

A coaching model to care for the well-being of pastors: A multidisciplinary perspective

by

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DECLARATION OF ORIGINALITY OF THIS STUDY

I declare that ***A coaching model to care for the well-being of pastors: A multidisciplinary perspective*** is my own work and that all the sources that I have used or quoted have been indicated and acknowledged by means of complete references.

I further declare that I submitted the thesis to originality checking software and that it falls within the accepted requirements for originality.

I further declare that I have not previously submitted this work, or part of it, for examination at Unisa for another qualification or at any other higher education institution.



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SUMMARY

In a complex world, change is inevitable and wellness in the workplace remains a popular research phenomenon in facilitating employee and organisational productivity. Churches as organisations are not exempt from change dynamics in the world of work. Employees of the church, namely pastors and their well-being are similarly imperative, as they are also responsible for facilitating the well-being of others. Coaching has emerged as a valuable and useful psychological helping process aimed at enhancing employees' well-being and facilitating their engagement, commitment and productive work behaviour. Mentoring and training are predominant interventions aimed at addressing aspects potentially relevant to pastor well-being in both the Dutch Reformed Church (DRC) and the United Reformed Church of South Africa (URCSA), albeit each with very distinct objectives in terms of calling, and professional and skills development. In light of the current underutilised mentoring programme of the DRC and the sole emphasis on skills training in the URCSA, this study emerged from the need to understand how an in-depth understanding of pastors' experiences of well-being can contribute to construct a coaching model for professional pastoral caregivers. In order to develop a coaching model to care for and optimise the well-being of the pastors, my multidisciplinary background (stemming from Industrial and Organisational Psychology [IOP], Human Resource Management [HRM] and Theology) increased my curiosity about pastors' experiences of well-being in a Christian faith-based South African church context. In qualitative research inquiries, investigators creatively use multiple qualitative methods from a pragmatic stance. Hence, in this thesis I used at first two qualitative research methods, namely interactive qualitative analysis (IQA) and narrative synthesis that contributed to a transparent and systematic way to collect analyse, and document the research report. As a third qualitative research method, I used an autoethnographic reflection writing style to make trustworthy inferences about the research findings and to think about the implications thereof on the rest of the research community. A coaching model was constructed and is proposed as a possible model to care for and optimise the well-being of the pastor (individual employee) and by implication also of a church (non-profit Christian faith-based organisation). This thesis also contributes methodologically to emerging IQA research in a South African work context. Lastly, the thesis contributes to multidisciplinary

studies as it integrated theoretical and empirical perspectives from three disciplines, namely IOP, HRM and Theology.

KEY TERMS: Employee and organisational well-being; coaching; multidisciplinary study; industrial and organisational psychology; human resource management; theology; qualitative research; interactive qualitative analysis (IQA); narrative synthesis; autoethnographic writing style

OPSOMMING

In 'n ingewikkelde wêreld is verandering onvermydelik en welstand in die werksplek bly 'n gewilde navorsingsverskynsel om werknemer- en organisatoriese produktiwiteit te fasiliteer. Kerke as organisasies is nie vrygestel van veranderingsdinamika in die wêreld van werk nie. Kerke se werknemers, naamlik pastore en hul welstand is op soortgelyke wyse noodsaaklik omdat hulle verantwoordelik is om ander se welstand te fasiliteer. Afrigting het as 'n waardevolle en nuttige psigologiese hulpproses ontluik wat daarop gemik is om werknemers se welstand te bevorder en om hul betrokkenheid, toewyding en produktiewe werksgedrag te fasiliteer. Mentorskap en afrigting is oorwegende intervensies wat daarop gemik is om aspekte aan te spreek wat moontlik relevant kan wees tot pastore se welstand in beide die Nederduits Gereformeerde Kerk (NGK) en die Verenigde Gereformeerde Kerk van Suid-Afrika (VGKSA), alhoewel elkeen baie duidelik onderskeibare doelstellings met betrekking tot roeping, en professionele en vaardigheidsontwikkeling het. In die lig van huidige onderbenutting van mentorskapprogramme van die NGK en die uitsluitlike klem op vaardigheidsopleiding in die VGKSA, het hierdie studie ontstaan uit die behoefte om te verstaan hoe 'n diepgaande begrip van pastore se ervaring van welstand tot 'n konstruktiewe afrigtingsmodel vir professionele pastorale versorgers kan bydra. Om 'n afrigtingsmodel te ontwikkel om pastore te versorg en hul welstand te optimeer, het my multidissiplinêre agtergrond (industriële en organisatoriese sielkunde, menslikehulpbronbestuur en teologie) my nuuskierigheid oor pastore se welstand in 'n Christelik-gebaseerde Suid-Afrikaanse kerkkonteks geprikkel. In kwalitatiewe navorsingsvrae, gebruik navorsers meervoudige kwalitatiewe metodes uit 'n pragmatiese standpunt kreatief. In hierdie tesis het ek dus aanvanklik twee kwalitatiewe navorsingsmetodes gebruik, naamlik interaktiewe kwalitatiewe ontleding (IKO) en narratiewe sintese wat bydra om data deursigtig en sistematies te versamel, te ontleed en die navorsingsverslag te dokumenteer. As 'n derde kwalitatiewe navorsingsmetode het ek 'n reflektiewe outo-etnografiese skryfstyl gebruik om betroubare afleidings oor die navorsingsbevindings te maak en om oor die implikasies daarvan op die navorsingsgemeenskap te dink. 'n Afrigtingsmodel is saamgestel en is voorgestel as 'n moontlike model om na pastore (individuele werknemers) om te sien en hul welstand te optimeer en dus ook die van 'n kerk (niewinsgewende organisasie wat op

die Christelike geloof gebaseer is). Hierdie tesis dra ook metodologies tot ontluikende IKO-navorsing in 'n Suid-Afrikaanse werkskonteks by. Die tesis dra laastens tot multidissiplinêre studies by omdat dit teoretiese en empiriese perspektiewe van die drie vakgebiede, naamlik industriële en organisatoriese sielkunde, menslikehulpbronbestuur en teologie, integreer.

SLEUTELTERME: Werknemer en organisatoriese welstand; afrigting; multidissiplinêre studie; industriële en organisatoriese sielkunde; menslikehulpbronbestuur; teologie; kwalitatiewe navorsing; interaktiewe kwalitatiewe ontleding (IKO); narratiewe sintese; outo-etnografiese skryfstyl

TSHOBOKANYO

Mo lefatsheng le le marara, diphetogo di nna di le gona mme itekanelo ya mo tirong e sala go nna ntlha e e tlwaelegileng ya dipatlisiso go gokaganya tlhagiso ya badiri le ya setheo. Dikereke jaaka ditheo ga di a gololesega mo dintlheng tsa diphetogo mo tirong. Badiri ba kereke, e leng baruti, le itekanelo ya bona, ba botlhokwa fela jalo ka ntlha ya fa le bona ba rwele maikarabelo a go ela tlhoko itekanelo ya ba bangwe. Katiso e tlhageletse jaaka tsamaiso ya thuso e e boleng le e e mosola ya saekholoji e maikaelelo a yona e leng go tokafatsa itekanelo ya badiri le go gokaganya seabe sa bona, maitlamo le maitsholo a a mosola mo tirong. Tataiso le katiso ke ditsibogo tse di dirisiwang gantsi tse maikaelelo a tsona e leng go samagana le dintlha tse di maleba mo itekanelong ya baruti mo Kerekeng ya Dutch Reformed (DRC) le ya United Reformed Church of South Africa (URCSA), le fa tsotlhe di na le maitlamo a a farologaneng go ya ka pitso, tlhabololo ya boporofeshe nale le bokgoni. Ka ntlha ya lenaneo le ga jaana le sa dirisiweng mo go lekaneng la tataiso la DRC le kgatelelo ya katiso ya bokgoni fela kwa URCSA, thutopatlisiso eno e bakilwe ke tlhokego ya go tlhaloganya ka moo go tlhaloganya go ya kwa botenye ga maitemogelo a baruti a itekanelo go ka tshwaelang ka gona go aga sekao sa katiso sa baruti ba batlhokomedi ba porofeshe nale. Go aga sekao sa katiso sa go tlhokomela le go oketsa itekanelo ya baruti, lemorago la me la maphatamantsi (go tswa mo Saekholojing ya Madirelo le Ditheo [IOP], Botsamaisi jwa Badiri [HRM] le Thuto ya Bodumedi (Thioloji)) le okeditse phisegelo ya me ya go itse ka maitemogelo a baruti a itekanelo go ya ka bokao jwa kereke ya Aforikaborwa e e theilweng mo tumelong ya Sekeresete. Mo dipotsisong tsa dipatlisiso tse di lebelelang mabaka, babatlisisi ba dirisa mekgwa e mentsi ya patlisiso e e lebelelang mabaka go tswa mo kemong ya dintlha. Ka jalo mo thesising eno ke dirisitse mekgwa ya ntlha e mebedi ya dipatlisiso tse di lebelelang mabaka, e leng tshekatsheko e e lebelelang mabaka ka tshusumetso (IQA) le motswako wa kanelo o o tshwaetseng mo tseleng e e seng bofitlha le e e rulaganeng go kokoanya, sekaseka le go kwala pegelo ya patlisiso. Jaaka mofuta wa boraro wa dipatlisiso tse di lebelelang mabaka, ke dirisitse setaele sa go kwala sa itshekatsheko ya othoetenokerafi go fitlhelela ditshwetso tse di ikanyegang ka ga diphitlhelelo tsa dipatlisiso le go akanya ka bokao jwa tsona mo setšhabeng sotlhe sa dipatlisiso. Go agilwe sekao sa katiso mme se tshitshingwa jaaka sekao se se ka dirisiwang go tlhokomela le go tokafatsa itekanelo

ya moruti (modiri a le mongwe) mme ka go rialo gape le ya kereke (setheo se se sa direng letseno se e theilweng mo tumelong ya Sekeresete). Thesisi eno gape e tshwaela mo ntlheng ya mekgwa mo dipatlisisong tse di tlhagelelang tsa IQA go lebeleletse Aforikaborwa. Kwa bokhutlong, thesisi eno e tshwaela mo dithutopatlisisong tsa maphatamantsi ka ntlha ya fa e kopantse megopolo ya tiori le ya maitemogelo go tswa mo maphateng a le mararo e leng, IOP, HRM le Thioloji.

MAREO A BOTLHOKWA: Itekanelo ya badiri le setheo; katiso; thutopatlisiso ya maphatamantsi; saekholoji ya madirelo le ditheo; botsamaisi jwa badiri; thioloji; dipatlisiso tse di lebelelang mabaka; tshekatsheko e e lebelelang mabaka ka tshusumetso (IQA); motswako wa kanelo; setaele sa go kwala sa othoetenokerafi

NKOMISO

Eka misava ya nsohensohe, ku cinca i nchumu lowu nga sivelekekiku na swona ku hlayiseka entirhweni swa ha ri nchumu lowu nga duma swinene eka ku endliwa ka rhiseche eka ku pfuneta mutirhi na nhlango leswo swi tirha hi xiyenge xa vuyelo bya le henhla. Tikereke tani hi minhlango a yi le handle eka timhaka ta ku cinca emintirhweni. Vatirhi va kereke, ku nga vafundzhisi na vuhlayiseki bya vona na swona i swa nkoka tani hi leswi va nga na vutihlamuleri eka ku tiyisa leswo van'wana va hlayisekile no va na rihanyu lerinene. Ku dzabela swi vonaka tani hi nchumu wa nkoka no pfuneta eka ku pfuneta hi swa ngqondo leswi swi nga na xikongomelo xa ku yisa emahlweni vuhlayiseki bya vatirhi no endla leswo va va eka xiyimo xa ku tirhisana, ku tiyimisela no va na mahanyelo ya ku gingirika emintirhweni na ku tirha hi vuyelo. Ku mentharixa na vuleteri i minchumu leyi endliwaka hi xikongomelo xa ku langutana na rihanyu lerinene ra vafundzhisi va tikereke ta Dutch Reformed Church (DRC) na United Reformed Church of South Africa (URCSA), hambi leswi yin'wana ya tona yi nga na swikongomelo swo hambana hi ku landza xivito, na ku hlukisiwa ka vuprofexinali na vuswikoti. Hi ku vona leswo nongonoko wa ku mentharixa a wu tirhisiwi swinene eka DRC kasi eka va URCSA ku tshikileriwa ngopfu vuleteri bya vuswikoti, dyondzo leyi yi sukela eka xilaveko xa ku twisisa swinene hi vuenti swipiriyoni swa vafundzhisi swa vuhlayiseki bya vona ku pfuneta ku endla modlele wa vudzaberi eka vahlayisi va vafundzhisi hi swa vuprofexinali. Leswo ku endliwa modlele wa vudzaberi bya ku hlayisa no yisa ehenhla xiyimo lexinene xa vafundzhisi, tidyondzo ta mina (leti sukelaka eka Industrial Organisational Psychology (IOP), Human Resource Management [HRM] na tidyondzo ta ntivo-vukwembu ku nga Theology) swi yise ehenhla ku navela ku tiva ka mina hi swipiriyoni swa vafundzhisi hi vuhlayiseki bya vona eka vugandzeri bya vona lebyi byi nga le ka Vukresre eka tikereke ta vona eAfrika Dzonga. Eka swivutiso swa *qualitative research* na ntirhiso wa ndzavisiso hi vuswikoti leswi swi tirhisiwaka ku endla *qualitative methods* eka xiyimo lexi khomekaka. Hikokwalaha eka *thesis* leyi ndzi tirhise eka mafambiselo mambirhi ya *qualitative research methods*, ku nga *interactive qualitative analysis (IQA)* na *narrative synthesis* leyi yi nga pfuneta ku kuma maendlelo lama ya nga rivaleni ku hlengeleta nxopanxopo na ku endla dokumente ya xiviko xa rhiseche. Maendlelo ya vunharhu ya *qualitative research method*,

lama ndzi nga ma tirhisa i ya *authethnographic reflection writing style* ku endla tiinferense ta ku tshembeka hi vuyelo bya rhiseche na ku ehleketa hi ti-implications ta swona eka hinkwavo lava va endlaka rhiseche. Modlele wa vudzaberi wu endliwile na swona hi wona lowu wu gangisiwaka tani hi modlele lowu kotekaku wa vuhlayisi na ku yisa ehenhla nhlayiseko wa mufundzhisi (ku nga mutirhi wun'we) kasi hi vuyelo na swona eka kereke (ku nga nhlango wa vupfumeri bya Vukreste lowu nga tirheleku vuyelo bya mali). *Thesis* leyi yi tlhela yi pfuneta hi metodoloji ku humesa *IQA research* eka xiyimo xa Afrika Dzonga. Xo hetelela, *thesis* leyi yi tlhela yi pfuneta tidyondzo ta *multidisciplinary* tani hi laha ti nga hlanganisiwa eka thiyori na le ka *empirical perspectives* ku suka eka tidisiplini tinharhu leti ku nga, IOP, HRM na *Theology*.

MATHEME YA NKOKA: Rihanyu lerinene ra mutirhi na ra nhlango; vudzaberi; tidyondzo ta tidisiplini to hambana; *industrial and organisational psychology*; ku fambisiwa ka ta vuxakelani exikarhi ka vathori na vatirhi emitirhweni, ntivo-vukwembu; *qualitative research*, *interactive qualitative analysis (IQA)*, *narrative synthesis*, *authoethographic writing style*.

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I am thankful to my Lord the Almighty (as Paul was during his calling as an apostle of Jesus Christ by the will of God at Corinthians):

Jesus⁴ I always thank my God for you because of his grace given you in Christ Jesus. ⁵ For in him you have been enriched in every way – with all kinds of speech and with all knowledge – ⁶ God thus confirming our testimony about Christ among you. ⁷ Therefore you do not lack any spiritual gift as you eagerly wait for our Lord Jesus Christ to be revealed. ⁸ He will also keep you firm to the end, so that you will be blameless on the day of our Lord Jesus Christ. ⁹ God is faithful, who has called you into fellowship with his Son, Jesus Christ our Lord (1 Cor. 1:4-9, NIV). Therefore, I greet all that read this thesis with the grace and peace to you from God our Father and the Lord Jesus Christ (1 Cor. 1:3, NIV).

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List of Acronyms, Abbreviations and Symbols

ART	affinity pair relationship
C/P	circulator/pivots
CPD	continuous professional development
Δ	delta
DRC	Dutched Reformed Church
DRCA	Dutched Reformed Church in Africa
DRMC	Dutched Reformed Mission Church
FG	focus group(s)
GROW	G Goal setting for each session linked to short and long-term goals
	R Reality checking to explore the current situation
	O Options and alternative strategies or courses of action
	W What is to be done, when, by whom, and the will to do it.
HRM	human resource management
IRD	interrelated diagrams
IOP	Industrial and organisational psychology
IQA	Interactive qualitative analysis
LRS	leadership resiliency survey
NOT	network, organise and teamwork
PRACTICE	P Problem identification
	R Realistic, relevant goals developed
	A Alternative solutions generated
	C Consideration of consequences
	T Target most feasible solution(s)
	I Implementation of chosen solution(s)
	E Evaluation
PD	primary driver
PO	primary outcome
Rev.	reverend
SD	secondary driver
SID	systems influence diagram
SO	secondary outcome
§	see section (symbol used to indicate a section of thesis)
SSR	synod service council
SPACE	situation, physiology, action, cognitions, emotions
URCSA	United Reformed Church of South Africa

CHAPTER ONE

CONTEXTUALISING THE STUDY

Our pastor told us he was ‘burned out’ and needed a sabbatical, so we gave him a six-week leave of absence in addition to his regular vacation, explained a leader of a county-seat church. That was nearly three years ago. He came back from the sabbatical all charged up and raring to go. It was obvious to all of us that he needed and deserved that leave of absence, and it was clear we had done the right thing. This past Sunday, he announced from the pulpit that he was burned out and was planning to leave the ministry for a secular job. Sunday after next will be his last Sunday here with us. Some of us feel guilty that we have failed our pastor. Did we not do something we should have? After all, he’s only forty-six years old, and he could have spent another twenty years in the ministry. I hate to see someone who’s been called by God give up the ministry after having all that training. What’s our advice? (Willimon, 1989, p. 5).

1.1 INTRODUCTION

Both globally and in South Africa, wellness remains one of the most popular constructs for research and for discussion in social media (Akhtar, Ghufuran, & Fatima, 2017; Diedericks & Rothmann, 2013; Guest, 2017; Janse van Rensburg, Rothmann, & Diedericks, 2017; Pienaar, & Els, 2011; Rothmann, 2006, 2008, 2013). The search for wellness has been sparked by issues such as fraud, murder, political factors, economic pressure, high unemployment rates, xenophobia, technological development and even hazardous driving behaviour (Rothmann, 2013; Sukhai, 2003) which are putting South African employees, organisations, and communities under pressure. The same pressure is evident in churches (Niemandt, 2010, 2015, 2016). Although such pressures are unavoidable, ill-being is not (Grant & Niemandt, 2015; Muse, 2007). All employees are entitled to a workplace that espouses a highly valued wellness paradigm to manage well-being (WHO, 2005, 2013, 2015).

Organisations spend a significant amount of time and energy on visualising, developing, implementing and monitoring employee well-being programmes that may enrich businesses, as happy, healthy employees display higher levels of performance and positive work relationships (Grawitch, Gottschalk, & Munz, 2006; Page & Vella-Broderick, 2012). Studies on well-being in the workplace continue to grow in number and affirm the value of developing employee well-being for employers and employees alike; however, the emphasis tends to be on business success rather than employee well-being (Bezuidenhout & Bezuidenhout, 2014; Bryson, Forth, & Stokes, 2015; Diedericks & Rothmann, 2013; Janse van Rensburg et al., 2017; Rothmann, 2013; Van der Walt, 2018).

Well-being in the helping professions, where people are tasked with facilitating the well-being of others, is particularly important. According to Buys and Rothmann (2010), because of high burnout levels, pastors' well-being has become an important research topic for both scholars and practitioners. This is evident from the opening scenario posed by Willimon (1989). However, philosophical ideas about well-being lack a multidisciplinary research approach and specific qualitative intervention practices (Creswell, 2003, 2008, 2009, 2013, 2016; De Vos, Strydom, Fouché, & Delpont, 2013; Niemandt, 2010, 2015, 2016). Janse van Rensburg et al. (2017) argue that practitioners (i.e. industrial and organisational psychologists (IOPs) and human resource management (HRM)) need to consider a multidimensional measurement of well-being at work.

Guest (2017) calls on HRM practitioners to rethink and evaluate the management of employees and to be more people orientated than performance (task) orientated. Nel and Scholtz (2015) advise theologians and congregations to rethink and evaluate the missional identity and role of pastors. Consequently, I decided to employ an interpretive pragmatic research paradigm incorporating positive psychology and taking a multidisciplinary stance to guide me in exploring pastors' well-being, using coaching as a potential vehicle to facilitate well-being. Ultimately, the aim of this study was to explore the well-being of pastors in a Christian faith-based South African church context, from a

multidisciplinary perspective to develop a coaching model to care for and optimise the well-being of the pastors.

I used three qualitative research methodologies as my research design, namely, interactive qualitative analysis (IQA), narrative synthesis, and an autoethnographic self-reflective writing style. These methodologies contributed to a transparent and systematic way of collecting and analysing data and documenting the research report. IQA methodology guided my scientific choices of data collection and analysis. The multidisciplinary nature of this study supported the narrative synthesis and autoethnographic writing style that I applied to minimise possible researcher bias.

In this chapter, I contextualise the study and explain how my inquiry evolved from a non-scientific interest to a scientific endeavour. In doing so, I first provide a background and rationale for the study where after I present the research problem and aim of the study. I then discuss the multidisciplinary framework that directed me in this study. Lastly, I present the anticipated contributions of the study and outline the chapters of the thesis.

1.2 BACKGROUND TO AND RATIONALE FOR THE STUDY

Since World War II, psychologists have used the medical model to create an understanding of suffering, to associate mental health with the absence of mental illness and to relieve symptoms of depression (Donaldson, Csikszentmihalyi, & Nakamura, 2011; Seligman, Parks, & Steen, 2004). Positive psychology emerged and shaped the discipline of psychology to create an understanding of the complexity of life and mental health to include both strengths and weaknesses (Harvey, & Pauwels, 2003; Lyubomirsky, & Layous, 2013; Wong, 2004, 2011).

The notion towards positive psychology is also critiqued as “when one meets the positive psychologist’s nirvana of a successful match between a goal and an outcome, the positive emotion that results in no way need be healthy or desirable” (Campos, 2003, p. 112). Meyers and Sweeney (2007) explain that the roots of wellness go back over 2000 years. They refer to the perceptions of the daughters of the Ancient Greek god of healing.

Panacea, the first daughter, was believed to endorse healing for existing illnesses and Hygeia, the second daughter, endorsed the ongoing learning of people to develop positive ways of living to prevent illness.

The research boundary is set in the construct well-being and not wellness, (being mindful of the major challenges within various disciplines and academic research about the inconsistent use of the constructs wellness, well-being and ill-being) (Grénman & Räikkönen, 2015). Such a confusion between these constructs are likely to lead to misunderstandings, false expectations, and unsuccessful organisational experiences (McMahon, Williams & Tapsell, 2010). Even organisations, service providers and labour unions define employee wellness differently (Sieberhagen, Els & Pienaar, 2011). Goss, Cuddihy and Michaud-Tomson (2010, pp. 5–6) define wellness as follows:

Wellness is a state of being in which a person's awareness, understanding and active decision-making capacity are aligned with their values and aspirations. A Wellness lifestyle is the commitment and approach adopted by an individual aiming to reach their highest potential. The outcome of a Wellness lifestyle is a capacity to contribute in positive and meaningful ways to one's community, society and the welfare of the earth. An individual who adopts a Wellness lifestyle aims to balance the multiple dimensions of their health and well-being in concert with their environment. On a continuum between low-level Wellness and high-level Wellness, individuals continually move between various states of physical, psychological and spiritual harmony and vary in their capacity to reach aspirations and goals.

For three reasons, I acknowledge the confusion between these two constructs. My basic understanding of wellness is that it is an umbrella term that includes a focus on health, ill-being and well-being. As an umbrella term, "wellness" set the rationale for the strategic importance of well-being as one component to care for people in the workplace. Lastly, I referred to different wellness models (cf. Keyes, 2002, 2005, 2007; Rothmann, 2013; Travis & Ryan, 2004) in Chapter 2. The multidisciplinary nature of this study is complex

and therefore important on why and how I set the research boundaries (Trafford & Leshem, 2009) and aligned with the aim of this study the construct under study is well-being and not wellness. To curb confusion (wellness versus well-being), I acknowledge the confusion between these the constructs. My basic understanding of wellness is that it is an umbrella term that includes a focus on health, ill-being and well-being. As an umbrella term, “wellness” set the rationale for the strategic importance of well-being as one component to care for people in the workplace. Lastly, I referred to different wellness models (*cf.* Keyes, 2002, 2005, 2007; Rothmann, 2013; Travis & Ryan, 2004) in Chapter 2.

Huppert and So (2011) state that scholars have become more interested in the benefits that high levels of well-being have for individuals and society. I was aware of the fact that churches act as non-profit organisations with the vision to care for and contribute to community building, whilst focusing on the broader context of spirituality and existential practices (Ganzevoort & Roeland, 2014). Every organisation is challenged with individual well-being, which has consequences for both organisations and the economy as a whole (Kirsten, Van der Walt & Viljoen, 2009; Louw, 2014a, 2014b; Seligman, 2011).

Non-profit organisations such as churches are not exempt from the obligation to create a safe and healthy workplace for their employees. In fact, professionals who choose the ministry as a career, experience unique work pressures such as preparing and delivering a sermon, pastoral care, trauma and bereavement counselling, administrative, managerial and organisational tasks, catechism, and meetings (Buys & Rothmann, 2010; Cilliers, 2005; Cooke, 2007, 2008, 2011; Corey, 2005; Ganzevoort & Roeland, 2014). The church orders of both the Dutch Reformed Church (DRC) and the United Reformed Church of South Africa (URCSA) refer to pastors as reverends (‘Rev.’). According to Cooke (2007, p. 245), there is no specific definition for the term ‘pastor’ and it is seen as a triangle: person, office and profession. Therefore, I prefer to use the term ‘pastor’ rather than that of minister/preacher/cleric/reverend. Out of respect for these two churches and their processes and procedures, during the transcription of the data I attempted to be

respectful to the participants of each focus group, thus I used the abbreviation Rev. before each participant's pseudonym (see Chapters 4 and 5).

The aim of this study was to explore from a multidisciplinary perspective scientifically pastors's experiences of well-being in order to develop a coaching model to facilitate pastor well-being. In the context of employee well-being as a core strategic directive in organisational sustainability, the rationale for this study includes a realisation of the strategic importance of well-being to the organisation and then a rationale for well-being in the workplace from a multidisciplinary perspective. Furthermore, the multidisciplinary perspective in this study enabled me to report a contextual understanding of the well-being of the pastor, as well as my own story and my evolving interest in pastoral well-being and coaching.

1.2.1 The strategic importance of well-being in the workplace

Most professionals aim to care only when there is a problem and find it difficult to know how to care for gratitude and joy, and to facilitate constructive hope (Bloom, 2017; Louw, 2014a; Weiss, 2016). Researchers and practitioners however need to be thoughtful not only to heal the wounds of the distressed, but also to add to the lives of healthy people (Nolte & Dreyer, 2010; Peterson, 2006).

Psychological practices, research and training traditionally placed greater emphasis on illness and physical health than on wellness and positive mental health. Mental health practitioners concentrated mainly on remediating deficits (the fix-what's-wrong approach) and therefore psychology practitioners and researchers focused less on building people's competencies (the build-what's-right approach) (Duckworth, Peterson, Matthews & Kelly, 2007; Duckworth, Steen & Seligman, 2005; Herrman, Saxena & Moodie, 2005, Seligman, 2011, Rothmann, 2013).

An approach aimed at building mental health guides employees to become more aware of a positive state of being, or of wellness, health and well-being (Duckworth, 2013; Duckworth et al., 2007; Herrman et al., 2005, Seligman, 2011, Rothmann, 2006, 2008, 2013; Weiss, 2016). Du Toit et al. (2013) argue that the wellness movement caused a

paradigm shift that changed the health focus from treatment and the cure of diseases to prevention and health promotion. It is in this context that organisations have increasingly become aware of the importance of employee well-being in order to remain competitive within the workplace (Johri & Yadav, 2012; Schultz & Schultz, 2010; Van der Walt, 2018).

In general, organisations tend to focus on financial risk and the impact it has on productivity and the services rendered (Gebauer & Lowman, 2008). This distorts managerial effort by putting the achievement of financial targets first but the actions taken to manage the well-being of employees could have more significant meaning to organisations (Guest, 2017). For example, healthy employees could improve job satisfaction, engagement and commitment levels but unhealthy employees result in higher employee absenteeism, sick leave and turnover costs for organisations.

Performance measurement can lead to sub-optimisation, which means that one goal is achieved, but only at the expense of another. Financial risk is not the only factor that influences how effective organisations are in achieving their strategic objectives. The financial factor in achieving the strategic objectives of an organisation is integrated into an organisation's strategic intent. An strategic intent is used in an organisation to maintain sustainability and to reward, develop, protect and retain employees whilst decreasing financial risks (Gebauer & Lowman, 2008; Grobler, et, al. 2011; Hoeven & Van Zoonen, 2015; Ivancevich, 2003; Panaccio & Vandenberghe, 2009; Schultz & Schultz, 2010; Swart & Rothmann, 2012; Vandenberghe, 2011; Van der Walt, 2018).

1.2.2 Well-being: The need for a multidisciplinary perspective

... well-being is not so much an outcome or end state as it is a process of fulfilling or realizing one's daemon or true nature – that is, of fulfilling one's virtuous potentials and living as one was inherently intended to live (Deci & Ryan, 2008, p. 2).

Well-being has been a point of research interest in various disciplines and is differently valued in disciplines such as IOP, HRM and Theology¹ – each placing a different emphasis on the attainment of well-being. From a holistic perspective, recent research has not only described well-being from a cognitive, emotional, social, and physical perspective but has also embraced spirituality (Bélanger & Rodrigues, 2008; Koen, Van Eeden & Rothmann, 2012; Jacobs & Van Niekerk, 2017; Lopez & Calderon, 2011; Marques, Lopez & Mitchell, 2013).

In highlighting the positive features that make life worth living, Seligman and Csikszentmihalyi (2000) mention aspects such as spirituality, hope, wisdom, creativity, future-mindedness, courage, responsibility and perseverance. Various scholars have sought to describe well-being in terms of happiness and cite research and practice arguments based on an eudaimonic and/or a hedonic rationale that includes a continuum of well-being and ill-being (Bergh, 2011; Brülde, 2007; Dagenais-Desmarais & Savoie, 2012; Deci & Ryan, 2008; MacLeod, 2014; Travis & Ryan, 2004).

In order to create an understanding and shared terminology regarding human well-being experiences that will enable professionals to discover positive states, traits and outcomes, the four features of well-being should be considered (Diener & Suh, 1997; Linley, Joseph, Harrington & Wood, 2006; Pavot & Diener, 1993; Waterman, 2008). Scholars refer to the four features of well-being as psychological, subjective, hedonic and eudaimonic (Diener, 1984; 2006; Diener, Kesebir & Lucas, 2008; Diener & Ryan, 2011; Diener & Seligman, 2004). Some other terms frequently associated with well-being are health, quality of life (Ryan & Deci, 2001), life satisfaction, optimal psychological functioning, purpose, mastery, self-regulation, strong relationships, resilience, optimism, emotion-focused coping, self-acceptance (Armstrong, 1985; Karademas, 2007; Straume & Vittersø, 2015), passion, perseverance (Duckworth, 2013; Duckworth et al., 2005; 2007) engagement

¹ Theology originate from two Greek words, namely Theos meaning 'God' and –logos meaning word (Louw, 1999, 2003). I positioned my study in the sub-discipline called Practical Theology (§ 2.5) that originates from the main discipline Theology. Various religions refer to theology but due to the Church context that I used in my study, I am positioned in Christianity. I used the term Theology and Practical Theology interchangeable in this thesis.

and flourishing (Seligman, 2011). Yet, the definition of well-being remains challenging and ambiguous across different disciplines. Life satisfaction, according to Seligman (2010, p. 234), is the prime measurement that determines happiness. Forgeard, Jayawickreme, Kern and Seligman (2011, p. 85) argue that the most widely used measures for assessing well-being are measures of life satisfaction, in which participants are asked to answer the question: How satisfied are you with your life? Further, Forgeard, et al. view life satisfaction as judgements (that led many to advocate for the use of more objective measures of well-being) which depend on the standards individuals have set for themselves. Hence, Dodge, Daly, Huyton and Sanders (2012) are of the opinion that dimensions and descriptions rather than definitions drove previous research on well-being.

My engagement with IOP, HRM and Theology and my interest in pastoral care have merged to form a multidisciplinary focus on well-being. Scholars use terms such as 'multidisciplinary' and 'interdisciplinary' interchangeably. I follow the example of Bélanger and Rodríguez (2008) and use the term 'multidisciplinary' as an inclusive term to integrate the three disciplines, namely, IOP, HRM and Theology in my conceptual framework to well-being. I acknowledge the scholarly arguments regarding the negative social discourse on religion and spirituality. Some theologians distanced themselves from modern psychology and vice versa, yet in this thesis the attempt was to value the foundational principles of theology, psychology (Charry, 2011) and HRM because humans do not function individually. Humans function as a whole person (biological, psychological, spiritual) within both an ecological context and a metaphysical context in the workplace and their private life (Louw, 2014a, 2014b; Wong, 2004, 2011).

During therapy, counselling, research or coaching sessions, according to Coyle and Lochner (2011), respectful and constructive engagement with clients' religious and spiritual beliefs, cannot be ignored in an initial assessment of a client's story and experiences. I concur with Coyle and Lochner that spirituality ("how employees exercise religion") is inclusive of people's stories and experiences and thus needs some attention

in interventions such as therapy, counselling, coaching or research. Issler (2001, pp. 25–26) proposes that Christian spirituality involves a deepening trust and friendship with God for those who are in Christ Jesus. Issler further recommends that, more specifically, it is an ever growing, experientially dynamic relationship with our Trinitarian God-Father, Son and Holy Spirit through the agency of the indwelling Spirit of God.

Wong (2004) emphasises the importance of recognising that people's existence includes multidimensions of well-being (such as physical, psychological and spiritual) that need to be treated as the core of healing. Hence, spirituality in the workplace is contemporary and require scholars' attention (Puchalski, Vitillo, Hull & Reller, 2014; Robberts, 2015; Van der Walt, 2018), that clearly link with the need for a multidisciplinary perspective in exploring pastors' well-being experiences at work in this study.

Hence, in Box 1.1 (on the next page), I present the preliminary theoretical results that I found on the PsychoInfo database regarding well-being, pastors in the ministry and their well-being and coaching for multidisciplinary studies. Coaching is also applicable in all three disciplines, IOP, HRM and Theology, to facilitate well-being (Dagenais-Desmarais & Savoie, 2012; Schultz & Schultz, 2010).

Based on the PsychoInfo Database search, no previous academic inquiry has addressed the multidisciplinary nature of the research phenomena related to well-being and coaching as described in the church context. Theologians work extensively interdisciplinary and specific to psychology but scholars from IOP or HRM rarely use practical theology in their research projects. For that reason, I believed that a multidisciplinary approach would contribute to the aim of this study, namely, to explore the well-being of pastors and to develop a coaching model to facilitate pastor well-being. Being aware of an apparent disparity between scholars about the phenomenon used in this thesis and that my multidisciplinary perspective draws information parallel from IOP, HRM and theology (Marais, 2015a, 2015b; Jessup, 2007), I hope that this thesis stimulates more similar studies in the work context.

PsycholInfo Results 1–25 of 27 914 for (multidisciplinary studies) (church pastor or reverend or minister) f:t c:14 b: main e:(afr | eng) y: [2006–2016]. After refining the PsycholInfo results, the following resulted 1–9 of 9 for (multidisciplinary studies) (church pastor or reverend or minister) f:t c:14 b: main e:(afr | eng) y: [2006–2016]. In the following search, I added the term ‘coaching’. The PsycholInfo database resulted as follows regarding coaching within the ministry or church environment results 1–25 of 139 for (church pastor or reverend or minister) (coaching) f:t c:14 b: main e:(afr | eng) y: [2006–2016]. The second search on the PsycholInfo database produced the following results: Results 1–25 of 724 836 for (well being or well-being or wellbeing) (church pastor or reverend or minister) f:t c:14 b: main e:(afr | eng) y: [2006–2016]. After filtering the results on the PsycholInfo database the search ended as follows: Results 1–25 of 54 for (well being or well-being or wellbeing) (church pastor or reverend or minister) f:t c:14 b: main e:(afr | eng) y: [2006–2016]. The third search on the PsycholInfo database produced the following results: Results 1–25 of 80 067 for (church pastor or reverend or minister) (positive psychology) f:t c:14 b: main e:(afr | eng) y: [2006–2016]. I refined it and I found the following: Results 1–6 of 6 for (church pastor or reverend or minister) (positive psychology) f:t c:14 b: main e: (afr | eng) y: [2006-2016]. With the third search, none of the results was relevant to this study in terms of human resource management. In terms of psychology the search produced the following results: Results 1–25 of 2330 for (church pastor or reverend or minister) (positive psychology) f:t c:14 b: main e:(afr | eng) y: [2006–2016]. There was no option in terms of theology to refine the results on the PsycholInfo database.

Box 1.1: PsycholInfo Database Search

1.2.3 Well-being of the pastor: The Dutch Reformed Church and the United Reformed Church of South Africa

Statistics South Africa (2013, p. 32) contextualises and reports the religious affiliation in South Africa as follows: Christianity (85.6%), Muslim (2%), ancestral, tribal, animist or other traditional African religions (5%), Hindu (1%), Jewish (0.2%), other religions (0.3%),

no religion in particular (5.6%) and people that do not know (0.3%). In 1652, the Dutch settlers in South Africa established one church, the Dutch Reformed Church (DRC), in which people of all cultures and races worshipped together. A formal separation based on culture and race resulted in the formation of a separate church and changed into various mission organisations which led to the formation of a number of denominations amongst people, for example the Dutch Reformed Mission Church (DRMC) which was established in 1881 and the Dutch Reformed Church in Africa (DRCA) which was established in 1951. During 1974 – 1994, the DRCA and the DRMC strongly emphasised unity, reconciliation and justice, principles that were formulated and adopted by the DRMC in a policy document called the Belhar Confession.

Following the Belhar Confession, the DRMC and the DRCA united to form the United Reformed Church of South Africa (URCSA) on 14 April 1994 (Sixth General Synod of the URCSA, 2012). As indicated in the minutes of the Sixth General Synod of the URCSA (2012), various deliberations took place over the years between the DRC and the URCSA leaders to work towards unity, reconciliation and justice for all people through Christ. In a letter from the URCSA to the 2015 DRC General Synod, based on Ephesians 2:14–16, the URCSA accepted a journey of unity with the DRC that would focus on a Presbyterian synodical church structure that supports the Gospel of Jesus Christ, who broke down the wall of separation between people (Kuyler, 2015).

In the legacy of Christianity, on 31 October 1517, the theologian, Martin Luther, is one of the key contributors in proclaiming the divine act of revelation and reconciliation as advocate in five Latin phrases, called “solas” (Wellum, 2015, p. 9). These five solas are slogans that describe the basic theological convictions of Christianity as: (1) Sola Scriptura (Scripture alone), (2) Sola Fide (faith alone), (3) Sola Gratia (grace alone), (4) Solus Christus (through Christ alone) and (5) Soli Deo Gloria (to the glory of God alone). These five convictions of Christianity differ between Presbyterian churches and Catholic churches but I only focused on Presbyterian churches, namely the DRC and the URCSA. Derived from the reformed tradition of church, Presbyterian churches are governed by

representative assemblies of elders and pastors. Pastors are ordained to church office and follow the five solas (Wellum, 2015). The five solas are the central doctrine of Christian faith in God directly, through faith in the forgiveness by Christ rather than with the pastor and the church (i.e. elders) as mediating entities between the penitent and God to Christianity (Brunner, 1934). In both the DRC and the URCSA, pastors may be appointed permanently or temporarily to a congregation (A-Z Beleid, 2007; Kerkorde, 2013). Either way, being appointed in the church work context holds unique challenges for pastors' well-being, especially since their focus on caring for others as pastoral professionals are assumed to exempt them from ill-being.

The ministry is one of many service occupations in which employees (in this case, pastors) suffer from work pressure (Darling, Hill & McWey, 2004; Buys & Rothmann, 2010; Tomic, Tomic & Evers, 2004). The office of the pastor does not escape the realities of occupational stress, burnout and ill health due to global and/or national changes and demands (Buys & Rothmann, 2010; Doolittle, 2007; Frame & Shehan, 2005; Goldkuhl, 2012; Nel, 2005). Using the Maslach Burnout Inventory, the study by Tomic et al. (2004) demonstrated that Reformed Church pastors scored lower on the three burnout dimensions than employees in other human services professions. Younger pastors seemed to be more inclined towards burnout than their older colleagues were and gender did not contribute to the onset of burnout. Furthermore, Tomic et al. (2004) found that those who scored higher on the three burnout dimensions suffered seriously from pressure of work. In their study of 73 pastors (professionally engaged men and women), Berry, Francis, Rolph, and Rolph (2012) found that most were well aware of the stress-related forces of their career, and displayed typical signs of work overload. These studies fuelled my curiosity to explore and learn more about the pastors' subjective experiences about being well within their workplace, the church.

In the South African context, most studies on pastors' vocation investigate and explore employee ill-being in terms of stress, burnout and engagement (Barnard & Curry, 2012; Berry, Francis, Rolph & Rolph, 2012; Buys & Rothmann, 2012). Schoeman's (2012) panel

report on the DRC focused on well-being factors within the workplace of 1 540 pastors. The panel reported that two-thirds of the pastors (1) were happy with their family lives, (2) struggled with time and role differentiation and (3) experienced difficulty in managing work/life balance. Buys and Rothmann (2010) argue that if pastors in the Reformed Church had more job resources, they might experience more engagement, affective commitment and improved social functioning. The uniqueness of the ministry as a career is that pastors perceive a strong religious and/or spiritual calling from God (Hernandez, Foley & Beitin, 2010); nevertheless, the vocation is not without its worldly challenges.

I acknowledge the secular trend towards conceptualising the construct 'calling', yet due to the lack of demographic details; I adopted the two working definitions of calling and vocation as defined by Dik and Duffy (2009) in this thesis:

A calling is a transcendent summons, experienced as originating beyond the self, to approach a particular life role in a manner oriented toward demonstrating or deriving a sense of purpose or meaningfulness and that holds other-oriented values and goals as primary sources of motivation (p. 427).

A vocation is an approach to a particular life role that is oriented toward demonstrating or deriving a sense of purpose or meaningfulness and that holds other-oriented values and goals as primary sources of motivation (p. 428).

The A–Z management policy (2007) is an official standard that guides HRM processes in the DRC and includes, for example, the description of calling, continued theological training and ministry development of its ordained pastors as well as the recruitment and selection of young theologians. This policy stipulates that the roles and responsibility of the congregation and the Presbyterian synod system include taking care of the emotional-spiritual condition of the pastor (p. 3). As an initiative to care for the pastor, the DRC has established a mentorship programme. Accordingly, the A–Z management policy of the DRC (2007, p. 3) defines the purpose of the mentorship programme as “a process to create a discourse on the mentoring of the pastor’s calling and to maintain the professional development of the pastor”. According to the policy, every pastor in the DRC

has the option to participate in a mentorship relationship with another colleague (pastor), although all new pastors (including pastors with a minimum of two years' experience) employed by a congregation have to take part in the mentorship programme.

The A–Z management policy states that it is the role and responsibility of every congregation, the presbytery (die Ring²) and the synod to ensure that every pastor participates in the DRC mentorship programme. However, contrary to this expectation, only 18% of pastors actively participate in such mentoring activities (Schoeman, 2012, p. 6). This is despite the fact that the aim of the mentorship programme is the professional development of the ministry (Kerkorde, 2013).

The current DRC mentoring programme describes care merely in terms of the pastors' professional development and the maintenance of their calling. The programme does not describe to what extent pastors can optimise their well-being to remain engaged in their calling. God has entrusted pastors with building and equipping the local church for ministry (Afrikaans: gemeentebou) according to each congregational member's gifts, and while this part of the pastoral job is special it is very demanding (Nel, 2009; Nel & Scholtz, 2015; Ungerer & Nel, 2011).

During 2012, leadership and capacity building were two of the important strategic issues identified as part of the URCSA's sixth general synod. In addition to leadership and capacity building, performance appraisal for leadership positions was developed with specific target dates, time schedules and objectives (Sixth General Synod of URCSA, 2012). Nel (2009) indicates that the Centre for Contextual Ministry (CCM) allows pastors and leaders from almost all denominations and other independent religious communities to attend the various theological courses in order to build capacity within the church. Nel also notes that an advisory committee at the University of Pretoria realised the need for training in the rural areas, as many of the students are not in full-time ministry.

² Due to the uniqueness of Afrikaans as a language, I decided to add the Afrikaans term to that of the English term(s) used for clarity within the context of South Africa.

Students who have passed the advanced courses well, and who seem to have teaching experience, are tasked with presenting a basic ministry course in the rural areas and urban areas such as Soweto. Capacity building would seem to still be a constraining element in the URCSA (Sixth General Synod of URCSA, 2012). Consequently, the URCSA has taken the initiative to improve leadership capacity in terms of providing in-service training, encouraging personnel to undertake academic studies, and rewarding those who participate and succeed (continuous professional development). However, within the URCSA, no formal/informal mentoring and/or coaching programme and/or continuous professional development processes have yet been developed and this aspect remains a work in progress (Landman, 2015). The URCSA also has not yet been able to describe the extent to which pastors are able to optimise their well-being in order to remain engaged in their calling.

Mentoring and training are therefore the predominant formal interventions aimed at addressing aspects potentially relevant to pastors' well-being in the DRC and the URCSA; however, each has very distinct objectives in terms of calling, and professional and skills development. Although coaching psychology³ is still in a developmental stage within the South African context (Le Roux & Odendaal, 2012), coaching is often used to create organisation-wide changes in well-being and to improve individual well-being (O'Conner & Cavanagh, 2006). In light of the current underutilised mentoring programme of the DRC and the sole emphasis on skills training in the URCSA, in this study I became increasingly enthusiastic about ascertaining how an in-depth understanding of the well-being experiences of pastors can contribute to constructing a coaching model for professional pastoral caregivers.

³ The following two definitions of psychology seem appropriate for this thesis: (1) "Psychology is the science that seeks to measure, explain and sometimes change the behaviour of humans" (Robbins & Judge, 2007, p. 12); (2) Arnold, et al. (2010, p. 709) define psychology as a science of life with a focus on mentality, the systematic study of behaviour, thoughts and emotions.

1.2.4 My evolving interest in pastoral well-being: A multidisciplinary and positive psychology orientation

The thesis of Schreuders-Van den Bergh's (2013), titled "The facilitative role of cultural intelligence in the adjustment and career development of self-initiated expatriate women" was a key inspiration for my study. Schreuders-Van den Bergh uses elements in a unique way to conduct research qualitatively. Her application of the rigorous IQA approach to collecting and analysing data inspired me to follow suit. To date, my involvement with the DRC has been as a member of the meetings of the church council within a denomination and presbytery. In addition, I have participated as an acting member and/or a second member on behalf of the presbytery in our area on the Northern Synod Service Council (SSR).⁴

The responsibility of the SSR is, among other things, to attain, retain, develop and care for pastors' professional development. Thus, the SSR acts as an advisor to both congregations and regions on the HRM policies. My attendance at the various levels of DRC meetings (congregation, region and SSR) provided me the opportunity to hear many comments about pastors' well-being experiences in the workplace.

In compliance with the guidelines of the Health Professions Council of South Africa (HPCSA), I am registered as an industrial and organisational psychologist. I am also registered with the South African Board of People (SABP) as a general HRM practitioner and with the Council for Pastoral and Spiritual Counsellors (CPSC) as a religious specialist in Christian pastoral counselling. Consequently, my interests have evolved towards the point where I am now a formal caregiver with a focus on pastors.

Owing to my personal and professional involvement, I find the functioning of the pastor in the church as a workplace immensely interesting. I am particularly intrigued by the ability of pastors to remain engaged and to flourish in their world of work and I sought to learn

⁴ It is important to note that there are four types of meetings in the DRC and the URCSA: a church council, a presbytery, regional synods and the general synod (Kerkorde, 2013).

from them. This led me to the same conclusion as Kim (2005), namely, that while caring for the sick and those with disabilities is an important part of life, we tend to forget about the people (such as the pastor and the doctors and nurses) who care for these people in need. My interest was further stimulated by the fact that a mentoring intervention aimed at addressing the well-being concerns of the pastor existed in policy but hardly in practice. As a result, I started to read more about the topic out of personal interest.

My enthusiasm to care for the pastor prompted me to seek a more applied and practical approach to well-being. Soon after joining the University of South Africa (UNISA) in November 2011, I had to write a study guide for a new third-year module (Management of Employee Well-being, Health and Safety) in the Department of HRM. In 2012, I met the head of department of IOP, UNISA, at the Northern Synod congress where he introduced me to the concept of 'flow'. I subsequently started to read about flow and encountered the work of Csikszentmihalyi and Csikszentmihalyi (1988) on optimal experience and the psychological study of flow. I found the work of Seligman (2011) on the concepts of 'authentic happiness' and 'flourishing' even more intriguing.

Positive psychological concepts (such as flow, authentic happiness, strengths, virtues, positive emotions, traits, values and flourishing) are the qualities that enable employees, organisations and communities to thrive (Biswas-Diener, Kashdan & Minhas, 2011; Cilliers, 2011, Corey, 2005; Csikszentmihalyi & Csikszentmihalyi, 1988; Demerouti et al. 2012; Diener, 1984; 2006; Diener, Kesebier & Lucas, 2008; Diener & Ryan, 2011; Diener & Seligman, 2004; Diener & Suh, 1997; Kashdan, Biswas-Diener & King, 2008; Linley et al., 2006; Lomas & Ivtzan, 2016; Peterson & Seligman, 2004; Peterson, Park & Seligman, 2005; Seligman, 2011; Veenhoven, 2011; Wong, 2004, 2011). My view of positive psychology as a 'map' in this study concurs with that of Janse van Rensburg and Breed (2011) that human beings have unique, resourceful and amazing stories to share of how they survived in the most extreme conditions. Consequently, I used a positive psychological map as a resource to create a better understanding of those working in a pastoral care environment that is significant within the diverse South African context. This

makes this present study unique. Janse van Rensburg (2010) argued that there is a need to hear the voices of pastors who are actively practising in the pastoral workplace regarding the methods and strategies that they use (and that do not exclude the stories of frustrations and failures) to deal with the unique diverse care that is needed in the South African context. Consequently, positive psychology emerged as a disciplinary paradigm that resonated with my own evolving beliefs and assumptions about well-being. Deriving renewed inspiration from my readings and my interest in caring for the caregiver, I decided to use a positive psychological paradigm for exploring pastors' well-being experiences as a stimulus for a coaching model.

During the research proposal phase, I initially focused on including the dynamics of religion, but changed my mind as the proposal unfolded. At the 14th European Congress of Psychology, I became very interested in Schwartz's (2015) work regarding whether religion has an effect on what people consider the most important guiding principles in their lives and whether belonging to one religion or another emphasises different values. The data included samples from over 30 countries to determine the value priorities of various religions, such as Roman Catholics, Protestants, Muslims, Jews and members of Eastern Orthodox churches. Schwartz found that the respondents' religion did not matter; what was significant was the way they exercised their religion in order to prioritise the values that guided their lives. Consequently, I decided to exclude a debate on religion and to direct my arguments in this study at how people value their well-being within the dynamics of pastoring (including spirituality).

Well-being is studied in various disciplines (such as health psychology, abnormal psychology, clinical psychology and consulting psychology) yet most scholars initially focused more on ill-being; more specifically burnout or maladjustment, impaired work performance, and work dysfunctions (Bergh, 2011; Darling et al., 2004; Seligman, 2010, 2011; Phillips & Gully, 2014). Contrary to this view, positive psychology (sometimes related to health psychology) introduced a different focus to well-being that allows for the enhancement of positive psychological resources in terms of learnt optimism, human

strengths and resilience, being concerned with fulfilling the lives of people, facilitating holistic optimal functioning and flourishing (Seligman, 2010, 2011).

Positive psychology, according to Gable and Haidt (2005), does not imply that the rest of psychology is negative and that most of the gross academic product of psychology is neutral, focusing on neither well-being nor distress. Nevertheless, positive psychology, according to Cilliers (2011), has proved successful in developing people's skills through psychotherapy, coaching, development programmes, training and internet-based interventions. On behalf of the American Psychological Association, Seligman (2010) collaborated with colleagues such as Chris Peterson and Barbara Fredrickson in order to determine what is good and bad about psychology. Seligman argued that clinically positive psychology is not intended to replace the usual therapy of pathology but is a way to build on what makes life worthwhile. As a child, I learned that in order to contribute to the future, one should take what is good from the past and build the future accordingly.

1.2.5 Leaning towards coaching as an intervention approach

As stated earlier, the construct "employee well-being" is not the only construct relevant to various disciplines. The uniqueness of coaching is that it also has a background in a variety of disciplines (Grant, 2003, 2005, 2006, 2009, 2011, 2012, 2013; Ives, 2008; Simon, Odendaal & Goosen, 2014; Steenkamp, 2012; Stober & Parry, 2005). This general relevance of coaching is emphasised by Whitmore (2009, p. 12) in narrating how coaching developed from its origin in sport psychology:

Tim Gallwey was perhaps the first to demonstrate a simple but comprehensive method of coaching that could be readily applied to almost any situation, particularly in his book 'The Inner Game of Work'. Many years ago, I sought out Gallwey, was trained by him, and founded the Inner Game in Britain. We soon formed a small team of Inner Game coaches. At first all were trained by Gallwey, but later we trained our own. We ran Inner Tennis courses and Inner Skiing holidays and many golfers freed up their swings with Inner Golf. It was not long before our sporting clients began to ask if we could apply the same methods to

prevailing issues in their companies. We did, and all the leading exponents of business coaching today graduated from or have been profoundly influenced by the Gallwey School of coaching.

Coaching emerged from sports coaching between the 1930s and the 1970s. It was not until the 1980s that the field emerged substantially, causing professionals in different disciplines to struggle to find one specific definition for it (Biswas-Diener, n.d., 2009, 2010; Cilliers, 2011; Corey, 2005; Grant, 2003, 2005, 2006, 2009, 2011, 2012, 2013; Hart, Blattner & Leipsic, 2001; Ives, 2008; Simon, 2009; Simon et al., 2014; Stober & Parry, 2005; Passmore, 2010a, 2010b). Over the past decades, workplace and executive coaching has increased significantly as an organisational intervention (Bozer & Joo, 2015; Grant, Passmore, Cavanagh & Parker, 2010; Nowack, 2003). Coaching is one of the fastest growing professions and is aimed at enhancing performance, professional and personal development, leadership development, management skills, psychological and subjective well-being, and general life experiences (Grant, 2003, 2005, 2006, 2009, 2011, 2012, 2013; Passmore, 2005, 2010a, 2010b; Stober & Parry, 2005).

It is obvious that organisations' intentions with regard to coaching will differ from those of employees. This includes a description of what the results of coaching should be (Passmore, 2010a, 2010b). Hart et al. (2001) explain that coaching methodology is an ongoing attempt to fulfil various changing needs within organisations and of individuals (i.e. the enhancement of succession planning, and leadership training).

Grant (2003, 2005, 2006, 2009, 2011, 2012, 2013) points out that the general public's view of coaching includes a need for processes and techniques to facilitate and enhance life experiences and lead to personal development. Coaches are hired by private, public and non-profit organisations (Brennan, 2008) for various reasons, for example societal changes that result in unpredictable, turbulent and fragile working environments that (directly or indirectly) influence the lives of employees (Hart et al., 2001).

This generic and basic explanation of coaching reminds me of a question that one of the senior professors asked me during the research proposal colloquium: "Why do you focus

on coaching rather than on a model for therapeutic or counselling intervention?” At the time, I found the professor’s question thought provoking. At that stage, I had not really thought about counselling and therapy as focal points in this study, as the multidisciplinary nature of the study had caused me to focus on coaching. Moreover, I am a young academic and am still learning about research. However, while scholars tend to differentiate between counselling, therapy, consulting, training and coaching, I believe that it is not as simple as that.

Each of the above-mentioned interventions has its own place in the world of work. Schultz and Schultz (2010) argue how important it is to communicate psychological concepts clearly in the workplace to make them more understandable to all stakeholders, including managers and employees. I also note Cilliers and May’s (2010, p. 10) advice to remain cautious regarding the positive psychological terms used in practice, and I applied this advice to my study. Cilliers and May suggest that researchers and practitioners need to be aware of the tendency in positive psychology to simplify its complexity, to be wary of its use as a theory or paradigm in psychology, to be mindful of the fundamental assumptions and to use positive psychology responsibly and ethically in research and practice.

Subsequently, as a researcher, I positioned positive psychology as my conceptual stance in this study. As a psychologist, I regard my philosophical orientation as being practical and research driven, and I believe that the decisions I make influence the scientific nature of an intervention process and the choices of method according to the scope of practice(s).

Driven by the research objective of this study, I identified a research process that, firstly, included interpretive methods that would enable me to identify the key elements that tie the research process together, and secondly, enabled me to make sense of the data (Richards & Morse, 2013) to develop a coaching model.

One psychiatrist has referred to the metaphorical ‘African black pot’, which has three legs: biology, psyche and society (the originator of this metaphor is unknown). If the pot is skew

and reaches the fire only on the one side, the porridge on the other two sides remains uncooked or half-cooked. In support of the psychiatrist's metaphorical 'African black pot', Seligman (2013) argues that treatment using drug therapy alone is not enough because the emphasis is on biology. Hence, I lean more towards coaching as an intervention approach. In my view, coaching is a more appropriate intervention to facilitate well-being within the scope of IOP practice, whereas therapy benefits clinical and counselling psychologists' scope of practice. Cilliers and May (2004, p. 9) honour the work by Deo Strümpfer in an organisational context and concluded the importance not to avoid the complexity of the relatedness between positive and negative as part of the human condition. When I use the term 'healing' in this thesis as a scientist and professional, I concur with Cilliers and May that Positive Psychology offers a rich, deep and systemic view on all behaviour, inspires *caritas* (loving kindness), dynamic thinking, creation and engagement to integrate the complexities of the human condition. Consequently, as an IOP practitioner, I believe that coaching is a point of departure for a journey of healing where it serves as a means to an end.

Koortzen and Oosthuizen (2010) distinguish between the role of a coach and that of a mentor. They explain that the role of a coach, as an educator/trainer, advisor and/or mentor, is to facilitate personal development needs. At the heart of coaching is the empowerment of people to grow their human potential and purpose through facilitation, which includes self-directed learning, personal growth and improvement of performance (Bell, 2000; Bloom, Castagna & Warran, 2003, Passmore, 2010a; 201b).

The notion of improving performance is paramount in coaching, which can be a daunting experience for employees but at the same time offers a safe and supportive environment in which to create an interactive conversation between various stakeholders for various reasons (Whitmore, 2009). In seeking to define coaching psychology, Odendaal (2013) attempted to find overlapping characteristics between the following organisational interventions: mentoring, counselling, training, consulting and coaching. Grounded in the work done by Odendaal (2013), the role of coaching versus other organisational

interventions is not to develop people but to equip people to develop. On the next page, this idea is depicted in Figure 1.1.

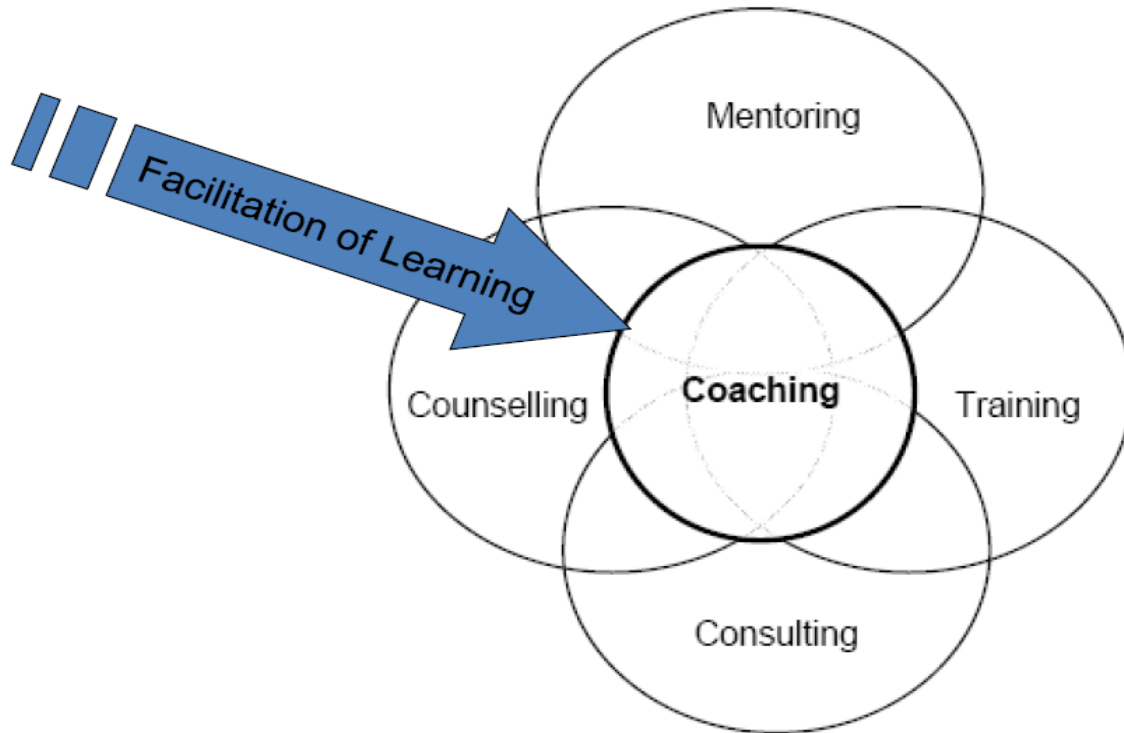


Figure 1.1: Coaching versus other organisational interventions

Source: Odendaal (2013)

Various disciplines and professional bodies have shaped coaching, which has led to unique and different approaches, theories, models, techniques, constructs and skills (Steenkamp, 2012). Bearing in mind Cilliers' (2011) concern that coaching seldom receives scientific consideration, I concur with Odendaal and Le Roux (2012) on the strategic importance of professionalising coaching (from a psychological lens) through an inclusive, interdisciplinary and interactive process. The strategic intention to professionalise coaching by Odendaal and Le Roux provide psychologists with a scope of practice for professional ethical reasons is thus to be lauded. The field of psychology currently has the greatest influence on the growing practice of coaching in the workplace,

although psychologists do not deny the influence of other disciplines (not only the interdisciplinary but the multidisciplinary nature of coaching) (Drake, 2007; Simon et al., 2014).

1.3 RESEARCH PROBLEM

Well-being is fundamental to enhance optimal functioning in the workplace (Grawitch et al., 2006) and therefore of strategic importance to the organisation (Johri & Yadav, 2012). The issue of well-being is predominant across various disciplines, yet as a construct, it is conceptually diverse and not well integrated. Different disciplinary perspectives use different lenses to focus on specific aspects of well-being and taken together may enhance our complete understanding of the phenomenon. Theologians work extensively interdisciplinary and specific to Psychology but scholars from IOP or HRM rarely use theology in their research projects. Incorporating a theological perspective to well-being, for example, adds spirituality as an important aspect of a person's holistic well-being. To better consider the wholeness of being; taking a multidisciplinary stance to studying well-being may therefore be needed. This need is especially evident in the lack of multidisciplinary well-being studies. The gap in research is the lack of a coaching framework or guide to care for pastors' well-being that is theoretically sound.

Some studies have specifically noted the importance of the well-being of the pastor in the church as a work context (Berry et al., 2012; Buys & Rothmann, 2010; Tomic et al., 2004). In practice, in the South African context, the DRC uses a mentorship programme to care for the pastor with the primary aim of enhancing the pastor's professional development and calling in a congregation.

The focus of the mentorship programme also incorporates the well-being of the congregation (as an organisation) but may consequently lose sight of the employee's well-being (Deci & Ryan, 2008). As indicated earlier in this chapter, only 18% of pastors participate actively in the mentoring activities of the DRC (Schoeman, 2012) while the UCRSA focuses on the development of skills without any intervention aimed specifically at enhancing pastors' well-being (Sixth General Synod of URCSA, 2012). A strategic

intervention approach to care for pastors' well-being is therefore clearly needed in the church context.

Worldwide, employees are inundated with a multitude of organisational programmes designed to optimise health (Grawitch et al., 2006), quality and productivity, to improve skills and to empower them (Lu, 1999). Positive psychology poses a conceptual paradigm to study well-being that is relevant across disciplines. It also provides a scientific basis to integrate different well-being perspectives to study the pastor's well-being experience holistically. As noted, from a positive psychological viewpoint, the academic and theoretical foundation of well-being interventions to optimise health, quality and services rendered to congregations, within the South African church context is not adequately evident. Hence, in-depth research regarding the well-being of the pastor is needed within the DRC and the URCSA in order to develop an intervention aimed at optimising pastor well-being. In this context coaching as an intervention approach is relevant to different disciplines and congruent to the proactive well-being stance espoused in positive psychology.

1.4 RESEARCH AIM AND OPEN-ENDED QUESTION

The aim of this study was to explore the well-being of pastors as employees in the South African church context (DRC and URCSA) from a multidisciplinary perspective to develop a coaching model to care for and optimise their well-being.

Following the overall aim in this study, I formulated one open-ended research question:

What are the well-being experiences of pastors in the South African church context (DRC and URCSA) from a multidisciplinary perspective and how can a coaching model to care for and optimise their well-being, be conceptualised?

1.5 FROM NON-SCIENCE TO SCIENCE: A MULTIDISCIPLINARY FRAMEWORK AND METHODOLOGICAL ORIENTATION

Scholars such as Babbie and Mouton (2001) and Mouton (2001) describe three worldviews of science and these three worlds enabled me to develop my initial non-scientific interest in pastoral well-being into a scientific endeavour. These three worlds anchors research in the pragmatic world of everyday life, the world of science and the world of meta-science. For me the need for this study originated in the practical real world of the church environment and the need to care for the pastor's well-being. This I explained in the study's rationale and background section above.

In this section, I provide an overview of my scientific orientation that developed as fundamental to this inquiry. This firstly includes a look at the world of science, which according to Babbie and Mouton (2001) refers to the theoretical concepts, definitions, models and frameworks that ultimately form the conceptual or theoretical framework of a study. With regard to my study, the theoretical orientation or conceptual framework is thus rooted in the multi-disciplinary nature thereof.

Secondly, the scientific orientation considers the world of meta-science, which pertains to the empirical part of research. It requires a thorough excavation of the design and methodological issues that underlie the study and provides the methodological context that facilitate the construction of justifiable meta-scientific knowledge and the research findings.

Science allows researchers and practitioners to move between the three worlds, refining the non-scientific interest through rigorous scientific activities and continuous reflection to contribute to different disciplinary bodies of knowledge (Albertyn, 2016; Babbie & Mouton, 2001; Mouton, 2001). In considering the world of meta-science, my methodological choices were guided by Trafford and Leshem's (2008) book on stepping-stones to achieving your doctorate.

1.5.1 The world of science: A multidisciplinary perspective on pastor's well-being

The need for multidisciplinary research is increasing in universities (Boucher, Smyth & Johnstone, 2004) in order to evaluate current knowledge in various disciplines (Bélanger & Rodrigues, 2008). Thus, flexibility is implied as the common ground between the different disciplines to add value in dealing with uncertainty and change in their various manifestations (Saleh, Mark & Jordan, 2009). A multidisciplinary approach plays an invaluable role as it creates the capacity to study well-being from various perspectives and enables a direct contribution to industry practice (Boucher et al., 2004) and its application of coaching. Furthermore, as discussed earlier, my professional development and expertise stem from three disciplines: IOP, HRM and Theology and inevitably influenced the way I approached and operationalised this research.

The multidisciplinary nature of this study is presented in Figure 1.2. Figure 1.2 depicts the theoretical framework that outlines the disciplinary and meta-theoretical boundaries of my research. Grant and Osanloo (2014) view a theoretical framework as the researcher's understanding of the existing knowledge that originally informed the key constructs identified in the research topic, problem and purpose. The theoretical framework is my way to visually map and structure the multidisciplinary theory related to employee well-being and coaching; as I applied it in this inquiry to the work context of the ministry in general.

The diagram in Figure 1.2 below encapsulates a multidisciplinary perspective and provides the foundation of how I moved between three disciplines (IOP, HRM and Theology), to explain my interest and rationale of this study. The diagram introduces the three disciplines in this study, reflecting positive psychology as the driving and overarching paradigm relevant to all three disciplines, well-being as the relevant meta-theory, and three discipline-specific meta-theoretical constructs (i.e. flourishing, human resource management and spirituality/religiousness) underlying the intervention focus (i.e. coaching).

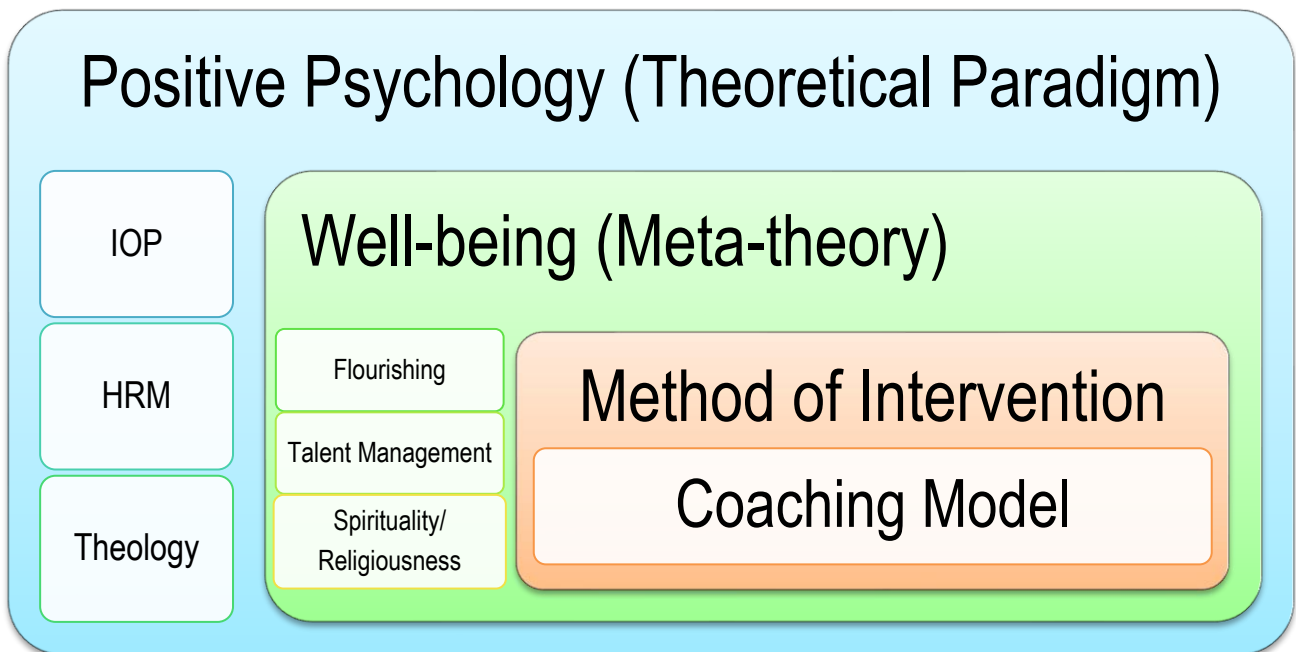


Figure 1.2: Multidisciplinary theoretical framework

In Chapter 2, I will elaborate on the multidisciplinary framework by describing positive psychology as the disciplinary paradigm within my pragmatist research paradigm and the meta-theory, meta-constructs and intervention approach as contextualised in the three disciplines.

