

An exploration of psychological contract violation and calling experienced by religious ministers

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ABSTRACT

Although individuals that experience vocational calling tends to be less receptive to psychological distress causing burnout, depression and turnover the prevalence of these cases are on the rise among religious ministers. This unexplained phenomenon is investigated in this study by exploring psychological contract violation experience with religious ministers in South Africa. A total of 11 participants were interviewed using a narrative approach, forming a qualitative study exploring the content of calling, expectations created by calling in reaction to it and the perceived violation of these expectations in the vocational setting. The result indicates that religious ministers does indeed experience psychological contract violation that leads to a host of negative effects.

Key terms:

Calling, Vocational Calling, Psychological Contract, Violation, Religious Minister, Clergy.

OPSOMMING

Alhoewel individue wat 'n roeping ervaar geneig is om minder vatbaar te wees vir psigologiese stress wat uitbranding, depressie en omkeer intensie voorspel, neem hierdie gevalle toe onder predikante, pastore en ander geestelike werkers. Hierdie onverklaarde fenomeen word in hierdie studie ondersoek deur die psigologiese kontrak van predikante en pastore in Suid Afrika te ondersoek. Daar is met 'n totaal van 11 deelnemers onderhoude gevoer deur gebruik te maak van 'n narratiewe benadering. 'n Kwalitatiewe studie is gedoen om die inhoudelike van roeping, verwagtings vooruitspruitend uit roeping en die persepsies van verbreking van hierdie verwagtinge in die werkskonteks te ondersoek. Die resultate dui daarop dat geestelike werkers wel psigologiese kontrak oortreding/verontagsaming beleef wat lei tot vele negatiewe effekte.

Sleutel terme:

Roeping, Beroeps roeping, Psigologiese Kontrak, Oortreding, Verbreking, Predikant, Dominee, Pastoor, Geestelike werker

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CHAPTER 1 – INTRODUCTION AND LITERATURE STUDY:

1.1 INTRODUCTION

1.1.1 Problem statement

What is my purpose in life? This question is as old as time itself and has been pondered on by philosophers, theologians and meta-physicians since the inception of these disciplines (Mawere, 2010). Since 2007 there has been increased interest in this question from behavioral scientists, specifically searching for an answer within the framework of vocational interest, investigating the phenomenon otherwise known as “calling” (Duffy & Dik, 2012). The importance of research on “calling” is furthermore becoming more evident because of the inherent positive results in terms of both work and non-work variables associated with following a calling (Hagmaier, Volmer, & Spurk, 2013). Some professions, more than others claim that having a “calling” convinced them to join the profession (Duffy, Bott, Allan, Torrey, & Dik, 2012). Among these religious workers, ministers, pastors etc. distinctly indicate that they specifically experience a “calling” before entering into training and the actual work associated with ministry (Buys & Rothmann, 2010). Experiencing a calling is intensely personal and relates to an individual’s expectation of what job content would entail (Duffy, Bott, Allan & Torrey, 2012). This expectation is also known in literature as an implicit psychological contract (Rousseau, 1995). Although there is little consensus as to what the specific definition for the psychological contract should be (Anderson & Schalk, 1998), various authors claimed a definition for the concept (Shein, 1978, Kotter, 1973, Herriot and Pemberton, 1995, & Rosseau, 1989). A common denominator, however is the terms “perceptions”, “expectations”, “beliefs”, “promises” and “obligations” (Guest, 1998). Rosseau (1995) set parameters for the term psychological contract in viewing it as a mutual exchange relationship between employer and employee and factoring in the expectations of either parties in terms of the relationship. Bearing in mind that career calling precedes the mutual exchange relationship, and is deemed to be a “profoundly meaningful, temporary mental state that contains a revelation or directive that seems to come from beyond the self” (Yaden & Newberg, 2015) it is clear that career calling inevitable leads to perceived meaning in one’s work.

Research of Steger, Dik, and Duffie (2012) implies that following one’s calling would lead to finding meaning in one’s work. This in turn was found to correlate positively with work- and life satisfaction, future employability, positive work effort experiences and emotional regulation (Praskova, Creed, & Hood, 2014). However, it has been found that ministers have to deal with role conflict and role indistinctness (Buys, 2008), leading to an increase in burnout and decrease in engagement among

religious ministers (Buys & Rothmann, 2010). Research, however, has indicated that “calling” negatively correlates to burnout, specifically relating to disengagement (Hagmaier, Volmer, & Spurk, 2013). A paradox is thus created in that religious ministers ought to experience less burnout, disengagement, role conflict and role indistinctness, but research by Buys (2008) clearly illustrate that these negative results are increasing in prevalence among religious ministers.

This paradox leaves a gap then to explore why religious ministers experience increased burnout levels (Tomic, Tomic, & Evers, 2004), while research indicates that this should be unlikely. A possible explanation for this paradox is that a perceived breach in psychological contract effects an individual’s well-being and can lead to burnout (Oliviera-Cruz & Chambel, 2010). It has been found that a perceived breach in psychological contract leads to “toxic effects” such as employee distrust, lower job satisfaction, increased employee turnover, decreased sense of obligation and decreased work performance (Harder, Rash, & Wagner, 2014). In exploring the paradoxical phenomenon of religious ministers’ wellbeing this research explores the possible violation experienced by religious ministers due to a perceived breach in psychological contract. The study furthermore explores the nature of the “calling” experienced by religious ministers and the perceived state of their psychological contract.

Prior to discussing the psychological contract and “calling” of ministers, understanding the importance of the study within the population is imperative. Already in 1995, it was proposed that the church in its current form will die, leading to the dissolution of various denominations by 2020 (Regele, 1995). This impacts the minister, as principle servant and employee of the institution, the most as they are directly impacted by both career calling to ministry and the mutual obligations in the work relationship as they stand in an employer-employee relationship. The church faces a challenging time in that the meaning of what is meant by being called to ministry needs to be re-evaluated (Nel, 2002), because the character and form of the profession is questioned and indeed referred to as a “crisis in the theologian profession” (Nel, 2005). The research of Nel (2002, 2005) relates into the finding of Buys (2008) that ministers have to deal with role conflict and role indistinctness. Smit (2009) argues that the church stands in a *sui generis* relationship to labour legislation implying that the church should regulate the employment relationship independently from state involvement. Coertzen (2002) on the other hand argues that the church has accepted labour laws are regulating laws and should thus abide by this. In the case *Schreuder vs. Die Nederduits Gereformeerde Kerk Wilgespruit and others* (1999) the respondent (the church) has raised a point *in limine* requesting the Labour Court not have any jurisdiction over the matter. Based on expert

witnesses in practical theology the labour court has however found in this case that the minister does stand in an employment relationship with the church and that the labour court has jurisdiction in the case. In the case of *Universal Church of the Kingdom of God vs. Mxolisi Myeni* (2015) before the Labour Appeal Court Judge King Ndlovu found that a religious minister is not presumed an employee of the church in terms of section 213, read with section 200A of the Labour Relations Act (66 of 1995). This ruling by Judge King was concurred with by two other Labour appeal court Judges, Basheer Waglay and Dennis Davis (*Universal Church of the Kingdom of God v Myeni and Others*, 2015). The above cited cases provides sufficient evidence that there is a notable discrepancy regarding the employer/employee relationship that forms the basis for the reciprocal agreement that religious ministers stands in with regards to the church and in essence their career. The position of stakeholders in the employment relationship then is unclear.

Any organisation consist of various stakeholders that influence any one position (Freese & Schalk, 2005). In the church this is even more so in that the minister stands, from an employment perspective in service of the congregation (Oliver, 2002), whilst being responsible to be the manager of the congregational church council (Williams, 2003) who is, in fact part of the congregation. In the biblical sense however ministers are not employees, but rather to be seen as servants of God (Romans 1:1; Romans 15:16; 1 Corinthians 4:1; Philippians 1:1). In appointment ministers are informed of their roles according to the church order (Jobse, 2015) and the various roles and responsibilities that they will be faced with. The reality of ministry however differs from congregation to congregation, leading to even seasoned ministers needing to adjust when moving to a different congregation (Stewart, 2009). This is a very prevalent reality, as research by Buys and Rothman (2010) found that more than half of reformed church ministers has tenure of less than 10 years at a congregation. Although new ministers entering ministry are typically included in generation Y or millennials requiring higher social approval, has unrealistic high expectations and are more prone to depression (Twenge & Campbell, 2011), and most church elders will fall in the baby boomer or even silent generation category focusing on hard work and prevailing systems. In terms of the psychological contract it is clear that there is possibility for a perceived breach in all four psychological contract domains as described by Rosseau (1995) in that the grey areas exist in terms of the implicit contract (relationship between the minister and the congregation), legal contract (uncertainty as to the employer in terms of South African labour legislation), social contract (relationship between religious minister and congregational church council) and the normative contract (differences between roles in between different congregations).

The term psychological contract was first theorised in 1960 by Argeris and conceptualised in 1962 by Levinson (Grobler, Warnich, Carrell, Elbert, & Hatfield, 2006), who is also regarded the “father” of the psychological contract (Anderson & Schalk, 1998). Since then much research on the topic has been done (Conway & Briner, 2005; Zhao, Wayne, Glibkowski, & Bravo, 2007; Sturges, Conway, Guest, & Liefoghe, 2005; Pavlou & Gefen, 2005; Cuyper & Witte, 2006; Cullinane & Dundon, 2006; Deery, Iverson, & Walsh, 2006; Aggarwal, 2014; Dawson, Karahanna, & Buchholtz, 2013) . The study by Rousseau (1995) is seen as a landmark study in this regard defining the psychological contract as “an individual’s beliefs about mutual obligations, within the context of the employment relationship”. This study and definition created a water divide in that it placed the parties to the psychological contract on a unilateral level, rather than the previously theorised bilateral level (Anderson & Schalk, 1998). The significance of this is seen to be that each individual has a psychological contract experience. Although different psychological contracts exists for different individuals, there is general consensus among individuals that the psychological contract does exist and most individuals find it easy to express the content of their psychological contracts (Anderson & Schalk, 1998).

The psychological contract can be viewed on two sides of a spectrum, namely transactional and relational (Rousseau & McLean-Parks, 1993) whereby transactional contracts tend to be more static, narrow and extrinsic with a focus on economic conditions, whilst the relational contract is more dynamic and subjective, focusing on expectation of both economical and socio-emotional factors (Rousseau, 1990). Psychological contracts are also viewed from an individual as well as a social perspective (Anderson & Schalk, 1998). Based on the set continuum four different psychological contracts are classified according to the work of Rousseau (1995), namely normative contracts, implied contracts, social contracts and legal contracts. These are graphically illustrated in figure 1. Bearing in mind that calling is a personal experience in relation to one’s career and that the psychological contract is a personal experience relating to one’s career sparks the hypothesis that these two phenomena should be interlinked. In figure one a graphical illustration of the components of the psychological contract illustrate that the “individual’s beliefs about mutual obligations, within the context of the employment relationship” (Rousseau, 1995) is based on social and individual precipices as well as on a relational and transactional level.

