WORK LIFE BALANCE AND SATISFACTION WITH LIFE AS PREDICTORS OF PSYCHOLOGICAL WELLBEING AMONG SELECTED PENTECOSTAL PASTORS IN IBADAN, NIGERIA

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ABSTRACT
Pastoral mental health is a topic that has, to the best knowledge of the researcher, only rarely been researched empirically in the psychological literature in Nigeria, yet a pastor's mental health can have a significant impact on churches, communities, and even nations. Therefore, this study investigated work life balance and satisfaction with life as predictors of psychological wellbeing among a selected Pentecostal Pastors in Ibadan. A cross-sectional survey design was adopted and participants were 264 Pentecostal Pastors drawn from various Pentecostal churches with ages ranging from 30 to 70 years with mean of 3.30 (SD = 1.21). Four hypotheses were tested using t-test for independent sample and multiple regression analysis. Psychological Well-Being Theory, Integrative Theory [Bottom-up/Top-down] and Four burner Theories guided this study.

Keywords: Work-life, Hedonic, Eudemonic, Pastor, Pentecostal

INTRODUCTION

Psychological well-being means positive mental health. [Edwards 2006], Research has shown that psychological well-being is a diverse multi- dimensional concept (MacLeod & Moore, 2000; Ryff, 1989; Wissing & Van Eeden, 2002), which develops through a combination of emotional regulation, personality characteristics; identity and life experience (Helson & Srivastava, 2002) .In this paper, the conceptual definition of wellbeing as Hedonic well-being {"daily happiness"]and Eudamonic well-being{"thriving"] is adopted. Psychological well-being can increase with age, education, extraversion and consciousness and decreases with neuroticism (Keyes, Shmotkin, & Ryff, (2002). Ryff"s six components of objective psychological well-being which are; Autonomy, Personal Growth, Environmental Mastery, Purpose in Life, Positive relation with others and Self- Acceptance are outlined below for explanation and clarification purposes.

Autonomy-this refers to the regulation of individual's behaviour through an internal locus of control (Ryff, 1989; Ryff & Keyes, 1995; Van E. 2013). A fully-functioning person has a high level of internal evaluation, assessing the self on personal standards and achievements while not relying on the standards of others. They do not strive for endorsement from other individuals (Ryff, 1989), are focused on their own beliefs, and are less swayed by others people's ideas. A high level of autonomy suggests independence while a low level suggests concern over self-perception.

Personal growth-this means self- development and expansion abilities, the ability to become a fully functioning person, to self-actualize and accomplish goals (Ryff, 1989; Ryff & Keyes, 1995;].To achieve peak psychological functioning individual must continue to develop the self through growth in various facets of life (Ryff, 1989). This requires one to continually evolve and solve problems thereby expanding one's talents, skill and abilities. An elevated level of personal growth is associated with continued development while a depleted level is suggestive of a lack of growth.

Environmental mastery - choosing and controlling the surrounding and imagined environment through physical and/or mental actions (Ryff, 1989b; Ryff & Keyes, 1995). While a high level of environmental mastery reflects control over one's context, a low level is related to

inability to successful control one's environment (Ryff, 1989b). A mature individual is generally able to interact and relate to a variety of people in diverse situations and adapt to various contexts upon demand.

Purpose in life- the perceived significance of one's existence involving the setting and reaching of goals, which contribute to the appreciation of life (Ryff, 1989; Ryff & Keyes, 1995). Mental health includes awareness that one has a greater goal and purpose in life (Ryff, 1989b). Purpose in life creates direction, thereby eradicating despondency. Goals are an important part of striving for success (Miller, 1997).

Having positive relations with others- an essential component in the development of trusting and lasting relationships as well as belonging to a network of communication and support (Ryff, 1989; Ryff & Keyes, 1995). A calm and relaxed approach reflects maturity, leads to improved interactions and better consideration of others. While good relations result in an understanding of others, poor relations can cause frustration (Ryff, 1989). The ability to have good human relations is one key feature of mental health with pathology often characterized by impairment in social functioning (American Psychiatric Association, 2000)

Self-acceptance- the most recurring aspect of psychological well-being. It is a fundamental feature of mental health and an element of optimal functioning (Ryff, 1989; Ryff & Keyes, 1995). Healthy levels of self-acceptance create a positive attitude and improved satisfaction with life (Ryff, 1989; Van, 2014). Psychological well-being is influenced by factors such as age, employment, marital status, personality and negative life events (Skomorovsky & Sudom, 2011).