On the one hand, the multidisciplinary perspective I developed in this study, fed into the rationale for the study and it influenced the manner in which I engaged with and understood the data. As such, influenced by Ritchie and Lewis (2003), I critically evaluated the scientific data from three disciplines (IOP, HRM and Theology) to create understanding, using various research tools that reflect both deductively and inductively on the scientific evidence. On the other hand, the multidisciplinary framework also directed my methodological choices, which is the focus of the world of meta-science (Babbie & Mouton, 2001; Mouton; 2001).

1.5.2 The world of meta-science: An interpretive pragmatic qualitative inquiry and multi-methodological research design

Trafford and Leshem (2008) explain the stepping-stones that doctoral students may use to express their own voice throughout the research project, in order to contribute to a body of scientific knowledge. In this regard, I had to consider various meta-scientific issues, approaches and strategies in order to operationalise this study congruently and rigorously. The stepping-stones (provided by Trafford & Leshem, 2008) also enabled me to move from a non-scientific interest to science in my research journey, thus enabling me to see the subject anew and the surprises it offered (Richards & Morse, 2013) regarding well-being and coaching. The particular meta-scientific issues that frame this inquiry methodologically, include considering my research paradigm, choosing a qualitative study and making particular methodological choices.

1.5.2.1 *An interpretive, pragmatic research paradigm*

Creswell (2003, 2008, 2009, 2013, 2016) argues that any research journey includes a general orientation about the world and the nature of research, and that the researcher's worldview is based on basic beliefs that guide all actions in the research process. Creswell points out that various researchers use other terms for worldviews, including paradigms (Lincoln & Guba, 2000; Mertens, 1998); philosophical assumptions, epistemologies and ontologies (Crotty, 1998); and research methodologies (Neuman, 2000). Researchers' worldviews are shaped by the disciplinary area, the beliefs of advisers and past research experiences. These influences shape researchers' worldviews, often leading them to embrace either a qualitative, quantitative, or mixed research inquiry (Creswell, 2003, 2008, 2009, 2013, 2016).

Keeping in mind the research question of this study, I realised that my research choices needed to include research methods that were descriptive and interpretive (Richards & Morse, 2013). The nature of the study was, however, also pragmatic in the sense that it originated in the real world problem, faced by pastors in terms of their well-being and because the aim is to develop a coaching model. I thus took note of Maree's (2014)

description of a realist or pragmatic approach that considers both science and practice in psychology, for this study could result in evidence-based practice (EBP). Ultimately, as described fully in Chapter 3, I developed an interpretive pragmatic paradigm to this inquiry. This enabled me to accept a continuum of epistemological and ontological positions from conventional to critical pragmatism, which was also possible within all three disciplines namely, IOP, HRM and Theology (Melles, 2008). All three disciplines require a practical view through coaching as an intervention approach. This realisation enabled me as a researcher to re-examine my assumptions for this study. I found that I believed in both the subjective experience of well-being and in the objective value of intervention.

My interpretive pragmatic research orientation allowed me to integrate the subjectivity of meaning. Continuous change and workplace diversity influence the way employees perceive and experience the meaning they attach to their careers. Therefore, merely following the laws of science, including positivist research (e.g. the universal laws of Newton), is not always feasible in IOP, HRM and Theology (Babbie & Mouton, 2001; Ivancevich, 2003; Muchinsky, Kriek & Schreuder, 2002; Schultz & Schultz, 2010). The research context of this study, the church environment, could also not be ignored and required a more pragmatic stance. Developing an interpretive pragmatic paradigm was a complex journey, which as noted, I explain more thoroughly in Chapter 3. Following clarification of the paradigm underlying this research leads me to establish it as a qualitative inquiry.

1.5.2.2 *A qualitative inquiry*

As my non-scientific journey evolved into a scientific study, I realised that I had to choose between qualitative and quantitative research. From my interpretive pragmatic paradigm, I opted for a qualitative inquiry. There is no single accepted way to do qualitative research (Ritchie & Lewis, 2003; Ritchie et al., 2013). Furthermore, the choices in research are subject to factors and research elements that enable researchers to make decisions on how they will contribute to better research practice (as discussed in 2.2).

“Qualitative research is difficult to define clearly. It has no theory or paradigm that is distinctively its own ... Nor does qualitative research have a distinct set of methods or practices that are entirely its own” (Denzin & Lincoln, 2011, p. 6, as cited in Ritchie & Lewis, 2003; Ritchie, Lewis, Nicholls & Ormston, 2013).

Mertens (2010) simply differentiates between quantitative researchers as those that collect numerical data, and qualitative researchers as those that collect words, pictures and artefacts; in mixed method inquiries researchers collect both types of data (qualitative and quantitative). Ritchie and Lewis (2003) argue that it is not necessary to position qualitative and quantitative studies as being in opposition; researchers should rather appreciate both types of studies which also became more and more evident to me in exploring the nature of behavioural research across the disciplines of IOP, HRM and Theology.

My multidisciplinary exploration developed in me an appreciation of how both positivist and interpretivist paradigm perspectives can result in new ways of thinking about research methodology and methods (Crotty, 2005; Miles & Gilbert, 2005; Richards & Morse, 2013; Ritchie & Lewis, 2003). On a practical note for psychological practitioners, Maree (2014) maintains that within the South African context, research needs an element of critical realistic thinking that could contribute to the world of science, both academically and in practice.

A qualitative inquiry also enabled me to allow various voices to be heard integratively in the findings of this study. I could not ignore the multiple voices that emerged during the planning, organising, implementing and evaluating phases in this study. The multiple voices that evolved through and merged in this study, include the participants, my voice as a member of the church, as well as the voice of my promoter and others who are acknowledged in this thesis. Merging these multiple voices enabled me to describe how the data in this study evolved into a meta-theoretical framework for well-being and a coaching model.

1.5.2.3 *Three methodologies applied integratively*

The changing nature of the world causes researchers to think more broadly, to join in the turbulence associated with the politics of knowledge, and to include continuous reflection and action within research (Creswell, 2003, 2009, 2013, 2016; Creswell & Garrett, 2008; Guba & Lincoln, 1994; Masson, 2002; Northcutt & McCoy, 2004; Terre Blanche & Durrheim, 1999). I concur with Miles and Gilbert (2005) that research is an inclusive process that takes place within a community of people (e.g. powerful interest groups, professions, governments, organisations, researchers and individuals like the participants) that could possibly skew the results of research for their own benefit, when in actual fact research results should benefit scientific knowledge. Therefore, a return to a practice-invested situated research account is a natural consequence of pragmatists' ontological beliefs that the nature of reality includes what is practical and useful (Maree, 2014; Melles, 2008; Ortlipp, 2008).

To create an understanding of the dynamic, numerous shifting perspectives across multiple points in space and time of the emergent complexity of human lives (Schweitzer & Knudson, 2014), I not only applied a multidisciplinary perspective, but employed a multimethodological design to enhance the rigour of the findings in this study. I commenced with applying an IQA methodology to direct the sampling, data gathering and analysis. Thereafter, I found the conceptualisations of the affinities derived from the IQA, lacked conceptual depth and that theoretical abstraction, explaining the relationships between the affinities from the three different focus groups, was needed. This moved me to explore qualitative analytic methodologies and ultimately I decided to employ narrative synthesis in this regard. Narrative synthesis was an analytic strategy applied to synthesise meaning across the three focus groups, to elevate the depth of affinity conceptualisation and, as such, to enhance analytic rigour. Chapter 4 is dedicated to a detailed methodological explanation of the IQA and narrative synthesis methodologies I followed.

To further enhance rigour of the IQA and narrative synthesis results, I continued to apply autoethnographic reflection as a methodological writing strategy in this study. On a

personal note: my father always told me that the aim of being a student is to learn to think. In this thesis, I use the terms 'self-reflection', 'reflect', 'reflection' and 'reflexivity' interchangeably. I concur with Nguyen, Fernandez, Karsenti, and Charlin (2014, p. 1178) that the nature of reflection is a process of thinking about the content and procedure for framing underlying concepts. This process is demonstrated through an autoethnographic writing style. Research can be daunting; it helps practitioners "to build ever more intricate models of the world and it works; but it also includes researcher assumptions and makes researchers look before they leap" (Miles & Gilbert, 2005, p. 1).

In the world of meta-science, the nature of scientific inquiry is enhanced through constant critical reflection on scientific activities (Babbie & Mouton, 2001; Chenail, 2009, 2011a; 2011b; Mouton, 2001). I cautioned myself to keep in mind that during research, life can skew perceptions and expectations through the inappropriate use of philosophies (Louw, 2014a, 2014b). It was therefore important to me to use a diary to enable me to reflect-in-action and reflect-on-action in relation to the scientific nature of this study (Ritchie & Lewis, 2003; Saunders, Lewis & Thornhill, 2009).

Practising reflexivity allowed me to 'move' between the three worlds (meta-science, science and everyday life) (Babbie & Mouton, 2001; Mouton, 2001). An autoethnographic reflection also enhanced my conceptual reasoning from the multiple disciplines relevant to this study. Furthermore, I made use of reflexive practice in an attempt to address any human error that became known to me while I was conducting this study. Bearing in mind that science remains in the hands of humans, human error is unavoidable (Mertens, 2005, 2010; Mertens & Hesse-Biber, 2012; Mertens et al., 2016).

1.6 CONTRIBUTIONS OF THE STUDY

My initial expectation of the value of this study was pragmatic. I hoped that the findings would enhance pastors' well-being and enable them to flourish not only within their congregations but also in their communities. As part of my reflection regarding the anticipated contribution of this study, I refer to the views on positive psychology of Duckworth et al. (2005, p. 630):

[P]ersons who carry even the weightiest psychological burdens care about much more in their lives than just the relief of their suffering. Troubled persons want more satisfaction, contentment, and joy, not just less sadness and worry. They want to build their strengths, not just correct their weaknesses. And, they want lives imbued with meaning and purpose. These states do not come about automatically simply when suffering is removed. Furthermore, the fostering of positive emotion and the building of character may help – both directly and indirectly – to alleviate suffering and to undo its root causes.

The office of the pastor carries a weighty psychological and spiritual burden of its own; yet the pastors' soul or calling takes them on a journey to build and foster positive emotions and to build a character that serves others rather than themselves. Moreover, I hoped that this study would assist congregations, presbytery and synods, to use coaching in the management and development of their human talent (pastors as servant leaders). Theologically, based on their calling (the vocation of pastors), I anticipated the quality of the pastor's existence to be enhanced to reveal the image of God. According to Louw (2015, p. 437) 'being functions' refers to responsibility (*respondeo ergo sum*) and is embodied and exemplified in the happenstances of life that represent a state of being and a state of mind. Additionally, Louw argues that 'being functions' is a qualitative term and directly related to mind set, schema of interpretation, ethos and aptitude. Lastly, Louw argues that the being functions in pastoral caregiving is fundamentally about the quality of a human soul (*habitus*). Furthermore, when I initially reflected on the potential contribution of this study, I concurred with Louw (2005a; 2005b; 2015) that the soul is an indication of the quality of our being functions. Consequently, pastors' inner souls (as driven by their calling) act as indicators of the quality of their well-being that flourish within the workplace.

From a positive psychology perspective, I anticipated that this study would contribute meta-theoretically to the three disciplines of IOP, HRM and Theology. In applying a multi-

methodological approach, I also anticipated methodological contributions. In Chapter 9, I present an in-depth reflection on the anticipated contributions suggested here.

1.7 OUTLINE OF THE CHAPTERS IN THE THESIS

This thesis denotes the end of my PhD studies but the beginning of my personal research journey. Ultimately, the aim of this study was to explore scientifically the well-being experiences of pastors in order to develop a coaching model to facilitate well-being in the pastor. It is important to note that in each chapter I reflect on the way my learning changed over the research period. The chapters of this thesis are presented as follows:

Chapter 1: Contextualising the study. In this chapter, I briefly contextualised the background to and the rationale for the study, a participant-centred research endeavour that enabled me to explore the sphere of pastoral professionals' well-being experiences in two South African denominations. The problem statement underlying the study was highlighted, followed by the formulation of the research question. I presented the scientific orientation that evolved from my initial non-scientific interest by means of a brief overview of the multidisciplinary conceptual framework and the multi-methodological framework of the study. I also provided a preliminary proposal on potential contributions.

Chapter 2: The multidisciplinary context of the thesis. In this chapter, I outline the multidisciplinary context of the thesis in terms of the multidisciplinary theoretical framework (see Figure 1.2). This chapter commences with an explanation of the overarching theoretical paradigm (positive psychology) and the meta-theory, meta-constructs and coaching as intervention approach contextualised in the three disciplines (IOP, HRM and Theology).

Chapter 3: Landscaping the research methodology. In this chapter, I explain my scientific journey throughout this study, the philosophical stance adopted and the ethical code I followed (rooted in scholars such as Babbie and Mouton (2001)). Congruent with my philosophical stance to science, I chose a critical integrative qualitative research process situated within an interpretive pragmatic research paradigm for this study. In this

chapter, I critically explain my choice of a scientific landscape following my ontological and epistemological assumptions towards an interpretive pragmatic research paradigm. I provide more information on how I dealt with theory and the qualitative nature of this research. The work presented in this chapter not only enriched my views on qualitative research but also informed Chapter 4, which explains the research design.

Chapter 4: Research design. In this chapter, I describe the three qualitative research methodologies that I used in this study. The first qualitative research methodology is IQA which directed sampling decisions and involved data collection and the analysis of the data. I decided to employ narrative synthesis as an additional methodological strategy to the analysis of the data in this study. I conclude with a discussion on how I also integrated an autoethnographic writing style throughout this study.

Chapter 5: Reporting of IQA data and results. The collection of the data in this study resulted from individual notes (before the focus group interacted with one another), group data (interaction between participants and voting protocol for collective data), audiotapes of each focus group, notes made by the facilitator, verbatim transcriptions of the audiotapes and the IQA protocol for collecting and analysing the data. In this chapter, I present the participant-orientated approach of the IQA protocol as the initial analytical strategy for the data in this study. As a result, I present information about the constituencies in this study and I then present how the participants engaged with one another in each focus group. Subsequent to the voting protocol in the IQA design, I present the three focus group composites separately.

Chapter 6: Mapping and narrative synthesis of IQA data. In Chapter 6, I present the first tier of the narrative synthesis. This first tier presents inferences derived from the IQA data as a whole and therefore the aim of this chapter is to generate a new higher-order interpretation of participants' well-being experiences within the ministry and across all three focus groups. Before presenting a concept-mapping of the synthesised affinities towards the end of this chapter, I refine and consider the number of affinities presented in Chapter 5 and cluster the affinity drivers and pivots/circulars in this chapter.

Chapter 7: Spiritual well-being: The missing narrative in pastors' flourishing in the ministry. In Chapter 7, I integrate the literature on scientific well-being stories as a missing narrative to conceptualise the well-being of pastors as employees in the ministry. As an interpretive pragmatic researcher, I construct the building blocks (themes) in conceptualising the concept spiritual well-being as derived from the synthesised IQA data. Owing to the theoretical coaching framework for caring for the well-being of the pastor, my interest in past studies increased and encouraged me to continue to explore my disciplinary paradigm, and the meta-science of well-being.

Chapter 8: Coaching model to care for and to optimise pastors' well-being. In Chapter 8, I report on the knowledge constructed from this qualitative inquiry. In doing so I present a coaching model that I put forward as theory. As argued earlier in this chapter, most professionals aim to care when there is a problem, but I used the well-being experiences of the pastor to develop a substantial coaching model that cares for well-functioning pastors. Change is unavoidable, but if people want to change they can change for the better. In this chapter, I describe coaching as a management style that engenders a culture in which a legacy may be created that builds on positive experiences for individuals, groups and society. Employees' career/life/spiritual stages and experiences develop differently and in different stages. This development is related to the meaning and purpose individuals, groups/teams, organisations and communities develop and which determine whether they flourish or languish in their work/life.

Chapter 9: The end with new beginnings: an autoethnographic reflection of this study. In Chapter 9, I apply an autoethnographic reflection to address the research conclusions and the procedures that I applied in order to remain mindful of the criteria for trustworthiness to both the data and the study. I also discuss the limitations of this study and emphasise the contributions this study makes to a multidisciplinary scientific approach to well-being and coaching. Finally, I briefly summarise the findings of this study.

1.8 SUMMARY

Saunders et al. (2009) argue that within the context of one's association to an organisation, it is important to change ideas or interests into a viable research project in order to find a topic. Saunders et al. further argue that following the topic, one could identify research questions and objectives to plan a research project. Consequently, the purpose of Chapter 1 was to introduce a schematic and descriptive overview on how I explored well-being, pastors' well-being and coaching using a multidisciplinary study.

I provided a schematic layout and the background to this study and articulated the research problem explicating the main research objective and question. I must acknowledge that it was not easy to turn my ideas into a viable study. I reflected as follows in my journal:

Ek weet wat om te doen, en ek weet dat dit wat ek wil doen is belangrik [I know what I am doing, and I know that what I want to do is important].

I knew what I wanted to do but constantly questioned myself about my approach in this study. I thus remained conflicted throughout the study. This thesis was one of the most difficult tasks I have ever attempted as well as the most exciting experience with a view to something more (almost like a never-ending story). This study took me on a scientific journey that included a multidisciplinary lens (IOP, HRM and Theology).

The issue of truth appears to be an ongoing discourse especially within IOP. At times, I felt helpless and the study became a journey of self-reflection on my scientific orientation to truth, my own well-being, and my personal experiences as the daughter of an emeritus pastor. Accordingly, I can relate to some of the personal experiences regarding the well-being of the participants within the ministry. In addition, I feel that professional and spiritual growth is an important element of my own profession as an industrial psychologist, human resource practitioner and practical theological coach.

CHAPTER ONE
CONTEXTUALISING THE STUDY

The ethical implications of my study to enhance continuous professional development within a professional career (or any other career) play a significant role in well-being. I felt I needed to find a way to provide a substantial research methodology, which would permit me to learn from pastors' (the participants) experiences of being well within the ministry and to sustain flourishing. In line with the diagram in Figure 1.2, I outline the role of each discipline in this study in the next chapter.

CHAPTER TWO**THE MULTIDISCIPLINARY CONTEXT OF THE THESIS****2.1 INTRODUCTION**

My study initially originated from practical experience or what can be regarded as a non-scientific idea. In Chapter 1, I contextualised the study and explained how my pragmatic interest developed into a scientific endeavour. I also presented in Chapter 1 the background and rationale linked with the research problem and the aim of this study, its anticipated contributions and an outline of the chapters of the thesis.

In Chapter 2, I delineate the meta-theoretical boundaries and lenses that impacted the methodological choices in the study, as well as my interpretations of the data. In this regard, Chapter 2 presents the multidisciplinary conceptual framework that was fundamental to the meaning-making in this study. This conceptual framework was initially presented as Figure 1.2 in Chapter 1. Here, I elaborate on the meaning of each frame presented in Figure 1.2.

I commence with an explanation of the overarching multidisciplinary theoretical paradigm, which contains the meta-theoretical lenses underpinning this study. Positive psychology as the theoretical paradigm, was, apart from my personal background and my exploration of the three world views of science, a primary driver leading me to opt for a multidisciplinary approach. I then discuss the meta-theory, meta-constructs and intervention approach as contextualised in each of the three disciplines relevant to this research.

2.2 MULTIDISCIPLINARY THEORETICAL PARADIGM: POSITIVE PSYCHOLOGY

Positive psychology has been studied vigorously in the past and embraces optimal psychological experience and functioning (Cilliers, 2011; Csikszentmihalyi, 2003; 2004; Deci & Ryan, 2006; Duckworth et al., 2005; Kwan, 2010; Peterson et al., 2005; Peterson

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& Seligman, 2004; Seligman, 2010, 2011; Seligman & Csikszentmihalyi, 2000, 2014; Seligman et al., 2004).

Positive psychology has scientifically influenced various disciplines (such as psychology, economics, sociology, anthropology) in order to distinguish the understanding of human experiences relating to loss, suffering, illness and distress (the ill-being model) through connection, fulfilment and health (well-being model) (Linley et al., 2006). Based on Frankl's view on health, Wong (2004) argues that professionals should recognise the physical, psychological, and spiritual needs of people as being a core part of healing in human beings. Similarly, Becker and McPeck (2013) opine that while risk reduction and health maintenance are noble intentions, there is a need to shift toward positive health potential that could enhance physical, mental and social capabilities. Gable and Haidt (2005) argue for a balanced positive psychology focus (a focus on well-being and on distress).

The aim of positive psychology is to increase the extent of flourishing in an employee's own life and within the world (Seligman, 2011, p. 27). Biswas-Diener (2009) points out that positive psychology resides in the study of subjective well-being, flow, optimism and other positive human features and behaviour. Similarly, Keyes (2010) in his model of complete mental health, ascribes flourishing to emotional (i.e. happiness and life satisfaction), social and psychological well-being. Lomas and Ivtzan (2016) introduce a second wave of positive psychology to future scholarship on the nature of well-being (i.e. flourishing depends on the dialectic interaction of positive and negative aspects of life).

WellPeople is an online wellness programme with a focus on a whole person wellness solution, that originated from the work on wellness by Dr John Travis, the founder of the first wellness centre in the United States in 1975 (Travis, 2004, 2008; Travis & Ryan, 2004). With reference to Figure 2.1 below, the illness-wellness continuum by Travis and Ryan (2004) is a professional tool for distinguishing between ill-being (a paradigm for treating and curing an illness) and well-being (a paradigm for enhancing high-level

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wellness through three learning processes, namely, awareness, education and growth) and spans across the multiple disciplines of note here, IOP, HRM and Theology.

Figure 2.1 depicts the complete state of mental health that Travis and Ryan (2004) proposes by integrating the two continua of illness and wellness in one, demonstrating a point where there is no discernible evidence of illness or wellness. At this point, signs of pathology may be low but it does not mean that the individual is flourishing.

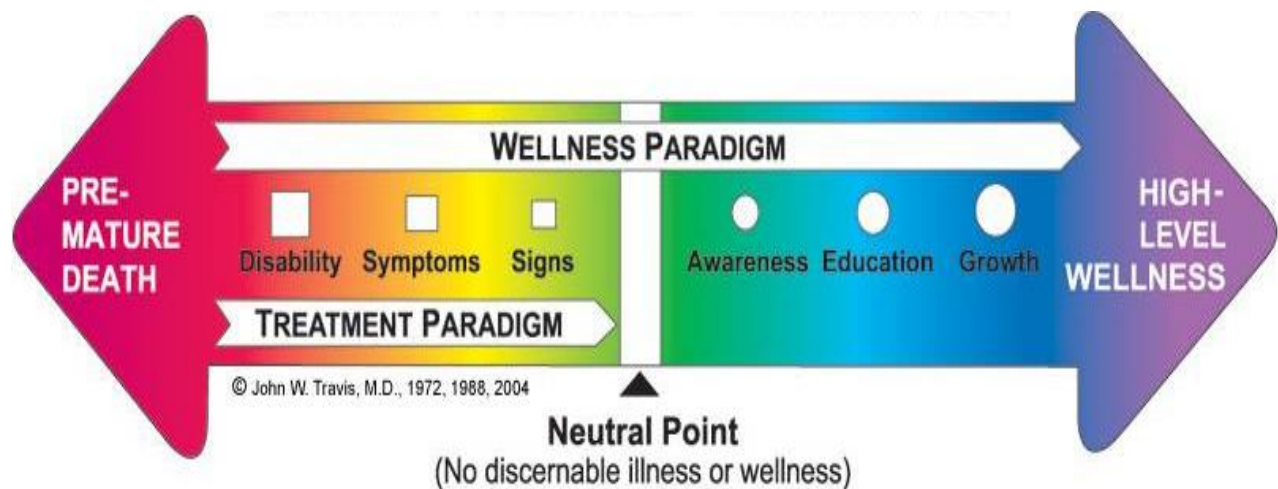


Figure 2.1: Illness-wellness continuum

Source: Travis and Ryan (2004, p. xviii)

The reason I depict wellness in Figure 2.1, on the one continuum in reference to Travis and Ryan (2004) is to gain a holistic sense of well-being (or complete state of mental health) and to highlight the positive psychology perspective on enhancing well-being. In this regard, I take cognisance of the *two* continua model of Keyes (2002, 2005, 2007, 2009, 2010, 2016) which postulates complete mental health as constituting the absence of mental illness plus the presence of well-being. Thus rather than mental health and illness constituting the opposite poles on a single bipolar continuum, “confirmatory factor analysis supported the hypothesis that measures of mental health (i.e., emotional, psychological, and social well-being) and mental illness (i.e., major depressive episode, generalized anxiety, panic disorder, and alcohol dependence) constitute separate

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correlated unipolar dimensions” together as a complete state of mental health (Keyes, 2005, p. 539).

Keyes (2002, 2005, 2007, 2009, 2010, 2016) also made invaluable contributions in advancing the concept of flourishing (which I expand on later in this chapter). In positive psychology, ongoing debates regarding whether the focus should be on both of the continuums of illness and wellness in order to experience quality in life have resulted in a paradigmatic shift (Linley et al., 2006; Meyers & Sweeney, 2007) to the promotion of positive well-being. Seligman et al. (2004) moreover emphasise that well-being is a way to nurture individuals and communities rather than to treat illness.

To fully understand the complexity of life (Lomas & Ivtzan, 2016; Wong, 2011), positive psychology has shaped the discipline of psychology so as to focus on both strengths and weaknesses and thus to create an interest in building the best things in life as to repair the worst. By acknowledging an integrated body of knowledge, positive psychology has changed the language and landscape of mainstream psychology (Gable & Haidt, 2005; Linley et al., 2006; Lomas & Ivtzan, 2016; Niemiec, 2018; Wong, 2011) of which IOP is regarded as a sub-discipline. Duckworth et al. (2005, p. 630) articulate the label for positive psychology as follows:

[P]ersons who carry even the weightiest psychological burdens care about much more in their lives than just the relief of their suffering. Troubled persons want more satisfaction, contentment, and joy, not just less sadness and worry. They want to build their strengths, not just correct their weaknesses. And, they want lives imbued with meaning and purpose. These states do not come about automatically simply when suffering is removed. Furthermore, the fostering of positive emotion and the building of character may help – both directly and indirectly – to alleviate suffering and to undo its root causes.

Positive psychology creates a shared and different language orientation through which to understand stories of people from positive states, traits, and outcomes in relation to each

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other and the building of character to alleviate ill-being (Linley et al., 2006). Positive psychology according to Biswas-Diener (2009) reinstates psychological interventions in order to study subjective well-being, flow, optimism and other positive aspects of human behaviour (as stated earlier in my evolving interest that prompted the current study). This paradigm shift has caused a number of researchers and practitioners to focus their research and practice only on positive topics such as personal strengths, health, well-being and optimal functioning (Biswas-Diener et al., 2011; Linley et al., 2006; Peterson et al., 2005). Wong (2004, 2011) accordingly criticises positive psychology (keeping in mind the one-sided focus on the positive realities of life) for being a 'black-and-white' thinking style that denies ill-being:

[It is] the artificial dichotomous thinking of positive versus negative psychology. Such distinction served a strategic function to launch the positive psychological movement. It is also a useful short-hand to differentiate between two different motivational systems (approach vs. avoidance) or two emotional systems (positive affect vs. negative affect). However, in the final analysis, most psychological phenomena cannot be properly understood without considering both positive and negative experiences. Emotional experiences are often complex, involving a mixture of positive and negative elements.

Keyes' (2010) explanation however demonstrates that positive psychology may not necessarily contradict negative experience; it just represents a different way of looking at behaviour positively with the aim to enhance well-being. In reflecting on the value of regarding illness and wellness on two separate continua, new ways of achieving total mental health (flourishing) is thought of because "treatments that aim to lower the bad do not necessarily increase the good" (Keyes, 2010, p. 105). In addition, positive psychology may be viewed as a study to create an understanding of well-being with an emphasis on the causes of a better life and higher productivity instead of the causes of problems (Becker, 2013; Becker & McPeck, 2013).

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Gable and Haidt (2005) argue that positive psychology may be viewed as a study of conditions and processes that contribute to the flourishing or optimal functioning of people, groups and institutions. Nevertheless, the summary of positive psychology by Wong (2011, p. 72) seemed appropriate to create a holistic understanding about pastors' well-being experiences within this multidisciplinary research study:

The focus on what is good about people in times of peace and prosperity is only half of the story. The whole story of PP⁵ is about how to bring out the best in people in good and bad times in spite of their internal and external limitations.

In my opinion, it is important to consider the holistic influences on employees' well-being and productivity despite any internal and external limitations. HRM relies heavily on the meta-theoretical foundations of IOP. Lately, a holistic perspective has enabled scholars to embrace well-being from a cognitive, emotional, social, physical and spiritual perspective (Kirsten, Van der Walt & Viljoen, 2009; Koen et al., 2012; Marques et al., 2013; Wong, 2004). Wong (2011) highlights people's struggles to survive and flourish despite lacking one or more of the four positive psychological pillars: virtue, meaning, resilience and well-being. Therefore, in relation to peoples' struggles to survive and flourish in their work or life endeavours, one needs to be cautious about inappropriate philosophies of life and skewed perceptions and expectations of life (Louw, 2014a, 2014b) within all three disciplines.

Wong (2011) changes the thinking regarding individual success to a meaning-centred approach, enhancing quality of life for the betterment of both society and the individual. With its solid roots in meaning-centred care, as with IOP and HRM, Theology has equally relied on the paradigmatic assumptions underlying positive psychology in order to bring forth the best in people in good and bad times. In seeking to fulfil the lives of healthy people, to heal the wounds of the distressed and to build capacity, researchers and

⁵ The abbreviation 'PP' stands for positive psychology as used by Wong (2011).

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practitioners need to be mindful to focus on flourishing in the workplace rather than merely measuring performance (Guest, 2017; Lomas & Ivztan, 2016; Peterson, 2006).

In Seligman and Csikszentmihalyi's (2000) opinion, the positive features that make life worth living include spirituality, hope, wisdom, creativity, future-mindedness, courage, responsibility, and perseverance. Starting from an ecosystemic approach to well-being, wellness and health, Kirsten et al. (2009) argue that the mind and body are not separate; human beings are a whole (attributes can be distinguished but never separated) and people need to be approached from both a multidimensional and a multidisciplinary perspective. Consequently, humans function as a whole person (biological, psychological, spiritually) within an ecological context and the same is true within a metaphysical context in both the workplace and their private life. These perspectives on holistic well-being are rooted in positive psychology and demonstrate its relevance to a multidisciplinary approach.

Ultimately the philosophical notions underlying positive psychology as a worldview on human behaviour spans across the IOP, HRM and Theology disciplines and forms the overarching paradigmatic orientation in this study. The following sections will deal with the meta-theories and concepts consecutively from each discipline in terms of how they were relevant to this study.

2.3 INDUSTRIAL AND ORGANISATIONAL PSYCHOLOGY

IOP is a sub-discipline of psychology (both in the academic and the applied field) and concerns human behaviour in the workplace (Schreuder & Coetzee, 2016). In the discipline of IOP, the following scholars' work inspired my way of interpretation concerning the phenomenon of this study: Bergh (2011); Janse van Rensburg et al., (2017); Keyes (2002, 2005, 2007, 2009, 2010); Henning and Cilliers (2013); Huppert and So (2011); Ryff and Keyes (1995); Schreuder and Coetzee (2016); Schreuder and Theron (1997); Seligman, (2011); and Rothmann, (2013). The focus in IOP, according to Rothmann and Cilliers (2007), is on increasing the ability of organisations to work towards quality of life,

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economic development and wellness for all their employees.⁶ Consequently, the orientation of IOP in this study was to explore and create an in-depth understanding of pastors' well-being in a Christian church environment in order to construct a coaching model to optimise their well-being. The relevant meta-theory in IOP directing my thoughts revolves specifically around occupational well-being and the predominant meta-theoretical construct is flourishing. These are discussed below.

2.3.1 Meta-theory

Occupational well-being. Rothmann and Cilliers (2007) are of the opinion that the core purpose of IOP practitioners is to apply psychological principles and research to workplace phenomena to explain and optimise individual, group and organisational functioning. Schultz and Schultz (2010) reason that corporate leaders request IOP practitioners to interact with employees to improve the attitudes of employees toward their job (i.e. through satisfaction), to enhance relationships within departments and groups (i.e. through conflict management) and to help the organisation to flourish (i.e. by promoting efficiency and improving morale). Well-being in the discipline of IOP therefore pertains specifically to occupational well-being. With reference to occupational well-being, Bakker and Demerouti (2018) disagrees with knowledge that are fundamentally based on assumptions implying that employees are passive and simply react to the working conditions that they are exposed to.

The occupational well-being of employees is the way in which people subjectively perceive their well-being within the workplace to (1) become self-aware of their reality, (2) choose to construct and reconstruct their reality, (3) increase the amount of flourishing in order to perform on the job, and (4) improve the quality of social relations within an organisation (Byrne, Manning, Weston & Hochwarter, 2017; Chen, Jing, Hayes & Lee, 2012; Geldenhuys, 2013; Gordon, 1999; Seligman, 2011). If practitioners could learn from

⁶ The wellness movement resulted in a paradigm shift that changed the focus from treatment and cure of diseases to prevention and health promotion (Du Toit, et al., 2013).

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employees about their well-being experiences in the workplace, Van Wingerden, Bakker and Derks (2017) argue that such information could foster more knowledge about the psychological states and outcomes associated with employee well-being. Hence, the application of theory to practice in terms of intervention studies is still scarce.

Through a qualitative content analysis of accredited and peer-reviewed South African literature, Nzonzo (2017) conceptualises that the organisational setting has a direct implication on employees' physical, psychological, and behavioural consequences (as an external source that influence employee well-being), firstly. Secondly, Nzonzo conceptualises endogenous (internal) drivers as the extent to which employees display indicators of high or low levels of health and occupational well-being. Equally, churches need to create an understanding of their role with regard to pastors' occupation in the ministry in order to know how to change their minds (regarding pastors' job demands) and hearts (regarding job resources) within God's economy (Cooke, 2007, 2008, 2011; Nel & Scholtz, 2016; Nel, 2017; Ungerer & Nel, 2011; Buys & Rothmann, 2010). In this regard, IOP espouses a systems approach to occupational well-being, considering individual employee and organisational factors in understanding how well-being can be facilitated. As such occupational well-being in IOP is advanced through the Job-demands-resources (JD-R) theory by considering that there are demands and resources in the individual and in the work context that contribute to stress and/or motivation (Bakker & Demerouti, 2014; Bakker & Demerouti, 2018). Because this study focus on the individual level of analysis, excavating pastors' narrative on their well-being experiences, I was focussed on individual conceptualisations of well-being and cognisant of the system influences on their experiences.

I concur with Bakker and Demerouti (2018) that employees are not passively reacting to working conditions. Similarly, one could argue that employers are not offering working conditions so that employees passively react to their instructions. Employees cannot exist without organisations and organisations cannot exist without employees, because:

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[...] life is like a box of chocolates. [...] You know, they've got these chocolate assortments, and you like some but you don't like others? And you eat all the ones you like, and the only ones left are the ones you don't like as much? I always think about that when something painful comes up. 'Now I just have to polish these off, and everything'll be OK.' Life is a box of chocolates. (Haruki Murakami, 1987).

The turbulent change within political, cultural, social, technology and economic environmental factors requires that organisational practices and procedures provide a vehicle to facilitate dimensions of feeling good and functioning well in a multidimensional state of emotional, psychological and social well-being at work (Janse van Rensburg et al., 2017; Rothmann, 2013). Yet apart from such a focus on the subjective well-being of employees, a discussion about the spiritual well-being of people at work is still scarce. The notion of spirituality at work enables organisations to focus on the quality of relationships, the pursuit for individual purpose and meaning in daily interaction and how an organisation function optimally (Nzozzo, 2017).

My hope with this study is that the well-being stories of participants will inform denominations, IOP practitioners and congregational members on how to care for the well-being of those working within a pastoral context.

2.3.2 Meta-theoretical construct

Flourishing. Research on well-being traditionally distinguished between the following concepts, a hedonistic tradition (i.e. happiness in terms of positive affect or the absence of negative affect) and an eudaimonic tradition (i.e. a focus on living a full and deeply satisfying life) (Deci & Ryan, 2008; Ryan, 1982; Ryan & Deci, 2001; Ryan, Huta & Deci, 2008). Similarly, conceptualisations of well-being according to Chen et al., (2012) distinguish between subjective well-being (SWB) and psychological well-being (PWB) of which SWB focuses on the hedonic aspect of well-being in pursuit of happiness. PWB

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focuses on an eudaimonic well-being with an emphasis on the fulfilment of human potential and a meaningful life.

Debates about the antecedents of well-being (such as hedonia/ eudaimonia and SWB/PWB) increased knowledge on how people achieve well-being on an intrapersonal level (Burns & Machin, 2010; Deci & Ryan, 2008; Fredrickson, 2004; Huta & Ryan, 2009; Ryan, 1982; Ryan & Deci, 2001; Ryan et al., 2008). In the spirit of well-being, according to Keyes and Annas (2009), the term 'flourishing' forms part of an ancient philosophy and contemporary science that results in feeling good about life as well as functioning well in life.

Flourishing in this regard therefore encapsulates both subjective and psychological well-being. Different conceptualisations of flourishing stem from different authors' perspectives. Seligman (2011) refers to the following elements to determine whether people flourish in life: positive emotion, engagement/interest, self-esteem, optimism, resilience, and positive relationships.

Within the South African work context, a South African scholar, called Rothmann (2013) emphasises happiness in addition to the term 'flourishing' on an interpersonal level. Keyes (2010) however provides the most comprehensive perspective on flourishing as he equates it to a state of complete mental health proposing that it incorporates conceptions of subjective well-being in terms of happiness and positive affect, as well as aspects of social and psychological well-being. In IOP, the focus of organisations shifts to multidimensional indicators of well-being in terms of the concept 'flourishing' (to feel good and to function well) with an emphasis on employee and organisational well-being (Diederick & Rothmann, 2013; Harter, Schmidt & Keyes, 2002; Keyes, 2002, 2005, 2007, 2009; Nzonzo, 2017).

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Rothmann (2013) follows scholars such as Keyes (2002, 2005, 2010), Keyes and Annas (2009), Seligman (2011) and Strümpher (1995) and characterised the dimensions of flourishing, as illustrated in Table 2.1 on the next page 1. Rothmann (2013) conceptualised flourishing according to three dimensions in column 1 of Table 2.1, as emotional well-being, psychological well-being and social well-being.

The consequences of the three dimensions are illustrated in column 2 of Table 2.1, for example emotional well-being (i.e. job satisfaction and positive affect at work), psychological well-being (i.e. self-determination, engagement, purpose and meaning and harmony) and social well-being (i.e. social acceptance, social growth, social contribution and social coherence). In column 3 of Table 2.1 follows descriptions of the consequences of the three flourishing dimensions. In this regard, Rothmann's (2013) conceptualisation of flourishing reflects the work of Keyes (2002, 2005, 2010) and Seligman (2011).

Based on my own positive and negative well-being and health realities, I agree with Rothmann and Cilliers (2007) that a need exists to be more preventative as well as to integrate both positive and negative aspects of human behaviour. The difference in the ethical domain and scope of practice between coaching and therapy may be linked with the illness-wellness continuum (Odendaal, Wrogemann & Bregeroden, 2014; Passmore, 2010; Simon et al., 2014; Travis & Ryan, 2004). Whereas therapy is focussed more on curing potential illness, an intervention approach in IOP aimed at prevention in the context of enhancing well-being, is coaching.

2.3.3 Intervention approach: Coaching

Due to the merging of coaching with psychology (Biswas-Diener, 2009; Chamorro-Premuzic, 2016; Grant, 2003, 2005, 2006, 2009, 2011, 2012, 2013; Koortzen & Oosthuizen, 2010; Odendaal, 2012; Odendaal & Le Roux, 2012; Passmore, Peterson & Freire, 2013; Passmore & Oades, 2015; Stober & Parry, 2005), coaching psychology has been established as a disciplinary field, yet retains conceptual and meta-theoretical roots in IOP.

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Table 2.1: Flourishing at work

Emotional well-being	Job satisfaction	Experiences satisfaction with the intrinsic and extrinsic aspects of their work
	Positive affect at work	Experiences positive emotions at work
Psychological well-being	Self-determination	Experiences satisfaction of the need for autonomy: Has socially acceptable internal standards and values as guidelines at work; need for experiences of freedom and choice when carrying out an activity is satisfied Experiences satisfaction of the need for competence: Need to feel effective in interacting with the environment is satisfied; senses that physical, emotional and cognitive resources are available to engage at work; seeks to maximize own potential Experiences satisfaction of the need for relatedness: Need to feel connected to others, to love and care for others, and to be loved and cared for is satisfied; establishes trusting interpersonal relationships
	Engagement	Vitality: Has a high level of energy at work Dedication: Is dedicated toward work
	Purpose and meaning	Has purpose and meaning at work
	Harmony	Experiences balance, inner peace, self-acceptance, and a positive relationship with oneself
Social well-being	Social acceptance	Is positive towards and accepting of diversity in people
	Social growth	Believes in potential of others (individuals, groups and societies)
	Social contribution	Finds society and social life meaningful and comprehensible
	Social coherence	Regards own daily activities as adding value to society and others
	Social integration	Experiences sense of relatedness, comfort and support from community

Source: Keyes (2007); Rothmann (2013, p. 144)

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In Whitmore's (2009) work on coaching for performance, he suggests that coaching needs to keep up with the psychological development of employees and to create an understanding of how people bring their best to the fore. This supports my view that both IOP and coaching psychology are sub-disciplines of psychology. Coaching from an intervention perspective is vital within the broader business, developmental and cultural strategy of organisations (Bell, 2000; Chamorro-Premuzic, 2016; Koortzen & Oosthuizen, 2010). Additionally, within the work context, coaching allows space for continuous learning; this includes the enhancement of not only career and professional development but also personal capacity as part of employee well-being (Bezuidenhout, Grobler & Rudolph, 2013; Grobler, Rudolph & Bezuidenhout, 2014; Grobler, 2016; Hawkins & Shoheit, 2012).

Grant (2006, p. 12) defines coaching psychology as a systematic application of behavioural science to the enhancement of life experience, work performance and well-being for individuals, groups and organisations. Coaching does not only benefit the coachee, but allows the coach or psychologist an opportunity to reflect on the emotional demands of being a professional supporting other people (Hawkins & Shoheit, 2012). Bucket (cited in Scheepers, 2013) argues for at least one hour of supervision for every 8 to 15 hours of coaching. The purpose of supervision in this instance is not only for the professional development of the coach, but also to facilitate their resilience in the context of being a helping professional (Hawkins & Shoheit, 2012). Consequently, I explored the possibilities for developing an intervention approach in the form of coaching to optimise the well-being of the pastor as a pastoral care professional.

The focus of this study was not necessarily on supervising pastors but rather on providing an opportunity for continuous reflection on and synthesis of pastors' experiences, knowledge and own resilience gained over the years as pastoral caregivers. In an attempt to establish a value-based reflective practice in Scotland, healthcare chaplains developed a reflective method to encourage congruence between professional practice and personal values (Paterson & Kelly, 2013). Paterson and Kelly furthermore argue that nowhere are

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epistemology and ontology more clearly wedded to each other than in the following concepts of reflection, namely, reflecting-in-action⁷ and reflection-on-action.⁸

In this study, the reflection focused on the pastors' actions concerning their well-being rather than being in the moment of their job (real-time experiences). Therefore, I view the existing study as a contribution to Rothmann and Cilliers' (2009) argument that IOP researchers and practitioners could use already established constructs such as authority, trust, active listening, empathy, leadership and followership to explore workplace phenomena in organisations, or as in this case, the church environment. In this study, I had an opportunity to care indirectly for the pastors who willingly took part in this study to share their experiential stories about their well-being with me.

IOP practitioners use coaching specifically within the business context and focus on well-functioning clients – an approach which emphasises an ethic of care (Simon et al., 2014). Consequently, I formulated the research aim of this study with an emphasis on developing a coaching model “to care” for the well-being of pastors. Paterson and Kelly (2013) outline six strategic reflective practice goals in the world of spiritual care, namely service development, development of evidence-based spiritual care, shaping and engaging with healthcare policies at local and national levels, continuous professional development for top chaplains, reflective practices as a norm, and professional communication strategies. Therefore, the knowledge of the pastors in this current study contributed to a coaching model as a creative intervention method that delivers a person-orientated, safe and timeous reflection every time coaching takes place (which could be on the job or off the job).

⁷Paterson and Kelly (2013) reflect on Donald Schön's (1983) description of the way professionals think while they act in his/her profession.

⁸Paterson and Kelly (2013) explain that reflection only takes place after a professional has taken action in his/her profession and then reflects on the action with the aim of improving future practice.

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At a professional level, coaching psychology is growing across disciplines (Grant, 2011; Grant & Zackon, 2004; Kauffman, Boniwell & Silberman, 2010) and this does not limit the ethics of care to counselling and therapy only. Coaching psychology is also multidisciplinary in nature and there may be a wide range of perspectives about what constitutes best ethical practices (Simon et al., 2014). Coaching therefore addresses the whole client and focuses on growth for multiple intra- and interpersonal reasons (Biswas-Diener, 2009; 2013; Diener et al. 2009; Fischer, 2011), clearly aligning it with a positive psychology orientation and the conceptualisation of well-being relevant to this study.

While reflecting on the positive psychological paradigm in this study (as explained above), in the past ethics of care have focused mainly on pathology. Hence, from a positive psychological paradigm, I appreciated Whitmore's (2009) explanation that coaching allows well-functioning employees to grow through a whole-system approach (at a personal, social and spiritual level). As a result, coaching psychology has to consider the ethics of care regarding well-functioning employees in the workplace, specifically, with reference to the limitations of coaching as described by Davison and Gasiorowski (2006). Davison and Gasiorowski explain that the focus of coaching in the business environment is to achieve more in terms of a specific outcome, and much more quickly. This approach is similar to a 'quick fix' intervention. Yet, Whitmore (2009) argues that coaching involves transformation through transpersonal coaching and emphasises the principle of will ('I want to change'), intention ('I have a reason to change'), and responsibility ('I take ownership and accountability to take the necessary actions to change').

2.4 HUMAN RESOURCE MANAGEMENT

HRM stems from the management field of study (Nel et al., 2011). In the HRM discipline, the following scholars' work inspired my way of interpretation concerning the phenomenon of this study: Bergh (2011); Guest (2017); Peterson (2015); Ulrich, Schiemann and Sartain (2015); and Schreuder and Coetzee, (2016). HRM practitioners are involved in employment management, which entails the daily running and management of personnel

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or human resources in terms of the following human resource functions (Bergh, 2011, Gupta, Srivastava & Agrawal, 2013; Wegge et al., 2006): training and development, performance management, motivation and rewards, labour relations and providing a safe, ethical and fair work environment. Dzansi (2014) defines the HR function as providing strategic services to optimise the fit between employees, their jobs and the organisation. In ensuring such optimal person-environment fit, HRM plays a key role in ensuring wellness in the organisation (Gupta et al., 2013; Nilsson, 2015; Sheehan, De Ceiri, Cooper & Shea, 2016). Consequently, the orientation from an HRM approach is to manage employee and organisational well-being in terms of the above-mentioned human resource functions.

HRM is rooted in similar conceptualisations of well-being and coaching as described in the discipline of IOP. As indicated before, meta-theoretical thinking in the field of HRM is also much influenced by the positive psychology paradigm. Conceptualisations of the metatheory and intervention approaches in HRM below, is therefore brief, as much of the theoretical foundations relate to what has already been discussed in IOP. The focus is more on application from an HRM perspective.

2.4.1 Meta-theory

Employee and organisation well-being. Managers agree that if employees are appropriately empowered in terms of their well-being in the workplace, they make a critical difference in innovation, organisational performance, competitiveness, and ultimately business success (Bakker & Schaufeli, 2008). Ulrich (1997, cited in Bakker & Schaufeli, 2008) argues that the human resource champion in organisations should attempt to produce more output with less employee input; moreover, organisations should focus on engaging employees' body, mind and soul. Hence, it is the role of the human resources department to facilitate intervention processes that empower employees to remain engaged in the workplace (Lu, 1999; Stander & Rothmann, 2010; Wegge et al., 2006).

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To foster employee engagement, it is important from a human resources perspective to create an understanding of the management standards that are critical for employee well-being; these include concepts such as 'wellness' and 'health' (Phillips & Gully, 2014; Sieberhagen, Pienaar & Els, 2011; Shuck & Reio, 2013; Sieberhagen, Rothmann & Pienaar, 2009). Poor employee engagement can be detrimental to organisations because of the subsequent reduction in employee productivity and well-being (Adler et al., 2017; Alexander, 2016; Campell & Hirsh, 2013; Guest, 2017; Khoreva et al., 2017; Duffy et al., 2014; Phillips & Gully, 2014; Van der Walt, 2018; Van Wingerden et al., 2017). To change working conditions, prices and products in organisations are easy but to create a state and behaviourally engaged workforce is another (Macey & Schneider, 2008).

2.4.2 Meta-theoretical construct

Talent management. HRM is about employment management (planning, organising, leading and controlling), and includes the policies, processes and procedures that relate to the employment, retention, development and disciplining of employees (Bergh, 2011; Labuschagne & Nel, 2010). Based on nearly 700 responses received from human resources (HR) and business leaders, Hewitt's Human Capital Institute (2008) propose a mind shift in the decision-making regarding the strategic talent management process in organisations. This requires innovation, creativity and promotion and the development of both best and new practices that can be applied to find ways to acquire, develop and retain skilled and professional workers. In contemporary HRM, organisations seem to focus too much on productivity and service delivery which could be harmful to employee well-being (Guest, 2017). The strategic initiative for talent management originates with the development and implementation of an HRM blueprint for acquiring high potential, high performing and/or talented employees to sustain an organisation's competitive advancement (Daubner-Siva, Ybema, Vinkenburg & Beech, 2018). Hence, a balanced approach towards task and/or people is an important critical tool for determining organisations' ability to differentiate between value and uniqueness in order to acquire the right talent for the right position at the right time (Lee, 2018).

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In my view, the old saying that the people of an organisation are its biggest asset cannot be ignored; moreover, they need continuous management (e.g. in the short, medium and long term). According to Lee (2018), organisations need to make a distinction between three types of criteria to identify and select talent. Lee differentiates between these three criteria as follow: exclusion criteria (developing talent pools in juxtaposition to 'non-talent'), inclusion criteria (a rare and extreme way to see all employees as talent and managing each person to their maximum potential) and hybrid criteria (an attempt to give attention to all employees while still identifying specific talent pools). Furthermore, the management of organisations should focus on balancing the orientation between tasks and people (Ivancevich, 2003; Whitmore, 2009).

One creative way to find a balance for work-related flow and energy is to determine what makes employees function at work (life/work balance) and what makes them function at home (work/life balance) (Deloitte, 2017a, 2017b; Demerouti, Bakker, Sonnentag & Fullagar, 2012; Grant, Christianson & Price, 2007; Green, Oades & Grant, 2006; Guest, 2017; Janse van Rensburg et al., 2017; Rothmann, 2013; Seligman, 2011). In addition, Rautenbach and Rothmann (2017) conclude that workplace flourishing is positively related to career advancement and authentic leadership; that the well-being of individuals is dependent on job resources, while work-life interference affects flourishing negatively.

Demographic variables such as employees' age, workplace experience, job experiences, gender, race and education levels may have ethical implications for the inclusion and exclusion criteria used in diverse working contexts such as South Africa (Lee, 2018). A study by Segura-Camacho, García-Orozco, and Topa (2018) found that workers' strategies (i.e. optimisation and compensation) could improve the orientation practices of older workers towards retirement. Segura-Camacho et al. describe optimisation as a process, which focuses on acquiring new tools, improving skills and learning by directing energy levels towards important goals or by modelling people who perform successfully.

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Talent management, according to Poorhosseinzadeh and Subramaniam (2013, p. 337), “includes all the functions of human resource management with the focus on attracting, deploying, developing, retaining, and succession planning and it emphasizes on talented people”. In the talent management process, a choice between ‘talented employees’ and ‘non-talented employees’ is seen as exclusion criteria (Lee, 2018). Complex socio-ecological systems require organisations to use more collective, collaborative and sustainable networks between academics, politicians and other non-scientific stakeholders (e.g. the church, communities, and other organisations) to manage and balance employee productivity, talent management and well-being (Burns, Audouin & Weaver, 2006; Lee, 2018). Clearly, as this discussion shows, measuring the requirements to determine the impact of talent management outcomes calls on organisations to be specific in the use of measurement criteria (i.e. inclusion and/or exclusion).

Every business should determine the drivers of talent management, the risk for the business, the capability level of HRM and the practitioners who are responsible for the talent management process and, lastly, how the impact will be measured (Campell & Hirsh, 2013). With these questions in mind, Campell and Hirsh present four key steps towards the management of talent as shown in the blue shapes (see Figure 2.2 below). Following the four steps to talent management in Figure 2.2, talent management may be appropriate for the church context, as an enabling environment for the management of pastors’ talent could be created as a retention and employee well-being strategy.

Ultimately, the management of employee well-being is important to organisations (and in this case the church context) because the employees of today may be tomorrow’s dissatisfied, unproductive employees or tomorrow’s enthusiastic, productive workers at an organisation that values their talents and contributions at work (Daubner-Siva, Ybema, Vinkenburg & Beech, 2018; Deloitte, 2017a; 2017b; Gerber, 2010).

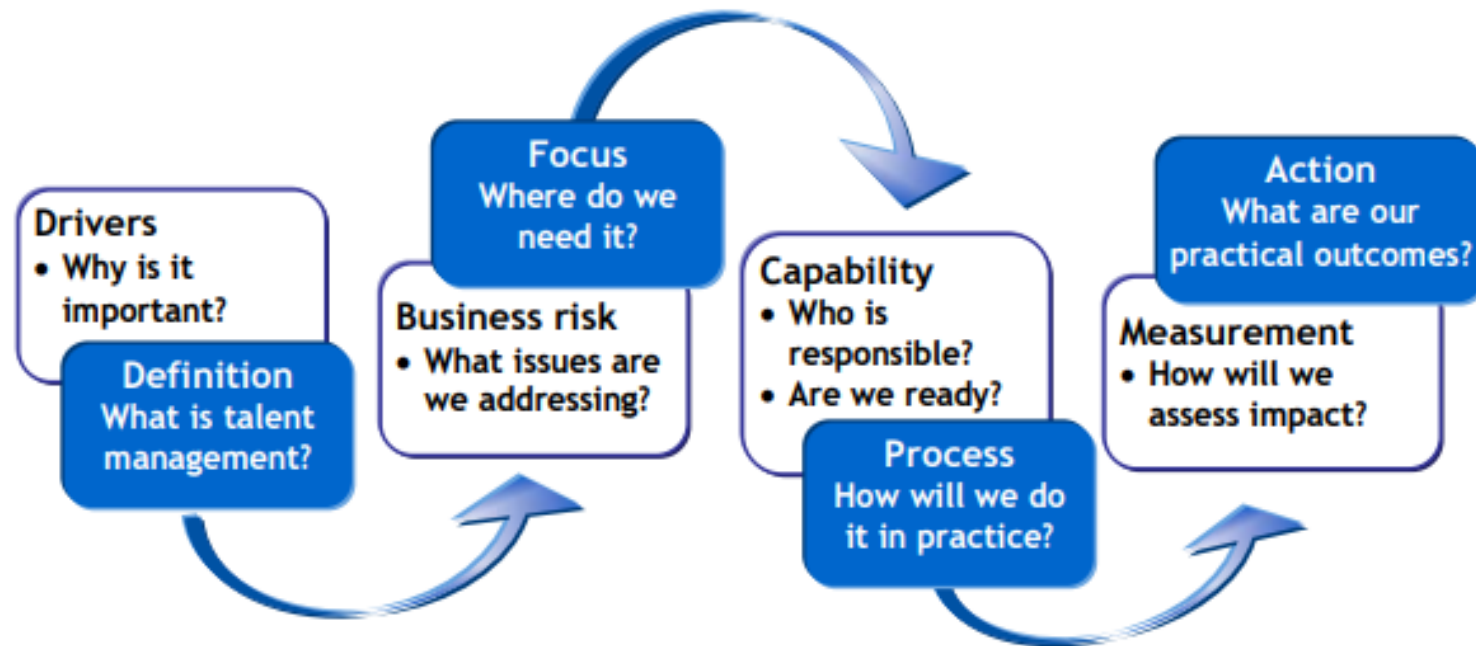


Figure 2.2: The Four-step approach to talent management

Source: Campbell and Hirsh (2013, p. 2)

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In the church context, pastors' experiences, knowledge and talent also have an impact on the wellbeing of a larger audience (i.e. the community or congregation that they function in). Therefore, the challenges experienced such as the decreasing numbers of congregants globally call for congregations to rediscover their rightful place in life as disciples of Jesus Christ (Niemandt, 2010, 2015, 2016; Ungerer & Nel, 2011). Furthermore, existing knowledge calls for congregations to take more responsibility for the care of the pastoral corps of the church (Barna Group, 2018; Cooke, 2008) by taking ownership of their role on an organisational level (Nel & Scholtz, 2016; Niemandt, 2010, 2015, 2016). Thus, in terms of talent management, congregations need to determine the roles and responsibilities of each member on an individual, team and organisational level in the church context. Lee (2018) values not only the focus on individual (i.e. performance, potential, and so forth) and team (i.e. team functioning) roles (i.e. value, uniqueness, complexity/scarcity) and responsibilities, but also the adverse selection challenges that occur in the resource assessment requirements for talent management. In the midst of all the noise of the world, talent management as a key HRM function may be the key element to build managing and developing principles of an outward mindset (*cf.* Bartz, Thompson & Rice, 2017) to create a state and behaviourally engaged pastoral corps of the church (*cf.* Macey & Schneider, 2008).

Hence, I conclude that talent management in the form of coaching is important in the ministry. Coaching could empower pastors to realise their maximum potential at work, while at the same time enriching their personal lives by paying attention to their ability to manage the interface between work and other areas of life (Bertolotti, Di Norcia & Vignoli, 2018; Deloitte, 2017a; 2017b). Thus, through its multidisciplinary nature, this study contributes both scientifically and practically to the development of a collective, collaborative and sustained network for HRM in the context of the ministry.

2.4.3 Intervention approach: Coaching

Coaching. From a strategic HRM view, coaching entails the maintenance and protection of employees in terms of labour relations, safety, and health and wellness, as well as a constant evaluation of their learning processes (Bosch-Capblanch et al., 2012; Grant et al., 2007; Grant, Curtayne & Burton, 2009; Ivancevich, 2003; Occupational, Health & Safety Act, 1993). In an executive summary by PricewaterhouseCoopers (PWC) (2013) about an International Coach Federation (ICF) study, coaching as an intervention method resulted as a response to issues (i.e. leadership development, succession planning and executive burn-out) and developed over time within the workplace. Consequently, my view is that coaching could add value to the various HRM functions that focus on the social responsibility and ethical practices in the workplace. Coaching is also an intervention that organisations use to balance, link and facilitate organisational strategies and employees' needs, abilities, skills, work experience, roles, duties and responsibilities (Eldridge & Dembkowski, 2013; ICF, 2013; Mathis, Jackson, Valentine & Meglich, 2017).

2.5 PRACTICAL THEOLOGY

Traditionally, practical theology (a sub-discipline of theology) is a holistic pastoral care philosophy in terms of which the Church is regarded as a community in which God's love becomes an experienced reality within relationships (Janse van Rensburg, 2010; Louw, 2013). Practical theology has moved away from viewing the pastor as the one with superior knowledge about God (the preacher) to an approach which involves empathy and participation from their own experiences, knowledge and the context in which they live (Morkel, 2012). A more recent holistic approach to an embodied spirituality for pastoral care includes a bodily theological anthropology and spirituality as contained in various scientific domains (Els & De la Rey, 2006; Van den Berg, 2006, 2008). Janse van Rensburg (2010) comments on Van den Berg's views on spirituality and argues that the mind, soul and body are intertwined and cannot be seen as existing separately or functioning in terms of human biology. Additionally, based on the Christian tradition, Louw

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(2005a, 2005b) discusses the issue of care that embraces the care of human souls (*cura animarum*) in order to discover wholeness and soulfulness in life.

Ganzevoort and Roeland (2014) view the praxis of practical theology as a field of lived religion (the spiritual nature of being part of a religion other than an official institutionalised religious tradition). According to Vitz (2011), linking psychology and faith holds the following benefits: a decline in secular confidence, the growth of religion around the world, the end of new religious hostile theories, the growth of Christianity in psychological theories, and an understanding between religion and spiritual life as an aid to human flourishing. Practical theology contributes to a dynamic discipleship as enacted by Jesus Christ, in order to contribute diligently to the well-being of people and to relive the joy of missionary work in a society that is broken and in turmoil (Dames, 2013; Gorra, 2011, Niemandt, 2010, 2015, 2016).

Since work plays an important role in people's lives and affects their physical, social, psychological and spiritual well-being, it is imperative that employees are satisfied, committed and engaged in the workplace (Sinah, 2012). Gay (2012) argues for the importance of an interdisciplinary⁹ dialogue¹⁰ between theology and social sciences to balance a humble loyal Christian tradition with a generous openness to the world. Thus, a theological approach from a biblical perspective should proceed along the lines of a holistic, hermeneutical and more mature viewpoint (Louw, 2005a, 2005b) to enable employees to live according to their full potential, which includes commitment and purposefulness (meaning) in life (Biswas-Diener, 2009).

⁹ Fourie (2010) distinguishes between interdisciplinary and multidisciplinary approaches. Accordingly, an interdisciplinary approach allows an interactive debate between different disciplines. In a multidisciplinary approach a phenomenon is investigated (without an interdisciplinary discussion) using the different lenses of each discipline. I opted for the latter approach and used the different lenses of the three disciplines in this study (IOP, HRM and Theology).

¹⁰ In regard to the multidisciplinary approach, see the stories in this study as an evolving journey that requires an ongoing 'dialogue' as defined by Franco (2006, p. 814): to "create jointly meaning and shared understanding". McDonald, Bammer, and Deane (2009, p. 19) define the term 'dialogue' as a process to enable participants to form a combined judgement, with the judgement being informed by the best research evidence.

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Louw (2010, 2015) is of the opinion that there is a link between the individual and the cosmos that includes a drive in ecology, green peace, spirituality, the quest for meaning, holistic health care, and human potential. Practical theology is a pragmatic discipline that embraces both theory and praxis to explore reality hermeneutically within a social context (Fourie, 2010; Louw, 1999, 2003, 2005a, 2005b, 2010, 2013, 2014a, 2014b; 2015).

2.5.1 Meta-theory

Employee and organisational well-being. From a theological perspective, Louw (1999, 2005a, 2005b, 2013, 2015) laid a pastoral anthropology foundation that embraces a hermeneutical and systems understanding of being human that includes an interactive relationship (*koinonia*¹¹) with others as well as various life events in organisations. Historically, management processes and organisational behaviour have failed to acknowledge spirituality as part of the inner life of employees (Robbins & Judge, 2007). The soul as such refers to the inner world or the inward part of being human that presents the consciousness and sub-consciousness – a spiritual realm within the body (Louw, 2005a, 2005b).

From a strategic and operational HRM perspective, an awareness of spirituality can assist organisations today in gaining a better understanding of employee behaviour (Robbins & Judge, 2007). In pastoral care, dealing with a depressive soul requires a holistic understanding of feelings such as helplessness, hopelessness, a wounded and vulnerable ego, lack of strength and courage, experiences of loss and an anticipation of loss (anxiety), anger, guilt and shame, despair, greed and the insatiability of human desires (Louw, 2005a, 2005b; 2013). Thus, Louw represents a kind of existential framework that links with the wounds of human beings and also supports the understanding of the basic assumptions specific to systemic and dynamic behavioural constructs from a systems psychodynamic perspective as described by Cilliers and May

¹¹ A theological understanding of reality in terms of which God represents a warmth and intimacy referred to as *koinonia* (the relationship between people in the church and the congregation) (Louw, 2010, p. 22).

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(2010). Therefore, in view of the spirituality inherent in the workplace, employees' negative feelings cannot be ignored but need acknowledgement. I believe that in my study I was able to take the negative experiences about pastors' well-being to such a level that the study could contribute positively to the development of the coaching model.

The Greek prefix (combining form) *eu* means 'good' or 'well' and *daemon* means 'spirit' (Wills, 2009, p. 49), hence the word *eudaimonia* can be literally translated as 'the state of having a good indwelling spirit' (well-being). Herholdt (2008) views well-being as a practical theological praxis informed by the person's own view of spirituality. Topics such as values, ethics, motivation, leadership and work-life balance are evident in organisations that value spirituality in order to create features such as a strong sense of purpose, a focus on individual development, trust and respect, and humanistic work practices (Covey, 2004; Robbins & Judge, 2007).

While positive psychology has changed the language and landscape of mainstream psychology for the better (Cohen, 2002; Gable & Haidt, 2005; Linley et al., 2006; Wong, 2011), a shift in Theology is also evident. Tang et al. (2014) report on the role of gratitude and need satisfaction in the relationship between materialism and life satisfaction and why materialists are less happy. Osmer (2008) articulates that the ministry can also be stranger than fiction and no one can promise that pastors will make the right decisions or take the right actions. Niemandt (2016) emphasises the importance of creating a culture to rediscover the joy, the good news and life in the fullness of the gospel message and discipleship,¹² in contrast to a costly and radically changing work environment that focuses on secular prosperity gospels, consumerism and individualism. Lately, scholars have begun to describe well-being from a cognitive, emotional, social and physical perspective as well as embracing spirituality (Koen et al., 2012; Jordan, Gessnitzer & Kauffeld, 2017; Marques et al., 2013). Seligman and Csikszentmihalyi (2000) note that positive features

¹² Niemandt (2016, p. 1) defines discipleship as "participating in the Triune God's life-giving mission and as being on a journey towards flourishing life". Furthermore, Niemandt describes discipleship as "a life of generosity and service, where the true disciple delights in justice, gives generously and cares for the weak".

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that make life worth living include aspects such as spirituality, hope, wisdom, creativity, future-mindedness, courage, responsibility and perseverance.

Professionals need to be mindful about caring for healthy people but should also acknowledge the wounds of the distressed (Peterson, 2006). Peterson's approach to healing these wounds reminded me of Jung's description (based on Greek mythology) of the relationship between professionals and their clients, where the effective healer is a "Wounded Healer" (Jung 1961, cited in Nolte & Dreyer, 2010, p. 3): "The doctor is effective only when he himself is affected. Only the 'wounded physician' heals. But when the doctor wears his personality like a coat of armour, he has no effect".

2.5.2 Meta-theoretical constructs

Spirituality. Spirituality is an inner resource linked to psychological well-being that provides an awareness of a person's inner self and a sense of being part of a deeper spiritual dimension and community (Louw, 2005a, 2005b; Wills, 2009). Spirituality, according to Ungerer, Herholdt and Le Roux (2013), involves people's coherent beliefs about a higher purpose and a meaningful life, which also relates to the notion of eudaimonia (described above). When describing its *koinonia*, the church cannot escape the way it understands spirituality (Louw, 2010). Nor can organisations escape spirituality in the workplace, as workplace spirituality recognises that employees have an inner life that inspires and encourages meaningful work within the context of community (*koinonia*) (Louw, 2010; Robbins & Judge, 2007; Van der Walt, 2018). In addition, with regard to the concepts 'spirit' and 'healing', the theologians' work that inspired my way of interpretation concerning the phenomenon of this study include: Cooke and Nel (2010); Linden and Nel (2016); Louw (2014a, 2014b); Nel (2005, 2009); Nel and Scholtz (2016); Niemandt (2010, 2015, 2016); Ungerer & Nel (2011) and Wessels and Müller (2013).

Keeping in mind that the focus groups in this study were from the DRC and URCSA, I used the contribution to spirituality of the theologian, Martin Luther to Christianity on 31 October 1517 (Wellum, 2015). The beliefs and values of Christianity within the DRC and

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URCSA were summarised by Martin Luther in five Latin phrases and therefore I adopted these Latin phrases as reflective of pastors' spirituality in this research study, namely *Sola Scriptura* ("Scripture¹³ alone"), *Sola Fide* ("faith¹⁴ alone"), *Sola Gratia* ("grace¹⁵ alone"), *Solus Christus* ("Christ¹⁶ alone") and *Soli Deo Gloria* ("to the glory¹⁷ of God alone") [Hervorming, 1517-2017; Romans 1:16-17; 1:18-25; 3:20-26; 5:1-5; 8:1-11; 12:1-21; 16:25-27 (NIV)].

Religiousness. Wulf (1991, cited in Seligman, 2011, p. 602) defines religiousness as a concept derived from the Latin word *religio* which refers to a belief in the existence of a divine or greater-than-human force and to an individual's adherence to the beliefs and rituals that signify worship of and reverence for this divine entity. Contemporary studies of religiousness focus on the role of churches and the congregation in promoting outcomes such as volunteerism and civic involvement (Seligman, 2011, p. 603).

Workplace spirituality does not include organised religious practices, but promotes a spiritual culture that acknowledges that employees have both a mind and a spirit that seek meaning and purpose in the workplace and desire to connect with other human beings and to be part of a community (Robbins & Judge, 2007, p. 592). This study therefore rather emphasises spirituality in the context of pastors' well-being, however cognisance is taken of the specific context (which in this study pertains to a Christian faith) and its impact on the pastors' well-being.

2.5.3 Intervention approach: Coaching

Human beings' search for meaning (Van den Berg, 2008) needs to be understood from a hermeneutically practical theological perspective. The care of the souls (spirits) of humans thus becomes more important according to Louw (2014a, 2014b), not only via religion but

¹³ The Bible alone is the highest authority.

¹⁴ We are saved through faith alone in Jesus Christ.

¹⁵ We are saved by the grace of God alone.

¹⁶ Jesus Christ alone is our Lord, Saviour, and King.

¹⁷ We live for the glory of God alone.

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also within the workplace and in general. Based on this, my argument (as presented above) focuses mainly on how pastors view their well-being at a spiritual level.

Coaching as an intervention method requires a platform on which the pastor is given an opportunity to experience the reality of God and God's will for him/her (Koopman, 2003) and a way to find meaning and ways of flourishing in the workplace (the church). The human soul is capable of reasoning, of creating thoughts and of moral awareness (Louw, 2005a; 2005b). Owing to the multidisciplinary nature of this study, I based my thinking about a coaching intervention process on various international and national sources (such as Bachkirova et al. (2016), ICF (2015), Odendaal et al. (2014), Simon et al. (2014)).

I also acknowledge the importance of a clinical mental health therapeutic or counselling intervention in terms of well-being but the emphasis of my study is within a Christian work context. My thinking about a coaching intervention process is intended to provoke positive development for change (if required) to maximise optimal functioning, well-being and increased performance of employees within an organisation (i.e. the church). Such an approach concurs with the coaching approach by ICF (2015): "Coaching is partnering with clients in thought-provoking and creative process that inspires them to maximise their personal and professional potential".

2.6 SUMMARY

In this chapter, I described the multidisciplinary context in which this study was situated. I commenced the chapter with anchoring the three disciplines relevant to the study in an overarching theoretical paradigm, positive psychology. I then discussed the meta-theories, constructs and interventions pertaining to each of the three disciplines, IOP, HRM and Theology. In the next chapter, I set the scene of the research methodology that was used in this thesis.

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...the term 'methodology' usually refers to the theory of how research should be undertaken. [It is] not the justification for your choice of particular data collection methods; rather it encompasses the philosophical assumptions and underpinnings upon which your research is based and the implications of these for the method or methods you have used (Saunders & Rojon, 2014, p. 74).

