
1*	I feel drained by celebrating the sacraments					
2	Fatigue and irritation are part of my daily experience					
3	I am invaded by sadness I can't explain					
4	I am feeling negative or cynical about the people with whom I work					
5	I always have enthusiasm when I teach in public institutions					
6*	I am conscious of the challenges of Pastoral demand					
7	I find myself spending less and less time with those among whom I minister					
8*	I assess my level of burnout when pastoral demand is high					
9	I find myself frustrated in my attempts to accomplish tasks important to me					
10	I am less patient with those among whom I minister than I used to be					
11	I am becoming less flexible in my dealings with those among whom I minister					

b) Here are the statements describing how individuals are aware of their emotions.

Satisfaction in Ministry Scale (SIMS).

		0-Never	1- Rarely	2-Sometimes	3-Often,	4-Very often
1	I have accomplished many worthwhile things in my current ministry					
2*	I assess Pastoral demand in my ministry					
3	I deal very effectively with problems of ministering the sacraments					
4	I can easily understand how people here feel about my ministry					
5	I feel very positive about my ministry here					
6	I feel that teaching catechism has a positive influence on people's lives					
7	feel that my teaching ministry has a positive influence on people's faith					
8	I feel that my ministry is really appreciated by people					
9*	I identify coping strategies on pastoral demand					
10	The ministry here gives real purpose and meaning to my life					
11	I gain a lot of personal satisfaction from fulfilling my functions in my pastoral set up					

APPENDIX III. AUTHORIZATION FOR THE RESPONDENTS

Dear Respondent,

I, Boaventura Sapalo Cordeiro, am a student of the Catholic University of Eastern Africa. In Partial fulfilment of the requirements for the award of Master's degree in Counseling Psychology, I am undertaking a research study on the "*Pastoral Demand and burnout among catholic priests in the archdiocese of Luanda – Angola*". You're a participant in this study therefore I generously request you to respond accordingly and frankly as possible to this interview and it will take approximately 30-45 minutes. All the information given will be treated with confidentiality. I sincerely would appreciate and be thankful for your cooperation.

Boaventura Sapalo Cordeiro

date

APPENDIX IV. INTERVIEW GUIDE FOR THE RESPONDENTS

Section II: Involvement of Catholic Priest on their Pastoral Demand.

1. How pastoral demand affects priests' relationship with congregants when it comes to celebrate (masses baptism, doing conferences)?

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2. In what ways you feel that the ministry of priesthood is not efficient?

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3. In pastoral demand what are the moments that priests felt dissatisfied?

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4. What are the common challenges of ailments among priests in their pastoral set up?

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5. Can you explain some of the strategies that priests use when in pastoral demand?

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6. What are the situations on pastoral demand that can cause burnout?

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7. How does age play a role on the aspect of pastoral demand? What are the reasons for that?

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.....

8. How priests feel when the faithful members are demanding the constant presence in their pastoral set up?

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.....

9. Are there priests in the Archdiocese who are experiencing challenges in their pastoral demand? (Probe on the kind of challenges, the causes and implications).?

.....

.....

.....

.....

10. How pastoral demand helps priests to cope with their ministries in the place where they work?

.....

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.....

.....

APPENDIX V: PERMISSION TO USE THE INSTRUMENT

Re: Permission to use the instrument

Francis, Leslie. Leslie.Francis@warwick.ac.uk

5/25/2021 05:56 PM

To: venturacbv@gmail.com

Dear Boaventura

I am pleased to learn of your work and gladly give you permission to use the Francis Burnout Inventory. Please be in touch if I can be of further help.

With best wishes

Leslie

The Revd. Canon Professor Leslie J. Francis, PhD, DLitt, ScD, DD, FBPsS, FAcSS

Professor of Religions and Psychology

Centre for Educational Development, Appraisal and Research (CEDAR)

University of Warwick, Coventry, CV4 7AL

e-mail: leslie.francis@warwick.ac.uk

Visiting Professor of Religions, Psychology and Education, Bishop Grosseteste University,
Lincoln, England

Visiting Professor of Theology and Religious Studies, York St John University, York, England

Adjunct Professor of Theology at Queen's College, Faculty of Theology, St Johns, Newfoundland

Research Associate, Faculty of Theology and Religion, University of Pretoria, South Africa

Canon Theologian, Liverpool Cathedral, England

Honorary Distinguished Canon, Manchester Cathedral, England

Honorary Distinguished Canon of the Diocese of Eastern Newfoundland and Labrador

Permission to Officiate, United Dioceses of Dublin and Glendalough, Ireland

Permission to Officiate, Diocese of St Asaph, Wales

***Covid-19 & Church-21* survey: What now and what next?**

Visit the [Coronavirus, Church & You](#) website to find out more.