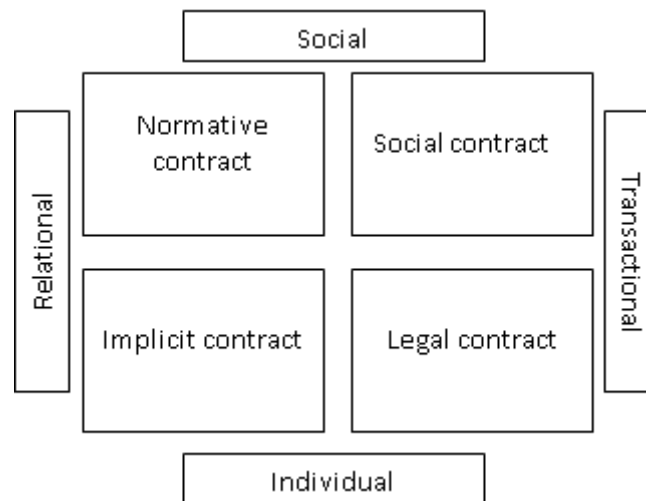


Figure 1 - The psychological contract, adapted from Linde (2007) and Rousseau (1995)

In exploring the effect of calling it is theorised that calling will influence on all four psychological contracts, as the individual's perception of the psychological contract is what attaches meaning to it (Rousseau, 1995). The term "calling" in its basic form has been theoretically explained to mean having direct call from a transcendental being as to what one should do with his/her life (Duffy, 2010). Since 2007, research into calling has received an increase in academic interest (Hamilton, 2015; Price, 2013; Cox, 2011; Brown & Lent, 2015; Phillips, 2011), ranging from defining the term (Thompson & Miller-Perin, 2012; Owen, Shelton & Pittman, 2015), measuring calling on a psychometric basis (Dik, Eldridge, Steger, & Duffy, 2012), and even exploring the so-called "dark side" of calling (Duffy & Dik, 2012). Research has found that experiencing a calling is global phenomenon independent of race, gender, level of qualification (Praskova et al., 2014) and even religious beliefs (Hall & Chandler, 2005). Experiencing a calling has been found to have a higher prevalence among individuals seeking higher education and advanced degrees (Duffy, 2010). Calling has also been found to positively correlate with career development, work meaning and overall life satisfaction (Duffy et al., 2012). On the negative side of calling, it has been found that individuals who have a high experience of calling tend to ignore vocational advise (Duffy & Dik, 2012).

In considering "calling" within the specific population group of religious ministers the term calling is referred to as the service in which ministers stands towards the church (Spoelstra, 1989), thus making the calling a more intricate part of psychological contract including not only the implicit contract, but also by definition the legal contract (Linde, 2007; Rousseau, 1995). Spoelstra (1989) goes further to differentiate between an inward- and outward calling

whereby the inward calling relates to the subjective and emotional calling experienced by an individual and the calling by a congregation to service. This expands the influence in psychological contract even further to include the social contract. In terms of scripture (Romans 1:1; 15:16; 1 Corinthians 4:1; Philippians 1:1) ministers are not in service of the church but a group of people enslaved to God as a group of serving individuals. By this definition even the normative psychological contract is included. It begs the question then to what a religious minister is called and whether there is a one-size fits all calling with regards to ministry.

In the work of Bandstra (1985) two main types of religious ministers are discerned, namely salespeople and servants. Herein salespeople are described as marketers of the gospel, whilst servants are described to be in service of the collegium which is the church. The Confessio Belgica of 1619, written by Guido de Bres is still the ruling authority on bible interpretation for church organisation and thus calling to service within the church (Bosman, 2013). Herein the “office” (*officium*) and “function” (*functio*) are combined and set equal as the job (*munus*) of the minister. Hereunder different facets are understood namely: Teaching, building of the congregation, leadership, instruction on life, pastoral care, missionary work and general service (Visser, 1999). Put into commonplace language there can thus be differentiated between teaching, leadership, pastoral care, missionary work and administration. Relating calling as an initial personal experience from beyond oneself to the envisaged career of the religious minister, and bearing in mind that the psychological contract is not static further investigation into calling was deemed necessary.

Vocational calling has been found to consist of five sub factors, namely passion, identity, urgency, engulfed consciousness, sense of meaning and self-esteem (Phillips, 2009). Dik and Duffy (2009) theorised that a calling is a dynamic and enduring phenomenon, making it subject to change and is applicable to all human beings. It was furthermore stated that a calling is characterised by purpose, direction and motivation (both intrinsic and extrinsic) (Dik & Duffy, 2009). When considering these sub-constructs and relating it to the psychological contract it is clear that there is overlap in terms of several underpinnings.

Bearing the intricacies of vocational calling and psychological contract, specifically as it relates to religious ministers in mind, it becomes apparent that there is a need to merge the two concepts to be viewed parallel. Against this background this research views these two

phenomena simultaneously and explore the psychological contract violation experience and calling as experienced by religious ministers. The following research questions was formulated against this background:

1.1.2 Research Questions

- What expectations are associated with individual calling?
- What possible psychological contract violation experiences are associated with calling?
- What recommendations can be made for future research?

1.1.3 Contribution of the study

1.1.3.1 Contribution for the individual

Calling has been found to be a deeply personal and subjective phenomenon, and deeply roots into personal and spiritual identity (Innstrand, Langballe, & Falkum, 2011). A breach in psychological contract leads to emotional responses that has negative effects on the employee (Restubog, Hornsey, Bordia, & Esposito, 2008). This study explains perceived breach in psychological contract and violation experience bearing calling in mind. Thus allowing a better understanding into the dynamic working of psychological contract and calling, leaving less room for ministers to experience that they failed God who called them to service and also leading to a better understanding of mutual obligations in terms of the minister and the church in an employer employee relationship. Because there is a positive correlation between job satisfaction, meaning in work and retention of employees with calling and a negative correlation between calling and burnout (Hagmaier et al., 2013) confirmation of the validity of one's calling leads to the wellbeing of individuals. Buys and Rothman (2010) has found that religious ministers are increasingly suffering from burnout. This topic is thus imperative for the physical and mental well-being of religious ministers.

1.1.3.2 Contribution for the organisation

It has been found that breach in psychological contract has a trickle-down effect throughout organisations, leading to the symptoms of the violated party being passed down through the organisation, even to its customers (Bordia, Restubog, Bordia, & Tang, 2010). Research indicates that burnout, lower employee engagement and professional fatigue is increasingly prevalent within the church community (Chenell Buys & C, 2008b; Chenelle Buys & Rothmann, 2010; Evers & Tomic, 2003; Joseph & Gugushe, 2014; Kageler & Ph, 2010; Kalra & Penkar, 2015; Tomic et al., 2004), these are seen as results of psychological contract breach (Restubog et al., 2008). It has also been seen that keeping a church leader at a congregation or even in the service is growing to be an

increasing problem in the international church community (Stewart, 2009). The contribution of this study is thus two fold in exploring ways to prevent burnout symptoms in churches and aiding churches to keep their ministers i.e. increase employee retention.

1.1.3.3 Contribution to the literature

The purpose of the study is to investigate the experienced calling and possible violation experience in terms of the psychological contract as experienced by religious ministers. Much research has been done into psychological contracts, ranging from defining it (Levinson, Price, Munden, Mandl, & Solley, 1962) to the effect of breach of psychological contract and individual reactions to it (Jiang, Probst, & Benson, 2015), a recent publication even suggests coping mechanisms for repairing psychological contract breach (Bankins, 2015). For all of this research not a single article discussing the breach of psychological contract in terms of church leadership/clergy/ministry/parishioners. Only two studies was found wherein breach in psychological contract and “calling” were studied simultaneously. The one focussed on performance of public sector employees (Jordan, Douglas, & Schraeder, 2012) and the other on disengagement of librarians (Law, 2015). Both studies mentioned “calling” but did not investigate the effect on psychological contract violation experience. Research on calling, although growing in interest has various shortcomings, specifically in terms of populations outside of America (Duffy & Dik, 2012).

1.2 RESEARCH OBJECTIVES

The research objectives are divided into a general objective and specific objectives.

1.2.1 General objective

To explore experiences associated with individual calling and perceived psychological contract violation.

1.2.2 Specific objectives

The specific objectives of this research are:

- Explore expectations associated with individual calling.
- Explore possible psychological contract violation experiences associated with calling.
- Make recommendations for future research.

1.3 RESEARCH DESIGN

1.3.1 Research approach

Qualitative research is interested in exploring phenomena from the participants' point of view and understanding the phenomenon within the contextual environment in which it takes place (Struwig & Stead, 2007). Denzin and Lincoln (2005) acknowledges the notion that qualitative research means different things to different people, but that it involves the collection of empirical data to describe the meaning of a phenomenon for individuals.

1.3.2 Research strategy

Within qualitative research a phenomenological approach has been viewed as collecting a description of the participants' experiences and then systematically analyse the data to create a structure of the experiences (Moustakas, 1994). This understanding is simplified by Ellet (2011) in explaining phenomenology as listening to and understanding the "stories" of participants. This relates remarkably to the work by Cladinin and Connelly (2000) who describes the narrative approach as understanding lived experiences of participants. The approach will thus be a combination of phenomenology and a narrative approach as the phenomenological will provide insight into the lives of religious ministers (Ellett, 2011), whilst the narrative approach will allow to bracket and identify themes in the stories as told by ministers on calling and the perceived state of the psychological contract (Clandinin & Connelly, 2000). The strategy will thus entail having religious ministers tell their story as to their calling and experiences in ministry as it relates to possible psychological contract violation.

1.3.3 Research method

1.3.3.1 Literature review

In phase 1 a complete review regarding psychological contract and calling was done. The sources that was consulted include:

- Journal articles
- Academic books
- Church law and organisation books

An internet search, using online databases was also used, using Church ministers/clergy/parishioners/pastors, Psychological contract, and Calling as keywords. The following databases was be utilized:

- Google Scholar
- EbscoHost

- SAepublications

In terms of a literary approach the researcher bore in mind the development of research regarding the psychological contract in terms of the setting of parameters around the concept (Rosseau), emotional components of psychological contract (Guest), dynamic form of the contract (Schalk) and employee wellbeing (Rigotti). Likewise the antecedence, impact and prevalence of vocational calling as it relates to religious ministers was explored.