3.1 INTRODUCTION

My mother's and grandmother's love of flowers has always had a place in my heart. They called gardens with a variety of flowers, 'English gardens'. I have therefore borrowed this metaphor, because it symbolises for me the way my research experiences emerged through ongoing learning and from my original non-scientific interest in pastors' well-being, changing into a scientific concern. The intention to develop a coaching model to facilitate their well-being ultimately evolved into a scientific way of exploring the relevant phenomenon. In Chapter 2, I focused on describing the multidisciplinary context of the study and in this chapter (Chapter 3); I landscape the methodology that directed the study. Part of the doctoral research process entails becoming familiar with empirical investigation and the broad variety of methodologies available, which also guided me in developing my scientific interest in the research phenomenon.

To landscape the research methodology for this study, I firstly identify the pertinent elements what I would like to refer to as the scientific building blocks that was applied in this study. These scientific building blocks together form a methodological framework for the study and are indicative of the methodological choices that I had to make in terms of what was most appropriate for conceptualising and constructing the research results and findings (Chenail, 2009, 2011a, 2011b; Chenail, Cooper & Desir, 2010; Mertens & Ginsberg, 2008; Northcutt & McCoy, 2004; Richards & Morse, 2013).

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In the remaining sections of this chapter, I explicate my methodological choices guided by the framework presented here. As such, I discuss my application of each of the scientific building blocks in the framework in order to landscape the overarching research methodology that I followed in this study. I explain my epistemological and ontological assumptions and how these formed the theoretical perspective, I espouse in this study. Thereafter, I argue my approach to theory, followed by a discussion on the qualitative nature of this inquiry because of its focus on gathering qualitative data. I then introduce and explain the primary methodological approaches I employed. Finally, I focus on the ethical approach and the strategies I implemented to ensure the quality and trustworthiness of this study.

3.2 IDENTIFYING THE SCIENTIFIC BUILDING BLOCKS THAT CONSTITUTE A RESEARCH METHODOLOGY

Research is like building a jigsaw puzzle, having a multitude of individual pieces that eventually fit together to present a meaningful whole. To create such a meaningful whole, my intention was to be fully engaged with the research process, beginning with the research problem (see § 1.3), which developed into a research objective (see § 1.4).

Before I could engage empirically with the research problem, objective and question, I needed to make sense of what constitutes a research methodology. In doing so, I determined what elements were needed to construct a methodology that would be both practical and ethical (Saunders et al., 2009; Strobel, 1998; Trafford, 2008; Trafford & Leshem, 2008). Crotty (2005, p. 3) describes the four basic elements of any research process as follows:

Epistemology is the theory of knowledge embedded in the theoretical perspective and thereby in the methodology. Theoretical perspective is the philosophical stance informing the methodology, thus providing a context for the process and grounding its logic and criteria. Methodology is the strategy, plan of action, process or design lying behind the choice and use of particular methods and

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linking the choice and use of methods to the desired outcomes. Methods are the techniques or procedures used to gather and analyse data related to some research question or hypothesis.

Mouton (2001, p. 46) follows a more pragmatic approach and uses the acronym ProDEC to indicate the four standard elements of empirical research, namely, a research problem (Pro), research design (D), empirical evidence (E), and conclusions (C). As a result, I used the four standard elements of ProDEC (Mouton, 2001) along with the starting point proposed by Crotty (2005), namely, the epistemological stance to represent the scientific building blocks that influence researchers' choices in regard to a research methodology. I integrated these scientific building blocks to construct a research methodology framework (depicted in Figure 3.1), which I then used as a guide in explaining the methodological choices for this study.

As is evident in Figure 3.1, the first building block pertains to the researcher's epistemological stance, which according to Crotty (2005), informs the theoretical perspective and methodological choices in a research inquiry. Ontology in combination with the researcher's epistemology constitutes an understanding of the theoretical perspective on research (Goldkuhl, 2012; Mertens, 2010). Therefore, in Figure 3.1 below, I present as a first building block the epistemological stance and ontological assumptions.

Ontological and epistemological assumptions are fundamental to researchers' philosophical paradigm perspectives and contain important assumptions that strengthen the research strategy, methodology and data collection and analysis methods (Saunders et al., 2009). The theoretical perspective, the specific research methodologies chosen and the related methods thus constitute the other scientific building blocks in my research methodology framework. These building blocks are all mainly applied with the aim of answering the research problem. The building blocks moreover influence the way theory is approached in the empirical inquiry process, as well as the type of data (qualitative and/or quantitative empirical evidence) that are gathered.

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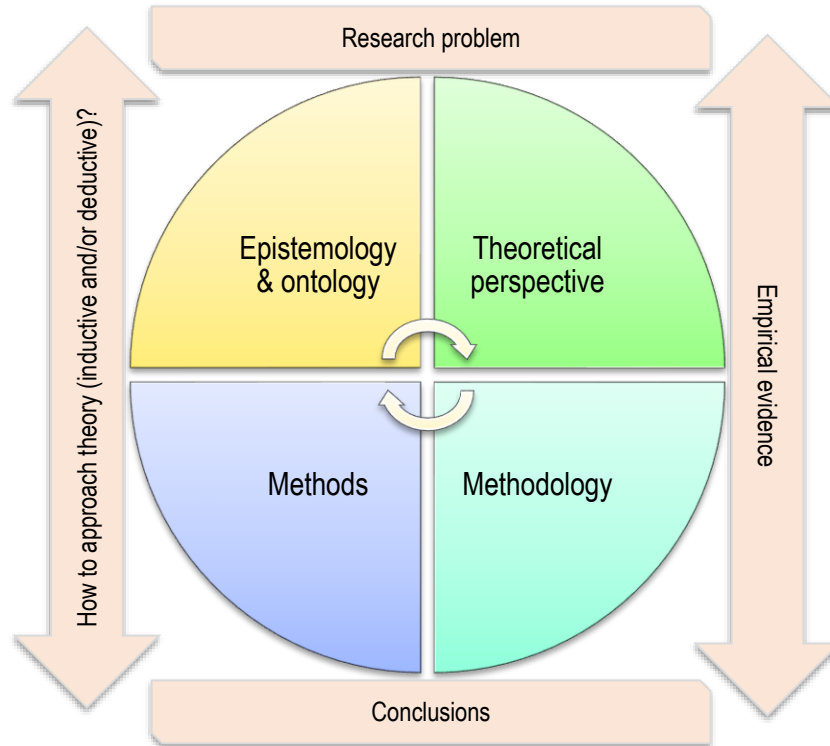


Figure 3.1: Mapping the scientific building blocks: A Research Methodology framework

Sources: Adapted from Crotty (2005) and Mouton (2001)

Ultimately, the framework shows how the scientific building blocks are applied to form a congruent methodology that will lead to making relevant conclusions in relation to the initial research problem. Rooted in the work of various scholars on the strategic nature of research projects, my general view of research – and this study in particular – reflects a cyclical process. Such a process allowed me, as the researcher, to return to previous elements or building blocks in the research whilst also consistently moving forward with the study (Babbie & Mouton; 2001, Creswell, 2003, 2009, 2013, 2016; Creswell & Garrett, 2008; Creswell & Plano Clark, 2013; Gray, 2009; Mackenzie & Knipe, 2006; Mertens, 2016; Saunders et al., 2009; Trafford & Leshem, 2008).

3.3 EPISTEMOLOGICAL BELIEFS AND ONTOLOGICAL ASSUMPTIONS

With my English garden in mind, it describes the way I selected the assumptions I identify with most, from diverse philosophies (epistemological beliefs and ontological assumptions) (see Creswell & Poth, 2018, Crotty, 2005; Ritchie et al., 2013; Terre Blanche & Durrheim, 1999) and which were thus predominant in guiding my methodological choices in this study. Denzin and Lincoln (2011) point out that qualitative inquiries embrace a set of complex interpretive practices, which are informed and directed by philosophical notions about reality and how to access reality. These philosophical notions underlying science are also referred to as epistemological and ontological assumptions about truth and reality.

The way we think the world is (ontology), influences: what we think can be known about it (epistemology); how we think it can be investigated (methodology and research techniques); the kinds of theories we think can be constructed about it; and the political and policy stances we are prepared to take (Fleetwood, 2005, p. 197).

With Fleetwood in mind, my starting point was to visit the Greek meaning of the word 'epistemic'. The word derives from the Greek word *episteme*, meaning truthful knowledge (Babbie & Mouton, 2001, p. 8). To identify an epistemological belief (Gray, 2009; Guba & Lincoln, 1994; Mertens, 2010) one needs to ask, 'How is it possible to know about the world and the relationship between the knower and the would-be known?' In this study, the participants' stories, thoughts, feelings and experiences of the relevant phenomenon are unique, original and real on both an individual and a social level. In addition, the participants were given an opportunity to co-construct the dynamics of the ministry as a career in terms of their own well-being and I used this opportunity to listen to them and to probe further when I did not understand what they discussed with one another. My belief

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is that participants have a role to play as the experts on their own stories and this belief is aligned with constructivist epistemological beliefs.

Epistemologically, I believe that the creation of reality is an artefact of communal interchange and only becomes possible through a world of meaning when people make sense of it (Crotty, 2005; Gergen, 1985; 2008). Furthermore, facts and values about a transcendent reality may not be distinct at first at an individual level but, over time, as humans' influence one another, it is possible to get to know the transcendent reality (Snape & Spencer, 2003). Social constructionists, claiming that knowledge is situated historically and culturally and is initially provisional, similarly articulate such notions about reality being constructed in the mind and in communities (Marshall, Kelder & Perry, 2005). As a result, from a social constructionist epistemology, participants also had an opportunity to share their well-being experiences in a focus group and, owing to the pragmatic paradigm (Crotty, 2005), were able to interact with one another to construct their shared well-being experiences in the workplace.

Organisations' realities are changing because of the constant change that takes place in the external and internal environment. Pastors' intra- and interpersonal vocational journey in the ministry could also be influenced by the changing nature of organisations. Hence, my assumption that the realities of pastors include a vocational journey that is influenced by reasoning, communicating, self-reflection and learning, among other things (inclusive of a cognitive, emotional, spiritual and aptitude level). It was essential in this study to learn about the participants' vocational journey, with a specific focus on their reality regarding their well-being in the context of the Church. Therefore, I was able to use the subjective experiences of pastors' well-being that are evident in a social world called the Church, to construct further meaning. Hereafter, my natural inclination to care for pastors and congregations that serve communities stems from an assumption that all the study participants have a certain calling and are subject to environmental changes.

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In this study, I could give a voice to the participants regarding the meaning they attached to well-being and create an understanding of their well-being experiences within a specific context. Participants had the opportunity to produce and interactively reinforce their stories about well-being as related to the research objective in this study. My focus was to learn as much as possible about the pastors' views on their reality, truth and multiple voices in relation to their sense of well-being.

The relationship between participant and researcher also plays a significant role in the philosophical stance chosen for identifying research methodologies, strategies and methods (Saunders et al., 2009). Consequently, my role as researcher was interactive and involved learning from participants' subjective experiences as professional employees. From these subjective lived experiences, I believe that I was able to create a new reality in the form of a coaching model directed at enhancing their well-being.

The word 'ontology' derives from the Greek *onto*, meaning 'being' and *logia* meaning 'science, study or theory' (Antwi & Hamza, 2015, p. 215). In research, an ontological application addresses the question: What is the nature of reality? (Guba & Lincoln, 1994; Mertens, 2010; Visagie, 2012, 2013, 2015). Ontology specifies the nature of reality, as well as beliefs about what there is to know about the world (Crotty, 2005; Ritchie & Lewis, 2003, Terre Blanche & Durrheim, 1999; Terre Blanche et al.; 2006).

Snape and Spencer (2003) differentiate between realism¹⁸ and idealism¹⁹ to argue whether social reality may be confined. My choice between realism and idealism is challenged, as I believe in God. I am positioned in an ontological notion of critical realism (Snape & Spencer, 2003) as I believe that God is an external and mysterious reality that exists independent of what people understand about God.

¹⁸ The ontological stance of realism, according to Snape and Spencer (2003, p. 11) is:

- *An external reality exists independent of our beliefs or understanding.*
- *A clear distinction exists between beliefs about the world and the way the world is.*

¹⁹ The ontological stance of idealism, according to Snape and Spencer (2003, p. 11) is:

- *No external reality exists independent of our beliefs and understanding.*
- *Reality is only knowable through the human mind and socially constructed meanings.*

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As described above, the epistemological and ontological assumptions needed to define my theoretical perspective are challenged in terms of the question of whether Jesus is real (see Strobel, 1998) and the nature of Jesus existence of the world and what I can know about it (*cf.* Snape and Spencer (2003)). As a journalist, Strobel (1998, p. 12) needed to confirm or reject the following question: “Am I willing to set aside my preconceptions and let the evidence take me wherever it will?” These two questions were important for this study. Positioned in critical realism, as explained earlier, the implications of the participants’ spiritual beliefs and mine in terms of ontological assumptions are that a transcendent reality does exist. In addition, more may be knowable and learnt about a transcendent reality through the human mind and interactive socially constructed meanings (Fleetwood, 2005; Ritchie et al. 2003) within a specific context such as the church.

In relation to my established epistemological and ontological assumptions above, I believe that well-being is an external reality but that it is uniquely experienced and therefore only accessible through the way pastors perceive their journey in the ministry, narratively. The manner in which my epistemological stance is reflected in a pragmatic theoretical perspective is discussed next besides being mindful that different ontological and epistemological positions result in different paradigms that resonate in the research community. Research paradigms or theoretical perspectives include positivist, constructivist/social constructivist, interpretivist and pragmatist (Creswell, 2003, 2008, 2009, 2013, 2016; Crotty, 2005; Guba & Lincoln, 1994; Mertens, 2010; Terre Blanche & Durrheim, 1999) and are all defined and differentiated by their unique assumptions and beliefs. With these options as theoretical perspectives in mind next follows a discussion of my position in this research inquiry, which resembles the curious posture of an interpretive pragmatist paradigm perspectives as advised by Chenail (2011a, 2011b) for novice researchers. Owing to my attempt to remain true to my research interest (see Chapter 1), I align this study with an interpretive pragmatic theoretical perspective.

3.4 AN INTERPRETIVE PRAGMATIC THEORETICAL PARADIGM PERSPECTIVE

Before I explain my preference for a pragmatic theoretical perspective, I refer to the definitions of the term 'paradigm' provided by a number of scholars. In Guba and Lincoln's (1994, p. 105) definition, a paradigm is described as "the basic belief system or worldview that guides the investigator, not only in choices of method but also in ontologically and epistemologically fundamental ways". Terre Blanche and Durrheim (1999, p. 6) view paradigms as "all-encompassing systems of interrelated practice and thinking that define for researchers the nature of their enquiry along three dimensions: epistemology, ontology and methodology". Janse van Rensburg (2000, p. 2) defines a paradigm as "the frame of mind with which one starts to paint one's picture of life and the world".

A paradigm, according to Mertens (2010, p. 451), includes "certain philosophical assumptions about the nature of ethics, reality, knowledge and systematic inquiry". Crotty (2003) does not use the term paradigm to argue the researcher's philosophical stance. According to Crotty (2003), the researcher's theoretical perspective is the philosophical stance that informs the methodology and thus provides a context for the research process in order to manage the choices related to the research study transparently throughout the inquiry. Being mindful of these different definitions of the terms 'paradigm' and 'theoretical perspectives', I chose to use these two terms interchangeably in this study.

Traditionally in the research community, scholars tend to position their epistemological and ontological beliefs and assumptions somewhere between a positivist paradigm (a purely objectivist view of reality in quantitative studies) and a constructivist or interpretivist paradigm (a purely subjectivist view of reality in qualitative studies) (Creswell, 2003, 2008, 2009, 2013, 2016; Saunders et al., 2009; Terre Blanche & Durrheim, 1999). Moreover, the continuum includes how epistemology postulates the way in which knowledge is acquired inductively (collect evidence and build knowledge and theories from this) on the one hand and/or deductively (use knowledge and theories to confirm or reject a

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hypothesis) on the other (Ritchie et al., 2013; Terre Blanche & Durrheim, 1999). Considering that Denzin and Lincoln (2011) view constructivist as an interpretive practice or framework in qualitative studies, the two continuums could be collated by adding an objectivist/deductive approach on the one end of the continuum and an interpretivist/constructivist/inductive approach on the other end.

Positivist researchers seek objective truths and laws that predict cause-and-effect relationships (Babbie & Mouton, 2001; Mouton; 2001; Saunders et al., 2009; Schreuders-Van den Bergh, 2013). According to positivists, an objective reality exists outside personal experience and only those phenomena that are observable and amendable, and have attained scientific knowledge, are verified facts relating to a particular domain of knowledge (De Vos et al., 2013). In the past, I tended to avoid siding with extreme positions about truth and the creation of knowledge – I was afraid to engage with such matters. However, we live in a changing world, and therefore my interest in this study evolved over a period. Constructivists depart radically from positivist views on truth, as they focus on empowering participants to be active and involved in the entire research process (De Vos et al., 2013).

Constructivists do not believe in an absolute truth (and therefore reality) and believe that truth is waiting to be discovered (Crotty, 2005). If there is no absolute reality, then researchers could experience a dilemma because what could be claimed to be truthful knowledge in the social world is not a given (Goldkuhl, 2012; Janse van Rensburg, 2000; Marshall et al., 2005). Constructivism is also seen as social constructionism because the co-construction of individual and social experiences takes place within the relationship between the researcher and the researched (Denzin & Lincoln, 2011; Denzin, 2012; Goldkuhl, 2012). Crotty (2005, p. 48) differentiates between the terms ‘constructivism’ and ‘constructionism’. Crotty argues that the emphasis in constructivism is on “the meaning-making activity of the individual mind”, while the emphasis in the term ‘constructionism’ is on the “collective generation and transmission of meaning” (e.g. through culture and religious practices). Crotty clarifies that researchers need to exercise an imagination and

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creativity that is specifically involved with something, not an imagination that runs wild or is untrammelled creativity. I used the terms 'constructionism' and 'social constructionism' interchangeably as an epistemological term in this study.

Social constructivist beliefs are often combined with interpretivist views (Creswell, 2009; Goldkuhl, 2012; Ponterotto, 2005) and are rooted in a phenomenological approach in terms of which the researcher attempts to obtain an in-depth understanding of people's lived experiences rather than explaining or predicting human behaviour (Babbie & Mouton, 2001; De Vos et al., 2013). In view of my social constructionist epistemology, participants de-constructed and co-constructed their experiences from an individual level to shared experiences about their well-being in the ministry.

The interest in interpretivism is not on generating new theory but on judging or making inferences about information that is observed and refining interpretive theories in a new way (Antwi & Hamza, 2015). Goldkuhl (2012) notes that there are many forms of interpretivism, including conservative, constructivist, critical and deconstructionist interpretivism. Interpretivists with a pragmatic stance focus on the outcomes of research (such as the actions, situations and consequences of a research inquiry), whereas positivists with a pragmatic stance focus on the causes or antecedent conditions (Creswell, 2013). Because people are constantly engaged in the process of making sense of their lives (the world) through continuous interpretation, creating and attaching meaning to define, justify and rationalise their actions (Babbie & Mouton, 2001, Gergen, 1985, 2008, 2015; Gergen & Gergen, 2006, 2011), an interpretive stance is embedded in my pragmatic paradigm. This enabled me to create an understanding of participants' reality as social beings and use the results in a pragmatic way. Furthermore, the pragmatic paradigm influenced my choice of multiple qualitative methodologies (Goldkuhl, 2012) for use in this study. Interpretivist practices enabled me to create meaning and to gain an understanding of the realities of participants' well-being experiences within the dynamic environment of pastoring.

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Various scholars have contributed to pragmatic or multiple qualitative research (e.g. Creswell, 2003, 2008, 2009, 2013, 2016; Creswell & Garrett, 2008; Crotty, 2005; Denzin, 2012; Mertens, 2016; Terre Blanche & Durrheim, 1999; Terre Blanche et al., 2006). Pragmatists, in contrast to positivists, associate research inquiries with action and intervention and view constructive knowledge from an interpretive stance (Goldkuhl, 2012). Badley (2014) describes the stance of two pragmatists, Dewey and Rorty. Dewey regarded pragmatism as an attempt to guide researchers through uncertainty by means of a reflective thinking process. As a neo-pragmatist, Rorty endorses inquiry that seeks to achieve provisional consensus about an understanding of the world.

In my view, the participants became co-researchers as part of my pragmatic paradigm. Pragmatists purposefully attempt to use propositions, models and theories to enhance inquiries and practices (Marshall et al., 2005). Pragmatists associate a pragmatic paradigm with action, intervention and change and a constructive interplay between knowledge and action (Goldkuhl, 2012).

As a result, owing to my English garden, I gradually found my way through the maze of decisions regarding epistemology, ontology, and theoretical perspectives (Robertson, 2015). In conclusion, Crotty (2005, p. 15) calls on researchers to remain consistent with the choice of being either an objectivist or a subjectivist, but also requests researchers to embrace “fuzzy logic” in making research claims. The daunting nature of research increased my fear at times (cf. Mackenzie & Knipe, 2006), and while Crotty’s work confused me, I see it all as part of my development in this study. At such times, I reminded myself of my intention to use a multi-methodological qualitative research inquiry to create knowledge of a coaching model that could facilitate employee well-being. Chenail (2009, 2011a, 2011b) advises novice researchers to follow an interpretive pragmatic stance, as both a pathway and a paradigm, in order to enrich the research journey. Next, I explain my approach to theory in this study.

3.5 MY APPROACH TO THEORY IN THIS STUDY

In the mid-1980s, positivist (quantitative) orientated researchers stressed the importance of a clear problem statement (Glaser, 2009; Glaser & Strauss, 1967; Northcutt & McCoy, 2004). Such researchers review literature chronologically with the aim of developing well-written, well-documented and well-planned research reports from past literature that are seen as the truth (if such reports are published in accredited academic journals, for example) (Salkind, 2012). Terre Blanche and Durrheim (1999) argue that research problems derive from reading literature about phenomena but may also derive from personal experiences or surveys of issues important to communities or organisations. As explicated in Chapter one, this is particularly true of my experiences as an IOP and HRM consulting in the church environment and working with pastors.

The pragmatic paradigm I assumed in my study enabled me to use literature throughout the research process (Chenail, Cooper & Desir, 2010). I read about the phenomena related to the research aim during all the phases of this research (planning, organising, implementing and evaluating). This resulted in the development of a schematic representation and description of the three disciplines relevant to this study (see Figure 1.1). Consequently, I believe in the importance of ongoing literature review and comparison throughout the research inquiry process. My assumption in this study was that competing theories and ideas that are investigated using multi-methodologies yield benefits to the larger scientific and practice culture (Gergen & Gergen, 2006, 2011; Glaser, 2009; Glaser & Strauss, 1967; Hastings, 2002; Maree, 2014).

As the study evolved, as a novice researcher, the inductive and deductive approaches used to explore the phenomenon repeatedly resulted in information overload. I had to think about the information I gathered, decide what I was going to do with it, as well as what information was relevant to the research methodology and methods discussed in Chapter 4, and what was relevant to the data presented in Chapters 5 and 6. According to Trafford and Leshem (2008), the language of theory and the language of data differ. I

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admit that the difference between the two languages increased my passion and curiosity as my study progressed. In Chapter 7, I reflect more critically on the way the data informed an understanding of the participants' well-being experiences. In Chapter 8, an evolving coaching model for use by researchers and practitioners is presented. As the results of the study unfolded in these chapters, I consistently referred back to literature.

Northcutt and McCoy (2009) highlight the importance of a rigorous research process that involves looking back and looking forward in order to interact creatively and meaningfully with the various elements of one's belief systems and their effect on the language of research. These authors note that the language of research is influential in the relationship of knowledge to power, the relationship of researchers to the participants of each focus group, and the object of research or the phenomenon to be investigated. Consequently, in embracing an inductive and deductive approach to the development of a coaching model for pastors, I acknowledge the power of prior knowledge. I also realised that it is important not to be blinded by one's own assumptions about a research topic. It was possible that my research interest was not as remarkable as I assumed (Chenail et al., 2010).

I kept in mind my personal assumptions linked to prior knowledge and learning as they related to the phenomena studied in my research and I continuously reflected on them during the phases of collection, analysis, interpretation, integration of theory with data and writing up the data. In Chapters 1 and 2, I explained my multidisciplinary perspective, which formed the fundamental meta-theoretical framework directing my research choices as well as my reading throughout this research study.

In principle, my focus initially was to gain an in-depth theoretical view prior to collecting the data (Saunders et al., 2009). However, as I became more aware of the value of literature in developing my understanding of the research phenomenon and context, I changed my mind and decided to do an ongoing literature review. Being sensitive to the importance of prior knowledge, I consciously reminded myself of both my multidisciplinary boundaries and of Rogers' (1951) client-centred approach. In my thesis, the focus group

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participants remained the experts of their own story and their experiences. Consequently, I developed respect for every participant in this study as well as for the expert scholars with topics similar to mine.

I used social networking such as Researchgate.net and Google Scholar to remain abreast of the latest literature on well-being and coaching. I still have a keen interest in the unknown and a curiosity to learn more about the three disciplines (IOP, HRM, Theology), as well as positive psychology, qualitative research methodology, well-being and coaching. In my view, the use of literature prior to and during the research process creates essential interaction between the theory and data in every phase of a research study. Therefore, I integrated the relevant literature throughout this study, specifically during the discussion of the findings. Such an integration was more reflective of the authentic engagement with the literature that took place throughout the study. In this study, I chose an interpretive pragmatic approach that led to a multi-method qualitative inquiry.

3.6 A QUALITATIVE RESEARCH INQUIRY

In the past, researchers focused on using quantitative research to explain, predict and control specific phenomena (Creswell, 2003, 2009, 2013, 2016; Glaser, 2009; Glaser & Strauss, 1967; Guba & Lincoln, 1994; Mackenzie & Snipe, 2006; Mertens, 2015). Using mixed methods (quantitative and qualitative) research, pragmatic paradigms allow for an alternative way to unite two continuums (objectivism and subjectivism) (Creswell, 2003, 2008, 2009, 2013, 2016; Terre Blanche & Durrheim, 2001) that is not only applicable to mixed research methods. There are various forms of pragmatism (Creswell, 2013), yet in general pragmatism is based on utility as a method for evaluating truth, philosophical pluralism and the social construction of knowledge (Hastings, 2002). Northcutt and McCoy (2004) illuminate the tension between the views of pure positivists and pure subjectivists, causing researchers to choose between two extreme methods within science, namely, quantitative or qualitative research.

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The world of work is complex and at times mysterious. Each discipline (IOP, HRM and Theology) encompassed in this study is independent from the others. This resulted in frustration owing to the different conceptualisations of philosophies, paradigms and methods in each; conversely, however, it uniquely opened up my worldview. With my English garden in mind, I accordingly embraced the vision by Mertens et al. (2016) for addressing complex issues in society through multi-methodologies for research and dialogue, driven by a pragmatic paradigm. A multi-methodological inquiry, based on a pragmatic paradigm, gave me an opportunity to integrate and apply a systematic and rigorous research methodology, with more conceptual and in-depth constructionist methodologies to create knowledge (Firet, 1986; Ivancevich, 2003; Janse van Rensburg, 2000; Louw, 2005, 2010, 2014a, 2014b; Muchinsky, Kriek & Schreuder, 2003; Nel, 2004; Rothmann, Mostert & Strydom, 2006; Rothmann & Cilliers, 2007; Schultz & Schultz, 2010).

Mainstream psychologists in general seem to understand science as adhering to experimental and empirical methods where quantification plays a major role (Maree, 2014; Ritchie & Lewis, 2003). These particular quantification perspectives used to predict well-being, have reached yet another level of complexity, as quantification does not provide enough evidence to find the voice of the participants themselves (Ritchie & Lewis, 2003). Moreover, the focus of such perspectives is extrinsic and used to verify hypotheses rather than to hear participants' reconstruction and co-construction of their stories (Guba & Lincoln, 1994).

The conflict between quantitative and qualitative researchers has resulted in the use of mixed methods, an approach that resonates in both quantitative and qualitative research studies (Creswell, 2003, 2008, 2009, 2013, 2016). All the same, Denzin and Lincoln (2011) comment that qualitative researchers have proudly positioned themselves in the landscape of science. The contribution made by both social and behavioural scientists using multidisciplinary or multicultural perspectives to explore and investigate people's social behaviour has changed the field of research; as such, behaviour does not fit a

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biomedical philosophy in an ever-changing world (Mertens & Ginsberg, 2008, 2011). My concern in this research process was to gather rich and in-depth subjective meanings through a study of social phenomena in their natural environment rather than to provide generalisations (Saunders et al., 2009). Qualitative researchers become curious and creative explorers and travellers in research studies in order to investigate contemporary research issues and problems (Chenail, 2009, 2011a, 2011b).

Qualitative research does not presuppose a single way of doing research and researchers are confronted with multiple methodological choices in a research project (Babbie & Mouton, 2001; Badley, 2014; Creswell, 2003, 2008, 2009, 2013, 2016; Glaser, 2009; Glaser & Strauss, 1967; Lincoln & Denzin, 2011; Mertens, 2016; Mouton, 2001; Northcutt & McCoy, 2004; Richards & Morse, 2013; Ritchie & Lewis, 2003). Consequently, in contrast to the 'black and white' path of quantitative research, qualitative research includes a 'grey' path to address research problems and therefore qualitative research becomes an art in the world of science (Chenail, 2009, 2011a, 2011b; Chenail et al., 2010; Ritchie & Lewis, 2003; Saunders et al., 2009, Terre Blanche & Durrheim, 1999).

The essence for qualitative researchers is no longer to generalise research data; they seek neither uniformity nor standardisation of research methods in collecting and analysing data (Chenail, 2009, 2011a, 2011b; Mertens, 2016). Qualitative research provides thought-provoking crossroads and various pathways that require maintaining a balance between what is already known and what may be discovered from the data (Chenail et al., 2010; Richards & Morse, 2013).

Qualitative researchers hope to gain a better understanding of people's stories (the present, past and future within a specific context) and explore the subject matter at hand through a wide range of interconnected interpretive practices (Denzin & Lincoln, 2011). Through compassion and empathy, I was able to take a moment in the research inquiry to make sense of participants' feelings, experiences and social situations about their lived experiences of well-being in a naturalistic way, from the inside out (Blair, 2010; Terre Blanche & Durrheim, 1999). I respected the opinions and perceptions of the participants'

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lived experiences of well-being, and therefore I found qualitative research techniques best suited to this research process (Potgieter, Van der Walt, Wolhuter & Valenkamp, 2013). I paraphrase the definition of qualitative research by Denzin and Lincoln (2011, p. 6) as follows:

Qualitative research is not linked to a specific discipline and is usable interdisciplinary, transdisciplinary, and multidisciplinary. Humanities, social and physical sciences contribute to the landscape of philosophy and result in a multi-paradigmatic paradigm driven from epistemological, ontological and theoretical perspectives, methodology and methods significant to the three fields in science. Qualitative researchers are committed to exploring, co-constructing or constructing a hermeneutical understanding of human experience about a phenomenon within a specific context through rigorous methodology. Qualitative researchers embrace in a general sense an interpretive, post-experimental, postmodern, constructive, feminist, and critical sensibility. In addition, qualitative research borrows positivist, post-positivist, humanistic and naturalistic conceptions of human experience in its analysis. Qualitative research embraces mixed methods (that include both postmodern and naturalistic or both critical and humanistic perspectives) or multi-methods (that include an interpretive, post-experimental, postmodern, feminist, and critical sensibility) in a qualitative inquiry.

I asserted a curious demeanour, as driven by the research objective of this study, through three qualitative research methodologies (discussed in § 3.6). Therefore, at times in this study, my curiosity and willingness to learn more about research prompted a desire to begin with the data collection and analysis immediately. Then again, I reminded myself to stop for a moment. During a subcommittee synod meeting held in 2015, one minister asked me how my PhD was progressing; at the same time, he answered his own question before I could respond. His comment was that a doctorate is like red wine. Value time! Small suggestions like this reminded me that I am still learning and that knowledge comes with time.

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Denzin and Lincoln (2011) describe qualitative research as similar to the art of a quilt maker who stitches, improves, and puts pieces of reality together into a meaningful psychological and emotional whole. My critical realist view of reality, which resonated with my pragmatic paradigm, is congruent with this characteristic quiltmaker role in qualitative research. Richards and Morse (2013) claim that the best way to learn a craft is to do it and to talk about the experience; therefore, I realised that I needed the time to grasp the essence of qualitative research. Moreover, in order to learn from the participants' stories, a researcher needs specific skills and abilities to communicate clearly, to listen actively, to allow participants to be the experts on their stories, and to be flexible (Terre Blanche & Durrheim, 1999). These skills and abilities in qualitative research are also applicable in an applied science such as IOP.

The goal of qualitative research is to generate new information from existing data within a flexible research context where methods may change as the research evolves (Richards & Morse, 2013; Saunders et al., 2009). As a result, following Gergen (2015), this thesis as an educational document is embedded within the historical and cultural context of the church, wedded to values that favour the pragmatic utility of multiple perspectives to construct new knowledge. Barnard and Fourie (2007) propose that IOP as an applied science results in a close engagement of scientific knowledge with its practical application. Hence, as the main science of this multidisciplinary study, it was deemed valuable to focus on the subjective experiences of the work-related well-being of pastors through an IOP lens. The significance of this study was to generate knowledge from qualitative research to which HRM and Theology contributed additional 'frames of mind' to that of IOP.

The means to an end (the construction of a coaching model) may be valuable to the wider world of practice and science. One more benefit of qualitative research is that if a qualitative researcher focuses on the research aim and if the plan of action is clear, a rigorous research design could be used within a naturalistic environment and not in a laboratory, as stated earlier (Creswell, 2003, 2008, 2009, 2013, 2016; Northcutt & McCoy, 2004; Saunders et al., 2009).

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The value of the research findings in this thesis derives from actions within a specific context and knowledge is developed through social interaction (Gergen, 2015) between the participants and me. I chose an interpretive, pragmatic research paradigm in this study and used a multi-methodological qualitative inquiry, which included interactive qualitative analysis (IQA), narrative synthesis and autoethnographic reflection to explore the phenomenon in this study.

Gergen and Gergen (2006; 2011) argue that there is no unequivocal definition of the term “narrative” and explain that the vital role of a narrative inquiry is to break disciplinary boundaries, and to use narratives as a vehicle to synthesise a series of events in a way that offers a new view on social matters. Specifically, I used IQA and narrative synthesis when working with the data, as well as autoethnographic reflection in my style of writing as well as a strategy to assess and evaluate my own work (following Gergen). I consequently became appreciative of my own learning and empowerment.

3.7 RESEARCH METHODOLOGIES (IQA, NARRATIVE SYNTHESIS AND AUTOETHNOGRAPHIC REFLECTION)

Various scholars point out how writers omit important scientific terminology, fail to adequately define and describe research terminology and/or develop other ways of viewing the world. Hence, they explain how continuous reflection could assist scholars in enhancing their writing (Babbie & Mouton, 2001; Mackenzie & Knipe, 2006). Keeping in mind the central research aim of how to optimise the well-being of pastors, my scientific research endeavour resulted in a research design that employed three qualitative methodologies. These will be described in detail in Chapter 4, which follows.

In Chapter 4, I first describe two qualitative research methodologies, namely, the IQA as the fundamental methodology applied in this study (see § 4.2), and principles of narrative synthesis (see § 4.3), which I applied analytically to deconstruct a narrative (a multidisciplinary framework of care) from the IQA results.

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Following a pragmatic paradigm that focuses on the link between science and practice, some scholars argue that the analytical processes could potentially betray the target population in some way (Finch, 1985, 1986, cited in Shaw, 2008). In this thesis, the reflexive endeavour created a process that opened up possibilities for representing the participants' voices at both the group and the individual level, as well as my voice as the researcher, the voices of the peer reviewers and the voice of past literature.

Towards the end of Chapter 4 (see § 4.4), I explain how autoethnographic reflection was used as a methodological writing strategy to enhance my critical interpretation of the results from the first two qualitative research methodologies (IQA and narrative synthesis) in relation to participants' well-being experiences and their way of meaning making. An autoethnographic reflection was therefore the third methodological strategy used in this study. Its specific purpose was to enhance the quality of the data analysis process by applying and giving voice to pastors' well-being experiences.

In terms of reflexivity, the ethical appraisal principles and criteria guided the evaluation of my own work in this study to generate plausible, credible and trustworthy research findings and results. This was done through a systematic and transparent overall methodology and data collection and analysis methods (Ritchie & Lewis, 2003; Spencer, Ritchie, Lewis & Dillon, 2003). The multi-methodology applied in this study consistently created more possibilities for development and ongoing learning (Hwang & Roth, 2005). The details of the way the three methodologies were applied in this study are discussed in Chapter 4, because they pertain to the operationalisation of the research and include the methods employed.

Next, I explain the ethical principles that guided and challenged my ethical approach to this qualitative research inquiry. In my opinion, my methodological choices as explained in sections 3.6 and 3.7 already reflect the beginning of my striving to remain ethical and to enhance the quality of the data and the findings in this thesis.

3.8 MY STRIVING FOR ETHOS IN THIS STUDY

Ethos is a Greek word meaning ‘character’ from which the English word ‘ethics’, meaning moral values, integrity or principles, is derived (Visagie, 2013). The Bill of Rights, articulated in the Constitution of the Republic of South Africa (1996, p. 6), emphasises the utmost importance of freedom and security of the person: “Everyone has the right to physical and psychological integrity, which includes the right to [...] not to be subjected to medical or scientific experiments (research) without their informed consent”.

The UNISA Policy on Research Ethics (UNISA, 2016) aims to enable researchers to follow moral principles related to the freedom and security of the participants, which govern the conduct of research (Visagie & Uys, 2014). As I abide by this policy, I realise that ethics also forms part of all three of the disciplines in this study, namely IOP, HRM and Theology. Naidoo, Perumal, and Moodley (2009) define ethics as a disciplinary process for scrutinising and recognising the way in which researchers can make choices to differentiate between issues that are right or wrong when conducting research.

The primary responsibility of the researcher in conducting research is to remain engaged and committed to acting ethically at both a personal and a professional level, to encourage ethical behaviour in those who form part of the research, and to consult experts concerning the phenomenon investigated in the study (Mertens & Ginsberg, 2008). In striving to attain such a personal and professional ethos, in the following sections I firstly highlight my ethical role in this thesis. Secondly, I explain how the eyes of peers are more than just following processes, procedures and to review work in order to gain an ethical clearance certificate. Lastly, I explain the role of gatekeepers and the participants as part of my commitment to ethics in this research study.

CHAPTER THREE
LANDSCAPING THE RESEARCH METHODOLOGY**3.8.1 My ethical role in this thesis**

Prior to commencing this research, peers on the Ethics Review Committee of the Department of IOP at the University of South Africa reviewed my ethical application to conduct this study. The ethics application that I submitted to the Department of IOP informed the peer reviewers about how I planned to conduct this research. A researcher should focus on attaining ethical clearance for research integrity purposes rather than merely to meet governmental and institutional standards, as there is more to research than this (Mertens & Ginsberg, 2009). Research integrity enhances the trustworthiness of a researcher's commitment to research in the eyes of the participants and the public (Naidoo et al., 2009; Singapore Statement on Research Integrity, 2010).

In this study I not only attempted to gain the ethics clearance certificate to meet the terms of the Constitution of the Republic of South Africa, 1996, and the UNISA Policy on Research Ethics (2016), but also to carry out my endeavour to create a human relationship through research. As a researcher, I have the utmost respect for every focus group and every focus group participant, taking into account the different, overlapping and interwoven ways of understanding one another's lived well-being experiences that include dialectics of praxis (Hwang & Roth, 2005; Mackenzie, Baadjies & Seedat, 2014).

3.8.2 The eyes of my peers: more than just an ethics clearance certificate

Research participation is a privilege granted to researchers by the participants and the public. It entrenches the principle of respect for the human subject and is intended to protect participants against any harm (Visagie, 2012, 2013, 2015). Therefore, I felt that applying for ethical clearance was not just a process that I had to adhere to but also one that enabled me to think before I conducted the study.

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The identification of professional competencies, abilities and capabilities to conduct qualitative research that could contribute to the enhancement of human rights and social change (Mertens & Ginsberg, 2008; UNISA Policy on Research Ethics, 2016) was guided by various peer reviews of my research methodology. To enhance my research capability, and by implication to address the quality of this study, I used various methods to become personally and professionally qualified for the research. For example, in 2013, I attended an IQA workshop presented by Dr Northcutt (one of the originators of the IQA method) at Stellenbosch University. Departing from a non-scientific interest and using IQA at the time of data collection and analysis, participants shared the way they functioned optimally and how they thought about and perceived their well-being in the workplace with me.

Ongoing communication with my promoter became important to me (Ortlipp, 2008; Probert, 2006), as Prof Barnard's support and advice added much to my learning in this study and she could question my thoughts about my research philosophy (theoretical paradigm perspectives), methods, and methodology. In this study I took on multiple roles: firstly, I worked towards the research purpose of this study as the researcher, secondly, I was an advocate of ethics in the study which enabled participants to take part in this research (Shaw, 2008), and lastly, I created a dialogue that contributed to theory, praxis and research. Shaw furthermore argues that participants need to be willing, able to negotiate their position, agree to terms and conditions, and be able to provide information relevant for evaluating the data generated in the study in the interests of the entire group. Lastly, Shaw argues that researchers need to avoid undue risk to participants that may arise from arbitrary or incompetent interventions.

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The support from my promoter gave me the confidence to make regular contact with her by telephone, by email and through personal meetings to reflect my thoughts about the data, theory and interpretation of the data. At times, I reflected on prior qualitative research and employee well-being verbally with Mrs AM Furtak, a registered IOP practitioner and HRM colleague of mine, at the University of South Africa. I also had discussions with Prof C Landman, Director of the Theological Research Department at the University of South Africa and an ordained minister and synod member at the URCSA, regarding the theological implications of my study. Throughout the peer review process, I kept the personal identity of the participants confidential.

At a personal level and whilst safeguarding the participants' anonymity, I consulted Rev. MsvB Groenewald (my father) on his understanding of my working with and interpreting the data – either telephonically, face-to-face or by email. I made brief notes of the face-to-face discussions with both professional and personal reviewers²⁰ of my work and kept these readily available to enable regular reflection of what I thought and read in relation to my thesis. I am thankful to my colleague and friend Dr Riana Schreuders-Van den Bergh who inspired me to use the IQA method, as I could constantly reflect with her on whether I was on the right track with the data analysis.

The peer review process involved in the ethics application in this study was my attempt to determine whether I had thought of all the necessary ethical standards (Barnard, 2007; Vernon, 2011), for example rights (such as the right to life, the right to freedom from injury and the right to privacy), obligations, benefits to society, fairness, or specific virtues (such as honesty, compassion and loyalty). Subsequently, the Ethics Review Committee of the Department of IOP confirmed that my application had been granted (Ref#:2014/CEMS/IOP/001). Figure 3.2 below is a screen print of the ethical clearance certificate.

²⁰ I have permission to acknowledge both my professional and personal reviewers' information in-text. No personal information of the participants in this study was shared with any of my professional and personal reviewers.

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Ref #: 2014/CEMS/IOP/001

ETHICS REVIEW COMMITTEE: DEPARTMENT OF INDUSTRIAL AND
ORGANISATIONAL PSYCHOLOGY

STUDENT: L RUDOLPH
(Student number: 33930228)

SUPERVISOR: PROF A BARNARD
Joint supervisor: N/A

This is to certify that the application for ethics clearance submitted by

L RUDOLPH
(Student number: 33930228)

For the study

**THE SUBJECTIVE WELL-BEING OF THE PASTOR: TOWARDS A MULTIDISCIPLINARY COACHING MODEL
FOR HELPING PROFESSIONALS IN PASTORAL CARE**

Decision:
Application approved

The application for ethics clearance for the above mentioned research was reviewed by IOP *unit committee* on 08/04/2014 in compliance with the Unisa Policy on Research Ethics.

Ethical clearance has been granted.

Please be advised that the research ethics review committee needs to be informed should any part of the research methodology as outlined in the Ethics Application (Ref. Nr.: 2014/CEMS/IOP/001), change in any way.

The Research Ethics Review Committee wishes you all the best with this research undertaking.

Kind regards,



Dr O M Ledimo
(On behalf of the IOP Department Ethics Committee)



Figure 3.2: A screen print of the ethics clearance certificate

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3.8.3 The role of gatekeepers and participants in this study

In the following paragraphs, I explain the role of gatekeepers²¹ and the use of consent letters and the consent form for the two denominations that took part in this study. Gatekeepers in both the DRC and the URCSA helped me to attain the necessary organisational approval and support to carry out the research study. See Appendix A for a template of the letter requesting organisational approval. Copies of the organisational approval from the DRC and the URCSA are depicted in Figure 3.3.

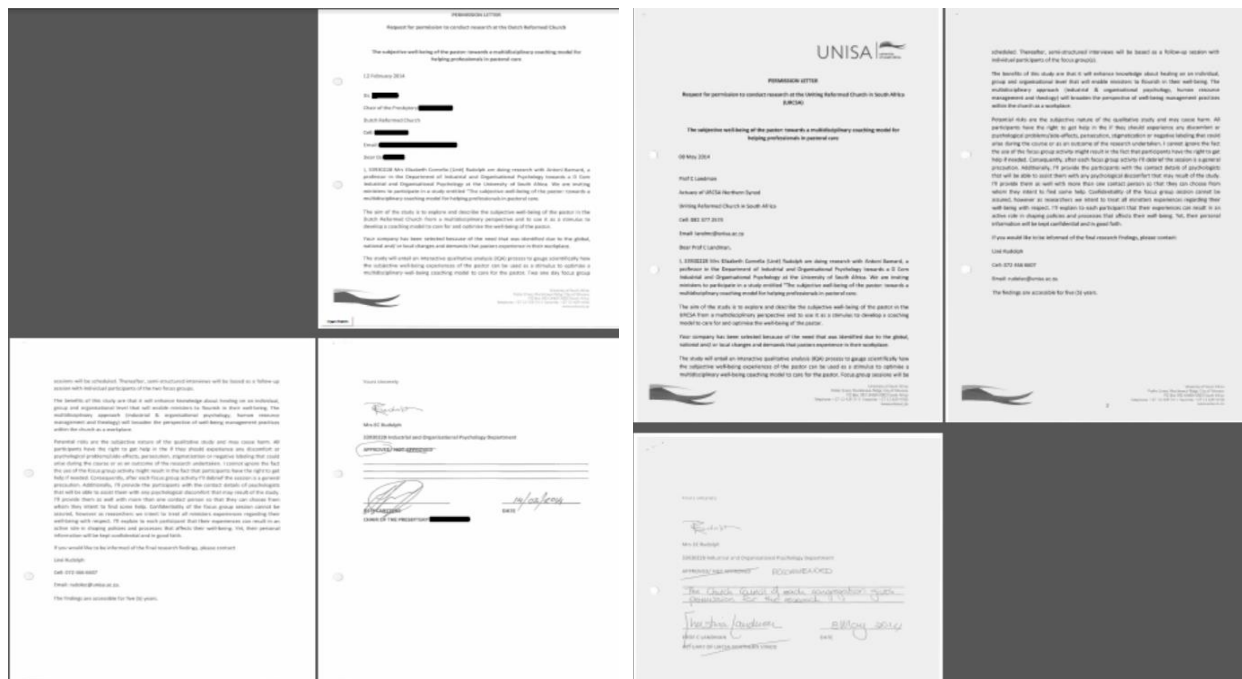


Figure 3.3: Letters of organisational approval: DRC (on the left) and URCSA (on the right)

The gatekeepers from the DRC and the URCSA informed participants about my study. The contact details of the potential DRC participants per congregation were available on the Internet, while the URCSA has a small directory containing the details of potential

²¹ A gatekeeper, according to Kruger, Ndebele, and Horn (2014), is the organisation that “delivers the community” and gives permission for researchers to proceed with the research.

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participants. I first contacted the participants by telephone to briefly inform them of the purpose of my study. Thereafter, I sent an email to participants individually to invite them formally to take part in this study (see Appendix B). To this, I attached a participant information letter (see Appendix C) explaining the research process in more detail and their ethical rights as participants in this research (Richards & Morse, 2013).

All three documents contained in Appendices A, B and C were my way of being transparent with the denominations, the participants and UNISA about the processes that I was following in my research. They reflect my ethical stance and the way I proposed to enhance the quality of data collection, analysis and reporting (UNISA Policy on Research Ethics, 2016). The focus groups met on three separate days at a central church that was suitably located. Fusch and Ness (2015) argue that focus groups are a flexible way of collecting and analysing (in this case through IQA) interactively and creating meaning collectively on the well-being experiences within the context of the ministry.

In the Singapore Statement on Research Integrity (2010), honesty is described as a principle that relates to research integrity. It also relates to my attempt to remain transparent in this study. At the beginning of each focus group, I introduced myself again, attempting to build rapport, and for a third time explained and described the aim of the research study, the research process, and the ethical matters related to it. I also verbally communicated the information in Appendices B and C again to all the participants in each focus group. In addition, every participant received a copy of Appendix C, the participant information letter (see Figure 3.4).

Autonomy, according to the UNISA Policy on Research Ethics (2016), requires that participants willingly give informed consent to take part in a study and, in this case, to share their well-being experiences within the ministry. Following Fusch and Ness (2015), the three focus groups would enable openness and multiple perspectives about the meaning of employee well-being in different situations within the ministry (see Chapter 4).

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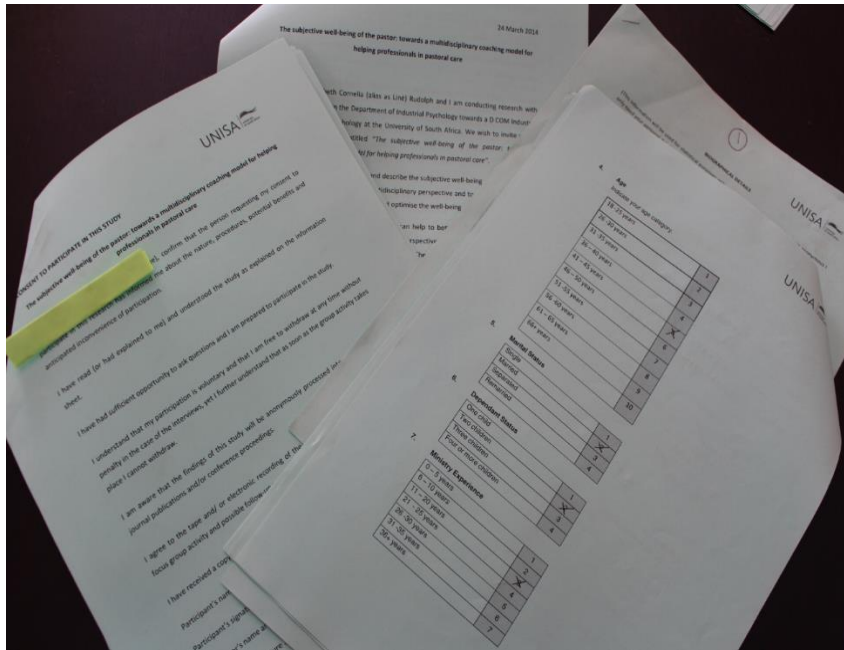


Figure 3.4: Documents: participant information letter (Appendices B and C), biographical data questionnaire and consent form (Appendix D)

Hence, all the participants willingly consented to take part in this study and to share their well-being experiences within the ministry, as their experiences could contribute to the development of a coaching model. Participants were told they could withdraw from the focus group activities at any time (Shaw, 2008). My intention to cause no harm, to keep participants' information confidential and to value each participant's privacy using pseudonyms was also included in Appendix C.

The participant information letter (see Appendices B and C) stipulates the benefits of this research study (also referred to as 'beneficence' or 'to do good' according to Naidoo et al., 2009). The focus groups' emphasis on collaboration processes, in which human meaning, values and rationalities are formed through a conversation involving experiential learning on participants' well-being within the ministry, may be seen as the foundation of educational practice (Chapman, 2006; Gergen, 2015).

Prior to conducting the focus groups, I posted the rules of engagement on a whiteboard (see Figure 3.5 below).

Rules of Engagement

- Voluntary participation as soon as the group activity start (can still withdraw before the group activity start)
- Informed Consent
- Respect
- Not a training session
- What happens in the group, stays in the group
- No harm is intended with the study
- Any additional rules that need to be added by the group?

Figure 3.5: Rules of engagement

The rules of engagement included the ethical behaviour required for research and group work. They also contained important information about this study related to the ethical issues addressed in the consent form and the information sheet and thus were discussed during the introduction to each focus group. In addition, the rules of engagement helped to minimise any potential conflict in the groups, and I also used them to remind participants of my intention to keep the data confidential and honour their privacy – emphasising that what happens in the group stays in the group.

The rules of engagement also requested participants to refrain from discussing the information outside the focus groups. I did add that I could not guarantee total confidentiality because the interaction would take place in a group but that I would do everything in my power to keep the information and contact information of participants private. I used pseudonyms for each focus group participant when reporting the findings.

In qualitative research, one should not feel confined by the size of the focus group but should always remain cautious regarding the dynamics of the group (e.g. friendship pairs, experts, or uncooperative participants, as this could limit the richness of the information

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shared during the focus groups) (Morgan, 1997). In the next chapter, more information is given on the inclusion and exclusion criteria used in this research study relevant to the IQA process (see § 4.2.2). I attempted to keep all participants conscious of their valuable inputs and, as the discussions progressed in each focus group, all the participants interacted and provided in-depth information on their well-being within the ministry.

Tashakkori and Teddlie (1998, cited in Saunders et al., 2009, p. 109) suggest that it may be appropriate for interaction to take place between the knower and the known or to distance oneself from what is studied. Consequently, Northcutt and McCoy's (2004) interactive qualitative methodology seemed appropriate for this study, as it would create an interactive dialogue between what was being studied, and me, as the researcher, and the participants. Furthermore, regarding the matter of the intention to do no harm, each focus group took part in a debriefing session following the focus group activity (UNISA Policy on Research Ethics, 2016).

The interactive dialogue between the researcher, the focus groups and participants and the representation of the phenomena enabled triangulation to be done at both the individual and the collective level (Schreuders-Van den Bergh, 2013; Terre Blanche & Durrheim, 1999). In the next chapter (see § 4.2.5), I explain how individuals at both the individual and group level contributed to this study for methodological triangulation purposes (Fusch & Ness, 2015). Northcutt and McCoy (2004) explain that IQA enables triangulation through multiple data sources at an individual and group level, for example brainstorming at an individual level, focus groups at a group level and, on another individual level, using interviews. Note that I did not use the follow-up interviews of IQA in this study, but focused on the data I gathered from the three focus groups. The data gathered from the three focus groups enabled me to explore whether the results have resonance with the participants' experience and to undertake member checking.

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It is suggested that the reader refer to section 1.2.2 regarding how the DRC and URCSA worked together at first as a unit. The DRC and the URCSA later separated due to political influences within the South African environment. The multi-methods used in this research to analyse the data contributed to the reliability of the data collected.

3.9 MY MISSION TO ENSURE QUALITY DATA IN THIS THESIS

Bias occurs when an interviewer attempts to influence the participant to react in one way or another (Freitas, Oliveira, Jenkins & Popjoy, 1998; Leech & Onwuegbuzie, 2007; Onwuegbuzie et al., 2009; Schreuders-Van den Bergh, 2013; Suri, 2011). It is true that a researcher has the power to influence participants. According to Ritchie and Lewis (2003), human beings are unique in that we have an effect on each other either consciously or unconsciously in some way or other (e.g. through socialising, working relations, being married or in a relationship, researching human phenomena and/or merely pass one another in the street). Therefore, my mission to obtain quality data in this thesis requires an explanation of the criteria that I used to determine the trustworthiness and authenticity of this study.

Qualitative research must adhere to the following criteria to ensure the trustworthiness and authenticity of the data namely, credibility, confirmability, dependability, transferability, authenticity, data saturation and triangulation (Babbie & Mouton, 2001; Freitas et al., 1998; Leech & Onwuegbuzie, 2007; Onwuegbuzie et al., 2009; Salkind, 2012; Suri, 2011).

Trustworthiness refers to the degree to which the data collection techniques or analysis procedures yield consistent results when one is using the same approach on different occasions (Schreuders-Van den Bergh, 2013, p. 12). The IQA process builds validation into the research design by allowing research participants, through interactive focus group activity, to theorise about the affinities and to find the relationship between them (Northcutt & McCoy, 2004, p. 38).

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I collected the data from the focus groups during 2014. IQA allows multiple sources (three focus groups) to lend credibility and confirmability to findings. IQA is a rigorous process allowing research participants to identify the affinities and the relationships between affinities of the phenomenon under investigation (Northcutt & McCoy, 2004, p. 38). Additionally, the IQA research method provides a rigorous audit trail of all documentation used in the research study (see i.e. Figure 3.4 above for the documentation used in this research study). My multidisciplinary and multi-methodological use tolerated both a past and a present cultural pool of information (Fusch & Ness, 2015) within the ministry regarding employee well-being and a need to enhance optimal functioning through the well-being experiences of pastors.

Dependability may be predicated on the group's reality in the sense that the members of each focus group all share some common construction of the reality presented in the issue statement, the notecards, sub-affinities and affinities that are manifested (Northcutt & McCoy, 2004). My arguments in this study did not lay claim to conclusive scientific data that could be generalised (Shaw, 2008).

Keeping in mind the benefits of a reflexive approach, as illuminated by Schutz (1994), I kept a self-reflexive journal and, for reviewing purposes, I communicated with my peers (e.g. my promoter, theological mentor, colleagues in my department). I hope that my reflexive approach has minimised the stigma of subjectivity (Ortlipp, 2008). In Chapter 9, I attempt an autoethnographic reflection on my understanding (*Verstehen*) (Masson, 2002) of pastors' meaning making about their workplace and well-being experiences (with an explicit focus on being well in the workplace and driven by the research aim in this thesis as articulated in § 1.4).

The notion of data saturation is generally neglected, according to Fusch and Ness (2015). Therefore, I hope that this multimethodological research using three different qualitative methods will add value to issues of data saturation in terms of a focus on the quality of data rather than the quantity of data collected. With reference to Fusch and Ness (2015), I am of the opinion that the data in this thesis is rich (as quality) and thick (as quantity).

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Potgieter and Barnard (2010) explain that data saturation is theoretically achieved when no new themes (affinities) regarding the identified concepts emerge and the relationship between the various concepts has been well established and validated. Due to the nature, richness and saturation of the data obtained during the focus group activities, I decided not to conduct further interviews. My reasoning was that additional interviews might create new meanings for the main affinities and the relationship between the affinities.

Northcutt and McCoy's (2004) construction of a rigorous data collection and analysis process includes an interactive democratic voting protocol (a group effort). Of the three focus groups that took part in this study, two were from the DRC and one from the URCSA. Therefore, multiple sources of evidence such as these two denominations were used in this study. Northcutt and McCoy (2014) provide researchers with a guide to ensure rigorous methods when collecting and analysing data and to enhance the authenticity of the data collection process of IQA.

IQA allows triangulation of the data and participants are continuously involved in the evaluation process in order to add transparency to the research and to establish reciprocity between the researcher and the participants (Schreuders-Van den Bergh, 2013). Hence, the potential for research bias could be reduced because the research participants are actively involved to ensure that the data resonate with their experiences (Birt et al., 2016) of well-being in the ministry.

During 2015, I also further analysed the data and read more literature on employee well-being, coaching and the affinities that evolved in the preliminary findings. During July 2015, I presented a poster of the preliminary findings of the IQA data from this study at the European Congress of Psychology (ECP) in Milan, Italy, and this gave me an opportunity to receive international peer feedback and comments (see Figure 3.6 next).

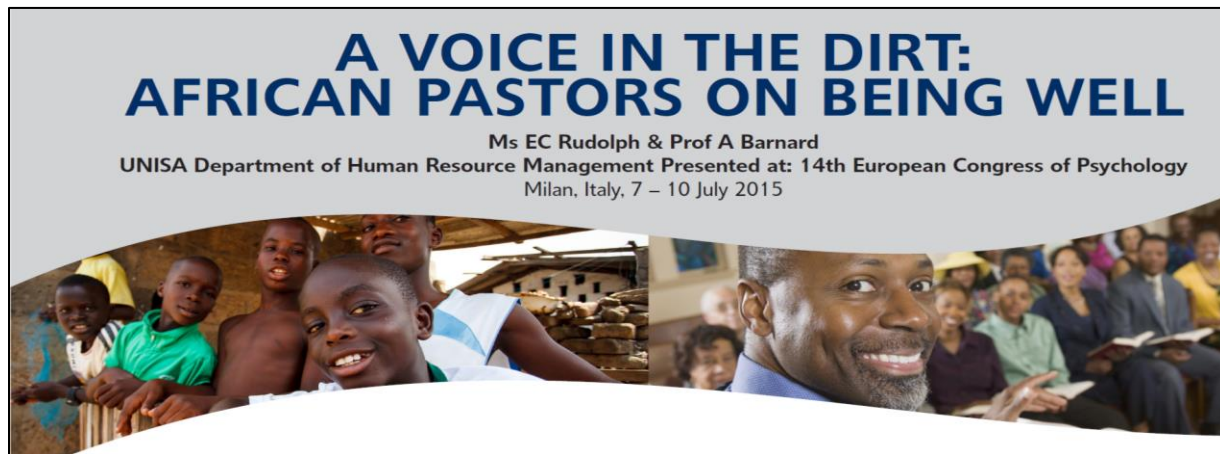


Figure 3.6: Poster presentation

Source: Rudolph & Barnard (2015)

At the ECP I was given an opportunity to share my thoughts about my study with other scholars (both national and international), and this opened critique and conversations on my work. Other scholars gave me their business cards and/or took pictures of my poster presentation. I had not expected such positive feedback on the poster; being relatively new to academia, sharing the preliminary findings of my study face to face with both South African and international scholars and presenting the poster was an overwhelming moment in my academic life.

In 2016, I attended another IQA workshop presented by Dr Ruth Albertyn at UNISA. The workshop had a practical element that enabled me to revisit Chapters 3, 4 and 5 with my promoter, Professor Barnard, as she was also attending the workshop. Furthermore, I could use the opportunity to ask questions as Dr Albertyn is an IQA facilitator and an expert in the use of IQA terminology and the procedures I applied (in Chapters 3 and 4 of this thesis) to collect and analyse the data. I subsequently made the changes recommended by both Professor Barnard and Dr Albertyn. With reference to ethics, Dr Albertyn was not able to identify any individual participant or focus group as I merely referred to focus groups one, two and three. Furthermore, the IQA results enabled me to

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LANDSCAPING THE RESEARCH METHODOLOGY

begin model building by diagramming the experiences of pastors' well-being in the ministry.

During 2017, I comprehensively applied a narrative synthesis to the IQA results in order to generate a new, higher-order interpretation and presentation of the inferences I derived from the application of this narrative synthesis regarding participants' well-being experiences in the ministry across all three focus groups. Such a narrative synthesis enabled me to work at a different level of abstraction to map and synthesise IQA data into one meaningful systems influence diagram, to contextualise the well-being elements in the ministry and to narrate the emerging story of caring for and optimising the well-being of pastors (§ 4.3 for an in-depth description about the level of abstraction of IQA data). I thus applied a critical multidisciplinary reflection to participants' voices in order to recognise possible conceptual similarities and differences between the participants of two denominations in the South African context. Ultimately, in finding similarities and differences between the participants' voices enabled me to build evidence about the well-being experiences of pastors in the ministry.

From a pragmatic paradigm perspective, I needed to simplify the complexity of all the knowledge generated in this study. The objective at this point of the analytic phase in the study was to integrate the findings from the data with meta-theory in order to derive an integrated, yet meaningful conceptualisation of pastors' well-being that is richly grounded in the data and in theory, firstly. Secondly, during 2018 I focused on the second part of the research aim in this study (§ 1.4). The second part of the research aim in this study was to develop a coaching model to care for the wellbeing of pastors.

In my thesis, I used pseudonyms to respect and honour the privacy of the participants. Considering the above-mentioned issues related to ethics, the following core values are evident (Visagie, 2015): respect, scientific merit, integrity, beneficence and justice. Moreover, at the end of this IQA workshop in 2016, reflecting back on having applied IQA as a research method, I realised that something was missing. My IQA journey was the starting point in following a research design that evolved into requiring something more in

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the analysis of the data, namely a narrative synthesis. I elaborate on the research procedures of these two qualitative methods as well as the application of autoethnographic reflection in Chapter 4.

3.10 SUMMARY

In this chapter, I briefly described the scientific building blocks I identified as guiding my methodological choices. These I integrated in a guiding methodological framework and I devoted the chapter to landscaping my research methodology according to each of these building blocks. I explained my interpretive pragmatic research paradigm following my epistemological and ontological assumptions in this study and I elaborated on the way I approached the literature. My central research aim enabled me to illuminate the qualitative nature of my research and its multi-methodology, including an IQA research methodology, narrative synthesis and autoethnographic reflection. Lastly, I pointed to the methodological rigor underlying the study to enhance both my ethical approach in this study and the quality thereof. In the next chapter, Chapter 4, I elaborate on the three methodologies applied in this study to form a holistic research design. The multi-methodology design delineates the methodological procedures, methods and techniques that I applied in my study.

CHAPTER FOUR

RESEARCH DESIGN

He can be only as 'nondirective' as he has achieved respect for others in his own personality organization ... by use of client-centered techniques, a person can implement his respect for others only so far as that respect is an integral part of his personality make-up; consequently, the person whose operational philosophy has already moved in the direction of 'feeling' a deep respect for the significance and worth of each person is more readily able to assimilate client-centered techniques which help him to express his feelings (Rogers, 1951, pp. 21–22).

4.1 INTRODUCTION

In the previous chapter, I described the scientific building blocks of the applied research methodology that directed my methodological choices in this study. In line with the philosophical underpinnings of this study and its interpretive pragmatic research paradigm, I describe here the research design I applied in operationalising the study. My research design stems from a combination of three qualitative methodologies – IQA, narrative synthesis and autoethnographic reflection – which I applied to obtain an answer to the research objective. In this chapter, (Chapter 4) I explicate the rigour and distinctive strategies underlying IQA, as the fundamental qualitative methodology directing the empirical design of this thesis. IQA enabled me to use a participant-centred technique (see Rogers, 1951) in which participants willingly shared a cosmos of their well-being experiences in three focus groups.²² IQA also guided the initial stage of data analysis, as explained in this chapter. As a second tier to the research design, I explain the distinctive data analysis strategy applied using a narrative synthesis of the IQA data. As the third

²² Focus groups according to Masedeh (2012, p. 63) is a type of qualitative research technique that follow structured discussion regarding a specific topic of interest within a small group of people and a facilitator or moderating team generate information through open-ended question(s). In my mind, IQA seems to concur with Masedeh's description of what focus groups entails (4.2).

and final tier, I discuss autoethnography and how I integrated it in order to reflect critically on my research process and its findings and to enhance their rigour.

4.2 IQA AS FUNDAMENTAL RESEARCH METHODOLOGY

IQA entails a relatively new qualitative data gathering and analysis methodology that depends on the interactions between focus groups, the individual participants in each focus group and the researcher to generate, capture and analyse the phenomenon (Albertyn, Van Coller-Peter & Morrison, 2017, 2018; Cook & Geldenhuys, 2018; Human-Vogel & Van Petegem, 2008; Lodewyckx, 2005; Mampane & Bower, 2011; Northcutt & McCoy, 2004; Robertson, 2015; Schreuders-Van den Berg, 2013). Northcutt and McCoy's IQA approach lends the same rigour as that required by the strict protocols of positivism, yet they position IQA as a qualitative research design embedded in systems theory and aligned to the interpretive paradigm (Northcutt & McCoy, 2004; Robertson, 2015). Because of the philosophical stance inherent in IQA, I decided in my study to retain Babbie and Mouton's (2001, p. 3) description of what scientific knowledge entails:

Scientific knowledge comprises statements that are better or worse approximations of reality [TRUTH], which are accepted by the scientific community after having scrutinized these [RATIONALITY] and which are based on the best supporting evidence gained through the application of rigorous methods and techniques [OBJECTIVITY].

In my opinion, IQA is a methodological approach to collecting and analysing data whose philosophical stance differs from a purely interpretivist practice as it is also attuned to a pragmatic approach. Human beings are generally inclined to acquire and comprehend knowledge; this may result in ordinary and/or scientific knowledge (Babbie & Mouton, 2001; Creswell, 2009; Mertens, 2010; Saunders et al., 2009).

The IQA research flow is illustrated in Figure 4.1 and is described by Northcutt and McCoy (2004) using the term *research design*, implying that Figure 4.1 depicts the design of the research procedure from the data gathering using focus groups and the interviews through to data analysis and reporting.

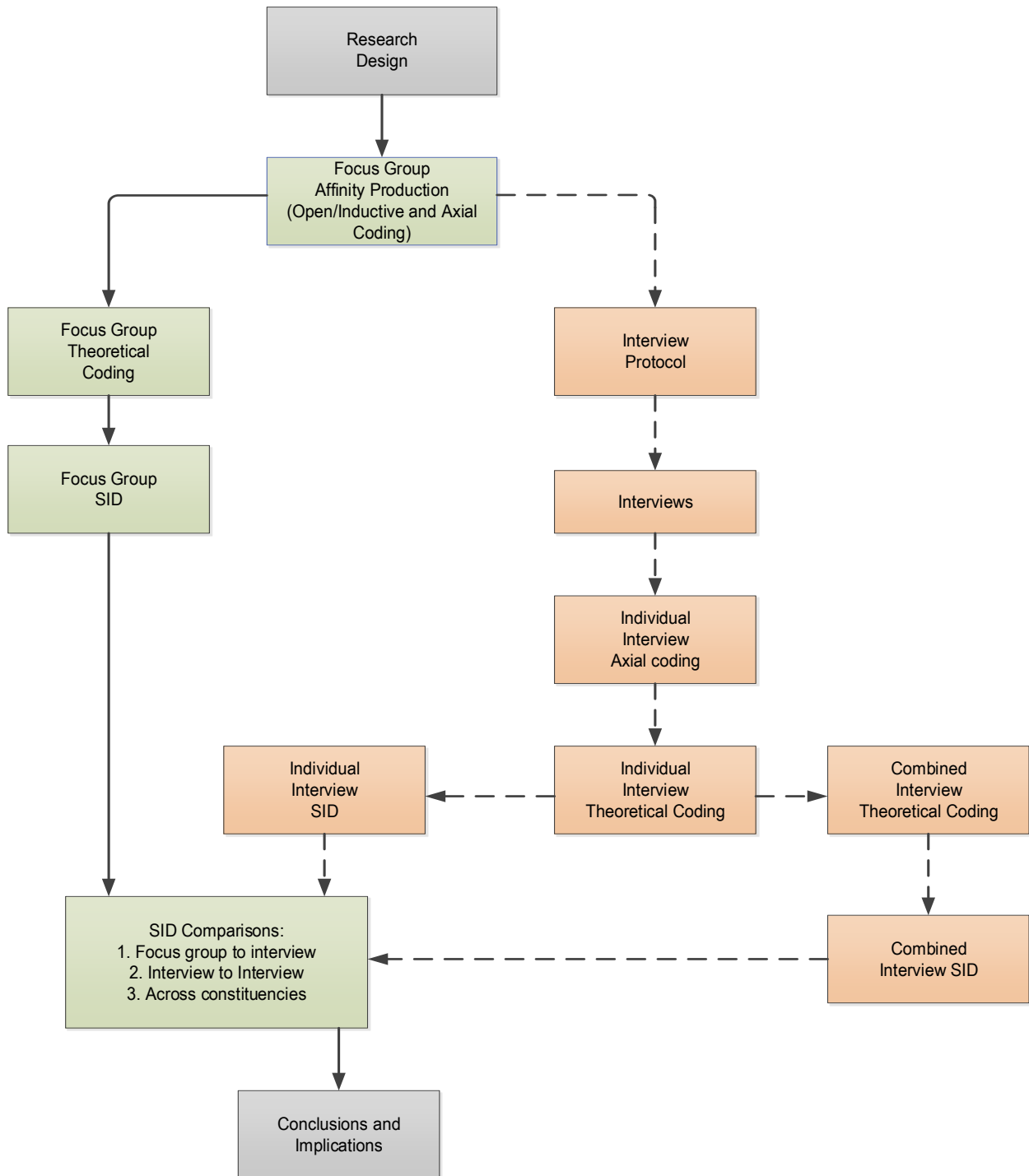


Figure 4.1: Typical Interactive Qualitative Analysis Research Design

Source: Northcutt and McCoy (2004, p. 71)

In this study, I chose IQA as an inclusive methodology because it enabled me to direct the collection and analysis of qualitative data based on the four phases of the IQA research process: namely, the research design, the focus group(s), the interview(s) and the report (Albertyn, 2016, Albertyn et al., 2017, 2018; Cook & Geldenhuys, 2018; Human-Vogel & Van Petegem, 2008; Lodewyckx, 2005; Mampane & Bower, 2011; Northcutt & McCoy, 2004; Robertson, 2015; Schreuders-Van den Berg, 2013).

