

Influence of Demographic variables on Burnout in Christian Ministry among Catholic Religious Men and Women Working in Rural Areas: A Case of Lodwar Diocese in Turkana County, Kenya

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Abstract: Studies have shown demographic variables such as age, gender, educational level, type of vocation to have influence on Burnout among the helping professionals. The objective of study was to examine the influence of demographic variables on Burnout in Christian Ministry among the Catholic religious men and women working in Lodwar Diocese. The study adopted correlational research design. Using census, a sample size of 131 Catholic religious men and women were included in the study. The data was collected using standardized questionnaire. Pre-testing of the standardized instrument was carried out before the actual data collection to ensure its reliability and validity. The data was analyzed using independent sample t-test and One Way ANOVA with SPSS Version 32. The independent t-test and One Way ANOVA results showed that there were no statistically significant difference on demographic variables of age, gender, education level, vocation identity and country of origin on three domains of Burnout in Christian Ministry. However, there was a significant mean difference of age on the domain of Personal Accomplishment $F(5,125) = 2.635, p < 0.05$.

I. INTRODUCTION

Globally, studies have shown demographic variables of age, gender, educational level and vocation identity has influence on burnout in Christian ministry among the Church ministers. For instance, a study by Doolittle (2010) revealed that senior clergy report less emotional weariness and depersonalization than younger clergy. The study discovered that senior clergy had a better ability to cope with the stressors of ministry, but younger clergy have a higher rate of burnout as a result of the early problems they have in adapting to the ministry and its responsibilities. The study focused only on male clergy, whereas the present study also included Catholic religious women who are part of Church ministers. Furthermore, Leslie (2018) study revealed that younger ministers are more emotionally exhausted than senior ministers. On contrarily, a study by Randall (2013) among Anglican clergy in England and Wales found chronological age, not years in ministry, has a negative relationship with the emotional tiredness and depersonalization subscales of burnout.

A descriptive cross-sectional study by Mohamed, et al. (2018) among physicians involved with primary health care in Qatar

found that there was no significant association between gender and the prevalence of burnout. Similarly, the findings of Leslie (2018) study found that male and female ministers have similar degrees of emotional tiredness, according to the study. However, the study findings by Afulani et al. (2021) the among maternity practitioners working in western Kenya on self-reported stress and burnout found that female providers had higher levels of emotional depletion than male caregivers. Similarly, a study on emotion weariness among 735 Presbyterian Church (USA) pastors by Francis, et al. (2013), female pastors reported much higher degrees of emotional weariness and depersonalization than male pastors.

Kokonya et al. (2014) conducted a study to establish the influence of educational level on burnout. According to their findings, all of the respondents, regardless of academic degree, had high levels of burnout syndrome. The prevalence of burnout syndrome among people with a college diploma and a degree, in particular, was not statistically significant. The findings of Liorent and Calzado (2016) descriptive cross-sectional investigation on the incidence of burnout and its link to socio-demographic characteristics among education professionals working with persons with disabilities in Córdoba found no significant relationship between amount of education and total burnout ($p = 0.647$) using Levene's test. When a post hoc multiple comparison test was used to determine which level of education category was most affected by burnout, the results revealed that professionals with only basic education were more affected by burnout than those with secondary (difference between means = 6.64; $p = 0.020$; $d = 0.864$) and higher education (difference between means = 7.62; $p = 0.020$; $d = 0.864$) education.

Studies have also shown that vocation identity has influence on burnout in Christian ministry. For instance, a study by Dias (2019) on prevalence of burnout among Catholic priests in Brazil and the factors that contributed to it found that religious priests in Brazil are just as likely to burn out (mean=15.62) as diocesan priests (mean=15.17), and hence experience identical levels of burnout. That suggests there were no substantial variations in terms of vocation identification or burnout in Christian ministry. However, a study by Rossetti and Rhoades

(2013) which examined whether there was a significant difference on burnout among the diocesan clergy and religious order priests discovered that diocesan priests had higher rates of burnout than religious priests, especially on the dimensions of emotional weariness and depersonalization. Majority of studies on influence of demographic variables on burnout have been conducted in the western world but there is lack of similar studies in Africa and particularly in Kenyan rural areas. Also most of the studies have focused on male clergy but have overlooked the Catholic religious women and therefore, the current study aimed at examining the influence of demographic of age, gender, educational level, vocation identity and county of origin on burnout in Christian ministry among the Catholic religious men and women working in Lodwar Diocese.

