THE WORK EXPERIENCES OF DRC CHURCH MINISTERS: A QUALITATIVE STUDY

by

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Submitted in fulfilment of the requirements for the degree

MASTER OF COMMERCII
(Industrial Psychology)

in the

FACULTY OF ECONOMIC AND MANAGEMENT SCIENCES

at the

UNIVERSITY OF PRETORIA

Supervisor: Mr. M.A. Buys

PRETORIA   FEBRUARY 2013
FACULTY OF ECONOMIC AND MANAGEMENT SCIENCES

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ABSTRACT

The work experiences of ministers have been a source of research over recent years. Studies have reported that ministers have various roles that are often in conflict with one another (Beebe, 2007; The Fuller Institute, Barna and Pastoral Care Inc., 2009). This could be a source of conflict on the part of the minister since the various roles that the minister has to fulfil do not coincide. Three main roles present in the life of the minister namely, the self, the role of the minister and the congregation. The perception of the minister on his or her role formed the basis of the study.

The main purpose of the study was to understand the work experiences of ministers and the effect thereof on their personal and professional lives. In-depth qualitative interviews were conducted that were centred around three themes namely: minister, people or person and work. The research methodology applied in this approach is the phenomenological approach.

The ministers’ perception of their role was described as it relates to the components of the self (as a person), the role of the minister (the occupation) and the congregation (work environment or setting). By applying this method the researcher aimed to describe the psychological dynamics related to the various roles of the minister.
1 CHAPTER 1: INTRODUCTION

1.1 INTRODUCTION

The work experiences of ministers have been a source of research over recent years. Studies have reported that ministers have various roles that are often in conflict with one another. The Fuller Institute, Barna and Pastoral Care Inc. (2009) reported that 90% of ministers indicated that their expectancy of their role differed from the reality of their role. This could be a source of conflict on the part of the minister, since the various roles that the minister has to fulfil do not coincide. Therefore, the perception of the minister of his or her role plays a big part.

This chapter provides a brief overview to the research study. As such, the chapter will firstly provide the background and significance of the research study, where after the statement of the research problem will be provided. Included in the research problem section is the purpose and objective of the research study. Furthermore, the chapter will outline the research methodology used in the study as well as the delimitations and assumptions of the study. The chapter concludes with an overview of each chapter.

1.2 BACKGROUND AND SIGNIFICANCE

The work of ministers is often conducted behind closed doors. People often have the perception that ministers are only working on Sundays. This is however quite the opposite since a census indicated that 90% of ministers had an average working week of between 55 and 75 hours (The Fuller Institute, Pastoral Care Inc. and Barna, 2009). This is more than most people work on average (40 – 45 hours) a week in corporate positions.

Working these long hours often leaves little time for family or recreation. Price (2001, as cited in Davis, 2007) is of the opinion that 50% of ministers spend
ten or less hours a week with their families. This in turn could cause unnecessary tension in family relationships, especially with regard to the ministers’ spouse. Therefore it comes as no surprise that 80% of ministers’ spouses reported that they wished their partner would choose another occupation and that 84% of the wives and 80% of the ministers felt disheartened and unqualified in the role of a minister (The Fuller Institute, Pastoral Care Inc. and Barna, 2009).

The role of the minister is a complex one since the minister is expected to adhere to the various demands that are placed on him or her. Often the minister’s expectation of the role and the reality of the role do not coincide, which then leads to intrapersonal conflict on the part of the minister (Beebe, 2007). Similarly, the various roles of the minister could become conflicted. Beebe (2007) noted three main conflicting roles mainly the role of the self, the role of the minister and the congregation.

In order to assist ministers with the various conflicting roles that they experience, forums have been developed to aid ministers in dealing with daily stresses. Ministers themselves often run most of these forums such as “Just between us”, “Pastoral Care Inc.” and “Pastoralburnout.com”. Therefore, it is clear from the amount of sites and forums that there is a problem among ministers. However, there is no conclusive evidence as to what contributes to these conflicting roles.

The foregoing literature indicates that the psychological dynamics associated with the self and the role of the minister should be investigated in more depth. Most of the research that has been conducted only mentions the role conflict but does not prove any evidence of research conducted on these aspects. There is no conclusive evidence on the psychological dynamic involved in the various role functions.

The perception of the role of the minister as it relates to his or her professional and personal life will form the basis of the study. This could be deemed valuable, since most studies related to ministers have been conducted on
aspects other than the psychological dynamics involved in role functions. The study shows that there is a link between the perception of the individuals’ role and the psychological dynamics associated with the role.

Similarly, the study shows various aspects that could be a source of tension and stress for the minister. These stressors could be related to intrapersonal and congregation conflict which often mirrors the ministers individual identification with the role of the minister (Beebe, 2007). This in turn could influence the perception of role access and vagueness, all of which is illustrated within the study (Beebe, 2007). A study into the psychological dynamics related to role functions may provide ministers with an increased understanding of their roles and feelings related to the role of the minister that they experience.

1.3 RESEARCH PROBLEM AND QUESTIONS

The work experiences of ministers have become a prominent problem in recent years. Therefore, this study will aim to firstly focus on understanding the work experiences of ministers and secondly to examine the effects of their work experiences on their personal and professional lives.

Previous studies on the work experiences of ministers have mostly been done in America and other Western countries and are therefore not completely applicable to the South African environment. This study will contribute to the existing literature on the work experiences of ministers by conducting an in depth qualitative study in the South African environment.

In order to attain the purpose of this study, it will aim to answer the following research questions:

• What major factors play a part in the personal lives of ministers?
• What major factors play a part in the professional lives of ministers?
• What are the major causes of these factors?
1.4 RESEARCH METHODOLOGY

In order to thoroughly investigate the phenomenon under study a qualitative research approach was followed. The reason for utilizing a qualitative research approach was to thoroughly describe the phenomenon under study and to gain an in-depth understanding thereof. As such, the researcher made use of the interpretivist framework, which addresses reality as knowable only through the review of human experiences, which is then interpreted and understood. Furthermore, a phenomenological research design was utilized owning to the fact that the researcher wanted to investigate the experiences of individuals and “descriptions of meanings” (Giorgi, 1986).

The sample consisted of six participants, who were all ministers within active congregations within Gauteng and were between the ages of 40 to 60 years. The sampling method employed for this study was non-probable in nature and consequently also theoretical and purposive. The reason for utilizing this type of sampling method was due to the fact that the research objectives required depth of information as opposed to quantity of information. Furthermore, the units of analysis of the study were the perceptions of ministers within churches in Gauteng.

Additionally, the researcher made use of qualitative interviews, which are better known as face-to-face semi-structured interviews to collect the data (Rubin & Rubin, 2005). Similarly, the interview schedule consisted of open-ended questions, which were applied loosely during the interview as the researcher investigated certain areas in more depth. The reason for applying the schedule in a loose fashion was due to the research design and objectives of the study. After the data was collected the researcher transcribed and coded the data through the use of the GABEK computer program. The results from the GABEK analysis were then analysed further to attain an in-depth description of the factors of the work experience of ministers.
1.5 DELIMITATIONS AND ASSUMPTIONS

1.5.1 Delimitations

The proposed study has several delimitations related to the context, constructs and theoretical perspectives of the study. The first limitation regarding the study concerns the context of the study. The study will only focus on ministers in the Dutch Reformed Church (DRC) in the Gauteng region. Similarly the study will only focus on the Christian religion and will not include any other religion.

The constructs of the study will be limited to the work experiences of ministers and the effect that it has on their personal and professional lives. Thus, the experiences of the congregation and their families will not be included. Similarly, only DRC ministers will be studied. Their families’ views and opinions of other people related to ministers will not be included. Only literature that is related to the topic, work experiences of ministers will be consulted. Therefore, this study excludes any literature on the work experiences of other professions.

1.5.2 Assumptions

There are a number of assumptions that are made with regard to this study. According to Leedy and Ormrod (2010, p. 6), assumptions are conditions that “are taken for granted, without which the research project would be pointless”. Therefore the following assumptions are made:

• Ministers in the DRC Church are predominantly male.
• Stress and Burnout is an after effect of the work experiences of ministers.
• The size of the congregation will have an important impact on the work experiences of ministers.
• Qualitative research is an appropriate means to explore the impact of this human phenomenon.
• Semi-structured interviews will be sufficient in gathering the needed information with regard to the work experiences of ministers and the effect it has on their personal and professional lives. It is necessary to note that the data is subjective in nature and only relates to the ministers’ personal experience.
• Themes that are relevant to the study will only be revealed when the data is organized, coded and processed.
• The interview will be conducted in both English and Afrikaans depending on the language that the participant prefers.
• The researcher will not ask the participants guiding questions, in order to permit participants to provide their unique experiences.

1.6 OVERVIEW OF THE REPORT

In the second chapter of the report, existing literature on the topic of the work experiences of ministers will be given. Included in this chapter will be the key concepts that were reviewed in various literature sources. Similarly, arguments regarding contradictions in the literature will be discussed.

The third chapter focuses on the research methodology that was employed. This chapter provides a structured discussion on the philosophical background of the study, the research approach and the phenomenological design. Similarly, this chapter discusses the sampling method that was used as well as the data collection and analysis techniques. The chapter concludes with the research rigour and ethical standards that were upheld.

The fourth chapter outlines the data and findings that were obtained from the analysis of the data collected.

The last chapter of the report focuses on the relevance of the results obtained from the analysis of the data as well as the limitations of the study. The
chapter then concludes with the conclusion and recommendation section for future research.
2 CHAPTER 2: LITERATURE REVIEW

2.1 INTRODUCTION

The work experiences of ministers have been a source of research over recent years. Studies have reported that ministers have various roles that are often in conflict with one another. The Fuller Institute, Barna and Pastoral Care Inc. (2009) reported that 90% of ministers indicated that their expectancy of their role differed from the reality of their role. This could be a source of conflict on the part of the minister since the various roles that the minister has to fulfil do not coincide.

Beebe (2007) pointed out that there are three main roles that should be fulfilled namely, the self, the role of the minister and the congregation. Thus, the minister has various responsibilities that should be fulfilled. For instance, spending time with family, servicing the congregation and fulfilling ministerial responsibilities. All of these factors play a part in the work experience of the minister.

The literature review will be structured in the following manner. The review will begin with an explanation of the church. The discussion will then be directed towards the calling that ministers experience as well as the role of God. The expectations of people will be discussed, where after the ministers’ family, the role of the minister and the conflicting roles of ministers will be discussed.

2.2 THE CHURCH

The concept of church can be described as a unique community that is vastly different from any other human societal relationship (Smit, 2004). According to the Church Order (CO) book (1980 as cited in Smit, 2004), of the DRC, there is only one church, the body of the Lord Jesus Christ of which He is the
Head. Consequently, the concept of the church has two main aspects namely community (people) and the Lord God.

Since the concept of the church requires people and God, the question can be asked: How are churches established? Spijker (1990 as cited in Smit, 2004) stated that churches are established by means of election and calling. Therefore, it can be said that the Lord calls people to the church and they decide which church denomination they would like to attend.

Within any religion there are various church denominations and the Christian religion is no different. Consequently, for the purpose of this study only one church denomination will be inspected more closely namely, the Dutch Reformed Church (DRC). Subsequently, a short history regarding the DRC will be provided where after the challenges that church faces will be discussed.

2.2.1 History of the DRC

The DRC's history in Southern Africa began with the arrival of the Dutchman, Jan van Riebeeck, at the southern tip of Africa on 6 April 1652 (“Kort Geskiedenis”, n.d.). Jan van Riebeeck was of the Reformed faith and as such the Reformed faith tradition was established in the Cape (“Kort Geskiedenis”, n.d.). In the following years the Cape population grew as various people from various countries came to South Africa. The number of congregations spread slowly and attracted settlers to the interior of South Africa. On the 2nd of November 1824 the first synod of the DRC was established with 14 congregations (“Kort Geskiedenis”, n.d.).

However, the contribution of the church with regard to missionary work and education was hampered due to a shortage of pastors, and ministers from the Netherlands and Scotland had to meet the shortfall (“Kort Geskiedenis”, n.d.). In the late thirties of the 19th century, in the time of the Great Trek, many people went to the Orange Free State, Natal and Transvaal (“Kort
Geskiedenis”, n.d.). Consequently, many new congregations arose and so did the need for ministers (“Kort Geskiedenis”, n.d.).

Due the increasing need for ministers the DRC experienced a need to conduct their own theological training (“Kort Geskiedenis”, n.d.). Consequently, in 1859 the first Theological Seminary was founded in Stellenbosch and in 1963 the Theological Faculty of the University of Stellenbosch was established (“Kort Geskiedenis”, n.d.). During 1937, training for ministers extended to the north of South Africa where the Theological Faculty of the University of Pretoria was established and 1978 the Theological Faculty of the Orange Free State was established (“Kort Geskiedenis”, n.d.).

Initially the Cape Synod was the only synod of the DRC but due to various reasons more synods formed outside of the Cape Colony (“Kort Geskiedenis”, n.d.). The Orange Free State formed their synod in 1864, Natal in 1865 and Transvaal in 1853 (“Kort Geskiedenis”, n.d.). Various efforts were made to unify the synods and 1962 these efforts were successful with the establishment of the General Synod of the DRC (“Kort Geskiedenis”, n.d.). Over the years attempts have also been made to bring unity between the Dutch Reformed Church, the Nederduitsch Reformed Church and the Reformed Churches in South Africa (“Kort Geskiedenis”, n.d.).

Over time the Family of the DRC was established with the development of the Uniting Reformed Church of Southern Africa, the Dutch Reformed Church and the Reformed Church in Africa (RCA) (“Kort Geskiedenis”, n.d.). Since 1994, the unification between the churches of the church family received new momentum (“Kort Geskiedenis”, n.d.). Thus, the church unification process is a high priority within the DRC family. Even though the unification process is a high priority for the DRC, various changes have occurred post 1994.
2.2.2 Challenges for churches

With the election of the African National Congress (ANC) in 1994 the apartheid era came to an end. According to Burger and Wepener (2004a), the theology of Afrikaner apartheid that was theologically sanctioned has made way for a theology of reconciliation, healing and reconstruction. South Africa's liberal democracy in which freedom and equality in all spheres of life are pursued makes the situation even more complex (Burger & Wepener, 2004a).