Mertens (2010) draws attention to a systematic inquiry method in research. Accordingly, data are collected, analysed, interpreted and used in such a way that, firstly, the findings result in an understanding of the phenomenon under study and, secondly, all stakeholders²³ are empowered by the research process. As depicted in Figure 4.1, in an IQA design, data gathering commences with a focus group/s and is usually followed by individual interviews. During my initial contemplation of the use of the IQA design for this study, I decided to use focus groups only as the main data gathering method.

During focus groups, the IQA researcher plays the role of an intermediary; facilitating the focus group participants in order to code, categorise and create themes of the various metaphors they generate to describe the phenomenon under investigation. To initiate data gathering through either focus groups or interviews, Northcutt and McCoy (2004) propose certain steps to be followed, as depicted in Figure 4.2. In Figure 4.2, Northcutt and McCoy (2004) illustrate the procedural flow and the steps involved in preparing for IQA data gathering. The IQA process starts with phrasing the research aim and problem statement, identifying and classifying constituencies and developing issue statements for conducting the focus groups. The researcher's choice of research problem should fit their research interest, and then only they can determine which research design (focus groups and/or interviews) should be used and not the other way around (Chenail, 2009, 2011a, 2011b).

²³ The term 'stakeholder' is a management term that refers to all individuals, groups and organisations that benefit from the services or products delivered both internally and externally by organisations (Ivancevich, 2003). As a result, I adopted this term to refer to the focus groups and participants in this study, as well as the churches, denominations, congregations, communities, me as researcher and so forth.

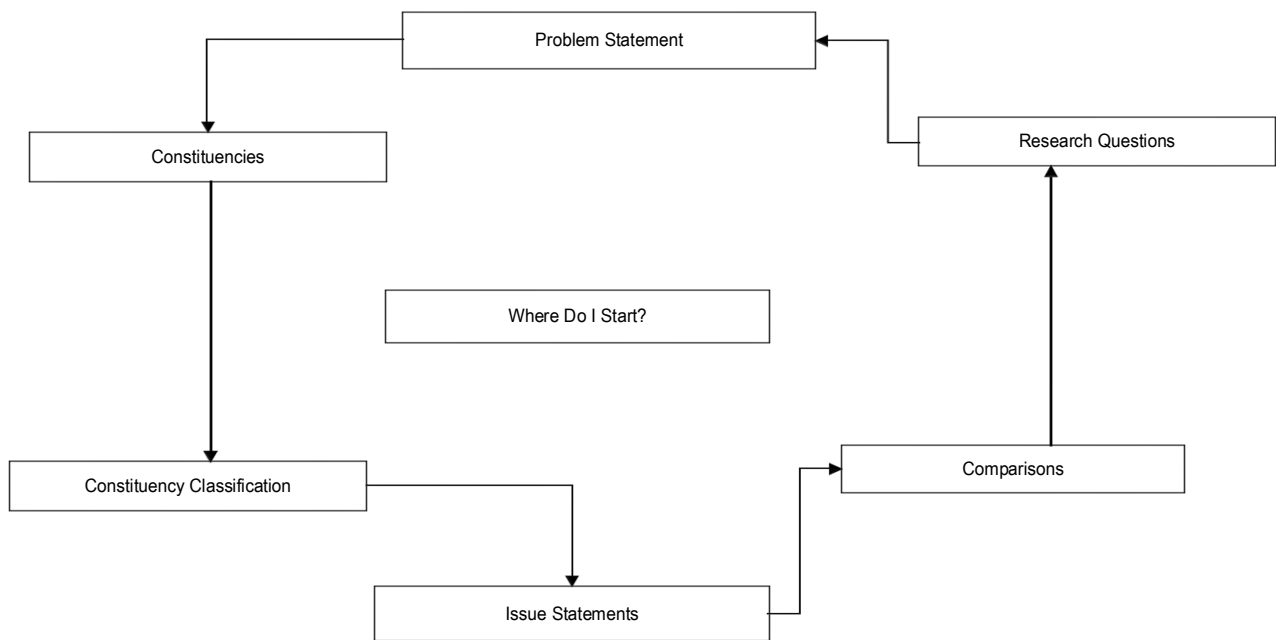


Figure 4.2: IQA Focus Group Design: A Recursive System

Source: Northcutt and McCoy (2004, p. 45)

In Chapter 1, I explained my evolving research interest in pastor well-being, followed by the research problem and the research aim in the multidisciplinary context of this thesis; thus guiding my identification of constituencies and my formulation of issue statements to be used in the focus groups.

In this study, participants interactively co-authored their lived individual experiences related to the research aim with others in the focus groups. Subsequently, each focus group reconstructed their individual vicarious experiences to construct practical experiences in the ministry that were linked with the research aim of this study. Following the work of White (2005, 2009), I saw my role in the focus groups as being that of facilitator,²⁴ thus remaining open minded and conscious not to impose my own agenda on the interaction between the participants. I listened attentively to what the participants

²⁴ Regarding the role of facilitator in this study, White (2005, 2009) arrived at a similar conclusion to Guba and Lincoln (1994; p. 112), that is, that a facilitator is a passionate participant who co-constructs multiple voices in order to reconstruct the information as the writing up of the data progressed.

shared with one another and probed when needed for clarification purposes. I also listened for patterns and metaphors and explored ideas when necessary to obtain an understanding of the meaning attached to patterns and metaphors unique to the church environment. I always tell my friends that it is one thing to be a pastor's daughter but quite another to have a part to play within the church environment itself. I am constantly being offered new opportunities to learn from people involved with the church, as it is a different world to that of the secular world (Niemandt, 2010, 2015, 2016).

In this thesis, I applied the rigorous IQA research methodology as the first building block of the study, as it delivers a trustworthy audit trail regarding data collection and analysis (Bonthuys, 2016; Chenail, 2009, 2011a, 2011b; Human-Vogel & Van Petegem, 2008; Robertson, 2015, Schreuders-Van den Bergh, 2013). Another reason for choosing IQA was that the participants' voices are more prominent in the data collection phase of the research design. Despite this, when writing up this thesis I realised that my voice was more prominent than I had initially thought. The prominent role played by qualitative researchers also determines how much information participants need prior to beginning a research study (Postholm & Madsen, 2006). As a result, I must acknowledge that the matter of human error, as Guba and Lincoln (1994) describe it, forms part of human construction and, thus, more than one reality emerges due to the continuous interaction that takes place in the research process. In this thesis, IQA enabled interaction to take place on both an individual and a social level. Accordingly, Northcutt and McCoy (2004) see science as an art and maintain that the researcher's facilitator role requires artistic skills and the ability to be creative when interacting with participants.

Figures 4.1 and 4.2 cannot be viewed independently of each other. Both contributed to a recursive journey to demonstrate a rigorous scientific exploration of my research interest. Nevertheless, bearing in mind that where to start in a research study could be problematic, Northcutt and McCoy's (2004) IQA research design offers researchers clear steps for clarifying the original problem that led to a specific research problem, objective and question.

The steps in both Figures 4.1 and 4.2 illustrate a way in which researchers may work back and forth to evaluate and assess their own work as the research progresses. Figure 4.1 illustrates the way researchers could use focus groups and interviews to collect and analyse data. Figure 4.2, on the other hand, illustrates a way that may assist researchers to make the problem statement and research aim more explicit – firstly to themselves, and secondly, to enable them to select relevant constituents. It also guides the researcher in formulating the issue statement that is to be shared with participants in the focus group and interview activities, so that all participants are familiar with what the research entails. In the following sections, I describe the three steps that are important in IQA, as adapted from Northcutt and McCoy (2004), following the recursive data collection system depicted in Figure 4.2:

Step 1: Determine the issue statement.

Step 2: Identify and select constituencies.

Step 3: Gather and analyse the data concurrently.

4.2.1 Determine the issue statement

The issue statement follows from the research objective in the multidisciplinary rationale and framework proposed in Chapters 1 and 2. I conceptualised this framework using a preliminary literature review that resulted in the use of positive psychology as a theoretical paradigm and well-being as meta-theory in three disciplines, namely, IOP, HRM and Theology. Working back and forth between the research problem, the research objective and the meta-theory enabled me to construct an issue statement for the focus groups. This issue statement was not only a means to an end to identify and select people with something in common, but also allowed participants to be clear on the issue that was to be discussed in the focus group (Albertyn, 2016; Albertyn et al., 2017, 2018; Robertson, 2015; Schreuders-Van den Bergh, 2013).

An issue statement is important for informing participants about the focus of the group interaction. As a result, following my epistemological beliefs, ontological assumptions and

interpretive pragmatic research paradigm, the focus group activity enabled me, firstly, to gather information inductively from individual participants during the introduction phase (welcoming and individual brainstorming), and secondly, to facilitate an interactive group discussion about the information generated by individual participants. I kept the following issue statement in mind to guide me to identify and select constituencies to take part in this study.

To explore the well-being of pastors in a Christian faith-based South African church context, from a multidisciplinary perspective to develop a coaching model to care for and optimise the well-being of the pastors.

My approach to theory included preliminary deductions about employee well-being and coaching as an intervention method; these were gained from the ongoing reading I engaged in as my study progressed. IQA also enabled me to remain conscious of the possibility that participants might provide answers that they thought I might want for this thesis (Postholm & Madsen, 2006). Nevertheless, the flow of the IQA design, as depicted in Figures 4.1 and 4.2, enabled participants to express themselves and interact with one another regarding the research aim (Albertyn, 2016, Albertyn et al., 2017, 2018; Bonthuys, 2016; Cook & Geldenhuys, 2010; Lodewyckx, 2005; Mampane & Boucher, 2011; Northcutt & McCoy, 2004; Robertson, 2015; Schreuders-Van den Berg, 2013, Wyatt, 2010). Using IQA methodology in this research enabled interaction on all levels and between all stakeholders (i.e. individual participants, focus groups and the researcher).

4.2.2 Identify and select constituencies

The term 'constituencies' refers to the participants who voluntarily took part in this study. Constituencies were identified and selected based on certain commonalities, shared perspectives and/or experiences, being similar in proximity to the phenomenon under investigation and similar in their level of power over the phenomenon being studied (Albertyn, 2016; Northcutt & McCoy, 2004; Schreuders-Van den Bergh, 2013).

To identify and classify participants into three focus groups, I followed the means-to-an-end method in IQA, namely, to consider whether participants in each denomination: (1) share a common experience, (2) work or live within some common structure, or (3) have a similar background (Northcutt & McCoy, 2004, p. 47). This approach is similar in principle to what Creswell and Plano Clark (2013, p. 173) describe as purposeful sampling. This refers to the intentional selection (or recruitment) of participants who have experienced the central phenomenon or the key concept being explored in the study (§ 5.2).

Purposeful sampling applies predetermined inclusion criteria to give access to participants with key knowledge and experience, thus providing in-depth information related to the research aim (Freitas et al., 1998; Leech & Onwuegbuzie, 2007; Onwuegbuzie et al., 2009; Suri, 2011). Northcutt and McCoy (2004, p. 87) recommend considering the following inclusion criteria in the construction of IQA focus groups:

Information richness. The participants should have knowledge and experience of the issue statement. To ensure information richness of the participants' knowledge and experience, I used the stages of careers as prescribed by Greenhaus, Callanan and Godschalk (2008) and included early career (not less than one (1) year as a pastor) up to late career (pastors who are close to retirement). I assumed that pastors in the early career stage would be able to share their experiences of being well and that they had done some sort of an internship as required by their professional status as a pastor.

Ability to reflect. The participants should have the ability to reflect on the research aim and to transfer those thoughts into one or two words. All participants from the two denominations indicated that they had the necessary professional qualification to act as professional pastors and, as a result, I assumed that they would be able to reflect on their experiences of well-being in one or two words in relation to the issue statement.

Available time. The participants should have the time and the willingness to learn during the study. Following a Web search,²⁵ I recruited the DRC participants according to the contact information that I retrieved. I used a 2014 Synod resource booklet that I had been given by the gatekeeper of the URCSA to recruit and select the URCSA participants. For example, in section 5.2, I reported the number of participants who at the time were willing to take part in the study. I selected participants in terms of their shared experience of the phenomenon, a specific research context and similarities in background. A purposive voluntary sample of pastors in South Africa took part in the study.

Three days were scheduled for the focus groups. The first two days were allocated to the DRC (one focus group per day) and the participants chose which of the two days would suit them best. One day was allocated to the URCSA group, and I asked them to indicate a date that would suit them, which they did. I decided to conduct the focus groups according to denomination to adhere to the next criteria, namely *homogeneity*. Subsequently, none of the participants withdrew from the study and they all actively participated in the group discussions based on the issue statement.

Homogeneity. The participants should respect the importance of the two dimensions of distance and power. To address potential power discrepancies, all participants in this study were required to have a theology qualification and to be employed by either of the two denominations, namely, the DRC and the URCSA. For ethical purposes, I obtained permission from both denominations to contact participants in North Gauteng (see Figure 3.3 and Appendix A).

Group dynamics. There are various philosophical assumptions in qualitative inquiries that could influence researchers' choices regarding the size of focus groups. Nevertheless, in my struggle to come to terms with the size of samples in qualitative research, I attempted to create an understanding of the circumstances that could have prevented constituencies

²⁵ The website of the 'Nederduitse Gereformeerde Kerk, Amptelike webblad van die NG Kerk' (<http://ngkerk.org.za/streeksinodes-se-webwerfinligting>) include useful contact information on the pastors employed at the DRC.

from taking part in this study. Northcutt and McCoy (2004, p. 87) maintain that focus groups in IQA should comprise between 12 and 20 participants per group. Personally, I felt that this number would be just too many. At that point, I found Richards and Morse's (2013, p. 129) work, which endorses a focus group of between six and ten people. I concur with these authors that smaller groups enable all the participants to be engaged and to interact with the discussions. Morgan (1997, p. 15) advises that one should not feel restricted by the size of the focus group and always remain cautious of group dynamics such as friendship pairs, experts, or uncooperative participants, as they could limit the richness of the information shared during the focus groups.

Biographical²⁶ criteria. Participants had to complete a biographical information sheet that enabled me to report on the constituencies in my study. Biographical information obtained included congregational affiliation, age, gender, marital status, ministry experience based on employment status in each denomination, and congregation size.

Creswell and Plano Clark (2013, p. 173) describe purposeful sampling as the intentional selection (or recruitment) of participants who have experienced the central phenomenon, or the key concept being explored in the study. Purposeful sampling requires access to key participants with knowledge and experience of the field of study who can help in identifying in-depth information of relevance to the research objective (Freitas et al., 1998; Leech & Onwuegbuzie, 2007; Onwuegbuzie et al., 2009; Suri, 2011). Considering the above-mentioned criteria and the descriptions of purposeful sampling, this type of sampling seemed to me the most appropriate way to explain my choice of sampling method.

4.2.3 Concurrent data gathering and analysis

As my study journey, progressed, qualitative research had a way of surprising me. Like Probert (2006), I embarked on a journey of discovery, attempting to identify a creative

²⁶ Biographical data is a bridge between social structure and the individual that also provide a holistic viewpoint that range across time (Saunders, et al., 2009, p. 18). A template of the biographical questionnaire is evident in Appendix D.

research design that not only enabled me to think critically but also to collect and analyse complex phenomena through the eyes of the participants (Albertyn et al., 2017, 2018; Frick, 2011). As part of my journey, I discovered various ways of collecting and analysing data. However, as explained in Chapter 1, Schreuders-Van den Bergh's study (2013) influenced me and, considering the limited studies available that apply this research design, in identifying its appropriateness to the research objective I elected to use IQA in this study. As explained in section 1.2.2, two South African church denominations took part in the research. Two groups of participants emanated from the DRC denomination and one from the URCSA denomination. Finally, the data gathering in this research consisted of three focus groups. As a first step, I describe how I applied the issue statement and set the rules of engagement for all three focus groups to encourage interactive participation during the group discussions.

As noted previously, the IQA research design offers researchers a way of identifying constituencies for focus groups. During the data collection phase, the IQA process allows focus groups to produce affinities (conceptually similar to a 'code' or 'theme' in other qualitative designs), elaborate on their meaning and prioritise them in relation to the research phenomenon. As such, data analysis forms part of the data collection phase. Therefore, secondly, I describe the procedures related to affinity production and, thirdly, the theoretical coding process called affinity pair relationship tables (ARTs), in which each focus group both directly and indirectly determined an interrelated diagram (IRD) of the affinities that emerged from the discussions. The data analysis activity does not stop there in the focus group but continues as the participants construct a systems identification diagram (SID). I thus explain SID construction and the role of ART and IRD in the construction of the SID.

4.2.4 Setting the scene

Well in advance of the focus group activities, participants were informed in writing (an email) about the location, date, and time as negotiated with them (Albertyn, 2016; Creswell, 2003; Masadeh, 2012). The dates of the focus groups were given to the participants, and they could choose which session to take part in (except for the URCSA group as I included them in this research as an additional group and a denomination that had a history with the DRC as explained in § 1.2.2). I also followed up on the availability of each participant with reference to the date and time that they had telephonically identified as being convenient.

Each participant received a package that included the consent form (Appendix C), a participant information sheet (Appendix B) and a biographical information sheet (Appendix C). It was important to set the same scene for all the focus groups and therefore I developed slides to guide my facilitation of the groups. Accordingly, the processes I explain in both this and the previous section are relevant to all three focus groups.

After all the administrative matters had been dealt with, I posted the slides on the wall to encourage respect for one another during the focus group activity. Pastors have a natural inclination to care for each other, and the first two focus groups included participants from the same congregation or presbytery. The third focus group also comprised colleagues in the same presbytery and denomination. All the participants work together daily, monthly or quarterly in the same denomination and within the same geographical area. Additionally, the focus group participants are colleagues in either the same congregation, presbytery or denomination.

I introduced the research study using the participation information sheet that all participants received by email prior to data collection. I also explained the processes that would be followed during the focus group, as well as the documentation required such as the consent form, biographical details, and so forth.

As part of the introduction phase, participants were welcomed and thanked for taking the time to take part in this important research. I projected the introduction onto a whiteboard to make it visible to all the participants (see Figure 4.3 below).



Figure 4.3: Welcome and introduction to each focus group activity

After welcoming the participants, I proceeded with the administrative and ethical details (see Figure 4.4 below) on a whiteboard. This entailed the rules of engagement to encourage positive engagement from all the participants in the group.

Rules of Engagement

- Voluntary participation as soon as the group activity start (can still withdraw before the group activity start)
- Informed Consent
- Respect
- Not a training session
- What happens in the group, stays in the group
- No harm is intended with the study
- Any additional rules that need to be added by the group?

Research Information

- Information Sheet
- Consent Form
- Biographical Details
- Psychotherapy at Unisa (Free Service)

Psychotherapy Sessions Unisa (Free Service)

- The clinic's services include psychotherapy and assessment in the following areas:
 - child therapy (for info)
 - individual therapy (if you experience any harm during the work session or if you would like to refer someone for individual sessions)
 - couple therapy (for info)
 - family therapy (for info)
 - group therapy (for info)
- Tel: 012 429 8930
- The clinic is open on Mondays and Tuesdays from 13:00 to 16:00.

Figure 4.4: Administrative and ethical slides

Subsequently to Figure 4.4, I posted research information on ethical issues such as the participant information sheet, consent form, and biographical details. I also explained the availability of psychotherapy at UNISA if one of the participants should have a need for therapy (or for personal reasons) following the focus group activities. Participants were given enough time to complete and sign the consent forms and to furnish their biographical details. I do not know whether any of the participants did indeed make use of the psychotherapy sessions, and therefore assume that participants did not experience harm during the focus group activity. I attempted to remain conscious of participants' valuable inputs and encouraged participants to interact actively with one another in each focus group about their well-being within the ministry.

Next, in the sections below, I describe the affinity production procedures, the development of the ART, the IRD and the SID, as is typical of the IQA research design. As a result, inductively, the focus groups formed the first phase of my data collection (Albertyn et al., 2017, 2018; Northcutt & McCoy, 2004; Robertson, 2015; Schreuders-Van den Bergh, 2013).

4.2.5 Affinity production

In this section, I describe the IQA focus group process from which it will become evident how data gathering and analysis happened concurrently. Northcutt and McCoy's (2004) inductive and axial coding process provided all three focus groups with an opportunity to identify and code the key terms (called sub-affinities) and thematically organise sub-affinity groupings to collate collective themes (called affinities). Consequently, the participants induced affinities and sub-affinities relevant to the issue statement of this research, as well as actively sharing lived experiences per sub-affinity as related to the issue statement. Thereafter, participants could silently categorise the sub-affinities from the notecards and allocate a name to each affinity that described the different categories. The affinity production ends in the creation of a complex system (Albertyn et al., 2017, 2018; Northcutt & McCoy, 2004; Wyatt, 2010).

As a substitute for the more structured group interviewing techniques of qualitative research (Creswell, 2003; Masadeh, 2012; Richards & Morse, 2013), I used the warm-up and brainstorming phases (depicted in Figure 4.5 below) suggested by Northcutt and McCoy (2004). Therefore, I introduced the issue statement in section 4.2.1 to the participants. During these phases, participants were each given index cards and asked to write down one word and/or phrase per card without discussing it with anyone. I projected the warm-up exercise onto a wall and gave participants time to clear their minds for each focus group activity.

The brainstorming and warm-up slides in Figure 4.5 were intended to enable participants to focus on the issue statement as mentioned in section 4.2.1 earlier. The issue statement in section 4.2.1 was integrated with the warm-up and silent brainstorm activity as presented in the slides in Figure 4.5 below. The warm-up and silent brainstorm activity offered the participants a safe environment to become part of the study and to share their stories related to words/phrases on the cards. In the third group, one of the pastor was ill but nevertheless contributed to the discussions and made a few valuable inputs.

Participants were then asked to write down the words that they perceived best described their experiences on index cards. The words that they used had to be related to the issue statement and no limit was set as to the number of cards that could be generated. Thereafter, each participant had time to duplicate, list and add a description and/or definition to each card on an additional sheet (as depicted in photos 5.1 and 5.2 in Chapter 5). Some participants made brief notes about each card on the sheet (as depicted in photos 5.1 and 5.2 in Chapter 5).

Warm –up

Warm-up exercise

- Take a deep breath, relax and try to get as comfortable as possible - put aside all your thoughts of the day/week
- Considering your ministry work, close your eyes and take a few minutes to reflect on:
 - Your wellbeing (in general, psychological, physical, financially, etc.).
 - You have experienced that your work influence your wellbeing either positively or negatively (can you think of examples of such experiences?)
 - How did your wellbeing journey within the ministry influenced your thinking, emotions, motivation and/ or behaviour?
 - Were you challenged in terms of your thinking, emotions, motivation and/ or behaviour and which methods enabled you to adjust in order to remain positive and to flourish within the ministry?

Silent Brainstorming

(Individually)

(10 - 15 minutes)

- Thinking of the moment of reflection, write one thought or one (positive or negative) experience per card
- Use one word and/ or phrase per card, yet do not exceed more than three words per card
- Use the extra paper next to you - write down each word and/ or phrase and provide a brief description or definition of each word and/ or phrase (you are welcome to provide examples of your experiences as well)

Figure 4.5: Warm-up exercise and silent brainstorming (Individually) slides

The participants subsequently posted their cards randomly on the whiteboard. As facilitator, I referred to each notecard on the whiteboard and gave participants an opportunity to share their personal stories related to the words on the cards (whether it was the person themselves that posted the card on the whiteboard or not). The sharing of stories generated a mutual understanding of what was written on each card in terms of its relevance to participants' well-being in the ministry. The groups were then required to discuss and gain clarity on the meaning of each affinity category. At that point, participants also clustered the cards into groups and could discard any card or add additional cards. In all three focus groups, participants discarded cards and classified the rest of the cards in hierarchical order and/or divided them into systems.

Each focus group collectively acted as a key author, classifying notecards into sub-affinities and constructing affinities with descriptions. IQA thus provides more than one way to comprehend all the information needed to construct the grand narrative of this study – always with the focus on the research objective. The inductive and axial coding of IQA entails affinity naming, reorganising, clarifying, and refining to sort any cards that may have been miscategorised into proper groups.

By discussing the meaning of affinities, participants engaged inductively (inductive coding) and deductively (axial coding) to create a collective understanding of each affinity (Mampane & Bouwer, 2011). Therefore, individual participants in each group (including the researcher) interactively constructed the cards into sub-affinities and affinities individually and collectively. As a result, the fact that the facilitator performs various roles in the data collection and analysis process cannot be ignored, including those of researcher, facilitator and intermediary, and lastly, as an expert who is able to use IQA data and contribute to the body of knowledge in a specific discipline (Northcutt & McCoy, 2004).

Grounded in the reality of each focus group, the opinion of Northcutt and McCoy (2004) is that after each activity the facilitator should write up, describe and define the meaning of each affinity (as guided by the hierarchical affinities). Therefore, audio recordings were used during the focus group activities as an alternative method to record the information. The data were transcribed at a later stage (Davidson, 2009). Consequently, during each focus group I recorded the interaction between the participants using two²⁷ electronic audio recorders after obtaining prior agreement from each participant (as depicted in the consent form template in Appendix B). During the focus group, my role as facilitator was also interactive in terms of facilitating dialogue among participants regarding the issue statement and probing and clarifying where I deemed necessary. However, whenever a

²⁷ I used two audio recorders to ensure there was a backup plan, should any one of them not record the focus groups discussions and to ensure clarity for me when I transcribed the focus groups dialogues about the issue statement.

group decided on a category of affinities that differed from mine, I respected their choice and kept it like that (examples of such cases can be found in Chapter 5 where I reiterate this point of faithfulness to the group's voices).

I probed for detail by asking participants whether I understood the words on the cards as they did. I asked them to confirm whether every sub-affinity was relevant in a specific cluster and I asked them how the sub-affinities differed from other related affinities. I also made brief notes on the interactive conversations between the participants as they related to the phenomena in the study. These additional notes on the participants' conversations were very helpful during data transcription and my further analysis of the data. Language plays a vital role in the meaning-making process (Van den Bergh, 2006). All three groups spoke English, but two of the groups discussed their personal stories in their mother tongue (Afrikaans). Nevertheless, for the participants in all three focus groups, English is a second or third language.

Focus groups 1 and 2 named the affinities and sub-affinities in their second language (English). Being cautious and fearing that in-depth information presented in the various stories in each focus group might be lost, I decided to translate the Afrikaans to English myself²⁸ and to record participants' stories verbatim. This process of translation and verbatim transcription of the audio records enabled me to engage repetitively with the data. Such repetitive engagement helped me to develop a deep understanding and familiarity with the data. It also reminded me of observations that I could have missed due to time constraints while making notes during the focus group activities. Consequently, reflecting on Masadeh's (2012) views on the importance of facilitators' experiences for generating successful, valuable and in-depth information from focus groups, I once again realised that I had to remain cautious during each phase of the IQA process and the

²⁸ In one of my reflections I wrote an email to one of my colleagues of which I stated:

"Ek besef net weer die belangrikheid van taal in die storielyn van deelnemers in navorsing" (I realise once again the importance of language in the storyline of participants in research) (Email to Barnard, Antoni; Landman, Christina on 29 April 2015).

transcription of the data about how I took the information to the next level of abstraction. Honestly, I was very anxious about facilitating this process and remaining true to the words of each focus group. According to Northcutt and McCoy (2004, p. 100), “[i]t is important that each affinity is described clearly and directly, remaining faithful to the language used by focus group members and following the sense of what participants were saying”.

I would like to add that at this stage of the focus group sessions, participants interacted readily when sharing their individual stories with each other. Intersubjective experience is experience shared by a community of people (Terre Blanche & Durrheim, 1999, p. 388). To remain faithful to the meanings that the focus groups attached to each affinity, I used Northcutt and McCoy’s (2004) four basic elements, namely, detail, contrast, comparison, and richness. Additionally, following the work of White (2005), I viewed myself as being someone who co-constructed the categories and identified the affinities together with the groups.

I did not need to ask participants directly to provide examples (richness), as they all freely shared their lived experiences of their well-being within the ministry. Davidson (2009) points out that focus groups are a resource-intensive method for gaining in-depth information about a phenomenon, yet diverse opinions and perspectives are an essential factor when conducting focus groups. Consequently, to honour the stories of the groups and the participants, I regard the constituencies as the subject matter experts of their own stories both individually and collectively (refer to my arguments in Chapter 3 regarding constructivist and social constructivist practices that form part of my interpretive pragmatic paradigm).

Kahneman (1999, as cited in Forgeard, Jayawickreme, Kern & Seligman, 2011, p. 83) contends that retrospective self-report may have an impact on what the participants shared with each other in this study, as they could have been subject to memory biases such as the tendency to recall their most salient and last experience best. Nevertheless, in my opinion participants participated, engaged and shared stories further back than the

most recent experiences of their well-being in the ministry and more than I expected. Memories included times before they started their theology studies and I almost experienced their participation and engagement with one another as a way to go down memory lane and to share their experiences with one another.

I appreciated the participants' enthusiasm in the way they shared their experiences with each other. They asked each other probing questions to create a more in-depth understanding of the various stories that resulted in the affinities and sub-affinities. During the debriefing session, all three focus groups requested more opportunities to share stories with one another regarding specific topics related to the ministry.

The number of times focus groups meet can fluctuate from one to more session(s) as Onwuegbuzie et al. (2009) suggest. Then again, the IQA design suggests one session with every focus group in a research project (with the option to arrange follow-up interview sessions to gain richer human interpretation of meaning regarding the constructed affinities during focus groups) (Albertyn, 2016; Albertyn et al., 2017, 2018; Robertson, 2015; Schreuders-Van den Bergh, 2013). Whatever the case, this study (as described earlier in § 4.2) did not include follow-up interviews with individual participants as the three focus groups' affinities attained data saturation (§ 3.7).

According to Onwuegbuzie et al. (2009), well-designed focus groups should last one to two hours but considering the number of IQA processes, one or two hours are not sufficient. Schreuders-Van den Bergh (2013, p. 105) also reports that she found IQA to be a process that requires a heavy investment of time from participants, which is not always possible. In my study, I allocated four hours to each focus group, which may have added some limitations to this thesis, such as fatigue. On the other hand, my emphasis was to respect participants' time in my study.

I concur with Northcutt and McCoy (2004) that the affinity production phase is the most important phase (with or without an interview phase) and gave each focus group adequate time to collectively identify, categorise, classify and allocate stories to each affinity. Moreover, the audio recordings played a significant role in the transcription of the

interactive discussions in each focus group. These recordings enabled me to listen repeatedly to the conversations between the participants in all three focus groups and I was able write down the description of each affinity verbatim and in line with the meanings focus groups attached to them. I could also listen again to the individual participants' interactions with one another, and I could add the small talk that I might have missed during the focus group activity.

4.2.6 Theoretical coding to construct an ART

The next step in the IQA process was to identify the relationships between affinities using a protocol called the Affinity Relationship Table (ART ²⁹). An ART is a protocol for theoretically coding the relationship between affinity pairs in a group and/or on an individual level in the form of a Pareto cumulative frequency chart (Northcutt & McCoy, 2004). Additionally, the Pareto composite enables researchers to determine the number of frequencies of each relationship pair by taking into account closed votes and to identify possible conflicting relationships that were not addressed during the voting protocol.

I wrote the affinity pairs on a flip chart for each focus group to make it easier for each participant to do the same on a separate sheet (as depicted in photos 5.1 and 5.2 in Chapter 5). Secondly, I requested each participant to complete an individual ART without revealing it to anyone else, and to add comments on why they perceived a specific pair to have a cause and effect or no relationship (Mampane & Bower, 2011; Northcutt & McCoy, 2004; Robertson, 2015; Schreuders-Van den Bergh, 2013). Some participants commented on their individual choices regarding the affinity pair relationships. Thirdly, I followed a democratic voting protocol in which participants had to vote to determine the direction of each relationship between the affinity pairs or to indicate whether there was no relationship between them.

²⁹ Northcutt and McCoy (2004, pp. 151–152) distinguish between a simple and a detailed ART. When time is a challenge, a *simple ART* enables focus groups to vote on the relationships between the affinity pairs. When researchers use a *detailed ART*, participants record their hypothesis explaining the choice of the relationship between the affinity pairs.

Before voting, participants had an opportunity to debate their choice of affinity pairs and their respective relationships. This discussion was recorded, and I transcribed the information separately after each focus group. The nature of the relationship between all possible pairs of affinities was determined by applying the *If..., then...* hypothesis, as adapted from Northcutt and McCoy (2004), and as depicted in Figure 4.6.

Lastly, I captured the democratic votes on the affinity pairs on a flip chart (Northcutt & McCoy, 2004). Ultimately, the voting protocol gave each focus group an opportunity to develop a composite group ART. Therefore, the voting protocol is a method for reaching consensus between the participants of each focus group regarding a relationship or no relationship between different affinity pairs.

Nature of the Relationship between Affinities (Individually)

- Write each affinity on the 2nd paper next to you
- Determine the nature of the relationship between all possible pairs of affinities as follow (explore the relationship between each pair by constructing a "hypothesis": "If....(cause), then.....(effect)":
 - $A \rightarrow B$ (if A influences B)
 - $B \leftarrow A$ (if B influences A)
 - $A \leftrightarrow B$ (No Relationship and/ or no direct influence between A and B)
- Write down your personal view with respect to the relationships between the affinities and provide a brief description of your "hypothesis" on why you feel that if....(cause), then.....(effect)

Figure 4.6: Slide of the Nature of the Relationship between Affinities

Following each focus group vote, I drafted the frequencies in affinity pair order (i.e. § 5.4; Figure 5.1). I also copied and pasted the affinity pair order of each focus group in an Excel spreadsheet to construct a group composite and took into account the frequency of votes to identify conflicting relationships in the pairs (Albertyn, 2016, Albertyn et al., 2017, 2018; Northcutt & McCoy, 2004; Robertson, 2015; Schreuders-Van den Bergh, 2011).

Then, in line with Northcutt and McCoy (2004), I drew up a Pareto table for each focus group, calculating the percentages for each relationship pair in terms of the relationship or lack of a relationship between them. I see the Pareto table as a positivist tool for analysis that enables qualitative researchers to systematically make sense of amounts of qualitative data that tend to be difficult and too much to absorb at once (information overload). For this purpose, in Microsoft Excel, six columns are added to an Excel sheet. Columns one and two contain the same the frequencies as those in the affinity order tabular (e.g. as depicted in Figure 5.1), although the frequency per affinity pair relationship is sorted in descending order. The next four columns include the cumulative frequencies and percentages in terms of both the total number of relationships as well as the total number of votes – see below (Albertyn, 2016; Northcutt & McCoy, 2004; Schreuders-Van den Bergh, 2013; Robertson, 2015; Wyatt, 2010):

Cumulative frequency. A cumulative frequency involves the total or cumulative frequency, which is equal to the frequency of votes cast for an affinity pair added to the previous total.

Cumulative percentage (relationship). The cumulative percentage for the total number of possible affinity relationships is one of two factors that enable the researcher to determine which relationships should be included in the group IRD. For example (see Table 5.4 in Chapter 5), FG1³⁰ in this study voted for 36 possible relationships, which each relationship representing 1/36 or approximately 3.0% of the total possible number of relationships. FG2 voted for 105 possible relationships, with each relationship representing 1/105 or approximately 0.9% of the total number of possible relationships. FG3 voted for 45 possible relationships, with each relationship representing 1/105 or approximately 2.2% of the total number of possible relationships.

Cumulative percentage (frequency). The cumulative percentage per frequency is based on the total number of votes cast for each affinity pair per entry. Each entry is the

³⁰ Occasionally, I use the abbreviation 'FG' to refer to the term 'focus group' in this thesis. FG1 thus refers to focus group one, FG2 to focus group two and FG3 to focus group three.

percentage of votes cast for an affinity pair added to the previous total. For example, (see Figure 5.1), the number of votes cast for each entry of affinity pairs for FG1 was 214, 575 for FG2 and 148 for FG3.

Power. Power involves the index or the degree of optimisation of the system that demonstrates the difference between the cumulative percentage (frequency) and the cumulative percentage (relation).

I used the last two columns of the Pareto table to determine the cut-off point (also called the *minmax criterion*) and to decide which affinity relationships could be excluded from the group IRD of each group (Northcutt & McCoy, 2004, p. 160). Northcutt and McCoy further describe which affinities attract relatively few votes and state that the composite should, in the interests of parsimony, account for the maximum variation in the system while minimising the number of relationships. Based on the systems terms, Northcutt and McCoy (2004, p. 156) adhere to the principle that 20% of the variables in a system will account for 80% of the total variation in outcomes.

4.2.7 Interrelated diagrams (IRD)

Northcutt and McCoy (2004, p. 170) describe this step in the IQA process as a summary of the focus group results constructed in a matrix format (see for example Table 5.5): "... each affinity in a pair is a perceived cause or an effect, or if there are no relationships between the affinities in the pair."

Arrows indicate the nature of the relationship in an affinity pair by pointing either upwards or to the left to record each relationship twice in the IRD. As such, the IRD is a way of illustrating the number of up arrows (\uparrow) or "Outs" and left arrows (\leftarrow) or "Ins", in order to determine the delta (Δ) value of an affinity pair. The IRD helps with the interpretation of each affinity and how it is linked with another in the system through the calculation of the

Δ ³¹ value that is assigned to each affinity (Albertyn, 2016; Albertyn et al. 2017, 2018; Cook & Geldenhuys, 2018; Human-Vogel & Van Petegem, 2008; Northcutt & McCoy, 2004; Robertson, 2015; Schreuders-Van den Bergh, 2013; Wyatt, 2010). In order to determine whether affinities are drivers, circulars/pivots or outcomes, the number of Outs and Ins are calculated and subtracted from one another (see below):

Primary driver (PD). One affinity has a significant cause that affects many other affinities but is not affected by others (many Outs but no Ins).

Secondary driver (SD). One affinity has a relative cause or influence on affinities in the system (both Outs and Ins, but there are more Outs than Ins).

Circulator/pivots (C/P). This indicates equilibrium in the system (an equal number of Ins and Outs).

Secondary outcome (SO). This indicates a *relative effect* (more Ins than Outs); on affinities in the system.

Primary outcome (PO). This is when a significant effect occurs that is caused by many of the affinities but does not affect others (*no Outs rule*).

According to Northcutt and McCoy (2004), the tabular IRDs of the focus groups graphically present the dynamics of the relationship pairs and invite further analysis or intervention to improve the system. Therefore, before I constructed the next diagrams – the systems influence diagrams (SIDs) – in the IQA design protocol, I drafted a tentative SID assignment for each focus group (see i.e. Table 5.5).

4.2.8 Systems influence diagram (SID)

The SID illustrates an entire system of influences and outcomes as presented in the IRD (Albertyn, 2016; Northcutt & McCoy, 2004; Robertson, 2015; Schreuders-Van den Bergh, 2013). The position of each affinity is defined by the IRD in terms of PDs, SDs, Cs/Ps,

³¹ Robertson (2015, p. 101) reiterates that the delta equals the Ins totals subtracted from the Outs totals in the last column of the matrix on the right (see examples of the delta in Chapter 5, Figure 5.1).

SOs or POs (Cook & Geldenhuys, 2018; Mampane & Bouwer, 2011; Northcutt & McCoy, 2004; Robertson, 2015; Schreuders-Van den Bergh, 2013). In the words of Northcutt and McCoy (2004, p. 176), a SID is “a set of qualitative structural equations or ... a path diagram ... in that recursion or feedback loops are allowed”.

The Pareto table helps the researcher to create a sorted and/or unsorted SID. The SID is a visual construction or mind map of the drivers, pivots and/or outcomes as described in section 4.2.7. Hence, as part of IQA, the SIDs are a distinctive way of addressing any ambiguities that occurred in the affinities (Northcutt & McCoy, 2004; Robertson, 2015). An unsorted or cluttered SID includes all the paired relationships as voted by the groups (Albertyn, 2016; Cook & Geldenhuys, 2018; Northcutt & McCoy, 2004), while a sorted or uncluttered SID only includes the paired relationships that illustrate the highest total variation in outcomes. Therefore, a cluttered SID is complex and difficult to interpret. The simplest way to present the relationships between affinities is to remove redundant links, as explained by Northcutt and McCoy (2004), and to draw an uncluttered SID that makes it easier for researchers to interpret the output and input points of the system. An uncluttered SID illustrates all the links between affinities by means of arrows as deduced from the ART (Northcutt & McCoy, 2004, p. 178).

4.2.9 Reporting of IQA data

The findings based on the IQA data provided insight into the collectively constructed themes (or affinities) in relation to pastors’ well-being experiences. However, these findings represented a collation of a very broad variety of themes, each succinctly presented in an SID for each focus group. The IQA results helped me to refine the enormous amount of data and identify the most essential concepts in relation to pastors’ well-being. IQA also facilitated the identification of relationships among affinities in a credible and rigorous manner. Conceptual meaning, however, still seemed to be limited in reporting on the IQA data. I found it difficult to transform and construct meaningful conceptualisations of pastors’ well-being based on the fairly positivistic IQA data. As such, a narrative synthesis of participants’ well-being experiences evolved from working with

the IQA data. The narrative synthesis enabled me to create meaning and to value the actions that I took to collect and analyse the IQA data.

4.3 NARRATIVE SYNTHESIS

The perspectives of the French philosopher Michel Foucault, Michael White and David Epston's book, *Narrative means to therapeutic ends*, initiated the use of stories not only in therapy but also in research (De Lange; 2010; Epston, 1999; Freedman & Combs, 1996; White, 2005, 2009). Narratives demonstrate the cross-roads, intersections and paths in stories that are sequentially linked across time according to a plot. These narratives make use of a socially constructed reality, reporting useful insights of experiences of a phenomenon (Bauer, McAdams & Pals, 2008; Drake, 2007; Ganzevoort, 2011; 2014; Ganzevoort & Visser, 2008; Morgan, 2000).

Stories form part of people's past, present and envisioned future and, according to Drake (2007), are constructed cognitively, discursively and socially. Stephen Crites (1971, cited in Ganzevoort, 2011) argues that the idea of a narrative structure for human beings' understanding and experience implies that experiences are organised in forms such as stories. After having derived the SIDs from the IQA, I realised that the data were full of narrative that contained rich meaning, which was not fully evident in the three SID's. The three SID's were simultaneously complex and needed to be integrated into a meaningful whole. This motivated my decision to employ a narrative synthesis as an additional analytic strategy. Apart from integrating the data into a meaningful whole, a narrative approach would enable me to voice the stories of the participants within the worlds they functioned, namely, the ministry, family, friends, South Africa and so forth (Denzin, 2012).

As stated earlier, the IQA findings represented a collation of a very broad variety of themes (or affinities), each succinctly presented and described in an SID for each focus group. In light of the intended research purpose to develop a conceptual model, I needed to apply an analytical tactic that would help me synthesise the three separate SIDs into an integrated system that meaningfully reflected pastor well-being across the three focus

groups. Moreover, although the IQA produces a rigorous SID, depth and richness of meaning may have become submerged in the quantity of integrated affinities and the broad scope of the SIDs.

The use of narrative synthesis was therefore a strategic decision I made in the study. This would help first to synthesise meaning across the three focus groups, second to elevate the richness of meaning and conceptualisation and, ultimately, to enhance the rigour of the data analysis through triangulation. Lauri (2011, p. 31.2) lists various strategic choices to maximise credibility and dependability in qualitative research, including the triangulation of data, methods, investigator and theory, as well as the triangulation of data analysis techniques. As a result, I concur with Lauri that various strategic choices offer multiple techniques for analysing qualitative data, and this is evident in the current study.

The narrative synthesis entailed three broad analytical phases. First, I synthesised all three SIDs into one plot, meaningfully depicting an integrated map of the affinities representing participants' well-being experiences across the three focus groups. Through this integrated mapping, I describe how the 34 affinities resulted in eight themes. Second, the synthesis of the IQA results evolved into a deeper understanding of pastor well-being by meta-theoretically contextualising the well-being elements in the ministry. This describes by the story of the affinities and how they are linked in the synthesised SID. From the multidisciplinary conceptual framework (Chapter two) in this second phase, I applied my meta-theoretical lenses to synthesise the IQA data and derive conceptual meaning in it. As such the synthesised story about pastors' well-being evolved into rich and useful theoretical information (De Lange, 2010; Lauri, 2011; Saunders & Tosey, 2012/2013). Third, the resulting narrative about the well-being of pastors ultimately presented a stimulus for developing a coaching model to care for professionals in pastoral care, or what I refer to as 'the missing narrative'.

Next, I describe these three analytical phases that I followed in the narrative synthesis.

4.3.1 Mapping and synthesising IQA data into one meaningful SID

My analytical approach at this stage of the study was not necessarily a pure IQA process. In applying a synthesis to the three SIDs, I compared and synthesised the affinity pairs of the three uncluttered SIDs. Robertson (2015) views the SIDs of IQA data as visual realities and building blocks based on the affinity pair relations. Consequently, I reflected on three different focus groups and the binary knowledge systems of two Presbyterian denominations (FG1 and FG2 from the DRC and FG3 from the URCSA), which constitute the building blocks of the one synthesised SID constructed in the present study.

The synthesis resulted from an attempt to make sense holistically of the IQA data that emerged from the three focus groups. I attempted to understand the drivers, circulars/pivots, and outcomes evident from the three SIDs and based my inclusion of affinities in the synthesised SID on determining which affinities duplicated one another across the three separate focus groups' SIDs, and which differed. I found similar affinities in each group SID (as presented in § 5.4.3), and this played a vital role in guiding me to do a pairwise comparison of the tabular IRDs that emerged from each focus group. Northcutt and McCoy (2004) caution researchers that each group's systems of focus may have diverse meanings based on their structural features. They label the affinities as mind maps and instruct researchers to note affinities that have the same meaning but are called different names. The synthesis enabled me to collate the three SIDs into one by arranging the affinities with similar functions (driver, pivot or outcome) and similar meanings into key themes. This synthesised SID illustrates the affinities and their interrelationships that collectively represent pastors' lived experiences of well-being as voiced in a turbulent South African work context referred to as "dirt" by Rudolph and Barnard (2015).

Applying IQA tactics in synthesising the three SIDs was a natural consequence of already having worked with the IQA process when determining the priority and relevance of affinities and affinity pairs in an SID. In light of the main research objective, the narrative synthesis highlighted the individual stories of pastor flourishing within the ministry and enabled me to reconstruct the IQA data in such a way that I was able to work through the

maze of information gathered in each focus group activity. The synthesised SID combined the themes of pastors' well-being experiences into one. Initially the synthesis constituted a mere diagrammatic representation of the affinity system with no explicit conceptual interpretation, leading me to the next phase in the narrative synthesis process.

4.3.2 Contextualising the well-being elements in the ministry

I regarded the synthesised SID that resulted from the first step in the narrative synthesis as a synthesised map and a key analytical stage in this thesis, reflecting the participants' well-being stories across all three focus groups. In the words of Ganzevoort (2011, p. 216), I viewed the three SIDs as carefully interwoven elements that together create a holistic sense of meaning, representing a bigger connotation than the individual and the church. From a critical realist perspective, I additionally wanted to consider the underlying narrative complexity of the synthesised SID as reflective of the well-being of pastors in the church context (Hampton, n.d.; Saunders & Tosey, 2012/2013). Consequently, in working towards an integrated coaching model to care for professional caregivers in the ministry, I remembered Gergen's work on narrative inquiry, which formed part of my studies in Theology.

Gergen and Gergen (2006) highlight the value of stories created by individuals and groups for organisations. The personal and group stories of the three focus groups elicited various perceptions and co-constructed events that provided multiple ways of knowing more about employee well-being in the ministry (Creswell, 2016; Gergen & Gergen, 2006, 2011, 2015). Participants in this study shared personal experiences and thus co-constructed the well-being elements important for a coaching model (Creswell & Garrett, 2008; Lauri, 2011). Narrative reflection is a way to make meaning of the complex lives of pastors and their work context, as depicted in the synthesised SID, and aims at deriving a hermeneutic understanding of their well-being experiences in the ministry (Schweitzer & Knudson, 2014).

To derive such a hermeneutic understanding, the narrative synthesis expanded in such a way that I first worked towards a contextual explanation of it, through consideration of participants' well-being in context. The stories of participants' well-being enabled me, as the researcher, to explore the context (what, where, when, why and how) of the events that participants regarded as important to their well-being experiences in the ministry (Haden & Hoffman, 2013).

Second, I was concerned that I had not yet included enough theoretical reasoning in my analysis. This concern³² was driven by the need for the derived narrative synthesis to be descriptively rich in meaning. As a result, I became increasingly motivated to explore additional literature to refresh my understanding of well-being, coaching and flourishing in order to engage with the IQA data more conceptually. I thus revisited and elaborated on my initial literature review, beginning with the meta-theory relevant to the three disciplines in this study. I was especially motivated by the conceptual framework of Leshem and Trafford (2007) which reflects the influence of theoretical perspectives on the research process.

My ongoing reading on employee well-being influenced the narrative synthesis in this analytical phase of the study. I did not find capturing the human behaviour and cognitive experiences of participants' well-being (Bandura, 1999) (the IQA data) on a conceptual level easy. Hence, in order to deal with the IQA data, I attempted to anchor the lived experiences of the participants' well-being experiences in their historical moment, as this opens up a creative space for possible practical beginnings or change through research (Denzin, 2012; Maree, 2014). Linked to my interpretive pragmatic paradigm, the narrative synthesis of the affinities enabled me to recreate, reconstruct and retell the pastors' well-

³² Self-doubt about one's professional approach (being busy with a doctoral degree) can cause high anxiety levels, which I have experienced at times in terms of work/life balance. However, despite these high anxiety levels and feelings of burnout I also tended to have creative ideas that ran like trains through my mind as I reported on the data. The same happened while I was reading the literature on well-being and coaching. Working from a multidisciplinary approach is challenging, nevertheless, the peer review process I followed in this study allowed me to keep my head above water and keep on swimming. All these trains (ideas) tended to make me feel disorganised and puzzled at times. Consequently, I consistently reflected with my promotor, Prof Barnard, on the logic and conceptual effectiveness of my thinking: "Efficiency is doing things right; effectiveness is doing the right things (Peter Drucker)".

being narrative, thickening the plot of IQA data by developing the narrative from the three disciplinary lenses espoused in this study (Freedman & Combs, 1999; Goldkuhl, 2012). As a result, I engaged with the IQA findings and integrated theory with the story that evolved from the synthesised SID. My review of literature on coaching evolved into the third and last analytic phase of the narrative synthesis.

4.3.3 An emerging story to care for and optimise the well-being of the pastors: towards developing a coaching model

As noted in the previous phase, the narrative synthesis enabled me to pay attention to context. In the third phase, I particularly paid attention to the context that participants perceived as important in constructing a coaching framework for pastors that would enable conversation, being present, paying attention, receiving, asking, meditating and engaging with their well-being within the ministry (Ganzevoort & Roeland, 2014). Through narrative synthesis I could specifically also reflect on and integrate additional literature on coaching to guide my thoughts when constructing a coaching model.

In this phase I could now describe how an emerging story of care relevant to well-being within the pastors' work context, manifested as a missing conceptual narrative. This process and narrative is explicated in Chapter 8, where I propose a coaching model aimed at facilitating the well-being of pastors in the ministry. I view the continuous process of exploring literature as beneficial for guiding my thoughts when constructing the intended coaching model. Additional literature at this stage of the study also enabled me to remain current on the discourse in all three disciplines relevant to well-being. However, developing the coaching model on a conceptual level did not come easily but with an inductive-deductive-inductive approach in terms of other scholars' opinions about matters related to the research objective in this study, I could describe how this conceptual narrative (a coaching framework) evolving through and manifested from the data in this thesis.

4.4 AN AUTOETHNOGRAPHIC REFLECTIVE WRITING STRATEGY

Participants' knowledge and experiences of their well-being are useful and practical, and represent what works for them in the workplace and on a personal level. Applying autoethnographic reflection in this study was useful in reflecting critically on both the social world of the participants and my own understanding of well-being in the workplace. Multiple realities became evident in my study. As a result, I concur with the theoretical paradigm perspectives of social constructivists that the participants remain, first and foremost, the experts of their own well-being stories in the ministry. Nevertheless, I could not ignore my role as the researcher and therefore I used an autoethnographic reflection writing style to externalise my personal experiences as a researcher that could have influenced the research results and findings in this thesis. Autoethnographic reflection became a tool for quality control in this research, for being ethically mindful regarding my voice and for being transparent in the way I attempted to maintain a rigorous (taking cognisance of issues such as credibility, reliability, validity, trustworthiness and generalisability) approach throughout my study (Anderson, 2006; Chenail, 2009, 2011a, 2011b; Mertens, 2010; Ritchie & Lewis, 2003; Ritchie et al., 2013).

In light of the pragmatic aim of this research study, the IQA research design resulted in information that was synthesised into one narrative of pastor well-being in the ministry and, thus, described the practical consequences that resulted from the research aim (Saunders & Tosey, 2012/2013). As explained in the previous section, through autoethnographic reflection I remained mindful of my story on the one hand and the way my study originated from a multidisciplinary scientific framework on the other (as depicted in Figure 1.2).

I concur with Creswell and Garrett (2008) that, as an academic working in a constantly evolving world and research landscape, I required a research methodology for this dissertation that would address the nature of multidisciplinary complexity. According to Chenail (2009, 2011a, 2011b), when complexity meets complexity, the research results may become chaotic. Thus, I firstly chose to embrace a simple method to obtain rich data

and secondly to take the IQA data to a meta level using the narrative synthesis described in section 4.3 above. Thus, in this study, interpretivism was deemed useful, as the participants provided rich and subjective insights into their reality relating to their well-being within the ministry (Saunders & Tosey, 2012/2013). Then again, Creswell (2003) argues that researchers in qualitative research make knowledge claims based primarily on constructivist/social constructivist paradigm perspectives that include various strategies of inquiry (such as narratives, phenomenologies, ethnographies, grounded theory studies, or case studies) with the intent to develop themes from the data. Therefore, based on Lauri (2011), the use of two qualitative methods to analyse and interpret the data in this study was reasonable. As a third qualitative method to reflect critically, I followed Ellis, Adams and Bochner (2011) explanation about an autoethnographic writing style. An autoethnographic writing style often benefit social scientists to analyse their epiphanies that stem from or are made possible through the research process for publishing conventions on the one hand or to help insiders (i.e. the pastors) and outsiders (i.e. readers) to demonstrate features of cultural experiences (i.e. in this study the Christian experiences of the pastors) and to make characteristics of a culture familiar for all.

In qualitative research, one has to reflect on one's own story and make transparent its implications for the research results. Reflection enables researchers to remain ethically mindful firstly of the participants and secondly of the rest of the world of science and, thus, create a capacity for self-awareness of possible biasness resulting from one's own experiences in the workplace (Fusch & Ness, 2015). I applied an autoethnographic reflection writing style during the last phase of the thesis. This last phase of the thesis is important because I needed to reflect on all possible influences could have influenced the research outcome (Wall, 2006).

Ellis et al. (2011) contest the assumption that researchers are neutral, impersonal, and objective in scientific writing. Consequently, I followed autoethnography as a writing style to reflect iteratively on the emerging research process by acknowledging that as

researcher I need to reflect critically on my own work. Trafford and Leshem (2008) became my informal coaches in this study, structuring my thinking on how to apply such a reflection consecutively as this study progressed from the beginning. An autoethnographic writing style is an aesthetic and evocative way to engage readers by using conventions of storytelling to fill a gap in existing research and professional practices (Ellis et al., 2011) linked with the research aim in this thesis. Lastly, Trafford and Leshem also structured my critical thinking on how to write the concluding chapter.

4.5 SUMMARY

In this chapter, I detailed the three methodologies I applied in designing this study, from sampling through to analysis, I described the IQA methodology I followed when selecting participants and gathering and analysing the primary data. I then described how I applied narrative synthesis to make sense of a maze of information, and to create a hermeneutical understanding of the personal and group stories evident in the IQA data. Towards the end of this chapter, I described how I applied an autoethnographic reflective writing style. An autoethnographic writing style is a way to make trustworthy inferences about the research findings and to think deeply about the implications thereof on the rest of the research community. In the next chapter, I report on the initial results stemming from the initial IQA.

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“Just keep on swimming, swimming ...” (Dory in the computer-animated comedy-drama adventure film ‘Finding Nemo’).

5.1 INTRODUCTION

In Chapter 4, I described the way in which the study was designed around IQA methodology, complemented with narrative synthesis to obtain a deeper level of analysis and meaning construction as well as autoethnographic reflective writing. In Chapter 5, I focus on reporting the results of the IQA, which entailed concurrent data collection and analysis. Initially, I familiarised myself with the conversations that took place in each focus group by reading and re-reading the transcriptions. As a result, I once again became aware of the sense of cooperation and the trust and respect displayed by the focus group participants. Despite the tremendous pressures the participants in this study are working under (as shared within each group), the way they shared their well-being experiences in the ministry with one another was remarkable. I consequently feel honoured to present the IQA results in this chapter. The information emerged in a chronological step-wise fashion typical of the applied IQA protocol and, as such, may seem relatively positivistic and superficial in its presentation here. The systematic protocol, however, demonstrates the complexity involved in working with the IQA methodology and the rigour it lends to the rich data that emerged. Before presenting the IQA results, I introduce the constituencies (each participant) in this study. Thereafter, I present the focus groups’ engagement with and production of affinities, which constitute the fundamental IQA data.

The group affinities contain the stories of each group but are unique as they reflect the stories of the individual participants. Lastly, in the main part of this chapter, I present the analytical process that was operationalised in each focus group and the outcomes that emerged from the IQA, as reflected in the focus groups’ ART, IRD, cluttered and uncluttered SIDs.

5.2 THE CONSTITUENCIES IN THIS STUDY

In section 4.2.2, I described the way the rigorous IQA design guided me in the construction of the three focus groups. A brief summary of the three focus groups follows below. Two focus groups were from the DRC and the third was from the URCSA. My assumption was that pastors in the two denominations would share their first-hand experiences in relation to the issue statement of this study. The total sample size was eighteen participants ($N = 18$), who were purposefully selected and voluntarily agreed to take part in this study. The number of participants in this study fell outside the range recommended for IQA purposes (*cf.* Northcutt & McCoy, 2004). Nevertheless, the number of participants in each of the three focus groups fell within the parameters of qualitative studies in general (Freitas et al., 1998; Leech & Onwuegbuzie, 2007; Onwuegbuzie et al., 2009; Schreuders-Van den Bergh, 2013; Suri, 2011).

Focus group 1 consisted of eight participants ($n = 8$), focus group 2 had six participants ($n = 6$) and focus group 3³³ had four participants ($n = 4$). Participants' age varied between 31 and 65 years. All the participants held a qualification in Theology and their years of experience in the ministry varied between one and 36 years. The participants' knowledge is related to their work in the ministry, both theoretical (a degree in Theology) and practical experience (the years of experiences in the congregation of employment and the ministry). The participants met the inclusion criteria and was able to provide rich information and contribute profound observations about the phenomenon. I used pseudonyms for each participant in order to maintain their anonymity (§4.2.2; see Table 5.1 below).

³³ I wish to caution all researchers to remain attentive to who takes part in one's study. Rev. Petrus indicated on the biographical form that he had only completed an undergraduate degree in Theology and thus his participation could be questioned in terms of the appointment requirements of pastors at the URCSA. Yet, with reference to my comments made in Table 5.1 below regarding Rev. Petrus's employment status in the URCSA, his name does appear as a registered pastor in the URCSA yearbook of 2014. According to stipulation 22 of the URCSA Church Order (2015), the onus is on pastors to ensure that they are registered as pastors.

Table 5.1: Biographical information of participants per focus group

Participants (Pastors)	Age (Years per category)	Education (Degree)	Ministry experience (Years per category)	Years in current congregation (Years per category)
FOCUS GROUP 1 (FG1)				
(DRC GROUP; n=8)				
Tessa	36–40	Master's	11–20	6–10
Bernard	61–65	Honours	36+	31+*
Jaco	61–65	Master's	26–30	31+
Hennie	41–45	Master's	11–20	11–20
Arrie	56–60	Honours	31–35	11–20
Diederick	41–45	Master's	11–20	6–10
Francois	31–35	Honours	1–5	1–5**
Nico	56–60	Honours	26–30	26–30
FOCUS GROUP 2 (FG2)				
(DRC GROUP; n=6)				
Werner	36–40	Master's	11–20	1–5
Neels	56–60	Master's	26–30	21–25
Peet	51–55	Doctorate	26–30	11–20
Drikus	46–50	Doctorate	21–25	21–25
Henro	51–55	Master's	21–25	11–20
Isak	41–45	Honours	11–20	6–10
FOCUS GROUP 3 (FG3)				
(URCSA GROUP; n=4)				
***Petrus	61–65	Undergraduate	21–25	6–10
Johannes	56–60	Honours	11–20	6–10
Moses	61–65	Honours	11–20	6–10
Mathew	51–55	Honours	11–20	11–20

*Rev. Bernard was in the retirement phase of his career at the time of data collection and analysis.

**Rev. Francois is relatively new to the ministry, but works under supervision as a pastoral youth worker in his current congregation.

***With reference to § 4.2.2 ('Homogeneity'), Rev. Petrus is a registered pastor at the URCSA.

5.3 FOCUS GROUP ENGAGEMENT AND ANALYSIS OF IQA DATA: AFFINITY PRODUCTION

To allow participants to interactively identify, code and categorise sub-affinities and to label the affinities, I adhered rigorously to the IQA protocol. I agree with Schreuders-Van den Bergh (2013) that time may be a challenge when researchers want to gain rich information. During the focus groups, I realised the advantage I had in that the participants (the DRC groups) were already acquainted with me prior to the research, and it was therefore easier to build rapport with them. The URCSA group had not necessarily met me previously, but I was surprised by the way, they automatically shared their stories of being well in the ministry with me. Their spontaneous sharing was also evident in the audio recording which captured the interactive and relaxed way in which they shared these stories with one another.

In Chapter 4, I stated that I did not conduct follow-up interviews after the focus groups. I concur with Northcutt and McCoy (2004) that the most important phase of IQA is the affinity production phase, which enables researchers to gather information and the participants to describe and name the themes that they think are important and that are related to the phenomenon under study. It was important to me that each focus group was given an opportunity to understand, interpret and rationalise the perceived relationships or lack of relationships between affinities (Mampana & Bouwer, 2011; Northcutt & McCoy, 2004; Robertson, 2015; Schreuders-Van den Bergh, 2013). I saw the production of affinities as an opportunity to do member checking in real time as the focus groups progressed, since the groups in this study were responsible for the affinity production (identification, naming, coding, categorising and allocating a theme label per category).

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Considering that the final affinities originated from individual participants' notecards, the focus groups incorporated the original meaning of the notecards to describe the affinities.³⁴ In my opinion, the richness of the affinity descriptions was not compromised by friendship pairs, as cautioned by Morgan (1997). On the contrary, the focus groups provided a safe environment for an interactive debate on the meaning of the affinities and each group found a way to reach consensus about the categorisation and descriptions of the affinities they had identified. Some participants made notes during the warm-up and brainstorming phase on the additional sheet I provided (as depicted in Photo 5.1 below) in accordance with the notecards that emerged from the focus group activity (as depicted in Photo 5.2).

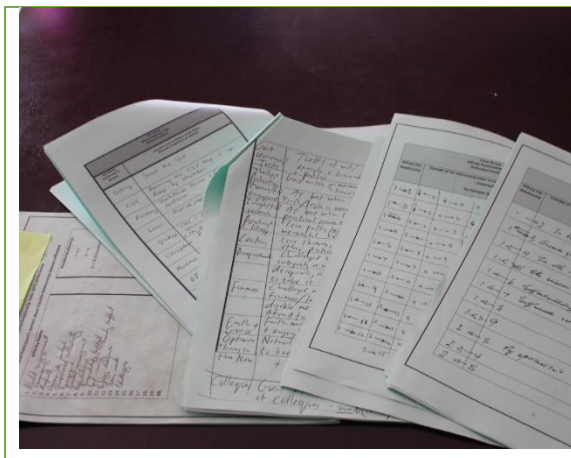


Photo 5.1: Evidence of additional note sheets (ART)



Photo 5.2: Evidence of orange and green notecards and the flipchart ARTs

I transcribed each group's affinities, the descriptions thereof and, subsequently, the rationalisation for the relationships between the affinity pairs. As I transcribed the information from the audio records, I emailed both Prof Barnard and Prof Landman to share my excitement about being able to recognise each participant's voice and to know

³⁴ For ethical (credibility) purposes, the original IQA information (e.g. see Photos 5.1 and 5.2) are in my safekeeping.

who was speaking. My reflection (at that point in my dissertation with the two professors) formed part of my personal learning, as I was convinced that to transcribe information from audio records without knowing to whom the voices belonged might result in problems regarding the accuracy of the transcription process.

The additional field notes that I had made during the focus groups assisted me in transcribing the audio records, writing up the data and describing the affinities. The audio records also gave me an alternative way to ensure that I had indeed captured the information correctly on the flip chart, in my field notes and in this chapter. They also helped me to transcribe participants' conflicting ideas about affinity pairs and the reasons for a group reaching consensus as well as capturing the individual participants' differing views on the affinity pairs (and the description of each affinity).

All three focus groups actively participated in the process, generating 184 notecards during the brainstorming process. Focus group 1 generated 67, focus group 2 generated 81 and focus group 3 generated 36. The number of sub-affinities was then reduced by removing duplicated notecards. As a result, focus group 1 constructed and generated 63 sub-affinities and nine affinities from the 67 notecards, focus group 2 constructed and generated 74 sub-affinities and 15 affinities from the 81 notecards and focus group 3 constructed and generated 35 sub-affinities and 10 affinities from the 36 notecards. Ultimately, these notecards produced 34 affinities, as depicted in Table 5.2.

Table 5.2: Total number of notecards, sub-affinities and affinities

	FG*1	FG2	FG3	Total
Number of notecards	67	81	36	184
Number of sub-affinities	63	74	35	172
Number of affinities	9	15	10	34

* FG = Focus group

Research is not about the amount of information one collects but rather the richness of the data. I attempted to create a hermeneutic understanding of the well-being experiences of participants (who act in a world that is in a constant state of change) – without their experiences this study would have been meaningless (Goldkuhl, 2012). Each sub-affinity was clarified in the focus group to create consensus on its meaning.

Participants shared their stories regarding each sub-affinity and it was surprising to see how honest participants were with one another during this interaction. The telling of these stories of well-being in the ministry enabled the group to construct a name and a description for each affinity. I had great appreciation for this interaction in the focus groups, as participants' willingness and voluntary engagement with their respective stories provided rich information relevant to the phenomenon under study. On the following page, the sub-affinities and affinities that emerged are summarised in Table 5.3 and are foundational evidence of an emerging grand narrative for answering the research objective.

5.4 DEVELOPING FOCUS GROUP COMPOSITES

Constructing a group composite of the most significant affinities and their interrelationships for each focus group entailed two broad steps. Firstly, an ART was developed from the affinities produced by the participants in the affinity production phase. An ART is a table that summatively documents the direction of relationships between affinities (Northcut & McCoy, 2004). Secondly, the ART was used as a basis to develop a group composite by calculating group consensus on the nature of affinity relationships statistically, using a Pareto cumulative frequency chart. This chart was then summarised in an IRD, which is a matrix denoting all the perceived affinity relationships in a system. Three IRDs were constructed and these constituted the group composite of the affinity relationship system per focus group. The results of this process of constructing a group composite are discussed step by step below.

Table 5.3: Affinities per focus group

S/No	FG1 Affinities		FG2 Affinities		FG3 Affinities	
	Affinity	Sub-affinities	Affinity	Sub-affinities	Affinity	Sub-affinities
1	Seasons of the ministry	Practical service of love, Ordination, Discipleship, Youth work, Phases	World engagement	Living now, Contact with the secular world, Concept of Church (Kerkbegrip) challenged	Calling	Journey, Before studying Theology
2	Caring	Experience, Healing, Hope, Love for God's people, Caring	Caregiving	Pastoral caregiving, Golden & Black times, Care, Soft heart	Conflict management	Management, Conflict, Challenged, Sharing ideas, Disagreement
3	Spirituality	Contemplative life, Intimate meditation and silence, Intimate, Daily interaction with the Word of God, Relationship with God, Quiet time ('stiltye'), Exaltation ('geeservuld'), Blessed, Privilege	Calling	Divine calling, Privilege, Faith & grace, Calling, External calling, Personal calling, Optimism	Success	Change, Build, Help, Respect, Strategic planning, Love, Relation
4	Support	Children, Spouse, Small groups, Play time/family time, Protection, Loved ones' support ('Geliefdes Ondersteuning'), Loved ones, Family support, ('Gesinsondersteuning')/ Family	Developmental influences	Theology & phrenology, Army, University X, Father's example, GK/OS ³⁵	Servant leadership	Minister, Preaching, Obedience, Personality, Passion, Singing hymns, Study
5	Challenges	Defensiveness, Economic downturn and jobs are lost ('Ekonomiese afplatting en poste wat verloor word'), Up and down, Challenging, Difficult, Creative, Burnout, Ignorance, Opinions, Questioning my motives, Creative pressure	Occupational authenticity	Cold	Family building	Home ministers, Home congregation, Morals

³⁵ For ethical purposes, I used abbreviations in cases where participants used names of towns.

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6	Self-development	Student life, Teachable times, Studies	Energisers	Equipment, passion, Technical ministry ('Tegniese Bediening'), Research, Empowering others, Sunday school material, Gifted engagement, Music, Youth minister, Studies, Lecturing, Engagement, Ongoing study, Liturgical preaching, Youth ministry	Reflection	Spirituality, Faith, Dignity
7	Own value	Humble boldness, Being someone, Being ('self wees'), Personal pastorate ('Persoonlike Pastoraat'), Physical health, Growth, Dependent, Make a difference by preaching & delivery, Grateful, Worthy, Difference, Significance	Crisis management	Pastoral caregiving, Crisis in congregation, Crisis management	Economic	No money, Claims, Finance
8	Calling	Love of God, Motivation, Calling (Roeping), Call of God to become minister, Calling from God, Calling	Expectations	Narrow structure, Religious careerism, Chair of synod commissions ('Voorsitter van Sinodale Kommissies'), Unrealistic expectations, Church Council ('Kerkraad'),	Confidence	Control, Goals, Self-esteem
9	Network, organise and teamwork (NOT)	Network, Organise, Teamwork	Friendship support	Friends, Positive feedback, Meaningful engagement, Mentor support	Journey (during career)	Recall
10			Family support	Family, Choose family, Spouse's support, Family's support, Circumstances of family	The End	Death (Psalm 49)
11			Self-caring	Relationship with God, Reflection, Nature, Choose own time with God ('Kies self tyd met God'), Health, Choose health, Wisdom, Intense, Saying no, Sabbath keeping		
12			Energy drainers	New extensions ('Nuwe Uitbreidings'), Disappointment, Hours/expectations ('Ure/Verwagtinge'), Overwork		
13			Teamwork	Team conflict, Colleagues new team ('Kollegas Nuwe Span'), Colleagues		
14			Challenges	Challenge, Court case		
15			Economic struggle	Financial challenges		

5.4.1 Developing focus group ARTs

The next step in the IQA process was to identify the nature of the relationships between affinity pairs using an ART as described in section 4.2.6. The nature of the relationship between all possible pairs of affinities was determined according to the *If ..., then ...* hypothesis, as adapted from Northcutt and McCoy (2004). As depicted in Figure 5.1, arrows indicate the direction of the cause–effect relationship between an affinity pair, while '<>' indicates no relationship.