II. METHODOLOGY

Research Design

According to Creswell and Creswell (2017), research designs are of inquiry in qualitative, quantitative, and mixed methods approaches which offer specific focus forms for techniques in a research design. The study adopted a correlational research design. The design is appropriate when the researcher aims at establishing a relationship between two or more variables. The design was suitable for this study because it aimed at establishing the influence of demographic variables of age, gender, educational level, vocation identity and country of origin on burnout in Christian ministry among the Catholic religious men and women working in Lodwar Diocese.

Study Area

This study was conducted in Lodwar Diocese Kenya. A Diocese in the context of Catholic Church is a group of parishes that are governed by a Bishop. Basically, a Diocese is divided into parishes that are each overseen by a priest (Van, 1909). Lodwar Diocese is situated in the North-Western area of Kenya, west of Lake Turkana. In 1968 the Diocese was established as prefecture of Lodwar from the diocese of Eldoret. In the year 1978, it was promoted to become Diocese of Lodwar. It has 30 parishes served by Catholic diocesan priests, religious priests, religious brothers and sisters (Good, 2007). It is a remote and arid area characterized by poverty and harsh living conditions. The inhabitants are faced with many problems of getting clean water, food, health, education and conflict among communities. There are community conflicts due to lack of clean water and pasture for herds. The Catholic religious men and women work towards alleviating poverty by promoting peace among the communities, providing clean water, food, education, health services and above all spiritual nourishment (Good, 2007).

Study Population

The target population is the total group of individuals from which the sample might be drawn (McLeod, 2019). The target population was 131 Catholic religious men and women

working in Lodwar diocese (priests, brothers and sisters). Currently there are 36 Catholic priests serving in the diocese in which 27 of them are religious priests and 9 diocesan priests. There are 10 Catholic religious brothers and 85 sisters working in Lodwar diocese (Catholic Diocese of Lodwar Office Directory, 2021). Catholic religious men and women are people called to live a communal life, a life of prayer, professing the three evangelical vows of chastity, obedience and evangelical poverty. They also serve in apostolate in accordance with the different charisms of their founders. Their purpose of existence is rooted in Christ and his call. They have freely chosen to be celibate and see it as fundamental aspect of their commitment to others and God. They are not celibate out of necessity, misfortune, or coercion. Rather they have made an intentional commitment to a particular way of life that involves non-marriage. They profess the vow of poverty which means giving oneself, without reservation, to the cause of the reign of God, even if it means leaving one's family and renouncing the opportunity to marry and have a family. Finally, they profess the vow of obedience which is a commitment to the fundamental Christian principle that at the end of the day, all truth is communal (Austin, 1982).

III. SAMPLE SIZE AND SAMPLING PROCEDURE

The study employed census sampling (Paul, 2007). Using census sampling, the study utilized a sample size of 131 which included the whole population under the study. It is a technique utilized by researchers with an intention of collecting data on the entire eligible element within a given population. It was suitable for this study because the population was small and therefore, the whole population was included as part of the sample size (See Table 1).

Table 1: Census Technique

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

Source: Lodwar Catholic Diocese Office Directory (2021)

Data Collection Methods and Instruments

The study employed both standardized questionnaire. The questionnaire contained three sections. Section A included data on the demographic variables of the participants which included age, gender, educational level, country, and vocational identity. Section B collected data on burnout in Christian ministry using the Maslach Burnout Inventory.

Demographic Variables

On regard to age, respondents were asked to indicate their age in the following categories: 20-30 years, 31-40 years, 41-50 years, 51-60 years, 61-70 years, and 71-80 years. Gender was

classified as either male or female. The respondents were asked to indicate their gender in the questionnaire. Education level was classified in terms of certificate, diploma, degree and masters. The respondents were asked to indicate their level of education based on the levels provided. To capture the country of origin, the respondents were asked to indicate whether they were Kenyans or not. Vocational identity was classified in terms of religious brother, diocesan priest, religious sister and religious priest. The respondents were asked to indicate their vocational identity based on the identities provided.