Christianity enjoys no special privileges and pastors should be able to lead congregations within a multi-religious setup (Burger & Wepener, 2004a). All ministers must also begin to conduct nondenominational work together with leaders from other denominations that require a different setting than the traditional "only we have the whole truth" (Burger & Wepener, 2004a). Furthermore, a high crime rate, the division of unity between the DRC and United Reformed Church, poverty and AIDS offer specific contextual challenges (Burger & Wepener, 2004a). Not to mention the so-called pre-modern modern-postmodern triad (Van der Merwe, 1996 as cited in Burger & Wepener, 2004a) that is present within the borders of South Africa.

Burger and Wepener (2004a) also point out that the churches face an identity crisis in the form of secularization. According to Leith (1990 as cited in Burger & Wepener, 2004a) secularization can affect the church in at least three ways namely:

1. The church must survive in a society that does not support the particular life of the church. For example, shops are open on a Sunday and churches struggle to maintain their service.
2. In general the influence of the church on society has declined.
3. Secularization affects the church's own life. According to Leith (1990, p. 41 as cited in Burger & Wepener, 2004a) "almost every Protestant church has eagerly adopted the personnel policies or business". This is extremely important since Leith (1990, p. 41 as cited in Burger & Wepener,
2004a) remarked “in no area has the secularization of the church been more obvious than in the changed attitude toward the calling of ministers”.

Consequently, ministers should be able to lead congregations within this configuration. Ministers will only be able to lead congregations if they themselves are aware of the challenges that they face. As such, one aspect that seems to be extremely important is the calling of a minister, which will be discussed subsequently.

2.3 CALLING OF THE MINISTER

According to various authors’ one aspect that distinguishes the vocation as a minister from any other vocation is a sense of “calling” (Murphy-Geiss, 2011; O’Brien & Patrick, 1998; Smit, 2004; Du Plessis & Deacon, 2007). Ministers pointed out that they have been called to spread the word of God and thus had received a “divine direction” (Hambrick, 1992 as cited in O’Brien & Patrick, 1998, p. 27). Consequently, it could be said that the calling that ministers experience has a profound effect on the perception of the occupation that ministers conduct. Therefore, one needs to understand what is meant by the word, calling, in the context of an occupation as a minister.

Smit (2004) indicated that there are two features related to the calling of a minister. These features are known as the internal and external calling of a minister. Calvin (1991 as cited in Smit, 2004) described the internal calling of a minister as a desire to be officially in the service of Christ and to be committed to the church. Consequently, it can be said that the internal calling of a minister is a persistent and unwavering inner urge that the Holy Spirit stirs within a person to preach the Word of God (Van der Linde, 1983 as cited in Smit, 2004). As such, it could be said that an internal calling originates from a personal relationship between God and the minister (Van der Linde, 1983 as cited in Smit, 2004). In the vocation to which the minister is called, he is totally dependent on God. God is the power and the source that ensures the minister of his calling and convinces him that he is busy with the work of God.
and enables him to continue with his work (Jones, 1961 as cited in Smit, 2004). Therefore, the origin of the ministers’ service is not primarily a human initiative but the calling of God.

The external calling of a minister consists of the confirmation of the internal calling through a position at a local church (Smit, 2004). Bavinck (1930 as cited in Smit, 2004) noted that the ministers’ commitment to the local church is thus a line of internal and external calling consummated. Similar to the internal calling of the minister, the external calling is also received from God (Brown, 1986 as cited in Smit, 2004). Visser (1999 as cited in Smit, 2004) stated that as a minister, through the gifts that he received, becomes equipped to give expression to his inner calling, so does the competence to serve the local church give consummation to the external calling of the minister. As such, the minister would require both competency and competence in order to be successful in his vocation.

From the preceding discussion it can be derived that an internal calling is a calling that is stirred by the Holy Spirit while an external calling is confirmation of an internal calling. Once the minister has received both an internal and external calling he or she receives power from God to serve the church. One aspect that seems to play a crucial part in the calling and work of a minister is God. Therefore, the role of God in the vocation of a minister will be discussed subsequently.

2.4 GOD

Because God plays an important role in the calling of a minister, one should understand that a commitment to God and faith has an influence on one’s life (Burger & Wepener, 2004b). Accordingly, the ministers’ occupation is more service orientated. Therefore, the functions of service-orientated leaders are very important, namely ethical behavior and conduct (Burger & Wepener, 2004b). As such, in his epistle in the New Testament the apostle James
pointed out that faith without deeds are useless and the teachers (religious leaders) will be judged more strictly than others (Burger & Wepener, 2004b).

Closely linked to the ministers’ commitment to God is that ministers should understand God’s pathos and heart (Burger & Wepener, 2004b). According to Burger and Wepener (2004b), this constant can be typified as both a weakness and strength. The religious leader needs to have a strong bond with God and should understand the Word of God. The minister should be able to rely on God and should understand that he or she could only conduct their work up to a certain point and then God will do the rest.

Even though ministers should be able to trust in God and have a commitment to God there is always the aspect of the ministers’ work in itself. The work of a minister is comprised mostly of people, meaning working with people and with relationships (Burger & Wepener, 2004b). As such, the minister would need wisdom in order to conduct his or her work especially since people form the most prominent aspect. In the following section the expectations of people will be discussed.

### 2.5 EXPECTATIONS OF PEOPLE

According to Burger and Wepener (2004a) empirical studies indicated that the biggest expectation that people have, on where the church should be involved, and their experience of God’s presence, centres around the preaching of the Word. Therefore, the congregation primarily expects the minister to preach. Leith (1990, p.83 as cited in Burger & Wepener, 2004a, p. 8) emphasized this by stating that “First they (the congregation) want persons who are able to explicate and apply the Word of God with power”.

Along with preaching, congregational members indicated that important inputs include prayer, counseling, equipment and training and home visits (Burger & Wepener, 2004a). Even though empirical studies indicate the primary expectation of a minister is preaching, there are still numerous expectations
surrounding the role of the minister. Murphy-Geiss (2011) indicated that a minister is expected to work 24 hours, seven days a week. Carroll (2006 as cited in Murphy-Geiss, 2011) noted that only 70% of ministers take one day off on a regular basis while the rest do not take regular time off. This means that most ministers are “on call” any time of the day or night.

Redelinghuys and Rothmann (2005 as cited in Buys & Rothmann, 2010) indicated that ministers often receive calls, during family time, to attend to church members who are in trouble, gravely ill or dying. Attending to the various needs of people and living up to their expectations often has the effect that “over 50% of pastors spend ten or less hours a week with their families” (Price, 2001 as cited in Davis, 2007, p. 24). This could have a tremendous effect on the family life of the minister.

2.6 FAMILY

In a personal context, family life plays a big part of any individuals’ life and therefore has a huge influence on the individual. As such, the ministers’ family life constantly comes under scrutiny by church members. Ganesan (2008) pointed out that most church members perceive the ministers’ family as communal territory and therefore open for approval. In a study done by Irvine (1997, p.132 as cited in Ganesan, 2008) among 131 ministerial wives, 62% of wives perceived their family to be treated differently because they were seen as the ministry family. This could cause ministers to feel responsible for the pressure that is being placed on their families.

It seems unfair for the congregation to judge the ministerial family. Therefore, it comes as no surprise that 33% of ministers felt that being a minister is a complete danger to their families, 80% of ministers believed that ministering has undesirable effects on their families and that 94% of ministerial families experience coercion in being the ministry family (The Fuller Institute, Barna and Pastoral Care Inc., 2009). Consequently, it seems that the church
members are one of the most prominent sources of tension and stress for the minister.

One particular aspect of the ministers’ family that almost always comes under scrutiny is the manner in which the ministers’ wife should behave and how involved she should be in the church. Ganesan (2008) pointed out that ministerial wives who are already employed in another occupation, experience increased amounts of tension and stress due to the unrealistic expectations of the congregation. Similarly, the wife might develop unrealistic self-expectations, therefore adopting a mind-set of “I can do everything” (Ganesan, 2008). Adopting this mind-set could leave the ministerial wife feeling undervalued and underappreciated by church members and her husband.

It is not difficult for ministerial wives to feel undervalued and underappreciated. The Fuller Institute, Barna and Pastoral Care Inc. (2009) found that 80% of ministerial wives felt excluded and undervalued. Even so Finch (1980 as cited in Murphy_Geiss, 2011) pointed out that ministerial spouses almost always comply with the expectations of the congregation. Thus it could be said that ministerial spouses comply with the expectations of the congregation in an attempt to be more included and valued, even if it means that they have to make various relinquishments.

Ministerial families often make a number of relinquishments. When ministerial wives experience feelings of exclusion the relinquishments they often have to make seem meaningless, however when they feel that they are included, the relinquishments seem more significant (Ganesan, 2008). Consequently, ministerial spouses will have to make relinquishments and the severity and consequences will vary.

Some of these relinquishments include, the minister being occupied by ministerial demands 24 hours a day seven days a week. According to the Fuller Institute, Barna and Pastoral Care Inc (2009), 90% of ministers’ workweek comprises of 55 to 75 hours. This leaves very little time for
ministers to spend with their families and often leaves the needs of their family unmet (Morris & Blanton, 1994 as cited in Davis, 2007).

Considering the hectic workweeks of ministers, it is no wonder that ministers fail to be at two dinners a week due to ministerial responsibilities (Ganesan, 2008). Not being able to spend time with family could also lead to various stressors. According to Hileman (2008 as cited in Murphy-Geiss, 2011) various stressors are present in ministerial families as well as with the minister him- or herself. These stressors include, little privacy, isolation, constant public scrutiny, challenges with regard to frequent relocations and lack of life choices (Hileman, 2008 as cited in Murphy-Geiss, 2011). Taking all of the stressors and constraints into account, it is no wonder that ministerial spouses feel that the church presents healing and support but is also a source of pain and grief (Hileman, 2008 as cited in Murphy-Geiss, 2011).

These stressors and constraints often spill over into the ministers' marriage and consequently 50% of all ministerial marriages end in separation (Murphy, 2002.). As such 80% of ministerial wives indicated that they want their husbands to choose a different profession and that their husbands are overworked (Fuller Institute, Barna and Pastoral Care Inc., 2009). It seems that a minister's work takes a severe toll on his family, which could often not be resolved.

Even though the expectations of the congregation and time spent with family play a significant role in the life of the minister, the ministers' expectations of the role he has to fulfill also plays a significant part. Throughout the literature there seems to be disparity between what the minister expects his role to be and the reality of his role (Croucher, n.d.). The Fuller Institute, Barna and Pastoral Care Inc. (2009) indicate that 90% of ministers reported that their expectations of their roles were different from what the reality of their roles is. It leaves one to wonder what types of perceptions ministers have when entering the ministry. Subsequently, the role of the minister will be discussed.
2.7 THE ROLE OF THE MINISTER

The role of the minister is “unique in its mission to foster spiritual growth in individuals and communities” (Doolittle, 2007 as cited in Innstrand, Langballe and Falkum, 2011, p. 241). Often the minister has a strong calling for the particular occupation (Golden, Piedmont, Clarrocchi & Roderson, 2004 as cited in Innstrand, Langballe & Falkum, 2001; Hall & Chandler, 2005 as cited in Innstrand, Langballe & Falkum, 2001). Even if the minister has a strong calling it still means that he should have the personality to work within the vocation.

Davison and Neale (1994 as cited in O’Brien & Patrick, 1998) are of the opinion that a personality has two processes namely how the individual perceives him or herself and how he or she interacts with the environment. This means that the minister should have the personality to cope with a very demanding environment such as being accessible to the congregation in a greater degree than other occupations (Zondag, 2000 as cited in Innstrand, Langballe & Falkum, 2011). Similarly, the minister shoulders numerous responsibilities.

The responsibilities of a minister include: administration, preaching, teaching, counseling the troubled, leading worship, increasing membership, serving the poor, prayer, sacrament, taking care of the church, fund-raising, visiting the sick and disabled, officiating weddings and funerals and assisting elders to exercise church discipline and making sure everything is fitting and orderly in place (Innstrand, Langballe & Falkum, 2011; Wepener, 2004; Smit, 2004; Edwards, 1989 as cited in Frame & Shehan, 2005). Consequently, the role of a minister has various versatile characteristics (Innstrand, Langballe & Falkum, 2011).

However, Burger and Wepener (2004a) indicated administration and organization fall into the bottom of the expectations that church members have of the minister. Similarly, Van Dam (2003 as cited in Smith, 2011), Peterson (1989, as cited in Smith, 2011) and Ackerman (2001 as cited in
Smith 2011) are all of the opinion that there is currently obscurity regarding the role of the minister. Van der Merwe (1991 as cited in Burger & Wepener, 2004a) pointed out that ministers often neglect the spiritual role, the expectations of the congregation and the needs of the congregation in order to give more attention to management.

Consequently, there is a discrepancy between what church members expect and require of the minister and what the minister “feels” he should be doing (Burger & Wepener, 2004a). Similarly, the expectations of the church members and for which the minister is called by God are in conflict with one another (Smith, 2011). Peterson (1992 as cited in Smith 2011) is of the opinion that ministers are committing “calling-prostitution”; by this he meant that ministers’ calling by God to guide people on their spiritual path is betrayed in exchange for them to be good church administrators.

This could lead to a lot of confusion on the part of the minister. The minister might be unsure of what is expected of him (Burger & Wepener, 2004a). Similarly, the minister might feel that he or she does not match the expectations of the role especially in a post-1994 South Africa where the role of the church in general and the DRC church’s role was redefined dramatically (Burger & Wepener, 2004a). Another aspect that plays a part in the role of the minister is the size of the congregation.

In a church that has only one minister, the work of the minister is less clear than in larger congregations that have three or four ministers (Burger & Wepener, 2004a). According to Louw (2003 as cited in Burger & Wepener, 2004a), macro-congregations offer the service through specialization and division of the various functions of a minister. For example, one minister is responsible for visiting new members, the other minister is responsible for counseling and another minister is responsible for visiting the sick. Therefore, it is important that leaders in a congregation understand their role and task well otherwise it could happen that uncertainty about one's role brings about conflict (Burger & Wepener, 2004a). Consequently, it can be said that in macro-congregations the ministers’ role is fragmented that often leads to the
question: Is the minister satisfied within his or her occupation?