1.3.3.2 Research setting

Interviews was conducted at a venue that was both convenient for the participants as well as private to ensure maximum anonymity in the study (this was in either the offices or homes of the participants). Bearing the public nature of the participant's lives in mind this is seen an important factor in ensuring maximum comfort to the participant, as well as to bear the nature of ethical research in mind.

The researcher started interviews of participants based in Potchefstroom, but also include participants with experience in cities such as Pretoria and Johannesburg and more rural areas including the Free State, Northern Cape and KwaZulu Natal provinces.

1.3.3.3 Entrèe and establishing researcher roles

Because of the public nature of the clergy positions, their contact details are easily obtained via church websites and social media. Potchefstroom also has a fraternity of ministers that meet regularly and contact details of the involved religious ministers was obtained by getting access to the list of participants. The researches did however apply purposive sampling to obtain participants of different ages, sexes, races, tenure and church denominations to investigate possible differences based on these discriminant factors.

Because of the intense personal nature of the research (Robinson & Rousseau, 1994) it is of the utmost importance that the researcher state his research objectives from the onset and gain permission from the relevant parties, in addition to showing respect (De Laine, 2000). The researcher did this and obtained permission from the individual research participants. The participants were viewed as being autonomous and as such it was not regarded that permission is required from the synod to do the research. None of the participants raised this point of concern either.

1.3.3.4 Participants

The researcher made use of convenience sampling and snowball sampling to choose the most accessible participants, within this broader group the researcher also made use of judgement sampling in ensuring that the discriminant criteria is met and the sample is broad enough in terms of stratification (Marshall, 1996). Thematic saturation as a marker for adequacy has been found to be acceptable (O'Reilly & Parker, 2013). As the aim of in-depth interviews is to understand meaning and create categories for meaning data saturation + 10% was regarded an effective measure of the size of the study population (Dworkin, 2012). Data saturation then is defined as the point where no new meaning is gathered from participants. A total of 11 participants were included.

1.3.3.5 Data collection methods

Research was conducted in the form of in-depth one on one interviews with the participants in a location that is both convenient for them and provides sufficient privacy. Seidman (2013) argues that in depth interviews allows participants to tell their story, which is seen as a “meaning-making process” (Stein, 2013. P7). During in depth interviews participants were thus allowed to reflect on experiences and give the meaning they attach thereto through the details that they disclaim. In order to ensure data quality a biographical questionnaire was filled out detailing age, race, sex, tenure etc. The aim of this was to explore whether biographical differences might have an effect on calling and/or violation experience in terms of the psychological contract. During the semi-structured in depth interviews questions on calling was asked such as “...*what is your calling...*”, “...*if you could not be in your chosen profession, how would you live out your calling...*” and “*where do you live out your calling the most in ministry*”. Questions on psychological contract experience was also asked, these questions included “*what was your expectancy of ministry prior to entering into ministry*”, “*what areas of responsibility within ministry were you not prepared for on job entry*” and “*how do you experience your mutual obligations with the church at this stage in ministry*”. A final phase of the interview pertained to more general questions regarding the individual’s experience of ministry, example questions included “*what do you enjoy most about ministry*” and “*what is the challenges you face in ministry*”.

1.3.3.6 Recording of data

Rodgers and Elliot (2015) state that qualitative research in psychology requires the researcher to become ‘close’ with the data, in order to do this continuous recording of the data is imperative. Data was recorded by means of a digital voice recorder (to which participants gave consent) and researcher field notes. Verbatim transcriptions of recorded interviews was be done by an independent person.

Recordings, transcriptions, researcher notes and notebooks is stored in an access controlled safe, to which only the researcher has access.

1.3.3.7 Data analyses

Because of the phenomenological approach of the study heuristic analysis was done. In this analysis the experience of the individual is analysed and measures against theory (Moustakas, 1990). Kleinig and Witt (2000) explains that heuristic analysis was developed by the University of Hamburg in 1982 and seeks to discover variables of research design to serve a specific purpose. In essence this approach seeks dialogue between the researcher and participant and forces the participant to do introspection as a method of extracting data. Because of the intensely personal nature of both the psychological contract and vocational calling this is seen to be a method of gathering and analysing data. The method furthermore seeks to find common denominators between responses from participants to draw qualitative conclusions (Kleining & Witt, 2000). Narrative analysis was also done where the story as told by the participant was analysed to understand the context for the violation experience and the plot of the story within the researched paradigm (Reisman, 1993). In combination, these methods allowed participants to tell their story and being prompted by open ended questions to direct the dialogue in the direction of the research agenda.

1.3.3.8 Strategies employed to ensure quality data

Data quality is a grey area that does not have a solid standard to be measured against (Bowling, 2005). It is, however important to ensure data quality (Garver, 2003). Data quality was ensured by both keeping researcher field notes and voice recordings and independently transcribing interviews.

In terms of getting good quality data from the respondents the interviews was done in a language that the participants were comfortable with, furthermore the researcher avoided technical terms and academic jargon and addressed the respondent in a neutral manner (Struwig & Stead, 2007).

1.3.3.9 Reporting

According to Knafl and Howard (1984) there is no single, generally accepted protocol for reporting qualitative research. The dissertation (Chapter 2) was written as an article following the guidelines of the South African Journal for Industrial Psychology. This was done with the purpose of later publishing in the journal of Psychology and Theology.

1.3.3.10 Ethical considerations

Religious ministers experience a calling to do their work there is a transcendental, self-imposed expectation to succeed as religious ministers (Innstrand et al., 2011), furthermore religious ministers experience this calling to have a profound impact on their self-concept (Innstrand et al., 2011). Because of this the researcher cultivated the necessary sensitivity not to be critical or be perceived as judgemental. Religious ministers play a pivotal role in their congregation and society and thus absolute confidentiality was maintained and proactively communicated with all participants. Findings was reported non-discriminatory, bearing the sensitive nature of the research in mind. The researcher will followed the American Psychological Association (APA) ethical guidelines for human research protections. This was done by adhering to the five principles as set out by the APA namely that (1) the researcher will at all times interact professionally in seeking beneficence and non-maleficence, (2) the researcher will act with conscientiousness to ensure fidelity and own the responsibility in the project, (3) the researcher will act in integrity, (4) the researcher will operate in a just manner, in making research available for others and (5) lastly the researcher will act with the utmost respect for the participants' rights and dignity (Benov, 2013). The researcher also complied with the ethical considerations as set out by the South African Journal for Industrial Psychology by bearing human rights and written informed consent in mind. Participants also had the freedom to choose to be part of the study, or to remove themselves from the study at any time. Lastly the researcher applied for ethical clearance at the North West University's ethical committee, and was granted this clearance with project nr: EMSMHW15/11/26-01/03, the ethical clearance letter is attached hereto.

1.4 CHAPTER DIVISION

The chapters in this mini-dissertation are presented as follows:

Chapter 1: Introduction.

Chapter 2: Research article: An exploration of psychological contract violation experience and calling as experienced by religious ministers.

Chapter 3: Conclusions, limitations and recommendations.

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CHAPTER 2: RESEARCH ARTICLE

2.1 INTRODUCTION

Work, vocation, profession – our jobs. The concept that encompasses the activity that exerts mental, physical, emotional and spiritual energy annexing most of our waking time through our adult lives. Adults who do not have work yearn for it. Children dream about it. Students aspire to it. The concept of work has been the topic of discussion and philosophy for as long as man was able to ponder purpose and answer the question “what was I born to do?” (Leider, 2015). Some people report experiencing their work as more than just a transaction rendering time and receiving money in return, but rather that this pursuit that is work, is a calling (Harzer & Ruch, 2016). Wrzesniewski, McCauley, Rozin, and Schwartz (1997) found that the activity of work (ranging from menial to professional jobs) is viewed by those who perform it in three distinct categories, namely having a job to earn money to sustain a living, having a career to enhance prestige, motivation and satisfaction, and lastly having a calling as a source of personal fulfilment, and viewing this work as a meaning making activity that contributes to society (Wrzesniewski, McCauley, Rozin, & Schwartz, 1997). In cases where employees report having a calling, results have indicated that these employees attach more meaning to their work, experience a sense of purpose and tend to be happier in their work environment, despite environmental challenges (Dik, Duffy, & Eldridge, 2009).

Of the professions that are regarded to have a calling, none are more prominent than those in ministry, presumably due to the historical origin of the term ‘calling’ (Dik & Duffy, 2009). This implies that people in theistic command jobs (such as monks, clergy, missionaries etc.) should have higher motivational levels, increased job satisfaction, lower levels of stress, frustration, burnout and depression (Compton & Hoffman, 2013).

Interestingly, there is a rise in research on the clergy’s increased experience of stress (Arumugam, 2003), depression (Faucett, Corwyn, & Poling, 2013) and their higher prevalence of burnout (Swain, 2014). The predominant reasons for this phenomenon, according to Faucett, Conwyn and Poling (2013), include role conflict, role ambiguity and conflict regarding the intrinsic job requirements and, according to Swain (2014), the predominant reason for burnout among clergy is compassion fatigue. According to influential scholars (such as Duffy & Dik, 2013), these results seem to be at odds with the concept of calling, bearing in mind that calling

is a phenomenon that leads to an increased experience of satisfaction and meaningfulness in life, and leads to better coping with life's hardships.

This gap can potentially be explained by psychological contract violation experience, wherein the individual (clergy) experiences the reciprocal (perceived) promises made by the other party to be unfulfilled (Robinson & Morrison, 2000), leading to feelings of anger and betrayal (Morrison & Robinson, 1997). This study explores the expectations of religious ministers prior to entering into ministry, bearing calling in mind and also studies the possibility of psychological contract violation experience as an explanation for the gap left in literature.

2.1.1 Psychological contract

When researching the psychological contract, one is essentially studying the perceived promise of future exchange that, at its most basic level, translates to the perception of the mutual obligations that the parties to a relationship have (Robinson & Rousseau, 1994). It is important to note that the principles of the psychological contract and subsequently a possible violation or breach in experience are not exclusive to the employment relationship, but that the overwhelming focus of research has been centred on the employment relationship.