Similar to individuals in general, the psychological well-being of Pastors is important. Many studies have shown that people with good psychological well-being will get many benefits in his/her life which includes increased performance, good social relationship, and even increased physical health (Huppert, 2009). Keyes (cited in Huppert, 2009) said that individuals with low psychological well-being have a greater risk for distress, depression, cardiovascular diseases compared to those with high psychological wellbeing. Individuals with high psychological well-being will feel capable, supported, satisfied with life, and optimistic (Huppert 2009). With such a characteristic life pattern and responsibilities, psychological wellbeing is important for Pastors.

The recent increase in sudden deaths of men and women in Pastoral work in Nigeria is one of the   interest in the psychological well-being of Pastors, and the psychosocial factors that are likely to be associated with their well-being. Several media report Pastors slumped while preaching and those who did not slump are at home treating one type of illness or the other. Many pastors wives are reported dead, thus one begins to wonder, what it is about the pastors that makes their psychological well-being to suffer. General intuition will reveal work overload { i.e., so many church responsibilities], leaving no time to nurture their psychical and psychological health, no holidays or leaves, whenever there are needs, Pastors are there , and serving as emotional waste bins, congregations expect Pastors to be 'Almighty', solving all their problems. Unfortunately, salaries of Pastors are low. While some Pastors decided to leave the Ministry in order to meet both their personal and family financial needs, others who remained often feel guilty and self- pity for the circumstances of their spouses and children {Tian Feng, 2011] This state negatively affect their psychological well-being. Thus as the Church is promulgating Spiritual salvation and evangelism, the psychological well-being of Pastors also needs attention, for the sake of their health, as well as the future growth of the church body. However, while there is considerable research internationally to examine the potential factors accounting for psychological wellbeing of Pastors, there I are sparse empirical studies in Pastoral literature regarding the psychosocial factors associated with psychological well-being in Nigeria.

In addition, those studies that have been conducted are not comprehensive enough in illuminating how work life balance and satisfaction with life can influence psychological well-being of Pastors. The main purpose of study is to investigate the relationship of work life balance and satisfaction with life with psychological wellbeing of Pentecostal Pastors in Ibadan Metropolis.

Additional purposes include: Determining the influence of gender on psychological well-being of Pastors, and determining the influence of age, marital status and other demographic variables on psychological well-being of Pastors. Pastors in Nigeria are overloaded with church responsibilities, leaving no time to nurture their own spiritual growth or take good care of their families. Pastors have no holidays. Whenever there are needs, pastors are there. Congregations expect them to be "Almighty" and to solve all problems. On the other hand, the salaries of pastors are low. Some pastors decide to leave the ministry in order to be more able to meet their families' financial needs. Those pastors remaining in their positions often feel guilty and self-pity for the circumstances of their spouses and children (Tian Feng, 2011).

God, the Creator knows how important it is for His servants to maintain psychological wellbeing as they combine various activities together in His service. Much as He wants the work of ministry done, He sounds the caution for work life balance in the portion of the bible below;

> *It is useless for you to work so hard from early morning until late at night, anxiously working for food to eat;* for God gives rest to his loved ones*. (Psalm 127:2, NLT)*

Work life balance is a universal struggle, experienced by both men and women across different life-stages and in all types of professions (Darcy, McCarthy, Hill & Grady, 2012; Emslie &Hunt, 2016). Part of the struggle with work-life balance is the challenge of juggling work and personal life. Work–life balance is the proper prioritizing between 'work' (career and ambition) on one hand and 'life' (pleasure, leisure, family, and spiritual development) on the other (Greenhaus, Collins, and Shaw (2013). Related, though broader, terms include 'lifestyle balance' and 'life balance'. There is a large individual components of work life balance includes each individual's needs, experiences, and goals. What work-life balance does not mean is an equal balance in units of time between work and life. Rather it involves one's sense of control over the number of hours that the individual devotes to work or the number of hours available to a person, family and leisure activities. It is accomplished when one feels satisfied both with job and personal life. Work life balance refers to the effective management of multiple responsibilities at work, at home, and in the other aspects of life (Beutell, 1999]

In today's world, work and family are the most central and prominent role domains for the majority of adults. Both are significant in terms of where employees spend their time how that impact their quality of life. With the increasing demands that each of these domains place upon employees' lives, it should come as no surprise that significant attention is now being paid to issues of work life balance.