Zondag (2012) is of the opinion that ministers in general are satisfied with their work. However, ministers feel that their work is physically taxing but this has no effect on the overall satisfaction (Zondag, 2012). Therefore, it can be said that ministers who are aware of the fact that the pastorate contributes to the worldly well-being of themselves and others, have a positive perception of their occupation (Zondag, 2012). One aspect that could have a negative impact on job satisfaction of the minister is conflict, especially with congregational members.

According to Schilderman (1998 as cited in Zondag, 2012, p. 254) "more than 60% of pastors appear to have experienced" conflict with congregational members. Similarly, O’Brien and Patrick (1998) indicate that 80% of all ministers need assistance with difficult congregational members. Mills (1966 as cited in O’Brien & Patrick, 1998) found that there are mainly two issues related to conflict within the congregation namely the leadership style of the minister or an elderly person who has invested a substantial time in the congregation. Conflict exists within any occupation, however for a minister relationships are a crucial element both professionally and personally (Leas, 1980 as cited in O’Brien & Patrick, 1998). Relationships that are damaged within the congregation could have a devastating effect on both the minister and the congregation (Smith, 1994 as cited in O’Brien & Patrick, 1998; Crowell, 1995 as cited in O’Brien & Patrick, 1998).

Consequently, the role of the minister is a very complex and multi-faceted role. The minister should be able to distinguish between his or her calling, expectations, and responsibilities and should above all be able to maintain relationships with congregational members. Due to the never ending demands and overlap between the ministers’ private and professional life ministers often report unclear work boundaries as well as problems with regard to maintaining boundaries (Murphy-Geiss, 2011; Frame & Shehan, 2005) and confusion of their self-image and professional identity (Hart, 1984 as cited in Frame & Shehan, 2005). In order to understand the various roles
of the minister, the following section will discuss the conflicting roles of the minister.

2.8 THE CONFLICTING ROLES OF MINISTERS

From the previous discussion on the personal and professional roles of ministers it can be stated that in most cases ministers are people who want to assist others to “a larger and nobler vision and purpose than they would be likely to attain for themselves” (Greenleaf, 1977, p. 226 as cited in Westafer, 2009, p. 1). This could cause a lot of tension and stress on the part of the minister. The minister might feel that if he does not succeed in helping this person that he has failed not only the other person but also himself and God. As such, the minister has three main conflicting roles that are present, namely the self, his role as a minister and the expectations of the congregation.

These three prominent roles of the minister can be a source of major conflict. According to Wind (2001, p. 18 as cited in Beebe, 2007) there has been little research done on the psychological dynamics associated with the perceptions of the self and role that may indicate a superior understanding of the inner workings underlying the “painful evidence of malaise and low morale in the ministry”. To understand these psychological inner workings, the social circumstances of the ministerial role should be taken into account (Henry, Chertok, Keyes & Jegerski, 1991 as cited in Beebe, 2007).

When the ministerial role is placed within the social context, the minister should have clarity regarding the expectations of his role. This clarity should reduce the effect of tension and stress (Beebe, 2007). To understand the three conflicting roles of the minister and what potential effect each role has on the minister, a triangle containing these three roles will be explained.
Figure 1: Conflicting roles of ministers

Figure 1 (above) indicates the three main roles that ministers encounter on a daily basis namely the self, the role of the minister and the congregation. According to Beebe (2007) the ministers’ attempt to distinguish between the role of the self and compelling homeostatic cogency in the system can cause a lot of strain. This could result in emotional cut-off or blending (of roles) reactions in an attempt to cope or minimize the anxiety that is created by the effort to modify the self or the role identity (Beebe, 2007).

Consequently the triangle suggests that in contradictory circumstances, where the minister blends the role of the self and the role of the minister the triangle will collapse (Beebe, 2007). This in turn could lead to increased levels of strain and anxiety. On the other hand, if the minister were able to distinguish between the self and the role of the minister then anxiety would minimize. In this situation, conflict would be perceived on the role of the minister-congregation side of the triangle (Beebe, 2007). Friedman (1985 as cited in Beebe, 2007) and Steinke (1993 as cited in Beebe, 2007) pointed out that minister-congregation conflict usually indicates disparity over the role function. Therefore, increased levels of disparity of the self and the role should help in dispersing pressure towards the person-role blending (Beebe, 2007).
If the minister were able to distinguish between the self and the ministerial role the minister would be able to understand the suitable levels of functioning within the system (Beebe, 2007). As such, if the minister is able to attain increased levels of distinction between the self and his role as minister, then the strain caused by exorbitant role expectations could decrease (Beebe, 2007). This could lead to minimized experiences of tension and stress.

This distinction between the role of the self and the role as a minister is viewed as a psychological process. According to Beebe (2007) studies indicate that tension and stress is connected to interpersonal conflict. Therefore increased levels of distinction between the self and the role as minister should be related to cooperative rather than avoidant conflict management styles (Beebe, 2007).

Similarly, a correlation might be found between stress and conflict. Beebe (2007) indicated that higher levels of stress invigorate the utilization of certain management styles. Thus it can be stated that ministers might make use of certain types of behaviours to deal with certain situations of strain and pressure. These behaviours might not always be applicable or appropriate for the minister to use. However the experiences of conflicting roles remain a psychological process.

Subsequently, it seems to be very important for the minister to try and attain clarity between the roles that he has to fulfil. Beebe (2007) indicated that a possible explanation for the persistence of tension and stress among ministers might be due to the interpersonal and congregation conflict that they experience. This interpersonal and congregation conflict often mirrors the minister's individual identification with the role of a minister (Beebe, 2007). Thus, the source of the conflict between the roles of the minister is very important. Ministers should be able to identify the source of the conflict and apply appropriate strategies to address the conflicting situation.

The reason why the identification of the source of conflict is so important is that previous studies showed that role recognition does play a prominent part
in the occurrence of tension and stress among ministers (Beebe, 2007). Nonetheless, it is evident that the distinction between the role of the self and the role as a minister not only contributes to tension and stress but also affects the perception of role excess and vagueness (Beebe, 2007). If ministers experience the role requirements as being too compelling or indistinct, tension and stress is more likely to occur. In contrast ministers who are able to preserve clarity regarding the role expectations are less likely to develop burnout and stress.

Figure 2 (below) provides a good explanation of the correlation between the self and the role of the minister, tension and stress, conflict management style and turnover. The figure suggests that ministers who have increased awareness of the distinction between the self and the role of the minister should show minimized levels of tension and stress (Beebe, 2007). The minimized levels of tension and stress are due to the ability of the minister to adequately address the various demands of the brethren based on the expectation of the ministers’ function in the church. However, it should be kept in mind that the perception of the role excess and vagueness also impacts the level of tension and stress.

Figure 2: The correlation between the self-role distinction, tension and stress, conflict management style and turnover

Source: Adapted from Beebe (2007, p. 262)
In conclusion, the understanding of the different roles of ministers and the potential conflict situations that these roles could cause is extremely important. The congregation and the ministers themselves need to understand the roles and responsibilities that they have to complete in order for the church to grow and reach its mission. A deep understanding of tension and stress and the role experiences of ministers could ensure that more ministers stay within the vocation and that fewer churches close each year.

2.9 CONCLUSION

Throughout the literature perused, it is clear that the roles of ministers are intertwined and thus have various consequences. The literature provided presents the roles of ministers both in their professional and personal capacity. One thing that is clear from the literature is the fact that ministers should be aware of their various roles and should be able to distinguish between them. Often the conflicting roles of ministers could contribute to increased levels of tension and stress on the part of the minister.

What has become evident are the conflicting roles of the minister namely the role of the self, the role of the minister and the congregation. One aspect that should be researched in more depth is the psychological dynamics associated with the self and the role. Most of the research only mentions the role conflict but does not provide any evidence of research conducted on these aspects. There is no conclusive evidence on the psychological dynamics involved in the various role functions.
3 CHAPTER 3: RESEARCH DESIGN AND STRATEGY

3.1 INTRODUCTION

From the literature review it was gathered that the work experiences of ministers are a multi-faceted component. There is a great degree of overlap between the professional role and personal role of the minister. For this reason, the researcher argues that an in-depth investigation should be conducted on the meaning and content of the various roles of the minister. In order to fairly consider the phenomenon, an all-inclusive technique is required that provides a logical sense of the phenomenon as a whole (Woodrow, 2007). The question that is raised in the literature review is: What are the psychological dynamics associated with the various roles that the minister fulfils?

This chapter takes a closer look at the research philosophy and design that was used during the study as well as the sample, data collection methods and analysis methods. Lastly, the chapter concludes with the research rigour and ethical considerations that should be adhered to throughout the research.

3.2 RESEARCH PHILOSOPHY/PARADIGMS

According to Ouweneel (1994a, p. 1-24 as cited in Janse van Rensburg, 2000) a person’s research paradigm determines viewpoints and opinions on life and the world that that person has. The term research paradigm can be described as the viewpoints or opinions that the researcher has of the world (Creswell, 2009; Guba, 1990 as cited in Creswell, 2009; Maree, 2007; Saunders, Lewis & Thornhill, 2007). Consequently, it is the research paradigm of the researcher that emphasises the whole research process (Saunders, et al., 2007).

For qualitative research studies it is important that researchers determine their own viewpoints and opinions regarding certain matters in order to generate
results that are legitimate and of high quality. One manner in which the researcher can determine his or her own viewpoints and opinions is through exploring the ontological and epistemological assumptions to which he or she subscribes.

In order to understand the research paradigm that was utilized for this study the ontology and epistemology that was used will be discussed as well as the research paradigm. The research approach that is used in the study should not only be in line with those of the researcher but should also be in line with the research design that was employed. Similarly the research approach should make it possible to attain the research objectives. In the next sections the research approach that was used during the study will be discussed.

### 3.3 ONTOLOGY

According to Maree (2007, p. 53), ontology is “the study of nature and form of reality”. This would mean that in qualitative research the researcher would pay more attention to people and the reason why and how they interact with each other as well as their motivations and relationships (Maree, 2007). Consequently, for the purpose of this study the ontological approach is underpinned by interpretivism. The interpretive approach presumes that the only manner in which reality can be studied is through peoples’ experiences.

Consequently, the reality that is being studied is made up of personal experiences and only relates to the specific circumstances in which the individual finds himself or herself (Trochim, 2007). This would mean that the reality presented by the individual is of subjective nature. In other words, the researcher would only be able to study the experiences and meanings of the individuals as the individuals portray them.
3.4 EPISTEMOLOGY

Epistemology is the method used by researchers to obtain and organize information (Janse van Rensburg, 2000). As such, epistemology is more concerned about how things can be known than the nature thereof (Nieuwenhuis, 2007). This would mean that there should be a relationship between the person that knows something and that which is known.

Consequently, the research is directed by a set of viewpoints and approaches about the world as well as the nature of the research paradigm that leads the researcher to decide how the research should be comprehended and explored (Nieuwenhuis, 2007). With regard to this study, the researcher understands that knowledge can only be obtained by gathering information. The information should be gathered from individuals that relate to their experiences and then decoded to form an understanding.

Accordingly, the information that is gathered from individuals will be influenced by the individuals' background and circumstances, therefore the researcher can only hope to create a true image of the experiences that are obtained (Trochim, 2007). With reference to the ontological and epistemological beliefs that were discussed, research reflects an interpretivist philosophy. The following section will discuss the interpretivist philosophy.

3.5 INTERPRETIVE APPROACH

According to Schurink (2003) there are three main philosophical paradigms in qualitative research namely modernism, postmodernism and interpretivism. The current study’s research paradigm is that of the interpretivist paradigm. Maree (2007, p.60) points out that the interpretivist paradigms’ main objective is to propose a “perspective of a situation and to analyse the situation under study to provide insight into the way in which a particular group of people make sense of their situation or the phenomena they encounter”. Thus, the researchers’ focus would be to understand and describe what is going on in the situation in which the participant finds him- or herself. Furthermore, the
interpretivist paradigm has the main advantage of providing a deep and rich investigation of the explanations it generates (Maree, 2007).

One of the things that Creswell (2009) points out is that the researcher is only able to gather subjective data in the interpretivist paradigm. The reason being is that the individuals’ meanings and experiences are created through an active and lively interaction between individuals and their environment (Creswell, 2009). Accordingly, it was argued that an understandable reality is created and cannot therefore be accurately constructed (Rubin & Rubin, 2005). Consequently, in order to comprehend any phenomenon it is important to explore the “richness, depth and complexity” that an individual constructs through a day to day living as well as their interaction with their social environment (Niewenhuis, 2007). Therefore, there is no distinct and external reality that exists independently from individuals and can thus be examined through measurements.

It should be kept in mind that the manner in which an individual behaves and the suppositions based on the behaviour is affect by the individuals’ social circumstances as well as the volume of information available to the individual. The information that is available to individuals will be conditional on the social circumstances to which they were made subject to as well as their own distinguishing experiences and the meaning they attach to this (Rubin & Rubin, 2005). According to Niewenhuis (2007), researchers can enhance their theoretic and conceptual understanding through a give-and-take relationship between the socially constructed reality available to them and the research decisions they make. Consequently, the social theory that apprises research can enhance the scientific understanding of individual experiences and phenomena and commonality.
3.6 INQUIRY STRATEGY

A qualitative strategy of inquiry was used during this study. According to Schurink (2003), qualitative research methods explain people and situations in a scientific manner and do not rely on statistical forms of analysis. Therefore, the objective of utilizing a qualitative approach is to arrive at an in-depth understanding of the situation that is being studied. A qualitative study is also more holistic in nature and could change along the way in terms of the explanation and calculation of the data (Leedy & Ormrod, 2010). Consequently, it is important to understand the differences between quantitative and qualitative research. The following table illustrates the differences between quantitative and qualitative research.