In discussing psychological contracts, two distinct terms are of importance to the study, namely breach and violation. In both cases, the experience of the individual translates into the innate perceived reality. Psychological contract breach experience can be described as a cognitive evaluation by one individual in the relationship that the other failed to deliver on their promise (Zhao, Wayne, Glibkowski, & Bravo, 2007), while psychological contract violation experience refers to a feeling or experience that the other party to the relationship does not uphold their obligation to the relationship (Erkhotlu & Chafra, 2013). While psychological contract breach refers to cognitive, measurable and quantifiable aspects, psychological contract violation refers to emotive, affective and intangible aspects. Both psychological contract breach and violation are borne from subjective interpretation and personal experience of one party to the relationship regarding the failure of the other to produce a promised result.

Interestingly, psychological contract breach tends to lead to counterproductive and deviant workplace behaviour (Astrove, Yang, Kraimer, & Wayne, 2015), while psychological contract violation is associated with the emotions of feeling wronged and even bullied, leading to higher

turnover intention (Salin & Notelaers, 2017). Based on the above, the indication is that individuals who experience perceived psychological contract breach will tend to stay in organisations, despite cognitions of a breach in reciprocity, taking revenge, through counterproductive workplace behaviour, on the organisation, while those who experience perceived psychological contract violations will have the intention to leave the organisation, due to an emotive perception of broken reciprocity. From the onset, should there be a perceived breach or violation experience in the psychological contract, one would rather expect psychological contract violation than a breach experience, as deviant workplace behaviour would mean a mercurial shift in behaviour for someone experiencing a calling, as these individuals tend to show higher organisational citizenship behaviour (Compton & Hoffman, 2013).

In the case of religious ministers, this is of particular interest. One aspect that sets them apart from other careers that report having a calling is that the religious minister is limited in terms of possible employers, as religious ministers exclusively work for the organisation that is the church and the option of leaving this environment is per implication very limited, bearing career prospects in mind.

In terms of the psychological contract, two specific questions need to be answered, namely (1) what the individual's perception is of the relationship prior to entering into it, and (2) who the other party to the relationship is. In the case of religious ministers, the initial perception of what the future exchange will entail is experienced in the form of calling, and reinforced or diminished in the course of theological training, while the other party to the (employment) relationship is more difficult to define.

2.1.2 Calling

Calling is not only describing a feeling or experience of what to do with one's life, but in effect making a distinction between having a job or career and having a vocation as both terms were borne from the Protestant reform movement championed by Martin Luther and later John Calvin in the 16th century (Hardy, 1990). The "zeitgeist" of the time had an ambiguous view of "worldly pursuits" (such as work in exchange for money, known as a job or career in our current vernacular) and "spiritual pursuits" essentially arguing that there should be a distinction between God's works and doing normal work. Calvin ascertained that this view devaluates

“earthly occupations” and argued that all work has spiritual significance; a sentiment that was shared by Abraham Kuyper who argued that all of creation belongs to God, including the efforts of man in his work (Kuyper, 1998). Bearing this in mind, the argument is simply that all careers and all individuals can experience a calling to do a specific task, and that calling is therefore not exclusive to theistic occupations.

Calling consists of five distinct subsets, namely passion, identity, urgency, engulfed consciousness, sense of meaning and self-esteem (Phillips, 2009). Calling can be explained as being summoned beyond the self to align the individual’s life with a specific goal and deriving a sense of purpose and meaning that creates new goals and values that cause motivation (Dik & Duffy, 2009). In the case of religious ministers, calling is not only a feeling, but also a prerequisite for formal job entry. Calvin (1559) diversifies the concept of calling on job entry by explaining that a prerequisite for entering into ministry would be that the individual experiences a calling from God (internal calling), is trained in the Word of God (reaction to calling), and receives a calling from the church in the form of a congregation (external calling). This is confirmed by the bulk of church denominations in South Africa by means of their individual church orders.

Bearing the psychological contract in mind, one can therefore invariably see that calling not only sets the direction that the one party to the psychological contract takes, but also inclines the individual to form an expectation of what the living of that calling in the work environment would entail. Their training, which varies between church denominations, is largely influenced by the work of John Calvin (1509-1564) and his theoretic and philosophical theology is widely seen in Theological-, Seminary- and Bible schools. In explaining the actual work of the religious ministers, Calvin referred to the work as being *Verbi Divini Minister* or *Verbi Dei Minister* (Calvin, 1559), which can be translated as being a “preacher of the Godly word”.

Preaching the Godly word and fulfilling the vocational obligation do not take place in isolation; as per definition, the Word needs to be preached to someone, from a position of authority, who must be granted by an organisation, in this case the church, as conferrer of Godly authority to the religious minister in its capacity as embodiment of Christ on earth (Lloyd-Jones, 1958). It is consequently important to also understand the work environment within the church, as the potential other party to the psychological contract.

2.1.3 The work environment

In the question of what the work of religious ministry, or *Verbi Divini Minister*, entails, the separate church orders and individual “calling letters” sent to ministers give clearer explanations as to what the position entails. It is, however, evident that the different denominations have different interpretations as to what religious ministers are to do within the work context. It is therefore necessary to explain what the church environment entails to shed light as to the work environment, possible employer and other parties to the psychological contract, but also the ruling authority in terms of how clergy react to calling both by means of training and vocation.

To simply talk about the church is simplistic, as various denominations with different nuances, orders and even mannerism of practicing sacrament exist. It seems to be a very difficult feat to clarify how many Christian denominations exist in the world today, as Christianity stemmed from the Jewish Christian movement, after the death of Jesus, under the leadership of Simon Peter and James the Just. It later developed into so-called Pauline Christianity, based on the 13 epistles of Paul and even later Gnostic Christianity (Borg & Crossan, 2009). These early forms of Christian denominations later gave birth to the Catholic doctrine of Primacy, rendering the Catholic Church the primary Christian church (Ratzinger, 2000). Currently, the World Council of Churches includes 348 member churches (denominations) worldwide, representing more than half a billion Christians (World Council of Churches, 2017). The South African Council of Churches includes 36 churches and Christian organisations (South African Council of Churches, 2015), with many other, independent church denominations not being accounted for. We therefore need to work from the presumptions that ministry structures are dependent on denominational structure, although the church is seen to be the embodiment of Christ on earth, constantly changing and adapting to the world that it operates in (Ratzinger, 2000).

2.2 RESEARCH PURPOSE AND OBJECTIVES

Bearing in mind the fact that individuals who experience vocational calling are less likely to experience burnout, depression and general negative emotions, according to literature and the staggering evidence that proves that the prevalence of these exact negative emotions and effects such as burnout, depression and suicide are on the rise with religious ministers, who are deemed

to have a calling, a gap was identified in current research. This research explores the possibility of psychological contract violation experience explaining this gap. This research also expands on the current body of knowledge, as only two other studies have been conducted where calling and psychological contract violation have been studied simultaneously, with no studies regarding psychological contract violation in ministry that has been done.

Religious ministers form an appropriate population, because this grouping is deemed to have a vocational calling and that vocational calling is a prerequisite for entering into ministry. It therefore stands to reason that this population provides the ideal representative study group for this phenomenon. This sample furthermore proves to be representative of the South African population, with 79.8% of South African citizens identifying with the Christian faith, and the majority group of this population in 2001 reporting that they identified most closely with Protestant Christianity (these figures are based on the 2001 census, as the 2011 census did not include questions on religion) (Statistics South Africa, 2001).

The study focused on asking religious ministers questions about their individual calling, how this transpired and also questions regarding their experiences in ministry. In this paper, we aim to explain psychological contract violation experience as it relates to the calling of religious ministers. In doing this, the global theme of calling creates the exploratory potential to investigate vocational calling as it relates to expected job roles, expecting to find an anticipatory psychological contract and eventually a psychological contract violation experience should the expected job roles and actual job roles not be congruent.

2.3 RESEARCH DESIGN

2.3.1 Research approach

In conveying the research topic in layman's terms, one might simply ask the question: "Why do religious ministers experience burnout and depression, although they are expected not to, due to experiencing a calling?" This question is in fact exploratory, dependent on personal experience and is attributed to lived experiences, and as such a qualitative research approach is most fitting (Nieuwenhuis, 2007).

Because the study focuses on exploring a specific phenomenon from the perspective of the participants' point of view, within the environment of the church, a qualitative research design

was chosen, specifically using a narrative approach where research participants were required to tell their story in ministry and elaborate on specific elements (Clandennin & Connely, 2000). The narrative approach provides opportunity to the participants to present their story and allows plot lines to be discussed to get a better understanding of the experiences of the individual participants. Importantly, this not only allows for understanding of how participants view themselves, but also their perception of how others view them (Burck, 2005).

This was done bearing an emancipatory paradigm in mind, working from an ontological assumption that there are multiple realities for the research participants that are informed by their individual calling and working with a methodology where the research participant participated in the discovery of answers towards the research question (Wagner, Kawulich, & Garner, 2012). The research worked from an epistemological perspective that truth is a collective meaning-making process, and that the true perception of individuals can only be conveyed by themselves (Neuman, 1997).

The narrative approach was chosen to allow participants free range to discuss their perceived experiences. This allowed the researcher to identify themes and bracket these themes within the confines of existing literature (Ellett, 2011). Although a narrative approach was followed, the method for analysing these themes is more related to a phenomenological approach, as we were interested in possible similarities of how individuals perceive their lived experiences (Schutz, 1967). Research participants were needed where there is a certainty that the participants do experience or have experienced vocational calling. In this regard, religious ministers seemed to be an ideal population. An internet search revealed local religious ministers, who could be contacted and could, in turn, refer to other possible participants.

2.3.2 Research strategy

After obtaining a list of possible research participants, participants were contacted and interviews were set up in a space that they were most comfortable in. This included their homes and home-offices. At the time of setting up the time and confirming the venue, the purpose of the interview was explained to the participants. During the interview, the purpose of the interview, along with ethical considerations was discussed and some background was given.

The strategy for extracting information relevant to the study questions was centred on the calling experience and what their experience of their own vocational calling is. This allows the further investigation of perceived job roles, prior to entering into ministry, to ascertain what the anticipatory psychological contract is from the perspective of the participant. The focus then lastly moved to actual job roles and experiences in the workplace, i.e. the church, to identify whether there was any form of breach in psychological contract. In ascertaining whether anomalies in the psychological contract can be deemed to be a violation or psychological contract breach, the participants were asked to report on the emotions that they experience in their workplace, the results of which would indicate psychological contract violation - or psychological contract breach experience.

Ethical considerations were not only borne in mind to ensure the principle of “do no harm” is adhered to, but also to ensure scientific integrity, eliciting honest and truthful replies on the premise that ethical standards foster trust and trust fosters truthfulness. In terms of ethical considerations, the participants were informed that the interviews will be dealt with anonymously, and this fact was also stipulated in the informed consent form that all participants were required to sign. The participants were also asked permission to record the interviews. The participants’ identities were withheld during the actual recording, referring to them mostly on their title. Participants were informed that the results will be independently transcribed and that the results will be viewed by the interviewer alone.