Another factor that is closely linked to psychological wellbeing is life satisfaction. It is an overall assessment of feelings about one's life at a particular point in time ranging from negative to positive. It is one of the three major indicators of well-being: Diener, Suh, Lucas and Smith (1999). Life satisfaction involves people thinking about their life as a whole, including factors such as whether they are achieving their goals, or how they are doing as well as other people around them, and are they happy generally rather than just right now. Life satisfaction is thus a longer-term measure than affect and is typically measured by a questionnaire. In summary, happiness can be defined as the overall enjoyment of one's life. A number of studies show that happy individuals demonstrate global satisfaction with their lives and satisfaction with specific life domains such as work, education, friendship, marriage, and health (Argyle, 1987; Lepper, 1996).

While men strive to achieve satisfaction with life the clergy, who is in the front line of helping church members with their spiritual and emotional growth is also not be left out.. Studies indicate that the clergy is a stressful profession (Frame, 1998). Welch (2004) characterized the pastor as the "warrior leader", leading the church into spiritual warfare. Blackaby (2001) defined pastoral leadership as; ". . . moving people on to God's agenda". Shawchuck and Heuser (1993) defined

spiritual leadership as a servant leader. Pastors and other ministry leaders are often under so much stress that they may find themselves just hanging on by a thread, about to burnout from exhaustion or blow out morally. They may lack passion or be indifferent to serving people because of tiredness. Some church members expect their pastors to be competent in everything. Churches seldom support pastors in terms of time and resources for personal growth and development (Wu, 2014). As a result, they may experience spiritual dryness or even burnout. Feel drained and unable to cope with job related stress are the main reasons for leaving the profession (Hoge et al 2015).

THEORETICAL FOUNDATION
Three theories laid the foundation for this study;

Psychological Well-being Theory
Psychological Well-being Theory which was developed by Carol Ryff in 1989,it determines six factors which were discussed earlier .and it contributes to an individual's psychological well-being, contentment, and happiness.

Integrative Model [Top-bottom, Bottom-top Theory]
Heller, Watson, and Ilies, (2004) proposed an integrative model of understanding the construct of life satisfaction. This eclectic model argues that both personality and domain satisfaction are important in determining one's life satisfaction. Heller et al 2004; Brief, Butcher, George, & Link, 1993. This model combines the two overarching psychological perspectives that attempt to explain individual differences in life satisfaction: top-down (i.e., personological) and bottom-up (i.e., situational) (David, Green, Martin, & Suls, 1997; Feist, Bodner, Jacobs, Miles, & Tan, 1995). As Heller et al. (2004) describe "the top-down approach is a dispositional perspective, emphasizing the role of broad individual differences in personality in satisfaction, whereas the bottom-up approach focuses on the role of situations, events, and contexts in overall satisfaction" The top down approach is a dispositional explanation, which asserts that differences in personality and other stable traits of a person predispose people to be differentially satisfied with their lives (Diener, Scollon, and Lucas 2003; Steel, Schmidt, & Shultz, 2008).

The Four Burners Theory
The four Burner Theory originated from James Clear in 2004. It is based essentially on individual having to be forced to choose. Choice to live a life that is unbalanced, but high-performing in a certain area or to live a life that is balanced, but never maximizes potential in a given quadrant? The burners are exemplified by the burners on a stove/cooker, where each of the four burners represents one major quadrant of one's life; the first burner represents family, the second burner is friends, the third burner is health and the fourth burner is work. The Four Burners Theory says that "in order to be successful one has to cut **off one of the burners, and in order to be *really* successful cut off two**

Hypotheses
The following hypothesis was presented:
1) Participants who scored high on work life balance will significantly report higher on psychological wellbeing than those participants who scored lower work life balance.