Each participant in the three focus groups was first given an opportunity to silently capture the nature of the relationship between the possible affinity pairs. My rationale for this silent activity was that it gave individual participants some time to formulate their own opinion about the nature of the relationship between pairs.

The ART could only be constructed after each focus group had reached consensus on the nature of each of the relationships. Hence, after the silent individual activity, I followed a voting protocol in each group where participants together discussed the nature of each affinity pair in an attempt to reach consensus on whether or not there was a relationship (one affinity directly influences another, or vice versa) between them. Participants were given an opportunity to analyse the nature of the relationships between each of the affinities and I, as the researcher, recorded the perceived relationships in the system for each group.

I acknowledge that detailed individual ARTs could provide additional information on the composite ARTs, as recommended by Northcutt and McCoy (2004). Nevertheless, owing to the focus group-only research that emerged in this study and keeping the research aim in mind, I followed a useful and practical ART development process with each focus group which was congruent with my interpretive pragmatic paradigm (as discussed in Chapter 3).

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The voting protocol then enabled me to determine the frequency of each affinity pair by calculating the total number of votes for each affinity pair relationship. Figure 5.1³⁶ below presents the simple ARTs for each focus group in which I illustrate the nature of the affinity pairs (i.e. the affinity pair order of influence) with the frequency of votes cast for each affinity pair. FG1 cast a total of 214 votes for 36 possible relationships between affinity pairs, FG2 cast 575 votes for 105 possible relationships, and FG3 cast 148 votes for 45 possible relationships. I also used colours to distinguish between the three focus groups in Figure 5.1 below, for example blue for FG1, purple for FG2 and orange for FG3.

FG1				FG2				FG3			
Affinity Pair Relationship	Frequency	Affinity Pair Relationship	Frequency	Affinity Pair Relationship	Frequency	Affinity Pair Relationship	Frequency	Affinity Pair Relationship	Frequency	Affinity Pair Relationship	Frequency
1→2	7	3→7	7	1→2	3	3→12	3	7→9	6	1→2	3
1→3	4	3←8	7	1←3	6	3→13	4	7→10	5	1→3	3
1←4	7	3→9	4	1←4	6	3→14	6	7←11	6	1→4	2
1↔5	4	4→5	7	1→5	6	3→15	6	7→12	5	1→5	3
1←6	7	4→6	7	1←6	6	4→5	6	7←13	5	1→6	3
1←7	5	4→7	7	1→7	5	4→6	6	7→14	5	1→7	3
1←8	5	4↔8	7	1→8	5	4→7	6	7→15	6	1→8	2
1↔9	4	4→9	8	1→9	6	4→8	6	8→9	5	1→9	3
2←3	6	5←6	4	1←10	6	4→9	6	8→10	6	1→10	4
2←4	5	5→7	4	1←11	6	4→10	5	8→11	6	2→3	2
2←5	5	5←8	7	1→12	6	4→11	6	8→12	6	2→4	4
2←6	5	5←9	4	1←13	5	4→12	6	8→13	6	2→5	3
2←7	7	6→7	8	1→14	5	4→13	6	8→14	6	2→6	4
2←8	7	6←8	8	1←15	6	4→14	6	8→15	5	2→7	3
2←9	4	6→9	8	2→3	6	4→15	6	9→10	6	2→8	4
3→4	4	7←8	8	2→4	6	5→6	5	9→11	5	2→9	2
3→5	7	7→9	5	2→5	6	5→7	5	9→12	6	2→10	2
3→6	4	8→9	7	2→6	5	5←8	5	9→13	5	3→4	4
				3→9	5	6→14	5	13→14	6	3→5	4
				3→10	5	6→15	4	13→15	6	3→6	4
				3→11	5	7←8	5	14←15	6	3→7	4
										3→8	3
										3→9	2
Total Frequency	214			Total Frequency	575			Total Frequency	148		

Figure 5.1: Frequencies in Affinity Pair Order

³⁶ Owing to the volume of the 575 votes evident in FG2's frequency relationship pair, I omitted some of the frequencies and, in view of limited space, I present the focus groups' voting results in a figure format.

5.4.2 Constructing composite IRDs per focus group

Grouping the affinity pair orders and indicating their frequencies guided the construction of the ARTs, which was the first step towards developing a composite IRD for each of the three focus groups. The next step in the IQA protocol was to construct the Pareto cumulative frequency chart in order to create a statistical group composite of the most significant affinity relationships (i.e. an interrelationship system or IRD) for each focus group (§ 4.2.7). This was done by sorting the affinity pair relationships in descending order of vote frequency.

5.4.2.1 *Constructing Pareto cumulative frequency charts*

The affinity pair relationships from the ARTs were sorted in decreasing order of frequency in a Pareto cumulative frequency chart (see Table 5.4) where after the cumulative frequencies were calculated as well as the power of influence for each affinity pair, as previously explained in section 4.2.6. The cumulative frequencies enabled me to determine the optimal number of relationships needed for the composite system of each focus group. These frequencies also created an opportunity to resolve ambiguous relationships that attracted votes in either direction (§ 4.2). For example, a relationship pair in the section of FG1 Pareto chart is excluded to which seven of the eight participants in the focus group agreed, namely the no relationship pair '4 <> 8'.

In my view, each vote by the participants added to the richness of each one's story regarding their well-being in the ministry, and the voting protocol is one part of the IQA design that allows the dynamics of an emerging system of meaning to be systematically discovered in each focus group. Keeping in mind that the number of constituencies in this study was below the range of Northcutt and McCoy's (2004) recommended number of participants per focus group, the research aim was my primary focus.

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The smaller number of participants allowed more opportunity for extensive individual contributions and in-depth discussions, contributing to the information richness that participants shared in the three focus groups (Freitas et al., 1998; Leech & Onwuegbuzie, 2007; Onwuegbuzie et al., 2009; Schreuders-Van den Bergh, 2013, Suri, 2011). As a result of the 21 relationships for FG1, 64 for FG2 and another 21 for FG3, I was able to defend my decision to include or exclude affinity relationships in the IRD of each focus group. The inclusion or exclusion of affinity relationships in the IRD of each focus group emerged as the optimal number according to the MinMax criterion (see § 4.2.6).

In order to make a distinction between the IQA data for each focus group, I used the same colours (i.e. blue for FG1, orange for FG2 and purple for FG3) in Table 5.4 as I used in Figure 5.1 above.

Table 5.4: Pareto Cumulative Frequency Chart

S/No	Affinity pair relationship	Frequency sorted (Descending)	Cumulative frequency	Cumulative percentage (Relationship)	Cumulative percentage (Frequency)	Power
True to Pareto's concept FG1 affinities in descending order of frequency with Pareto and power analysis (total frequency = 214 of 36 relationships reach power at a maximum of 21 relationships, which accounts for a cumulative frequency of 70% in FG1)						
1	4 → 9	8	8	3	4	1
2	6 → 7	8	16	6	7	2
3	6 ← 8	8	24	8	11	3
4	6 → 9	8	32	11	15	4
5	7 ← 8	8	40	14	19	5
6	1 → 2	7	47	17	22	5
7	1 ← 4	7	54	20	25	6
8	1 ← 6	7	61	22	29	6
9	2 ← 7	7	68	25	32	7
10	2 ← 8	7	75	28	35	7
11	3 → 5	7	82	31	38	8
12	3 → 7	7	89	34	42	8
13	3 ← 8	7	96	36	45	8

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S/No	Affinity pair relationship	Frequency sorted (Descending)	Cumulative frequency	Cumulative percentage (Relationship)	Cumulative percentage (Frequency)	Power
14	4 → 5	7	103	39	48	9
15	4 → 6	7	110	42	51	9
16	4 → 7	7	117	45	55	10
17	4 <> 8*	7	124	48	58	10
18	5 ← 8	7	131	50	61	11
19	8 → 9	7	138	53	64	11
20	2 ← 3	6	144	56	67	11
21	1 ← 7	5	149	59	70	11
<p>True to Pareto's concept FG2 affinities in descending order of frequency with Pareto and power analysis (total frequency = 575 of 105 relationships reach power at a maximum of 64 relationships, which accounts for cumulative frequency of 67% in FG2)</p>						
1	1 ← 3	6	6	0.9	1	0
2	1 ← 4	6	12	1.9	2	0
3	1 → 5	6	18	2.9	3	0
4	1 ← 6	6	24	3.8	4	0
5	1 ← 9	6	30	4.8	5	0
6	1 ← 10	6	36	5.7	6	1
7	1 ← 11	6	42	6.7	7	1
8	1 → 12	6	48	7.6	8	1
9	1 ← 15	6	54	8.6	9	1
10	2 ← 3	6	60	9.5	10	1
11	2 ← 4	6	66	10.5	11	1
12	2 → 5	6	72	11.4	13	1
13	2 → 7	6	78	12.4	14	1
14	2 ← 8	6	84	13.3	15	1
15	2 ← 9	6	90	14.3	16	1
16	2 ← 10	6	96	15.2	17	1
17	2 → 13	6	102	16.2	18	2
18	2 → 14	6	108	17.1	19	2
19	2 ← 15	6	114	18.1	20	2
20	3 ← 4	6	120	19.0	21	2
21	3 → 5	6	126	20.0	22	2
22	3 ← 6	6	132	20.9	23	2

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S/No	Affinity pair relationship	Frequency sorted (Descending)	Cumulative frequency	Cumulative percentage (Relationship)	Cumulative percentage (Frequency)	Power
23	3 → 14	6	138	21.9	24	2
24	3 → 15	6	144	22.8	25	2
25	4 → 5	6	150	23.8	26	2
26	4 → 6	6	156	24.7	27	2
27	4 → 7	6	162	25.7	28	3
28	4 → 8	6	168	26.6	29	3
29	4 → 9	6	174	27.6	30	3
30	4 → 11	6	180	28.5	31	3
31	4 → 12	6	186	29.5	32	3
32	4 → 13	6	192	30.4	33	3
33	4 → 14	6	198	31.4	34	3
34	4 → 15	6	204	32.3	35	3
35	5 → 9	6	210	33.3	37	3
36	5 → 10	6	216	34.2	38	3
37	5 → 11	6	222	35.2	39	3
38	5 → 13	6	228	36.1	40	4
39	5 → 14	6	234	37.1	41	4
40	6 → 7	6	240	38.0	42	4
41	6 → 9	6	246	39.0	43	4
42	6 ← 11	6	252	39.9	44	4
43	6 → 12	6	258	40.9	45	4
44	6 → 13	6	264	41.8	46	4
45	7 ← 9	6	270	42.8	47	4
46	7 ← 11	6	276	43.7	48	4
47	7 ← 15	6	282	44.7	49	4
48	8 ← 10	6	288	45.6	50	4
49	8 → 11	6	294	46.6	51	5
50	8 → 12	6	300	47.5	52	5
51	8 ← 13	6	306	48.5	53	5
52	8 → 14	6	312	49.4	54	5
53	9 ← 10	6	318	50.4	55	5
54	9 → 12	6	324	51.3	56	5
55	9 → 14	6	330	52.3	57	5
56	10 → 11	6	336	53.2	58	5

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S/No	Affinity pair relationship	Frequency sorted (Descending)	Cumulative frequency	Cumulative percentage (Relationship)	Cumulative percentage (Frequency)	Power
57	10 → 13	6	342	54.2	59	5
58	11 ← 12	6	348	55.1	61	5
59	11 ← 13	6	354	56.1	62	5
60	11 ← 15	6	360	57.0	63	6
61	12 ← 13	6	366	58.0	64	6
62	13 → 14	6	372	58.9	65	6
63	13 → 15	6	378	59.9	66	6
64	14 ← 15	6	384	60.8	67	6
True to Pareto's concept FG3 affinities in descending order of frequency with Pareto and power analysis (total frequency = 148 of 45 relationships reach power at a maximum of 21 relationships, which accounts for cumulative frequency of 57% in FG2)						
1	1 → 10	4	4	2.2	3	0
2	2 ← 4	4	8	4.4	5	1
3	2 ← 6	4	12	6.6	8	1
4	2 ← 8	4	16	8.8	11	2
5	3 ← 4	4	20	11.0	14	2
6	3 → 5	4	24	13.2	16	3
7	3 ← 6	4	28	15.4	19	3
8	3 ← 7	4	32	17.6	22	4
9	3 ← 10	4	36	19.8	24	5
10	4 → 5	4	40	22.0	27	5
11	4 → 8	4	44	24.2	30	6
12	4 → 10	4	48	26.4	32	6
13	5 → 8	4	52	28.6	35	7
14	6 → 7	4	56	30.8	38	7
15	6 → 10	4	60	33.0	41	8
16	7 → 8	4	64	35.2	43	8
17	7 → 9	4	68	37.4	46	9
18	7 → 10	4	72	39.6	49	9
19	8 → 9	4	76	41.8	51	10
20	8 → 10	4	80	44.0	54	10
21	9 → 10	4	84	46.2	57	11

*In the FG1 Pareto chart, the no relationship pair '4 <> 8' is excluded of the 21 relationships for FG1

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I used the last two columns in Table 5.4 (cumulative percentage (frequency) and power) to illustrate the cumulative percentage of frequency and the power to determine the optimal number of relationships to be included in a group composite for each focus group in Figure 5.2. Those relationships that are excluded from Table 5.4 are also excluded from the IRD of each focus group. In the FG1 Pareto chart, I also excluded the no relationship pair '4 <> 8' to which seven of the eight participants in the focus group agreed.



Figure 5.2: Maximising Variance and Power Analysis of the Focus Groups

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Figure 5.2 provides a holistic idea of the range of affinity relationships with lower and higher power. In the interests of parsimony, this gives a plausible explanation for the way affinities intervene between, or interact with, each other in each focus group's system, as explained by Northcutt and McCoy (2004). Therefore, these graphs enabled me to elucidate the principles that might comprise the composite interrelationship system of each group.

From Figure 5.2 it is clear that power in FG1 reached a maximum at 21 relationships, which accounts for 70% of the variation in this system; power in FG2 reached a maximum at 64 relationships, which accounts for 67% of the variation in this system; and power in FG3 reached a maximum at 21 relationships, which accounts for 57% of the variation in this system. Again, I used the same colours as in Figure 5.1 above to distinguish between the IQA data for each focus group Figure 5.2, next.

5.4.2.2 Converting the Pareto tables to group composites

To convert the Pareto tables information to group composites, I used two ways to describe and illustrate the group composites for each focus group. The output resulting from the Pareto cumulative frequency chart is summarised in an IRD. I therefore also included the information depicted in the tentative SIDs in Table 5.5, as they relate to each focus group's IRD. Additionally, I also present in Table 5.5, the IRDs that comprises a matrix depicting all the hypothesised cause-and-effect affinity relationships in a system or focus group (§ 4.2.7). As such, the IRD contains arrows indicating either which affinity directly influences the other in an affinity pair order, or whether there is no relationship in the affinity pair order. The arrows in the matrix point either leftwards or upwards, and each affinity pair relationship order is recorded twice in the matrix. As explained in section 5.4.2.1 above, the no relationship pair of FG1 Pareto chart is also excluded from the IRD of FG1 (i.e. '4 <> 8'). The arrows pointing leftwards are referred to as 'Ins' and the arrows pointing upwards are referred to as 'Outs'. This matrix reflects the group composite per focus

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group and is also called an IRD,³⁷ and it includes a calculation of the number of leftward arrows or ‘Ins’ and upward arrows or ‘Outs’.

Table 5.5: IRDs of each focus group

IRD OF FG1													Tentative SID Assignments FG1					
	1	2	3	4	5	6	7	8	9	OUT	IN	Δ	Affinities	OUT	IN	Δ		
1		↑		←		←	←	←		1	4	-3	4	Calling	6	0	6	Primary driver
2	←		←	←			←	←		0	5	-5	8	Support	6	0	6	Primary driver
3		↑							↑	3	1	2	3	Spirituality	3	1	2	Secondary driver
4	↑		↑						↑	6	0	6	6	Self-development	3	2	1	Secondary driver
5			←	←				←		0	3	-3	1	Seasons of the ministry	1	4	-3	Secondary outcome
6	↑			←				↑	←	3	2	1	7	Own value	2	4	-2	Secondary outcome
7	↑	↑	←	←			←	←		2	4	-2	9	Challenges	0	2	-2	Primary outcome
8	↑	↑	↑		↑	↑	↑			6	0	6	5	NOT	0	3	-3	Primary outcome
9			←		←					0	2	-2	2	Caring	0	5	-5	Primary outcome
										21	21	0			21	21	0	

IRD OF FG2																Tentative SID Assignments FG2								
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	OUT	IN	Δ	Affinities	OUT	IN	Δ		
1			←	←	↑	←										2	7	-5	4	Developing influences	13	0	13	Primary driver
2			←	←	↑	←	←	←	←	←	←	←	←	←	←	4	8	-2	10	Family support	6	1	5	Secondary driver
3	↑	↑		←	←											5	2	3	3	Calling	5	2	3	Secondary driver
4	↑	↑	↑		↑	↑	↑	↑	↑	↑	↑	↑	↑	↑	↑	13	0	13	6	Energisers	6	2	4	Secondary driver
5	←	←	←						↑	↑	↑	↑	↑	↑	↑	5	4	1	11	Self-caring	6	4	2	Secondary driver
6	↑	↑	↑						↑	↑	↑	↑	↑	↑	↑	8	2	4	5	Occupational authenticity	5	4	1	Secondary driver
7	←	←	←													0	8	-8	8	Expectations	4	3	1	Secondary driver
8	↑	↑							↑	↑	↑	↑	↑	↑	↑	4	3	1	9	Friendship support	5	4	1	Secondary driver
9	↑	↑	←	←	←	←	←	←	←	←	←	←	←	←	←	5	4	1	15	Economic struggle	4	4	0	Circular/Pivot
10	↑	↑		←	←	←	←	←	←	←	←	←	←	←	←	8	1	5	13	Team work	4	6	-2	Secondary outcome
11	↑	↑	←	←	←	←	←	←	←	←	←	←	←	←	←	6	4	2	2	Caregiving	4	6	-2	Secondary outcome
12	←	←	←	←	←	←	←	←	←	←	←	←	←	←	←	0	7	-7	1	World engagement	2	7	-5	Secondary outcome
13	←	←	←	←	←	←	←	←	←	←	←	←	←	←	←	4	8	-2	12	Energy drainers	0	7	-7	Primary outcome
14	↑	↑	←	←	←	←	←	←	←	←	←	←	←	←	←	4	4	0	7	Crises management	0	6	-6	Primary outcome
15	↑	↑	←	←	←	←	←	←	←	←	←	←	←	←	←	4	4	0	14	Challenges	0	8	-8	Primary outcome
																64	64	0			64	64	0	

IRD OF FG3													Tentative SID Assignments FG3						
	1	2	3	4	5	6	7	8	9	10	OUT	IN	Δ	Affinities	OUT	IN	Δ		
1										↑	1	0	1	1	Calling	1	0	1	Primary driver
2				←	←	←	←	←	←		0	3	-3	6	Reflection	4	0	4	Primary driver
3				←	↑	←	←	←	←	←	1	4	-3	4	Servant leadership	5	0	5	Primary driver
4		↑	↑		↑					↑	5	0	5	7	Economic	4	1	3	Secondary driver
5			←	←						↑	1	2	-1	8	Confidence	3	3	0	Circular/Pivot
6		↑	↑							↑	4	0	4	5	Family building	1	2	-1	Secondary outcome
7			↑			←		↑	↑	↑	4	1	3	9	Journey (during career)	1	2	-1	Secondary outcome
8		↑		←	←			↑	↑	↑	3	3	0	3	Success	1	4	-3	Secondary outcome
9						←	←		↑	↑	1	2	-1	10	The end	1	6	-5	Secondary outcome
10	←		↑	←	←	←	←	←	←	←	1	6	-5	2	Conflict management	0	3	-3	Primary outcome
											21	21	0			21	21	0	

³⁷ The IQA data in Table 5.5 correspond with Table 5.7, the ‘IF/THEN’ statements. The IRD and tentative SIDs of each focus group are a way of auditing oneself in terms of the drivers, circulars/pivots and outcomes of each system.

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The counted arrows were used to determine the delta value (Δ) for each affinity pair relationship. The Δ value points to the relative position of an affinity in the system of affinities, indicating whether an affinity is regarded as a relative driver, a circular/pivot or an outcome in the system. Thus, Table 5.5 reflects the composite IRD (I used the sorted IRD) for each focus group, indicating the number of Ins and Outs, as well as the calculation of Δ . As described in section 4.2.8, the Δ values thus provide the information on the tentative SID assignments which illustrate which affinities resulted in drivers, circular/pivots, or outcomes in each system. The IRDs and tentative SIDs are illustrated in Table 5.5 by using specific colours to indicate whether an affinity is a primary/secondary driver/ outcome or a circular/pivot, next.

In section 5.4.3 below, I address the cluttered SIDs of each focus group, which are rich in detail but illustrate a complex system of meaning that is difficult to analyse and interpret.

5.4.3 Presentation of the focus groups' cluttered SIDs

Following systems theory, Northcutt and McCoy (2004) devised a way to position each frequency of the relationships between affinities graphically by means of a SID. Consequently, I then drew a cluttered SID for each focus group, illustrating all the links between the affinities in each focus group system. Although the cluttered SIDs contain rich information and only the sorted relationships between affinities per focus group they are difficult to interpret (Albertyn, 2016; Mampane & Bouwer, 2011; Northcutt & McCoy, 2004; Robertson, 2015; Schreuders-Van den Bergh, 2013).

The same colours used in Table 5.5 to indicate whether an affinity is a primary/ secondary driver/ outcome or a circular/pivot of each focus group's tentative SID, is also used in the cluttered and uncluttered SIDs of the three focus groups. The cluttered SID for FG1 is illustrated in Figure 5.3 below and shows that just two primary drivers (blue) were identified in FG1, namely, 'Calling' and 'Support'. Two secondary drivers (purple) emerged in relation to the phenomenon in this study, namely 'Spirituality' and 'Self-development'. Three primary outcomes (green) emerged in relation to the phenomenon in this study,

namely, 'Caring', 'Challenges' and 'NOT'. Two secondary outcomes (orange) emerged in the SID for FG1, namely 'Seasons of the ministry' and 'Own value'. No affinities emerged as pivots/circulars in relation to the drivers and outcomes with regard to pastors' well-being experiences in FG1.

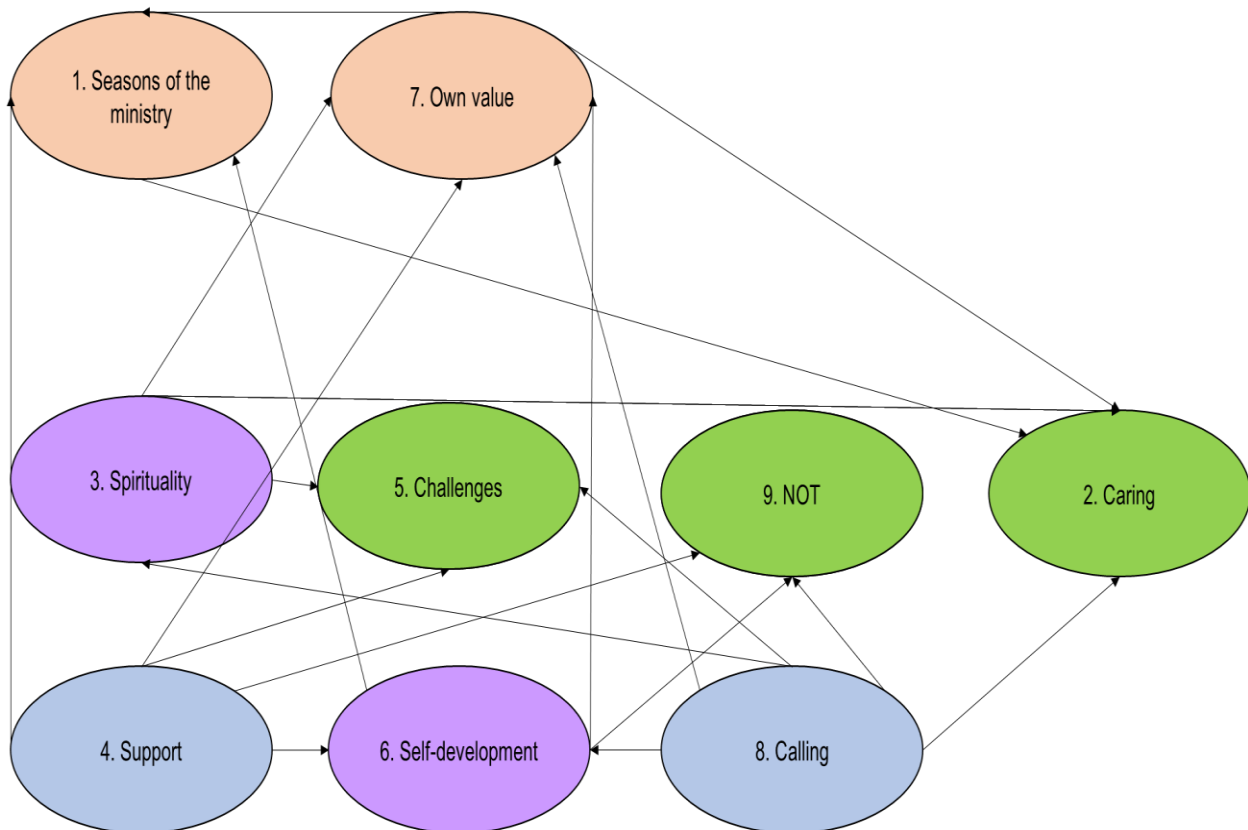


Figure 5.3: FG1 Cluttered SID

The cluttered SID for FG2 is depicted in Figure 5.4 below. This SID shows that only one primary driver was identified in FG2, namely, 'Developmental influences', whereas seven secondary drivers ('Family support', 'Occupational authenticity', 'Energizers', 'Expectations', 'Calling', 'Friendship support' and 'Self-caring') emerged in relation to pastors' well-being experiences in the ministry. Similarly, 'Crisis management', 'Challenges' and 'Energy drainers' emerged as primary outcomes, with only three secondary outcomes ('Team work', 'Caregiving' and 'World engagement'). The affinity

called 'Economic struggle' was identified as the circular/pivot in relation to the drivers and outcomes to pastors' well-being experiences in FG2.

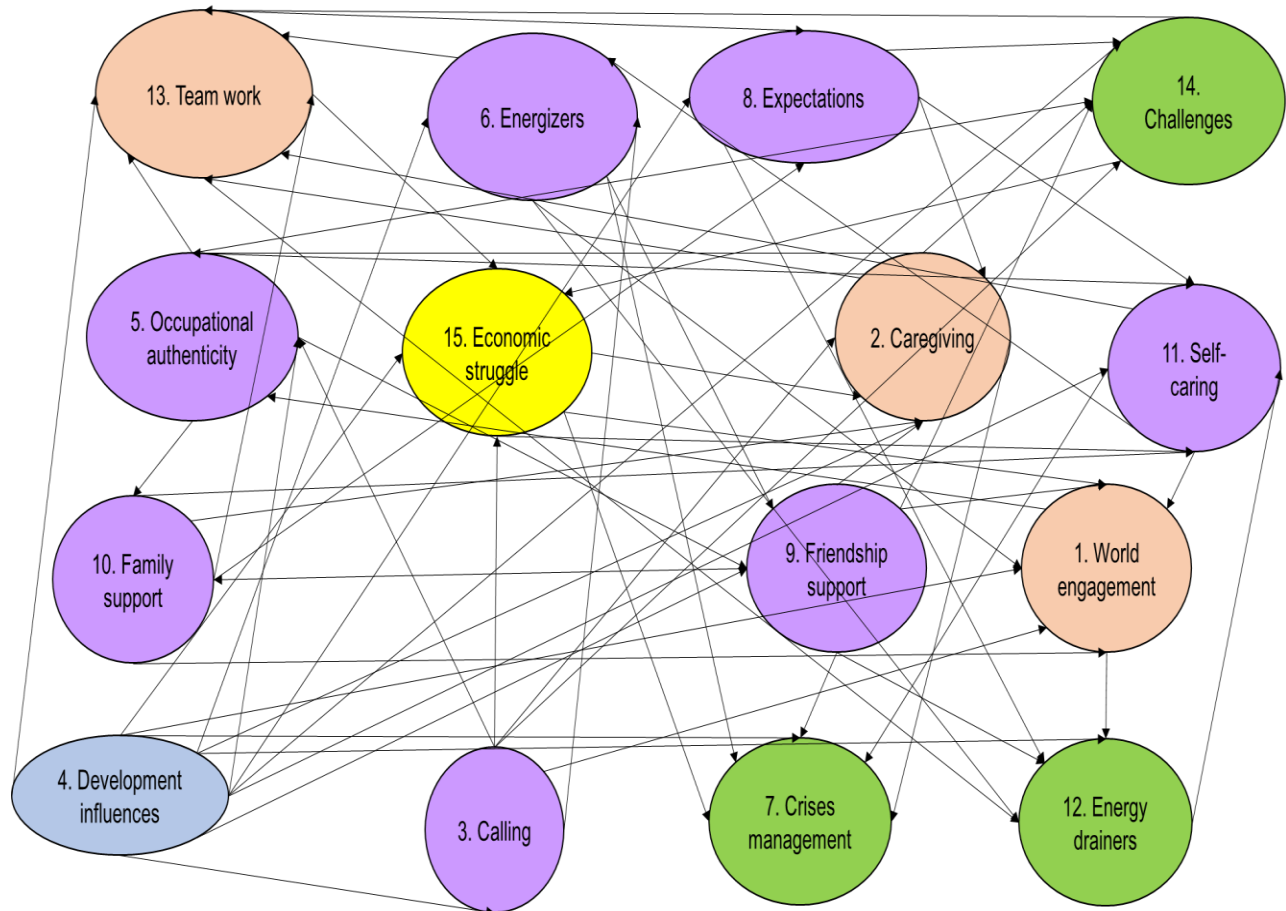


Figure 5.4: FG2 Cluttered SID

The cluttered SID for FG3 is depicted in Figure 5.5 next. This SID shows that three primary drivers were identified in FG3, namely, 'Calling', 'Reflection' and 'Servant leadership' whereas four secondary drivers ('Success', 'Journey (during career)', 'The end' and 'Family building') emerged in relation to the well-being of the pastor. 'Conflict management' emerged as the only primary outcome with 'Economic' as one secondary outcome. In FG3, the affinity labelled 'Confidence' was identified as the circular/pivot in relation to the drivers and outcomes relating to pastors' well-being experiences.

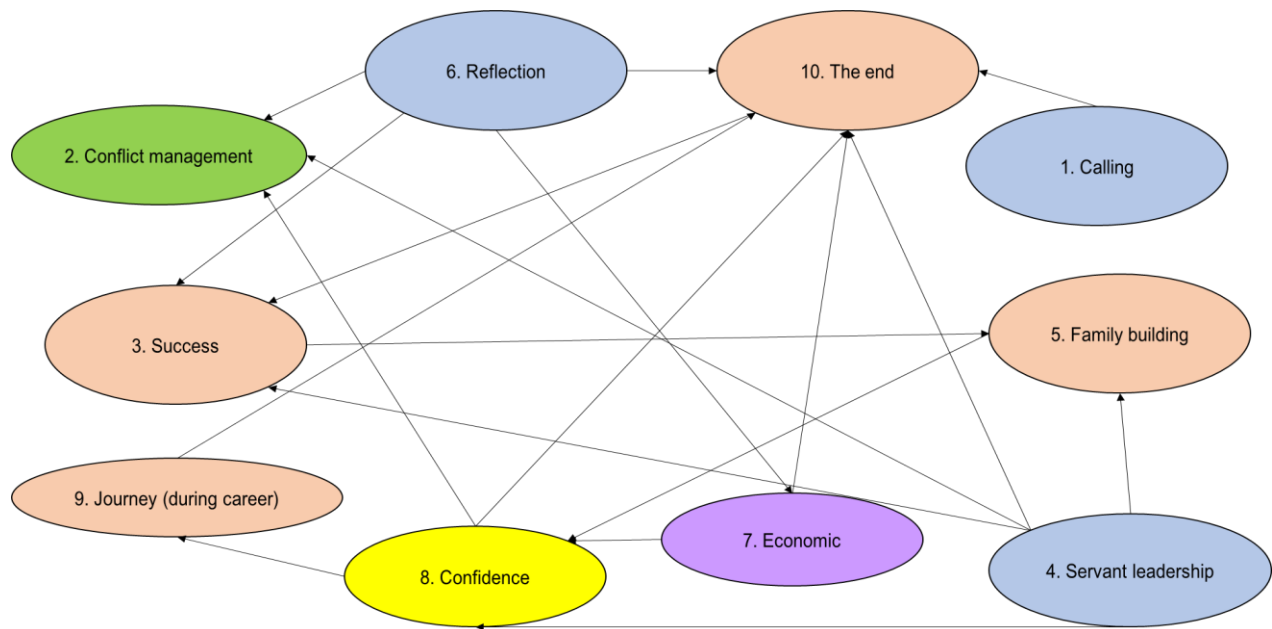


Figure 5.5: FG3 Cluttered SID

The three cluttered SIDs for each focus group (illustrated in Figures 5.3–5.5) are complex. Therefore, the next step in the IQA protocol was to unclutter these three tentative SIDs. I followed a two-pronged approach to unclutter the three SIDs. Firstly, I analysed the relationships between the highest positive (Δ) and the next-highest negative (Δ) in the IRDs (see Table 5.5) in the cluttered SIDs in order to construct and represent the meaning system of each focus group as simply as possible. Secondly, I used the rationalised theoretical coding done in each focus group, as reflected in the participants’ verbatim IF/THEN statements, to describe the relationships between affinity pairs.

5.4.4 Presentation of the focus groups’ uncluttered SIDs

In Table 5.6, the IF/THEN statements guided me in removing redundant links between affinity pairs and finding alternative routes/paths from the one affinity to another in the system (cf. Northcutt & McCoy, 2004). Some affinity pairs had no relationship and were removed. This uncluttering process is illustrated in Table 5.6 below.

Table 5.6: Rationalised theoretical coding of each focus group

Affinity pair relationship (APR) group	Alternative route	Examples of an IF/THEN statement of relationship (as paraphrased by me)
FG1		
No alternative routes for the following APRs 1 → 2, 1 ← 7, 3 → 5, 3 → 7, 3 ← 8, 4 → 5, 4 → 6, 6 → 7, 6 ← 8 and 6 → 9. Excluded APR 4 ↔ 8, no relationship between 4 and 8.		
4 → 7	4-6-7, remove 4 → 7	If we are supported in our work, then we could experience the ministry with confidence (Own Value) and render a service to others. Remove 4 → 7 as an alternative route is available from 4 to 7 via 6 (Self-development).
4 → 9	4-6-9, remove 4 → 9	If we are supported in our work, then we will be able to build team relationships and networks. Remove 4 → 9, as an alternative route is available from 4 to 9 via 6 (Self-development).
7 ← 8	8-6-7, remove 7 ← 8	If we accept our calling with humbleness, then we can spend time with God in order to serve others. Remove 7 ← 8 as an alternative route is available from 8 to 7 via 6 (Self-development)
1 ← 4	4-7-1, remove 1 ← 4	If our support structure is strong or weak it could influence our seasons of ministry positively or negatively. Remove 1 ← 4 as an alternative route is available from 4 to 1 via 7 (Own value).
1 ← 6	6-7-1, remove 1 ← 6	If we develop our self and gain experience from it, then it will positively influence our seasons of ministry. Remove 1 ← 6 as an alternative route is available from 6 to 1 via 7 (Own value).
2 ← 7	7-1-2, remove 2 ← 7	If we acknowledge our own value, then we will care more for others. Remove 2 ← 7, as an alternative route is available via 1 (Seasons of ministry).
2 ← 8	8-3-7-1-2, remove 2 ← 8	If we take responsibility for our calling, then we can serve others. Remove 2 ← 8 as an alternative route is available via 3 (Spirituality), 7 (Own value), 1 (Seasons of ministry).
5 ← 8	8-3-5, remove 5 ← 8	If our calling is strong, it will help us through the challenges. Remove 5 ← 8, as an alternative route is available via 3 (Spirituality).

Affinity pair relationship (APR) group	Alternative route	Examples of an IF/THEN statement of relationship (as paraphrased by me)
8 → 9	8-6-9, remove 8 → 9	If our calling is strong, it will guide us to form a professional network in such a way that we act as a team and organise the workload internally. Remove 8 → 9, as an alternative route is available from 8 to 9 via 6 (Self-development).
2 ← 3	3-7-1-2, remove 2 ← 3	If we are spiritually positive, it will influence the way we care for others. Remove 2 ← 3 as an alternative route is available to 2 via (Own value), and 1 (Seasons of ministry).
FG2		
No alternative routes for APRs 1 → 7, 1 → 8, 1 ← 11, 1 → 12, 1 ← 13, 1 → 14, 2 → 5, 2 ← 9, 2 ← 15, 3 → 5, 3 ← 6, 4 → 6, 4 → 11, 5 → 10, 5 → 13, 6 → 7, 6 ← 11, 8 → 11, 8 ← 13, 8 → 14, 9 ← 10, 11 ← 12 and 13 → 15		
1 ← 3	3-5-9-1, remove 1 ← 3	If calling influences world engagement, then we could evaluate how our calling could create a unique journey in order to take up our crosses (the challenges) and to serve the people of God. Remove 1 ← 3, as an alternative route is available from 3 to 1 via 5 (Occupational authenticity) and 9 (Friendship support).
1 ← 4	4-9-1, remove 1 ← 4	If developmental influences bring us truly in touch with the world, we could learn from our past before we accepted our calling. If our own experiences of the world are also influenced by the secular world and bring us more in touch with the realities of the world, then it enables us to deal with the expectations of the congregation, their perceptions of being a church ('kerk wees') and the way they attempt to manage our performance. Remove 1 ← 4 as an alternative route is available from 4 to 1 via 9 (Friendship support).
1 → 5	1-12-11-6-3-5, remove 1 → 5	If world engagement influences occupational authenticity, then we could become more aware of our circumstances in the ministry because we could cross boundaries to serve more people. Remove 1 → 5 as alternative routes are available from 1 to 5 via 12 (Energy drivers), 11 (Self-caring), 6 (Energisers), and 3 (Calling).
1 ← 6	6-12-11-1, remove 1 ← 6	If we become aware of the circumstances in the ministry that could influence the energisers, then we could engage with the world. Remove 1 ← 6 as alternative routes are available from 6 to 1 via 12 (Energy drainers) and 11 (Self-caring).

Affinity pair relationship (APR) group	Alternative route	Examples of an IF/THEN statement of relationship (as paraphrased by me)
1 ← 9	9-2-5-12-11-1, remove 1 ← 9	If we have support from friends then we realise that we are in the world but not from the world. Additionally, it lessens the experience of being lonely. Remove 1 ← 9 as alternative routes are available from 9 to 1 via 2 (Caregiving), 5 (Occupational authenticity), 12 (Energy drainers), and 11 (Self-caring).
1 ← 10	10-11-1, remove 1 ← 10	If we have family support, then we can engage with the world, as family will remind us that we are living in the world but are not from the world. Additionally, it lessens the experience of being lonely. Remove 1 ← 10, as there is an alternative route from 10 to 1 via 11 (Family support).
1 ← 15	15-2-5-13-8-11-1, remove 1 ← 15	Even if we experience economic struggles, we try to remain optimistic in order to engage with the world. Remove 1 ← 15 as alternative routes exist from 15 to 1 via 2 (Caregiving), 5 (Occupational authenticity), 13 (Teamwork), 8 (Expectations), and 11 (Self-caring).
2 ← 3	3-15-2, remove 2 ← 3	If we experience calling as a unique journey, accept God's divine calling and act as an instrument/disciple of God, then it enables us to care for others. We experience it as a gift from God by listening, observing, being sensitive and nurturing other people. Remove 2 ← 3 as an alternative route exists from 3 to 2 via 15 (Economic struggle)
2 ← 4	4-15-2, remove 2 ← 4	If we use the influences that caused us to develop in our calling from God, then it will enable us to care for others with the necessary sensitivity and to nurture them. Remove 2 ← 4, as an alternative route exists from 4 to 2 via 15 (Economic struggle).
2 → 7	2-5-13-8-11-7, remove 2 → 7	If caregiving results in feelings of loneliness due to the ethical obligation to remain professional, then it can lead to crisis management. Remove 2 → 7 as an alternative route exists from 2 to 7 via 5 (Occupational authenticity), 13 (Teamwork), 8 (Expectations) and 11 (Self-caring).
2 ← 8	8-11-6-3-5-10-9-2, remove 2 ← 8	If congregational members expect the pastor to be someone else and are unrealistic owing to past cultural traditions in the DRC, then pastors will feel frustrated, intra conflict to care will develop and this will disenable pastors from saying no to certain requests from the congregation. Remove 2 ← 8, as an alternative route exists from 8 to 2 via 11 (Self-caring), 6 (Energisers), 3 (Calling), 5 (Occupational authenticity), 10 (Family support), and 9 (Friendship support).

Affinity pair relationship (APR) group	Alternative route	Examples of an IF/THEN statement of relationship (as paraphrased by me)
2 ← 10	10-9-2, remove 2 ← 10	If we serve first our family as being our main congregation then we will be able to care for others, their needs and their expectations as a gift from God through listening, observing, being sensitive and nurturing other people. Remove 2 ← 10, as an alternative route exists from 10 to 2 via 9 (Friendship support).
2 → 13	2-5-13, remove 2 → 13	If we care for our colleagues and other personnel who act as teams within the congregation as we care for others, their needs and their expectations as a gift from God, then we will be able to resolve team conflict and act responsibly through love and honesty towards each other. Remove 2 → 13, as an alternative route exists from 2 to 13 through 5 (Occupational authenticity).
2 → 14	2-8-14, remove 2 → 14	If we care for other gender groups with the necessary wisdom, then we will be able to prevent awkward situations for which we can be blamed, such as sexual harassment. Remove 2 → 14, as an alternative route exists from 2 to 14 via 8 (Expectations).
3 ← 4	4-6-3, remove 3 ← 4	If we use our experiences of the past that developed us and influenced our perceptions of ourselves, then our calling will become a unique journey and we will regard it as a privilege to accept God's divine calling. Remove 3 ← 4, as an alternative route exists from 4 to 3 via 6 (Energisers).
3 → 14	3-15-14, remove 3 → 14	If we think about our calling, then it will help us to deal with the challenges and keep on going to serve others. Exclude 3 → 14 as an alternative route exists from 3 to 14 via 15 (Economic struggle)
3 → 15	3-5-13-15, remove 3 → 15	If we think about our calling, then it will enable us to deal with the economic struggle on both a personal and a congregational level. Exclude 3 → 15 as alternative routes exist from 3 to 15 via 5 (Occupational authenticity), and 13 (Teamwork).
4 → 5	4-3-5, remove 4 → 5	If we think about our past experiences (before we were called) and how they influenced our divine/unique calling, then we will be able to remain authentic in our careers. We protect ourselves by distancing ourselves from others and not breaking the confidentiality between those that we are engaged with. Remove 4 → 5 as an alternative route exists from 4 to 5 via 3 (calling).
4 → 7	4-6-12-11-7, remove 4 → 7	If we think about our past experiences (before we were called) and how they influenced our divine/unique calling, then our past experiences can guide us to manage crises that cause uncertainty in the house of

Affinity pair relationship (APR) group	Alternative route	Examples of an IF/THEN statement of relationship (as paraphrased by me)
		God more effectively. Remove (4 → 7) as alternative routes exist from 4 to 7 via 6 (Energisers), 12 (Energy Drainers), and 11 (Self-caring).
4 → 8	4-3-5-13-8, remove 4 → 8	If we think about our past (before we were called) then we are able to evaluate our divine/unique calling.
4 → 9	4-6-9, remove 4 → 9	If we think about our past experiences (before we were called) and how they influenced our divine/unique calling, then they will influence our support from friends by just being human to others (<i>'mens wees vir ander'</i>) either informally (friends that are not involved with the ministry) and formally (having a friend in the ministry who can act as a mentor). Remove 4 → 9, as an alternative route exists from 4 to 9 via 6 (Energisers).
4 → 12	4-6-12, remove 4 → 12	If we think about our past experiences (before we were called) and how they influenced our divine/unique calling then it will enable us to manage the matters that drain our energy in our job, the number of hours that we spend with others, the disappointments when our integrity is doubted and the constant new developments in the area. Remove 4 → 12, as an alternative route exists from 4 to 12 via 6 (Energisers).
4 → 13	4-3-5-13, remove 4 → 13	If we think about our past experiences (before we were called) and how they influenced our divine/unique calling, then it will guide us to work in teams and to resolve conflict more easily. Remove 4 → 13 as alternative routes exist from 4 to 13 via 3 (Calling), and 5 (Occupational authenticity).
4 → 14	4-8-14, remove 4 → 14	If we think about our past experiences (before we were called) and how they influenced our divine/unique calling then it will enable us to face challenges.
4 → 15	4-3-5-13-15, remove 4 → 15	If we think about our past experiences (before we were called) and how they influenced our divine/unique calling, then it will enable us to face economic struggles both on a personal level and in the congregation. Remove 4 → 15 as alternative routes exist from 4 to 15 via 3 (Calling), 5 (Occupational authenticity), and 13 (Teamwork).
5 → 9	5-10-9, remove 5 → 9	If we remain solitary owing to the confidential nature of our job, then we will need friends that support us either informally by not talking about matters regarding the ministry and/or formally in obtaining guidance from a mentor on how to manage specific situations. Remove 5 → 9, as an alternative route exists from 5 to 9 via 10 (Family support).

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Affinity pair relationship (APR) group	Alternative route	Examples of an IF/THEN statement of relationship (as paraphrased by me)
5 → 11	5-13-8-11, remove 5 → 11	If we remain solitary owing to the confidential nature of our job, then we experience feelings of guilt at times. These feelings disable our focus on our personal time with God – therefore we would constantly like to reflect on our being and remain emotionally aware of our surroundings (the self, our families, congregations and the community) through Sabbath keeping. Remove 5 → 11, as alternative routes exist from 5 to 11 via 13 (Teamwork), and 8 (Expectations).
5 → 14	5-13-8-14, remove 5 → 14	If we remain solitary owing to the confidential nature of our job then guilt at times disables our focus on our personal time with God, therefore we would constantly like to reflect on our being and remain emotionally aware of our surroundings (the self, our families, congregations and the community). Therefore, an emotional awareness of our surroundings enables us to address challenges. Remove 5 → 14 as alternative routes exist from 5 to 14 via 13 (Teamwork), and 8 (Expectations).
6 → 9	6-13-15-2-5-10-9, remove 6 → 9	If we empower others and ourselves within the ministry, then we are driven to keep on living our calling as we can engage meaningfully and live our testimony among friends that support us, either in formally and/or informally. Remove 6 → 9 as alternative routes exist from 6 to 9 via 13 (Team work), 15 (Economic struggle), 2 (Caregiving), 5 (Occupational authenticity) and 10 (Family support).
6 → 12	6-9-12, remove 6 → 12	If we continuously reflect on our health, remain in prayer for wisdom and maintain our emotional awareness of our surroundings, then we will be able to identify and acknowledge when it is time for Sabbath keeping and we will be able to deal with the energy drainers in the ministry. Energy drivers are bigger than energy drainers. Remove 6 → 12, as an alternative route exists from 6 to 12 via 9 (Friendship support).
6 → 13	6-3-5-13, remove 6 → 13	If we continuously reflect on our health, remain in prayer for wisdom and maintain our emotional awareness of our surroundings, then we will be able to identify and acknowledge when it is time for Sabbath keeping and we will be able to remain engaged as a team. Remove 6 → 13, as an alternative route exists from 6 to 13 via 3 (Calling), and 5 (Occupational authenticity).
7 ← 9	9-2-7, remove 7 ← 9	If we receive support from our friends (formally and informally), we will be guided us to engage with others by just being ourselves, as Christians. We are then motivated to engage with the crises in the

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Affinity pair relationship (APR) group	Alternative route	Examples of an IF/THEN statement of relationship (as paraphrased by me)
		congregation and to manage these crises meaningfully. Remove 7 ← 9, as an alternative route exists from 9 to 7 via 2 (Caregiving).
7 ← 11	11-6-7, remove 7 ← 11	If we continuously reflect on our health, remain in prayer for wisdom and maintain our emotional awareness of our surroundings, then we will be able to identify and acknowledge when it is time for Sabbath keeping, and we will be motivated to engage with the crises in the congregation and to manage such crises meaningfully. Remove 7 ← 11, as an alternative route exists from 11 to 7 via 6 (Energisers).
7 ← 15	15-11-7, remove 7 ← 15	If we are concerned about economic struggles, personally and in the congregation, then we will remain in prayer for wisdom. If we maintain our emotional awareness of our surroundings, then we will be able to identify and acknowledge when it is time for Sabbath keeping. Remove 7 ← 15 as an alternative route exists from 15 to 7 via 11 (Self-Caring).
8 ← 10	10-13-8, remove 8 ← 10	If we serve our family first as being our main congregation, then their support and critique assists us in dealing with the unrealistic expectations of congregational members. Remove 8 ← 10 as an alternative route exists from 10 to 8 via (Teamwork).
8 → 12	8-11-1-12, remove 8 → 12	If the expectations of congregational members are unrealistic then it makes it difficult to deal with issues that drain our energy. Remove 8 → 12 as an alternative route exists from 8 to 12 via 11 (Self-caring) and (World engagement).
9 → 12	9-2-15-1-12, remove 9 → 12	If our family supports us meaningfully and we engage with other people by just being ourselves (a Christian) then it alters the issues that drain our energy levels. Remove 9 → 12 as an alternative route exists from 9 to 12 via 2 (Caregiving), 15 (Economic struggle), and 1 (World engagement).
9 → 14	9-2-14, remove 9 → 14	If our family supports us meaningfully and we engage with other people by just being ourselves (a Christian), then it alters the issues that we experience as being challenging in a positive way.
10 → 11	10-9-12-11, remove 10 → 11	If we serve our family first (as we serve our congregation), then their support and critique assist us in our continuous reflection of our health. We are also then able to remain in prayer for wisdom to balance our family/work/social communities. Lastly, we will be able to identify and acknowledge when 'Sabbath

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Affinity pair relationship (APR) group	Alternative route	Examples of an IF/THEN statement of relationship (as paraphrased by me)
		keeping' is needed. Remove 10 → 11 as alternative routes exist from 10 to 13 via 9 (Friendship Support) and 2 (Caregiving).
10 → 13	10-9-2-13, remove 10 → 13	If we serve our family first (as we serve our congregation), then their support and critique will enhance our ability to be authentic and trustworthy in our service in a team of spiritual leaders. Therefore, we are able to trust one another and to build relationships within the team. Remove 10 → 13 as alternative routes exist from 10 to 13 via 9 (Friendship Support), and 2 (Caregiving).
11 ← 13	13-8-11, remove 11 ← 13	If we as spiritual leaders focus on honesty, trust and the resolution of conflict with each other, then we support each other to reflect continuously, to remain in prayer for wisdom in order to preserve an emotional awareness of ourselves, our families, the congregation and the social world and our health, and to acknowledge when it is time for 'Sabbath keeping'. Remove 11 ← 13, as an alternative route exists from 13 to 11 via 8 (Expectations).
11 ← 15	15-1-12-11, remove 11 ← 15	If we struggle economically on a personal level and/or in the congregation then we support each other to reflect continuously, to remain in prayer for wisdom in order to preserve an emotional awareness of ourselves, our families, the congregation and the social world, and our health, and to acknowledge when it is time for 'Sabbath keeping'. Remove 11 ← 15 as an alternative route exist from 15 to 11 via 1 (World Engagement), and 12 (Energy Drainers).
12 ← 13	13-15-1-12, remove 12 ← 13	If we as spiritual leaders focus on honesty, trust and the resolution of conflict with one other, then we are meaningfully able to manage the issues that drain our energy. Remove 12 ← 13 as an alternative route exist from 13 to 12 via 15 (Economic Struggle) and 1 (World Engagement).
13 → 14	13-8-14, remove 13 → 14	If we are able to serve as a team of spiritual leaders who are honest, trustworthy and able to resolve conflict, then we will be able to face the challenges. Remove 13 → 14 as an alternative route exists from 13 to 14 via 8 (Expectations).
14 ← 15	15-2-14, remove 14 ← 15	If we experience economic difficulty on both a personal and congregational level, then it will result in challenged ing managing the finances. Remove 14 ← 15, as an alternative route exists from 15 to 14 via 2 (Caregiving).

Affinity pair relationship (APR) group	Alternative route	Examples of an IF/THEN statement of relationship (as paraphrased by me)
FG3		
No alternative routes for APRs 1 → 10, 2 ← 8, 3 → 5, 3 ← 10, 4 → 10, 5 → 8, 6 → 7, 7 → 8, 8 → 9 and 9 → 10.		
2 ← 4	4-10-3-5-8-2, remove 2 ← 4	If we develop the skills necessary to be servant leaders, then we will be able to manage conflict positively. Remove 2 ← 4 as an alternative route exists from 4 to 2 via 10 (The End), 3 (Success), 5 (Family Building) and 8 (Confidence).
2 ← 6	6-7-8-2, remove 2 ← 6	If we reflect on our spirituality, faith and dignity, then we will be able to be strong enough to manage conflict positively. Remove 2 ← 6 as an alternative route exists from 6 to 2 via 7 (Economic) and 8 (Confidence).
3 ← 4	4-10-3, remove 3 ← 4	As servant leaders, if we help to encourage success then we will be able to serve others who are wounded ('broken') and needy. Remove 3 ← 4, as an alternative route exists from 4 to 3 via 10 (The End).
3 ← 6	6-7-8-9-10-3, remove 3 ← 6	If we reflect on our journey, then we will be able to use the experiences to know where to serve, when to serve and how to serve positively. Remove 3 ← 6 as an alternative route exists from 6 to 3 via 7 (Economic), 8 (Confidence), 9 [Journey (during career)] and 10 (The End).
3 ← 7	7-8-9-10-3, remove 3 ← 7	If the poor economic situation remains as is, it may influence our well-being owing to a lack of finances (on both a personal and organisational level). Remove 3 ← 7, as an alternative route exists from 7 to 3 via 8 (Confidence), 9 [Journey (during career)] and 10 (The End).
4 → 5	4-10-3-5, remove 4 → 5	If we could develop congregants, our own family and ourselves as servant leaders then we will be able to build a strong church for everybody (including ourselves). We could build a home and a family and bring forth <i>kononia</i> . Remove 4 → 5 as an alternative route exists from 4 to 5 via 10 (The End) and 3 (Success).
4 → 8	4-5-8, remove 4 → 8	If we act as servant leaders (to serve the ill for example), then we build our self-esteem. Remove 4 → 8, as an alternative route exists via 5 (Family Building).

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Affinity pair relationship (APR) group	Alternative route	Examples of an IF/THEN statement of relationship (as paraphrased by me)
6 → 10	6-7-8-9-10, remove 6 → 10	If we reflect on how we have coped on our journey up to today, then we will be able to deal with the difficulties of the end of time and manage the time between family and work. Remove 6 → 10 as an alternative route exists from 6 to 10 via 7 (Economic), 8 (Confidence) and 9 (Journey; during career).
7 → 9	7-8-9, remove 7 → 9	If the poor economic situation remains, it will influence our journey, but we will still do our best even during difficult times. Remove 7 → 9, as an alternative route exists from 7 to 9 through 8 (Confidence).
7→10	7-8-10, remove 7→10	If the economic situation remains as is, it could influence our judgement as image bearers of the church. Remove 7→10 as an alternative exists from 7 to 10 via 8 (Confidence).
8 → 10	8-9-10, remove 8 → 10	If we are confident, then we could enhance our self-esteem to act as image bearers of the church and to be there for the needy. Remove 8 → 10 as an alternative route exists from 8 to 10 via 9 (Journey; during career).

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As a result of the uncluttering process, I was able to construct a mind map, also referred to as a “clean SID” or “uncluttered SID” (Northcutt & McCoy, 2004, p. 180), for each focus group. Therefore, the figures depicting the cluttered SIDs (see Figures 5.3-5.5) in section 5.4.2 above now change to form the uncluttered SID figures (see Figures 5.6–5.8) in this section below.

Figure 5.6 depicts the uncluttered SID for FG1 which follows the group’s IF/THEN statements presented in Table 5.6. The primary drivers remain the same in this SID, namely, ‘Calling’, and ‘Support’. The secondary drivers changed to only one secondary driver, namely ‘Spirituality’. The three primary outcomes also remained the same in the uncluttered SID, namely, ‘Caring’, ‘Challenges’ and ‘NOT’. In the uncluttered SID, only one secondary outcome emerged in relation to pastor well-being, namely ‘Own Value’. In the uncluttered SID of FG1, the affinities labelled ‘Seasons of the ministry’ and ‘Self-development’ emerged as pivots/circulars in relation to the drivers and outcomes relating to pastors’ well-being.

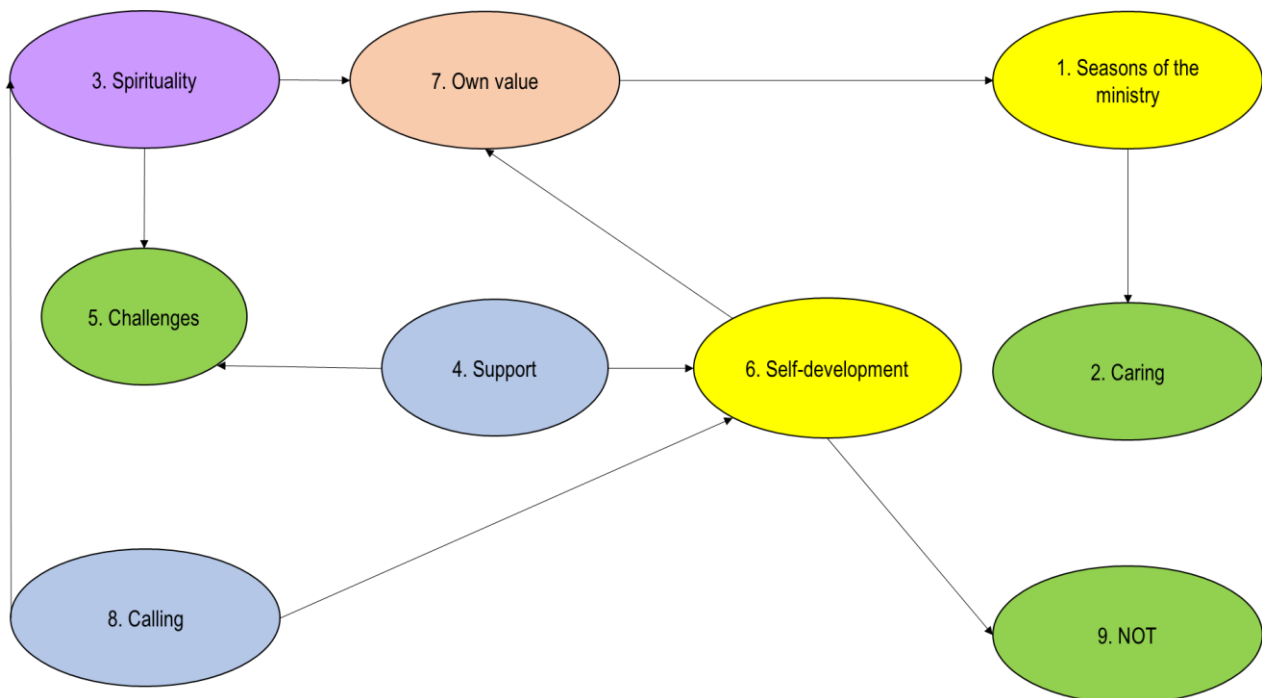


Figure 5.6: Uncluttered SID of FG1

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Figure 5.7 below depicts the uncluttered SID for FG2 which follows the group’s IF/THEN statements presented Table 5.6. The primary driver in this SID remains the same, ‘Developmental influences’. The secondary drivers decreased to form two affinities, namely ‘Self-caring’ and ‘Team work’. The primary outcomes in this uncluttered SID decreased to two affinities, namely ‘Crises management’ and ‘Challenges’, whereas the number of secondary outcomes decreased from seven affinities to one affinity, namely ‘Caregiving’. The number of the pivots/circulars increased from one to nine affinities, namely ‘Family support’, ‘Friendship Support’, ‘Economic struggle’, ‘Occupational authenticity’, ‘Calling’, ‘Expectations’, ‘Energizers’, ‘World Engagements’ and ‘Energy drainers’.

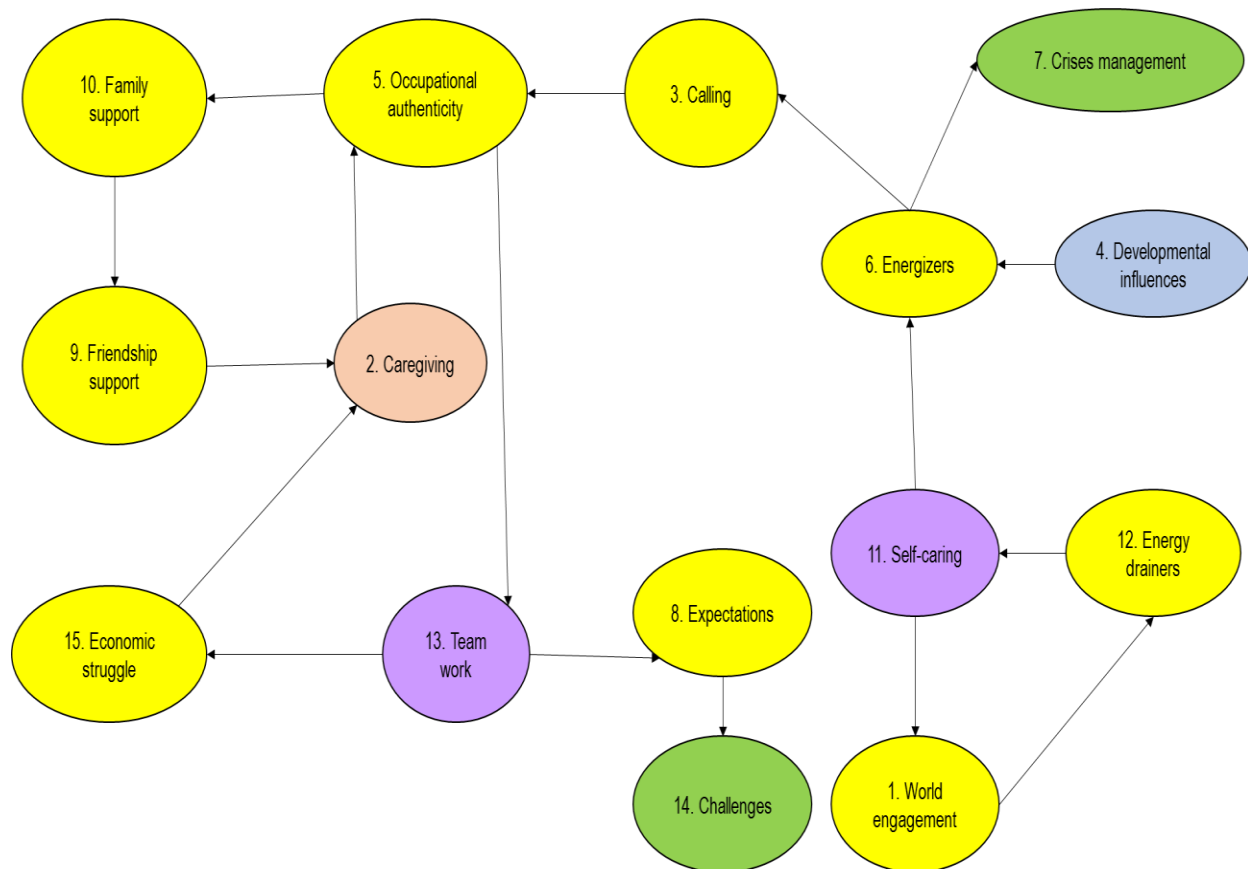


Figure 5.7: Uncluttered SID of FG2

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Following the IF/THEN statements in Table 5.6, the uncluttered SID of FG3 is depicted in Figure 5.8, denoting some interesting changes from the cluttered SID depicted in Figure 5.5. The number of secondary drivers and secondary outcomes changed in Figure 5.8 in relation to pastors' well-being experiences, with five circulars/pivots emerging, namely 'Success', 'Family Building', 'Economic', 'Confidence' and 'Journey (during the career)'. The number of secondary outcomes decreased to one affinity, namely 'The end'. The three primary drivers emerged as 'Reflection', 'Servant leadership' and 'Calling'. The number of primary outcomes changed to only one primary outcome, namely 'Conflict management' in Figure 5.8.

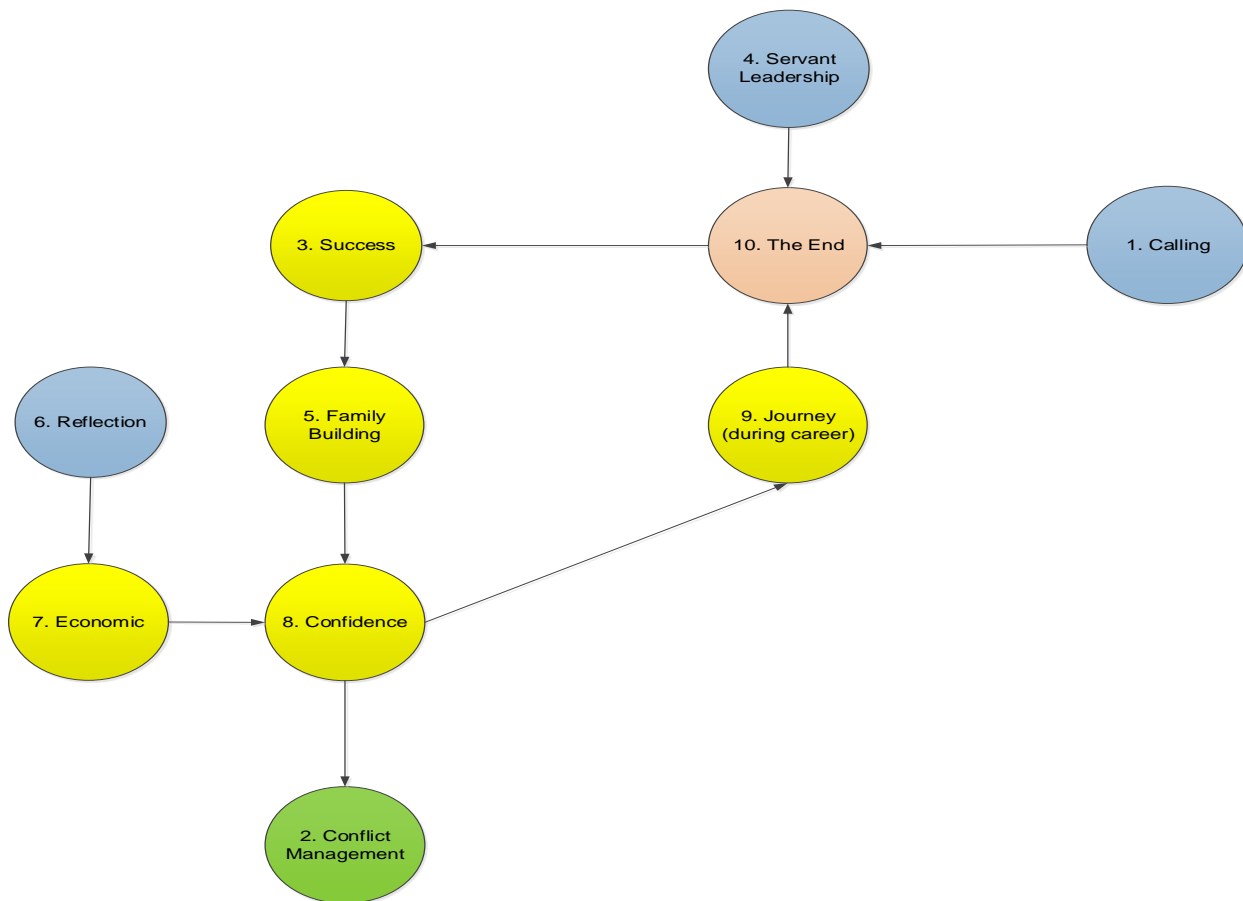


Figure 5.8: Uncluttered SID of FG3

5.5 SUMMARY

In this chapter, I reported on the data obtained from the IQA protocol for each focus group. At this point in time, the logical next step was to integrate the SIDs of the three focus groups to synthesise the affinities' meanings, interrelationships and importance to the pastors in this study. This step in the analytical process is reported on in the following chapter and described as the mapping and synthesis of the IQA data, reflecting the initial stages of the narrative synthesis. A synthesis of the personal and group stories resulted in one mind map, thus providing an opportunity for a holistic conceptual interpretation of the IQA findings in Chapter 6.

CHAPTER SIX

MAPPING AND NARRATIVE SYNTHESIS OF IQA DATA

6.1 INTRODUCTION

In Chapter 5, I presented the results of the IQA data collection and analysis as the first step in my empirical design. The IQA protocol provides an audit trail of trustworthy data collection and analysis, which was in this study a participant-orientated process. As a result, in Chapter 5, the fundamental outcome of the IQA data was the affinity production, which was linked to participants' interpretations of their employee well-being experiences in the ministry. While building on the IQA results reported thus far, I started to diverge slightly from the IQA approach in my analysis of the data, to address the complexity of meaning that focus group data brings to any analysis (Ongwuegbuzie et al., 2009). Extensive advice is available on how to conduct focus groups, yet how to analyse the resulting data is not a commonly explained research topic (Ongwuegbuzie et al., 2009). The results from the three IQA focus groups provided relevant data relating to three complex systems, which led me to realise the need for an integrated, yet comprehensive and rich conceptualisation of meaning. I therefore comprehensively applied a narrative synthesis to the IQA results in order to generate a new, higher-order interpretation of participants' well-being experiences in the ministry across all three focus groups.

In Chapter 6, I therefore present the inferences I derived from the application of this narrative synthesis. Firstly, the synthesis produced eight themes which were deemed key to the pastors' well-being from a multidisciplinary perspective. The synthesis process is briefly described below followed by a conceptualisation of the eight themes. A holistic concept-mapping of the themes is then presented in a synthesised SID that is representative of all three focus groups.

6.2 THE ANALYTIC PROCESS IN THE NARRATIVE SYNTHESIS

I refined the total number of affinities across the three focus groups into eight broad themes. This was done by considering affinities that either had the same or different meanings in the three focus group systems (Grant & Osanloo, 2014; Northcutt & McCoy, 2004; Onwuegbuzie et al., 2009). Firstly, I had to obtain a comprehensive sense of the relevant affinities in this study, taking cognisance of the relational role ascribed to each (i.e. being a primary/secondary driver/outcome or circular/pivot). As such, I clustered the drivers, outcomes and circulars/pivots that resulted from the three focus groups' tentative SID assignments in Table 6.1. I called Table 6.1 a summative framework for coaching employee well-being, because it gives a summative account of the affinities that emerged from the data in relation to the research objective.

Table 6.1: A summative framework for coaching of employee well-being

IQA data	
Primary drivers	Secondary drivers
Calling (FG1, FG3) Support (FG1) Developmental influences (FG2) Reflection (FG3); Servant leadership (FG3)	Spirituality (FG1) Teamwork (FG2) Self-caring (FG2)
Circulars/Pivots	
Seasons of ministry (FG1) Self-development (FG1) Calling (FG2); Energiser (FG2) Family support (FG2); Friendship support (FG2) Occupational authenticity (FG2); Expectations (FG2) Economic struggles (FG2); Energy drainers (FG2); World engagement (FG2) Family building (FG3); Success (FG3); Economic (FG3) Confidence (FG3); Journey [during career] (FG3)	
Primary outcomes	Secondary outcomes
NOT (FG1); Caring (FG1) Challenges (FG1; FG2) Crisis Management (FG2) Conflict Management (FG3);	Own value (FG1) Caregiving (FG2) The end (FG3)

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Next, I synthesised the number of affinities by reflecting critically on the narrative in each and in their relational meaning with one another. Participants in the three focus groups allocated either the same label or different labels to affinities with a similar underlying meaning. Table 6.1 shows that the affinity referred to as 'Calling', for example, was perceived similarly across all three focus groups. However, similarly labelled affinities may differ in meaning and may not be fixed in the sense of the employee experiences of well-being in the ministry, because people construct their lives differently (Ehrlich, Emami & Heikkilä, 2017). The participants in each focus group shared their employee well-being experiences in the ministry, beginning with the sub-affinities and concluding with the descriptions of each affinity. I therefore referred back to their descriptions to ensure that I interpreted any overlap in meaning appropriately.