### Table 1: Differences in quantitative and qualitative research

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<th>Quantitative research</th>
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<tr>
<td>Nature</td>
<td>Nomothetic</td>
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<tr>
<td>Researcher</td>
<td>Objective</td>
<td>Subjective</td>
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<td></td>
<td>Removed/Distanced</td>
<td>Involved</td>
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<tr>
<td>Attempts to</td>
<td>Predict</td>
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<td></td>
<td>Control</td>
<td>Explain</td>
</tr>
<tr>
<td>Methodological focus</td>
<td>Process</td>
<td>Experience</td>
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<td></td>
<td>Outcome</td>
<td>Conceptualisation</td>
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Source: Adapted from Mohamed-Patel (2002)

From Table 1 it can be derived that in qualitative research, more focus is placed on the knowledge and describing of social phenomenon. Consequently this is also the objective of the current study. Furthermore, Schurink (2003) points out that the holistic nature of qualitative research provides a platform on which the data could be described in an abundant, comprehensive and contextualized manner. This means that the focus is on understanding intricate behaviour and concentrating on meanings and explanations, through direct interaction with the participant in their natural environment (Nieuwenhuis, 2007). Consequently, the researcher is involved
throughout the study and assumes a subjective standpoint towards the research.

Mohamed-Patel (2002) argues that traditional approaches for obtaining understanding in specific and strict scientific fields, might not take into account the intensity and uniqueness of individual experiences. As such, Schurink (2003) points out that qualitative research addresses these apprehensions by not implementing all-encompassing methods and perspectives. Thus, providing more scope for an innovative and interpretive approach to research problems. Furthermore, qualitative research is used to answer questions about the intricate nature of situations and often focuses on explaining and understanding a situation from the individuals’ perspective (Leedy & Ormrod, 2010). In other words, the objective of qualitative research is to explain and understand the experiences of individuals in their natural environment (Ponterotto, 2005). In summary, qualitative research aims to obtain rich, detailed information from a particular group of individuals and provides the researcher with the opportunity to gain an understanding of the noticeable facts and data and develop new theoretical perspectives.

The current study was not meant to develop theory, but was more focused on describing the components that are, experienced by participants. Similarly, the focus of the study was to understand and describe the experiences of ministers. Thus an in-depth, adaptable method was necessary in order for the researcher to gather detailed information about the environment in which the participants find themselves. Consequently, the current study can be categorized as a qualitative study that falls within the boundaries of an interpretivist philosophical method since the method includes empirical observations and interpretations. Therefore the study focuses on providing detailed explanations of the perceptions and experiences of participants.
3.7 RESEARCH DESIGN

In the previous section it was established that the qualitative research method was used during the gathering of data. As such this section focuses more on the design that was employed to gather the data. Consequently, qualitative research within the boundaries of the interpretive approach has various designs that can be employed, one such design is that of phenomenology (Nieuwenhuis, 2007). As such, this study employed a phenomenological approach. In this section the development of phenomenology will be discussed as well as some of the assumptions of the approach. Similarly the strengths and weaknesses of the approach will also be referred to.

Phenomenology developed from the post-positivism approach that attempted to quantify results even though their focus was on human behaviour. This in turn led social scientists to search for a more appropriate method for researching human behaviour, especially since positivist research focused more on quantification and verification; it is then that social scientists discovered post-positivist research (Mohamed-Patel, 2002). Neuman (2000) notes that post-positivist research provided a method to produce results that were open to discussion, validation, duplication and disparity but that could still not be applied to describe and understand human experiences since it focused more on human behaviour. Furthermore, it was argued that when research is conducted on human experiences, alternative methods are required to quantify and determine fundamental explanations (Svensson, 1986). Consequently, phenomenology proved to be one such an alternative that developed in an effort to counter the decline of humans and their experiences to observable objects.

By understanding the development of the phenomenological approach, increased knowledge is gained on the application of the approach especially as it relates to the present study. It was previously mentioned that phenomenology grew out of the post-positive tradition in an attempt to reject the natural scientific method as the authority for studying human phenomena. Consequently, phenomenologists thought that researchers should observe
human experiences, which then lead to the human consciousness. As the phenomenological approach developed, researchers later on had to consider the environment in which the participant found himself or herself as well as the experiences of the participant (Mohamed-Patel, 2002). The objective of the research was to explain the phenomenon by gathering information on the experiences of a specific group.

Consequently, phenomenology can be depicted as an approach that attempts to provide a thorough representation of human experiences without taking into account the psychological origin of these experiences nor their causal explanation (Mohamed-Patel, 2002). In a similar light Giorgi (1986) summarised phenomenology as a field that dedicates itself to the study of how things appear to consciousness or are given in experience. Thus, it is concerned with phenomena in the strict sense: that is, how things and events are for the consciousness that beholds them and not how they are in themselves.

Moreover, phenomenology utilizes descriptive measures to explain the essence of human experiences. Giorgi (1986) noted that human experiences are reinforced by consciousness as well as the individual's unique relationship with the world. Mohamed-Patel (2002) referred to a concept known as "being-in-the-world", which means that the world only exists, as it is observed by persons. The current study aimed to depict the participant’s experiences in the environment in which he or she finds himself or herself. The focus of the study was to describe the participants’ experience of his or her work and the impact thereof on the various aspects of their lives and not to explain his or her work per se.

According to Braud and Anderson (1998) the crux of phenomenology lies in the construction of an all-inclusive, clear-cut and strong depiction of a human experience. Consequently, the current study attempted to give a comprehensive description of the individuals' experiences as it related to his or her work experience. The researcher had to think about how the participants understood the components as well as what it meant to them and
the importance they attached to the components. Moreover, the current study focused on the experiences of individuals within their work environment and the impact thereof on their personal and professional life. Consequently, the main focus of the study could be seen as perceiving, comprehending and reporting the work experiences of participants.

All types of research designs have strengths and weaknesses. The phenomenological approach is no different. With regard to the manner in which participants experience their work environment, phenomenology will provide the researcher with the method to explain the understanding and significance that participants attach to their work environment. Braud and Anderson (1998) are of opinion that findings from phenomenological research are not forced but emerge. Similarly, the techniques that are employed ensure that the data is treated in a consistent manner. Furthermore, the researcher influences the findings only minimally (Braud & Anderson, 1998). According to Mohamed-Patel (2002), the effect of the researcher is minimalized by way of the research setting, where his or her own presumptions and biases are set-aside after acknowledgement and careful examination. This requires the researcher to confront predetermined beliefs regarding the work environment of the participant as well as any beliefs held with regard to the particular sample question.

Furthermore, the phenomenological design has various weaknesses as well. The current study had one significant weakness namely the expressive expertise of participants (Braud & Anderson, 1998). In order to address this weakness the researcher ensured that interviews were held with participants who would be able to express themselves clearly. However, Braud and Anderson (1998) noted that language barriers and terms that are used could also be a weakness of the study, especially when the language in which the interview was conducted was not the participants’ first language. This weakness was dealt with by conducting the interviews in the first language of participants. Moreover, conclusions drawn from phenomenological research are largely dependent on the contribution of the participants, thus meaning that the participant should be able to explain his or her experience. The only
manner in which the researcher was able to resolve this weakness was by probing participants to explain their experiences and perceptions.

3.8 THE SAMPLE

Sampling can be described as the method through which researchers choose the participants, organizations, cities or nations that will partake in the research study (Trochim, 2007). There are various methods that researchers can use to identify possible sources, some of which will be discussed in this section.

3.8.1 Target population, context and unit of analysis

The target population of the proposed study was church ministers that were currently in a congregation within Gauteng. The size of the congregation plays an important part in the work experience and expectations that ministers’ face, therefore the size of the congregation was also taken into account. Previous studies have mostly been of a quantitative nature (for instance, Doolittle, 2010; Chandler, 2009), which created a need to conduct an in-depth qualitative analysis of ministers’ personal and professional experiences.

Consequently, the sampling unit could be described as the units from which data is gathered (e.g. church ministers) (Maree, 2007), while the units from which the conclusions are drawn can be described as the units of analysis. As such, for the present study data was gathered from church ministers and the conclusions that are drawn are based on their unique experience of their work environment.

3.8.2 Sampling method

There are two types of sampling methods that are available to researchers, namely probability sampling and non-probability sampling. However, for the
purposes of this study the non-probability sampling method was used. According to Saunders et al. (2009, p.596), non-probability is referred to as a “sampling technique in which the chance or probability of each case being selected is not known.” Thus, the researcher has no way of ensuring that each element of the population will be portrayed in the sample (Leedy & Ormrod, 2010). One of the biggest drawbacks of non-probability samples are that the study will not be able to be generalized to the broader population based on statistical findings. Since this sampling method is mainly used in qualitative studies, an unknown number of people will be omitted from the population being study.

Furthermore, non-probability sampling consists of various methods for example snowball sampling, quota sampling, purposive sampling and convenience sampling (Maree, 2007). Snowball sampling was the most appropriate sampling method for the proposed study, since it was difficult to identify willing members to partake in the study. Therefore, one willing participant (minister) was identified from where he or she was asked to identify other participants that might have been willing to partake in the study. However, identifying the first willing participant represents one of the most challenging aspects of snowball sampling (Saunders et al., 2009).

Another limitation of snowball sampling is the development of a homogenous sample (Saunders et al., 2009). A homogenous sample could exist since respondents are asked to identify other potential respondents. These respondents are likely to be similar to the respondent that referred them, thus resulting in bias. This type of sampling (non-probability sampling and snowball sampling) depends on the availability of participants and relies on the judgement of the researcher.

The main reason for conducting non-probability snowball sampling was the availability of willing participants. Ministers might have been sceptical about talking to researchers about their work environment. Another reason for conducting this sampling method is that there was no money available, thus participants would not be compensated for their participation. This study was
dependent on the kind-heartedness and willingness of participants to partake in the study as well as their ability to identify other willing participants.

3.8.3 Sample size

The sample size of a population refers to the number of participants that were included in the study. These participants represent the population that were studied. This study aimed to understand the work experiences of ministers; therefore semi-structured in-depth interviews were conducted. In total the researcher conducted six in-depth interviews with various church ministers within Gauteng. The number of interviews was largely dependent on the richness of information that was gathered from the participants. This meant that the exact size of the population depended more on the quality of information that was gathered than on obtaining a representative sample from which inferences could be drawn. In Figures 3 to 5 the demographical information of the entire sample is presented.

Figure 3: Gender distribution of the entire sample

From Figure 3 it can be derived that the entire sample had half male and half female participants. The gender representation of the sample is important in order to obtain the richest information possible for the study. By having a
representative sample the researcher was able to obtain perspectives for both
genders and obtain a holistic view of the experiences of participants.

**Figure 4: Age distribution of the entire sample**

```
 Age

<table>
<thead>
<tr>
<th>Age</th>
<th>Count</th>
</tr>
</thead>
<tbody>
<tr>
<td>20-30 yrs</td>
<td>1</td>
</tr>
<tr>
<td>30-40 yrs</td>
<td>2</td>
</tr>
<tr>
<td>40-50 yrs</td>
<td>1</td>
</tr>
<tr>
<td>50-60 yrs</td>
<td>1</td>
</tr>
<tr>
<td>Older than 60 yrs</td>
<td>1</td>
</tr>
</tbody>
</table>

In Figure 4 it can be seen that the sample is quite evenly distributed. There is
one person extra in the 40 to 50 year age group. In accordance with the
previous statement, the interviews with the richest information were included
in the study.

**Figure 5: Racial distribution of the entire sample**

```
 Racial distribution

<table>
<thead>
<tr>
<th>Race</th>
<th>Count</th>
</tr>
</thead>
<tbody>
<tr>
<td>Black</td>
<td>6</td>
</tr>
<tr>
<td>White</td>
<td>0</td>
</tr>
<tr>
<td>Indian</td>
<td>0</td>
</tr>
<tr>
<td>Other</td>
<td>0</td>
</tr>
</tbody>
</table>

The racial distribution of the sample did not change throughout the study.
The main reason being that the interviews were conducted with DRC church ministers. In general DRC churches only employ people of white ethnicity within their churches; it has only been over the last decade or so that women have been allowed in DRC churches. Even though this might be the case, the interviews included in the study were chosen based on the quality of the interviews and not on the racial considerations.

### 3.9 DATA COLLECTION

#### 3.9.1 Data collection techniques

There are various methods to collect qualitative data, for example documents, observations, interviews and audio-visual materials (Maree, 2007; Creswell, 2009). Leedy and Ormrod (2010) noted that multiple forms of data could be used in a single study. However, the present study only made use of one collection technique to acquire primary qualitative data, namely face-to-face, semi-structured interviews also known as qualitative interviews (Rubin & Rubin, 2005).

The use of face-to-face, semi-structured interviews was advantageous in the sense that the interview was conducted in a conversational manner. During conversations the participants’ point of reference could be identified since conversations include a combination of the experiences, knowledge and attitudes of the participants (Zelger, 2002). Consequently, when all of these factors of a conversation are taken into account a more universal and intricate view can be obtained regarding the phenomenon that was studied.

By utilizing the conversational method (qualitative interviews) of gathering data the researcher was able to establish rapport with the participants. As such, the method of data collection was built on the assumption that participants constructed meaning from their experiences. Thus, by using the conversational approach the researcher could deviate from the interview schedule in order to obtain more information and increased understanding on
the experiences and perceptions of participants. This was an important aspect of the researcher since the researcher aimed to describe and understand the work environment of the participants and the impact thereof on their personal and professional lives.

3.9.2 Instrument and data

To gather the necessary data the researcher constructed an open-ended interview schedule that consisted of 21 open-ended questions to which participants had to respond. Consequently, the interview schedule was aligned with the research objectives of the study and thus designed in a specific manner (Saunders et al., 2009). Furthermore, the reliability of the interview schedule was not a requirement for the study since the condition under which the data was gathered was totally unique (Saunders et al. 2009).

It should be kept in mind that the study made use of semi-structured interviews. Therefore, the interview schedule was not adhered to consistently or applied consistently. The researcher had the flexibility to explore some areas in more detail. Furthermore, the researcher made sure that all participants understood the concepts that were used during the interview and consequently reduced the probability of bias. It was stated, previously, that the researcher aligned the questions to the objectives of the study (Saunders et al., 2009). The reason for aligning the questions was to ensure that the needed answers would be given and that the research objectives would be attained.