Maslach Burnout Inventory

Data on burnout in Christian ministry was collected using modified Maslach Burnout Inventory to fit the population under the study. Based on Maslach Burnout Model, burnout is measured in three dimensions namely emotional exhaustion, depersonalization and lack of accomplishment. Maslach Burnout Inventory is a Likert scale developed by Maslach and Jackson in 1996. The inventory has three subscales with 22 statements which measures three dimensions of burnout. Emotional exhaustion is measured using 9 items, depersonalization with 5 items, and lack of accomplishment with 8 items.

The instrument has reported high reliability in the previous studies. For instance, in a study conducted by Maslach et al. (1997) among social welfare students reported an alpha of 0.82 on emotional exhaustion, 0.60 on depersonalization and 0.80 on personal accomplishment. Another study by Naude and Rothmann (2004) study among medical technicians in South Africa reported a reliability coefficient value of 0.77 for emotional exhaustion, 0.68 for depersonalization and 0.78 for personal accomplishment. Furthermore, a study by Vukani (2017) on relationship between work engagement and dimensions of burnout reported an alpha of 0.95 on personal accomplishment, 0.94 on emotional exhaustion and 0.91 on depersonalization.

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

IV. RESULTS

Demographic Characteristics of Participants

The study sought to understand the demographic characteristics of the sample that filled the questionnaire. These demographic characteristics were sought and analysed so as to gain a clear understanding of the kind of respondents that were involved in the study.

Age Distribution of Respondents

The age of the respondents was taken into account in this study. Table 2 shows the results of the age distribution of the participants in the current study.

Table 2: Age of the Respondents

		Frequency	Percent
Valid	20-30 years	20	15.3
	31-40 years	48	36.6
	41-50 years	45	34.4
	51-60 years	13	9.9
	61-70 years	1	.8
	71-80 years	4	3.1
	Total	131	100.0

Field data, 2021

The findings in Table 2 indicate that majority of respondents (n=48; 36.6% and n= 45; 34.4%) were aged 31-40 years and 41-50 years respectively. On the other hand, the least number of respondents (n=1; 0.8% and n= 4; 3.1%) were aged 61-70 years and 71-80 years respectively.

Gender Distribution of Respondents

The gender of the respondents was sought in this study in order to establish their true representation in terms of sex. It was considered based on the understanding that gender roles and expectations differ and could be highly associated with burnout in Christian ministry. The results of the gender distribution of respondents are presented in Table 3.

Table 3: Gender Distribution of Respondents

		Frequency	Percent
Valid	Male	49	37.4
	Female	82	62.6
	Total	131	100.0

Field data, 2021

Table 3 shows that majority of respondents were females (n=82; 62.6%) compared to males (n=49; 37.4%).

Educational Level of Respondents

The study sought to understand education level of the respondents. This is because having attained a certain level of training, one can also be able to handle burnout related to work. The results of the educational level of the respondents

were computed in terms of frequencies and percentages and presented in Table 4.

Table 4: Educational Level of Respondents

		Frequency	Percent
Valid	Certificate	25	19.1
	Diploma	57	43.5
	Bachelor's Degree	36	27.5
	Master's Degree	13	9.9
	Total	131	100.0

Field data, 2021

From the findings in table 4, majority of the respondents (n=57; 43.5%) were found to have acquired Diploma education followed by those who have acquired bachelor's degree (n=36; 27.5%). On the other hand, respondents who have acquired master's degree were the least (n=13; 09.9%).

Respondents' Country of Origin

The study sought to understand respondents' country of origin. This was important as one would be able to identify whether working outside their country of origin can experience burnout in Christian ministry. The results of the respondents' country of origin were computed in terms of frequencies and percentages and presented in Table 5.

Table 5: Respondents' Country of Origin

		Frequency	Percent
Valid	Kenyan	77	58.8
	Non-Kenyan	54	41.2
	Total	131	100.0

Table 7: One Way ANOVA Results for Age difference on Burnout in Christian Ministry

		Sum of Squares	df	Mean Square	F	Sig.
Emotional Exhaustion	Between Groups	123.605	5	24.721	1.470	.204
	Within Groups	2101.998	125	16.816		
	Total	2225.603	130			
Depersonalization	Between Groups	60.917	5	12.183	1.614	.161
	Within Groups	943.709	125	7.550		
	Total	1004.626	130			
Personal Accomplishment	Between Groups	200.315	5	40.063	2.635	.027
	Within Groups	1900.830	125	15.207		
	Total	2101.145	130			

Field data, 2021

The results in table 7 indicate that age differences in burnout was not significant for two domains of burn out: Emotional Exhaustion $F(5,125) = 1.470, p>0.204$ and Depersonalization $F(5, 125) = 1.614, p>0.05$. However, a significant mean difference was established for Personal accomplishment $F(5,125) = 2.635, p< 0.05$.