Whilst engaging with the IQA data through this process of narrative synthesis, I also remained conscious of my multidisciplinary stance towards this study. Apart from repetition in labelling and describing the meaning of themes, disciplinary mindfulness helped me to critically reflect and recognise trends and associations between similarly and differently labelled and described affinities. I thus applied critical multidisciplinary reflection to participants' voices in order to recognise possible conceptual similarities and differences, to ultimately conceptualise the emerging eight themes from the summative list of affinities in Table 6.1. Participants were quoted verbatim from the three focus groups and these quotes are integrated in the description of the eight primary themes below, thus grounding the results of the narrative synthesis in the participants' voices. I translated the words of the two DRC focus groups from Afrikaans to English. I also kept some of the Afrikaans terms used by the participants as the English translation of the word could influence the meaning attached to it.

Next follows the descriptions of the eight themes that emerged from the narrative synthesis, grounded in excerpts from the comments of individual participants in each focus group.

6.3 THEMES EMERGING FROM A NARRATIVE SYNTHESIS OF THE IQA RESULTS

Beginning with the theme Calling, I conceptualise each of the eight themes Servant leadership; Continuous professional development; Family building; Conflict and crisis management; Personal and occupational authenticity; as well as Seasons of the ministry. In this conceptualisation, it becomes clear how the original affinities and sub-affinities in the different focus groups are interwoven, and how the eight themes are interrelated.

6.3.1 Calling

I chose to adopt the affinity Calling because all three focus groups referred to it as a driver of their employee well-being in the ministry (see Table 6.1). This affinity was thus attributed similar meaning connotations in all three focus groups (FG1, FG2 and FG3). For example, FG1 categorised and shared their employee well-being experiences in terms of the following sub-affinities, namely, Love of God, Motivation, Call of God to become minister, and so forth (to name just a few, see Table 5.3) and the participants called the affinity Calling. Rev. Jaco, for example in FG1, described his employee well-being experiences related to the affinity Calling as follows:

Rev. Jaco (FG1): I think the importance for pastors to remain well is a conviction, God called me. It is not only a thing that I say or a thing that I talk about academically; [it is] an emotional/spiritual experience that I felt obligated to and in which my calling has been replicated internally.

FG1 described the affinity Calling as the conviction and belief that God calls pastors to become servants of God. FG1 also explained that God provides them with the required emotional and spiritual experiences to do the job. Calling, according to FG1, is a vocation that is not always easy to define and is not merely a matter of being academically correct. Calling is imbued with the necessary emotional and spiritual experience.

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The participants in FG2 used, categorised and labelled the sub-affinities Divine calling, Faith and grace, and so forth (to name just a few, see Table 5.3) and like FG1, FG2 labelled the affinity encapsulating these sub-affinities as Calling. FG1 firstly described this affinity as a privilege, that is, to be called a disciple of Jesus Christ. For example:

Rev. Werner (FG2): ... the divine calling is not only a calling to be a pastor, it's a calling to be a disciple first and [to] take up your cross and carry it. So many times it is the one thing that carries me [on the job] because you recognise [the importance] of carrying the cross. And then of course, to take care to avoid being self-indulgent, but to know that all disciples of Jesus will suffer. You chose it the day that you said yes to God.

Secondly, following Rev. Neels, FG2 concluded that a calling could be internal and/or external:

Rev Neels (FG2): The external calling [is when] a congregation calls you. It is that type of differentiation by Calvyn. [It is] an internal and external calling ... and you are expected as pastor at the congregation that called you. [It is an external calling, but] sometimes you get hurt in your experience of how the external calling is managed by a congregation (the typical organisational type of decisions) that are not family type of decision-making as the family of God. [It] is a rude awakening to experience how your external calling is managed by the congregation. [The external calling] is not the same as your internal calling [from God].

In order to serve like the disciples of Jesus Christ in a specific congregation, the participants in FG2 described the affinity Calling as a unique journey:

Rev. Herman (FG2): It is the faith or the grace of God that endures in you – that is the core. So it's a subjective thing, but we believe it was God's grace that holds you, that in spite of what you experience, or how the congregation cares for you or not. The body is wounded ('gebroke'), but we are still a family and should be spiritual leaders by grace.

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FG2 regarded their Calling from God as an external calling and internalised their Calling by accepting it as a privilege to serve the people of God. As servants of God's people, the participants in FG2 described their Calling as an internal process in which each participant takes up their cross and the challenges that come their way.

The participants in FG3 placed the sub-affinities Journey, Before studying, and Theology (see Tables 5.3) in one category and labelled the affinity Calling. For example, as a young child, Rev. Moses explained how his decision to accept God's calling was influenced:

Rev. Moses (FG3): I was going to the doctor with my mother and I was young then. I went into surgery. [The doctor said to my mother:] ... 'this young boy, the way he behaves, his personality, I think the right profession is to become a pastor.' It started there ... [In my] mind that time ... I thought about [the words of the doctor] and took this decision.

Subsequent to the above examples of Rev. Moses, the participants in FG3 agreed that the affinity Calling is a reflection on a journey to cope with their well-being in the ministry. For example, in FG3, Rev. Johannes explained that during the apartheid era in South Africa he accepted his calling:

Rev. Johannes (FG3): I was a student at the University X. On 14 February, I was arrested and went to jail. When I was there, I dreamt of a cross. When I was arrested, there was no charge for my arrest. After six months, I was released from prison. I went back home and began to work at Company X. I ... decided to complete school. I decided to complete another course that was related to things of mining. I did not finish the course, I thought of going back to university. I decided to take the ministry, in this course of Theology. [Before my arrest] at the time, I was young, at the age of 11 or 12, I dreamt that my grandfather came to me and gave me a stick and a bible.

My conclusive summative conceptualisation of the theme, Calling, encapsulates a deeper understanding of a spiritual journey to become servants like Jesus Christ. This spiritual journey, according to my understanding of the participants' experiences of their well-being in the ministry, begins with God and God is the One that took the initiative by grace to call each participant to be disciples (servants) of Jesus Christ, unique to their own

circumstances (i.e. through dreams or as a child through others). Finally, if one chooses a Calling on an intrapersonal level but chooses to live one's Calling on a full time basis like the participants in this study, it will probably result in a choice that requires the making of sacrifices to enhance the lives of others' (i.e. congregation, community, family/friends).

6.3.2 Family building

The affinity, Family building, was identified by FG3, following the participants' conversation on the sub-affinities Home ministers, Home congregation and Morals (see Table 5.3). This affinity demonstrates that the FG3 participants regard the church as a home for all, including pastors. It relates to employee well-being in terms of the need for respect for the dignity of all members of congregations and other denominations and this includes respect for the privacy of the pastors and their families. For example:

Rev. Moses (FG3): ...do not really relax at church as our home. We do not have time for our children and our partners. We do not relax. Church is not home for ministers. People do not respect our privacy ...

The affinity Family building was categorised as a secondary outcome by FG3 where it was emphasised that the church should be a home for all, irrespective of people's background and culture. It should be a house within which morals may be fostered. Congregations should not compete with each other or with other denominations. FG3 hence categorised Family building as a secondary outcome of their employee well-being in the ministry. For example:

Rev. Johannes (FG3): The church should be regarded as a home for everybody ... Churches are in competition to find members because of finance. The focus should not be on competition but to spread the gospel ...

In line with FG3's focus on Family building, FG1 emphasised the importance of time management to balance relationships with their families and congregations, but added to this time spent with their team members.

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FG1 identified the affinity called Support and the following sub-affinities enabled the focus group to agree on a description for the affinity, for example Children, Spouse, Small groups, Play time/family time, Protection and so forth (see Table 5.3). Support refers to significant others (friends, colleagues, congregation members, children, spouses etc.) who walk the journey together with the pastors and who positively appraise them on what they are doing in their work. Following Rev. Diederick's comment regarding the meaning that he attached to the affinity, FG1 participants agreed that their family is their first priority, yet it can happen that the congregation needs to come first:

Rev. Diederick (FG1): I want to add that I have written on the one card 'loved ones'. My wife, my children, and the significant others in my life have an incredible and key role in my well-being. My family influences my being ('mens wees') and life as a pastor.

In addition to Rev. Diederick's comment, FG1 participants acknowledged that they had to prioritise between their work and family life. As married pastors, FG1 participants emphasised that pastors have to allocate special time for both their spouses and their children. In FG2, a need to prioritise time also became apparent in the discussion on the affinity Expectations. For example:

Rev. Neels (FG2): ... I'm tired of praying. I just need some time of my own before I can talk to my wife. 'You make tea so long, I'll be right there with you.' Only a few people understand that you can be tired of praying ...

FG1 participants emphasised the importance of teamwork, being there for each other. They also recommended that pastors should look for support from others, especially those in a 'one man' congregation – they should not attempt to take criticism alone. With an emphasis on dividing up tasks between team members, FG1 participants added another affinity for support purposes in the ministry, NOT. NOT originated on the individual level, namely, the sub-affinities, Network, Organise, and Teamwork. Consequently, FG1 participants agreed on the abbreviation NOT and described it as a network of professionals that organises the workload in such a way that individual limitations are complemented by the team (see below a comment made by Rev. Hennie).

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Rev. Hennie (FG1): Organising activities which makes a difference. Organise is fulfilling ... to make something happen, to create opportunities with others, to create opportunities to invest in the lives of people ... It is very fulfilling.

Following the identification of the sub-affinities Team conflict, Colleagues new team ('Kollegas nuwe span') and Colleagues, an affinity called Teamwork was identified. It was also named by FG2 participants. According to FG2 participants, Teamwork is of the utmost importance as it is like being in a marriage where the members trust and need one another and have to act as spiritual leaders to resolve team conflict. See below an example of how the individual participants in FG2 originally discussed the affinity Teamwork:

Rev. Werner (FG2): Maybe one more thing that I have experienced with team conflict is that growing ('broeiende') conflict when fellows believe that we as pastors need to be 'nice' to one other but in the meantime our hearts are at war ... I think it's worse than when they openly have conflict and when they tell each other straightforwardly what they think of each other. ... We may not ...

Rev. Herman (FG2): ... get angry.

Rev. Werner (FG2): ...yes, we may not say straightforwardly what we think ...

Rev. Peet (FG2): I think the team needs to be mature enough to say in time when facilitation is needed and with that I do not mean that it reaches a critical point but it is to enhance each other. Actually, a congregation needs to send their pastors regularly to see a professional person.

The balance between work and life became evident in all three focus groups, as explained above. Teamwork between colleagues, congregational members and church councils manifested as a way that assists the participants with their employee well-being in the ministry. Key elements that became evident in the conversations between participants in FG2 and FG3 are to acknowledge that everyone needs to be treated with dignity and honesty and their privacy needs to be protected. The participants in FG1 were more task orientated and focused on sharing tasks between colleagues but also emphasised that job sharing needs professional intervention such as mentoring. Youngsters need to have

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an opportunity to be supported by a mentor, to allow them to make mistakes and to be protected at the same time (see below the comment of Rev. Diederick):

Rev. Diederick (FG1): ... I think this is a point where the students, the youngsters, have an advantage. Those that do practical ('gemeente jaar') for a year, they are saved from making mistakes during this year in a sense ('Ek dink studente, die jong manne, wat besig is met hul gemeente jaar, is vandag gespaar van droog maak in 'n gemeente'). I wish I had had such an opportunity.

In addition to the comment made by Rev. Diederick, Rev. Francois recommended that pastors should share their knowledge and experience with others, for example:

Rev. Francois (FG1): I would recommend that if a congregation could appoint a youngster but do not have the money, do not pay him R10 000. Give the youngster the opportunity to serve in a congregation and to mentor him. And to protect him from those 'punches' until he can stand on his own two feet to deal with them.

I derived the affinity Family building as a theme from the information underlying the synthesised SIDs in this study. My conclusive summative conceptualisation of the theme, Family building, is that the participants in this study seek a balance between work and life on a personal level. On a group and organisational level, participants' experiences of their well-being is dependent on how well the Church (i.e. congregations, synods, denominations, collective or community, family/friends, professional cadre and/or citizens) nurtures people in order to build social relationships and function well in the world, both nationally and globally.

Lastly, my interpretation of this theme is that participants feel that their family, congregation and denomination all have a role to play in the management of their well-being. Role clarity between the various stakeholders involved in the ministry (i.e. family, friends, colleagues, congregational members and so forth) needs to be clear for all to understand and likely could increase feelings of satisfaction with the job, feelings of purpose or meaning in the job, or levels of success experienced in their professional functions in the ministry.

6.3.3 Servant leadership

The nature of servanthood became evident in the stories that the participants shared with one another during each focus group. The participants in FG3 used sub-affinities such as Minister, Preaching, Obedience, Personality and so forth (see Table 5.3) to explain how the affinity Servant leadership forms part of their employee well-being in the ministry. Firstly, I describe the meaning that FG3 attached to the affinity Servant leadership, as their belief in God and their passion for sustaining their calling through continuing professional development (studying). Secondly, the participants in FG3 described the affinity Servant leadership as a way to preach the Word of God using contemporary language (theology). Lastly, these participants described this affinity as sacrificing oneself in order to serve others and obey God's calling, as reflected in the words of Rev. Johannes:

Rev. Johannes (FG3): To be a servant and a true servant allows one to accept the calling (I am called). [...] Proclaiming the Word is not the only goal but also doing things in a practical way, visiting the sick.

Rev. Johannes has journeyed with God since childhood – a journey which started with a dream. In jail Rev. Johannes had a second dream. His experiences in jail followed a period in his life in which he felt out of step with the laws of South Africa but he did have a calling from God. The affinity, Servant leadership was ranked as a primary driver by the participants in FG3. In order to remain true to their faith, they demonstrated a desire to build on their relationship with God through continuing professional development (CPD). The participants in FG3 were of the opinion that CPD enabled them to reflect continuously on their calling and their standing as church office bearers.

The participants in FG1 identified an affinity called Spirituality which was similar to the affinity, Servant leadership. The affinity Spirituality follows the following sub-affinities: Contemplative life, Intimate meditation and silence, with more sub-affinities presented in Table 5.3. The meaning that FG1 attached to this affinity is similar to that of Servant

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leadership in FG3. This similarity relates to the word that FG1 used in their description of Spirituality, namely “missionaries”. Ephesians 3 vs 7 explains the specific criteria required to be a servant in Jesus Christ: “I became a servant of this gospel by the gift of God’s grace given me through the working of his power” (Eph. 3:7, NIV).

The affinity Spirituality according to FG1 is a relationship with God; spending time with God through meditation; reading His Word; praying to God; being exalted in faith and experiencing the privilege of their calling – it is a blessing to be silent before God, just to be with God. For example:

Rev. Bernard (FG1): Primary to my spiritual well-being is my relationship with God.

FG1 further described the affinity Spirituality as the way in which they become a whole person through psychological, physical and spiritual well-being. Following Rev. Jaco’s description of his spiritual well-being journey in the ministry, the participants in FG1 agreed that even in their pain and disappointment (being wounded), the situation was not hopeless – they could experience spiritual well-being:

Rev. Jaco (FG1): By getting healed, I would like to describe healing that in my pain is my relationship with God not broken. Even in my pain, my hurt and disappointment, it is not a hopeless situation.

Spirituality gives them the strength to resist being engulfed by daily issues and negativity and rather to see that they are men of God. Lastly, FG1 regarded themselves as missionaries of God, sent by God (*‘n gestuurde van God’*) to others.

Rev. Bernard (FG1): ... One can get so distorted in slightest of negativity that your entire perspective become negative ... I experience the same as a missionary of God (‘n gestuurde van die Here’*).*

Therefore, being mindful of Ephesians 3:7 (NIV) above, the word ‘missionaries’ has a specific connotation within the Christian world, linked to the pastors’ own spiritual well-being:

Rev. Tessa (FG1): ... meditation ... to spend with the Word through prayer ... [thus, it] is important that you become quiet ...

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The participants in FG2 described the affinity, Energisers, as having a positive influence on their employee well-being in the ministry, resulting from sub-affinities such as Equipment, Passion, Gifted engagement, Youth minister, and so forth (to name just a few, see Table 5.3). The label that the participants in FG2 attached to the affinity Energisers differs from that attached to the affinities Spirituality (FG1) and Servant leadership (FG3). Nevertheless, the similarity between the three affinities (Energisers, Spirituality and Servant leadership) was evident in the nature of servanthood to engage with the people of God, which was fundamental to all three affinities.

The affinity Energiser was regarded as a circular/pivot by FG2. This affinity was furthermore indirectly linked prior to the voting protocol. For example, (§ 6.3.1):

Rev. Werner (FG2): ... but to know that all disciples of Jesus will suffer.

In describing the affinity Energisers, the participants in FG2 emphasised that one first needs to empower oneself before one is able to empower others in the ministry. Being energised is different from being motivated, as it is something that drives you to live your calling. It is a lifelong commitment to engage with others and yourself through ongoing learning:

Rev. Herman (FG2): It certainly have two endpoints, I wonder whether we have enough programs to equip the congregational members effectively, for example the phases of life/faith? ... My question is always ..., will it mean anything practically?

I chose to keep the affinity Servant leadership as a theme because the participants in this study are committed to their calling as servants of Jesus Christ. In my conclusive summative conceptualisation, the theme, Servant leadership, suggests that the leadership role that participants' take on could be perceived as a response³⁸ to their Calling. In addition, Servant leadership suggests that the participants perceive

³⁸ At first, I thought of using the word 'reaction' from an IOP perspective but then I replaced it with 'response'. The participants view their Calling as part of the grace of God and their response to the grace of God results in a spiral effect involving being thankful and forms part of a process to spread the Word of God indirectly and to bring hope to individuals, groups, organisations and communities in order to promote healthy social relations and social well-being for the greater good.

themselves as servants in the ministry with a view to promoting healthy social relations in a bigger environment than the church context. Lastly, the role of servant leadership suggests that the participants like to influence others (such as the congregation), enabling and empowering them to find their calling in order to contribute positively to social success (on an individual, group and organisational level). In addition to the themes Calling, Family Building and Servant leadership, a fourth theme manifested in all three focus groups, namely, Continuous professional development (CPD).

6.3.4 Continuous professional development (CPD)

The participants in this study revealed a third theme that manifested on a personal level with reference to employee well-being experiences in the ministry, namely CPD. When the participants spoke about learning in FG1, they identified the affinity Self-development subsequent to the sub-affinities Student life, Teachable times and Studies (see Table 5.3). Self-development was regarded as a circular/pivot in FG1 and evolved as an affinity of the participants' employee well-being experiences in the ministry. For example:

Rev. Diederick (FG1): Throughout my life I've experienced various times and incidents that helped me towards learning new things and learning about myself. These were the times that I've felt the most valuable and functioning at my best, especially when I was busy with my master's degree from 2001 to 2002.

Self-development, according to the FG1 participants, is an ongoing learning process of self-discovery and ongoing reflection on their calling. FG1 also described the affinity Self-development as a rhetorical process of learning that occurs when pastors can learn from others but others can learn from them as well.

FG2 identified the affinity Developmental influences, and considered this to be a primary driver of their employee well-being in the ministry. Next follows an example of two participants who shared their experiences in order to co-construct the description of Developmental influences (see Rev. Herman and Rev. Peet):

Rev. Herman (FG2): ... foundation before ... learns about self ... and tests things of the world ...

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Rev. Peet (FG2): The other congregations in which I was employed with, form part of my development. ... [and at times I am] lonely. ... I constantly had to prove myself and it brought me to a point which has led to burnout. In today's context, it is difficult to say 'no'.

With reference to the affinity Developmental influences, Rev. Neels's passion is firstly to train congregational members as disciples of Jesus but he also acknowledged the importance of his own CPD. Rev. Neels's response indicates his desire for meaning through CPD but also for time to attend CPD opportunities for motivational purposes:

Rev. Neels (FG2): Equipping the congregation and equipping yourself ... equipment of the church is my passion ... own development is important ... continuous education ... and when you come back from it ... you are simply re-motivated and you feel you are busy with something that is meaningful.

In FG3 personal growth is linked to the desire for the growth of others [see affinity Family building (FG3) in Table 5.3]. Participants in FG2 described how they had tested the things of the world, and learnt more about themselves in order to understand their divine and unique calling. Past experience at times caused participants to want to prove themselves, which might have led to burnout. Therefore, the affinity Developmental influences links up with the affinity Self-development proposed in FG1. The link between these two affinities emphasises the learning process that influences employee well-being in both FG1 and FG2.

FG3 also referred to a learning process in terms of the following affinities. The first affinity is the affinity that the group called Reflection. FG3 stated that this affinity is regarded in the ministry as a primary driver of employee well-being. The emphasis of this affinity in FG3 was to continuously reflect on the dignity, faith and spiritual beliefs of pastors as office bearers of the church. For example, Rev. Moses said in this regard:

Rev. Moses (FG3): As part of my personality and my calling, I reflected on my spirituality and really think deeper about being a pastor in the world. It really changed my life.

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The participants in FG3 identified another affinity linked to the process of learning, called Journey (during the career). I probed this affinity further in order to determine whether the participants wished to merge the affinity Reflection with that of Journey (during the career) but they disagreed. The affinity that the participants identified as Journey (during the career) only had one sub-affinity, namely Recall, based on a brief comment made by Rev. Petrus, yet the participants insisted on differentiating the one affinity from the other:

Rev. Petrus (FG3): To recall the life one experience.

Reflection was regarded by FG3 as a primary driver of employee well-being experiences, as it is a reflection on the past, while Journey (during career) was regarded as a circular/pivot of employee well-being experiences, which the participants felt was a reflection on the present. Because all three focus groups referred to the importance of the learning process in terms of their employee well-being in the ministry, I synthesised these under the theme CPD. The meaning connotations of the above-mentioned affinities in each focus group demonstrate that the process of learning begins with a clear understanding of oneself and one's own development if one is to make sense of God's calling. In addition to the awareness of learning that evolved in this study, participants felt a need to set goals for themselves in the ministry to increase their maturity level on both an intrapersonal and interrelationship level in order to serve others as they are required to by God. Consequently, the participants in this study revealed that they take ownership of their learning in order to learn about themselves on an individual level and to reflect continuously on the way their personal, spiritual and emotional well-being increases so as to serve others.

Lastly, both FG2 and FG3 demonstrated a desire for church councils to rethink their processes and procedures in order to facilitate learning opportunities for pastors to grow in their calling. Both FG2 and FG3 participants felt that learning is important on the part of the congregation to give members an understanding of the ministry and to keep up with the changes that are taking place, for example technology, diversity (e.g. women in the ministry) and culture, to name but a few. My conclusive summative conceptualisation of

the theme CPD suggests an ongoing process of learning to remain current in a changing world, both globally and nationally. Additionally, CPD depends on how well the church (i.e. congregations, synods, denominations, collectives or communities, family/friends, professional cadre and/or citizens) nurtures pastors' ability to function well in order to do good in the world. However, I also got the impression that CPD requires more time from the participants than the church. My understanding of CPD is that its purpose is for the participants to remain current on the job but that the church (i.e. members of the congregation, of synod, of the denomination among others) also needs to participate collectively in learning to know God and Jesus Christ and to find the perceived Calling of the church. Linked to the two previous themes, Calling and Servant leadership, my understanding of the participants' need for CPD is that it requires collective action from all in the Church of which the participants see themselves as being the leaders and not the managers. Therefore, the participants' congregations (as employers) need to buy in to the process of ongoing learning (i.e. Rev. Neels: "... equipping the congregation and equipping the self"). Lastly, CPD is not only focused on the pastors' learning but also on congregations' willingness to undertake a spiritual journey which entails more than merely following strict and structured religious beliefs.

I merged the affinities Conflict management and Crisis management into one and thus another theme emerged from the synthesised SIDs, namely Conflict and crisis management. Next follows a description of the affinities related to the theme of Conflict and crisis management.

6.3.5 Conflict and crisis management

The participants in FG3 identified the following sub-affinities, namely Management, Conflict, Challenged, Sharing ideas and Disagreement. These sub-affinities are categorised as the following affinity, referred to as Conflict management.

Rev. Moses (FG3): I don't know where to start. Disagreement is so alive in our congregations. Sometimes you have a church council meeting. Minutes are there and all those things. The second

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moment you find that there are other people having their own meeting outside this meeting and it is council members ... They just change what is agreed upon at the church council.

Today, our church is experiencing serious conflict with regard to finance, progress and other things. Conflict emanates from commissions where you'll find pastors who are leading the church on top, fighting for position. People do not believe by hearing, they believe by seeing. There are international churches that come to South Africa that take advantage of the conflict that we experience in our church; there are too many conflicts ... the church experiences political, social, and growing religious problems ... People take political issues ... into the church. Church council members who should be leaders of the church and fall under political groups ... want to do things as politicians are doing in church.

I remember one of our pastors (a female pastor) told me once that she was going to a traditional healer. I said to her that ... she must phone the church council. One of my colleagues in the police service overheard our conversation as she was on speaker phone. Then he asked me, how can a 'Moruti' (Setswana for pastor) go to a traditional healer? I told him I didn't know.

Following Rev. Moses' sharing of experiences of conflict in the church environment, FG3 participants agreed that conflict is the order of the day and they regarded it as the rule rather than the exception in the church (internationally, nationally, cultural and locally on synod/presbytery/congregation/council levels). They also ranked Conflict management as a primary outcome of employee well-being experiences. In addition to the management of conflict, these participants identified an affinity called Crisis management.

FG2 participants also identified the affinity Crisis management, which followed on from the sub-affinities identified, namely, Pastoral caregiving, Crisis in congregation, and Crisis management. Crisis management according to FG2 affects well-being both positively and negatively. In FG1, Rev. Diederick explained the importance of embracing both positive ('good') and negative ('bad') feelings and learning from these experiences to grow on an individual level:

Rev. Diederick (FG1): During my first recognition of my calling, I experienced these up-and-down emotions about my personal and professional journey. Good times and bad times. I have written

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about these 'ups and downs of life'. It is typical on those points, despite the strong calling of your work as a pastor, to ask whether you are serious with the things that you are busy with. Embrace the good and the bad times, moments that help you to grow and develop to be the person that God wants you to be and to live.

The FG2 participants regarded crisis management as a calling and dealt with it in a positive way, yet other pastors experience it as being (e.g. the church council/the congregation) in the 'line of fire' and that it 'brings uncertainty in the house of God'. For example:

Rev. Herman (FG2): Crisis can also be de-motivating... 'crisis in congregation' ... if there is a crisis in a congregation, the pastor (no matter whether it is right or wrong) is always in the line of fire and some will agree with how you manage the crisis and some will crucify you. You cannot really win; you are drawn into something that you do not like or even trying not to be involved with. ... 'Crisis in the church' cause crisis in the ministry, crisis in relationships and crisis in your own life – your loved ones remain in the battle. This brings uncertainty in the house of God.

Both FG2 and FG3 specifically referred to the management of conflict and crisis as affinities. FG1 also identified matters that could result in the management of conflict or crisis. Next follows a report on various sub-affinities and/or affinities in all three focus groups that could be seen as causes of conflict or crisis. Most of the affinities that follow were identified as a primary or secondary outcome or circular/pivot by one of the focus groups.

FG2 participants identified the sub-affinities New extensions, Disappointment, Hours/expectations and Overwork as issues that drain their energy levels in the ministry. Therefore, these participants categorised these sub-affinities as Energy drainers. According to FG2, the affinity Energy drainers is a circular/pivot of employee well-being in the ministry. Energy is also drained by disappointment when people in the congregation or close to the pastors doubt their integrity and disappoint them. The long working hours and the distances that the pastors have to travel sometimes result in feelings of

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exhaustion and frustration because they have less time to spend with their families. As Rev. Herman said during the focus group:

Rev. Herman (FG2): I am challenged when people doubt my integrity or when people close to you disappoints you, although I learned and/or try not to take it too personally.

In FG2, the affinity World engagement resulted from the sub-affinities Living now, Contact with the secular world, and Concept of Church challenged ('Kerkgeregting challenged'). One of the participants contributed to the affinity called World engagement as follows:

Rev. Neels (FG2): ... congregational members' still want home visits ... motivations are challenged in terms of the concept of the church ... uninvolved people take energy through their expectations.

Two FG1 participants viewed engagement with the world differently from the participants in FG2. Engagement with the world is a privilege according to the two participants, Rev. Diederick and Rev. Tessa:

Rev. Diederick ('Spirituality' in FG1): ... the entire thing about visits at home ('huisbesoek') is an issue that is talked about. ... I told the people about the privilege it is for a pastor to enter houses of people. What other person in XYZ gets into so many houses of people as we do? This is a privilege. It helps most of the time for a person to grow in your own being, to develop certain skills to acknowledge that you have certain privileges that other people do not necessarily have.

Rev. Tessa ('Spirituality' in FG1): ... we are involved in the most interesting areas of the lives of people ... in the deepest hurts ('diepste seer') and the most joyful living ('blyste bly'). It is those precious times that people invite us to.

World engagement, according to FG2, includes the experience of the here and now and of living life (remain optimistic), while also feeling exposed. For example:

Rev. Herman (FG2): It's with ... optimism; it was about motivation and what it is to live fully. It is perhaps a personality defect ... to live and not to go too far back into the past ... to thrive ... to make the best of now.

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The affinity World engagement was classified as a pivot in FG2. At the same time, the way of doing business in the secular world is used to manage pastors' performance. People's expectations are influenced by the secular world. World engagement influences congregations' perceptions of what it is to be a church and this drains pastors' energy levels because they need to spend more time to rectify these views. Additionally, the expectations of members who are involved in the activities of the congregation could also be seen as a driver that motivates pastors in the ministry positively – thus regarding it as a privilege to do their job. Other drivers that could influence the affinity World engagement include the affinities Economic struggles in FG2 and Economic in FG3 (see Table 4.7).

The sub-affinity Financial challenges was identified in FG2 and resulted in the affinity Economic struggles. Economic struggles as a theme, is described as feeling reliant on the openness of the congregation. It would appear that paying pastors' salaries remains a challenge for most congregations. Consequently, pastors have to create additional income to help them survive. However, this may have an impact on the amount of time they have to serve others. Retirement seemed to be another concern with reference to the structure of their salary packages, as the pastors reported that some pastors struggle to make ends meet after retirement. However, it is also concerning that so many pastors and congregations focus only on finances and that congregations' perceptions are skewed regarding the purpose and calling of a congregation. Rev. Henro contributed to the affinity Economic struggles as follow:

Rev. Henro (FG2): Or they make a decision ... but they cannot do it in rand and cents because they just make a decision ... the implications of the decision are known; then they are sorry as they did not realise them. But the damage has been done ...

Based on the sub-affinities No money, Claims and Finances, the participants in FG3 identified the affinity Economic.

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Rev. Mathews (FG2): I was asked to bank money every Monday and always money was coming short, and hard to pay it and other side I was not getting payment. I have changed the method of contribution and teach congregants on finance.

As part of the affinity of Conflict management, Rev. Johannes in FG3 raised concerns regarding monthly/annual payment of pastors as a matter of conflict in congregations and denominations:

Rev. Johannes (FG3): In most instances in the ministry, we share common ideas regarding development but when it comes to things such as salaries ... you find disagreements.

With reference to the indirect link made by Rev. Johannes between the affinities Economic struggles of FG2 and Economic of FG3, my interpretation resonates with the theme Conflict and crisis management because the affinity Economic results in conflict and requires the participants to manage conflict as servants of Jesus Christ.

The affinity Challenges was identified by two focus groups, FG1 and FG2. According to FG1 this affinity is a primary outcome of pastors' well-being experiences. FG1's discussion on Challenges could be described as being about the economic and personal situations that influence their evaluation of whether they first follow their calling. Secondly, the group described Challenges in relation to difficult situations that lead to depression and burnout. Thirdly, this group felt challenged when others in the congregation questioned their motives for being a pastor and when congregational members act in ignorance. Fourthly, on an organisational level FG1 described the following factors that confront their well-being in the ministry: interrelations, retrenchments and conflict management. Yet, the belief in God, good communication skills, knowledge and an understanding of the self and others, and past experiences contribute positively to addressing Challenges creatively in the ministry. This entails embracing both the good and the bad and viewing challenges as moments that help you grow and develop into the

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person God wants you to be, and to live accordingly. Rev. Francois's description of the affinity Challenges serves as an example here:

Rev. Francois (FG1): It is about the journey to your personal and professional journey to become a pastor. My journey was difficult and lengthy. It is almost the difficult part that is behind you and it is the difficult situations that God put on your journey to use. I almost want to say it is the hurt of the past and the difficult things that God use to make you stronger ...

The study participants shared their constant emotional turmoil which results from the many tasks that they need to complete within a limited period (at times in a few hours, a day or a week). For example, in FG1Rev. Diederick described his employee well-being experiences in terms of the affinity Spirituality:

Rev. Diederick (FG1): ... I have started to [reflect on the task that I did] before I run to the next appointment. It makes a huge difference just to tell yourself what happened, especially when you are busy with a difficult pastoral session. To ask yourself: how does it influence your life? We are all familiar with the variety of pastoral sessions that we do in a limited period, such as bereavement therapy, a funeral service, a christening and then marriage counselling. You are on this roller coaster the entire time but you need some quiet time to ask: how does it influence my life and what do I do with that?

Linked to Rev. Diederick's experiences of emotional turmoil in the ministry, Rev. Peet in FG2 (see Table 5.3) revealed that he often feels guilty and/or powerless in times of bereavement and at times when more than one death occurs at once in the congregation, for example:

Rev. Peet (FG2): It is as if one does not 'care' enough, because by death ... you stand with someone, but then there is another one that passes on ... Then you have this guilt that you did not accompany a person throughout. It's just too much at a time. Then you have to get to a sick person, and then you are with someone who has lost a loved one.

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The following two sub-affinities, namely Challenge and Court case, were merged as an affinity, which FG2 participants agreed to call Challenges, after Rev. Henro shared one of his lowest moments in relation to his employee well-being experiences in the ministry:

Rev. Henro (FG2): I was involved in a case where a girl accused me of sexual assault, sexual harassment and crimen injuria ... it took six months of my life and our family. It was in March 2010. ... of course it is one of the 'challenges' or pitfalls you might end up with. That people can do such things. It hurt my family ... 80% of the congregation, presbytery, and synod supported us tremendously ... it was one of the lowest times being in the ministry.

Challenges, according to the FG2 participants involve feelings of being exposed to people who level charges of sexual misconduct against them. Pastors need to act with the necessary wisdom at all times to prevent awkward situations that could result in them being accused of sexual harassment.

My conclusive summative conceptualisation of the theme, Conflict and crisis management, encapsulates an understanding that the professional functioning of the participants is likely to be influenced by the management of material issues (i.e. economic, political, social and technological). On an intrapersonal level, participants' experiences of their well-being are likely to be influenced by pastoral therapy or counselling or the facilitation of material issues (i.e. a world of pain, hunger, racism, apartheid, war, unemployment, high crime rate, social injustice and so forth) and when others question their motives. My interpretation of when others question pastors' motives to serve others is that it required them to manage crises that could have ethical implications in the way the crises are managed.

On an interpersonal level, conflict between church council, congregational and family members as well as participants' friends drains their energy levels, resulting in feelings of inadequacy. Feeling that they do not function well on the job could result in depression and burnout. On an organisational level, financial strains caused by congregations' limited funds could result in retrenchments that in turn could affect the functioning of the ministry

in general. This may also mean that no services can be rendered to communities in need of spiritual services. In addition, financial constraints are likely to cause unethical behaviour in the management of the finances of the Church. Yet, the belief in God, communication skills, knowledge and an understanding of the self and others, and past experiences in different congregations contribute positively to addressing challenges creatively (creative pressure) in the ministry. Despite the negative circumstances in the ministry, the participants' humility and the lessons learnt from the past seem to have enabled them to embrace both the good and the bad. Therefore, the participants' positive attitude to their career seems to enable them to reflect on what they experience and results in growth in their spiritual journey of being a servant of God and living their Calling in service to others.

6.3.6 Personal and occupational authenticity

The best moments in our lives are not the passive, receptive, relaxing times ...
The best moments usually occur if a person's body or mind is stretched to its limits in a voluntary effort to accomplish something difficult and worthwhile (Mihaly Csikszentmihalyi).

I called the theme in this section Personal and occupational authenticity, and various links emerged from the affinities as drivers, circulars/pivots or outcomes. At this point in time, the circulars/pivots in Table 6.1 manifested similar meanings to those of Occupational authenticity in FG1 (i.e. Self-development (FG1), Own value (FG1), Expectations (FG2), and Confidence (FG3)). Therefore, I believe these four affinities demonstrate from a bird's eye view that the participants in all three focus groups wish to practise personal authenticity in getting to know themselves first and to develop their knowledge, skills and competencies. According to FG2, at times the affinity Occupational authenticity entails a lonely journey due to the confidential nature of the job. This causes the pastors to bear much trauma. In a sense the participants therefore have dual roles as both the employer (as we act on behalf of the council of the congregation) and as an employee of the congregation. Therefore, FG2 explained that they see the affinity Occupational

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authenticity as an opportunity to experience autonomy and to become self-reliant, to make their occupation more authentic and lessen the loneliness as they share the trauma and negative experiences with God. The affinity Occupational authenticity (FG2) is ranked as a pivot and it could result in pastors distancing themselves from others in order to preserve their calling and occupation, and to remain authentic to protect the ethical aspect of confidentiality. For example:

Rev. Herman (FG2): ...The expectation can be from you or from others. But under 'Cold' I understand healthy or unhealthy fitness. You are quite burdened, you make decisions abundantly ... and you do not talk to anybody about it except with God. I do not mean self-satisfaction that you are 'happy' ... I mean autonomy/ self-reliance in a way. ... Too me that loneliness is not just a negative thing; it is sometimes a good thing as well (I think) ... ('Occupational authenticity').

According to FG1, the focus is not necessarily on being successful but rather on experiencing meaning in the ministry, in their marriages, with their children and in their congregation/church. According to FG3, the affinity that the participants referred to as Success is a way to change, build and respect positive relations between colleagues and with congregational members in order to do something worthwhile (see quotation above by Mihaly Csikszentmihalyi). Strategic action plans can be of value in managing the challenges with love. Success should be shared between pastors as a group in order to build and help one another and the members of their congregations (hence, similar to the affinity Self-development).

In the affinity, Own value, it became evident that the participants in FG1 felt that they form part of a psychological, physical and spiritual whole in ensuring a healthy relationship with God (and the people around them). For example:

Rev. Francois (FG1): I think 'Physical health' is important for everyone. A healthy body houses a healthy mind ...

Rev. Hennie (FG1): Seeing personal, spiritual and emotional progress.

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Own value is the experience of making a difference and being someone of significance in other people's lives. It is a need to leave a legacy behind; to leave footprints. It is not about the pastor but about spreading the Word of God. For example:

Rev. Tessa (FG1): To stand up for my belief with humbleness and for what God wants to do through me as the focus should be on God not on you.

Own value is also not about what you do but who you are. For example:

Rev. Jaco (FG1): Since I am in the ministry, there were a few things that I told myself from the beginning ... is to be spontaneous, transparent and to be me. I am who I am. If you see me, and hear me, then you know me. This adds to my well-being. I do not need to pretend. I do not pretend. ... I do not need to prove who I am. I am, who I am.

To conclude the description of FG1 regarding the affinity Own Value, it includes an attitude of humility in being oneself with assertiveness, yet through an intimate relationship with the Lord and His Word. It is to live a contemplative life in order to enjoy what needs to be done in the ministry.

FG3 identified the affinity Confidence, concluding that it describes the role of goals in a pastor's work environment as a controlling measure to build self-esteem. Rev. Johannes attached meaning to this affinity in terms of being service orientated rather than just preaching the Word of God. Secondly, he explained that he experienced Confidence when his family supports him during his ministry. Lastly, he recommended that the Church should set clear goals as measurement tools in the development of pastors' confidence but he was also concerned about who would be willing to act with him in the ministry. The affinity Confidence is also evident in the theme I called CPD.

The affinity identified by FG2, called Expectations, is also evident in the themes CPD and Conflict and crisis management. Therefore, in this section, it is evident that the four affinities are indeed linked to the pivots/circulars, drivers and outcomes in Table 6.1, for example Self-development (FG1), Own value (FG1), Expectations (FG2), and Confidence (FG3).

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In the affinity, Family building, FG3 participants emphasised nurturing morals as essential to work relationships (see the conversation between Rev. Johannes and Rev. Mathew below):

Rev. Johannes (FG3): We need to have moral discipline in our church. The church is a church of order. Morality is important. Respecting other people's culture. We should be able to identify the church as a unique institution from other institutions with regard to morals.

Rev. Mathew (FG3): The church is the salt; makes a difference in other people's lives. Even though you mingle with them you do not do what they do.

Rev. Johannes (FG3): Competition among churches. Churches are in competition to find members because of finance. The focus should not be on competition but to spread the gospel ... Pastors that rape, the church should proclaim moral discipline.

Linked to FG3's description of Family building, the words of Rev. Marco in FG1 come to mind as they form part of the theme in this section (Personal and occupational authenticity). The pastors revealed that their employee well-being could be influenced in the way they take authentic ownership of what they need to do:

Rev. Marco (FG1): There are only a few professions ... where you are the paid official, actually the employee, but also in a way the employer ... you set the pace, but ... contribute like everybody else to the congregation.

In the South Africa and globally, there is a need for purposeful ethical attitude change by leaders to enhance the emotional, psychological and social well-being of society. The same seems to be evident in the three focus groups' responses in relation to their well-being experiences.

In FG3, Rev. Mathew shared the temptation he experienced to use the financial contributions of the congregations during his practical year (see affinity Economic (FG3) in Table 5.3). This temptation to misuse organisational funds could be described as an ethical dilemma, and required higher-order critical reasoning, thinking and self-reflection

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to make wise decisions in this regard. According to his religious beliefs and values, Rev. Mathew's reasoning showed a level of autonomy linked to his psychological well-being in setting acceptable standards internally and following his religious values in his work:

Rev. Mathew (FG3): I was asked to bank money every Monday and always money was coming short, and hard to pay it and other side I was not getting payment. I have changed the method of contribution and teach congregants about finance.

Rev. Mathew argued that before you serve others, you should do an introspection and reflect on the self. Rev. Mathew mentioned that one needs to sacrifice one's own interests and to obey God's calling to serve others (see affinity Servant leadership (FG3) in Table 5.3).

Rev. Mathew (FG3): Do self-reflection before you address the people.

Sexual harassment is not uncommon in the workplace. Rev. Henro shared his experiences of a girl who accused him of sexual harassment. His response to this issue manifests one of the challenges or pitfalls that may occur when one is appointed to a professional position. He shared how difficult this was for his family but at the same time his response reveals the servanthood and support he experienced on all levels within the DRC. Rev. Henro's description of the accusation of sexual harassment and the support that he received from the congregation, presbytery, and synod shows how important it is that the workplace be reminded of ethical principles (human vulnerability and human dignity) and that employees remain vulnerable and want to be treated with dignity as individual human beings.

Rev. Henro (FG2): I was involved in a case where a girl accused me of sexual assault, sexual harassment and crimen injuria ... it took six months of my life and our family ... and of course it is one of the 'Challenges' or pitfalls you might end up with. That people can do such things. It hurt my family immensely. On the other hand, the reverse side of it, 80% of the congregation, presbytery, and synod supported us tremendously ... it was one of the lowest points of being in the ministry.

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In response to Rev. Henro, Rev. Neels reiterated the importance of gaining knowledge to prevent oneself from being exposed to situations in which sexual harassment may occur, as this is no longer uncommon in this country. He emphasised the importance of learning about preventive measures, making wise decisions and acting wisely when carrying out one's pastoral duties. Thus, pastors need to take precautions so that they do not find themselves in situations where they may be vulnerable to such charges. It is important to prevent sexual harassment generally as well as to make professionals in the ministry aware of the ethical principles of human dignity, no harm, social responsibility, health and protection of future generations in the ministry (Bergh, 2011).

Rev. Neels (FG2): We must act with great wisdom at all times to prevent it and during it, as the thing is, we are exposed in our country and situations.

Against the background of the pastor being charged with the sexual harassment of a congregation member, Rev. Johannes in FG3 reiterated the importance of encouraging moral discipline in the ministry. Compare this to Rev. Johannes's plea for moral discipline in the URCSA. He noted that ethical principles related to cultural differences and the treatment of others in the ministry include respect and human dignity.

Rev. Johannes (FG3): We need to have moral discipline in our church. The church is a church of order. Morality is important. Respecting other people's culture. We should be able to identify the church as a unique institution from other institutions with regard to morals ... pastors that rape, the church should assert moral discipline.

Under the affinity Caring (FG1 in Table 5.3), participants stressed a course of action to engage with others, to offer hope to others and to teach others in times of ill-being or ill health. The principle of placing God at the centre of their actions when caring for others is reflected in the affinity Caring (FG1 in Table 5.3); it relates to the religious and social value orientation of love (but God's love).

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Caring includes a service of care and healing; being God's wounded healers for those (without being prejudiced) who are also wounded. Personal experiences at both work and at home add value when caring for others. Pastors are bearers of hope both for themselves in their careers and for others in their congregations. Experience in this context is linked to Caring as it is seen as a season for caring for others. This does not mean that all people need to be cared for, just those whom God places on one's path. Being a carrier of hope entails being a person who makes a difference, who heals, not necessarily in the sense that this is usually understood, but in terms of bringing something more to people – the hope that there is a God who heals. This need not necessarily be physical healing but emotional healing – the hope that brings emotional healing. It involves not only caring for others, but also teaching others to care for those who they do not necessarily see as being part of the congregation, for example people with a homosexual orientation. It is a journey of well-being – being there for others and teaching them to pass care on to others, both in and outside the congregation.

The affinity Caring manifested through the sub-affinities of Experience, Healing, Hope, Love for God's people and Caring. The affinity Caring was ranked as a primary outcome by FG1. Caring was described in FG1 as being provided without prejudice by God's wounded healers. With Caring (FG1 in Table 5.3) pastors bring a service of healing to the wounded. Personal experiences from both work and life add value to the process of caring for others. Pastors who are hopeful bring hope to members of the congregation. Caring for others could result in experiences of loneliness in the ministry. On their journey, pastors care for all who are sent by God. Caring does not necessarily involve physical healing but could create expectations of hope that result in emotional healing. Caring needs to be taught to others who in turn could care for those who do not belong to the congregation, because caring is a journey for all both in and outside the church. FG1's affinity Caring was also discussed by FG2, which identified the affinity as Caregiving. Rev. Marco said in the regard that he believed pastoral care should be given with compassion, empathy and love:

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Rev. Marco (FG2): 'Compassion, Care, Love'. Since childhood – I learned to listen more than to talk. Observe and being sensitive to the emotions of others. I am stunned by the wonder of prayer – and God – and the reality of the Holy Ghost. The comfort ('troos') and nurturing of people through you as instrument – it makes me feel excited.

In FG2, Rev. Werner³⁹ shared painful experiences when discussing the issue of loneliness in the ministry. These experiences are linked to the sub-affinity that FG2 called, Cold. In this regard, Rev. Werner narrated experiences related to congregations' prejudiced expectations regarding pastors' own pain in work/life:

Rev. Werner (FG2): 'Cold' can equally be added to expectations. Just as we think something is unique to the profession of clergyman or ... or that someone has an idea that I am lonely or I cannot talk to someone because I should be fine ... and at the same ... you can add 'Religious/Careerism' to 'Cold' ... because by definition we are not fine ... but that is not what people expect from us.

As a female pastor, Rev. Tessa shared similar experiences of the prejudiced expectations of the congregation (see sub-affinity Humbleness under the affinity Challenges in FG1, Table 5.3). It seems as if the discriminating comments made by a senior member of the congregation did not influence Rev. Tessa's actions to remain a servant of Jesus Christ. Furthermore, her self-determining and independent impulse to resist discriminatory social pressures in terms of gender resulted in a positive attitude toward the self and others. It would seem that Rev. Tessa displayed assertive compassion and empathetic concern to determine what triggered this member's perspective on female pastors in the ministry (e.g. positive relations with others) (see Janse van Rensburg et al., 2017; Keyes, 2005,

³⁹ Rev. Werner is a newly appointed pastor in one of the presbytery congregations. His employment contract with his previous congregation was terminated as a result of operational issues (financial issues). At the time of data collection, he feared a second termination of his employment contract for the same reason as previously. However, he had received a calling from another congregation in the meantime and had decided to accept the offer. His colleague had also received a calling from another congregation, and likewise had decided to accept it.

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2009; Rothmann, 2013; Ryff & Keyes, 1995; Van Dierendonck, Díaz, Rodríguez-Carvajal, Blanco & Moreno-Jiménez, 2008).

Rev. Tessa (FG1): To stand up for my belief with humbleness and for what God wants to do through me as the focus. [It] should be on God not on you.

Rev. Hennie's (FG1) response reflects a desire to care for others' pain as related to an ethical principle, namely human dignity. In discussions about the way participants experience ethics as a compass to direct their work in the ministry, a call was made for congregations to become aware of the dimensions of psychological and social well-being related to their personal emotional turmoil and the nature of prejudice in the treatment of how congregations' manage pastors. Following Rev. Hennie, FG1 participants called upon congregations to manage pastors' careers and well-being with the required human dignity as part of the human resource management processes.

Rev. Hennie (FG1): ... healing in humanity ...

My conclusive summative conceptualisation of the theme, Personal and occupational authenticity, is that it means that the participants in this study like to live their Calling of Servant leadership to the best of their ability on both a personal and a professional level. I believe that Personal and occupational authenticity becomes a measure for participants to determine whether they are functioning well in the ministry and in their lives in general. In being authentic in the ministry, my understanding of the participants' experiences of their well-being relates to certain criteria for evaluating their work/life circumstances. This is a way of being transparent on an intra- and interpersonal level, constantly questioning whether what they are doing is right. In being transparent to others, I believe that this is a way that participants overcome any feelings of a silo effect on the job. In addition, I also interpret the theme Personal and occupational authenticity as a way in which the participants in this study transpire ethical issues both on personal and professional levels (i.e. insecurity in their basic need for survival as breadwinners, their fear of being accused

of sexual harassment or their transparency in terms of financial coordination/management in congregations). Lastly, the participants in this study called on congregations to become more aware of psychological and social well-being as related to the personal emotional turmoil and prejudice in the management of pastors. Thus, congregations need to treat pastors with human dignity.

6.3.7 Seasons of the ministry

Pastors' work/life maturity differs. According to the participants in FG1 it depends on the continuous change that FG1 labelled as Seasons of the Ministry (FG1 in Table 5.3). The sub-affinities identified by FG1 and used to describe the affinity, Seasons of the Ministry are as follow: Practical service of love, Ordination, Discipleship, Youth work, and Phases. Seasons of the ministry is ranked as a circular/pivot and is described by FG1 participants as the various stages and periods and the different settings that result in multiple employee well-being experiences in the ministry.

Teamwork can add value (help you to stand up after a fall). Participants of FG1 agreed that teamwork add value because mistakes can be made if there is more than one pastor in a congregation. If all colleagues work together as a team, the one could guide the other in rectifying mistakes and they could learn from one another in not making the same mistakes. Thus, Seasons of the ministry operate on both individual and team levels, resulting in multiple experiences in the ministry. Seasons in the ministry are constantly changing and, as commanded by God, the changes should be embraced with love. For example:

Rev. Nico (FG1): The command is to love each other ... it encourages me ... is a need in South Africa.

Seasons in the ministry lead to new beginnings in pastors' Calling, according to Rev. Diederick:

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Rev. Diederick (FG1): ... calling for a specific time and context, it is a new beginning for your calling, to say that you move to a new stage of in your ministry.

The sub-affinity Ordination brings comfort and feelings of being at home in the ministry. It may be seen as a ritual to symbolise the new beginnings in pastors' Calling and could influence their well-being, for example:

Rev. Jaco (FG1): ... this is an opportunity where you are singled out for a specific task and experience ... Phases in the ministry. Phases in well-being.

FG3 participants were more specific when describing the season of their ministry, which emerged as the affinity, Death. This affinity originated from the sub-affinity Death (Psalm 49), the initial meaning of which was related to the balance between work/life, for example:

Rev. Mathew (FG3): As pastors we should give support during bereavement. As pastors we need to be there when people are in need. You'll find personally that family passed away and in the congregation someone passed away and you have to choose. You cannot choose your family if someone in the congregation passed away. You must be there. You are the face of the church and if you are there it speaks a lot.

Nevertheless, during the voting protocol another meaning manifested for the affinity Death. Accordingly, the focus group participants explained that this affinity could also evolve as the end to wrongdoing, the beginning of human capital in God's organisation and death as the start of eternity. Therefore, this affinity is the new beginning of the pastors' journey in their calling, and to keep on living in eternal life, as explained by Rev. Johannes:

Rev. Johannes (FG3): I consider the end that causes me to try to be ...

My conclusive summative conceptualisation of the theme Seasons in the ministry is that pastors' level of maturity in dealing with their well-being (i.e. emotional, subjective, psychological, social, and/or spiritual) differs from person to person. The differences of maturity in the way that the participants shared their experiences of the ministry on a personal and group level were noteworthy to me, as the years of experience on the job,

and their relationship with their family evidently influenced their responses in this study. My interpretation encapsulates an understanding that the life stage and/or career stage and/or spiritual stage of their relationship with God result in multiple employee well-being experiences in the ministry. Teamwork in the ministry between colleagues is also one way that the participants in this study focused on their perceptions of well-being (i.e. functioning well and feelings of satisfaction with their career). Seasons in the ministry seems to influence participants' employee well-being experiences, hence I called the next theme Caregiving (for oneself and others).

6.3.8 Caregiving (for oneself and others)

The participants in this study demonstrated a need to care for others, as required by God. In addition to caring for others, they emphasised the importance of caring for oneself. Therefore, I could not ignore the feelings of loneliness that Rev. Werner expressed when sharing his employee well-being experiences in this study. Next follows a discussion on the way the participants explained that the caring for oneself is important in managing employee well-being. Following this discussion, I discuss the way caring for oneself could influence caregiving for others. The emphasis on caring for oneself and others is linked to the discussion in section 6.3.2 on the wounded healers that care for communities.

6.3.8.1 Caregiving (for oneself)

In FG2, the affinity Caregiving manifested in the sub-affinities Pastoral caregiving, Golden and black times, Care and Soft heart. As a result, the participants in FG2 explained that this affinity involves engaging with the needs of the congregation. However, when the congregations' expectations are unrealistic this was experienced as draining, as Rev. Peet contribution shows:

Rev. Peet (FG2): It is as if one does not 'Care' enough, because by death ... you stand with someone, but then there is another one that pass on ... Then you have this guilt that you did not attend to a person throughout. It all happens so quickly. Then you have to get to a sick person, and then you are with someone who has lost a loved one. And then you lie in bed at night and think, 'oh, I have not done this yet, but I could not actually do it'. And people resent you for that.

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Rev. Johannes initially described the affinity Confidence on behalf of the group. At first, his description of the affinity did not make sense to me:

Rev. Johannes (FG3): ... if family is close, then I have confidence. Confidence is not permanent ... The church should always set goals. Proclaiming the Word is not the only goal but do things in a practical way, visiting the sick. The church should assist the people. We believe in implementation of ideas. The problem is who will do it?

To clarify the meaning that Rev. Johannes attached to the affinity, Confidence, I probed for a clear description of the meaning the focus group participants attached to it. As a result, FG3 participants identified this affinity as a circular/pivot in terms of which they find it important to set goals in the ministry as a controlling measure to build their self-esteem. I could therefore not ignore the link between this circular/pivot and the theme CPD, with an emphasis on pastors who require their self-esteem to be enhanced in their career as pastors. In addition, for the participants in FG3, the term 'build' links up with the process of learning.

From the bird's eye view given in Table 6.1, and reflecting on the description of the affinity Confidence, an emphasis on the development of the participants' self-esteem manifested in FG3 as well as in the other two focus groups. FG1 participants categorised various sub-affinities such as Humble boldness, Being oneself ('Self wees'), Personal pastorate, Physical health, and Growth (just mentioning a few and see Table 5.3) under the affinity Own value. Rev. Tessa identified the sub-affinity Humble boldness and described the meaning of the affinity, namely Own value, as agreed upon and on behalf of FG1:

Rev. Tessa (FG1): To stand up for my belief with humbleness and for what God wants to do through me ... The humble boldness fits in this discussion as well. I remember one of the services that I did at the first congregation that I was employed at. One of the elders said to me that he did not think that a woman could preach. Humbly I thanked the elder for sharing his opinion with me and invited him for a cup of coffee to talk about it ... from there onwards, the two of us walked a journey together and the day that I left, he was one of the people that cried the most. I think the challenge is to say that I focus on You God.

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In line with Rev. Tessa's meaning that she attached to the affinity Own value and keeping in mind the other sub-affinities that form part of it, FG1 participants agreed on a description as follows: The affinity Own value includes a humble boldness in being oneself and in acknowledging the self through an intimate relationship with the Lord and His Word. Secondly, the affinity Own value refers to living a contemplative life in order to also enjoy what they do. Additionally, pastors felt that a healthy body houses a healthy mind; that they form part of a whole on a psychological, physical and spiritual level to ensure a healthy relationship with God (and the people around them). Therefore, FG1 participants experienced levels of well-being.

FG1 participants explained that at times they feel well and at others they need to see that they grow in their personal, spiritual and emotional well-being. These participants agreed that the affinity Own value does not necessarily mean to be successful but rather to experience meaning in their life as a whole (such as their relationships, for example marriage, children and the congregation). Therefore, Own value is an experience of being someone of significance who makes a difference in other people's lives. This affinity forms part of a need to leave a legacy behind; to leave footprints. The legacy that the participants of FG1 would like to leave behind is not about the pastor, but rather about spreading the Word of God: 'It is also not about what you do but who you are'.

Keeping in mind that FG1 felt that their employee well-being was dependent on who they are and not what they do, as described in section 6.3.2, the study participants regarded themselves as servant leaders who, for various reasons, are wounded. I believe that the affinity that FG2 called, Expectations, has a negative undertone. This negative undertone relates to the Expectations that others have of pastors and which became evident subsequent to the sub-affinities, Narrow structure, Religious careerism, and so forth that emerged and are listed in Table 5.3. Before FG2 participants attached a label to the affinity Expectations, the participants discussed it as follows:

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Rev. Neels (FG2): ... There are totally new generations, a new 'scene' of leadership, structures and church. If the church does not adapt to them and move away from that narrow structures ... to summarise: We function still within a very strict structure in most churches in question in terms of how people on the structure think about how you operate ... Expectations of the members and the church council.

Rev. Herman (FG2): ... 'Disappointment' also fits for me. Sometimes, people are disappointed in you and you in yourself. And to be realistic, to stand before God and yourself in a realistic way, and to say this is who I am and accept me as is ... I agree with it; it would not be so hard to see because I was more pastoral. ... you will get tired, but I also ... think it has to do with spiritual maturity.

Rev. Marco (FG2): ... Grow and develop and become dependent, to learn more of the Lord ... to allow yourself to act and engage outside your 'gifts' ('gawes').

Rev. Werner (FG2): ... ['Expectations' to me is the] feeling (self-imposed, or imposed by others) that I'm supposed to be a professional religious person without faults ... [I had to differentiate whether the ministry is only a] 'Religious occupation' ... [or is the ministry a] passion ... that I believe the Lord has called me.

Owing to the narrow structure of congregations in the Dutch Reformed Church, former, now largely discarded, cultural traditions such as the type of clothing that should be worn, the type of voice that should be used when preaching, and home visits to members of the congregation result in unrealistic Expectations of the pastors that drain their energy levels. When church councils do not keep up with the changes taking place in technology and society as a whole, participants develop feelings of frustration. In congregations, the older generation expects certain things to be done in the same way as they have always been done. When pastors are called to a new congregation, they often find it difficult to adapt to their new work environment as “church members expect me to be someone I’m not” (Rev. Werner in FG2). Lastly, the main resource of care in all three focus groups was linked to support from their family and friends, as discussed in the theme Family building.

6.3.8.2 Caregiving (for others)

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In FG2, Rev. Werner shared his disappointment in those that he needs to serve and that may cause him to accept that he is not gifted in pastoral care. His feelings of disappointment in others demonstrates the need for congregations to reflect on their calling identity.

Rev. Werner (FG2): '... Gifted engagement' ... when a person acts according to his gifts from God (then, before I was part of a big team and every person could specialise ... I struggled with it ... For me, Care is in terms of 'Strengths' my gift from God ... I'm not a pastoral guy, I struggle ...

The affinity Caregiving, according to FG2 participants, is a gift from God and they act as instruments of God, as explained by Rev. Herman:

Rev. Herman (FG2): ... 'Meaningful engagement', it is about making a difference and becoming involved in the predicament, the hurt, the needs, or to be human to others ('mens wees vir ander') ... [and result] internally in dual conflict. 'I have to go now, I'm sorry.'

Lastly, in the description of the affinity Caregiving in FG2, Rev. Marco shared with the group what it is to be engaged with others through listening, observing, being sensitive and nurturing other people:

Rev. Marco (FG2): 'Compassion, Care, Love'. Since childhood – I learned to listen more than to talk. Observe and being sensitive to the emotions of others. I am stunned for the wonder of prayer – and God – and the reality of the Holy Ghost. The comfort ('troos') and nurturing of people as instrument – it makes me excited.

My conclusive summative conceptualisation of the theme Caregiving begins and ends for the participants in this study with a relationship with God. They do not serve others in order to go to heaven one day or to work for their own salvation. They reflect on their experiences of well-being in life and/or work where each circumstance is unique to their individual development and growth in their spiritual journey and they serve others with the requisite human dignity. These participants aim to care for others and themselves as Jesus Christ cares for them by grace. Lastly, I regard the theme Caregiving as mirroring

the theme Servant Leadership and vice versa, as initiated by Someone bigger than the participants themselves.

6.4 CONCEPT-MAPPING THEMES IN A SYNTHESISED SID

In the previous section, I narratively synthesised the way the study participants described and/or explained their experiences in the ministry by critically reflecting on the underlying meanings and relationships between the affinities identified by the IQA focus groups. My multidisciplinary orientation inevitably influenced my interpretation of the affinities and how they are conceptualised and conceptually related to one another.

In Chapter 2, I alluded to the way in which the positive psychological paradigm was fundamental to my hermeneutic understanding of pastors' well-being experiences. The cognitive, emotional, social, physical and spiritual perspectives of employee well-being meta-theoretically form part of my conceptual understanding and interpretation of the participants' experiences. The issues that challenge pastors' Calling, their ability to remain positive in the workplace and to function optimally in their career manifested in the narrative synthesis as well. Thus, my preconceptions about positive psychology, as well as multidisciplinary perspectives on well-being and coaching, ultimately influenced my narrative synthesis and meaning construction regarding the main themes emerging from the IQA data. Although this may not yet be explicit in this chapter, I attempt to make the meta-theoretical influences more explicit in chapters 7 and 8 that follow. However, before concluding this chapter, I find it meaningful to present a visual concept map of the synthesised affinities and to describe them as the eight key themes in the synthesised SID. Following the main themes emerging from the narrative synthesis in section 6.3 (*cf.* Morgan, 2000), I plotted these eight themes as reflective of the three focus groups' employee well-being experiences onto a concept map that is also reflective of one SID (see Figure 6.1).

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Conceptually synthesising meaning across the IQA results was no easy feat owing to the scope and breadth of the data and not wanting to lose any of the rigour established during the IQA. Potential individual meaning differences were initially addressed through the IQA voting protocol, in that participants voted on the collective meaning that the focus group then ascribed to an affinity. To derive the synthesised visual concept map or SID, I worked iteratively throughout the narrative synthesis, going back and forth between the information presented in Tables 5.5, 5.6 and 6.1.

In addition, summarising the affinities and their relational positions in Table 6.1 enabled me to have a bird's eye view of the affinities, focusing my iterative narrative synthesis so as to decrease the number of affinities to eight themes. Through the narrative synthesis I was thus also able to provide evidence of the way the participants as individuals differed from the groups regarding the causal relationship between affinities, whilst keeping the voting protocol (i.e. collective meaning) in mind. Consequent to the narrative synthesis, in identifying the synthesised relational system, I therefore remained mindful of the contents of Table 5.4, which demonstrate the results of the voting protocol (see Pareto table as discussed in 4.3). For example, Calling is a primary driver in two focus groups, namely FG1 and FG3, yet in FG2 Calling is a secondary driver. Similarly, I remained mindful of the contents of Tables 5.5 which illustrate graphically the IRDs and SIDs of each focus group.

Table 6.1 enabled me to structure my thoughts theoretically for the conceptualisation of the synthesised affinities, as well as the next step (in the two chapters that follow) in which the results are integrated meta-theoretically from a multidisciplinary perspective. In the synthesised SID in Figure 6.1, I have not used any colours to distinguish between the themes. This was done deliberately. The order of the themes in Figure 6.1 is also not in a specific order and I did not use arrows to indicate the direction of the themes. The total number of affinities in this study is 34 (see Table 5.2) but following the synthesis of the IQA data in 6.3, the total number of themes decreased to eight themes, as depicted in Figure 6.1.

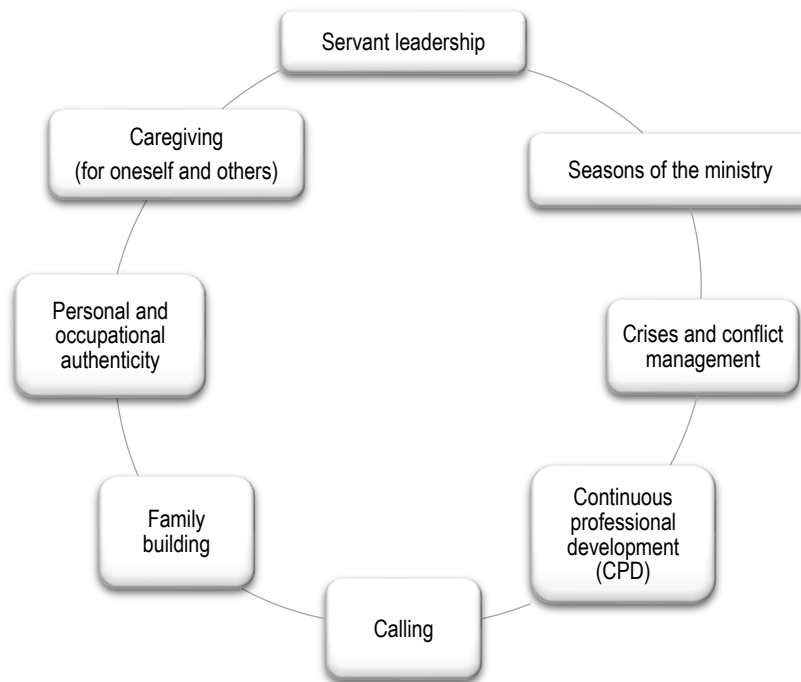


Figure 6.1: A plot of pastors' voices regarding their employee well-being

6.4 SUMMARY

In essence, this chapter and the next chapter suggests who the participants are in the ministry and how they are in life, also referred to as *spiritus*, derived from the Latin word that means *breathe*, according to Cilliers and Terblanche (2014). In this chapter as well as the next two chapters, my personal journey of developing abstract reasoning is reflected to include not only compost (research data) for my metaphorical garden (this study) but rain (theoretical approaches with reference to Figure 1.2) that poured down as I progressed in writing up the evidence for this dissertation. At times, my garden became flooded (fear of being an emerging researcher), challenging me to find my own scholarly voice and trust in my evolving research capability. The following excerpt from the National Development Plan for 2030 of South Africa refers:

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If a story has not been told neither shared with others, then the story does not add value to the coming generations and will die with the person that did not receive an opportunity to tell the story (NDP, 2030).

In Chapters 7 and 8, I further deconstruct the eighth themes in order to analytically construct and conceptualise the findings within the bigger meta-scientific dialogue on well-being, in order to achieve the set research objective of this study. Taken from the multidisciplinary theoretical framework (see Figure 2.1), the three meta-theoretical constructs (i.e. flourishing, talent management and spirituality) were applied to align the eight themes from the narrative synthesis, with the bigger meta-scientific dialogue on well-being. Chapter 8 is more specifically meta-theoretically influenced by talent management (HRM) and coaching as an intervention approach relevant across disciplines. Chapter 7 bears on Flourishing as key meta-theoretical lense on well-being from an IOP perspective and Spirituality as key meta-theoretical lense on well-being from a Theology perspective.

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“Money, if you use it, ends; learning, if you use it, increases.” (Swahili Proverb)

7.1 INTRODUCTION

In Chapter 6, I presented a narrative synthesis of the 3 focus groups' IQA data. The synthesis resulted in the conceptualisation of eight themes grounded in participants' well-being experiences. In the conceptualisation of the themes their interrelatedness became evident, as each theme links to the others to support flourishing⁴⁰ in the ministry (§ 2.3.2). Yet, as time passed in this study, I realised how much I still had to learn about the well-being phenomenon I was researching. My initial approach had been naive in terms of what a doctorate research journey entails and as my journey progressed, I realised that I was not theoretically limited to the literature I initially reviewed in this study and, as a result, found additional literature pertinent to my evolving meaning-making of the data. I thus continued to borrow from theories of various scholars to explain my growing understanding of the phenomenon being studied (cf. Grant & Osanloo, 2004).

As my reading perspective broadened, I experienced information overload especially since the richness of the findings also presented with several complexities in relation to the theory of well-being. The Swahili proverb encapsulates the ever increasing spiral of my learning as the study progressed. Still, the study proved to be a once-in-a-lifetime experience and for all the money in the world, I am not willing to trade this learning experience (Crotty, 2005; Grant & Osanloo, 2014; Leshem & Trafford, 2007; Probert, 2006; Richards & Morse, 2013; Trafford, 2008; Trafford & Leshem, 2008).

⁴⁰ Flourishing is the key meta-theoretical construct applied in Chapter two to describe well-being in the IOP discipline.

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Chapter 7 is the first of two chapters in which I position the findings as a conceptual narrative that emerged from the well-being experiences of the participants within the bigger meta-scientific dialogue on well-being. The objective at this point of the analytic phase in the study was to integrate the findings from the data with meta-theory in order to derive an integrated, yet meaningful conceptualisation of pastors' well-being that is richly grounded in the data and in theory. In doing so, I also aimed to simplify the complexity of all the knowledge generated in this study thus far.

Positioned in the positive psychological paradigm, in Chapter 7, I conceptually apply the eight well-being themes from the narrative synthesis in Chapter 6 (i.e. Calling, Servant leadership, CPD, Family building, Conflict and crisis management, Personal and occupational authenticity, Seasons of the ministry and Caregiving - for oneself and others) to narratively conceptualise *spiritual well-being* as the foundational determinant of pastors' well-being. The chapter also grounds spiritual well-being in the meta-theoretical constructs of flourishing and spirituality. Spiritual well-being and its features are then conceptualised from the eight themes resulting from the IQA and narrative synthesis analyses. The chapter is concluded with a visual illustration of spiritual well-being and the formulation of a working hypothesis in which I position spiritual well-being as an additional dimension and determinant of flourishing in the ministry. Next, follows a data-driven and meta-theoretical rationale for spiritual well-being on an individual level.