All the interviews were collected by means of audio recordings that were transcribed into electronic textual documents. Thus, the data gathered was of a verbal and textual nature. The researcher wanted participants to be able to describe their experiences, “their world” and not guide them through a line of questioning, therefore the researcher decided to adopt a flexible approach to the interview (Saunders et al., 2009).
3.10 DATA ANALYSIS TECHNIQUES AND PROCEDURES

Data analysis can be described as the “process for the collection and analysis of qualitative data that involves three concurrent sub processes of data reduction, data display and drawing and verifying conclusion” (Saunders et al., 2009, p. 590). Thus, data analysis provides the researcher with the opportunity to make sense out of the data. Furthermore, Ryan and Bernard (2003) pointed out that there are two approaches to analyse qualitative data namely the “sociological” or “linguistic” approach. Coffey and Atkinson (1996) concurred with Ryan and Bernard (2003), in that narrative approaches to data analysis are interested in linguistic structures and rules that are obtained from the narratives (e.g. stories) of the participants. Thus, the researcher made use of “recounting of stories” by extracting examples of instances or narratives from participants.

However, the data for this study was gathered through the use of qualitative interviews and not by means of narratives. The data was then organized around three themes that were used to extract the perceptions of participants. Consequently, the use of a linguistic analysis of text can be used to assess narratives that can later be investigated for deeper meaning, but that such an analysis mostly rests on discovering the meaning inherent in the “structure” of discussions (Coffey & Atkinson, 1996) and not the perceptions or experiences of participants. As such, it was decided that the current study would make use of the phenomenological approach to data analysis where the information that is gathered is more focused on the experience of the participant (Giorgi, 1986; Ryan & Bernard, 2003). In other words, the units of analysis obtained from the interviews were investigated for meaning in the lived experience of participants (Giorgi, 1986). Consequently, this study focused more on the meaning and content of the interviews than on the structure of speech and narratives.

The bulk of knowledge surrounding this topic resided with the participants. As such, each participant had his or her own view regarding the processes and systems within this context of study and it was only when all the viewpoints
were pulled together that a meaningful framework could be developed and an in-depth understanding, regarding the processes and systems, could be obtained (Zelger, 2000). In order to obtain this meaningful framework, all the qualitative interviews were transcribed, organized and processed by means of the GABEK computer program.

The GABEK is a computerized qualitative data analysis tool that has been successfully used in South African universities (Zelger, 2002). This program makes it possible for the researcher to integrate the participants’ individual experiences, knowledge and attitudes (Zelger, 2002). Through the use of the GABEK the researcher was able to create ‘knowledge systems’ in the form of causal assumptions, value systems, realizations and theoretical concepts. Zelger (2000) points out that GABEK also allows the investigation of opinions, knowledge and emotional attitudes that participants possess regarding certain causes and their effects. Furthermore Zelger (2000) points out that the GABEK has six main advantages. These advantages are as follows:

- Participants are able to say what they really feel. This is accomplished through an open line of questioning
- The answers of participants can be interconnected and processed through the use of the GABEK analysis
- The statements given by participants can be demonstrated in a holistic manner
- Conclusions that are drawn from the study are readily accepted due to the fact that the results are presented in the language of participants
- Results can be presented in order of importance
- By using a computer all results can be obtained interactively and confirmed in the same manner

Furthermore, the GABEK is an effective tool to arrange and process data in a meaningful and effective manner that can assist in the analysis thereof. The program is able to not only code the data but also provide a means for summarizing the data and analysing the data, even further, to obtain a
meaningful description of the phenomenon that is studied. The researcher analysed the data by importing the text from the interviews into the program. The text was then coded according to particular thematic content and guidelines.

Additionally, the text was analysed by means of clusters and according to their conceptual content. Three clusters emerged namely minister, person or people and work as it relates to the study. From the findings the researcher then constructed causal networks, association graphs and tree diagrams to illustrate the data obtained from the respondents (Zelger, 2000). However, the researcher only made use of two of the three types of illustrations namely graphs and tree diagrams since causal networks form part of quantitative data analysis. Tree diagrams were constructed in a manual and unique manner by the researcher (refer to illustration below). In Figure 6 a graphical representation is provided of how the GABEK can be utilized.

**Figure 6: Constructing a Gestalten Tree**

![Gestalten Tree Diagram](source)

Source: Adapted from Raich and Hinterhuber (2004)
According to Muller and Raich (2005) a *gestalt* can be described as the correlation between statements. As such, a gestalt can only be constructed through the use of an indexing system (Muller & Raich, 2005). The indexing system contains various index cards with a sentence written on it that is relevant to the research theme. The *gestalt* uses a minimum of three and a maximum of nine index cards which are linked together through key words that they have in common. However, Raich and Hinterhuber (2004) warn that a *gestalt* can only be constructed if all procedures are followed to the letter during the coding process.

In essence, the researcher made use of the GABEK program to facilitate in the grouping and organizing of information gathered during the interviews. The construction of the *gestalten* tree was conducted through an informal manner. More information regarding the aforementioned can be found in the chapter that contains the findings of the study.

### 3.11 RESEARCH RIGOUR

#### 3.11.1 Credibility

One manner in which research rigour could be measured is through credibility. Credibility is the manner in which the researcher ensures that the research measures what it intended to measure. Similarly, credibility is concerned with the appropriateness of the method that is used in relation to the research question. Consequently, other researchers should be able to detect the process that the researcher followed in order to arrive at the conclusion. As such, showing participants sections of the interview interpretation could increase credibility. Saunders *et al.* (2009) noted that by employing the aforementioned method, credibility would be improved since participants are able to validate or contradict the interpretations that the researcher made.
To increase the credibility of the study the researcher kept and reviewed the notes made during the interview process as well as during the analysis. Similarly, the researcher made use of direct quotations from the interview transcripts. Accordingly, the researcher made use of other sources of verification to conduct independent checks on the research. The researcher also went back to the participants after the completion of the study to obtain verification and agreement on the findings (Trochim, 2007).

3.11.2 Transferability and applicability

A fundamental part of judging the quality of qualitative research is the use of transferability. According to Trochim (2007), transferability of qualitative research has to do with the generalization of the results of the study to other settings and contexts. Smit (2011) argues that results of qualitative studies are generalized in terms of theories and not to particular group(s). Consequently, the study did not aim to explain the phenomenon of work experience nor construct a theory. Thus, transferability was irrelevant for this study.

3.11.3 Dependability

Saunders et al. (2009) describe dependability as the degree to which the data analysis or collection methods generate reliable results. In the case of the present study, the researcher administered pilot interviews in order to ensure that the researcher felt comfortable with the questions and the setting as well as to improve the interview schedule. Furthermore, notes were formulated and kept regarding the research design, strategy and methods as well as the data obtained. Similarly, the researcher listened to the audio recordings a couple of times and did conduct a multiple analysis of the transcripts.
3.11.4 Conformability

Babbie and Mouton (2006) described conformability as the verification of findings when other researchers reveal similar information when the study is repeated. Thus, conformability indicates whether or not the findings presented are a result of the subjective interpretation of the researcher or a result of the inquiry. One of the main issues of conformability in interviews is bias. Saunders et al. (2009) stated that interviewer bias transpires when the non-verbal behaviour or tone of the researcher affects the answer of the participant. Similarly, interviewee bias transpires when the participant perceives the interviewer in an undesirable light or regards the interviewing process as invasive or intimidating (Saunders et al., 2007).

3.12 RESEARCH ETHICS

One last aspect of a research study is that of ethical issues that could become prominent. In a broad sense, authors agree that no harm should come to participants regardless of the form such as emotional, physical or psychological (Babbie & Mouton, 2006). Furthermore, participants have the right to be fully informed about the nature of the research as well as to confidentiality and to participate voluntarily. The numerous ethical issues that relate to the present study will be discussed below.

- Anonymity

The participants' right to privacy was respected throughout the study (Leedy & Ormrod, 2010). The participants were not asked to provide their names. Similarly, participants were assured that they would not be able to be identified by the responses they provide. Based on the aforementioned the researcher gave each participant a number and erased all content in the transcriptions that could lead to the participant being identified.
• Voluntary participation

The study was conducted on a fully voluntarily basis (Leedy & Ormrod, 2010). As such participants were able to stop the interview at any time without any negative consequences. Consequently, the researcher obtained informed consent before the interview was conducted.

• Informed consent

Before each interview the participant was asked to sign a consent form that stated that the interview was conducted on a voluntarily basis and that all responses would be kept strictly confidential. As mentioned previously, participants were assured that their identities would be kept anonymous and their privacy would be respected.

• Interviewing

The researcher took care not to let any question sound forceful in any manner. Similarly, the researcher aimed to not let the questioning be guiding in any manner in order to allow participants to provide their own opinions (Saunders et al., 2007).

3.13 CONCLUSION

This section indicated how the researcher utilized the qualitative research methodology by employing the phenomenological approach. The next chapter presents the findings that were obtained from participants during the interviews. The findings are analysed and discussed as it pertains to the focus of the study.
4  CHAPTER 4: FINDINGS AND DISCUSSION

4.1  INTRODUCTION

The previous chapter described the literature that was accessed to explore the concept of the work experiences of ministers. This chapter, however, will discuss the results of the research study. Consequently, section 4.2 will describe the process of data analysis with specific reference to the manner in which the data was coded. In section 4.3 a summary will be given of the results of the present study as well as the concepts obtained from the GABEK analysis. Section 4.3 only discusses the results as related to the research questions in order to obtain a thorough understanding of the work experiences of ministers. The sample of the study is not discussed in the present chapter, however for a detailed discussion the reader may refer to the methodology chapter.

4.2  CODING AND DATA ANALYSIS

The GABEK program offers a significant and useful manner in which the data can be analysed. The program offers a method by which the data can be coded, summarised and analysed in more detail in order to obtain a more comprehensive description of the phenomenon that is being studied. Importing the transcribed interviews as uncoded text into the program and then coding the data according to specific guidelines and thematic contents formed the analysis section.

The uncoded text obtained from the interviews was imported into the GABEK program in order to form a gestalt. A gestalt is constructed by means of an indexing system that encompasses numerous ‘index cards’ (Muller & Raich, 2005). On each index card is a sentence that is related to the theme of the research. With reference to the current study, the index cards comprised of original text that are divided into smaller units and contained expressions of
the respondents. Consequently, the index cards comprised of the ‘meaning units’ as proposed by the phenomenological psychological analysis of Giorgi (1986). Allocating expressions to a specific theme and then adding additional or emergent themes as the analysis proceeded constituted the coding process. In order to form a gestalt, a minimum of three and maximum of nine index cards are needed. These index cards are then linked by means of the words that they have in common. According to Muller and Raich (2005) a gestalt can be described as a “relationship between statements”.

In Figure 7 the data analysis process is summarised as assisted by the GABEK program and implemented under the title of phenomenology.

**Figure 7: Data analysis process**

- **Transcription and reading**
  - Data transcribed into text
  - Data read

- **Theme analysis**
  - Obtain general overview by re-reading data
  - Data divided into meaningful units through the use of GABEK index cards

- **Reduction**
  - Meaning units transformed into general description using categories; also referred to as structural description by Giorgi (1986)
  - Coding conducted through GABEK

- **Constructing Networks**
  - All data divided into categories or themes
  - Association graphs through GABEK

- **Description and Discussion**
  - Data discussed in terms of respondents’ view to form a comprehensive understanding
  - Data described in psychological or theoretical terms to reach research aims

Source: Maritz (2011). Experiencing Psychological Ownership: A Qualitative Study

By means of the GABEK the researcher was able to obtain certain statistics regarding the data. The overall statistics indicated that there are 607
sentences in the data set. The number of expressions of the data set is 180 and the density of the expressions is 2.7. Similarly, there were 50 444 connections in the data set and the density of the connections is 0.27. Furthermore, 45 551 relations were made, while the density of the relations were 0.25. The various aspects of the data set were used to construct association graphs.

4.3 ASSOCIATION GRAPHS AND CONCEPT ANALYSIS

In this section, three components that were referenced the most frequently by participants will be discussed. These three components were referenced more than fifty three (53) times by participants. As such the researcher found that these three components form the core of the study and should be investigated more thoroughly. The three components are minister, person or people and work.

Association graphs have been drawn for each of these three components (minister, person or people and work) and will be presented in this section. The association graphs form the basis of the subsequent data analysis and discussions. Zelger (2000) described an association graph as a demonstration that uncovers conceptual associations with the central expressions. Consequently, the association graphs indicate the themes that are related to the three constructs of the work experiences of ministers and can thus be viewed as a starting point for analysis.

As such, the association graph will indicate the associations that occurred in relation to the central expression, which constituted “dominee”, “mens” and “werk”, and will also indicate the number of times the related concept appeared in relation to the central expression. The figures are presented subsequently and as mentioned previously, form the basis for further analysis and discussion.
4.3.1 Minister

Semi-structured, face-to-face interviews were held in order to collect the data for the study. Rubin and Rubin (2005) refer to this method as the qualitative interview. Without explaining the work experiences of ministers to participants, they were asked various questions related to their role as minister as well as expectations related to being a minister. More specifically, ministers were asked to elaborate on their experiences of being a minister. The following questions formed part of the interview schedule and were asked in relation to being a minister:

1. Why did you become a minister?
2. Is being a minister everything you ever expected?
3. Do you feel that the university or college that you studied at has adequately prepared you for this role?
4. Do you think that ministers are stereotyped?
5. Do you feel that the congregation might have unrealistic expectations of you?
6. Do you feel that people might have a misperception of your role as a minister?