The interviews were recorded by means of voice recorder, independently transcribed and the interviewer reviewed the transcriptions with the recordings to ensure that the transcription is a true reflection of the actual interview.

Interviews were conducted in either Afrikaans or English. Because the interviewer is fully bilingual, there was no need to translate the transcriptions, and original responses, along with translated responses are included to provide transparency.

2.3.3 Research method

In-depth, semi-structured interviews were utilised with a study sample chosen based on convenience sampling. The structure of the interviews was based on the possible global themes

identified through literature, namely calling, expected job roles (as basis for the anticipatory psychological contract) and psychological contract violation experience.

Convenience sampling was used due to time constraints and because of the fact that religious ministers can be viewed as a homogenous population on the premise that they work for a single organisation (the church) and that experiencing a calling is a prerequisite to job entry. The sample was stratified to gain participants who are representative based on race, language, denomination, sex and tenure.

2.3.3.1 Research setting

All participants were interviewed in their homes or private offices to maximise comfort for the participants, but also to create a secure environment due to the public nature of their work. Participants were first contacted telephonically to ask whether they would like to participate in the study, and a time and venue were set for the interviews. During the interview, the premise of the study was initially discussed with all participants, as well as their rights as participants. All participants were also informed that results will be dealt with anonymously and requested to give written consent (after they have been informed) to form part of the study, as well as to give permission that the interview may be recorded.

The participants were allowed to ask questions – these questions were in most cases asked in the initial stage of the interview, asking questions about where the interviewer resides, what church grouping he belongs to and the like. The questions were dealt with truthfully, without creating bias or space to contaminate the rest of the interview. No questions on subject matter were asked. The interviews ended with a general final question being asked and in some cases the participants insisted on prayer.

2.3.3.2 Entrée and establishing researcher roles and sampling

Prior to the commencement of the research interviews, the interviewer contacted the respondents personally to find out whether they would like to participate in the research. There were only two possible participants who could not participate, both due to time constraints. After agreement to the study, the interviewer prepared a fillable format for each participant of the interview protocol to serve as a guideline during the interview to be filled out by the interviewer and a copy of the informed consent to take with to the interview.

In the introduction to the interview, the interviewer explained the rationale of the interview as understanding what the influence of calling is on the expectations of the minister as to what their work entails and that the interview will centre on the participants' experience of their work, their expectations and also their perceptions of ministry. The interviewer also explained their rights to withdraw from the study, to anonymity and to get a copy of the research once published. During the interview, the role of the interviewer was to probe to gain clarity on aspects that were not understood, circle back to topics that were not fully discussed and allow maximum flow of the conversation to allow the richest possible data to be obtained.

2.3.3.3 Data recording

Data was recorded using a voice recorder (for which written consent was obtained) and field notes made by the researcher. These recordings were independently transcribed to ensure data integrity.

2.3.3.4 Research population

Because of the diverse nature of the organisation that is the church, a stratified sample was purposefully selected to obtain a wide range of information from religious ministers. Table 1 indicates the discriminant factors of the research participants. Of the 11 participants, nine were white males, one a black male and one a white female. All participants grew up in families where going to church on a regular basis was the norm, reported experiencing a calling prior to entering into ministry and have formal qualifications that enable them to be religious ministers. The ages of the participants range from 29 years old to 66 years old and include ministers who have formally left ministry (emeritus) to a minister that has tenure of three years. Although the bulk of the participants are based in the North West Province, respondents' experience, due to their tenure in other congregations, also includes all other South African provinces and Namibia.

Table 1

Characteristics of the participants taking part in the study (n=11)

Item	Category	Frequency	Percentage (%)
Gender	Male	10	91%
	Female	1	9%
Race	Caucasian	10	91%
	Black	1	9%
Age	25-29	1	9%
	30-34	4	36%
	40-44	1	9%
	45-49	1	9%
	50-54	1	9%
	55-59	1	9%
	60-65	1	9%
	65-69	1	9%
Tenure	0-5 years	1	9%
	6-10 years	4	36%
	11-15 years	1	9%
	21-25 years	2	18%
	31-35 years	1	9%
	41-45 years	2	18%
Number of congregations	1	1	9%
	2	5	45%
	3	3	27%
	5	2	18%
Current province	North West Province	9	82%
	Eastern Cape	1	9%
	Western Cape	1	9%
Interview language	Afrikaans	9	82%
	English	2	18%

The languages in which the participants were interviewed are included, due to both English and Afrikaans being used as medium. The language that both the participant and the researcher were most comfortable in was used. This fact is disclaimed to ensure integrity in the research process as it might have a bearing on coding and thematic analysis.

2.3.3.5 Data collection method and recording

As interviews were recorded, the participants were asked permission to record the interview. During the actual recording, the participants were referred to in general terms or called by their title to ensure anonymity. Confidentiality was ensured by the actual recordings only being handled by the interviewer and the person responsible for transcription. The person responsible

for transcription was also required to sign a confidentiality agreement, protected by South African civil law.

Further methods to ensure confidentiality included storing the data in encrypted computer folders and hard copies in a locked steel cabinet, to which only the interviewer has access. The actual interview questions were attached hereto in the form of an interview protocol, which served as a structure for the interview; deviations from this protocol in terms of flow of the interviews were permitted and encouraged to ensure data richness and also promote an understanding of the intensity of certain topics as perceived by the individual participants.

2.3.3.6 Data analysis

Data was analysed by means of phenomenological analysis, attributing themes to the specific phenomena that were identified. As per Husserl's (the first person to use the term phenomenology) philosophy, sensation can only be experienced first-hand by the experiencer. As such, the experiencer (participant) explains phenomena as he/she experience(s/d) it. The researcher is therefore interested in the meaning of shared experiences within the research population (Wagner, Kawulich, & Garner, 2012). To provide structure to the analysis, the same principles of thematic analysis, similar to grounded theory, were used, whereby open coding was done, followed by axial coding and lastly selective coding (Strauss & Corbin, 1994).

The initial open coding was done by exploring the data, and attaching codes to responses from participants. An example of this is "I just knew" and "I realised" responses to explaining their calling experience being coded as "Internal feeling". During the axial coding process, the existing codes extracted in initial coding were explored and relationships and associations between codes were identified to create sub-themes. Examples of this are "Internal feeling" and "Superhuman experience" in terms of calling experience being grouped under the sub-theme of "Internal calling". Selective coding was lastly used to determine whether there is a central story or core relationship between sub-themes. In this regard, "Internal calling" and "Vocational calling" could be grouped in a theme "Internal calling prior to job entry".

To create assurance of the validity of the study, one needs to ascertain the trustworthiness of the results. Lincoln and Guba (1999) state that the study should be described in rich detail, to

allow the reader to ascertain whether the results are trustworthy. Trustworthiness can be measured against four criteria, namely credibility, transferability, dependability and confirmability (Lincoln & Guba, 1999). Credibility was ensured by the interviewer allowing participants to discuss topics freely and triangulation in coming back to topics where the discussion was unclear. Transferability and dependability are obtained by providing an annexure with the original and translated responses that can be perused by the reader. Confirmability is obtained by allowing the reader to be able to retrace the whole research process, from entrée through coding, thematic analysis and the findings.

2.3.3.7 Ethical considerations

Ethics can be viewed as the study of virtuous behaviour, and pure judgement in making decisions as to what virtuous behaviour is (Mauther, Birch, Jessop, & Miller , 2002). Qualitative research does have more considerations in terms of ethical behaviour than does quantitative research, due to the personal and more intrusive nature of the research, and because the relationship between the researcher and the participant is closer (Stevens, 2013). Bearing in mind that religious ministers' work places them in the public eye and that society at large expects these people to resemble Godliness (Lloyd-Jones, 1958), it furthermore places this population in the category of a 'vulnerable research population', in fact indicating that ethical behaviour from the researcher is not only paramount to guard against participant harm, but is also imperative to ensure that rich data is obtained (James & Platzer, 1999).

To ensure that good practice, ethical standards and rich data are obtained, the research aimed to exhibit ethical behaviour by considering five pillars of ethical behaviour, namely (1) informed and voluntary consent, (2) confidentiality (of identity and information shared), (3) anonymity, (4) beneficence to participants and (5) reciprocity (Halai, 2006). No participants were coerced or forced to participate, they were informed of the purpose of the study and were given the opportunity to withdraw from the study at any time. Participants were treated with respect and informed of the fact that their identity will remain anonymous and the data will be handled with confidentiality, and this transpired in the form of access control to records and not recording participant names. Although no immediate harm was foreseen as a result of participation in the study, the context of the study, as well as the procedure that will be followed throughout the process, was explained to participants, giving them the opportunity to choose whether they wish to participate or not.

2.4 FINDINGS

During the interviews, an interview protocol served as talking point, providing structure to the interview. The interview was, however, considered to be an in-depth interview and participants were allowed to discuss topics as they saw fit; this was also done to ease the flow of the conversation. Upon completion of the interviews and transcriptions, the coding process and subsequent thematic analysis were done as highlighted in the figures below and the tables in Annexure A attached hereto.

2.4.1 Coding and thematic analysis

In order to maximise flow for the reader, tables detailing coding and thematic analysis are attached in Annexure A. The ensuing section highlights the extracted themes and underlying coding. The reader is urged to read through Annexure A to view actual coding done. Three global themes can be seen in these findings, namely calling, perceived job roles and psychological contract violation.

2.4.1.1 Calling

Figure 1 illustrates the identified themes relating to calling, as described by the respondents. The responses from participants regarding their internal calling experience, prior to job entry as well the as the individual perceptions as to what the ministers perceived their initial calling to be prior to entering into ministry, are graphically illustrated in Figure 1. Except for respondent 5, all respondents had a clear understanding that their calling is a singular role, albeit to be a preacher, pastor or missionary (“to preach always stands out”). Respondent 5 reported being called to be both a missionary and pastor, with preaching just being a vessel to fulfil these roles. The results are discussed later on.