2) Participants who scored high on satisfaction with life will significantly report higher on psychological wellbeing than those participants who scored lower satisfaction with life.

3) Work-life balance and satisfaction with life will have joint and independent influence on psychological wellbeing among Pentecostal Pastors in Ibadan metropolis.

4) Age, marital status, and educational qualification will independently and jointly predict psychological wellbeing among pastors in Ibadan

The study adopted a cross-sectional survey design. The independent variables are work life balance and satisfaction with life while the dependent variable is psychological well-being.

Participants

A total of 264 Pastors from different Pentecostal churches participated in the study. They comprised of both men [n=225 [85.2%] and women [n=39, 14.8%] Pastors selected within Ibadan metropolis. Their ages rangedfrom30-70+ years [Standard Deviation = 1.2]. Their educational level varied from BSc./HND [n =123 [46.6% Masters Degree [n = 57, [21.5%], OND/NCE [n = 51,19.3%] and SSCE / Certificate in Theology [n = 33, 12.5%].

Instruments

The research tool for data collection was a structured questionnaire made up of four sections as follow;

The socio-demographic information of the participants such as gender, age, ethnicity, marital status, educational qualification and years in pastoring. It was developed by the researcher for the purpose this research project.

Work Life Balance

Work life balance scale originally developed by Fisher (2001), adapted by Hayman (2005). This scale also measures positive spill over or enhancement (Hayman, 2005). It consists of 15 items, designed to assess three dimensions of work life balance, i.e., work interference with personal life (WIPL-7 items), personal life interference with work (PLIW-4 items), and work/personal life enhancement (WPLE-4 items)

Reliability for the scale, estimated using Cronbach alpha coefficient was .93 for WIPL, .85 for PLIW and .69 for WPLE.

Satisfaction with Life

Satisfaction with Life Scale developed by Dienner., in 1985. It is a 5-item self-report measure of overall satisfaction with life The SWLS was significantly and positively correlated with nine other measures of subjective well-being, with correlations ranging from .47 to .75 across two samples. In the study, the reliability of the scale was calculated to be alpha=.87 and the scale-dependent validity to be .82.

Psychological Well-being

Psychological well-being was developed by Ryff (1989b). It consists of 42-item to measure six identified components of well-being: (1) *self-acceptance* (e.g., 'When I look at the story of my life, I am pleased with how things have turned out'); (2) *positive relations with others* (e.g., 'People would describe me as a giving person, willing to share my time with others'); (3) *autonomy* (e.g., 'My decisions are not usually influenced by what everyone else is doing'); (4) *environmental mastery* (e.g., 'I am quite good at managing the many responsibilities of my daily life'); (5) *purpose in life* (e.g., 'I used to set goals for myself, but that now seems like a waste of time'); and (6) *personal growth* (e.g., 'I gave up trying to make big improvements or changes in my life a long time ago'). Responses for the scale are presented on a six-point agreement scale that ranges from 1 (strongly disagree) to 6 (strongly agree).

Procedure.

Permission to participate in the study was obtained by the researcher contacting the Conference or the Provincial pastors. These are the leaders/ pastors who have many pastors under them, with whom explanation of the study was done and they were willing to allow their pastors to participate.

The purpose of the study was explained to participants as they were also given assurance of confidentiality and anonymity of their identities and responses. The questionnaires were distributed manually through the Conference Pastors, Provincial Pastors and the Senior Pastors [as the case may be] to all the pastors heading the churches. Requests for participation went to these leaders who forwarded the request to the pastors under them. The returned surveys produced a raw score for each instrument.

Statistical analysis

Hypotheses one and two were tested using t-test for independent samples to determine the mean differences between the 2 levels of measurement as indicated in the variables while hypotheses three and four were tested with multiple regression analysis. The choice for this statistical tool was to test the predicting influence of all the levels or components of the variables under investigation; for example, work-life balance has three levels or subscales (dimensions), demographic variables also have more than two levels.