The preceding questions were only applied as a guide during the interview. As the interview progressed the researcher listened for various contents and asked the respondents to elaborate upon them. Consequently, the researcher was able to construct an association graph of ministers and all concepts related to ministers, after the data had been coded by means of the GABEK. The association graph related to ministers is presented subsequently (Figure 8).
As can be derived from the preceding association graph, a large number of concepts were related to the concept of a minister. As such the researcher was able to identify the most frequently used concepts and include it in the analysis. As mentioned in the methodology chapter, the researcher examined the importance that respondents ascribed to the various concepts. This was conducted by examining the frequency that respondents made reference to the various concepts. In the above association graph, a number indicates the frequency with which the concepts occurred with direct reference to the concept of a minister. The frequently occurring concepts included in the analysis had more than ten (10) references made to them and these are indicated by the grey blocks. These concepts are presented in Table 2 together with sections of original text to explain the meaning that participants assign to the concept of being a minister.
Table 2: Concepts and original text pertaining to being a minister

<table>
<thead>
<tr>
<th>Concept</th>
<th>Illustration</th>
</tr>
</thead>
<tbody>
<tr>
<td>Here</td>
<td>&quot;… ek moet gaan Teologie swot omdat dit is die Here se wil is…&quot;;</td>
</tr>
<tr>
<td></td>
<td>&quot;…God se Kerk het Domitees nodig.&quot;;</td>
</tr>
<tr>
<td></td>
<td>&quot;…die Here se gesalfde, so jy moet beskikbaar wees en as Hy jou nodig het, moet jy kom.&quot;;</td>
</tr>
<tr>
<td></td>
<td>&quot;… Here roep my om 'n Predikant te word…&quot;;</td>
</tr>
<tr>
<td></td>
<td>&quot;…God jou op enige manier kon gebruik het, jy hoef nie noodwendig 'n Predikant te wees nie.&quot;</td>
</tr>
<tr>
<td>Kinders</td>
<td>“Ek dink pastorie kinders word somtyds soos oor 'n boek 'n bietjie ge-fuss oor…”;</td>
</tr>
<tr>
<td></td>
<td>“Ek dink nie dit was altyd vir die kinders so lekker om noodwendig Domitee se kinders te wees nie.”;</td>
</tr>
<tr>
<td></td>
<td>“…hoë verwagting, jy weet, hulle sal ,mense, ek kan nie dink die Domitee se kind bank klas nie.”;</td>
</tr>
<tr>
<td></td>
<td>“… Domitee se kinders…”;</td>
</tr>
<tr>
<td></td>
<td>“…ons het ons kinders probeer hanteer net soos ander mense hulle kinders hanteer…”</td>
</tr>
<tr>
<td>Concept</td>
<td>Illustration</td>
</tr>
<tr>
<td>---------</td>
<td>--------------</td>
</tr>
</tbody>
</table>
| Mens    | “…onmoontlik vir een mens om met 2500 mense ‘n personal relationship te hê…”;  
|         | “…die meerderheid ouens in die gemeente weet nie regtig wat in ‘n Dominee se lewe aangaan nie.”;  
|         | “… ‘n Dominee moet nooit sy sukses of sy belangrikheid meet aan ander mense se behoeftes nie…”;  
|         | “…Dominee met mense oor die weg kan kom…”;  
|         | “…doodgewoon die goeters waaroor mense met jou praat…”;  
|         | “…ouens hoor jy’s ‘n Predikant dan tree hulle bietjie anders op ten minste teenoor jou.”;  
|         | “… mense wat met eienaardige persepsies loop oor wat ‘n Predikant doen en wat van hom verwag moet word.”;  
|         | “…mense wat jou partykeer kom tap…”;  
|         | “Ek dink partykeer mense weet nie wat doen ‘n Dominee nie.”;  
|         | “…ek dink nie mense weet hoe hard werk Dominees nie…” |
| Oorlede | “…die vorige jeug werker, hy’s toe oorlede in ‘n frats ongeluk…”;  
|         | “…hy het net op ‘n dag waar sy plaas paadjie in die grootpad indraai, het hy reg voor ‘n bus ingery, opslag dood…”;  
|         | “…mense wat jy goed leer ken en het wat dood is.”;  
|         | “… by ‘n begrafnis en dis ook mense wat ek nou al goed leer ken het en my kollega het die begrafnis gehou…”;  
|         | “… ‘n vrou wat op sterwe lê…”;  
|         | “…besef hoe ‘n verskriklike ding dit is as daar ‘n dood in ‘n familie is…”;  
|         | “…verlede jaar was twee van ons kinders se Pa is oorlede…”;  
<p>| | |
|         | |</p>
<table>
<thead>
<tr>
<th>Concept</th>
<th>Illustration</th>
</tr>
</thead>
<tbody>
<tr>
<td>Preek</td>
<td>&quot;…Dominee want dit help nie ek preek en sê die mense moet liefhê en skeep jou vrou af…&quot;;</td>
</tr>
<tr>
<td></td>
<td>&quot;Jy het ook dan maar een of twee keer gepreek…&quot;;</td>
</tr>
<tr>
<td></td>
<td>&quot;…nooit minder as twee aan diens wees nie sodat die een what preek nie sulke gevalle hoef te hanteer nie…&quot;;</td>
</tr>
<tr>
<td></td>
<td>&quot;…Sondag se preek…&quot;;</td>
</tr>
<tr>
<td></td>
<td>&quot;…enigste Predikant is, preek ek omtrent elke naweek.&quot;;</td>
</tr>
<tr>
<td>Tyd</td>
<td>&quot;…moeilike tyd…&quot;;</td>
</tr>
<tr>
<td></td>
<td>&quot;…laaste tyd van my lewe…&quot;;</td>
</tr>
<tr>
<td></td>
<td>&quot;…hoeveel tyd het jy gemiddeld per besoek bestee…&quot;;</td>
</tr>
<tr>
<td></td>
<td>&quot;… my tyd en wat ek wou probeer doen…&quot;</td>
</tr>
<tr>
<td>Verwagtinge</td>
<td>&quot;…ek het besef hier kom geweldige verwagtinge na my toe…&quot;;</td>
</tr>
<tr>
<td></td>
<td>&quot;…mense het daai verwagting…&quot;;</td>
</tr>
<tr>
<td></td>
<td>&quot;…ek dink daar's somtyds onrealistiese verwagtinge in terme van jou werk.&quot;;</td>
</tr>
<tr>
<td></td>
<td>&quot;…verwagtinge in terme van dit wat jy as leeraar vir mense moet doen…&quot;;</td>
</tr>
<tr>
<td></td>
<td>&quot;…'n Dominee is, moet weet daar is bepaalde verwagtinge van sy beroep.&quot;;</td>
</tr>
<tr>
<td></td>
<td>&quot;…hoe die gemeenskap verwagtinge sit.&quot;;</td>
</tr>
<tr>
<td></td>
<td>&quot;…dink ek verwag hulle baie van 'n predikant…&quot;</td>
</tr>
</tbody>
</table>
In order to further refine and describe the work experiences of ministers within DRC churches, the concepts extracted from the GABEK analysis were further divided into the frequency within which they occurred during the interviews. The most frequently occurring concepts are divided into two categories namely key concepts and supplementary concepts. Key concepts can be seen as concepts that are central to the work experiences of ministers and are referred to by participants twenty (20) times or more. Supplementary concepts are referred to less than twenty (20) times. Table 3 below depicts the key and supplementary concepts related to the concept of being a minister and also provides short descriptions of the context in which the concepts were used.

<table>
<thead>
<tr>
<th>Concept</th>
<th>Illustration</th>
</tr>
</thead>
</table>
| Vrou    | "...die naastes net ja en jou vrou...";  
|         | "...moderne Dominee, sê ek staan in die beroep, nie my vrou nie...";  
|         | "...jou vrou ook betrokke sien...";  
|         | "...my vrou en daai goed is vir my baie belangrik...";  
|         | "...dominee se vrou kry om te help of Dominee se vrou moet dit doen...";  
|         | "...het hy huisbesoek, so dis is elke aand so en hy en sy vrou doen saam...";  
|         | "...my by te staan, om vir my 'n vrou te wees sodat ek my roeping kan vervul"  
| Werk    | "...Dominee se werks opset...";  
|         | "...nie altyd weet hoeveel stres en spanning en werk daar by Dominee moet gedoen word.";  
|         | "...ek wil nie daarmee sê die Dominee is die enigstes wat hard werk nie.";  
|         | "...werk ek baie hard.";  
|         | "...groot groep predikate wat saam werk in die gemeente...";  
|         | "...nog nie werk gekry nie...";  
|         | "...werks omgewing..."  

"...die naastes net ja en jou vrou...";  
"...moderne Dominee, sê ek staan in die beroep, nie my vrou nie...";  
"...jou vrou ook betrokke sien...";  
"...my vrou en daai goed is vir my baie belangrik...";  
"...dominee se vrou kry om te help of Dominee se vrou moet dit doen...";  
"...het hy huisbesoek, so dis is elke aand so en hy en sy vrou doen saam...";  
"...my by te staan, om vir my 'n vrou te wees sodat ek my roeping kan vervul"  
"...Dominee se werks opset...";  
"...nie altyd weet hoeveel stres en spanning en werk daar by Dominee moet gedoen word.";  
"...ek wil nie daarmee sê die Dominee is die enigstes wat hard werk nie.";  
"...werk ek baie hard.";  
"...groot groep predikate wat saam werk in die gemeente...";  
"...nog nie werk gekry nie...";  
"...werks omgewing..."
<table>
<thead>
<tr>
<th>Table 3: Key and supplementary concepts of being a Minister</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Key concepts</strong></td>
</tr>
<tr>
<td><strong>Person or People</strong></td>
</tr>
<tr>
<td>• Unable to have a personal relationship with whole</td>
</tr>
<tr>
<td>congregation</td>
</tr>
<tr>
<td>• People unaware of the work that ministers do</td>
</tr>
<tr>
<td>• Should not measure himself</td>
</tr>
<tr>
<td>against the people in the</td>
</tr>
<tr>
<td>congregation</td>
</tr>
<tr>
<td>• Should get along with people</td>
</tr>
<tr>
<td>• People exhaust you emotionally</td>
</tr>
<tr>
<td><strong>Death</strong></td>
</tr>
<tr>
<td>• People die</td>
</tr>
<tr>
<td>• Funeral</td>
</tr>
<tr>
<td>• Death is a difficult time for people</td>
</tr>
<tr>
<td><strong>Expectations</strong></td>
</tr>
<tr>
<td>• People have unrealistic expectations</td>
</tr>
<tr>
<td>• Expectations are placed on</td>
</tr>
<tr>
<td>ministers</td>
</tr>
<tr>
<td><strong>Children</strong></td>
</tr>
<tr>
<td>• Ministers’ children receive a lot of attention</td>
</tr>
<tr>
<td>• High expectations are placed on</td>
</tr>
<tr>
<td>the children of ministers</td>
</tr>
<tr>
<td><strong>Preach</strong></td>
</tr>
<tr>
<td>• Preach the gospel to people</td>
</tr>
<tr>
<td><strong>Time</strong></td>
</tr>
<tr>
<td>• Difficult times</td>
</tr>
<tr>
<td>• A lot of time spent at work</td>
</tr>
<tr>
<td>• Position in life</td>
</tr>
<tr>
<td><strong>Wife</strong></td>
</tr>
<tr>
<td>• Supportive to role of minister</td>
</tr>
<tr>
<td>• Involved in church activities</td>
</tr>
<tr>
<td>Key concepts</td>
</tr>
<tr>
<td>--------------</td>
</tr>
<tr>
<td>Work</td>
</tr>
<tr>
<td></td>
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<td></td>
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</tr>
</tbody>
</table>

Having analysed and summarised the findings in terms of being a minister the data will now be discussed in terms of the view of the participant. This will enable the researcher to obtain a comprehensive understanding of the experiences of the participant. Similar to the preceding table, the discussion will be divided into key and supplementary concepts.

### 4.4 KEY CONCEPTS OF A MINISTER

#### 4.4.1 Person or people

The concept of person or people as related to the role of a minister indicated that ministers work closely with people and that this in turn influences the minister as a person. As such ministers expressed various concerns with regard to their work where people are directly involved. For example, ministers feel that they are unable to have a personal relationship with every person in their congregation. Similarly, they indicated that people tend to exhaust ministers emotionally due to the fact that some people are too overbearing in certain situations. Ministers also indicated that they feel that people are unaware of the work that they do and that they still have the perception that ministers only work on Sundays. One minister remarked that ministers should not measure themselves against what they have done for people in the congregation as this could lead to depression or egotistical notions. Even though there are various concerns regarding working with
people, ministers still find it important to get along with people since it forms a key part of their occupation.

**4.4.2 Death**

A big part of the role of the minister seems to be the death of people, whether it is people that the minister himself or herself knows well or people that they do not know at all. Ministers often conduct funerals for people and colleagues. Consequently, ministers described death as a difficult time for families and thus it should be handled with a lot of care and consideration.

**4.4.3 Expectations**

A central concept on the role of a minister is the expectations that people place on the minister. These expectations can either be realistic or unrealistic. One minister remarked that a realistic expectation would be that the congregation expects a ministers’ wife to be involved within the congregation, whereas an unrealistic expectation is that the minister should be available twenty-four-seven. Often ministers have to deal with these conflicting and often straining expectations that the congregation places on them.

**4.5 SUPPLEMENTARY CONCEPTS OF MINISTERS**

**4.5.1 God**

Ministers perceive their role to encompass doing the will of God or doing the work that God wants them to do. In a similar manner, they feel that they have received a calling to become a minister, for example, "…Here roep my om 'n Predikant te word…" Also, they mentioned that it was God’s will for them to become a minister and are often perceived as being anointed, for example, "…die Here se gesalfde, so jy moet beskikbaar wees en as Hy jou nodig het, moet jy kom." Even though they feel that God called them to become a
minister, one minister did remark that you do not necessarily have to be a minister to do God’s work; He could use you in many other ways.

4.5.2 Children

The concept of children with regard to the role of the minister refers to the children of a minister and the influence of that role on their lives. Consequently, ministers pointed out that their children are often referred to as ‘the ministers’ children’ and receive a lot of attention. One minister remarked that he thinks the children of ministers are sometimes “fussed” over in the same manner as a book is fussed over. Similarly, people within the community often place high expectations on the children of ministers. For example, one minister remarked that newspapers would often report that, for example, the lead singer of this group’s father is a minister. In essence this could indicate the pressure on ministers’ children to lead a ‘different’ lifestyle, a lifestyle more relevant to the expectations of a minister’s child. Ministers did, however, indicate that they tried to treat their children in the same manner as other people would treat their children, therefore, trying to make their children feel as normal as possible.

4.5.3 Preach

One central characteristic of the role of a minister is preaching. Preaching normally takes place on a Sunday morning or evening and takes up a lot of time as indicated by the ministers’. Preaching to the congregation seems to be a stressful event since they indicated that, where a congregation has more than one minister, the other ministers should take responsibility for any unplanned events, such as death, so that the minister who is preaching does not have to deal with it. Consequently, preaching reflects on all the ministers within the congregation and should be handled with care.
4.5.4 Time

Time seems to form a central part of the role of a minister and also takes on various forms. Time is often referred to as dealing with certain situations, for example, it was a difficult time for the congregation when the other minister went on pension. In a similar manner, time is also referred to as a certain position within a person or ministers life. For example, at this time of my life this is the manner in which I experience it. Lastly, time is also referred to as physical time that passes by like the time they spend on the work of the church. For example, I spend my whole day working on the Christmas carols. Therefore, time takes various forms of the lives of ministers and should be taken into consideration.