7.2 A DATA-DRIVEN AND META-THEORETICAL RATIONALE FOR SPIRITUAL WELL-BEING

The critique of positive psychology offered by Cilliers and May (2010) illustrate why scholars and practitioners tend to focus more on positive psychology aspects of behaviour and avoid negative and/or unconscious behaviour and its manifestations. Accordingly, studies in well-being have increased significantly in different disciplines (§ 1.2.2) because strategic managers, policy makers and employees alike have realised that occupational

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well-being is a key determinant of optimal functioning and, ultimately, of flourishing at work (Bakker & Demerouti, 2018).

Within the positive psychology paradigm, and the IOP discipline, Rothmann's (2013) conceptualisation of flourishing at work, includes the dimensions of emotional well-being, psychological well-being and social well-being (see Table 2.1). From the data, *Calling* emerged as a core theme, demonstrating that the participants emphasise a sense of meaning and purpose as predominant to their well-being experiences in the ministry. With meaning and purpose being part of Rothmann's (2013) psychological well-being dimension of Flourishing at work (Table 2.1), it was related to the eudaimonic perspective to well-being, which in turn was related to the concept of spirituality in Theology (Chapter 2).

Spirituality as meta-theoretical construct in the Theology domain, points in the direction of the experiential and operational dimension of faith (the lived dimension of faith). Emphasis on meaningful community by the participants, relates meta-theoretically to spirituality - an inner subjective well-being resource that provides self-awareness and a sense of being part of a deeper spiritual dimension and community (see Chapter 2). The concept of spiritual well-being seems apt to conceptualise this well-being resource. In terms of well-being, pastors therefore link their flourishing to more than emotional, psychological and social well-being. Their flourishing in fact seems dependant on an additional notion of spiritual well-being, where spiritual well-being is reflected in the eight themes constructed from the well-being experiences through the IQA and narrative synthesis process. As such, spiritual well-being encapsulates *Calling* towards *Servant Leadership* and *Caregiving* (which is based on their faith perspective of wisdom in Scripture, their belief in God and the will of God [see also Louw, 2013]), throughout their *Seasons in the Ministry*, supported by *CPD* and *Family Building* in the context of *Conflict and Crises Management* and benchmarked by their own sense of *Personal and Occupational Authenticity*.

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Linking the theoretical understanding of spirituality to flourishing, Rothmann (2013) regards the social component of well-being as essential, yet indicates more research is required to identify the dimensions of social well-being at work. Involvement in human relationships in the Christian faith is inherently linked to participants' spirituality through the concept of *koinonia* in Theology (see Chapter 2). From a theology perspective *koinonia* is essential to the way in which pastors understand spirituality and recognise that they have an inner drive (*Calling*) towards meaningful work or discipleship, within the context of community (*Servant Leadership* and *Caregiving*).

With reference to research reports by Demerouti, Bakker, Nachreiner & Schaufeli (2001), Janse van Rensburg et al. (2017), Rothmann (2013) and Schaufeli and Bakker (2004) to name but a few, the emphasis on a spiritual resource to deal with existential issues lacks in the multidimensional conceptualisation of well-being or flourishing. The meaning and the value that the participants in this study attribute to their their well-being includes an emotional experience from a transcendent reality, as part of their faith and belief in Jesus Christ. Christian faith thus acts as a source of spiritual well-being, even though participants still have to deal with existential issues (i.e. anxiety, guilt and shame, despair, helplessness, anger and greed and the insatiability of human desires, a tendency to exploit life and other human beings) leading to *Conflict and Crises Management* and the need for support as described in the themes *CPD* and *Family Building*, on a daily basis and throughout the different *Seasons in the Ministry*.

Therefore, spiritual well-being as constructed in this study, could be seen as a source of meaningful interpretation of life and could be related as an additional dimension of flourishing at work. Rooted in the complex nature of the human condition and human relationships in the workplace (Cilliers & May, 2010), the participants' belief in God adds this essential layer (i.e. spiritual well-being) to understanding their well-being experiences. The participants in this study did not imply a passive reaction to the working conditions that they are exposed to on a daily basis (cf. Bakker & Demerouti, 2018). Rather, they emphasised commitment and action through *Crises and Conflict Management*, *CPD* and

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Family Building. In Theology such commitment and action is encapsulated in the practical (lived) discipleship that constitutes optimal living. The answer to Nel and Scholtz's (2016) question as to whether a calling is special, may therefore lie in the praxis element of spiritual well-being which contribute then to the body of knowledge on well-being in IOP, HRM and Theology.

Remaining mindful of Rothmann (2006; 2013) who argues, on an intrapersonal level, the choice to pursue a career in a specific organisation can lead to job satisfaction, positive emotions at work, self-determination, engagement and purpose, as well as meaning, harmony and, last but not least, social well-being in a team climate (e.g. *koinonia*). Accordingly, one could reason that the choice of a career in the ministry would be an enabling factor, as such a career choice offers opportunities for interaction called fellowship at an interpersonal level that could result in flourishing experiences at work (§ 2.3). Additionally, on an organisational level, it is important to remember that the church is a non-profit organisation that functions as a system and in this system the demands and resources may be specific to the organisational governance, rules, regulations and practices that demand from pastors' being to follow religious practices developed by people. Nevertheless, my research encounters people that do their job by acknowledging their human nature and disseminating their beliefs and faith in God while they engage with others and commit to their daily tasks. However, this faith-based engagement with others, depends on how compatible participants are with the various tasks they find themselves in and how diverse and dynamic change occur in the workplace. This conceptualisation is congruent with the literature on systemic and dynamic behavioural constructs related to Job Demands-Resources (JD-R) theory.

Van Wingerden et al. (2017) recommend that the JD-R tool be used by practitioners and psychologists to foster employee well-being practices in terms of job demands, resources, psychological states and outcomes. The JD-R tool is a typical assessment of P-E (personal environment) fit to the extent to which aspects of the individual (i.e. values, interests and as evident in this study, faith) align with characteristics of their workplace

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(Duffy & Dik, 2013; Duffy et al., 2016; Duffy et al., 2018; Molloy & Dik, 2014). In the context of this study, spiritual well-being contains elements that are predominant internal resources (eg. Calling, Servant Leadership, Caregiving, Personal and Occupational Authenticity, Seasons in the Ministry, Conflict and Crises Management) as well as needed external resources (CPD, Family Building, Conflict and Crises Management, Caregiving). Next, I further refine the construction and conceptualisation of spiritual well-being and its features.

7.3 FEATURES OF SPIRITUAL WELL-BEING TO FLOURISH AT WORK

A predominant narrative for all the IQA focus groups emerged from their Christian faith in relation to their well-being experiences in the ministry. Applying a meta-theoretical multidisciplinary perspective on flourishing and spirituality as described above led to the identification of spiritual well-being as an emerging additional dimension of flourishing at work. In this section, I continue conceptual refinement of the construct of spiritual well-being, through a reconstruction of the eight well-being themes. For ease of reference, the eight well-being themes are depicted again in Box 7.1, below.



Box 7.1: Eight well-being themes

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From conceptualising the eight themes in Chapter 6, the need for further refinement was deemed necessary to address the interrelatedness between the themes. In conceptualising spiritual well-being, I therefore continued to analytically integrate overlapping themes. In the process I constructed four features of spiritual well-being and I discuss the conceptual meaning of spiritual well-being and its features, as grounded in the eight themes that resulted from the data analysis.

In reflecting holistically on the plot of the pastors' employee well-being in the ministry, spiritual well-being emerges as a resource that decrease experiences of ill-being and ill health and increase experiences of well-being. The eight well-being themes demonstrated that the participants are engaged, self-motivated, successful and happy, willing to learn and prosper in their job (Bono, Davies & Rasch, 2012; Rothmann, 2013). More importantly, however, concerning the themes as a whole, the themes demonstrate that the participants do not experience flourishing in the ministry as merely an end state but rather as a process. This was especially evident in the spiritual journey underlying *Calling*, *CPD* as well as in the conceptualisation of *Seasons in the Ministry*. Reflections on the participants' well-being experiences in these themes, concur with previous studies indicating that individuals who have access to opportunities to choose and continuously develop their career (Allan et al., 2014, Duffy et al., 2018) experience flourishing at work. Thus, my preconceptions about positive psychology, as well as multidisciplinary perspectives on well-being (e.g. flourishing and spirituality), ultimately influenced the meaning construction of spiritual well-being as an additional well-being dimension towards flourishing at work.

I further synthesise the findings of this study, by integrating the evolving narrative of the participants' well-being experiences at work (Chapters 5 and 6) with meta-theoretical assumptions explained in Chapter 2 in the multidisciplinary conceptual framework. I reiterate (§ 6.2), apart from repetition in labelling and describing the meaning attached to the emerging dimension of spiritual well-being and its features, disciplinary mindfulness helped me to critically reflect and recognise trends and associations between similarly

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and differently labelled and described themes. This critical reflection of the eight well-being themes enabled me to initially structure my thoughts theoretically for the conceptualisation of the emerging additional dimension to the construct flourishing (IOP), that I refer to as spiritual well-being.

Despite the fact that every occupation (or organisation) has its own specific work characteristics associated with well-being (Rothmann, Mostert & Strydom, 2006), as part of my interpretive pragmatic paradigm in this study and on a practical level, the information provided by the participants adds an additional element to occupational well-being, namely, spiritual well-being. Spiritual well-being as proposed in this study, consists of four features, which are each discussed below.

Following a holistic perspective of the themes in Figure 6.1 (also illustrated in Box 7.1 above), I begin with the theme Seasons of the ministry (§ 6.3.7) as the first feature of spiritual well-being.

7.3.1 Seasons of the ministry

Following my conclusive summative conceptualisation of the theme Seasons in the ministry in Chapter 6, pastors' level of maturity in dealing with their well-being differs from person to person to determine whether they are flourishing at work. The level of maturity in dealing with well-being for pastors differ based on pastors' relationship with God, the years of experience on the job, their relationship with family and lastly, the teamwork among colleagues. The labels that the participants attached to this theme in Figure 6.1 is congruent with the literature on human development and career development. Human and career development occur across the lifespan and is indicative of an increasing level of maturity through one's life stages (Bergh, 2011). The level of maturity with regard to spiritual well-being is dependent on three development levels namely, a relationship with God, individually and as part of a team (with others). Hence, Seasons in the ministry (§ 6.3.7) also influence participants' employee well-being experiences and as

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conceptualised in Chapter 6 link with the theme Caregiving (for oneself and others) in section 6.3.8.

Following my conclusive summative conceptualisation of the theme Caregiving (for oneself and others) in section 6.3.8, the participants suggested Caregiving to depend on the unique circumstances throughout their individual development and growth as part of their spiritual journey to serve others. They acknowledge the expectations of others and/or themselves as related to how they live out their calling throughout their career as part of a meaningful continuum without rigidly adhering to religious or social principles. As a result of others and/or self-expectations changing throughout their career-life span, they emphasised that they do not find it easy to work with people from a management perspective, as these relationships often result in the management of crises and/or conflict in the ministry. These negative experiences could be linked to possible unpleasant emotions in the work context such as anger, sadness, anxiety, boredom, frustration and guilt (cf. Janse van Rensburg et al., 2017), yet the participants also reported positive experiences in relation to Crisis and Conflict Management in the ministry. Additionally, the participants do not serve others (i.e. family, congregational members, colleagues) in order to go to heaven one day or to work for their own salvation but to care for others and themselves as Jesus Christ cares for them by grace (§ 6.3.8.2). Essentially, in their care for others the participants in this study is driven to live their faith as Jesus Christ did, but the changing structures of congregations (in the DRC for example), create in participants' feelings of unrealistic expectations (§ 6.3.8.1). These experiences of the theme Caregiving in section 6.3.8 is thus interwoven with the theme Crisis and conflict management in section 6.3.5.

The conclusive summative conceptualisation of the theme Crisis and conflict management in Figure 6.1 can be interpreted as indicating negative well-being experiences. The level of maturity of participants' ability to apply complex cognitive behavioural skills could influence the way they regulate and control their internal cognitive and emotional responses to the demands of work (Cilliers, 2011). So, despite the

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discomforting experiences that the participants experience on a daily basis, such a growing level of awareness of their well-being suggests that at work they have the potential to function optimally (Bergh, 2011).

The complexity of the discomfort that the participants experience on a daily basis at work depends on the demands linked to secular issues (i.e. economic, political, social) and that are beyond the control of the participants and/or congregations. According to the participants, these demands result in unexpected changes that tend to frequently be beyond their control. Thus the theme Crises and conflict management help the participants to mature and develop through the years of being a minister. However, the participants also presented a positive affirmation of their personal worth, strengths, weaknesses and shortcomings through continuous reflection because they develop/mature through their experiences with conflict and crises in the ministry. The participants attempted to demonstrate that they are realistic about their present and past experiences of well-being.

Hence, their ability to reflect continuously on issues beyond the control of either the participants and/or the congregations, requires them to develop management skills, which did not form part of their theological and pastoral training (Beek, 2010). Additionally, in interacting with their physical and social environment they develop and apply an array of complex cognitive behavioural skills (Cilliers, 2011). On an intrapersonal level, multiple feelings fall within the emotional well-being dimension that forms part of the participants' self-assessment of the emotional impact on their satisfaction level regarding life and work which enables participants to become more self-directed in the ministry (Cilliers; 2011; Rothmann, 2013). Furthermore, maintaining a positive attitude to learning and developing enables participants to flourish in their job as they are able to evaluate their situation, reflect on their past experiences and find tactics from their past to deal with these situations, as well as apply resources within the ministry wisely in order to function well on the job and enhance their satisfaction level.

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On an interpersonal level, teamwork enables the participants to experience a sense of relatedness (*esprit de corps* between colleagues), comfort and support from a reciprocal community. The participants in this study show that change on both an intra-personal and an interpersonal level with development/ maturation throughout their career life could benefit their occupational well-being, thus through the Seasons of the ministry. Change is also perceived subjectively as part of their well-being within the workplace (§ 2.3.1). In line with several theoretical models of well-being, the participants showed an ability to establish ways and means to deal with situational influences in the ministry (§ 2.3.2). This suggests that the participants in this study view their development at work as a lifelong learning process alongside balancing job demands⁴¹ and resources⁴², linked with CPD (§ 6.3.3).

Following my conceptual conclusion of CPD, CPD demonstrates the process of learning to increase the level of maturity on both an intrapersonal and interrelationship level in order to serve others, as required to by God. The learning orientation continuously call to reflect on one's own development in order to create a clear understanding of oneself and to make sense of God's calling in the ministry. Thus in following the seasons in the ministry (and their life), the participants' approach to sustain their understanding of God's calling in the ministry could have an ethical implication linked with the theme Personal and occupational authenticity (§ 6.3.6). As a result, in reflecting on the past, present and future experiences related to their well-being is also linked with their personal and occupational authenticity in the ministry. Participants' lessons learnt from the past seem to enable them to embrace both the good and the bad experiences in their career and life.

The participants' description of how they struggle with the interpersonal complexity of their role in the ministry is congruent with an HRM perspective, which holds that the

⁴¹ Job demands are defined by Demerouti et al. (2001, p. 501) as "those physical, social, or organizational aspects of the job that require sustained physical or mental effort and are therefore associated with certain physiological and psychological costs".

⁴² Job resources are defined by Demerouti et al. (2001; p. 501) as "those physical, social, or organizational aspects of the job that may do any of the following: (a) be functional in achieving work goals; (b) reduce job demands and the associated physiological and psychological costs; (c) stimulate personal growth and development".

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management of organisations has developed beyond the point of planning, organising and control (Labuschagne & Nel, 2010) and, thus, requires human relations to be facilitated by practitioners and psychologists. My conceptualisation of 'Seasons of the ministry' is congruent with the arguments by Diener et al. (2009), who maintain the Ryff-Deci-Ryan theories of employee well-being demarcate more in relation to the individual well-being. Nevertheless, from an organisational perspective, employees evidently influence one another and in my research I encountered that employee well-being manifests also in relation to the social well-being of pastors (Rothmann, 2013). With an emphasis on well-being, participants demonstrate that they are influenced in terms of their social interaction with others (individuals, groups and societies). The other-directedness in relation to pastors' well-being concur with research reports by scholars such as Adams and Bloom (2017) and Bloom et al. (2013). Bloom et al. argue that pastors are for better and worse the leader of the local church (i.e. congregation) but is also essentially part of the community that is the congregation.

The notion of growth through continuous learning relates to the participants' well-being experiences in this study in pursuit of flourishing at work (Rothmann, 2013). Thinking of Frankl (1984; 1992), by enacting their values of faith, this notion of growth is congruent with the literature which states that people have a unique purpose for their lives as part of their continuous search for meaning during difficult times. From a theological perspective and inspired by the theologian, Louw (2013), spiritual healing is seen as an aesthetic category in relation to what one can become in terms of meaning, purpose, value, destiny and quality of life and is not merely a moral issue in terms of good and bad, benevolence and evil.

My conclusive summative conceptualisation of Seasons of the ministry as a feature of spiritual well-being, suggests an existential awareness that is embedded in the participants' faith in this study, whilst transcending and integrating the two extremes of self-directedness and other-directedness in optimal balance (Cilliers, 2011). Participants' perpetual need to grow suggests that they constantly search for opportunities which they

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can learn from and that they could experience flourishing (emotionally, psychologically and socially as well as spiritually) at work. Seasons in the ministry is therefore a metaphoric description of pastors' well-being forming part of a continuous learning process. Firstly, from my multidisciplinary perspective of well-being and the metaphoric meaning of this first element of spiritual well-being the continuous learning process suggests that whether the participants experience flourishing at work, requires development and growth over their career lifespan in the physical, cognitive, moral, psychosocial (Bergh, 2011) and spiritual (§ 6.3.7) domains towards becoming what one can become (Cilliers, 2011) to prevent potential negative experiences (§ 2.3.2). Secondly, in the context of the ministry, Seasons (§ 6.3.7) suggests that as professional employees, pastors use their discomfort and the maximum potential of the self at work, to enrich their work and/or personal life in paying attention to their abilities to manage their experiences on whether they flourish at work (§ 2.4.2). Lastly, Seasons in the ministry call upon employers to acknowledge spirituality as part of the inner life, the inner world or the inward part of being human that presents the beliefs and values (§ 2.5.2) of employees (in this thesis, Christianity) to determine that impact on employees' well-being.

Next, the feature of spiritual well-being, called, 'An altruistic calling' follows and calls for a multidimensional lens linked with well-being because some scholars conceptualise and measure well-being based on, for example, a cultural lens or spiritual/religious lens or choose between an individual or more collective position towards well-being (Duffy et al., 2018).

7.3.2 An altruistic calling

Following the well-being experiences of the participants, this section concurrently includes an integration of the academic literature related to the growth in finding, feeling and/or living an 'An altruistic calling'. Derived from my conclusive summative conceptualisation of the theme, Calling (§ 6.3.1), I reused the theme but named the feature of spiritual well-being, an altruistic calling. I used the label, an altruistic calling as it encapsulates a deeper understanding of the spiritual journey to become servants like Jesus Christ and to be

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servant leaders in a broken world on a full time basis over and above the choice of a career. This choice to live a calling on a full time basis reminds me of Jesus when he called his disciples to follow him and to leave what they were busy with (see quote below in Matthew 4:19 [NIV]); “Come, follow me’, Jesus said, “and I will make you fishers of men.”

The meaning that the participants attached to an altruistic calling is congruent with that of Buys and Rothmann (2010). Buys and Rothmann are of the opinion that pastors are committed to their occupation because they see their occupation as an altruistic calling from God. Duffy et al. (2018) argues that some view a calling from a religious perspective as a summons, yet the participants in this study narrated a different and transcendent world where God is the centre of their existence.

From a collective lens and from a transcendent lens, the responses of the participants in this study suggest that the approach to their calling is linked with the way they develop and discern a calling over and above how their calling influences their well-being in the ministry. Such an approach links with the theoretical propositions made by Duffy et al. (2018) of the construct calling, yet the underlying meaning in the theme Family building (§ 6.3.4) suggests that the participants did not feel that they are summoned for their career as a calling but calls on how well the Church (i.e. congregations, synods, denominations, collective or community, family/friends, professional cadre and/or citizens) nurtures people that open themselves to grow in Jesus Christ. The description of the theme Family building also links with a recent research report regarding the lack of commitment among parishioners of 900 Protestant senior pastors in the United States of America on behalf of Pepperdine University. In the report, it is commented:

Pastoral ministry certainly has its peaks and valleys, but overall, most pastors are very satisfied with their vocation and feel energized and supported in their work. They particularly love preaching and teaching—a task most feel they are good at—but are regularly frustrated with the lack of commitment among their parishioners (Barna Group, 2018).

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The responses of the participants in this study revealed the mystery of God and the fact that an altruistic calling is not merely a calling to a specific job or career. Their conceptualisation of an altruistic calling demonstrates that their engagement in the ministry may differ from that of those who perceive a calling as experiencing meaning in life, job satisfaction, happiness and so forth (cf. Duffy, England, Douglass, Autin & Allan, 2016). Thus, on an intrapersonal level, the participants revealed that an altruistic calling facilitated their choice of the ministry as a career or to remain committed to the ministry. The choice to exit an organisation is also dependent on whether it is initiated by the employer or the employee (Leopold & Harris, 2009), yet in this study the participants demonstrate a level of perseverance to remain committed to the ministry. This is congruent with the view by Bergh (2011), who states that spirituality brings a level of reasoning that may influence individuals' choice to join a specific organisation, or to stay or to exit an organisation, as with the participants in this study (from an IOP/HRM perspective).

Hence, to build social relations and to function well in the world, with all having a role to play in the management of their and others' well-being, follows from my conclusive summative conceptualisation of the theme, Family building (§ 6.3.4). Family building also links this feature of spiritual well-being, namely, an altruistic calling with my conclusive summative conceptualisation of the theme CPD (§ 6.3.3). The theme CPD is dependent on how the Church participates collectively in learning to know God and Jesus Christ and to find the perceived Calling of the church. In this study, the effect of social well-being is more evident in the church context in terms of *koinonia* and, more importantly, the participants linked the 'Seasons in the ministry' with their growth in faith from a theological perspective. This emphasis on *koinonia* from a theological perspective in the ministry may be seen as an additional qualitative area of research that is needed regarding the dimensions of social well-being at work (following scholars such as Janse van Rensburg et al., 2017; Rothmann, 2013).

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In the current study, one of the participants (Rev. Johannes) in FG3 described how he had received his calling (to be a fisher of men as in the quote above) from God in a dream at a very young age and again during the apartheid era in South Africa (§ 6.3.1). This is congruent with literature written in an African context which indicates that churches practise their calling as a service to others in three ways: caring for others with a focus on healing, referred to as diaconal healing (community service); faith healing (a combination of community service and the use of communion); and ritual healing (according to the traditional African culture which includes traditional healers, interpretation of dreams, and singing of hymns) (Landman, 2007, 2012, 2015; Morekwa, 2004).

Diaconal healing and faith healing were evident in all three focus groups and are probably key elements that motivated the pastors to choose the ministry. Without a doubt, the participants' focus is firstly on their faith and is embedded in knowing that their faith forms part of their signature strengths and sharing these with others (Peterson et al., 2005; Rothmann, 2013) in the ministry. This perspective for understanding the participants' description of their calling is embedded in the five Solas developed for Christianity by Martin Luther, namely, calling in faith of Christ, Scripture and grace alone, feeling for a calling and motivation to live a calling to the glory of God alone (§ 2.5.2). The Bible is the highest authority, one is saved through faith alone in Jesus Christ (their Lord, Saviour and King) and by the grace of God alone. Thus, as Nel and Scholtz (2016) ask, is there anything special about a calling? Yes, there is something special about a calling in the ministry, as pastors received a calling to the ministry on an intrapersonal level, yet on an interpersonal level, the church (i.e. all the congregational members) also received an altruistic calling from God.

The emphasis on the calling of the church as a whole reminded me of Conn's (2016) argument that if the predominant focus is on employees who strive for success, personal fulfilment and/or social engagement it may erroneously imply that individuals alone are responsible for that success. In line with Conn's argument, the fact that the participants

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experienced an altruistic calling does not imply that they are alone responsible for their calling.

The participants in this study expressed the belief that God's glorious riches strengthened them with power through his Spirit in their inner being, as humans who are for various reasons also wounded (§ 2.5.2) or hurt by loved ones, the church, and others. The acknowledgement of one's own wounds enables a level of self-awareness in participants regarding their strengths and opportunities. In addition, they take the good from their past experiences and build their relationships accordingly. This suggests an outward focus on others through their own pain to enable them to become socially more inclined to connect with congregational members' feelings and their reasons (Ferrell, 2014) for seeking spiritual care. However, the participants revealed that they also experience the consequences of the hurt caused by loved ones, the church, and others, and experience it as the management of conflict and/or crises (§ 6.3.5) that could drain their energy levels and prevent them from doing their job. Yet, it is difficult to ascertain exactly when the participants' negative experiences change to include a focus on learning from them, yet this forms only part of the participants' whole spiritual journey in the ministry.

The transpersonal belief of employees is important in order to explore individuals' core beliefs and preferences in the workplace, whether Christian orientated or not. When one asks people whether their work is a calling the answer will be either yes or no (Schultz & Schultz, 2010). In this study, participants displayed an awareness of a calling from a Higher Power (God) in terms of which they chose to reconstruct their reality to share God's unconditional love with others. The ministry is more than just a job (or vocation) or a calling; to experience satisfaction and fulfilment in a career requires pastors to constantly reflect on how they intend to grow first in their faith and then in the ministry. Understanding the reality of those that perceive, accept and live their calling in a career is only half of the story.

The integration of spiritual experiences is connected to both career issues and religiousness, which ideally influence career decision-making, job satisfaction and work

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values. Nevertheless, I also acknowledge that the integration of spirituality and career decision-making does not occur in every individual (Duffy, 2006). Another construct that links up with calling is a vocation and Dik and Duffy (2009) argue that both constructs imply a kind of personal fulfilment and/or significant social engagement in employees' work roles. According to Duffy, Allan, Autin and Douglass (2014), most research on calling reports a link to work-related outcomes such as career commitment, work meaning, organisational commitment, occupational identity, occupational self-efficacy, person-job fit, work engagement, job satisfaction and intentions to withdraw from organisations. Moreover, to live out a calling fulltime is a privileged opportunity that is likely to result in positive fulfilling workplace experiences that are personally meaningful and prosocial in nature (Douglass & Duffy, 2015; Duffy, Autin & Douglass, 2015; Duffy & Dik, 2013; Steger & Dik, 2009; Steger, Dik & Duffy; 2012).

In section 6.3.1, it became evident that the participants distinguish between their calling from God (an internal calling) and a calling from congregations (an external calling). According to the participants in this study, a transcendental experience of an altruistic calling is to become a servant to others on behalf of some-One beyond human level. The participants in this study endorsed the good and bad times and acknowledged their internal strengths and used them when external limitations influenced their well-being. They endorsed the view that their calling is an integral part of their life and the meaning that they attach in determining their well-being and actively using their job to help others is endorsed by a Higher Power (God) (Duffy et al. 2014).

From an IOP perspective the findings of an altruistic calling add to Table 2.1 (Flourishing at work). Work forms a central part of life and the choice thereof depends on whether employees experience their job as a calling or view it as a feeling for a calling or to live a calling in a particular career (Duffy et al., 2016; 2018). Psychologists offer a service to guide clients on the career options they may pursue and the measurement and results of psychometric assessments indicate the field of interest, level of aptitude and personality type (Bergh, 2011) that may require a spiritual dimension. Individuals' interest in and

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motivation to choose a specific career or vocation may or may not necessarily follow from an external or internal calling, yet spirituality has become more evident in the business world as it is one way to explore individuals' core beliefs and preferences, which shape the way they make sense of their work and their lives (Conway, Clinton, Sturges & Budajnovcanin, 2015; Coyle & Lochner, 2011; Fourie, 2010; Fourie & Van den Berg, 2007; Koen, Van Eeden & Rothman, 2012; Marques et al., 2013; Seligman & Csikszentmihalyi, 2000; Van den Berg, 2006; 2008; Wessels & Müller, 2013).

From a theological perspective, an altruistic calling aligned with the *So/as* brings optimism for the future to the participants in this study and participants bring hope in a dynamic and demanding secular world. While most organisations focus on performance from a financial management perspective, their main concern should be the management of employees' well-being needs linked with their interests and outcomes (Guest, 2017), as well as whether they are called to a job and whether they live their calling as presented in this section and to offer them with opportunities to learn more of the processes and procedures in an organisation.

Some people do not choose a career based on their calling, owing to situational influences and the realities of a turbulent changing world that force people to focus more on finding a job for the sake of survival, job security and to provide for their families (Dik & Duffy, 2009; Lysova et al., 2017; Robbins & Judge, 2007; Steger & Dik, 2009; Steger, Dik & Duffy, 2012). According to Guest (2017), from an HRM perspective well-being may also be affected by a lack of optimism about the future.

The participants reported that situational influences (such as the number of unemployed in South Africa linked to the poor economic conditions, the high crime rate, political influences, management of conflict and crises [§ 6.3.5] and so forth) drain their energy levels in the ministry. The participants reported that crises and conflict are the order of the day because church councils tend to make decisions that are not to the benefit of the church as a whole. The essence of human life is to engage with the world and by engaging

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with one another (§ 6.3.2) people experience meaning, exercise their strengths, become motivated, and achieve personal growth (Osin, Malyutina & Kosheleva, 2016).

No matter their own wounds caused by others, the participants in this study are reassured that their calling is an altruistic gift from God (§ 6.3.1) and not just a calling to be servant leaders (§ 6.3.2). This conceptualisation of an altruistic calling is congruent with the quote below by the theologian Frederick Marais (2012, para. 12). He states that a calling is not so much a focus on the roles or expectations of others or the self, or on the performance of pastors in their job, but rather on growth through continuous learning and interaction collectively for all to find and breathe (live) their calling where they find themselves in a world of continuous change:

Die probleem is dus waarskynlik nie die rolle en verwagtings nie. Die eintlike probleem is dat ons op ons eie probeer groei – en dan in ons blindekolle verdwaal. Ons skuld dit aan onself, aan die Here – en natuurlik aan gemeentes en die wêreld – om iets hieraan te doen.

([The problem is most probably not the roles and expectations. The real problem is that we try to grow on our own – and get lost in our blind spots. We owe it to ourselves, to God – and of course to the congregation and the world – to do something about this.]

Lastly, participants' positive attitudes to their career seems to enable them to reflect on what they experience and results in growth in their spiritual journey. Perceiving work as a calling, Duffy et al. (2018) position a theory to explain predictors and outcomes of living a calling at work, yet the spiritual nature of the participants' experiences at work in this study link their well-being experiences (emotional, psychological or social well-being) with an altruistic calling to evaluate whether they flourish at work (§ 2.3.2). This feature of spiritual well-being, called an altruistic calling suggest that the participants of this study experiences their calling as a continuous learning process (§ 7.3.1) to remain aware and acknowledge that their well-being is not an end state (Deci & Ryan, 2008) but is linked

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with their relationship with God and others. Then this awareness of feelings, experiencing and living an altruistic calling for a bigger purpose suggests that if pastors do not sustain their altruistic calling linked with their employee well-being experiences, the Church risk to lose their most important element to share the love of Jesus Christ to a complex and broken socio-ecological South African (or global) environment (§ 2.4.2). Lastly, an altruistic calling as a feature of spiritual well-being cannot be ignored in a Church context as it involves people's coherent beliefs about a higher purpose and a meaningful life within the context of community (§ 2.5.2).

Hence, to be a servant of God and then to live a 'Calling in service of others' (§§ 6.3.1 and 6.3.2) as part of a higher purpose and meaningful life (§ 7.3.2) I called, Discipleship and the meaning that is attached to this feature of spiritual well-being follows next.

7.3.3 Discipleship

The meaning that the participants attached to themes that precedes this feature of spiritual well-being (called discipleship) is congruent with the work of Nel and Scholtz (2016), who question whether there is anything special about a calling. The participants accepted the role as servant leaders (§ 6.3.2) of the gospel. On an intrapersonal level they cognitively chose to accept a gift from God (God's grace), that is, an altruistic calling. Now God, who is able to do immeasurably more than all the participants in this study, asked for or imagined, may be associated with a transcendental domain to make sense of some-One beyond human level (Eph 3:14-21, NIV). The essence of human life is to engage with the world and through this engagement with one another (§ 6.3.2) people experience meaning, exercise their strengths, become motivated and achieve personal growth (Osin et al., 2016).

The current challenges of a changing world imply a radical discipleship of a life together (Bonhoeffer, 1979; Nel & Scholtz, 2016; Niemandt, 2015; 2016). The system of the church, involving individual employees, church councils, presbyteries and synods, combines with a vision of caring and contributing to community building whilst focusing

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on the broader context of spirituality and existential practices (Bonhoeffer, 1979; Cooke, 2007, 2008, 2011; Ganzevoort & Roeland, 2014; Labuschagne & Nel, 2010; Nel & Scholtz, 2016; Niemandt, 2016). A radical discipleship of *koinonia* does not require an autocratic telling style to teach, monitor and enforce religious beliefs onto one another or members of the congregation, but rather focuses on emotional, psychological and social well-being (Janse van Rensburg et al., 2017; Rothmann; 2013; Seligman, 2011).

From an HRM perspective, Greenleaf's inspiration for servant leadership originated in a story by Herman Hesses about a servant called Leo and the description of Leo as a true leader who brings a sense of purpose, direction and synergy to a group of people in a journey to the East (Ebener & O'Connell, 2010; Smith, 2005). Servant leaders adopt a compassionate approach in their orientation to healing through the behavioural characteristics of servant leadership (such as empathy, compassion, healing, altruistic calling, and listening) to manage followers' emotional turmoil (Greenleaf, 2016; Jit, Sharma & Kawatra, 2017). Therefore, being mindful of the meaning that Carl Jung attached to the "wounded healer" (§ 2.5.2), despite participants' experiences of being wounded in their work/life, an altruistic calling (§ 6.3.1) to serve the people of God (§ 6.3.2) explains why they chose a spiritual identity (§ 6.3.2).

A culture of compassion and benevolence for others' pain, hardship and trauma facilitates (see "world engagement", "energy drainers", "economic", "conflict management" and "crisis management" – § 6.3.5) the altruistic desire to serve others beyond one's own immediate interests for a specific purpose in an organisation (Jit et al., 2017). In sections 6.3.6 and 6.3.8, the participants demonstrated that the purpose of serving others does not include a strategic organisational business plan but rather a divine calling from God (§ 6.3.1), aiming for an eternal life for all God's people ('The end', § 6.3.7).

Another scripture that enriched my understanding of servant leaders who live an altruistic calling of compassion and benevolence for others' pain, hardship and trauma, is Matthew 10:16 (NIV). In Matt. 10:16 (NIV), Jesus said to the first twelve disciples, "I am sending

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you out like sheep among wolves. Therefore, be as shrewd as snakes and as innocent as doves.”

With reference to the quote by Mihaly Csikszentmihalyi (§ 6.3.6), the participants in this study demonstrated their worthiness through a spirit that caused them to be stretched in body, mind and soul to their limits in a voluntary effort to accomplish something difficult (§ 6.3.5). Thus, the participants revealed that difficult times in the ministry are worthwhile because of the trust members of congregations have in them to invite them into their homes (§ 6.3.5). In addition, the participants suggested that in their lives they could treat others with the necessary dignity on a personal and professional level (§ 6.3.6).

You are the salt of the earth. But if the salt loses its saltiness, how can it be made salty again? It is no longer good for anything, except to be thrown out and trampled by men. You are the light of the world. A city on a hill cannot be hidden. Neither do people light a lamp and put it under a bowl. Instead they put it on its stand, and it gives light to everyone in the house. In the same way, let your light shine before men, that they may see your good deeds and praise your Father in heaven [Matt. 5:13-16 (NIV)].

Leaders personify their organisations' embedded culture and their behaviour (with reference to Matt. 5:13-16 above) is apparent to external stakeholders (in this study the communities, society, nationally and internationally) and employees (in this study the congregation) (Spector, 2010). Sharing power in hierarchical organisations such as the Catholic Church (and in this study the DRC and URCSA) becomes critical when positional power plays a major role in situations where one or two leaders make decisions (Ebener & O'Connell, 2010). Organisations do not function in isolation; the different parts of organisations are all linked to one another and are made up of the attributes of individual employees, organisational structures, small groups and teams, as well as influences from the external environment (Bergh, 2011). The participants emphasised that congregations do not function in isolation and nor do the participants as employees of the congregations (see “Family building” in § 6.3.4).

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Congregational members do form part of a diverse workforce flourishing in the network of God. The participants in this study acknowledged the importance of accepting diverse people into their congregations (social acceptance of well-being) in the interests of social integration, providing a sense of relatedness, comfort and support from community (*koinonia*) and adding value to society (social coherence of well-being; § 2.3.2) by being the salt of the earth. In FG1, Rev. Diederick and Rev. Tessa appreciated the significance of purpose and meaning at work (psychological well-being; § 2.3.2) in their daily activities as adding value to society and others (social coherence of well-being; § 2.3.2). They believe that people have the potential to grow in their pain (social growth of well-being; § 2.3.2).

From an IOP perspective, I could not exclude the use of systems theory in my interpretation of the participants' interaction. In all three focus groups it became evident that the ministry requires a renewed organisational strategy that may enable pastors and congregations to foster organisational citizenship behaviour in relation to ongoing learning in the ministry (Ebener & O'Connel, 2010; Gilley & Gilley, 2007; Greenhaus et al., 2008; Grobler, Wörnich, Carrell, Elbert & Hatfield, 2011; Spector, 2010; Verhezen, 2010). The participants in this study focused on the contribution made by being part of a team (e.g. "team work", "NOT" and "Family building" in § 6.3.4 and the importance of organising the workload within teams). If denominations accept the call voiced in these three focus groups seriously, the "workload" may be lightened and challenges could be faced together in congregations. Thus, a congregation' mission includes taking care of pastors' and their families' well-being (i.e. Family Building and Caregiving).

Like the participants, congregations also become image bearers of God to serve their communities. This theme harmonises with Wessels and Müller's (2013) idea that people interpret meaningful experiences as they interact within their networks (work/life). Therefore, human beings are inextricably linked to the greater network of life; organisations are "living" social systems made complex by continuous change in

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employee and organisational needs (Bergh, 2011; Henning & Cilliers, 2012; Katz & Kahn, 1978).

In conclusion, the willingness to reflect on, analyse and acknowledge the seasons of their life, work and faith (§§ 6.3.1 and 6.3.7) is noteworthy. The participants' stories of their well-being in the ministry demonstrate an appreciation of their work context aligned with their life and career lifespan development. Such an attitude to learning suggests an active, conscious and positive way of dealing with work issues. Lastly, the participants acknowledged that flourishing (see Table 2.1) amidst difficulties forms part of a process that enables them to build capacity on various levels within the ministry and to focus on their attitude towards their altruistic calling.

The participants embrace situational influences and disruptive occurrences in their daily functioning and well-being as developmental moments in their career. The participants also choose how to deal with the ups and downs of the ministry. In thus being open to constant reflection and learning about good and bad they are enabled to create of an in-depth understanding of the self and others in order to act with the required human dignity in the ministry (§ 2.3.2). Thus, employees could become aware of their maximum potential at work and enrich their work and personal life in order to contribute practically to the development of a sustained network of people management in the Church context (§ 2.4.2). Lastly, as an organisation the participants' experiences of well-being calls upon the Church to remain true to their inner life that is positioned in the Solas of Martin Luther (§ 2.5.2). Next follows the last feature of spiritual well-being that I called, Ethics.

7.3.4 Ethics

The themes linked to the feature of ethics is congruent with the literature related to professionalism, ethical codes and legal issues (Bergh, 2011; Engelbrecht, Heine & Mahembe, 2017; Fischer, 2000). The fate of highly functional organisations lies with the ethical decisions of highly functional employees; if their decision-making is unethical it could influence the work and life context of those same employees. In the Reformed

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tradition of pastoral care there is an eschatological understanding of human beings. This has shifted from an anthropologic principle (such as the fall, human sinfulness and the dualism between soul and body) to a constructive anthropology of pneumatology⁴³ (Louw, 1999, 2003, 2005a, 2005b, 2010, 2014a, 2014b). However, Rev. Moses showed concern about various issues arising at church council meetings that lead to conflict management (§ 6.3.5). Conflict emanates from leaders on presbytery and synod levels. In addition, political leaders attempt to influence the church for their own political gain. Hence, the participants in this study also reported that they experience a level of exploitation in the ministry that requires from them to remain ethical on both a professional and a personal level (i.e. to remain confidential about pastoral counselling sessions with congregation members and not to share it with their life partners). Yet, the theme to “be the salt of the earth, and the light of God” concurs with Wessels and Müller’s (2013) notion that people’s souls reveal who they are through their attitude. Congregations’ attitudes towards the basic conditions of employment of their pastors could be a light during times of darkness in pastors’ employee well-being experiences as a whole.

Another matter that hampers employee well-being in pastors is the rivalry within the church environment on both a national and an international level. Competition for members among the various denominations in South Africa (national and international) results in a loss of finances, assets (e.g. church buildings) and, most importantly, membership numbers (see §§ 6.3.4 and 6.3.6). Secondly, a concern voiced by the participants in this study is the impact of economic issues, cultural issues and/or social issues on their monthly/annually income on both an organisational and individual level (“Challenges”; § 6.3.5). High levels of unemployment and high crime rates are the result of economic, cultural and social issues that have resulted in decreasing membership of congregations.

⁴³ “Human beings in Christ are a new creation and empowered by charisma in order to be equipped and encouraged to live a total new life (*the habitus of phronesis*)” (Louw, 2005a, p. 71).

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On an organisational level, the experiences of uncertainty may result in resistance to change in the status quo regarding congregations' ways of managing their pastors' conditions of employment. This uncertainty results from one of the basic needs of Maslow's hierarchy, namely, the need for security (Bergh, 2011). Consequently, congregations should be trained to treat their employees with the necessary human dignity in terms of their basic employment conditions.

Congregations also need to revisit their calling from God, over and above that of the pastors' altruistic calling. Therefore, I concur with Peterson (2015) that, worldwide, ethics education for professional development is presented predominantly in the form of standalone content, while in fact a two-way discussion on ethics is required in the training of all employees (and in this case the pastors, congregants, church councils, presbytery, synods and denominations – see § 6.3.3). Therefore, the participants' responses regarding their employee well-being experiences in the ministry rest on how they reflected on enhancing their and others' ethical attitudes (thinking, feelings and actions) in relation to the basic employment conditions, but most importantly the mission of God (to be servant leaders to the people of God).

Personal growth and self-development enable one to accept oneself, to develop positive relations with others, to be autonomous both on and off the job, and to deal with social pressure such as discrimination in the workplace. Leadership credibility comes from a willingness to listen, a consideration of proposals, allowing others the freedom to express feelings, toleration of mistakes with human dignity (Bergh, 2011), as shown by Rev. Tessa's interaction with her colleagues in FG1 (§ 6.3.6). Jesus' instruction in the following verses in Luke 10 clearly summarises the congregation's role in taking responsibility for the pastor's basic conditions of employment:

The harvest is plentiful, but the workers are few. Ask the Lord of the harvest, therefore, to send out workers into his harvest field. Go! I am sending you out like lambs among wolves. Do not take a purse or bag or sandals; ... Stay in that

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house, eating and drinking whatever they give you, for the worker deserves his wages. Do not move round from house to house [Luke 10:1-4 (NIV)].

In this study it would appear that the participants regarded ongoing learning as an opportunity for personal growth, flexibility and openness to change that could enable them to acquire increased self-knowledge related with their ethical behaviour and professionalism (Janse van Rensburg et al., 2017; Rothmann, 2013; Ryff & Keyes, 1995; Ryff & Singer, 2006; Van Dierendonck et al., 2008). Therefore, CPD (§ 6.3.3) could be a tool to facilitate the learning of ethics at all levels of the ministry in terms of embracing the positive (“good”) and negative (“bad”) feelings that may transpire and result in unethical actions (see § 6.3.6 for example, the scenario of sexual harassment). CPD could enable growth on an individual level regarding vulnerability of humans on a personal level and how to manage their own human dignity at times that cause distress. In addition, CPD could enable growth on both a group and an organisational level in terms of not causing harm to others.

The participants' comments suggest a quest for value and meaning in life through *Solus Christus* but they do not ignore tension-filled associations with their feelings of uncertainty and a desire for a quality life (Wessels & Müller, 2013). Nevertheless, the participants in this study also demonstrated in section 6.3.6 that *Solus Gratia* provided them with a level of autonomy that forms the roots of self-resilience on the job [Matt. 10:28 (NIV)]: “people could kill the body but cannot kill the soul.”

The participants' responses suggest a desire for a purposeful, ethical change in thinking, feeling and actions in order to enhance positive psychological functioning, goal-setting and hope, as professionals in their own cadres (see “Teamwork” and “NOT” in 6.3.4), congregations (see “Family building” in 6.3.4) and on an individual level (6.3.6). Therefore, linked to section 7.3.2, in section 6.3.2 the participants demonstrated that they view their role as team members as important as it requires them to respect each other and to care for congregants (6.3.8) with the requisite human dignity.

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The result of continuous reflection on one's own behaviour during a pastoral session, the emotional turmoil resulting from various tasks and the different seasons of the ministry (§ 6.3.7) could result in an "end" to wrongdoing ("World engagement" and "Challenges" in § 6.3.5) or unethical thoughts ("Economic" in § 6.3.5). Ongoing reflection on one's own behaviour could also be the start of creating human capital (people) in the organisation of God and death as a beginning of eternity (§§ 6.3.1 and 6.3.2). Lastly, a continuous assessment and evaluation of the various seasons of the ministry (§ 6.3.7) lead to the experience of employee well-being in the ministry as is reflected in the theme Personal and Occupational Authenticity.

On a personal level, the participants in this study demonstrated a level of responsibility and accountability to live out their altruistic calling, no matter the level of difficulty of the tasks involved in the ministry. Thus they require CPD to do their job (§ 6.3.3). Additionally, the participants shared a need to remain current within the contemporary, changing world through ongoing learning (§ 6.3.3), bearing in mind what is done on the job and reflecting on what they thought, felt and did in the different tasks of pastoral care [see comments of Rev. Petrus ("Reflection") and Rev. Diederick ("Spirituality") in § 6.3.3]. Hence, CPD is not only applicable to the pastors' development but also that of the congregation, as recommended by the participants in this study. In addition to section 6.3.3, the participants in this study mentioned that congregational members and colleagues also need to reconsider their ethical attitudes. For example, in section 6.3.4, it was stated that all members who attend services should be made welcome and need to be treated with the necessary dignity, privacy and honesty. As the human capital of God, *koinonia* (§§ 6.3.4 and 6.3.8) is important for the optimal functioning of congregational members in working together to "[b]e the salt of the earth and to be the light of God".

Acting with integrity is an important leadership trait and cannot be overlooked. All three focus groups indicated the importance of integrity and acting on shared values as required by their Christian faith (Ebener & O'Connell, 2010; Fisch, 2000). However, the "bad" in this regard is that participants' responses in the focus groups revealed three ethical

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dilemmas in the ministry, namely, fraud/theft of a congregation's contributions, accusations of sexual harassment by a youth member of a congregation, and discrimination against a female pastor by a senior member of the congregation. The "ugly" of these three ethical dilemmas echoes the argument by Peterson (2015) that the value of ethics is completely underestimated in organisations (in this case, the ministry). The participants' evidence shows that they function well and appear satisfied at work as long as they are able to use their abstract reasoning skills to differentiate between unethical behaviour and treating all human beings in the ministry with the required respect. Pastors and members of congregations need to remain aware of their ethical responsibilities and avoid unethical behaviour.

In conclusion, participants' conceptualisations, which focus on professionalism, codes of conduct and legal issues in the ministry, are congruent with the HRM/IOP literature on ethics and integrity (Bergh, 2011; Leopold & Harris, 2009). The participants expressed the difficulty in challenging oneself to maintain ethical conduct not so much for their emotional, psychological or social well-being (§ 2.3.2) but rather as part of their spiritual well-being as they owe it to their calling from God (§ 7.3.2). In addition, they acknowledge that if they were to challenge their professionalism within the ministry it could make room for emotional connection or awareness related to their emotional, psychological and social well-being which would result in flourishing at work.

Lastly, they expressed their need to remain professional by acknowledging a requirement for growth in the form of education, training and development to remain professional in the ministry (§ 2.4.2). Hence, the importance of balancing work (and life in general) in that they feel good about their lives in which they are functioning (flourishing), with an emphasis on sustaining professional and ethical. However, my approach to well-being is consistent with a multidisciplinary perspective in terms of which well-being as a whole and as a balanced state includes a meaningful and constructive approach to life through spirituality (§ 2.5.2). Such a view of well-being is consistent with Aristotle's view of *eudaimonia* (translated as *eu* = good and *daimon* = soul or spirit) which emphasises doing

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and being good in order to contribute to society and experience pleasure in living well (cf. Keyes, 2016), however, ways of doing so differ in Christian spirituality (§ 2.5.2).

Hence, the formulation of a working hypothesis in which I position spiritual well-being with its features (Seasons of the ministry, an altruistic calling, discipleship and ethics) as an additional dimension and determinant of flourishing in the ministry, follows next.

7.4 WORKING HYPOTHESIS FOR SPIRITUAL WELL-BEING AS A DIMENSION OF FLOURISHING AT WORK

Although this chapter is procedurally structured, sharing participants' experiences of their well-being resulted in the presentation of a rationale for spiritual well-being as a dimension of flourishing in the ministry from a multidisciplinary perspective. Proposing spiritual well-being as a dimension of flourishing at work becomes more explicit through the construction of a working hypothesis and illustration of a working model. I called this working model, the DNA⁴⁴ model of spiritual well-being for two reasons. Firstly, I chose the abbreviation 'DNA' metaphorically because in my mind the three features, namely Altruistic calling, Discipleship and Ethics are the principle features linking the participants' Christian faith with their well-being in this study. Secondly, the double-helical nature of the polymer illustrates the fourth feature of spiritual well-being called Seasons of the ministry. The proposed DNA model of spiritual well-being concur with research related to flourishing and well-being experiences at work of helping professions (pastors in the ministry, excluding South African pastors) at the University of Notre Dame by Adams and Bloom (2017).

Formulating a working hypothesis for spiritual well-being was not easy and therefore I referred back to Figure 6.1, the academic literature in Chapters 1 and 2 and new literature as my reading on the phenomenon in this study progressed. To be honest at this critical

⁴⁴ According to Travers and Muskhelishvili (2015) that over 60 years ago are the predominant genetic material proposed as a double-helical structure that includes an eminently satisfying explanation for the heritability of genetic information in the living world, called deoxyribonucleic acid (DNA).

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analytical phase of the thesis the themes in Figure 6.1 and the academic literature from a multidisciplinary perspective became intertwined with one another and I found it difficult to conceptually synthesise meaning. Hence, to derive the visual features of spiritual well-being in Figure 7.1, I worked iteratively going back and forth between the information presented in Tables 5.5, 5.6 and 6.1 and Figure 6.1 (Box 7.1). I refined the total number of eight themes into four features of spiritual well-being across the three focus groups in Figure 7.1. To depict spiritual well-being and its four features, the figure is also used to structure my thoughts meaningfully because drawings and/or pictures in research bring the participants “closer” to the researcher(s) and organisation(s) that need to take action in the management of well-being (Morrow, 2005).

Hence, in order to make the meta-theoretical influences more explicit in Chapter 7, I find it useful to present a visual illustration of spiritual well-being that I called the DNA model of spiritual well-being. The DNA model of spiritual well-being encapsulate the features of spiritual well-being in Figure 7.1, namely Seasons of the Ministry, an Altruistic Calling, Discipleship and Ethics.

Following the meta-constructs of well-being in Figure 1.2, and following a holistic perspective as enabled by other scholars to embrace well-being from a cognitive, emotional, social and physical perspective (§ 2.2), in this study spiritual well-being became evident. Spiritual well-being became evident as an additional dimension to flourish at work.

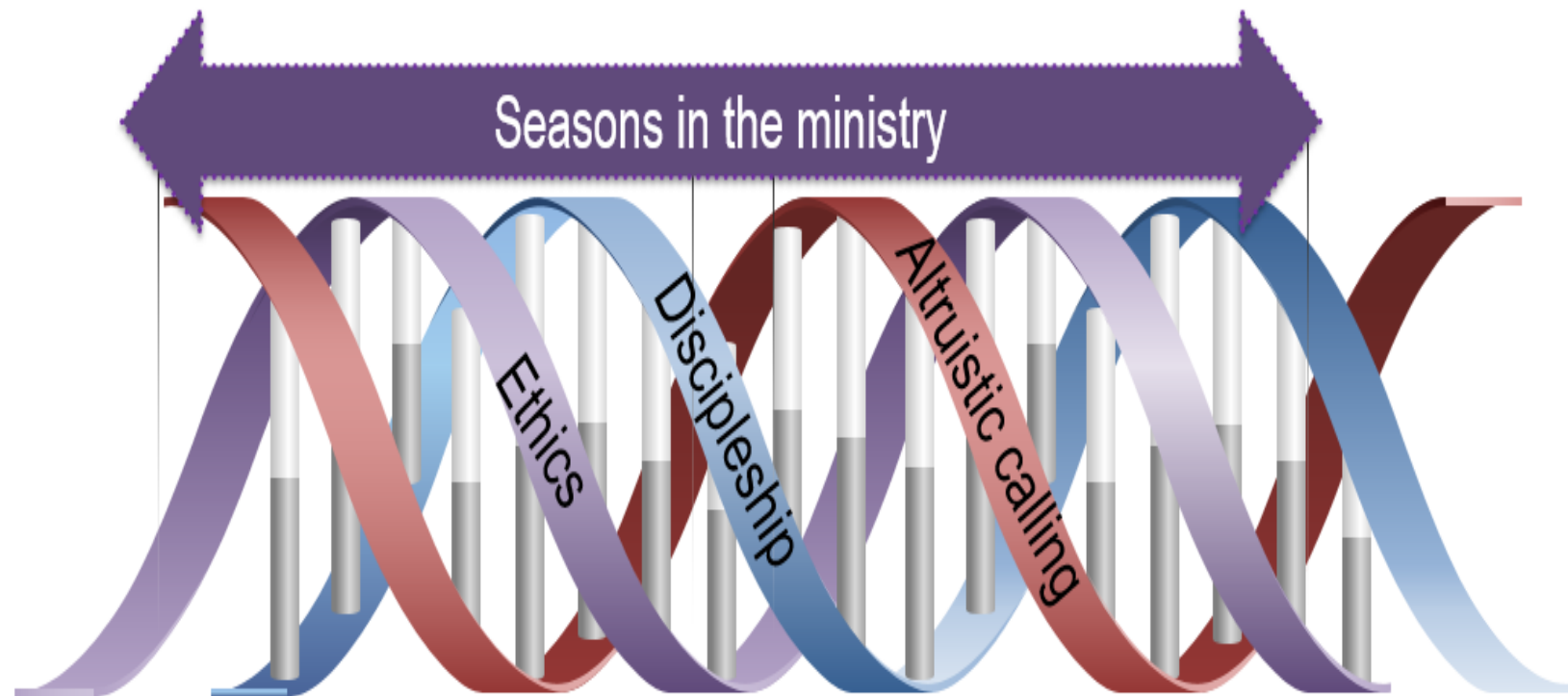


Figure 7.1: DNA Model of spiritual well-being

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Hence, I conceptualised a working hypothesis to enable future researchers to measure whether people (i.e. pastors) flourish at work (or in their personal life):

Pastors flourish at work if they perceive and live a spiritual well-being in the presence of emotional, psychological and social well-being. To experience spiritual well-being, participants need to identify with their altruistic calling in service of God and others through discipleship, and to understand the season of the ministry that they find themselves in (see Figure 7.1 above), so as to manage their career vigour and align their energy with their personal strengths in the presence of a Higher Power. The participants in this study therefore regard the seasons in the ministry as part of career and life development. Through continuous reflection and learning, they live their altruistic calling and discipleship in such a way that they regard it as a way to bring change to others. Lastly, they believe in their potential to develop ethical professionalism through continuous reflection on and learning about their lived calling.

To conclude, in Table 7.1 (on the next page), I have expanded on the conceptualisation of flourishing (see Table 2.1) by Rothmann (2013), adding an additional dimension, namely spiritual well-being. Following the above-mentioned working hypothesis, the added dimension of spiritual well-being (on an individual level) includes the features of Seasons of the ministry, an altruistic calling, discipleship and ethics.

7.5 SUMMARY

In this chapter, I explained how the eight well-being themes from the synthesised SID were integrated with the literature from a multidisciplinary perspective (specifically IOP and Practical Theology). The findings and the discussion of the results were grounded in an inductive-deductive-inductive approach to tie the participants' evidence-based well-being experiences that emerged in this study (a story for spiritual well-being in their journey in the ministry) and relevant well-being literature. As a pragmatic researcher,

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positioned from a multidisciplinary lens to care for pastors' spiritual well-being in the ministry, in the next chapter I propose a coaching model.

Table 7.1: Flourishing at work

Emotional well-being	Job satisfaction	Experiences satisfaction with the intrinsic and extrinsic aspects of their work
	Positive affect at work	Experiences positive emotions at work
Psychological well-being	Self-determination	Experiences satisfaction of the need for autonomy: Has socially acceptable internal standards and values as guidelines at work; need for experiences of freedom and choice when carrying out an activity is satisfied Experiences satisfaction of the need for competence: Need to feel effective in interacting with the environment is satisfied; senses that physical, emotional and cognitive resources are available to engage at work; seeks to maximize own potential Experiences satisfaction of the need for relatedness: Need to feel connected to others, to love and care for others, and to be loved and cared for is satisfied; establishes trusting interpersonal relationships
	Engagement	Vitality: Has a high level of energy at work Dedication: Is dedicated toward work
	Purpose and meaning	Has purpose and meaning at work
	Harmony	Experiences balance, inner peace, self-acceptance, and a positive relationship with oneself
Social well-being	Social acceptance	Is positive towards and accepting of diversity in people
	Social growth	Believes in potential of others (individuals, groups and societies)
	Social contribution	Finds society and social life meaningful and comprehensible
	Social coherence	Regards own daily activities as adding value to society and others
	Social integration	Experiences sense of relatedness, comfort and support from community
Spiritual well-being	Acknowledge seasons of the ministry (work and/or life)	Regards seasons in work and life as part of career and life development
	An altruistic calling	Receive, feel and live a calling at work (and/or life)
	Discipleship	Regards calling as bringing change to others
	Ethics	Believes in potential to develop ethical professionalism

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8.1 INTRODUCTION

The overall aim of this study was *to explore the well-being of pastors in a Christian faith-based South African church context from a multidisciplinary perspective to develop a coaching model to care for and optimise their well-being*. In Chapter 7, I applied distinct well-being constructs (flourishing and spirituality) from a multidisciplinary perspective to participants' well-being experiences. By integrating theory with the data, I determined that spiritual well-being constitutes the missing narrative in pastors' flourishing in the ministry. Spiritual well-being was thus proposed as the key component of pastors' well-being experiences at work. Consequently, the DNA model of spiritual well-being was offered as a working hypothesis in Chapter 7. This model identifies four features of spiritual well-being (i.e. Seasons of the ministry, Altruistic calling, Discipleship, and Ethics) on an individual level.

While therapy tends to focus on curing potential illness, the universal intervention approach preferred by IOP, HRM and Practical Theology that aims to prevent illness and enhance well-being is coaching (§ 2.3.2). In addressing the research objective, the purpose of this chapter is to construct a coaching model aimed at developing the spiritual well-being of pastors in the context of the Christian church. In view of the challenge presented by Drake's (2007) observation that it is an art to integrate material into a coaching context, in this chapter I also intend to demonstrate how I integrated all the material in this thesis to construct the proposed coaching model. Therefore, in this chapter, I firstly provide a rationale for and the application of the GROW coaching model. This application results in a coaching model for caring for spiritual well-being on an individual level. Thereafter, to incorporate an organisational orientation to caring for pastors' spiritual well-being, I apply talent management as espoused by HRM to the findings obtained thus far. Consequent to incorporating talent management in the findings,

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I propose a multidisciplinary coaching model and strategic coaching orientation to facilitate the spiritual well-being of pastors in the Reformed ministry.

8.2 A COACHING MODEL TO CARE FOR PASTORS' SPIRITUAL WELL-BEING

This section presents the coaching model (i.e. intervention) for promoting professionals' (i.e. pastors) spiritual well-being in the ministry (i.e. purpose) using a multidisciplinary lens (i.e. perspective) (cf. Lane & Corrie, 2009; Odendaal et al., 2014). The last decade researchers address the desire to achieve more evidence-based practice in various disciplines and use distinct concepts such as "theories", "models" and "frameworks" interchangeably for pragmatic purposes (Nilsen, 2015, p. 13). Positioned in qualitative research, given the state of the art and emphasising applied goals, Morgan (2007, p. 344) argues that the most reasonable step is to create interpretive models that explain how sets of themes are related to each other by constructing models that can be moved beyond merely presenting themes to reach a next level of theorising. Such an approach link with my interpretive pragmatic research paradigm. Then again, Nilsen (2015, p. 3) differentiate between "theories", "models" and "frameworks" and argues that neither models nor frameworks specify the mechanisms of change because they are merely checklists of factors relevant to various aspects of implementation. From a critical realist ontology, there are differences between the empirical, the actual and the real (Easton, 2010), I first describe the GROW model as the fundamental coaching model that I chose to apply and integrate in this study. Being grounded in the voices of the participants as well as in the relevant meta-theory, I then provide a rationale for having chosen the GROW model and, finally, I apply and integrate GROW as a framework for constructing a coaching model to care for the spiritual well-being of pastors against the background of the findings of this study.

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A COACHING MODEL TO CARE FOR AND OPTIMISE PASTORS' WELL-BEING**8.2.1 The GROW coaching model**

The GROW model was inspired by Timothy Galleway's Inner Games method, which was applied in sport, and emphasises performance management (Whitmore, 2009). Hence, Whitmore used Galleway's Inner Games concept to create a sense of awareness and responsibility in both coach and coachees in order to maximise the effectiveness of the GROW coaching sessions (Whitmore, 2009). GROW is a simple and useful four-step coaching model developed by Whitmore (2009, p. 55), in terms of which coaching is planned and structured in line with the following four steps:

- G** **Goal** setting for each session linked to short and long-term goals
- R** **Reality** checking to explore the current situation
- O** **Options** and alternative strategies or courses of action
- W** **What** is to be done, when, by whom, and the will to do it.

The aim of Whitmore's (2009) GROW model is to use coaching to enhance awareness of one's reality in current and past experiences. Furthermore, Whitmore (2009) emphasises the individual's responsibility to work willingly towards a plan of action in order to GROW based on one's needs, motivators, drivers or enablers. GROW is a simple, purposeful, solution-driven and proven model (Grant, 2011). It can be applied in a non-clinical context and is known for being client-orientated because it views the coachee as the expert of his/her own story (Anstiss & Passmore, 2017).

According to Passmore (2007), some coaching psychologists reject the GROW model as a non-psychological model. However, it is suitable for coaches without psychological training because it is a behaviour-based coaching approach (Eldridge & Dembkowski, 2013). The GROW model is thus a basic intervention method comprising the four steps noted above. These include initiating a coaching conversation in order to identify goals (step 1), reviewing the current reality (step 2), considering various options for action (step 3) and, lastly, agreeing to and deciding on the way forward (step 4) (Passmore, 2007).

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Nobles (2012) explains that the GROW model empowers clients by providing them with the autonomy to drive the coaching agenda. Hence, coachees gain an opportunity to evaluate their strengths and weaknesses (i.e. reality) in the context of the challenges the experience in the workplace. This evaluation constitutes a basis for the coachee to develop an action plan containing timelines aligned to set objectives (i.e. goals). Additionally, the coaching process enables coachees to brainstorm together with coaches on ways (i.e. options/opportunities) to find solutions and alternatives for dealing with the issues (i.e. way forward), for example ways and issues that influence pastors' well-being experiences. Next, I substantiate my decision to adopt the GROW coaching model as a framework for coaching spiritual well-being in the context of this study.

8.2.2 A rationale to apply GROW as a framework for coaching spiritual well-being

Coaching draws on and integrates various perspectives from a range of disciplines, challenging practitioners to assimilate and utilise the significant emerging coaching-specific body of knowledge about what constitutes best practices (Bachkirova, Spence & Drake, 2016; Drake, 2007; Simon, 2009; Simon, 2012; Simon et al., 2014). There are various coaching approaches available. These have been customised by coaches from various theoretical perspectives, including gestalt theory, neurolinguistics programming, transactional analysis, existential and cognitive-behavioural perspectives (Passmore, Brown, Wall & Stokes, 2018). More specifically, various coaching models are also evident in the literature, as indicated by Palmer (2008), including SPACE, PRACTICE and GROW, to name but a few.

The SPACE (standing for situation, physiology, action, cognitions, emotions) model is ideal for therapists and is rooted in cognitive behavioural therapy (Edgerton & Palmer, 2005; Weiss, Edgerton & Palmer, 2017). Palmer (2008) used earlier models and frameworks (i.e. counselling, training and coaching) to develop a model that he called PRACTICE (Palmer, 2008). Palmer's PRACTICE model is solution focused and is suitable for coaching, counselling, psychotherapy and stress management purposes. In

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contrast to a therapeutic approach to coaching, Kauffman, Boniwell, and Silberman (2010) explicate that many behavioural models are underpinned by theories of adult learning stemming from scholars such as Malcolm Knowles, David Kolb and Jack Mezirow. The GROW model is the best known and the most widely applied behavioural-based coaching model (Dembkowski & Eldridge, 2003; Eldridge & Dembkowski, 2013; Passmore et al., 2018). Apart from being widely used and proven, the rationale to use the GROW model in the coaching setting of this study lies in its simplicity and general relevance. The model allows for the application of coaching principles and a coaching process to realise coachees' potential and to live as they were inherently intended to live (Deci & Ryan, 2008). Applying GROW in this way suggests that it can be used as a framework for building a context-specific coaching model such as the one intended in this study.

It is imperative that coaching models be linked to the strategic objectives of the business in question (Bachkirova et al., 2016; Dexter, Dexter & Irving, 2011, Odendaal et al., 2014; Simon et al., 2014). Thus the GROW coaching model offers tangible criteria for measurement purposes in its goal-setting phase. However, the measurement of employee and organisational performance is not the alpha or omega; indeed, more contemporary studies have found that well-being requires the same emphasis as performance management. Guest (2017), for example, calls on organisations to balance the optimisation of both employees' well-being and performance. In line with this, the GROW framework allows for goal setting aimed at both performance and well-being, which is valuable in the context of working towards spiritual well-being in this study.

Adams and Bloom (2017) found that relationships in the ministry require more than a focus on performance or profit. Within the church context, the church not only acts as an employer but also constitutes a caring community of people supporting one another in the joys and sorrows of life. Hence, in light of Koortzen and Oosthuizen's (2010) warning to remain mindful of the larger client system and community when planning interventions, I needed to choose a coaching framework that could be applied to more than just performance goals. GROW is thus a simple yet useful model that can be applied by non-

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psychologists and from which various behavioural goals can be developed (Passmore, 2005, 2007, 2010a, 2010b; Passmore et al., 2018; Passmore & Oades, 2018). I opted for this simple coaching model to ensure that the conceptual DNA model of spiritual well-being remained the focus in this study. This conceptual model is already rich in meaning and should remain the principal focus of the coaching approach, rather than the coaching steps or the stages. These coaching steps do, however, provide a useful framework for guiding the coaching process in its focus on spiritual well-being.

With this specific research context in mind, that is, the development of a coaching model, and as delineated by my conceptual framework in Chapter 1, a similar study by Nobles (2012) also nudged me in the direction of the GROW model. Based on Whitmore's GROW model, Nobles (2012) developed a coaching model, referred to as Christian Leader Coaching, to promote well-being based on attributes of spiritual leadership linked to a number of different variables, including character (i.e. values and relationships), knowledge (i.e. education and experience) and influence (i.e. goals and environments). Nobles sought to identify potential preventive methods to promote well-being over and above the use of traditional therapy. He used an instrument called the Leadership Resiliency Survey (LRS) to determine the relationships between the core attributes and associated factors. However, in Chapter 7 of this thesis it became evident that the narrative on pastors' flourishing in the ministry, namely spiritual well-being, was missing. Spiritual well-being includes an element of servant leadership (i.e. discipleship) but adds to the findings of Noble in terms of the seasons of the ministry, altruistic calling and ethics (see Figure 7.1).

8.2.3 Applying GROW to the DNA model for spiritual well-being: Constructing a coaching model

The pastors related their desire for learning to their continuous reflection on experiential learning experiences in both work and life. The pastors' approach to continuous learning begins on an individual level, which is in line with the work by Kofman and Senge (1993). Additionally, pastors' approach to reflection through experiential learning concurs with

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work done by Kolb and Kolb (2008), also on an individual level. To care for pastors' well-being in the ministry I applied Whitmore's (2009) GROW as a coaching framework and integrated this application with the DNA model of spiritual well-being (§ 7.4, Figure 7.1). In doing so, next I propose an individual coaching model for spiritual well-being as presented in Figure 8.1. Figure 8.1 depicts how the participants regard the seasons of the ministry as fundamental to their spiritual well-being in the Church context, because it represents a career and life development perspective that is self and other directed (§ 7.3.1). Seasons in the ministry denotes the intrapersonal level of maturity and thus the level of developed spiritual wellbeing at any particular point in time in the pastor's life. Seasons in the ministry thus provides an indication of the developmental needs underlying pastors' ethical actions (§ 7.3.4), discipleship (§ 7.3.3) and altruistic calling (§ 7.3.1).

Hence, in Figure 8.1, the purple arrow with the label 'Seasons in the ministry' presents the ongoing desire for learning and development by pastors, as well as their developmental maturity throughout the life span of their career. The two-way direction of the purple arrow aims to reflect pastors' opportunity to introduce their experiences, knowledge and own resilience gained over the years as pastoral caregivers as an ongoing developmental state in the coaching process. With reference to section 2.3.3, this two-way direction of the purple arrow may include reflecting on both negative and/or positive experiences in the ministry. This approach to reflection links up with the professional practice and personal values reflective method proposed by Paterson and Kelly (2013).

Seasons in the ministry is therefore the contextual foundation of pastors' well-being, thus forming part of a continuous experiential learning and development orientation. Hence, as professional employees, pastors use their discomfort and the maximum potential of the self at work to enrich their work and/or personal life. This is done by paying attention to their ability to manage their experiences of whether they flourish at work (§ 7.3.1). In the context of the seasons of the pastor's ministry, the model that I propose consists of phases, based on the four-step GROW process, namely, goal, reality, options and way forward. These I discuss briefly below.