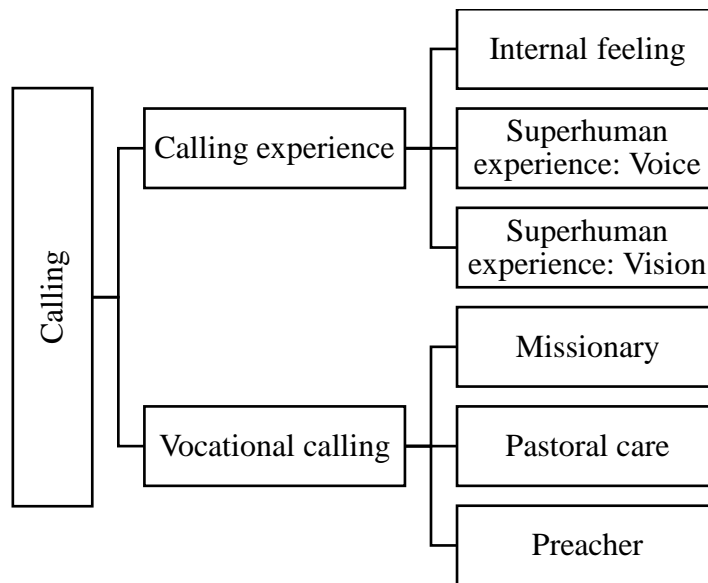


Figure 1: Calling global theme, organisational themes and codes

2.4.1.2 Job Roles within the work environment

Because the respondents reported experiencing a calling towards pastoral care, preaching and missionary work, these areas in perceived job content were coded as “expected job roles”; other job roles were coded under organising themes of “business-related job role” and “community job role”. The global theme is represented in the following figure:

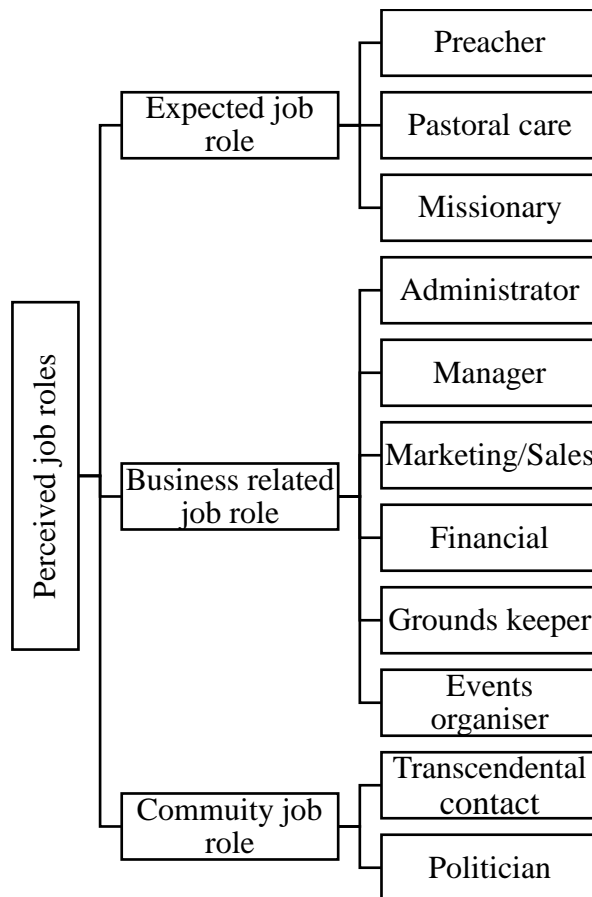


Figure2: Perceived job content global theme, organisational themes and codes

Perceived job content relating to community roles was only identified with the female (“people expect you to bring forth truths, as if you talk on behalf of God”) and black respondents (“The community expect you to talk to the people to get things done”), indicating that these groups experience more job roles to be fulfilled than their white male counterparts.

2.4.1.3 Violation experience

The violation experience reported by the respondents was grouped into four organising themes, under the global theme of “Psychological contract violation experience”. Figure 3 illustrates the grouping of themes and codes to provide a holistic picture of the tables.

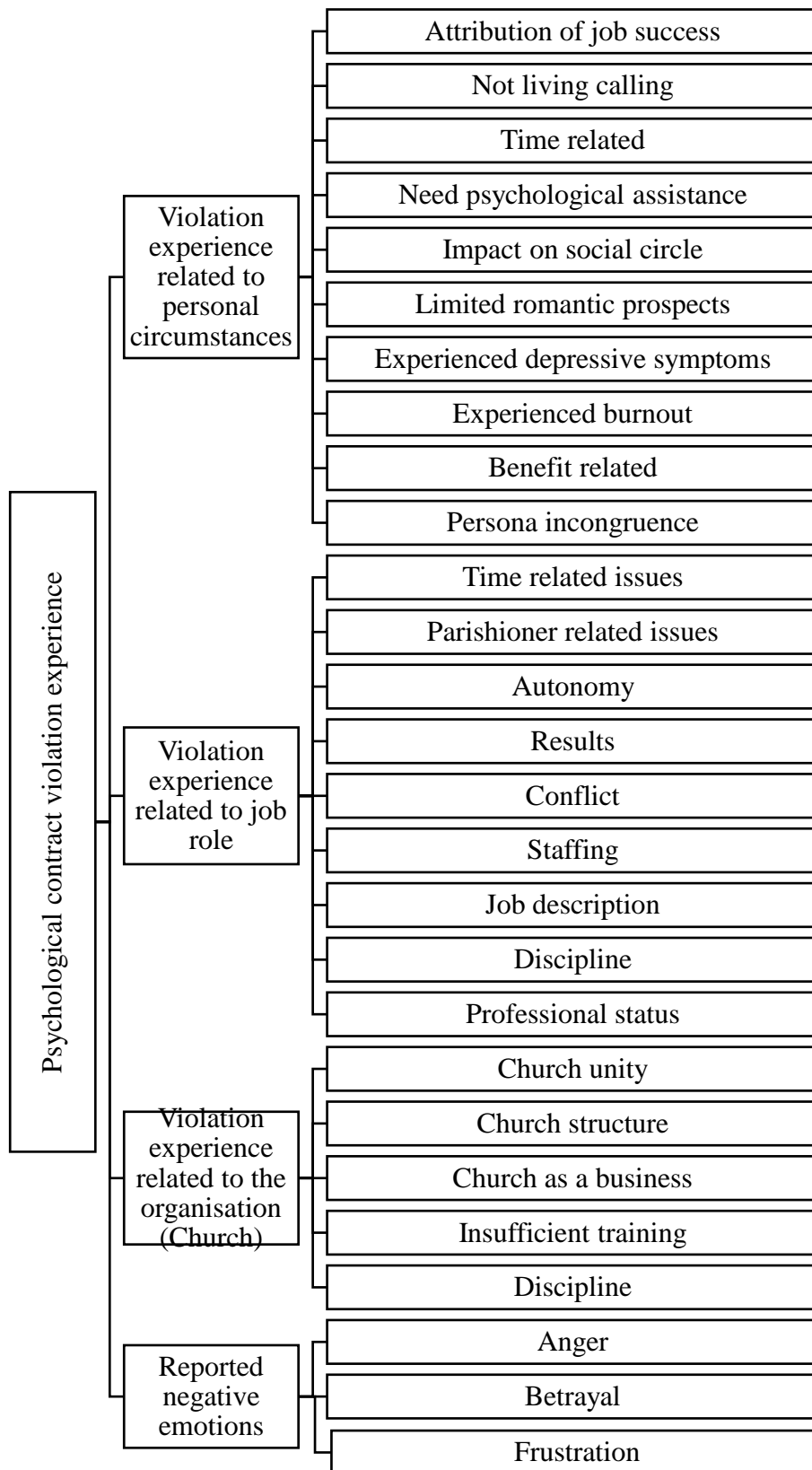


Figure 3: Psychological contract violation experience organising themes and codes

Three distinct organising themes were identified, namely “Violation related to personal circumstances”, “Violation related to job role” and “Violation related to organisation”. To ascertain whether this reported violation could be categorised as a psychological contract violation experience, respondents were asked to report some of the negative emotions that they experience. This could then be related back to literature to ascertain whether these emotions fit into the emotions that were reported to positively correlate with psychological contract violation experience.

2.4.2 Thematic description

2.4.2.1 Calling

Although the term calling is primarily regarded as a Western concept, substantial interest from several disciplines into calling also raised increased awareness from other cultures in explaining what the concept is (Wang & Dai, 2017). The development of the term calling saw primarily three waves where the classical perspective argued that a calling can only come from some deity/god (Xie, Xia, Xin, & Zhou, 2016), the modern perspective believes calling to come from within the individual (Ponton & Sauerheber, 2015). This research, however, seems to correlate more closely with the third wave, or neoclassical perspective, which views calling to be from either a transcendental source (“I heard a voice, like I hear your voice”), an inner feeling (“I just knew”) and requires the person experiencing a calling to act on it (“I decided...”) (Wang & Dai, 2017). All respondents indicated that they actually experienced calling prior to entering into ministry, with all but one respondent admitting that they first entertained other avenues of work, study or vocation prior to actually embarking on studies to qualify them as religious ministers. The avenues that they engaged in are so far apart (engineering, accounting, fighter pilot, farmer, soldier, post office clerk, psychologist) that no link can be found to support calling, professional status or even similarity in work.

The actual calling experience, however, can be clearly recalled by all with respondent 5 indicating that she was reminded that she played at being a minister as a child, some reporting that they first experienced calling during high school, and others reporting only experiencing calling later in life. Figure 1 illustrates the experienced calling as explained by the respondents.

With the exception of three respondents, all respondents indicated that they had a “feeling” that they should become religious ministers, while one heard an audible voice and two reporting seeing a vision of themselves on a pulpit and experiencing “emptiness” in the world, a void that would be filled by their calling. The only notable difference in the calling experience is that the ministers from the less structured denominations tended towards a superhuman experience with the actual calling experience.

All three respondents who experienced the superhuman experience have, however, started their careers in highly structured organisations, with two later on in their careers forming independent church denominations. The black respondent reported studying theology, because he had no other option, as he could not enrol to study accounting as he envisioned and the female respondent did not know that full time ministry was an option for a woman, despite her father being in full-time ministry. Six of the respondents explained that they believe that their talents and/or perceived spiritual gifts and what they experienced their calling to be coincided, while seven of the respondents experienced unnatural “blessing” after reacting to their calling by means of funding of studies, financial support in their personal capacity and even random people confirming their calling, without being prompted to do so.

In terms of what the respondents felt that they were called to do, all the respondents had a clear indication of what they perceived that they were primarily called for. The results indicate that most of the respondents experienced a primary calling towards preaching, while the second largest group is inclined towards pastoral care and the lowest grouping towards evangelism.

All the participants grew up a church environment and therefore had certain expectations of the organisation prior to entering into ministry, three of the respondents’ fathers were religious ministers, and all three of them explained that they hesitated to answer the calling, due to seeing the working environment of their fathers. One respondent proclaimed that he had no expectation of what ministry would entail, while only two explained that they experience that they are currently living out their calling in their daily lives.