4.5.5 Wife

According to the ministers who were interviewed, their wives seem to fulfil a more supportive role to the minister. It seems that the traditional role of the ministers’ wife has shifted to a more modern role. The modern role of the wife is to support her husband that he can fulfil his calling. Often the wife has her own occupation and the minister will inform the congregation that he is the minister and not his wife. Older ministers are of the opinion that the younger more modern ministers’ opinion of his wife’s role could be harmful to him. According to these ministers the congregation would like to see the ministers spouse involved in the congregation and do not expect her to be the minister. They also indicated that in some cases the congregation does ask the wife to participate, but this is to include her in the congregation. Even though the role of the ministers’ wife has shifted to a more modern role, his wife still seems to form a crucial part.

4.5.6 Work

One of the major factors that contribute to the manner in which the minister perceives his or her work is the environment in which they find themselves.
The work environment includes factors such as support provided by colleagues, having a number of colleagues working together in one congregation and sharing of responsibilities. It was found that ministers who worked alone in a congregation were unsatisfied with their work environment, whereas three (3) or more ministers in a congregation were more satisfied with their work environment. Furthermore, tension and stress seemed to form a part in the work that ministers do whether it is preaching, breaking bad news or planning the Christmas carol service. Ministers also agreed that they work very hard and often work behind the curtain. Another concern that was brought to light was unemployment. Ministers seem to be concerned that the students studying to be a minister will not be able to find work since church attendance has decreased over the past couple of years and more churches, especially in the countryside are closing.

4.5.7 Person or people

As stated in the preceding section regarding the minister, semi-structured face-to-face interviews were conducted to collect the data. Without explaining the work experiences of ministers to participants, they were asked various questions related to their role as minister as well as expectations related to being a minister. More specifically, ministers were asked to elaborate on the perceptions of people or how it affects them as a person. The following questions formed part of the interview schedule and were asked in relation to people or the minister him- or herself:

1. Do people treat you differently due to your role as a minister?
2. How do you distinguish between your personal and professional life?
3. Do you feel that people expect you to behave on a higher moral standard than someone else?
4. How does your role as a minister influence your family?
5. Do people treat your children differently from other children?
6. How does your role as a minister impact your spouse?
7. Do you think that ministers are stereotyped?
The preceding questions were only applied as a guide during the interview. As the interview progressed the researcher listened for various comments and asked the respondents to elaborate upon them. Consequently, the researcher was able to construct an association graph of people or person and all concepts related to people or person, after the data had been coded by means of the GABEK. The association graph related to ministers is presented subsequently (Figure 9).

Figure 9: Association Graph - Person or people

As can be derived from the preceding association graph, a large number of concepts were related to the concept of person or people. As such the researcher was able to identify the most frequently used concepts and include it in the analysis. As mentioned in the methodology chapter, the researcher examined the importance that respondents ascribed to the various concepts. This was conducted by examining the frequency with which respondents made reference to the various concepts. In the above association graph, a
number indicates the frequency with which the concepts occurred with direct reference to the concept of a minister. The frequently occurring concepts included in the analysis had more than ten (10) references made to it and are indicated by the grey blocks. These concepts are presented subsequently together with sections of original text to explain the meaning that participants assign to the concept (Table 4).

Table 4: Concepts and original text pertaining to person or people

<table>
<thead>
<tr>
<th>Concept</th>
<th>Illustration</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dominee</td>
<td>&quot;Ek wil sé, die meerderheid ouens in die gemeente weet nie regtig wat in 'n Dominee se lewe aangaan nie. Ek sê dit nou regtig, ek sê nou baie wyd maar daar is wat weet maar daar is 'n klomp wat nie regtig weet wat is die absolute drukking op 'n Dominee nie, daar's nie wat rêrig besef wat hulle emosioneel tap, mense jou tap, jou kraantjie oopdraai tot jy nie meer kan nie...&quot;; &quot;...jy kan bly wees of hartseer wees saam met die mense...&quot;; &quot;...party mense hou op vloek as jy met hulle praat...&quot;; &quot;'n Dominee is soos mens...&quot;; &quot;...nooit vir mense sê ek is 'n Predikant nie...&quot;; &quot;...ons maar dood gewone mense met 'n ander roeping.&quot;; &quot;Ek bly hier in 'n kompleks en ek dink 'n paar mense weet hier bly 'n Dominee...&quot;; &quot;...mense is nie altyd eerlik oor wie hulle is as die Dominee daar is nie...&quot;;</td>
</tr>
<tr>
<td>Dood</td>
<td>&quot;...exodus van jong mense besig om te gebeur al want daar is 'n jeug werker wat 'n groot deel van jeug bediening bygedra het die vorige jeug werker, hy's toe oorlede in 'n vrats ongeluk...&quot;;</td>
</tr>
<tr>
<td>Here</td>
<td>&quot;... Here se standaarde is vir ons almal dieselfde maar daar is mense wat daai ding nie hoor nie en nie snap nie.&quot;; &quot;...God eendag mense wil gebruik waar hy of sy is met die gawes wat jy het.&quot;</td>
</tr>
<tr>
<td>Concept</td>
<td>Illustration</td>
</tr>
<tr>
<td>----------</td>
<td>--------------</td>
</tr>
<tr>
<td>Leef</td>
<td>&quot;…wys en dit lewe en dan glo ek 'n gelukkige mens wees…&quot;</td>
</tr>
<tr>
<td>Leer</td>
<td>&quot;…mense leer.&quot;;</td>
</tr>
<tr>
<td></td>
<td>&quot;…leer nogal baie van mense...&quot;;</td>
</tr>
<tr>
<td></td>
<td>&quot;…as mense jou leer ken...&quot;;</td>
</tr>
<tr>
<td></td>
<td>&quot;…liefdevolle God kan leer ken...&quot;;</td>
</tr>
<tr>
<td></td>
<td>&quot;… die mense leer ken...&quot;</td>
</tr>
<tr>
<td>Preek</td>
<td>&quot;…preek en sê die mense moet liefhê…&quot;</td>
</tr>
<tr>
<td>Sleg</td>
<td>&quot;Mense wat op seker maniere, sê sekere maniere reageer …, dis baie sleg.&quot;;</td>
</tr>
<tr>
<td></td>
<td>&quot;…daar is slegte ervaringe ook&quot;;</td>
</tr>
<tr>
<td></td>
<td>&quot;…slegte nuus moet oordra aan mense..&quot;;</td>
</tr>
<tr>
<td></td>
<td>&quot;…mens kan in baie slegte situasies beland…&quot;</td>
</tr>
<tr>
<td>Tyd</td>
<td>&quot;…gee vir hulle tyd...&quot;;</td>
</tr>
<tr>
<td></td>
<td>&quot;... vat baie tyd en baie ure in 'n mens se dag op.&quot;</td>
</tr>
<tr>
<td>Verwagtinge</td>
<td>&quot;Daar is verwagtinge by mense…&quot;;</td>
</tr>
<tr>
<td></td>
<td>&quot;…mense dikwels onrealistiese verwagtings…&quot;</td>
</tr>
<tr>
<td>Werk</td>
<td>&quot;…met mense te werk...&quot;;</td>
</tr>
<tr>
<td></td>
<td>&quot;…mense een tot een werk, daar is 'n deel wat jy met mense in groepe werk...&quot;;</td>
</tr>
<tr>
<td></td>
<td>&quot;…mens met hierdie uiterstes werk…&quot;;</td>
</tr>
</tbody>
</table>

In order to further refine and describe the work experiences of ministers within DRC churches, the concepts extracted from the GABEK analysis were further divided into the frequency within which they occurred during the interviews. Table 5, as referred to with the concept of being a minister, summarises the most frequently occurring concepts into two categories namely key concepts and supplementary concepts. Key concepts can be seen as concepts that are central to the perceptions of people or the ministers’ experience and are referred to by participants twenty (20) times or more. Supplementary concepts are referred to less than twenty (20) times. Table 5 below depicts the key and supplementary concepts related to the concept of person or
people and also provides short descriptions of the context in which the concepts were used.

Table 5: Person or people - Key and supplementary concepts

<table>
<thead>
<tr>
<th>Key Concepts</th>
<th>Supplementary Concepts</th>
</tr>
</thead>
<tbody>
<tr>
<td>Minister</td>
<td>Life</td>
</tr>
<tr>
<td>• People are unaware</td>
<td>• Live what you preach</td>
</tr>
<tr>
<td>• Compassion for</td>
<td></td>
</tr>
<tr>
<td>• People change</td>
<td></td>
</tr>
<tr>
<td>• A minister is a</td>
<td></td>
</tr>
<tr>
<td>• Do not introduce</td>
<td></td>
</tr>
<tr>
<td>• Anonymous in city</td>
<td></td>
</tr>
<tr>
<td>Death</td>
<td>Learn</td>
</tr>
<tr>
<td>• Death of a minister</td>
<td>• Teach people about God</td>
</tr>
<tr>
<td>• Reactions of people</td>
<td>• Learn from people</td>
</tr>
<tr>
<td>• Experiences</td>
<td>• Get to know people</td>
</tr>
<tr>
<td>• Giving bad news</td>
<td>• People get to know you</td>
</tr>
<tr>
<td>Work</td>
<td>Preach</td>
</tr>
<tr>
<td>• Working with people</td>
<td>• Tell people more about God’s work</td>
</tr>
<tr>
<td>God</td>
<td>Bad</td>
</tr>
<tr>
<td>• God’s standards are</td>
<td>• Reactions of people</td>
</tr>
<tr>
<td>• God uses people to</td>
<td>• Experiences</td>
</tr>
<tr>
<td>• Working with people</td>
<td>• Giving bad news</td>
</tr>
<tr>
<td></td>
<td>Time</td>
</tr>
<tr>
<td></td>
<td>• Work takes up a lot of time</td>
</tr>
</tbody>
</table>
4.6 KEY CONCEPTS OF PERSON OR PEOPLE

4.6.1 Minister

For the minister as a person it was stated that they are also only people with a different occupation. As such, they feel that people are often unaware of what their occupation requires from them and what it entails. Often people operate under the illusion that the minister only works on Sundays and forget that the minister gave them counselling during the week. Interestingly enough ministers indicated that they do not introduce themselves as a minister, especially when on vacation, and often when people ask what it is that they do, they simply state another occupation for example being a broker. The reason that was provided for this occurrence, is that people often change when they realise they are in the presence of a minister. For example, one minute the person tells the most offensive joke in the conversation; until he or she finds out they are speaking to a minister and act all saintly. Some of the ministers indicated that it is necessary to have compassion for people, since ministers work with a lot with the pain that people carry around. Furthermore, ministers indicated that they think there is more anonymity in the city for minister as opposed to the countryside.
4.6.2 Death

One aspect that came to light is that the death of a minister or youth leader has an effect on the congregation. The congregation might feel that they have lost a person who was central to their church. As such, some church members might go to church elsewhere to forget their pain or the tragic event.

4.6.3 God

For the minister as a person, it might be difficult to understand why some people do not understand that God’s standards are the same for everyone even for ministers. Ministers seem to want people to understand this concept and not treat them differently from other people. For example, one minister remarked that by treating him differently or better the person would receive no favour with God. Furthermore, ministers seem to strongly believe that God uses people to do his work with whatever talent the person has.

4.6.4 Work

A core element of being a minister is the work that they do with people. One minister remarked that working with people is a very diverse concept since you work with the pain of people to the plaster on the walls of the church.

4.7 SUPPLEMENTARY CONCEPTS OF PERSON OR PEOPLE

4.7.1 Life

It seems that ministers believe in the motto practice what you preach. For instance, one minister remarked that he could not talk about love if you do not love your wife or husband. Thus, the minister believes that if you show and live what you talk about you will be a happy person.
4.7.2 Learn

Learning seems to form a central part of people and of the minister him- or herself. Ministers remarked that one of the key aspects of being a minister is teaching people about God and His work. Not only do ministers teach people but they also learn from people, in the sense that they get to know people and their traits and characteristics. Similarly, people also get to know the minister/s, which could add a new perspective to their relationship.

4.7.3 Preach

Ministers perceive themselves to have a duty to tell people about God’s work. One manner in which this is done is through preaching. For instance, telling people about the greatness of God’s love. Consequently, by preaching ministers are able to explain the word of God to the congregation.

4.7.4 Bad

Ministers remarked that there are unpleasant aspects of their work. For instance, ministers remarked that the reactions of people are not always favourable towards them. Similarly, there are unpleasant experiences such as the death of a close friend or breaking bad news to a family.

4.7.5 Time

With regard to time, ministers indicated that working with people takes up a lot of their time. For instance, counselling or visiting people in their homes or at hospitals.
4.7.6 Expectations

It seems that people often have various expectations of ministers and their families. Some expectations are realistic while others are more unrealistic. According to one minister, expecting the ministers’ wife to be involved in the congregation can be regarded as a realistic expectation while expecting the minister to save you from a ten year alcohol addiction in this particular hour is regarded as unrealistic. The minister also remarked that people often think the minister has a magic wand that he or she waves and all their problems will disappear.

4.7.7 Work

Without explaining the work experiences of ministers to participants, they were asked various questions related to their role as minister as well as expectations related to being a minister. More specifically, ministers were asked to elaborate on what their role as a minister entails. The following questions formed part of the interview schedule and were asked in relation to people or the minister him- or herself:

1. Have you ever experienced a very difficult situation in the ministry?
2. How do you experience your work environment?
3. Please explain a typical day to me.
4. How do you handle stress or conflict?
5. Do you think about leaving the ministry?
6. What experiences did you have that caused you excess stress or conflict?
7. Do you feel that the congregation might have unrealistic expectations of you?
8. Do you feel that people might have a misperception of your role as a minister?

The preceding questions were only applied as a guide during the interview. As the interview progressed the researcher listened for various comments and
asked the respondents to elaborate upon them. Consequently, the researcher was able to construct an association graph of work, which demonstrates all the concepts that were discussed during the course of the interviews in relation to this concept. The association graph related to ministers is presented subsequently (Figure 10).