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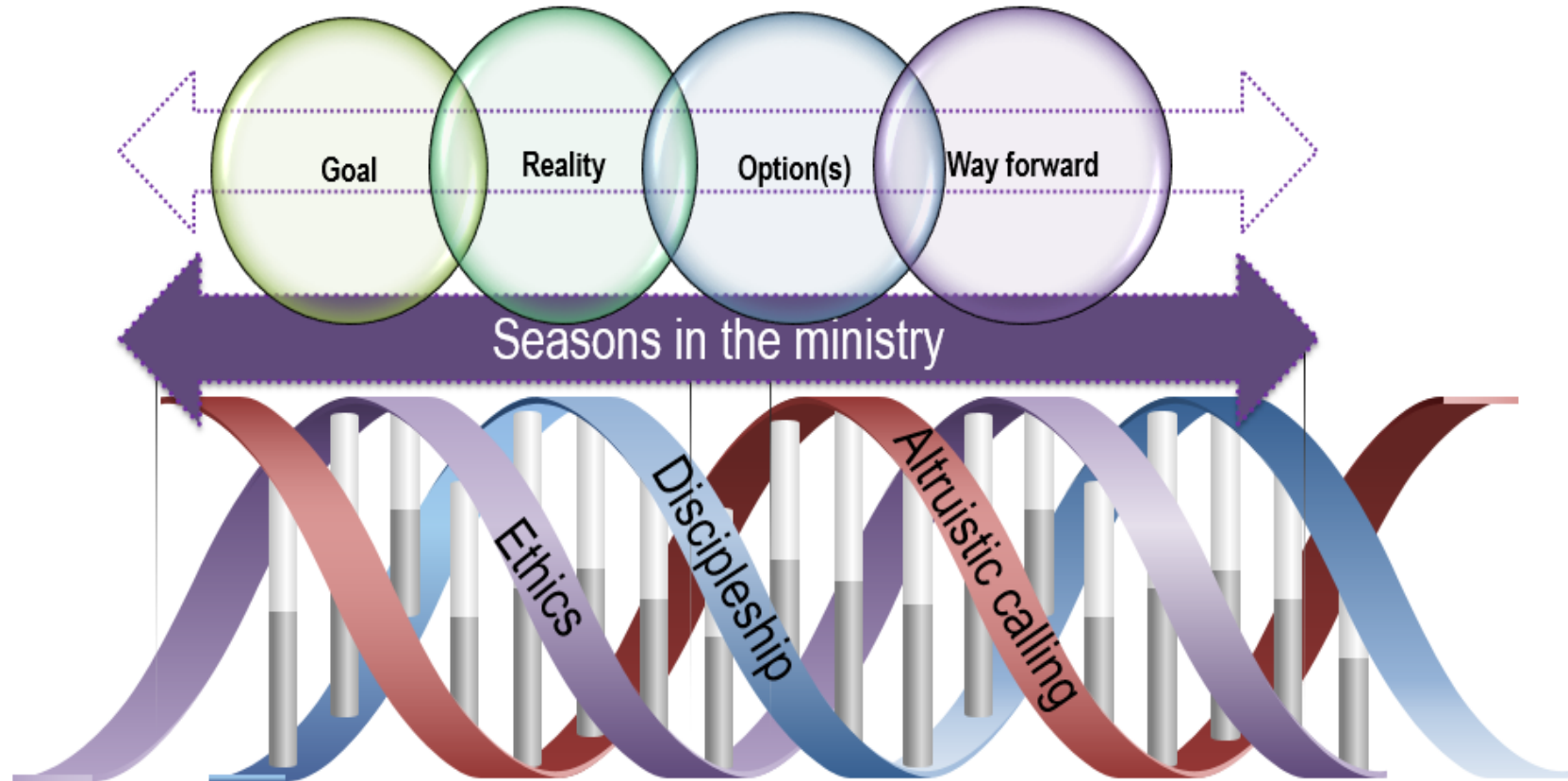


Figure 8.1: A coaching model to care for spiritual well-being

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8.2.3.1 *Phase 1: Goal(s) setting for spiritual well-being*

The purpose of phase 1 is to determine the coachee's short and long-term goals and objectives in pursuit of spiritual well-being (i.e. ethics, discipleships and altruistic calling). Thus, I propose two important principles in this phase. Firstly, to build rapport and gather important background information regarding the seasons of ministry. Background information is needed by the coach to understand the seasons of the ministry in which the coachee finds him/herself. Such information relates to a narrative account of their career and/or life stages and experiences, and include biographic information such as age group, level of education, total years of experience in the ministry and, lastly, the number of years employed in the current congregation (see Table 5.1).

Secondly, the core features of the DNA model should be explained to the coachee and the coach should initiate and facilitate a discussion on the gaps and/or goals with regard to each spiritual well-being feature. The coaching conversation of phase1 can be facilitated by the following questions: What would you like to discuss related to spiritual well-being? What would you like to achieve with spiritual well-being as an additional element to occupational well-being? What would you like to be different when we finish with this session?

8.2.3.2 *Phase 2: Assessing current and past Realities*

The purpose of phase 2 is to explore the drivers and enablers of pastors' spiritual well-being. This is a non-directive approach and client orientated as originally initiated by Whitmore (2009). Hence, this approach emphasises the need to appreciate the drivers or enablers of pastors' prerequisite for continuous reflection and learning about the way they think, feel and live their altruistic calling and discipleship. A prerequisite to reflect continuously their thoughts, feelings and way of living from their calling in the beginning of their spiritual well-being journey may initiate change on an intrapersonal or interpersonal level in the ministry. Hence, they believe in their potential to develop ethical

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professionalism through continuous reflection on and learning about their lived calling (§ 7.4).

The coaching conversation in phase 2 can be facilitated by the following questions: How do your current and past experiences of your spiritual well-being (i.e. ethics, discipleships or altruistic calling) relate to the seasons in the ministry? What is the current situation? What has not worked in this situation (i.e. spiritual well-being challenges)? What demands do you have in your job? What worked in your spiritual well-being (i.e. Seasons of the ministry, An altruistic calling, Discipleship, Ethics)? What resources do you have in your job? How much control do you have on this situation linked with your spiritual well-being?

8.2.3.3 *Phase 3: Options*

The purpose of phase 3 is to find the various options or alternative opportunities that are available in order to map a course of action for their spiritual well-being journey in the ministry (i.e. in terms of ethics, discipleships and altruistic calling). Hence, an assessment of both phase 2 and phase 3 initiate self-assessments about their past and current spiritual well-being. An assessment between their past and current spiritual well-being may bring for change on an intrapersonal and/or interpersonal level. These routes for action require decision-making in which they have the most control over.

A full range of options to approach challenges linked with their spiritual well-being could be facilitated by the following questions: What alternative ways are there to approach for example a specific ethical issue in the ministry? What would you do if you had more resources on the job or more control over the job demands in the ministry that challenge your spiritual well-being? Who might be able to help you with the demands of your job in the ministry? What would you do if you could start all over again? What are the benefits or pitfalls of each option in this situation? Which option would give the best result? Which option would you most like to act on?

CHAPTER EIGHT
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The purpose of phase 4 revolves around questions relating to the coaching conversation such as: How can you move forward in your spiritual well-being (i.e. ethics, discipleships or altruistic calling) in the ministry? In the way forward in the ministry, what needs to be done to optimise spiritual well-being that are linked to ethics, discipleships and altruistic calling for example? Do you have any timeframes in mind to achieve your short-term and/or long-term goals, and what are the timeframes (be specific)? Who needs to be involved in the process to optimise your spiritual well-being? Last but not the least, are you willing to take responsibility for being the key person to follow the drivers or to use the enablers that you identified to achieve your goals?

The coaching model is a coaching process that begins on an individual level in a contemplative and continuous reflection on current and past experiences in the ministry to facilitate future GROWth in a safe environment (cf. Gray, 2016). The coaching process is therefore dynamic and the phases suggested above in relation to the GROW model can be iteratively applied. During the coaching conversation, it is possible that individuals move between phases or move from the one phase to another.

This model is client-driven and is dependent on where the client introduces the coach to their past and current realities, as linked to each feature related to the DNA model. For example, a client may sketch their reality linked with the four features of their spiritual well-being experiences. One example of this in this study is in section 6.3.7. In section 6.3.7, I briefly reflected on how Rev. Mathew explained he cope with the demands of the job when dealing with death in the congregation while simultaneously dealing with death in his own family. The choice between work and family responsibilities were thus his current reality.

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Rev. Mathew (FG3): As pastors we should give support during bereavement. As pastors we need to be there when people are in need. You'll find personally that family passed away and in the congregation someone passed away and you have to choose. You cannot choose your family if someone in the congregation passed away. You must be there. You are the face of the church and if you are there it speaks a lot.

The client will most probably not begin with the goal-setting phase. Hence, the coach needs to know how to facilitate a conversation grounded in the desire to include the client in a coaching conversation. Hence, embedded in my pragmatic paradigm, I propose that the coach should move beyond merely following phases 1 to 4 step by step. These steps are dependent on in which step or steps the client find themselves during the coaching session(s).

Hence, the clients' readiness to reflect on the features of their spiritual well-being may vary. Hence the clients' readiness for one phase or the other could be on a single level or across levels in each proposed phase thus resulting in a complex process over time (cf. Morgan, 2000). In this context, the coach facilitates the thoughts, emotions and possible future actions that could manifest from the session in order to optimise spiritual well-being. Ultimately, the coaching conversation is initiated and directed by the seasons of the ministry narrative through which the coachee is empowered to identify the enablers and drivers of his/her spiritual wellbeing. This is a state-of-the-art process aimed at attaining the goals driven by the client.

Positioned within a positive psychology paradigm and with HRM as the disciplinary perspective, this thesis emphasises ways for strategically managing the talent (see Figure 2.2) in a pastoral corps in a Christian church context. It is therefore useful to expand on the proposed coaching model by positioning it as a talent management strategy that is applicable to the church as an organisation.

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8.3 TALENT MANAGEMENT: AN HRM PERSPECTIVE AND ORGANISATIONAL ORIENTATION TO COACHING IN THE MINISTRY

A strategic HRM system consists of the strategies, procedures and practices applied to achieve the mission and vision of a strategic business plan (Mello, 2006). In light of the turbulent changing world of work (from which the ministry is not excluded), both employers and employees have an interest in finding ways to use talent optimally in organisations (Meyer, 2017; Vos, De Vries, Celant & Veenkamp, 2017). Coaching is increasingly documented as an effective approach to manage talent through its goal directed and operational focus on professional and personal development (De Haan, Grant, Burger & Eriksson, 2016; Goleman, 2018a, 2018b).

In light of the current underutilised mentoring programme in the DRC and the sole emphasis on leadership skills training in the URCSA (§ 1.2.3), it is crucial to promote talent management procedures and practices as an enabling organisational support factor. It is important that both denominations, their congregations and their pastors recognise this fact as an indirect way to care for and optimise the well-being of employees and the ministry. Hence, the aim of this thesis, that is, to develop a coaching model, strongly supports caring for and optimising employees' flourishing at work (i.e. a non-clinical context) through coaching (Simon et al., 2014).

The meaning of the term 'talent' is contested (Lee, 2018) in the literature (HRM/IOP). Even so, talent management practices and talent strategies have become critical tools (particularly instrumental) in optimising both organisational well-being and employees' well-being experiences (Mensah, 2018). Therefore, a talent management perspective such as the one presented here offers an opportunity to position spiritual well-being coaching in the ministry on a strategic level.

Talent management requires the creative use of contemporary strategic HRM practices in the organisation, together with an organisational business plan to enhance employees'

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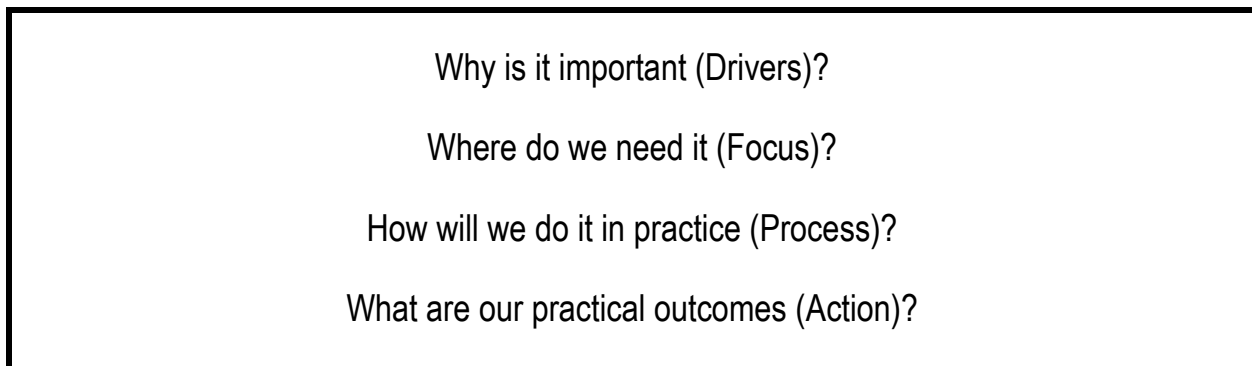
talent (Hewitt's Human Capital Institute, 2008). Hence, in line with the *Optimaal benutten van talent* by Vos et al. (2017), this thesis highlights that the Church lacks an enabling factor of talent.

The present study focused on the employee well-being experiences of three groups from two denominations in the ministry, wherein the critical importance of congregational and family support was emphasized by the participants. This is congruent with existing knowledge, which calls for congregations to take more responsibility to care for the pastoral corps of the church (Barna Group, 2018; Cooke, 2008) by taking ownership of their supportive role on an organisational level (Nel & Scholtz, 2016; Niemandt, 2010, 2015, 2016). This is also congruent with the underlying meaning of the well-being themes in section 7.4 that suggest that the participants felt that they were called to their career but their calling is dependent on how well the Church (i.e. congregations) nurture their pastoral corps. Challenges such as the decreasing numbers of congregants globally call for congregations to rediscover their rightful place in life as disciples of Jesus Christ (Niemandt, 2010, 2015, 2016; Ungerer & Nel, 2011). Furthermore, the findings of this study revealed a need to make congregants aware of their altruistic calling from God and the responsibility associated with it, that is, to act as disciples in their communities, in their work and in their lives.

The church fails to identify the value and uniqueness of its business (Niemandt, 2010, 2015, 2016; Ungerer & Nel, 2011). The church also fails to support pastors, congregational members, congregational boards, the community and so forth in discovering their talents. The church also fails to link the talents of people with an altruistic calling to discipleship and ethical action within the South African community. In addition, the increasingly strengthening relationship between calling and well-being is identified in terms of the three common features of calling: an external summons, profound meaning, and prosocial motivation. This aspect was discussed in section 7.3.2, as well as with reference to the study by Conway et al. (2015) on spirituality in the workplace, which emphasises discipleship and altruistic calling of the Church (i.e. congregational

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members). Hence, I apply the basic questions by Campbell and Hirsh (2013) useful for achieving the strategic goals of talent management procedures and practices in the ministry and as a point of departure for caring for and optimising the diverse talent in the South African ministry. For ease of reference, see Box 8.1 for the questions regarding talent management by Campbell and Hirsh (2013).



Box 8.1: Questions in the four-step approach to talent management

Source: Adapted from Campbell and Hirsh (2013)

With Box 8.1 in mind, is the management of talent an enabling factor to care for and optimize pastors' well-being as well as the well-being of congregational members. Hence, I apply the four-step talent management questions to bring about a strategic emphasis on spiritual well-being in identifying the value and uniqueness of talent in the ministry (see Figure 8.2).



Figure 8.2: Four-step talent management approach with a spiritual well-being focus

Adapted from Campbell and Hirsh (2013)

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Following Figure 8.2 above, in this study, although I emphasised spirituality in the context of pastors' well-being, cognisance was taken of the specific context (which in this study is the Christian faith) and its impact on the pastors' well-being. The organisational context or culture is a key factor to consider in any talent management strategy (Bergh, 2011; Cohen, 2002; Conn, 2016; Cooke, 2007; 2008; Cook & Geldenhuys, 2018; Cornell & Jude, 2015; Covey, 2004; Dames, 2013; Deloitte, 2017a, 2017b; Dzansi, 2014).

The Christian perspective offered by both the DRC and the URCSA, in terms of the element of reformation of the two denominations, was linked to the five *Solas* of Martin Luther (§ 2.5.2). The five *Solas* reflect the Christian and reformatory context of the DRC and the URCSA. For ease of reference, see Figure 8.3 below, which specifies again the five *Solas* by Martin Luther (§ 2.5.1), for the way in which pastors in the DRC and the URCSA focus on the gospel message and discipleship from a Christian perspective. The *Solas* are a Christian perspective reflective of the operational spirituality of pastors in the DRC and the URCSA. To optimise pastoral talent therefore requires creating congregational commitment towards spiritual well-being. To nurture their pastoral talent, congregations need to reconsider the way they can build on the value of spirituality in their unique cultural context.



Figure 8.3: *Solas* by Martin Luther (§ 2.5.2)

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Next, the individual spiritual well-being coaching model is contextualised from a strategic talent management perspective in the context of the Christian faith based ministry (a cultural context that is reflected by the five *Solas*). In doing so, I present a coaching model for spiritual well-being which I have called *KHULISA ABANTU CURA ANIMARUM* of the *moruti*⁴⁵ in the context of strategic talent management in the ministry.

8.4 SPIRITUAL WELL-BEING COACHING FOR *KHULISA ABANTU CURA ANIMARUM* OF THE *MORUTI*

My research was based on an exploration of pastors' well-being experiences integrated with meta-theoretical encounters with three disciplines (IOP, HRM and Theology) of well-being. This was done to propose coaching as a strategy associated with pastors' needs, thinking, emotions, aptitudes, skills, work experience, roles, duties and responsibilities (cf. Mathis et al., 2017; §2.4.3) that would allow them to flourish in the ministry.

Within such a multidisciplinary context, creating an awareness of and a responsibility to care for pastors' well-being through coaching requires commitment and persistence (Passmore, 2005). This commitment can only be effectively implemented if the church as a whole, and its leadership in particular, take responsibility for doing so. Positioning the coaching for spiritual well-being in the context of a holistic talent management strategy to be rolled out in the DRC and the URCSA is aimed at establishing such commitment.

I investigated the phenomenon in this study from a multidisciplinary perspective without an interactive debate on whether one discipline required more emphasis than the others. The strategic initiative for talent management in the ministry results from the inner life drivers and enablers of pastors. These inner life drivers and enablers of pastors present an inward spiritual realm as part of their human nature. Thus, in proposing a coaching

⁴⁵ Setswana for pastor.

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model for spiritual well-being requires a talent management strategy for caring for people in the DRC and URCSA.

Caring for people require a holistic view of the whole person because people may have the required talent and require from organisations to be mindful of the larger people system or community when planning a talent management strategy. Such a caring approach towards a talent management strategy in the church context, concur with an earlier explanation that in the church context, the church acts as an employer that constitutes a caring community of people. People in the church context supports one another in the joys and sorrows of life (§ 8.2.2). Consequently, to the rationale to care for and to optimise the talent of people in the church context lies in a strategy towards talent management.

Talent management in a church context aimed at caring for people require thoughtfulness about the wounds of the distressed. Furthermore, aimed at caring for people also require thoughtfulness about the healthy people. Hence, it is imperative to link talent management as a strategy and is an alternative way to realise peoples' potential in the church context. In order to realise peoples' potential could also be seen as a way to empower people to live as they were inherently intended to live (Deci & Ryan, 2008). A talent management strategy also requires basic assumptions linked to behavioural constructs of psychological well-being, with reference to section 2.5.2. A talent management strategy offers pastors an awareness of their inner selves (i.e. an individual level) and a sense of being part of a deeper spiritual and dynamic system of care (i.e. an interpersonal level). In addition to these two levels, such a talent management strategy offers pastors to value one another and others to flourish in the ministry (i.e. an organisational level).

The four features of spiritual well-being were constructed from meta-theoretical constructs of flourishing and spirituality, as situated in IOP and Theology as referred to in this thesis. The GROW model represents an intervention approach universally relevant to disciplines, aimed at assisting people to grow in the church context. Spiritual well-being and the GROW model are thus operationalised on an individual level to provide an intervention to

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care for pastors' spiritual well-being. The talent management framework (i.e. the four questions in Figure 8.2) applies an organisational orientation to caring for spiritual well-being in the ministry and is grounded in the HRM discipline.

Lastly, the five *Solas* of Martin Luther reflects the contextual reality in the DRC and the URCSA as an essential factor in its strategic talent management. In this thesis, the five *Solas* embrace the spiritual nature of these two denominations and presents a holistic culture in which is emphasised: to search for meaning and purpose, a desire to connect with other human beings and to be part of a community that shares a core spiritual belief system opposed to just merely following religious practices. Next, Figure 8.4 depicts the strategic talent management framework for the proposed coaching model for spiritual well-being in the context of a Christian church environment.

Framing the coaching model in the context of the Christian-based church environment follows next. In both the South African context and globally, churches and those they employ are being challenged with a multitude of economic, social, political and technological issues that affect their well-being. In this demanding work context, Nel (2017) challenges scholars, practitioners, theologians, pastors and congregations to rethink the implications of practising their altruistic calling from God with reference to radical discipleship (also called missionary work). In practising an inclusive, radical and altruistic calling (§ 7.3.2), the participants in this study viewed discipleship (§ 7.3.3) as an existential reality intended to glorify Christ's redemptive work in the world (*cf.* Adams & Bloom, 2017). This reality, with a focus on why they found joy in the ministry and experienced optimal functioning in their job, cannot be ignored.

In line with Whitmore (2009), operationalising the desire to find joy in the ministry and to experience optimal functioning within the entire Church context, I proposed the first part of the coaching model, the name of which is adopted from isiZulu, *khulisa* means "to grow something" (Krige, 2011, p. 267).

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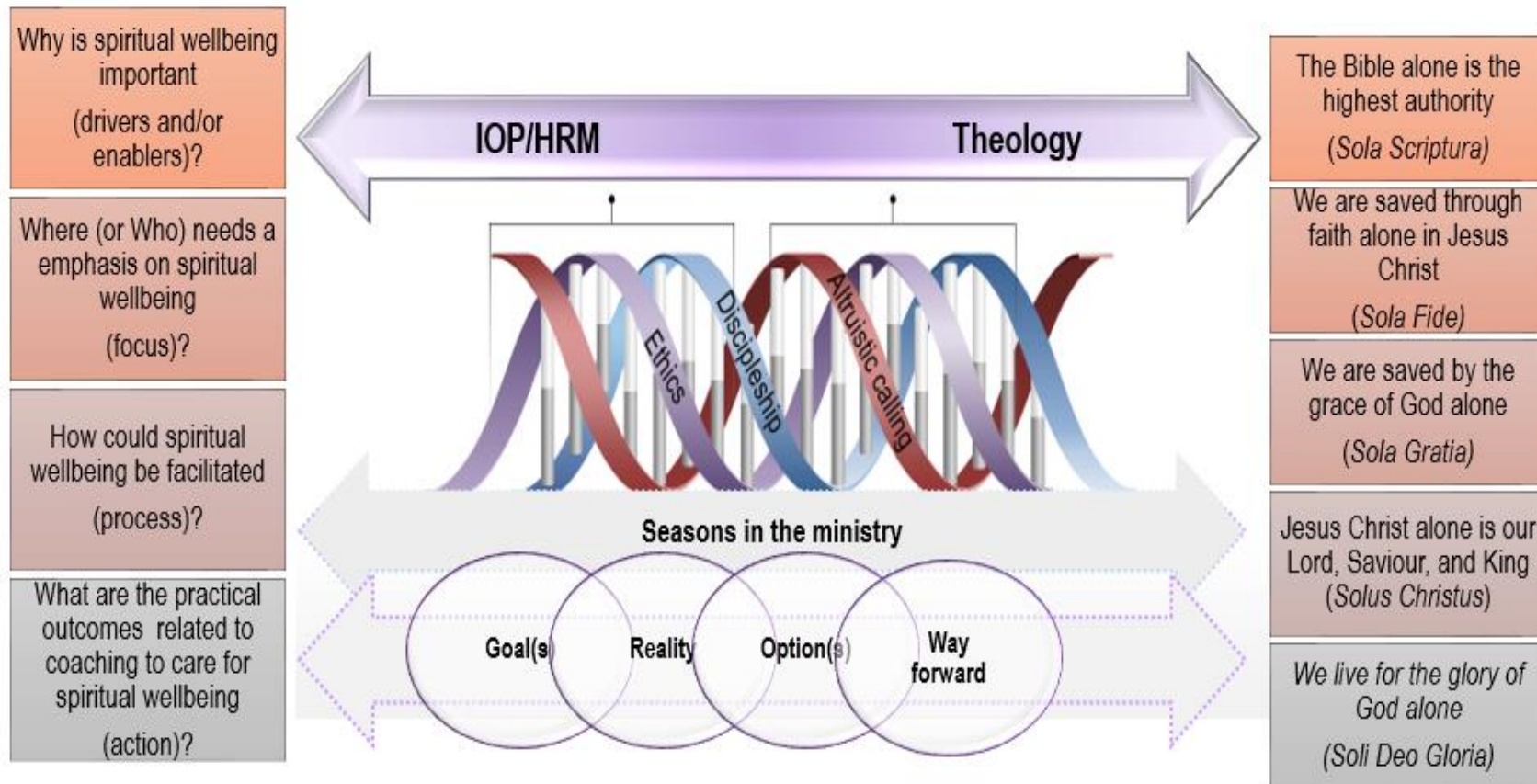


Figure 8.4: Coaching for spiritual well-being: A strategic talent management framework

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Abantu refers to “people” (Townshend, 1990, p. 82). *Khulisa abantu* therefore means “a cause to grow people”. *Khulisa abantu*⁴⁶ is also the name given to the community engagement project of which I am leader at a well-known non-profit organisation that cares for the sick and their families in two provinces in South Africa (i.e. Gauteng and Western Province). I chose this phrase as it underlines the tenets of the well-known GROW model.

The GROW model emphasises a non-directive approach, enabling people to find ways and means to grow and optimise their spiritual belief system (emotionally, psychologically, socially and spirituality). Louw (2005b) argues that to ascertain well-being, one should not ask “how” well-being can be attained; rather existential questions should be asked such as “for what purpose?” and “who am I?”. Such questions enable a realisation of purpose and destiny and are thus more pertinent questions in relation to well-being. It is the healing of the “soul” (*cura animarum*) that enables people to reframe the way they deal with a changing and turbulent work context, because it enables them to link their work to a calling (Louw, 2005a, 2005b, 2010). I therefore decided to label the second part of the name of my proposed coaching model in this vein.

I called the proposed coaching model: *khulisa abantu cura animarum* because the four-step talent management questions bring about a strategic emphasis on spiritual well-being in identifying the value and uniqueness of operationalising talent management in the ministry. Secondly, I embraced in this thesis the five *Solas* as essential factors related to the spiritual nature of both the DRC and the URCSA. Lastly, the five *Solas* presents a holistic culture as described earlier that connect the church with its community spiritually than merely following religious practices.

⁴⁶ Thank you to Dr. Ndayiziveyi Takawari that initially introduced *Khulisa abantu* as a name for our community engagement project.

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Hence, the strategic talent management orientation towards coaching is proposed as a way to facilitate the cause to grow the spiritual well-being of pastors (*khulisa abantu*) in the Reformed ministry. The coaching conversation forms part of the healing of the “soul” (*cura animarum*) as an enabling factor in which people could reframe the way they deal with a changing and turbulent work context, because it enables them to link their work to an altruistic calling.

8.5 SUMMARY

In order to achieve the research aim of this thesis, in this chapter I presented something old (i.e. conversation/sketch rationale to reclaim GROW), something emerging (i.e. applying talent management) and something new (i.e. a well-being coaching model). While working on this, the last phase of the thesis, in Chapter 9, I apply an autoethnographic reflection to this study by asking:

Did I explore the well-being of pastors as employees in the South African church context (DRC and URCSA) from a multidisciplinary perspective to develop a coaching model to care for and optimise their well-being, firstly? Secondly, did I construct a coaching model to care for and optimise pastors well-being at all?

CHAPTER NINE**THE END WITH NEW BEGINNINGS: A REFLECTION OF THIS STUDY****9.1 INTRODUCTION**

In Chapter 7, a missing narrative lead to participants' story of their well-being, as a proposed working hypothesis in addition to pastors' flourishing in the ministry, namely the DNA model of spiritual well-being. This model identifies four features of spiritual well-being (i.e. Seasons of the ministry, Altruistic calling, Discipleship, and Ethics) on an individual level. In Chapter 8, I presented something old, something emerging and something new as a strategic rationale to reclaim GROW in applying talent management practices and procedures. I used the talent management practices and procedures to develop a coaching model, aimed at caring and optimising the spiritual well-being of pastors. Chapter 9 is the last word about my study that could stimulate the thinking of the reader about this thesis' findings, conclusions, recommendations, implications and what to make of this thesis (cf. Bloomberg and Volpe, 2008). Hence, in my mind there is a direct and inextricable link between Chapters 7, 8 and this Chapter 9 - new beginnings and direct benefits that accrue to research participants, society at large and for me on a professional and academic level.

Remaining mindful of the metaphor, 'tip of the iceberg' (Cilliers, 2011; Rogers, 1951), I apply an autoethnographic writing style in Chapter 9 to reflect consciously and critically on issues potentially influencing my study that could lie just above or below the surface of the 'iceberg' (the research process). An autoethnographic writing style enabled me to use a creative way to reiterate the findings in this study and to make concluding remarks and recommendations based on one question that I kept to myself for a very long time as the daughter of an emeritus pastor. This one question triggered my idea to conduct this study and resonates in an evolving research interest in the care of pastors' well-being:

How does my Dad keep on going, no matter what, in order to live his calling?

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For empirical purposes, this very personal question resonates in the research aim of this thesis:

To explore the well-being of pastors as employees in the South African church context (DRC and URCSA) from a multidisciplinary perspective to develop a coaching model to care for and optimise their well-being.

So, I rephrased the research aim into a critical self-reflective question to enable me to draw conclusive statements by assembling text that uses tenets of storytelling tactics (Adams et al., 2017) and to elevate my critical thinking (Trafford & Leshem, 2008) of my own work, as follow:

Did I, as the researcher, explore the well-being of pastors as employees in the South African church context (DRC and URCSA) from a multidisciplinary perspective to develop a coaching model to care for and optimise their well-being?

I dedicate this last chapter of the thesis to my Father/ mentor/ teacher and spiritual coach, Rev. Thinus Groenewald, because he sets an example to me on how to live a life as a Christian and I appreciate every moment in which he showed me the way to live my calling and to be a disciple of Jesus.

By using an autoethnographic writing style, the aim of Chapter 9 is to leave the reader with a critical self reflection by the researcher. I look back on the eight chapters creatively and consciously evaluate what I have done and found in this thesis. Consequently, in Chapter 9 I link the findings that emerged from the research aim in this thesis with conclusions, strengths, limitations and recommendations.

9.2 REFLECTING ON WHAT TRANSPIRED IN THIS THESIS

In my opinion, stories have a fundamental place in life (good or bad). In the external environment, searches for the ordinary originate in sociocultural, political-economic, biological and psychological issues and in technological developments that influence the dominant story of humankind for better or for worse. The day that I received approval for my research proposal for this dissertation, my husband (Herman Rudolph) decided to buy me a journal to reflect on my experiences on this scientific journey about well-being, pastors and coaching. Reflective journaling gave me an opportunity to continuously reflect on my own philosophy of well-being through the lens of pastors' experiences, my own experiences and those of other scholars (literature review) as a stimulus to develop a coaching model. Guba and Lincoln (cited in Ortlipp, 2008, p. 699–700) view reflective journaling as a method for clarifying research aims and approaches to explore and answer ontological, epistemological and methodological questions about what the researcher knows about the study, a researcher's relationship to what could be known, and how a researcher might come to know it. Additionally, Lincoln and Guba (cited in Northcutt & McCoy, 2004, p. 8) view the role of a researcher as moving toward self-disclosure; namely reflexivity. The process of working from such a non-scientific interest in the well-being of pastors in the ministry sparked my interest in the work of non-profit organisations – the church.

In Chapter 1, I contextualised the background and the rationale for this study on pastors' employee well-being experiences. Honestly, I can now see that my non-scientific idea to question how my Dad coped as a pastor, originated from a performance driven attitude in myself. Similar, to my own need for performance, organisations also consistently search for a competitive edge and to maintain a quest to be the best employer. Organisations compete for the most talented employees and the church is not exempted from finding talent, yet I have learned something different from the participants in this study.

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In contrast to competitive and performance driven organisations, there are non-profit organisations that render services to improve the quality of life for moral and/or faith purposes. My observation of these non-profit organisations were contextualised in the disciplines of IOP/HRM, in Chapter 2, leading me to recognise that they do their work with limited human resources and at times limited equipment and finances. In the same chapter, practical theology was offered as a third disciplinary lens, focusing on spirituality as core to understanding well-being. As my study progressed the Theological lens further resulted in my use of a journal to consciously reflect on my time with God (meditation and Bible study) firstly and secondly to reflect specifically on this study. I cannot deny that other scholars have influenced my learning and this was evident in the conceptual framework I set as theoretical parameter for the research design and fieldwork (see Figure 1.2; Chapter 2).

Explicating the conceptual framework transpired in concert with being methodologically transparent (Chapter 3). Transparency is also sought in applying an autoethnographic writing style to report on my personal learning and thinking towards doctorateness (Trafford & Leshem, 2009).

Most importantly, I also cannot deny that an external power influenced my learning and way of reporting and accordingly I realised that my focus – as shown in Figure 9.1 below – was limited in the beginning of my study. My thinking was limited to the meta-theory on employee well-being and the relevant constructs in each discipline (also see Figure 1.2) because my focus was on finding solutions for performance purposes. Then again, my natural inclination to live a purposeful and meaningful life in terms of my own calling became a driving force in my research journey in this study.

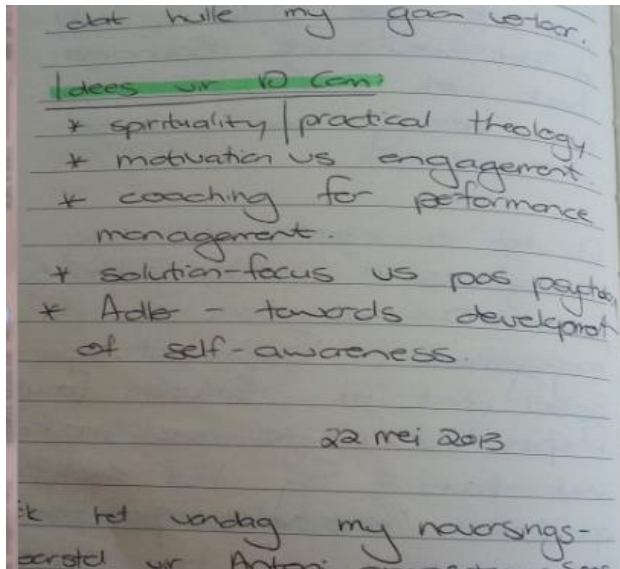
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Figure 9.1: Diary entry (21 May 2013)

I could not have done this study on my own and again I appreciate the participants' time and efforts to share their stories with me as the main actors and authors about their well-being. I acknowledge that subjectivity is part of qualitative research. Hence, I hope that my engagement with the research aim has enhanced the rigour of this study through a positive psychological disciplinary paradigm (§ 1.2), three disciplines (§ 2.3), an interpretive pragmatic research paradigm (§ 3.4), two analytic research methods (§§ 4.2 and 4.3) and a personal reflexivity by means of an autoethnographic writing style (§ 4.4).

Although emanating from a non-academic context to comply with the protocol pertaining to a doctoral study, my research resulted in an opportunity to learn about and unravel some of the complexities of the participants' employee well-being stories and behaviour as a conceptual narrative. In experiencing excitement and fear at the same time about whether I did what I had to in this study, I remembered that such feelings are normal and that it is normal to question one's own abilities as an emerging scientist (Bloomberg & Volpe, 2008; Trafford & Leshem, 2008). In this learning journey, it became imperative to me that I did not regard science as being more important than the lived experiences of the participants. Hence, their stories about their well-being experiences in the ministry

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required an ability to accommodate the data relating to each construct of the three disciplines.

The IQA data in Chapter 5 and the narrative synthesis of key well-being themes in Chapter 6 directed my thoughts in the process of generating findings. I experienced the analytic process as an opportunity to work back and forth (using an iterative approach) between the qualitative data, other scientists' work, my own experiences and the IQA/narrative data while writing the findings mainly in Chapters 7 and 8. My lived calling is focused on Him who sent me to care for professional pastoral caregivers. The implication of my lived calling is that my own nature, which leads me to serve others, concurs with theories of servant leadership that describe how servant leaders become actively involved and engaged in developing leadership skills, abilities and capacity as a critical element of community building (Ebener & O'Connell, 2010; Greenleaf, 2016).

I explained in Chapter 7 that studies of other scholars' work became part of the way in which I created an understanding of the participants' voices, specifically as they related to the phenomenon of this study (employee well-being). In Chapter 7, two disciplines were the provoking factors to link flourishing and spirituality – IOP and Theology. If I may, I just like to remind the reader that HRM is not consciously excluded in the findings in Chapter 7 because of the relations HRM have with IOP (Bergh, 2011).

In Chapter 8, I briefly explained how other scientists' work influenced my thinking about coaching (an attempt to contribute to the scholarly body of knowledge). Therefore, through qualitative research I indirectly became a 'partner' to contribute to the scholarly body of knowledge and remained mindful of the dynamics of power that require that all stakeholders need to benefit mutually from this study (Mwangi, 2017). In Chapter 8, the factors that influenced my thoughts about coaching in the ministry resulted from all three disciplines, namely HRM in terms of talent management, IOP in terms of coaching as stipulated by Whitmore (2009) (§ 8.2) and Theology in terms of the reformed beliefs as stipulated originally by Martin Luther (§ 8.3). I reiterate that my focus in the beginning was limited (with reference to Figure 9.1) but it changed as time passed and me dwelling in

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the Holy Bible (NIV). Inspired by the healing spirits of the participants to live a contemplative life, I reflected on Scripture that I worked through during the early hours on September, the 3rd of 2018 (see Figure 9.2).

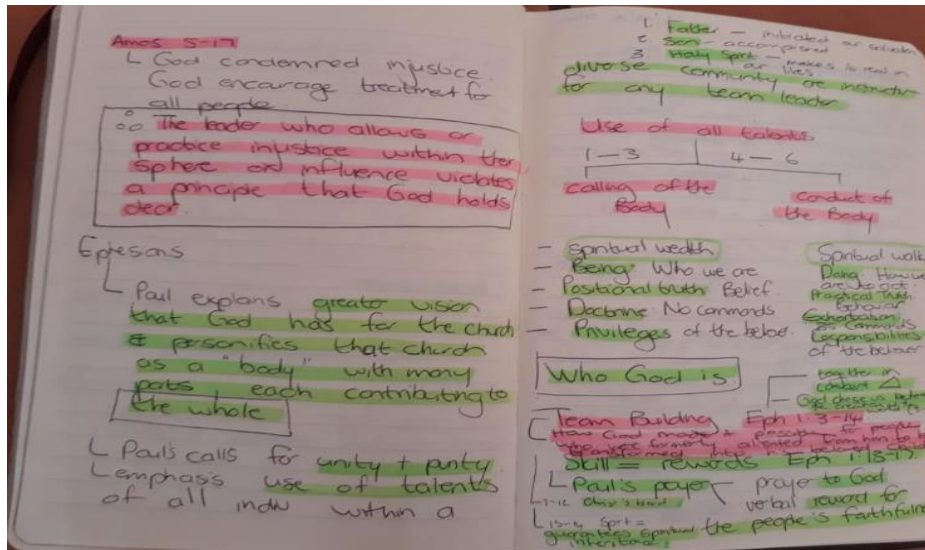


Figure 9.2: Diary entry (03 September 2018)

In Figure 9.2 it is evident that my focus changed from pure individual performance management to a diversified unity in terms of talent management in a diverse community (as a body with multiple parts as described in Eph. 1:3-14 (NIV)). In this regard, I also noted in my journal of reflection that the use of talent depends on who Christians are and how they act: (1) a body with an altruistic calling (“spiritual wealth”) and (2) the conduct of a body (“spiritual walk”). Thus, as I come to the end in reporting about my research study, I foresee new exciting beginnings for the participations and me (as an academic and professional) that could follow from the findings in Chapter 7 and 8. I reiterate a hope that this thesis is of value to the reader also in terms of the research interest, multidisciplinary nature, multi methodological approach, findings and conclusions. Next follows my conclusions derived from the research findings in this thesis.

9.3 CONCLUSIONS

With reference to the research aim, the conclusions from this study are assertions based on the findings. *Khulisa abantu cura animarum* is the result of two key findings that emerged in this thesis and discussions follow next as conclusions that could be drawn from this research.

9.3.1 Spiritual well-being to flourish at work

The first major finding that emerged in this thesis is a missing narrative for all the IQA focus groups. On an individual level, spiritual well-being comprises of four features, namely Seasons of the ministry (§ 7.3.1), an altruistic calling (§ 7.3.2), discipleship (§ 7.3.3) and ethics (§ 7.3.4). I highlight again that the participants' emphasis on meaningful community relates meta-theoretically to spirituality (§ 7.2) - an inner subjective well-being resource that provides self-awareness and a sense of being part of a deeper spiritual dimension and community. Given this first research finding that emerged in Chapter 7, I link the rephrased question in section 9.2 by highlighting the applicable section as follow:

*Did I as the researcher **explore the well-being of pastors as employees in the South African church context (DRC and URCSA) from a multidisciplinary perspective to develop a coaching model to care for and optimise their well-being?***

Applying a meta-theoretical multidisciplinary perspective on flourishing and spirituality led to the identification of spiritual well-being as a working hypothesis in section 7.4 - a DNA model of spiritual well-being. This DNA model of spiritual well-being is related to helping professions' well-being experiences at work in the South African ministry (i.e. pastors). Applying the IQA method, followed by a narrative synthesis, enabled me to conceptualise the contributing factor of *spiritus* (§ 6.4) which hold dear to what the IQA focus groups perceived as optimal functioning in the ministry. Thus, spiritual well-being emerged from the participants' Christian faith within a church context of two denominations – the DRC and the URCSA. Both these denominations' strong reformed culture is evident in the

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participants' journey in the ministry and demonstrate a link with the seasons of the ministry (i.e. career and/or life development).

Although the seasons reflect the developmental level where participants find themselves in the ministry, seasons also turn out to be a process of discovery associated with how pastors receive, feel and live an altruistic calling from God (and/or life). In this regard, an altruistic calling brings change to the self but is measured in terms of how it brings change to others (i.e. equipping congregational members for discipleship). A further and related interpretation of this finding is that pastors believe in their potential to develop ethical professionalism through continuous and critical reflection on the seasons in the ministry linked with their ministerial actions taken to do their job.

Pastors are key facilitators in developing the altruistic calling of congregations (and more specifically disciples of Jesus) as one of their key tasks in terms of missionary work. At first it may be time consuming to train and develop congregational members' gifts (i.e. talent), yet working as a team within and between colleagues, congregations and denominations would enable a diverse workforce able to care for the people of God. The entire congregation receive an altruistic calling from God, and an awareness of this could enhance the employee well-being of pastors as they would be able to share collectively the tasks of the ministry. Diverse interests and abilities in relation to the different tasks involved in the ministry, including pastoral care, preaching, teaching, discipleship and youth work, would enable a team approach in congregations and implies a practical goal.

A conclusion can be drawn that wellness in the workplace remains a popular research phenomenon in facilitating employee and organisational productivity and cause organisations to compete for the most talented employees. In contrast to performance and competitive driven organisations, support in a church context is not often evident due to different strategic business objectives, for example a church is non-profit driven. Support given to pastors by their family, friends, community members or professionals is noteworthy and valued by the participants in this study but the importance of nurturing

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individuals, groups and communities begin with the creation of an awareness of pastors' wounded experiences in congregations.

Hence, a related interpretation of pastors' spiritual well-being is to create an awareness among congregations of an altruistic calling of being wounded healers themselves in the church. This calls for a change in emphasis in the care process in order to focus on the whole congregation - *koinonia*. It also can be concluded that an altruistic calling and well-being do not manifest in the same way or at the same time for everyone (i.e. pastors and congregational members). Each individuals' level of awareness and willingness to take responsibility for their altruistic calling could also manifest as a strain-provoking component in relation to the feature called, seasons in the ministry of spiritual well-being. My interpretation of the seasons in the ministry is linked with the maturity level of both pastors and congregations' spiritual well-being linked with their willingness to be engaged in their altruistic calling and to live their discipleship. Lastly, in order to live an altruistic calling as disciples requires a focus on professionalism, codes of conduct and legal issues in the ministry in terms of ethics and integrity.

Although disciples require a level of professionalism, codes of conduct and legal issues in the ministry in terms of ethics and integrity, all three focus groups in this study indicated that organisational politics (known in the church context as 'religious' practices) also tends to be strain provoking elements in their well-being experiences. In this regard, it could be assumed that disengagement and ill-being could be a result to all, if it is not managed constructively in the Church context. A further and related conclusion that could be made about the first major finding in this thesis is that the four features of spiritual well-being are not isolated from one another and the management of spiritual well-being requires an intervention method of continuous growth, learning, and engagement that is self-directed and other directed about a lived calling.

To summarise, the conclusions that were drawn from the first research finding in this thesis is that the role of spirituality in the workplace is a critical important consideration to care holistically for the well-being of pastors. The church is not exempt from offering care

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to their key employees, namely the pastors. A holistic care intervention should therefore focus on pastors' spirits of healing and enable an awareness of spiritual well-being elements. Spiritual well-being is critical and need immediate attention in the management of pastors' well-being because of a deep-rooted belief system embedded in Christian faith. Next, follows the conclusion about the second major finding that emerged in this study.

9.3.2 Coaching for *khulisa abantu cura animarum* of the *moruti*

A second research finding emerged in Chapter 8 and next I link the rephrased question in section 9.2 by highlighting the applicable section as follow:

Did I as the researcher explore the well-being of pastors as employees in the South African church context (DRC and URCSA) from a multidisciplinary perspective to develop a coaching model to care for and optimise their well-being?

A strategic talent management orientation (§ 8.3) towards coaching is proposed as a way to facilitate the cause to grow the spiritual well-being of pastors (*khulisa abantu*) in the Reformed ministry. The coaching conversation forms part of the healing of the "soul" (*cura animarum*) as an enabling factor in which people could reframe the way they deal with a changing and turbulent work context. The participants in the IQA focus groups indicated that they tend to reflect on the origin of their altruistic calling, and raise a self-awareness about the timeframe (i.e. seasons) they find themselves in, in the ministry. In this regard, the participants in the IQA focus groups also presented an openness for continuous reflection regarding their spiritual journey linked with their professional actions in the ministry and their personal lives. Additionally, the IQA focus groups' continuous reflection suggests a need to live a contemplative spiritual life.

Hence, it can be concluded that formal training (§ 1.2.3 in the case of the URCSA) and mentoring (§ 1.2.3 in the case of the DRC) may be sufficient on an entry level in the ministry but coaching for *khulisa abantu cura animarum* could pragmatically endorse knowledge about how to care for and optimise pastors and congregations' spiritual well-

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being. Coaching is not limited to entry level pastors or congregational members but could be seen as an intervention method to care for and optimise the church as a whole. The emphasis to care for congregations' spiritual well-being in addition to that of the pastors create collaborative opportunities through coaching.

Lastly, it could be concluded that coaching holds the potential for the development of new understanding, new learning, and the ability to take collaborative constructive action for *khulisa abantu cura animarum* in the communities in the South African context. At the end of the day both pastors and the congregations that they are employed with, form part of the various South African communities they are placed in.

To summarise, this second research finding in this thesis cannot be a solitary endeavour in the management of the gifts (i.e. talent) available in the church context. A needs analysis linked with drawing on what talent (i.e. gifts) is available from the key facilitators, namely the pastors, in the church context to the congregational members could enable congregations to care for and optimise well-being of the whole church.

9.3.3 Concluding remarks from a multidisciplinary perspective for *khulisa abantu cura animarum*

In this study, the participants voiced how their spiritual well-being is in concert with their relationship with a Trinitarian God-father, Son and Holy Spirit. This relationship with God initiate an intervention method through coaching, aimed to care for pastors' spiritual well-being. As explained in Chapter 1 (§ 1.2.4), positioned in a positive psychological paradigm and driven by my personal and professional interest in the functioning of the pastor in the church, I provide concluding remarks on the value and importance of the three disciplines in this study. Over and above the formal channels of pastors' education and training (see Chapter 1), is coaching potentially an alternative intervention method to manage the well-being of pastors.

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From an IOP/HRM lens, link the findings in this study with Schwartz (2015). Schwartz argues that the most important guiding principle in managing the well-being of pastors are linked with the way pastors exercise their religion in order to priorities the values that guided their lives. Additionally, my personal enthusiasm to care for the pastor prompted me to seek a more applied and practical approach to well-being and coaching is theoretically an additional caring intervention linked with pastors' spiritual well-being.

Hence, the missing narrative of pastors' spirits of healing enabled an awareness of those elements that are critical and need immediate attention in the management of their well-being. In an on-going changing work/life environment, talent management offers the church an alternative perspective on rediscovering the challenges of being a disciple. Consequently, a spirit of healing is potentially a cause to grow the souls of the congregational members, as disciples. From a practical theological lens, congregations could potentially be employed to facilitate the DNA for spiritual well-being to the benefit of the church (i.e. individuals, groups, congregations, denominations and communities). Therefore, congregational members could share the responsibilities and tasks of pastors', aimed for *khulisa abantu cura animarum*.

The above-mentioned discussions of the findings and conclusions drawn from this research is followed with a presentation of recommendations linked with identified strengths (i.e. contributions) and limitations that could be valuable for future research purposes.

9.4 STRENGTHS, PROBLEMS/LIMITATIONS AND RECOMMENDATIONS

In general, this study is unique as it allowed for a multidisciplinary dialogue on an individual, group and organisational level within the church context. Linked with my mission to ensure quality data in this thesis (§ 3.9), I offer next the strengths, possible problems/limitations of this study and offer possible agenda points for future research.

9.4.1 Strengths of this study

The multidisciplinary nature of this study enabled me (the researcher) to reflect on the findings and the voices of the three focus groups from a broad perspective and as a whole. Positioned in a positive psychological disciplinary paradigm, three lenses influenced my thinking about this study, IOP, HRM and Theology. These three lenses enabled me to reflect respectively on the findings of this study according to employment management practices and on rediscovering the challenges of being a disciple in a changing world of work (or life).

The multidisciplinary nature and consequent transparent conceptual framework in this study enabled me to explore the notion of discomfort linked with the participants' ethical behaviour in the ministry that require professionalism, ethical codes and legal guidelines to mitigate any odds and ends on the spiritual well-being of the ministry as a whole – to live a constructive anthropology of pneumatology (§ 7.3.4). Moving from a non-scientific idea about research well-being in the ministry context through relevant contemporary literature from three disciplines enabled me to build a scientific case for conceptualising a coaching model to manage employee well-being in the church context.

The rigour of the IQA methodology endorses multiple sources (three focus groups and two denominations) that lend credibility and confirmability to the findings in this study. Dependability predicted that all three the focus groups have a sense in sharing some common construction to their spiritual well-being (the DNA model in Chapter 7). A narrative synthesis endorses an analytical source that lends trustworthiness to present a fuller picture linked with the meanings of events and relationships that unfolded between the IQA data and the multidisciplinary theoretical framework of well-being.

A reflexive approach through journaling and communication with peers (e.g. my promoter, theological mentor, colleagues in my department and a presentation at an international conference) hopefully minimise the stigma of subjectivity in the use of a qualitative research study and therefore I used an autoethnographic reflective writing style in this chapter to be transparent about how I approached this research.

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Hence, as a third qualitative research method, I used an autoethnographic reflection writing style to make trustworthy inferences about the research findings and to think about the implications thereof on the rest of the research community. A coaching model was constructed and is proposed as a possible model to care for and optimise the well-being of the pastor (individual employee) and by implication also of a church (non-profit Christian faith-based organisation).

As this study progressed, I remained mindful of my role as co-author/co-researcher and/or co-narrator of participants' employee well-being experiences in managing the pressure in the ministry in future (see Figure 3.1). In addition, my role as researcher in this study was similar to that of the participants with the exception that the scientific nature of a PhD degree required me to take on an additional role, referred to as an intermediate role (with reference to a pragmatic paradigm).

In the present study I described how inductive (the lived experiences of pastors well-being) and deductive (the GROW model) evidence can be interwoven because the one cannot function without the other. The essence of my study was to explore inductively and deductively what data is useful and practical, because various stories are interwoven with one another (like an English garden) inclusive of various voices such as the participants (personal and social narratives), culture (participants' families, friends and colleagues' interaction), social (diverse South African communities), political (the past and current political leaders' influences) and the church (just to name a few). Following my interpretive pragmatic paradigm, I described the building blocks used to structure my non-scientific thoughts in pursuit of a scholarly analysis and interpretation of the employee well-being experiences of the experts (the participants).

In IOP/HRM, scholars and practitioners advise organisations to obtain leaders' (top management in business language) input and buy-in before change is proposed on an operational level. Therefore, the strength of the present study is that I scientifically obtained buy-in from the church leaders (the pastors) for change in the church context regarding well-being. Additionally, the pastors acknowledged that they own the proposed

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change in the church context regarding the facilitation of well-being, as they were the main authors in the conceptualisation of an intervention method (a coaching model).

9.4.2 Acknowledging potential problems/limitations in this study

To prepare a qualitative research based thesis is not easy (Bowen, 2005), yet in this thesis the use of a multiple qualitative methodological research approach is evident. I used a relatively new research method (IQA) and a narrative synthesis, which is an alternative methodological approach to the analysis of qualitative data (Britten et al., 2017). I also acknowledge once again that subjectivity cannot be avoided in qualitative research nevertheless could be mitigated by the methods used to collect, analyse and develop findings of the data.

Qualitative research is generally seen as a limitation owing to its small sample sizes and context-specific nature. However, to enhance the rigour of the findings, I applied three qualitative research methods, namely, IQA, narrative synthesis, and an autoethnographic reflection on the collection, analysis and reporting of the data and the findings of this study. Therefore, the multidisciplinary nature contributes to the study, as explained in section 9.4, and invites other scholars to duplicate this study by including congregants of the two denominations or persons from other industries.

Some limitations were evident in this study. Firstly, this study only included a qualitative study of the phenomenon of interest. Keeping in mind the contribution made by this study, a quantitative study or a mixed method study could add more value in terms of the three disciplines. Secondly, this study could be perceived as one-sided, as only the pastors of the churches were approached and therefore the data cannot be generalised to another context. The participants are from two denominations in the South African Church context and that the coaching model needs to be used with caution in other settings.

While the generalising of the information in this study is limited, it is the first scientific study of a multidisciplinary nature to explore action for change within the church context. The emphasis on the employee well-being experiences of pastors in the ministry was situated

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in the Christian religion only but opens an opportunity to duplicate this study in other religions and adds to the discourse in contemporary literature on well-being and calling.

My arguments in this study do not lay claim to conclusive generalised scientific data, yet theoretically, the findings of this study endorse the way in which the three disciplines contributed to one another in terms of a positive psychological paradigm. Additionally, the findings of this study present a coaching model that could be used as an intervention method for optimising the spiritual well-being of the church (organisation), denominations/congregations (group) and the pastor (individual). Therefore, as an organisation the church on all levels can develop and empower an altruistic calling in being the salt to heal the wounds of others in a mission to present the light of God to others. I only used a qualitative research approach, yet this thesis contributes methodologically to emerging IQA research within a South African work context (specifically the church context).

The multidisciplinary nature of this study is limited to three disciplines (see Figure 1.2), namely IOP, HRM and Theology. Although I realised that I had to read more about the phenomenon in this study, too much a priori reading has led to the criticism of qualitative studies as being biased and subjective in their application of the researcher's personal lens; this is where my theoretical perspectives kept me on my toes. I did not know what would constitute 'enough' reading for drafting a literature review about the constructs 'employee well-being' and 'coaching' and found this to be a methodological dilemma for me. Furthermore, remaining conscious of data saturation that could influence the quality of this study, I did a preliminary literature review (Chapters 1 and 2) as an attempt to limit possible bias during the data collection (Fusch & Ness, 2015).

In IOP, various scholars in the field of psychology search for answers on the feelings, thinking and actions of people on an individual, group/community and organisational level. In HRM, organisations are driven in terms of service and production to satisfy the customer to the detriment of employees. In Theology, the focus is a search for an absolute truth that various scientists do not understand or accept. Therefore, the multidisciplinary

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nature of this study challenged me on how to approach this study in terms of scientific and philosophical thinking (Chapter 3). Since people are highly complex, the world of work is complex and at times mysterious (§ 3.6). Each discipline (IOP, HRM and Theology) is independent from one another and this resulted in frustration owing to the different conceptualisations of philosophies, paradigms and methods in each; conversely, however, it uniquely opened up my worldview (§ 3.5).

The technology of a thesis, according to Trafford and Leshem (2008), represents the non-academic considerations when preparing a thesis for submission and includes issues such as structure, presentation, content of the thesis and resolving administrative and technical aspects to undertake research. English is not my first language and therefore I had difficulty presenting my thoughts logically in each chapter of this thesis, to the frustration of my promotor and language editor. I valued the inputs of Prof Barnard (my promotor) and Mrs Barnby (language editing – see Appendix E) to this thesis to remain as true as possible to the text in this study.

9.4.3 Agenda points for future research

After, acknowledging the potential problems/limitations of the present study, I recommend the following for future study purposes:

- A determination of the relationship between calling, well-being and ethics in community engagement.
- The development of a multidisciplinary model for a clear GROW plan that includes tasks, time frames, responsibilities and dedicated people in the church context to facilitate employee well-being.
- The application of additional perspectives from other disciplines such as neuroscience to add value to this study, facilitate the well-being of pastors in the ministry and add to the operational plan of action using exercises that participants could use to practise positive thinking in the workplace.
- Duplication of this study with congregants or community members.

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- Workshops on designing an intervention method (coaching).
- Investigation of the need for churches to adhere to labour legislation and labour practices.
- The quantification of specific ways to measure and describe the transpersonal/spiritual dimension in addition to flourishing in work/life.
- The conducting of further studies on congregants as volunteers for duties, responsibilities and tasks in the ministry, more specifically with an emphasis on their altruistic calling as disciples of Jesus Christ.
- The conducting of a longitudinal study on the coaching model with an emphasis on evaluating its successes or limitations in coaching psychology.
- Analysis of training needs, work processes, systems tasks linked with the required knowledge, skills or gifts available in congregations and denominations.

9.5 SUMMARY

I am privileged to have had the opportunity to explore my interest in employee well-being and coaching in a familiar context (from a child's perspective) and to learn why my father acted as he did in his calling despite being diagnosed with depression. On a personal and professional level, the journey towards a doctoral degree came to an end with this thesis. My endeavour to engage more deeply with the present topic opens new beginnings for me as a scholar and practitioner in IOP, HRM and Theology. I hope that other scholars may benefit from the present study.

As I end, I wish to quote a final verse from the Bible which highlights the one element that stood out for me in the present study. This verse is not only relevant to Christians in the workplace in terms of their well-being and calling to make the world a better place. It also emphasises the issue of ethics with a focus on justice, fairness and – most importantly – human dignity. There is a clear link between the dream of God for humankind and the

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participants' will to empower congregants to flourish in their calling, no matter where they are employed:

Slaves, obey your earthly masters in everything; and do it, not only when their eye is on you and to curry their favour, but with sincerity of heart and reverence for the Lord (Col 3:22; NIV).

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APPENDIX A
 TEMPLATE OF PARTICIPANT INFORMATION COMMUNICATION PER EMAIL

**APPENDIX A: TEMPLATE OF ORGANISATIONAL PERMISSION
 LETTER**

**Request for permission to conduct
 research at the Dutch Reformed Church⁴⁷**

**The subjective well-being of the pastor:
 towards a coaching model for helping
 professionals in pastoral care**

Date

Rev XXXX

Chair of the Presbytery XXXXX

Dutch Reformed Church

Cell: XXXXX

Email: XXXXX

Dear Rev XXXXX,

I, 33930228 Mrs Elizabeth Cornelia (Liné) Rudolph am doing research with Antoni Barnard, a professor in the Department of Industrial and Organisational Psychology towards a D Com Industrial and Organisational Psychology at the University of South Africa. We are inviting ministers to participate in a study entitled: *The subjective well-being of the pastor: towards a coaching model for helping professionals in pastoral care*. The aim of the study is to explore and describe the subjective well-being of the pastor in the Dutch Reformed Church from a multidisciplinary perspective and to use it as a stimulus to develop a coaching model to care for and optimise the well-being of the pastor. Your company has been selected because of the need that was identified due to the global, national and/ or local changes and demands that pastors experience in their workplace. The study will entail an interactive qualitative

analysis (IQA) process to gauge scientifically how the subjective well-being experiences of the pastor can be used as a stimulus to optimise a multidisciplinary well-being coaching model to care for the pastor. Two one-day focus group sessions will be scheduled. Thereafter, semi-structured interviews will be based as a follow-up session with individual participants of the two focus groups. The benefits of this study are that it will enhance knowledge about healing on an individual, group and organisational level that will enable ministers to flourish in their well-being. The multidisciplinary approach (industrial & organisational psychology, human resource management and theology) will broaden the perspective of well-being management practices within the church as a workplace. Potential risks are the subjective nature of the qualitative study and may cause harm. All participants have the right to get help in the if they should experience any discomfort or psychological problems/side-effects, persecution, stigmatization or

⁴⁷ Please take note that a similar letter was signed by the URCSA.

TEMPLATE OF PARTICIPANT INFORMATION COMMUNICATION PER EMAIL

negative labelling that could arise during the course or as an outcome of the research undertaken. I cannot ignore the fact the use of the focus group activity might result in the fact that participants have the right to get help if needed. Consequently, after each focus group activity I'll debrief the session is a general precaution. Additionally, I'll provide the participants with the contact details of psychologists that will be able to assist them with any psychological discomfort that may result of the study. I'll provide them as well with more than one contact person so that they can choose from whom they intent to find some help. Confidentiality of the

focus group session cannot be assured, however as researchers we intent to treat all ministers' experiences regarding their well-being with respect. I'll explain to each participant that their experiences can result in an active role in shaping policies and processes that affects their well-being. Yet, their personal information will be kept confidential and in good faith. The findings are accessible for five (5) years.

If you would like to be informed of the final research findings, please contact:

Liné Rudolph; Cell: 072 466 6607; Email:
rudolec@unisa.ac.za.

Yours sincerely

Mrs EC Rudolph

**Student (33930228); Industrial and Organisational Psychology
Department**

APPROVED/ NOT APPROVED

REV XXXXX DATE

CHAIR OF THE PRESBYTERY XXXXX

APPENDIX B: TEMPLATE OF PARTICIPANT INFORMATION COMMUNICATION PER EMAIL

Enquiries: Mev EC Rudolph
 810 Vyeboom Road
 Cel: 072 466 6607
 Doornpoort; 0017
 Email: rudolec@unisa.ac.za
 Date

The subjective well-being of the pastor: towards a coaching model for helping professionals in pastoral care

Dear Reverend,

My name is Liné Rudolph and I am currently busy with a D Com Industrial and Organisational Psychology at the University of South Africa (Unisa). My supervisor is Prof Antoni Barnard at the Department of Industrial and Organisational Psychology (IOP), Unisa. My mentor for the theology part is Prof Christina Landman.

The title of the study is: *The subjective well-being of the pastor: towards a coaching model for helping professionals in pastoral care.*

The study is an interactive workshop about the well-being of the pastor. The aim of the study is to gain knowledge during the workshop for research purposes in order to use it as a stimulus towards a coaching model. The study is a multidiscipline study that includes Industrial Psychology, Theology and Human Resource Management. The advantages of the study are as follow:

- Pastors receive the opportunity to reflect on their own well-being on an individual and professional level. Stories and experiences will be shared during this session. I believe that this method will allow the group to learn from each other's stories and experiences.
- The information can be used within the URC to assist with decision-making in terms of engagement processes with each other.
- It can add value in order to assist with the initiated CPD process within the URC.
- The information can be used on more than one discipline.
- The research method (IQA) adds value on a methodological level within a South African context.

As a child of an emeritus, I have seen the impact of the workplace on my Dad and his colleagues. I would like to make difference and add value by sharing your story and experiences of the pastor's well-being in your synod and the rest of the world. I am as well busy with a similar study at the Dutch Reformed Church. The scheduled date for this workshop is on:

Date: XXX

Time: 08h30 – 12h30

Venue: XXX

Find attached an information sheet regarding the workshop.

Kind Regards,

Liné Rudolph

APPENDIX C TEMPLATE OF THE PARTICIPANT INFORMATION LETTER

APPENDIX C: TEMPLATE OF THE PARTICIPANT INFORMATION LETTER

Date

The subjective well-being of the pastor: towards a coaching model for helping professionals in pastoral care

Dear Reverend,

My name is Elizabeth Cornelia (alias as Liné) Rudolph and I am conducting research with Prof Antoni Barnard in the Department of Industrial Psychology towards a D COM Industrial and Organisational Psychology at the University of South Africa. We wish to invite you to participate in a study entitled

The subjective well-being of the pastor: towards a coaching model for helping professionals in pastoral care.

The aim of this study is to explore and describe the subjective well-being of the pastor in the Dutch Reformed Church/ United Reformed Church from a multidisciplinary perspective and to use it as a stimulus to develop a

coaching model to care for and optimise the well-being of the pastor.

It is hoped that the information you share can help to better understand your well-being experiences from an individual and a group perspective and can be used as a stimulus to develop a coaching model to care for the pastor. The information that you share during the research process can add value to the care of the well-being of pastors within the Dutch Reformed Church. It provides as well the opportunity for self-reflection and to discuss it between other that may have similar experiences regarding their well-being.

Due to my participation in the presbytery of Wonderboom, I had access to your contact details. A need was identified within the presbytery on ways and methods to care for you in whom I offered my assistance. My intention is to schedule three workshops of a maximum between 7 to 10 attendants of which the opportunity will be provided to deliberate on a topic regarding the well-being of pastors during this workshop. All the attendees have some experience in their well-being as ministers within the Dutch Reformed Church and you will receive an opportunity to deliberate on a topic and/ or research question being addressed during the group activity, I kindly request your permission to use this information. The expected duration of the participations will be at the most one day.

I kindly request your participation in one of the scheduled workshops and your permission to use this information. Separate interviews might be scheduled afterwards with you as an individual that may take at the most one (1) hour, depending on the information received during the workshop.

The group and/ or interview participation is voluntary and there is no penalty or loss of benefit for non-participation. Participation in this study is voluntary and you are under no obligation to consent to participate. If you do decide to take part, you will be given this information sheet to keep and be asked to sign a written consent form. You are free to withdraw before the group activity starts or not to take part in the personal interviews. The purpose of the personal interview is to gain more insight on your personal experience of the topic and/ or question based on the research topic.

We do not foresee that you will experience any negative consequences by consenting to this request, yet if you should feel uncomfortable at any time during either the workshop and/ or interviews you are welcome to contact me in order to arrange a separate debriefing session. I am a registered Industrial Psychologist and will be able to guide you by means of debriefing regarding your working experiences. You will not be reimbursed or receive any incentives for your participation nor suffer any negative

APPENDIX C TEMPLATE OF THE PARTICIPANT INFORMATION LETTER

consequences should you choose not to take part in the study. The records will be kept for the duration of the research project (estimated to be five years) after which it will be permanently destroyed.

I commit to present you with the results of my observations prior to incorporating these in the findings of my study or any other research output resulting from this observation (e.g. research report, research publication and/ or conference presentation). No names or identifiable information will be disclosed and findings will be discussed on group level during the group activity only. A report of the study may be submitted for publication, but individual participants will not be identifiable in such a report. While every effort will be made by the researcher to ensure that you will not be connected to the information you share during the focus group, I cannot guarantee that other participants in the focus group will treat the information confidentially. I shall, however, encourage all participants to do so. For this reason, I advise you not to disclose personally sensitive information in the focus group.

The information disclosed during the personal interview (if applicable after the group activity), the information will be held confidential as you disclose it to me personally. I will deal with the information anonymously. No names or identifiable information will be disclosed and findings will be

discussed with you before I make it known via e.g. a research article and/ or conference presentation. Your participation will be of value as it will assist me and other professionals in order to guide ministers that have similar experiences regarding their workplace and their well-being. Hard copies of your answers will be stored by the researcher for a period of five years in a locked cupboard/filing cabinet at 810 Vyeboom Road, Doornpoort for future research or academic purposes; electronic information will be stored on a password protected computer. The research proposal for this project was presented at a colloquium and was subsequently approved during 2013. I will not use any of the findings without obtaining permission from you and/ or the group that took part in the group activity.

Should you require any additional information, want additional feedback or need to contact the researcher about any aspect of this study please do not hesitate to do so. My contact details are:

Tel (w): (012) 429 2586

Cell: 072 466 6607

Email: rudolec@unisa.ac.za

Should you have concerns about the way in which the research has been conducted, you may contact

Prof A. Barnard:

Cell: 082 375 2696.

Email: Barnaha@unisa.ac.za

Thank you for taking the time to read this information sheet and for participating in this study.

Kind Regards,
MRS EC RUDOLPH

APPENDIX D
BIOGRAPHICAL DETAILS QUESTIONNAIRE AND CONSENT FORM TEMPLATES

APPENDIX D: BIOGRAPHICAL DETAILS QUESTIONNAIRE AND CONSENT FORM TEMPLATES

(This information will be used for statistical purposes only, your personal information will remain anonymous I only need your personal details for record keeping and if I need to do a follow-up personal interview, then I can contact you.)

Name & Surname: _____

Title (e.g. Dr/ Ds/ etc.) _____

Cell phone number: _____

Email address: _____

1. Education

Indicate your highest tertiary qualification (select one option).

Matric/GR 12 (or equivalent)	1
Undergraduate degree or equivalent	2
Honours degree or equivalent	3
Master's degree or equivalent	4
Doctoral degree or equivalent	5
Other (specify other)	6

2. Cultural group

Indicate your cultural grouping.

Indian	I
Black	B
Coloured	C
White	W
Other (specify)	O

3. Gender

Indicate your gender.

Male	M
Female	F

BIOGRAPHICAL DETAILS QUESTIONNAIRE AND CONSENT FORM TEMPLATES

4. Age

Indicate your age category.

18 -25 years	1
26 -30 years	2
31 -35 years	3
36 – 40 years	4
41 – 45 years	5
46 – 50 years	6
51 -55 years	7
56 -60 years	8
61 – 65 years	9
66+ years	10

5. Marital Status

Indicate your marital status.

Single	1
Married	2
Separated	3
Remarried	4

6. Dependant Status

Indicate your dependant status.

One child	1
Two children	2
Three children	3
Four or more children	4

7. Ministry Experience

Indicate the amount of years within the ministry.

0 – 5 years	1
6 – 10 years	2
11 – 20 years	3
21 - 25 years	4
26 -30 years	5
31 -35 years	6
36+ years	7

BIOGRAPHICAL DETAILS QUESTIONNAIRE AND CONSENT FORM TEMPLATES

8. Ministry experience in current congregation

Indicate the amount of years in your current congregation.

0 – 5 years	1
6 – 10 years	2
11 – 20 years	3
21 - 25 years	4
26 -30 years	5
31 + years	6

9. Congregation size

Indicate the current size of your congregation.

0 – 150	1
151 - 300	2
301 - 600	3
601 - 900	4
901 - 1200	5
1201 – 1500	6
1501 - 1800	7
1801 – 2100	8
2101 – 2400	9
2401 – 2700	10
2701 - 3000	11
3000+	12

10. Ministers in current congregation

Indicate the amount of ministers in your current congregation.

One minister	1
Two ministers	2
Three ministers	3
Four ministers	4
Five ministers	5
Six or more ministers	6

BIOGRAPHICAL DETAILS QUESTIONNAIRE AND CONSENT FORM TEMPLATES

CONSENT TO PARTICIPATE IN THIS STUDY

I, _____ (participant name), confirm that the person asking my consent to take part in this research has told me about the nature, procedure, potential benefits and anticipated inconvenience of participation.

I have read (or had explained to me) and understood the study as explained in the information sheet.

I have had sufficient opportunity to ask questions and am prepared to participate in the study.

I understand that my participation is voluntary and that I am free to withdraw at any time without penalty (if applicable).

I am aware that the findings of this study will be anonymously processed into a research report, journal publications and/or conference proceedings.

I agree to the recording of the focus group activity.

I have received a signed copy of the informed consent agreement.

Participant name & surname..... (please print)

Participant signature..... Date.....

Researcher's name & surname..... (please print)

Researcher's signature..... Date.....

Witness name & surname..... (please print)

Witness's signature..... Date.....

APPENDIX E: LETTER BY LANGUAGE SPECIALIST (MRS AK BARNBY)

Alexa Barnby
Language Specialist

Editing, copywriting, indexing, formatting, translation

BA Hons Translation Studies; APEd (SATI) Accredited Professional Text Editor, SATI

Mobile: 071 872 1334

Tel: 012 361 6347

alexabarnby@gmail.com

16 August 2018

To whom it may concern

This is to certify that I, Alexa Kirsten Barnby, an English editor accredited by the South African Translators' Institute, have edited the doctoral thesis titled "The wellbeing of the pastor: A multidisciplinary coaching model" by Elizabeth Cornelia Rudolph.

The onus is, however, on the author to make the changes and address the comments made.