RESULTS

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Table. 1: Summary of test for Independent Sample Showing Influence of Work-life Balance on Psychological Well-being among Pentecostal Pastors in Ibadan Metropolis

Work-life Balance	N	$\overline{X}$	SD	Df	t	Sig
Low	54	1.24	.432			
High	210	1.41	.493	262	-2.299	<..05

Table 1 shows that work-life balance had significant influence on psychological wellbeing among Pentecostal Pastors in Ibadan metropolis t (262) = -2.299, p <.05). The finding from this study revealed that Pentecostal Pastors who scored lower on work-life balance, also scored lower on psychological wellbeing ($\overline{X}$ =1.24) in the same vein, Pentecostal Pastors who scored higher on work-life balance also reported higher on psychological wellbeing ($\overline{X}$ =1.41). The hypothesis is therefore confirmed and accepted.

Table 2: Multiple Regressions Analysis Showing the Joint and Independent Influence of the three Dimensions of Work-Life Balance on Psychological Wellbeing among Pentecostal Pastors in Ibadan Metropolis

Predictors	β	t-value	Sig	R	R²	F(3,260)	P
WIPL	.112	1.828	.069				
PLIW	.191	3.107	.002	.393	.154	29.414	.000
WPLE	.303	5.277	.000				

DV: *Psychological Wellbeing*

Table 2, shows the three dimensions of work-life balance; Work Interference with Personal Life (WIPL), Personal Life Interference with Work (PLIW) and Work/Personal Life Enhancement (WPLE) jointly predicted psychological wellbeing among Pentecostal Pastors in Ibadan metropolis {R=.393, R^2 = .154, F (3, 260) = 29.414; p <.05}.The finding from this study showed that Personal Life Interference with Work (PLIW) and Work/Personal Life Enhancement (WPLE) had significant independent influence on psychological wellbeing among Pentecostal Pastors in Ibadan metropolis while Work Interference with Personal Life (WIPL) had no significant independent influence on psychological wellbeing among Pentecostal Pastors in Ibadan metropolis.

Hypothesis two stated that Participants who scored high on satisfaction with life will significantly report higher on psychological wellbeing than those participants who scored lower satisfaction with life.

Table 3: Summary of test for Independent Sample Showing influence of Life Satisfaction on Psychological Wellbeing among Pentecostal Pastors in Ibadan Metropolis

Life Satisfaction	N	$\overline{X}$	SD	Df	T	Sig
Low	54	1.39	.492			
High	210	1.71	.453	262	-4.626	<.05

Table 3 shows that satisfaction with life had significant influence on psychological wellbeing among Pentecostal Pastors in Ibadan metropolis t (262) = -4.626, p <.05). The finding from this study showed that Pastors with lower scored on satisfaction with life, also scored lower on psychological wellbeing ($\overline{X}$ =1.39) in the same vein, Pastors who scored higher on satisfaction with life also reported higher on psychological wellbeing ($\overline{X}$ =1.71). The hypothesis is therefore confirmed and accepted in this study.

Table 4: Multiple Regressions Analysis Showing the Joint and Independent Influence of Work-Life and Satisfaction with Life on Psychological Well-being among Pentecostal Pastors in Ibadan Metropolis

Predictors	β	t-value	Sig	R	R^2	F(2,261)	P
Work-life Balance	.319	5.749	.000				
Satisfaction with Life	.289	5.207	.000	.448	.201	32.810	.000

Hypothesis Three, work-life balance and satisfaction with life had significant independent and joint influence on psychological wellbeing among Pentecostal Pastors in Ibadan metropolis {R=.448, R^2 = .201, F (2, 261) = 32.810; p <.05}. The finding from this study showed that work-life balance and satisfaction with life jointly and independently predicted psychological wellbeing among Pentecostal Pastors in Ibadan metropolis. The hypothesis is therefore confirmed and accepted in this study

Hypothesis four stated that Demographic variables (gender, age, ethnicity, marital status, educational qualification and years in pastoring) will have joint and independent influence on Psychological well-being among Pentecostal Pastors in Ibadan Metropolis. It was tested using multiple regression analysis. The results are presented in Table 5.