Field data, 2021

Table 5 shows that majority of respondents (n=77; 58.8%) were Kenyans as compared to non-Kenyans (n=54; 41.2%).

Respondents' Vocational Identity

Respondents' vocational identity was sought in this study. The results of the vocational identities of the respondents were computed in terms of frequencies and percentages and presented in Table 6.

Table 6: Respondents' Vocational Identity

		Frequency	Percent
Valid	Religious Priest	27	20.6
	Diocesan Priest	9	6.9
	Religious Sister	85	64.9
	Religious Brother	10	7.6
	Total	131	100.0

Field data, 2021

From the findings in Table 6, majority of the respondents (n=85; 64.9%) were religious sisters followed by those who are religious priests (n=27; 20.6%). On the other hand, respondents who were diocesan priests and religious brothers were the least (n=9; 6.9%) and (n=10; 7.6) respectively.

Influence of Demographic Variables on Burnout in Christian Ministry

Age

To test for significance of the mean differences, a One Way ANOVA was conducted and the results presented in Table 7.

Gender

To test for significance of the mean differences, independent sample t-test was conducted and the results presented in Table 8.

Table 8: Independent Sample T-test for Gender Differences on Burnout in Christian Ministry

		t-test for Equality of Means						
		t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
							Lower	Upper
Emotional Exhaustion	Equal variances assumed	-.392	129	.695	-.29418	.74955	-1.77718	1.18883
	Equal variances not assumed	-.383	93.232	.703	-.29418	.76877	-1.82074	1.23239
Depersonalization	Equal variances assumed	.413	129	.680	.20806	.50356	-.78824	1.20437
	Equal variances not assumed	.409	98.058	.683	.20806	.50845	-.80093	1.21706
Personal Accomplishment	Equal variances assumed	1.264	129	.209	.91538	.72425	-.51758	2.34834
	Equal variances not assumed	1.261	100.357	.210	.91538	.72598	-.52487	2.35563

Field data, 2021

The independent t-test results in table 8 indicated that there were no statistically significant gender differences on all the three domains of burnout: Emotional Exhaustion $t(129) = -0.392, p > 0.05$; Depersonalization $t(129) = 0.423, p > 0.05$ and Personal accomplishment $t(129) = 1.264, p > 0.05$.

Educational Level

To test for significance of the mean differences independent sample t-test was conducted and the results presented in Table 9.

Table 9: Independent Sample T-Test Results for Educational Level Differences on Burnout in Christian Ministry

		Sum of Squares	df	Mean Square	F	Sig.
Emotional Exhaustion	Between Groups	14.580	3	4.860	.279	.840
	Within Groups	2211.024	127	17.410		
	Total	2225.603	130			
Depersonalization	Between Groups	22.029	3	7.343	.949	.419
	Within Groups	982.597	127	7.737		
	Total	1004.626	130			
Personal Accomplishment	Between Groups	34.893	3	11.631	.715	.545
	Within Groups	2066.252	127	16.270		
	Total	2101.145	130			

Field data, 2021

The mean differences in terms of educational levels were not significant on all three domains of burnout, according to the independent sample t-test results in table 9: Emotional Exhaustion $F(3,127) = 0.279, p > 0.05$; Depersonalization $F(3,127) = 0.949, p > 0.05$; and Personal Achievement $F(3,127) = 0.715, p > 0.05$.

Country of Origin

To test for this significance of the mean differences independent sample t-test was conducted and the results presented in Table 10.