[Click here](#) or scan to take part in the survey



From: ok <venturacbv@gmail.com>

Sent: 25 May 2021 13:53

To: Francis, Leslie <Leslie.Francis@warwick.ac.uk>

Subject: Permission to use the instrument

Good afternoon professor Francis

I am Boaventura Sapalo Cordeiro.

I am a student at Catholic University of Eastern Africa – Kenya.

I am in my final year counselling psychology and so prepare to defend my thesis on Pastoral Demand and burnout among Catholic priests in Angola. I would like to use your instrument for the data collection and so asking your permission to use it.

I thank you in advance to attend my request.

Attentively

Boaventura Sapalo Cordeiro

**APPENDIX VI: PERMISSION LETTER FROM THE CATHOLIC
UNIVERSITY OF ESTERN AFRICA (CUEA)**



THE CATHOLIC UNIVERSITY OF EASTERN AFRICA

Faculty of Arts and Social Sciences

Department of Counseling Psychology

Our Ref: CUEA/DVC-ACAD/FASSc/Psychology/NACOSTI/009/September 2021

Date: 1st September 2021

TO WHOM IT MAY CONCERN.

RE: Boaventura Sapalo

REG. NUMBER: 1039467

I am writing to introduce to you Boaventura Sapalo who is a final year Master's Degree student at The Catholic University of Eastern Africa, Nairobi – Kenya, and to request you to assist him to accomplish his academic research requirements.

Sapalo's Master's Degree specialization is in Counseling Psychology. He has completed all course work requirements for this programme. However, every student in the programme is required to conduct research and write a report/thesis submitted during the final years of studies.

Accordingly, his research topic has been approved. He will conduct research on the following topic:

"Pastoral Demand and Burnout Among Catholic Priests in The Archdiocese of Luanda-Angola".

Thanking you in advance for any assistance you give to Sapalo.

Sincerely,

Dr. Stephen Asatsa
HOD. COUNSELING PSYCHOLOGY.



THE CATHOLIC UNIVERSITY OF EASTERN AFRICA (CUEA) P.O. BOX 62157 00200 Nairobi – KENYA
Tel: 020-2525811-5, 8890023-4, Fax: 8891084, Email: psychology@cuea.edu, Website: www.cuea.edu
Founded in 1984 by AMECEA (Association of the Member Episcopal Conference in Eastern Africa)

APPENDIX VII: PERMISSION LETTER FROM THE ARCHDIOCESE OF
LUANDA- ANGOLA



ARQUIDIOCESE DE LUANDA
CHANCELARIA



CH./DECL./TRAD./ING./0177/21


DECLARATION

Re: Research Authorization for Boaventura Sapalo Cordeiro

This is to certify that Boaventura Sapalo Cordeiro, student of Eastern Africa Catholic University Kenya, was granted permission to conduct research in the Archdiocese of Luanda for his academic Master degree in Counselling Psychology, on the Topic: **Pastoral demand and burnout among Catholic priests in the Archdiocese of Luanda.**

I have passed this declaration, which by me will be signed and authenticated with the oil stamp in use in this Archdiocese.

Chancery of the archdiocese of Luanda, 10 of September 2021

Fr. Manuel Jose QUISSAQUI

THE CHANCELER

Largo do palácio N° 9; Caixa Postal 87; Tels. +244 222 33 58 32 / +244 921 17 21 94
E-mail: chancelaria20luanda@gmail.com // chancelaria.chancelariaarquid@gmail.com
LUANDA - ANGOLA

APPENDIX VIII: PLAGIARISM REPORT



Plagiarism Checker X Originality Report

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Date: Friday, November 12, 2021

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PASTORAL DEMAND AND BURNOUT AMONG CATHOLIC PRIESTS IN THE ARCHDIOCESE OF LUANDA - ANGOLA BOAVENTURA SAPALO CORDEIRO 1039467 A THESIS SUBMITTED TO FACULTY OF ARTS AND SOCIAL SCIENCES IN PARTIAL FULFILMENT OF THE REQUIREMENTS FOR THE AWARD OF THE MASTER OF ARTS DEGREE IN COUNSELING PSYCHOLOGY AT THE CATHOLIC UNIVERSITY OF EASTERN AFRICA NAIROBI – KENYA NOVEMBER 2021



APPENDIX IX: PUBLISHED ARTICLE

Journal of African Interdisciplinary Studies (JAIS): ISSN 2523-6725 (online)
October 2021 Vol. 5, No. 10

Citation: Cordeiro, B. S; Egunjobi, J. P. & Ntarangwe, M. (2021). Pastoral Demand and Burnout among Catholic Priests in Archdiocese of Luanda – Angola. *Journal of African Interdisciplinary Studies*. 5(11), 4 – 14.