Table 5: Multiple Regressions Analysis Showing the Influence of Demographic Variables on Psychological Well-being among Pentecostal Pastors in Ibadan Metropolis

Predictors	β	t-value	Sig	R	R^2	F(6,255)	P
Gender	.197	3.113	.002				
Age	-.015	-.185	.854				
Ethnicity	.002	.037	.971				
Marital status	.067	.883	.378	.220	.048	2.161	.047
Educational status	-.084	-1.348	.178				
Years in pastoring	-.105	-1.366	.173				

DV: *Psychological Well-being*

As shown in Table 5, gender, age, ethnicity, marital status, educational status and years in pastoring jointly predicted psychological wellbeing among Pentecostal Pastors in Ibadan metropolis {R=.220, R^2 = .048, F(6, 255) = 2.161; p <.05}. However, only gender had significant independent influence on psychological wellbeing among Pentecostal Pastors in Ibadan metropolis. The age, ethnicity, marital status, educational status and years in pastoring jointly accounted for 22% variance in psychological wellbeing, while the remaining 78% could be attributed to other variables not considered in this study. Therefore, the hypothesis is confirmed in this study. Further analysis was carried to determine the gender difference on psychological wellbeing and the results are presented in table 6

Table 6: Summary of Test for Independent Sample Showing Gender Difference on Psychological Wellbeing among Pentecostal Pastors in Ibadan Metropolis

Gender	N	$\overline{X}$	SD	Df	t	Sig
Female	39	1.64	.486			
Male	225	1.82	.383	262	-2.212	.000

. The result shows that a significant difference exists between male and female psychological wellbeing (t (262) = -2.212, p<0.05). This showed that male pastors (mean=1.82) display a higher tendency of psychological wellbeing than their female counterparts (mean= 1.64). Hence, the study established gender difference on psychological wellbeing among Pentecostal Pastors in Ibadan metropolis.

DISCUSSION

Hypothesis one stated that Participants who scored high on work life balance will significantly score higher on psychological wellbeing than those participants who scored lower work life balance. The result revealed that work-life balance significantly influenced psychological wellbeing of pastors. The mean differences showed that high work-life balance translated to higher psychological wellbeing and low work-life balance translated otherwise.

Hypothesis two stated that Participants who scored high on satisfaction with life will significantly report higher on psychological wellbeing than those participants who scored lower satisfaction with life. The result showed that satisfaction with life had great influence on psychological wellbeing of pastors in Ibadan metropolis. The mean differences showed that high satisfaction with life translated to higher psychological well-being and low satisfaction with life translated otherwise. This implies that, pastors with higher satisfaction with life had higher psychological wellbeing.

Hypothesis three stated that work-life balance and satisfaction with life will have joint and independent influence on psychological well-being among Pentecostal Pastors in Ibadan metropolis. The result found that work-life balance and satisfaction with life had significant joint influence on psychological wellbeing of pastors in Ibadan metropolis accounting for 20.1% of its variance. Upon further examination, our findings showed that high scores on the WLB and satisfaction with life emerged as significant independent positive predictors of psychological wellbeing among pastors. The hypothesis is therefore confirmed.

Hypothesis four which stated that Demographic variables (gender, age, ethnicity, marital status, educational qualification and years in pastoring will have joint and independent influence on psychological well-being among Pentecostal Pastors in Ibadan Metropolis was also tested.

The result was found that there was no significant influence of age on psychological well-being among Pastors. In essence there is no difference of either the young nor old Pastors on psychological well-being. In the absence of empirical evidence, it would have been assumed that young Pastors would have lower psychological well-being because of their constant desire to gain acceptance from the audience; and also, because it is younger pastors that are usually involved in most denigrating and disparaging incidence. However, in the absence of evidences, it can be assumed that lower psychological wellbeing would be associated to the younger pastors. Marital status was revealed not to have significantly predicted psychological wellbeing. This however contradicts the assertion from Life Way Research (2017) that clergies without children were rated higher on constructs of psychological wellbeing such as happiness, positive feelings and positive emotions when compared to clergies with children. From this study, it can be posited that marital status or having kids had no significant influence on psychological wellbeing of pastors. Again, educational status did not significantly predict psychological wellbeing. A possible explanation, spirituality in this part of the world is not a measure of how educated one is. Many pastors do not even have a theological or ministerial certificates and degrees. In fact, pastors are expected to get divine revelations and perform miracles, and of course, divinity and miraculous acts are not taught in schools. As such, educational status may not be important in predicting pastors' psychological wellbeing.