Table 10: Independent Sample T-Test Results of Country-of-Origin Differences on Burnout in Christian Ministry

		t-test for Equality of Means						
		t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
							Lower	Upper
Emotional Exhaustion	Equal variances assumed	-.124	129	.902	-.09115	.73722	-1.54976	1.36746
	Equal variances not assumed	-.125	117.365	.901	-.09115	.73136	-1.53952	1.35722
Depersonalization	Equal variances assumed	1.403	129	.163	.68951	.49160	-.28313	1.66216
	Equal variances not assumed	1.424	119.969	.157	.68951	.48424	-.26925	1.64828

Personal Accomplishment	Equal variances assumed	-1.329	129	.186	-.94589	.71149	-2.35360	.46182
	Equal variances not assumed	-1.300	104.716	.196	-.94589	.72761	-2.38865	.49687

Field data, 2021

The independent t-test results in table 10 indicate that there was no statistically significant on country-of-origin differences on all the three domains of burnout: Emotional Exhaustion $t(129) = -0.124, p > 0.05$; Depersonalization $t(129) = 1.403, p > 0.05$ and Personal accomplishment $t(129) = -1.329, p > 0.05$.

Vocational Identity

The study also wanted to see if the mean differences between respondents' vocational identification and burnout in Christian

ministry were significant. The findings of the One Way ANOVA are provided in Table 11.

Table 11: One Way ANOVA Results for Vocational Identity Differences in Burnout in Christian Ministry

		Sum of Squares	df	Mean Square	F	Sig.
Emotional Exhaustion	Between Groups	65.414	3	21.805	1.282	.283
	Within Groups	2160.189	127	17.009		
	Total	2225.603	130			
Depersonalization	Between Groups	9.427	3	3.142	.401	.753
	Within Groups	995.199	127	7.836		
	Total	1004.626	130			
Personal Accomplishment	Between Groups	13.343	3	4.448	.271	.847
	Within Groups	2087.802	127	16.439		
	Total	2101.145	130			

Field data, 2021

The One Way ANOVA results in table 11 indicate that the mean differences in terms of vocational identity were not significant on all the three domains of burnout: Emotional Exhaustion $F(3,127) = 1.282, p > 0.05$; Depersonalization $F(3,127) = 0.401, p > 0.05$ and Personal accomplishment $F(3,127) = 0.271, p > 0.05$.

V. DISCUSSION

The objective of study was to examine the influence of demographic variables of age, gender, educational level, vocation identity and country of origin on Burnout in Christian Ministry among the Catholic religious men and women working in Lodwar Diocese. The findings showed that age differences in burnout were not significant for two domains of Emotional Exhaustion and Depersonalization. However, a significant mean difference was established for Personal accomplishment. The findings of this study contradict Doolittle's (2010) findings, which revealed that senior clergy report less emotional weariness and depersonalization than younger clergy. The study discovered that senior clergy had a better ability to cope with the stressors of ministry, but younger clergy have a higher rate of burnout as a result of the early problems they have in adapting to the ministry and its responsibilities. Because both male and female Catholic religious were not included in the previous study, the results could have been different. The earlier study only looked at clergy, whereas the present study included both Catholic religious men and women, which could explain the discrepancy. The findings also contradicted Randall's (2013) findings among Anglican clergy in England and Wales. According to the findings, chronological age, not years in ministry, has a negative relationship with the emotional tiredness and depersonalization subscales of burnout.

Furthermore, the findings of the study contradicted those of Leslie (2018), who discovered that younger ministers are more emotionally exhausted than senior ministers.

Results revealed that there were no statistically significant gender differences on all the three domains of burnout namely Emotional Exhaustion; Depersonalization and Personal accomplishment. These findings are in line with those of Mohamed et al. (2018) who conducted a descriptive cross-sectional study in Qatar with physicians involved with primary health care. According to the findings, there was no significant association between gender and burnout. Similarly, the findings of Leslie's (2018) study accord with those of this study. Male and female ministers have similar degrees of emotional tiredness, according to the study. The findings show that gender may have no influence on emotional exhaustion, depersonalization and personal accomplishment among the Catholic religious men and women working in rural areas. This could be attributed to living the same lifestyle and therefore, they are likely to handle ministry challenges in the same manner.