**Figure 10: Association Graph - Work**

As can be seen from the preceding association graph, a large number of concepts were related to the concept of person or people. As such the researcher was able to identify the most frequently used concepts and include it in the analysis. As mentioned and applied with the previous two concepts namely minister and person or people, the researcher examined the importance that respondents ascribed to the various concepts. Again, this was conducted by examining the frequency that respondents made reference to the various concepts. In the above association graph, a number indicates the frequency with which the concepts occurred with direct reference to the concept of work. The frequently occurring concepts included in the analysis had more than ten (10) references made to it and are indicated by the grey

![Association Graph - Work](image-url)
blocks. These concepts are presented subsequently together with sections of original text to explain the meaning that participants assign to the concept.

**Table 6: Concepts and original text pertaining to work**

<table>
<thead>
<tr>
<th>Concept</th>
<th>Illustration</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dominee</td>
<td>&quot;Ek weet nie of almal altyd weet wat in 'n Dominee se dag skedule ingaan...&quot;; &quot;...nie altyd weet hoeveel stres en spanning en werk daar by Dominee moet gedoen word.&quot;; &quot;... nie daarmee sé die Dominee is die enigstes wat hard werk nie.&quot;; &quot;... 'n groot groep predikante wat saam werk in die gemeente...&quot;; &quot;...werks omgewing aanbetref, wat dit baie moeilik maak in my geval en baie Predikante se geval, is dat jou kantoor is by jou huis...&quot;;</td>
</tr>
<tr>
<td>Mens</td>
<td>&quot;...mense wat ek gaan sien, mense wat my hier kom sien en mense wat ek gaan sien...&quot;; &quot;...bel mense jou wakker...&quot;; &quot;... mense by jou kom sal hulle se maar jy werk mos net Sondae...&quot;; &quot;...dan bly ons daar oor vir die besoek werk by die mense...&quot;; &quot;...hart het vir mense en wat ure by hulle sal sit om hulle deur hulle probleem te probeer help...&quot;; &quot;...om met mense te werk.&quot;; &quot;... 'n deel wat jy met mense een tot een werk, daar is 'n deel wat jy met mense in groepe werk...&quot;; &quot;... jy werk met van die plaveisel van die Kerk tot met mense se seer.&quot;</td>
</tr>
</tbody>
</table>

In order to further refine and describe the work experiences of ministers within DRC churches, the concepts extracted from the GABEK analysis were further divided into the frequency within which they occurred during the interviews. Table 7, also summarises the most frequently occurring concepts into two
categories namely key concepts and supplementary concepts. Table 7 below depicts the key and supplementary concepts related to the concept of work and also provide short descriptions of the context in which the concepts were used.

Table 7: Work - Key and supplementary concepts

<table>
<thead>
<tr>
<th>Key concepts</th>
<th>Supplementary concepts</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Person or people</strong></td>
<td><strong>Minister</strong></td>
</tr>
<tr>
<td>• Seeing people</td>
<td>• Schedule</td>
</tr>
<tr>
<td>• Calls</td>
<td>• Tension and Stress</td>
</tr>
<tr>
<td>• Visits</td>
<td>• Teamwork</td>
</tr>
<tr>
<td>• Helping people</td>
<td>• Work environment</td>
</tr>
<tr>
<td>• Working with people</td>
<td>• Hard work</td>
</tr>
</tbody>
</table>

A comprehensive understanding of the respondents' experiences and views are discussed subsequently. The same principles apply as for the preceding two sections namely minister and person or people.

4.8 KEY CONCEPTS OF WORK

4.9 Person or People

As seen previously, people form a central part of the role of the minister. A dominant part of a ministers' work day is comprised of working with people, whether it is seeing people for counselling, taking calls from people that have questions, conducting visits either at the hospital or at home or helping people to work through their problems.
4.10 SUPPLEMENTARY CONCEPTS OF WORK

4.11 Minister

Being a minister takes a lot of hard work that might be disregarded by the greater community. Ministers indicated that they feel people do not know what goes into the schedule of the minister. For example, ministers often have to be on duty 24/7. Similarly, ministers are often under a lot of tension and stress, as they have to work with various situations. For example, prepping for the Sunday service that is not yet complete when a call is received that asks you to come because a certain person is dying. However difficult the role of the minister could become, the work environment of the minister plays a central role. Most ministers that were interviewed enjoyed their work environment because of the teamwork and sharing of responsibilities that takes place between the ministers. Although this might be the case, ministers also indicated that having your office at home could become a problem. For instance, one minister remarked that when he gets home at night and does not feel tired he often goes into his office and starts to work and before he realises, it is three in the morning.

4.12 INTERPRETATION

As explained in the literature review, there are three main conflicting roles that are present in the occupation of a minister namely, the self (as a person), his or her role as a minister (occupation) and the expectations of the congregation (people). Figure 11 below depicts the various roles of a minister.
The study and subsequent data analysis were organized around these topics, along with the research questions. Various authors have indicated that ministers report ambiguous work boundaries due to overlap between their professional work identity and self-image (Hart, 1984 as cited in Frame & Shehan, 2005; Frame & Shehan, 1994, Hileman, 2008 as cited in Murphy-Geiss, 2011; Hill, Darling, & Raimoni, 2003 as cited in Murphy-Geiss, 2011; Lee & Iverson-Gilbert, 2003 cited in Murphy-Geiss, 2011; Morris & Blanton, 1994 as cited in Murphy-Geiss, 2011; Richmond, Rayburn, & Rogers, 1985 as cited in Murphy-Geiss, 2011). Consequently, it has become even more important for ministers to find the right balance between their self-image and their role as a minister.

In order to discuss the general structure of the respondents’ experience of their work environment, as well as attempting to deal with the research questions, the researcher decided to break down the findings into general themes. These themes are discussed subsequently:

- Experience of self on a personal level
- Experience of self on a professional level
Experience of self on the expectations of the congregation

With regard to the general themes, the *personal level* refers to the minister him- or herself, in other words experiences that originate within the individual. The *professional level* is more focused on the vocation of being a minister, meaning the manner in which the minister spends his or her time. The *expectations of the congregation* refer to the work environment or setting of the minister. All of these general themes are centred on the work experiences of the minister.

### 4.12.1 Minister

#### 4.12.1.1 Experience of minister on a personal level

The experiences that relate to the minister him- or herself included God and the ministers’ family. Ministers pointed out that they feel they are doing the will of God and that God called them to become a minister. With regard to the family of the minister, ministers described their children as receiving a lot of attention from the congregation, being fussed over and having high expectations placed on them. Finally, the ministers’ wife seems to fulfil a more supportive role to her husband so that he is able to fulfil his calling. This supportive role can be seen as a more modern role as the wife has her own occupation and merely supports her husband. However, it seems that the congregation would still want the ministers’ wife to be involved within the congregation.

#### 4.12.1.2 Experience of minister on a professional level

Ministers indicated that they spend most of their time working with people; this could include aspects such as preaching to people and conducting funerals. Ministers indicated that people place a lot of strain on the minister since some people expect ministers to have a personal relationship with every member in
the congregation. Similarly, ministers feel that people emotionally exhaust them and that people are generally unaware of the work that ministers do. Often ministers are there to help people through difficult situations such as death. Similarly, ministers spend their time preaching to the congregation about the word of God and God's promises. Related to all the preceding aspects are the aspect of time, whether it is time spend with people to help them through a difficult time, such as death, or physical time such as the time spend working on a sermon or even the position within the ministers life.

4.12.1.3 Experience of minister on the expectations of the congregation

The setting in which the minister conducts his or her work forms an important part of the experience of work. This includes satisfaction of the work environment. Consequently, ministers find it encouraging when they have the support of their colleagues and sharing of responsibilities. Tension and stress is also related to the work of a minister especially in terms of expectations that are placed on them by the congregation. These expectations can be either realistic or unrealistic depending on the perception of the minister.

4.12.2 Person or people

4.12.2.1 Experience of people on a personal level

The sample expressed their experience as being quite demanding. Ministers want people to understand that they are also only people with a different occupation. Often ministers feel that people are unaware of what it is that a minister actually does. Also it was indicated that ministers do not introduce themselves, as a minister when meeting people, since they find that people change once they realise there is a minister. However, ministers feel that having compassion forms an important part of their job description and that anonymity in the city is good advantage. Also, ministers want people to
realise that God’s standards are the same for everyone. They also find it important to live by what they preach to the congregation.

4.12.2 Experience of people on a professional level

The sample indicated that a lot of time is spent with people and working with people. Aspects related to working with people included teaching people about God and His work, learning from people, preaching to people and people that get to know the minister as a person. Consequently, ministers spend a lot of their time building and maintaining relationships with people.

4.12.3 Experience of person on the expectations of the congregation

The work environment of the minister can be described in terms of death, expectations and bad experiences or situations. Ministers indicated that the death of a colleague has an impact on the congregation and that as a result some people tend to leave the congregation. Similarly, the sample remarked that there are various bad experiences, which they would have to deal with such as death of friends, and family or a congregation member with whom they have grown close. Correspondingly, people often react unpleasantly to news that the minister has to give. According to the sample this can also be seen as a bad experience. Congruent to the previous section regarding the minister, it was also described that they feel the congregation has unrealistic expectations of their role. For instance, having a magic wand to solve all of their problems.

4.12.3 Work

4.12.3.1 Experience of work on a personal level

The sample indicated that they find their work to be quite demanding and stressful. There are a lot of expectations and responsibilities placed on their
shoulders. Congruently to the previous sections, the sample feels that people do not know how much work a minister has.

4.12.3.2 Experience of work on a professional level

In line with the previous two sections, the sample indicated that ministers spend a lot of time with people. The most time is spent on visiting people, counselling, making and receiving phone calls and helping people.

4.12.3.3 Experience of work on the expectations of the congregation

Once more the work environment of the minister seems to be a central part of the ministers’ happiness within his or her vocation. The sample described their work to have a lot of tension and stress. Similarly, they indicated that working in a team and sharing responsibilities is a huge advantage since some of the tension is lifted from their shoulders. Moreover ministers noted that having their office at home has both a negative and positive effect on their lives. According to the sample they have a lot of flexibility regarding where their work is conducted but sometimes they tend to work long hours at home and not taking enough time for rest.

4.13 CONCLUSION

This chapter discussed the findings in relation to the research questions as well as the nature of the data analysis. In the following chapter the conclusions and recommendations related to the results are discussed. The chapter will also discuss the present recommendations for future research related to this topic.
5 CHAPTER 5: CONCLUSION AND RECOMMENDATIONS

5.1 INTRODUCTION

The leading intention of this study was to provide an in-depth description of the work experiences of ministers within the DRC church. The study focused on the experiences of ministers in their personal and professional lives. The intention of the study was established by the abundance of information gathered on the work experiences of ministers.

The results of the study were derived from data that was gathered by means of open-ended, semi-structured interviews. The interviews were conducted with ministers who are currently working within a congregation. By means of a coding process, facilitated by the GABEK, the researcher identified a few categories that were central to the themes of personal and professional lives. A summary of the findings is presented below.

5.2 CONCLUSIONS

The research methodology that was used for this study was based on phenomenology. This meant that in keeping with the aims of the research, an attempt was made to describe a concept or phenomenon by gathering information on the experiences of the ministers. The data was analysed by means of the GABEK. The analysis aided in the coding and ordering of the information into association graphs that highlighted the most important categories that were associated with the three concepts. The association graphs aided in the construction of themes according to the research questions.

In order to achieve the intention of the study, the following research questions were identified in Chapter 1 and the researcher linked these questions to the results that were obtained.
I. What are the major factors that play a part in the personal lives of ministers?

The most prominent factor that plays a role in the personal life of the minister is God. Connections that were made in relation to God are doing the work and will of God, that God called them to become a minister and that God has the same standards for every person. Consequently, the minister should have a close relationship with God in order to fulfill his calling.

II. What are the major factors that play a part in the professional lives of ministers?

The most central function of the ministers’ occupation is working with people. Prominent factors related to working with people are preaching to people, death, time in terms of spending time with people such as visiting people, counselling and conducting or receiving phone calls. In relation to the work environment of the minister, central factors are tension and stress and the expectations of the congregations. According to the sample the most tension and stress is experienced in terms of the expectations that are placed on them by the congregation. These expectations can either be realistic or unrealistic depending on the perception of the minister. However, more unrealistic expectations were reported than realistic expectations.

III. What are the major causes of these factors?

A major cause related to the factors in the personal life of the minister is related to the calling of the minister. The minister feels that God had called him or her to do His work and His will. Thus, it can be said that there is a strong internal desire to do the work of God.

In relation to the ministers’ professional life there is one central cause namely people. Working with people seems to place a lot of tension and stress on the minister. Similarly people tend to have various expectations of the minister that could lead to increased levels of tension and stress.
5.3 LIMITATIONS

In this section, the researcher describes various limitations that were found at completion of the study. The limitations are described subsequently.

The study was conducted with ministers in the Gauteng region and as a result cannot be generalized to other regions. Similarly, the ministers interviewed are currently in congregations of 1500 to 5500 members; therefore the experiences of these ministers cannot be generalized to smaller congregations since ministers in smaller congregations’ experiences could be more intensified. Similarly, the data could not be generalized because of the small sample size that was used in the study. Furthermore, the respondents could only be interviewed once since a follow-up interview could not be conducted. As such the responses generated from the participants could have been influenced by external factors that were not taken into account by the scope of the study or were not applicable to the study. Even though participants signed an informed consent form, the ministers might have been biased in their responses in an attempt to curb negative perceptions of the role of a minister.

The interview schedule used during the interviews was too general and open-ended in nature. This resulted in a vast amount of information and therefore a very broad and general description of the themes under investigation since the researcher did not want to lead the respondents in questioning. If research into the perceptions surrounding a phenomenon were conducted, the researcher suggests that the interview schedule and questions asked be very specific with regard to the objectives of the research.
5.4 RECOMMENDATIONS

5.4.1 Validation of the work experiences of the minister

Throughout the research it became evident that ministers have very complex and conflicting roles. Therefore, when a researcher knows exactly what the parameters of the concept are, the research could yield much more specific results and data. This is with specific reference to the conflicting roles of the minister. A greater distinction should be made between the role of the minister and the role of the self. The data yielded a lot of information on the professional role of the minister and less information regarding the personal life of the minister. As such the researcher would recommend that more research be conducted on the personal life of the minister and how his or her work influences their personal life.
6 REFERENCES


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