Pastoral Demand and Burnout among Catholic Priests in Archdiocese of Luanda - Angola

By

Boaventura Sapalo Cordeiro
The Catholic University of Eastern Africa
venturacbv@gmail.com
Rev. Dr. Joyzy Pius Egunjobi
The Catholic University of Eastern Africa
Dr. Maria Ntarangwe
The Catholic University of Eastern Africa

ABSTRACT

Burnout among Catholic priests has been recognized as a psychological concern and associated with an increase of challenges on pastoral demands through their workload ministries in many parts of the world. The purpose of the study was to explore pastoral demands and burnout among Catholic priests in the Archdiocese of Luanda. Furthermore, the study was guided by the specific objectives that are: to assess the level of burnout among Catholic priests of the Archdiocese of Luanda; to establish the challenges of burnout among Catholic priests of the Archdiocese of Luanda; to assess pastoral demands among Catholic priests of the Archdiocese of Luanda and to identify different coping strategies to burnout among Catholic priests of the Archdiocese of Luanda. The sample size used in the study was 123 participants. This study used two theories, namely: Job demand resources theory, and the Self-determination. The study used mix convergence design based on Census for quantitative method, using analyzes, inferential statistics and descriptive statistic in frequencies and percentages. For the qualitative design the study used phenomenological method using themes and contents with subsequent analyzes. The target population was Catholic priests in the Archdiocese of Luanda with age from 25 years old to 66 years old and above. The study used the standardized questionnaire of Francis Burnout Inventory (FBI) based on two Scales namely of Emotional Exhaustion in Ministry (SEEM) and Satisfaction in Ministry Scale (SIM). Scale properties have been reported elsewhere in a study of over 6000 clergy drawn from a range of denominations in Australia, New Zealand, and England in which both scales showed high internal consistency reliability (Cronbach's alpha for both scales = 0.84). The results of the study revealed that there is a moderate positive correlation between emotional exhaustion and pastoral demands and challenges among Catholic priests in the Archdiocese of Luanda (0.316) with 60.68% of the population of Catholic priests suffering from burnout. The data was considered statistically significant following the significant value of $p(0.001) < \alpha(0.01)$ meaning that the correlation is highly significant. Most participants admitted facing most of the indicators of exhaustion either often or very often and they were facing challenges leading to their dissatisfaction, physical drain and lack of motivation. The study recommended that: the Archdiocese of Luanda should consider setting up functioning counselling centers where priests and other pastors of different religions can feel free to go and talk of searching counselling services from psychologists and counsellors in reference to various challenges that they are facing and open up about their level of exhaustion and burnout. The implications of this study are to bring more awareness and break the stigmatization among Catholic priests in what concern exhaustion and dissatisfaction that lead to burnout in their pastoral demands in the Archdiocese of Luanda-Angola.

Keywords- Work life, Burnout, Pastoral demand, coping strategies

APPENDIX X. RESEARCH TIME SCHEDULE

Activities	October 2020	Novem. Decem. 2020	Jan- May 2021	June 2021	July 2021	Aug. 2021	Sept. Octob 2021	Novem. 2021
Topic Presentation								
Proposal Writing								
Proposal Defense								
Proposal Correction								
Data Collection								
Data/Transcription and Analysis								
Report Presentation								

APPENDIX XI: BUDGET REPORT

PURPOSE	ITEMS	VALUES
Travelling: Kenya/Angola/ Kenya	Return Ticket	1.230 usd
Travelling around the Archdiocese	Parishes, communities	100 uds
Network/Internet	Bundles and calls	80 usd
Plagiarism report	Writing proof	10 usd
Codification and computerizing de Data on SPSS-25	Data collection	150 usd
Departmental defense	3 copies	30 usd
Faculty defense	2 copies	25 usd
Publishing	Publishing an article	120usd
		TOTAL: 1,745 USD

APPENDIX XII: MAP OF ANGOLA SHOWING THE CAPITAL – LUANDA



Source: google map (2021)

APPENDIX XIII. MAP SHOWING THE CAPITAL – LUANDA



Source: google map (2021)