Conclusion

Since the result of the research done on secularly employed people gave the same findings as those of Pastors, it means that the Pastors job, although termed spiritual does not insulate him from that which is common to all men. The pastor therefore is equally prone to stress, depression and all the other psychopathological disorders that impinge on their psychological well-being.

The case of the Pentecostal pastor is however a little more intense as people in secular employment work within the framework of official hours, but the pastors' working hours are not clearly stated. Beyond the hours spent in church building in preaching, counselling and prayer, the home of the pastor often times is an extension of the office. Such that hours of personal rest, time spent with spouse and children are impaired. This lack of rest, unhappy spouses, wayward

children could lead to general unhappiness in the home, making them strangers to each other. This is a condition that can predispose any man [pastors inclusive] to emotional distress.

Most Pastors engage in personal all-night prayers called vigils because of the belief that the serenity of the early hours of the day helps the intensity of the prayer. While his counterparts in secular duties have their nights dedicated to rest, the Pentecostal pastor prays all night and yet the demands of the day duties are not reduced. General lack of sleeps has been known to be a major cause of stress which can affect the general overall health condition and make the sufferer prone to other serious medical condition such as obesity, heart diseases, high blood pressure and diabetes.

The study established that work life balance had significant influence on psychological wellbeing among Pentecostal Pastors in Ibadan metropolis. Satisfaction with life predicted psychological wellbeing Pentecostal Pastors in Ibadan metropolis. Work life balance and satisfaction with life jointly predicted psychological wellbeing among Pentecostal Pastors in Ibadan metropolis. It therefore implied that inability to achieve balance between work, family and personal life and also the negative evaluation of ones' overall quality of life adversely influenced psychological wellbeing among Pentecostal Pastors in Ibadan metropolis. It has also given understanding of the importance of salary review, stipulated work hours and vacations on pastors' psychological wellbeing.

Limitations of the study

1. This study was limited by the researcher only researching Pentecostal pastors as participants, other denominations could have been included to allow for proper generalization.
2. It was also limited by lack of diversity in the sample group; the majority of respondents were homogeneous therefore producing a result due to the composition of the sample. There was little ethnic diversity in the sample obtained therefore this result should be viewed as a result of the lack of diversity in the sample. The lack of diversity brings to light the need for further research into the issues raised in this study to see if these findings are consistent across different ethnic groups.
3. Another limitation was the means of data collection; the researcher did not have opportunity to relate with each participant on a one- on- one basis to be able to give first hand explanation to them about the research, only depended on the senior pastors to relay the information.

Income, which is one of the socio-demographic factors that determines Life satisfaction and even, work life balance was excluded in the demographic qualities.

Recommendation

Pentecostal Pastors' job should not be viewed as charity, their financial monthly take home should be rated like their counterpart in secular employments. Having to depend on gift at the mercy of the members is a drain on the pastor's psychological wellbeing. If the church is unable to adequately provide for the pastors, they should be encouraged to engage in what is called 'tent-making'- a side occupation that can give extra income.

Since the Pastors are equally humans, having psychological needs like others, they should be made aware and encouraged to visit agencies that can help them when they have problems with their spouses, children and even with selves, where the counsellors themselves can be counselled.

Following the biblical injunction that there should be a day of rest per week called the Sabbath, pastors should be encouraged to observe this weekly rest as a time to be spent with family and away from work. Annual leaves and periodic retreats should also be encouraged. This would give breath of refreshment and punctuate the highly demanding stress of the job.

Pastors should be taught to separate the office from the home. The household of the

Pastor should be a place where he is allowed to be human. It should be of a different tone from the office. All counselling should be limited to the office and visits should be strictly social.

The job of a Pastor is a unique one, therefore, they should be encouraged to form groups of peers. These group meetings will enable a sharing of the challenges of the job and to receive group support.

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