2.4.2.2 Job roles within the work environment

In exploring whether religious ministers experience a violation experience, the actual work content of the ministers was examined. There does seem to be a discrepancy in the perceived employer, wherein two respondents reported that they worked for God, and ten respondents believing that they work for the church council of the congregation where they serve. The respondent who was on the fence as to whether he works for the church council or God is the retired minister, who is under the impression that his work efforts are measured by God, but that the financial incentive (tractament) for his work efforts is paid by the church council and that they therefore have employer rights from a transactional perspective. Only one respondent believed the employment relationship to be a contractual one, while two respondents explained the normative contract as a covenantal relationship where the employment relationship is formed by means of a contract or promise to God.

According to the results, the most time spent in the work of a religious minister goes into preaching, pastoral care, administration, management and financial planning and management (which includes risk assessments and investment decisions). Other tasks that came to the fore, to a lesser degree, are missionary work, marketing, grounds keeper and event's organiser. The black minister's explanation of his role illustrated that, although he primarily works at the church, there is a larger societal impact on him from a community that places a very high value on mysticism and tradition in that he needs to be present in community work that exceeds that of his formal work. It is customary, according to the respondent, for the minister to be present at "lobola" negotiations (a South African custom among black people that is related to "dowry", but can be translated as "bridal-price" and that is negotiated between the families of the engaged couple and paid by the groom to his future father in law, before the wedding), political gatherings and even incidences of family conflicts and crime to address conflict and make decisions on the correct path for future action to be taken by those involved. Five participants reported that they required additional training to do what is required of them in the workplace, with this training ranging from additional training in counselling, business training and even one respondent who completed a master's degree in business administration (MBA).

All respondents explained that they have a public persona and a personal persona and that people in general (parishioners and non-parishioners) treat them differently and explain different expectations as soon as they learn of the individual minister's occupation. This leads to definite violation experiences in several areas of both their professional and personal lives to the extent where five of the participants stated outright that they are not living their calling – in other words, not doing what they were called to do, and are therefore experiencing a violation in terms of the psychological contract.

2.4.2.3 Psychological contract violation experience

The psychological contract describes perceived promises and obligations of parties towards one another in relationships, specifically the employment relationship, whether implied or explicit (Alcover, Rico, Turnley, & Bolino, 2017). Perceptions of damaged psychological contracts are placed on a continuum of psychological contract breach (where there is tangible evidence of a break in reciprocity) or psychological contract violation (which is more inclined towards the perception and affective connotation that reciprocity has not been met), in which both cases do not lead to negative emotions and behaviours (Deng, Coyle-Shapiro, & Yang, 2017). According to the responses of the respondents, the areas in which religious ministers experience psychological contract violation can

be divided into three distinct areas, namely (1) violation associated with job role, (2) violation associated with the organisation and (3) violation associated with personal circumstances. Of the three areas, violation associated with perceived limitation in terms of personal circumstances received the most varied attention by the respondents.

Bearing in mind the intensity and personal nature of calling, it is to be expected that violation experiences of a personal nature would be exhibited in a discussion regarding violation experience. It has become clear in the discussions that the extent of violation experiences touched respondents on a personal and psychological level with almost half explaining that they are in need of psychological assistance, four reporting that they have experienced depressive symptoms recently and three that they experienced some form of burnout in the preceding 24 months. In ascertaining what the reason for these statistics might be, the research revealed that eight of respondents experience unfair treatment in terms of attribution of job success in that job success is attributed to God's grace, favour and the like, while diminishing parishioner numbers, budget shortfalls and various other setbacks are attributed to the religious minister. In addition to that, only five could honestly say that they are in part living out their calling to some extent. Six explained that they have experienced violation due to remuneration elements including not getting paid, getting paid too little, not getting enough annual leave or remuneration and benefits not being dealt with, with confidentiality.

On an even more personal level, the female minister explained that the fact that she is a religious minister limits her romantic prospects, with other ministers agreeing that there is an incongruence between their personal and public persona, and that they, in other words, cannot be themselves in their work environment. Although not prompted to this in questioning, most of the respondents indicated a turnover intention – either to leave ministry in totality and pursue another career avenue, or to find another congregation to work at.

Related to the violation experiences for personal reasons, several violated expectations came about as a result of the job role of the ministers.

Congruent with the expected outcomes of studies relating to job dissatisfaction, the established narratives of too little staff, too much work and too little money were again iterated in this discussion. A point of further interest, however, was that one respondent explained that being a religious minister is not regarded as a professional career (although a minimum study of four years is required), and that the minister can therefore not apply for professional benefits through companies that provide

specialised life insurance and the like. Almost all of the respondents reported that the work environment is one with high conflict that they did not expect to be so. Conflict was both of a personal nature, as well as the minister being required to resolve conflict. The nature of this conflict ranges from interpersonal conflict, organisational conflict, co-worker conflict and conflict between parishioners. Furthermore, a large component of respondents reported that their violation experience is parishioner related with parishioners coming from heterogeneous groups, with undisclosed expectations of the minister and voicing their dissatisfaction with the minister in public form; this is also related to the minister not experiencing autonomy in the workplace, and almost half reporting that they cannot see the results of their efforts.

The last area where violation was experienced was experiences associated with the organisation that is the church.

Two respondents acknowledged being disciplined by the church council, and even reported that they were threatened with dismissal as a result of the discipline. This in itself poses an interesting violation experience as both these respondents did not believe that they stood in a contractual relationship with the church formalising an employer/employee relationship, thereby begging the question if the church council does have the authority to discipline a religious minister. In terms of the organisation that the ministers stand in a relationship with, an overwhelming number reported that the church lacks unity that church structures are stifling and in effect creating an environment that nurtures violation experience. One minister reported that the financial turnover of the separate congregations warrants the organisation the status of being a business, and that it is to be run as a business, thereby creating an environment where management, administration and finance become an increased focus point. Interestingly, these areas of job role are also the areas that create dissatisfaction with the psychological contract between the parties. It was reported that even though the church is run as a business, parishioners still view it as a club in terms of their behaviour, involvement and expectations.

2.5 DISCUSSION

The main objective of the study was to explore psychological contract violation experience and calling together to ascertain whether this could possibly result in an explanation for why religious ministers increasingly experience negative psychological effects such as depression and burnout that lead to a higher prevalence of suicide. This fact is despite the assumption that calling negatively correlates with these effects. This was done by exploring the calling of ministers, the impact that this calling has on perceived job roles in the church as work environment (that creates an anticipatory

psychological contract) and lastly by exploring how these anticipatory job roles correlate with actual job roles and whether a possible psychological contract violation occurs as a result of incongruence.

The study is of high importance not only to the organisation that is the church and clergy as principle servant of the organisation, but also to the broader society, of which a large population seeks out the church and its principal servants for spiritual guidance. As per the 2001 national census, the majority of South Africans relate to the Christian religion for spiritual guidance; furthermore, it is known that spirituality is an important concept in overall happiness, positivity and flourishing (Compton & Hoffman, 2013). The results of the study can be used to increase a feeling of reciprocity between the parties of the psychological contract, leading to better consensus between the parties and a higher level of service delivery (Bickerton, Miner, Dowson, & Griffith, 2015).

Based on research on calling, it is expected that people who experience a calling should experience lower to no levels of burnout and depression. The results indicated that all of the respondents experienced a calling, yet they also experienced burnout and depression.

The results further indicated that there are various areas where there was a perceived incongruence in expectations that can be called a violation experience. It still begs the question whether this unhappiness can be classified as a psychological contract violation experience. Morrison and Robinson (1997) found that psychological contract violation experience is associated with emotions of anger and betrayal. All the respondents reported being angry; an overwhelming number felt betrayed and most of them felt that they are frustrated in their jobs.

It can therefore justly be deduced that religious ministers do experience psychological contract violation, despite and in spite of experiencing a calling in that the calling experience creates expectations of job roles within a certain work environment, the actual job roles, however, are not congruent with the expected job roles, creating an experience of non-reciprocity, leading to psychological contract violation experience. The procedure for entering into ministry, and therefore formation of an expectation in terms of the psychological contract can be visually represented as in the figure below:

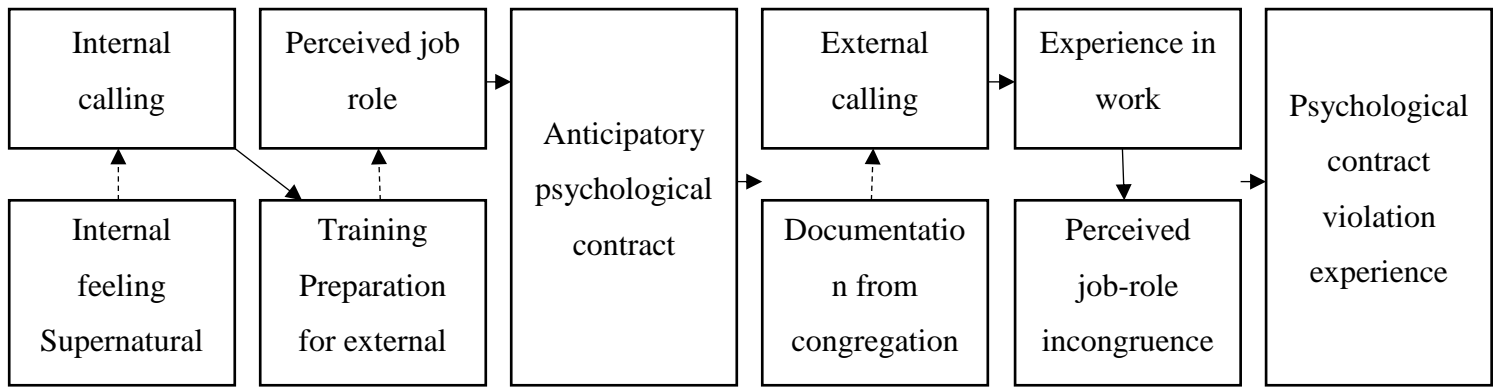


Figure 4: Anticipatory psychological contract building, with reference to calling

It should be noted that the response to calling is an intensely personal experience, as is the preparation for external calling, although the preparation for external calling is monitored by the various church bodies and contracted to seminary schools, aligned with the South African Qualifications Authority (SAQA) framework.