These findings, however, contradict those of the Afulani et al. (2021) study. The study looked at self-reported stress and burnout among maternity practitioners working in western Kenya. Female providers had higher levels of emotional depletion than male caregivers, according to the study. A

study on emotion weariness among 735 Presbyterian Church (USA) pastors by Francis, Robbins, and Wulff (2013) concurred with the conclusions of this study. Female pastors reported much higher degrees of emotional weariness and depersonalization than male pastors, according to the study. The difference between the prior study and the current study on gender influence on burnout prevalence could be related to societal gender roles. Despite of women working in the modern times they still have more responsibilities of taking care of their families compared to their male counterparts. Sometimes they take care of home chores including taking care of their children which can be overwhelming to them. Contrary to married women, Catholic religious women live a celibate life whereby they have no children of their own and husband to take care off. They also live-in community life where they divide the house chores and they work in their own ministries which may not be much demanding compared to those of married women. This could explain why there was no significant difference between gender and prevalence of burnout in Christian among the Catholic religious men and women working in Lodwar Diocese.

The mean differences in terms of educational levels were not significant on all three domains of burnout. This implies that a high level of education is not required to avoid burnout among Catholic religious men and women. Many times, Catholic religious men and women are appointed to ministries based on their expertise, talents, giftedness, and capacities, which could indicate that their level of education has little bearing on their likelihood of burnout. This study's findings are consistent with those of Kokonya, et al. (2014). According to their findings, all of the respondents, regardless of academic degree, had high levels of burnout syndrome. The prevalence of burnout syndrome among people with a college diploma and a degree, in particular, was not statistically significant. However, the findings of Liorent and Calzado (2016) descriptive cross-sectional investigation on the incidence of Burnout and its link to socio-demographic characteristics among education professionals working with persons with disabilities in Córdoba contradicted the findings of this study. The study found no significant relationship between amount of education and total burnout ($p = 0.647$) using Levene's test. When a post hoc multiple comparison test was used to determine which level of education category was most affected by burnout, the results revealed that professionals with only basic education were more affected by burnout than those with secondary (difference between means = 6.64; $p = 0.020$; $d = 0.864$) and higher education (difference between means = 7.62; $p = 0.020$; $d = 0.864$) education. Because of the sort of work that lay people do and their degree of education, the conclusions of this study may differ from those of the prior study. Those with greater education are employed in white collar occupations in the corporate world and are well compensated. Those with a poor degree of education, on the other hand, are hired to do manual labour, which can be exhausting, and they are paid a pittance. Also, the people who have high levels of education can easily be aware when they getting burnout and can look

for ways of dealing with burnout but people who have low levels of education may not be even aware when they at verge of experiencing burnout. The previous study was carried out with some participants who had basic education which is opposite of the participants of the current study who had attained a minimum of certificate in their education. Unlike lay people who are treated different from the corporate world, Catholic religious men and women live the same lifestyle despite of different levels of education.

The findings showed that the mean differences in terms of vocational identity were not significant on all the three domains of burnout. The results imply that the vocation identity does not influence the levels of burnout in Christian ministry among the Catholic religious men and women working in rural areas. Again, because they live the same lifestyle, their vocation identity may not have any difference in experience burnout in Christian ministry. The findings of this study matched those of Dias (2019), who looked at the prevalence of burnout among Catholic priests in Brazil and the factors that contributed to it. According to the study, religious priests in Brazil are just as likely to burn out (mean=15.62) as diocesan priests (mean=15.17), and hence experience identical levels of burnout. That suggests there were no substantial variations in terms of vocation identification or burnout in Christian ministry. These findings, however, contradicted Rossetti and Rhoades' conclusions (2013). The purpose of the study was to see if the sort of Catholic clergy (diocesan priests vs. religious order priests) had any effect on burnout levels. When it came to burnout, the study discovered that diocesan priests had higher rates of burnout than religious priests, especially on the dimensions of emotional weariness and depersonalization. Because of the study population, the results could have been different. The previous study only included Catholic priests; however, the present study included both Catholic religious men and women. The sample size of Catholic religious men who participated in the current study may have influenced the results. Because the majority of the participants in this study were Catholic religious women, it's possible that vocation identity had little to do with the occurrence of burnout in Christian ministry.

VI. CONCLUSION

The demographic variables of age, gender, educational level, vocation identity and country of origin have no significant influence on burnout in Christian among the Catholic religious men and women working in Lodwar Diocese. The study recommends the future studies to replicate the study with other helping professionals such as Protestant clergy, social workers, counsellors, psychologists, nurses, doctors and teachers to determine whether demographic variables have influence on burnout in Christian ministry. The study also recommends the future studies to employ qualitative approach in examining the role of demographic variables in burnout in Christian ministry.

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