Although no previous studies incorporated anticipatory psychological contract and calling, some research was conducted with populations that theoretically might experience a calling. It was found that the preparation for the work environment through university training influenced the perceptions of obligations and responsibilities of both parties to the contract prior to entering into the relationship (Gammie, 2006). This correlates with what we understand and found in terms of “preparation for external calling”. Other research found that previous experience of the employer creates cognitive schemas that create expectations of responsibilities and obligations of the psychological contract (Sherman, Ultan, & Morley, 2015). This, in turn, speaks to the findings that all of the participants had prior exposure to the church since they were children and that some of them had a parent who was a religious minister. Those whose fathers were religious ministers explained that they were hesitant to answer the internal calling, due to the reality that they perceived from the parent in ministry. Lastly, the brand presence, or global perspective of the other party to the psychological contract seems to have an influence on the anticipatory psychological contract in that it creates certain (often unconfirmed) expectations of the employment relationship (Ruchika & Prasad, 2017).

Although there is no research on South African religious ministers studying the psychological contract, a PhD study in England revealed that the work environment of clergy is anomalous and that human resource practices and models, including psychological contract theory, are too narrow to explain the experiences of religious ministers (Nichol, 2011). This study, however, refutes this research on the premise that psychological contract violation experience does explain negative

aspects in the employment relationship, from the perspective of the individual, with calling as a point of reference.

2.5.1 Unexpected findings and explanations

Some interesting, unexpected findings of the research include that the effect of anticipatory psychological contract was negated, due to the calling experience of the individual religious ministers. Anticipatory psychological contract can be viewed as the perceived responsibilities and obligations that parties have prior to entering into a relationship (Delobbe, Cooper-Thomas, & De Hoe, 2016). Respondents indicated that all of them were exposed to the church during their formative years, and prior to entering into ministry. Furthermore, some of the respondents were exposed to a parent who was a religious minister; of these, all of them indicated that they did not want to become religious ministers, because of the reality they experienced of their fathers in ministry. Their callings, however, were much stronger than their anticipatory psychological contract violation, to the point where they experienced the psychological violation as if for the first time. This coincides with current knowledge that vocational calling leads to an over-pronunciation of job satisfaction to the point where the individual experiencing the calling ignores vocational advice (Duffy, Douglas, Autin, England, & Dik, 2016).

A further unexpected finding was a secondary negative effect of calling, working from the assumption that the primary psychological contract is between the church and the individual religious minister, overwhelming evidence was heard that the ministers experienced a violation due to parishioner behaviour and also felt that the attribution of work success is negative towards the minister in that positive outcomes are attributed to God's grace, and negative outcomes to the minister's behaviour.

2.5.2 Practical implications

As of late, high rates of clergy turnover has been seen in South Africa (Bickerton, Miner, Dowson, & Griffith, 2015), with the number of religious ministers exiting ministry and moving between congregations increasing over denominational lines (Joynt & Dreyer, 2013) with specifically Protestant churches experiencing a displacement challenge. The reasons offered for this phenomenon have up to now been vague and symptomatic, rather than offering a systemic and root cause answer to the reason for clergy exit.

This study allows such a reason and holds various practical implications into the relational perception of religious ministers, ranging from training practices, employment practices and expectation creating

practices. Training content of religious ministers can be evaluated from a psychological contract and expectation creating perspectives to create expectations that are more closely linked to the practical experiences that are faced in ministry. Employment practices in terms of contractual agreements, job descriptions and the like can be clarified to include actual expectations, forming a normative psychological contract, rather than have drafts that are reproduced to individual ministers. Individual calling and subsequent expectations can be tested against a practical view of the vocation that is religious ministry.

Failure to address the perceived psychological contract violation experience can potentially have a severe impact on the organisation, individual ministers and parishioners. The current trend of ministers exiting ministry can potentially continue, which will intensify the scarcity of religious ministers, even more than is currently seen. The organisation can open itself up to legislative pressure in terms of the Health and Safety Act, bearing in mind the knowledge that the current format of ministry creates psychological distress. Parishioners might choose to not associate with the church due to their individual expectations not being met.

2.5.3 Limitations and recommendations

The following limitations of the study and recommendations for future research are proposed:

This study exclusively focused on religious ministers from the Protestant church movement in South Africa – and as such the study can extend to include an international population as well as a sample outside of ministry. A confirmatory study can be done to test the influence of calling on psychological contract violation.

This study did not quantify calling to specify what ministers are called for; it is recommended therefore that a scientifically valid and reliable psychometric instrument be developed to accurately measure and describe calling, to be administered prior to entering into theological training.

2.6 CONCLUSION

Psychological contract violation experience accurately fills the gap in literature pertaining to emotional and psychological coping mechanisms that are associated with calling. The current state of religious ministers in their existing work environment is not conducive to a harmonious working environment, promoting spiritual well-being and individual growth. Further studies should be conducted to build on this work and create clarity in terms of a scientific base to promote a lived

calling experience and eliminate psychological contract violation experience, or at the very least create a platform to address this.

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CHAPTER 3 – CONCLUSION, LIMITATIONS AND RECOMMENDATIONS

3.1 INTRODUCTION

This study focussed on exploring psychological contract violation as experienced by religious ministers, specifically because this grouping of individuals not only are regarded to have a calling, but also because it is a job entry requirement to have a calling. Because there is a gap in literature whereby people who experience a vocational calling are thought to be less likely to suffer from burnout, depression and higher levels of occupational stress, and research indicates that there is an increase in the prevalence of these negative elements. This anomaly could possibly be explained by psychological contract violation, as vocational calling is associated with behaviour where the individual tends not to heed vocational advice. Because vocational advice is typically given prior to entering into a career and studying towards a vocation it is possible, from the outset that the expectations prior to job entry might be either one-sided or even not rational. This study furthermore explained the extent of psychological contract violation with individuals that experience vocational calling, specifically in ministry.

3.2 SUMMARY

This research had as a main objective to explore experiences associated with individual calling and perceived psychological contract violation experience. This was divided into specific objectives to:

- Explore expectations associated with individual calling.
- Explore possible psychological contract violation experiences associated with, or possible because of calling.
- Because of the unique nature of the research the final objective is to make recommendations for future research, stemming specifically from the variables of “vocational calling” and “psychological contract violation”.

Both “calling” and “psychological contract” are non-exclusive to the employment relationship, but can be studied with most empirical effectiveness in the employment relationship, to later set parameters for other relationships including, but not limited to romantic relationships, friendship relationships, familial relationships, professional relationships and the like.

The research indicated that there were vocational calling falls into two distinct categories namely internal calling and external calling, wherein external calling is observable as an exchange by two parties prior to formally entering into a relationship. Internal calling, on the other hand tends to be

intensely personal and a private experience. An internal calling then tends to come from either a transcendental source with superhuman experiences (such as “hearing voices” and “seeing visions”) or an internal motivational drive (“I just knew”). Interestingly, from a psychopathological perspective a transcendental source of internal calling might be deemed to be symptoms of a several pathologies bearing the Diagnostical and Statistical Manual (DSM) in mind, yet no indications of this perception was reported by the research participants, or literature in general. To the contrary vocational calling is associated with less psychopathological markers in individuals that report having/experiencing a calling. All participants reported experiencing a calling, and all of the participants reported acting on the calling by persuing tertiary study to postgraduate level to allow living out the calling. It was found that these academic endeavours furthermore had an impact on calling in that it either strengthened expectations or inhibited other expectations.

The psychological contract has been thouroughly researched, with two specific effects being observed in cases where mutual expectations were deemed not to be upheld by the other party. These are either referred to as psychological contract breach experieces or psychological contract violation experiences. Psychological contract breach experiences are associated with workplace deviance and parties who experience the other party being in breach of psychological contract sabotaging, or enacting a form of revenge on the other party. Psychological contract violation experience on the other hand tends to elicit behaviour associated with turnover intention or physically terminating the relationship in one form or the other. It is also widely found that psychological contract violation experience is associated with emotions of anger and betrayal. All of the research participants expressed that the experienced these emotions recently and a large body of the participants expressed a turnover intention somewhere during their career. In the case of religious ministers terminating the relationship is however not as simple as for many other professions, as the prospective employer is limited to the church as primary employer, termination is more widely seen by means of moving between congregations, or creating a unique venture in pioneering an independent congregation. The parties to this specific psychological contract is also much more diverse in that the other party to the psychological contract (from the minister perspective) can include the church’s general synod, local synod, regional synod, regional circuit, local circuit, church council, parishioners and even in some cases a more senior colleague.

The research found satisfactory empirical proof that the religious ministers experience both a calling and psychological contract violation.

3.3 IMPLICATIONS OF RESEARCH

Several implications, both from a practical and a theoretical perspective can be observed:

3.3.1 Practical implications

The church as employer, and the religious minister as principle servant of the church stand in an interesting relationship, with the church at large reporting not only dwindling parishioner (customer) numbers, but also a higher prevalence of:

- Burnout and depression incidences among religious ministers. If read with the Health and Safety act the employer has a responsibility to ensure the safety of it's customers and employees.
- Research indicate that burnout has a ripple effect through organisations even reaching customers. In this case the customers (parishioners) are serviced by means of psychological and intangible services, which might lead to severe distress. Once again the Health and Safety act requires employers to ensure the safety of customers.
- Religious ministers exiting ministry.
- Religious ministers moving across denominational lines.
- Parishioners questioning the current format of the church, impacting on the business of the church.

In terms of practical implication the research allows a possible explanation for the higher prevalence of burnout, creating a systemic solution to increase minister health.

Further practical implications allows the following options:

- Theological training can be reviewed from a psychological contract perspective to create a realistic expectation with regards to what ministry actually entails.
- Induction of new ministers can be tailored, allowing for an explanation of calling and reciprocal obligations of both parties prior to actually fulfilling the obligations.
- Individual calling can be tested and measured to create niche areas in ministry, with clear expectations being formulated per specialist area.
- Employment practices in terms of job contracts, job descriptions, performance evaluations and the like can be clarified, as the need for such practices are highlighted.
- Psychological and physical health of ministers can be improved, by simply acknowledging reciprocal expectations and obligations.

3.3.2 Theoretical implications

Based on the results of the research several there are several theoretical implications, including possible revision of known and proven theoretical models:

- The employment format that is currently viewed to set the precedent in terms of how the labour relationship is to be managed is known as the tripartite model wherein the employer, employee and government are the parties to the agreement. Bearing calling, both internal and external, in mind this model is however not adequate in the church system. It is theorised, by this research that the current tripartite model must be adapted for primarily ministry, but also all other careers where the individual experiences calling. The model should be adapted to make allowance for calling in realising that the calling comes as the result of an external force on the individual (employee) that influences the employer and interpretation of the government.
- The further theoretical implication is that the employment relationship of which the religious ministers form part should be formalised to clarify who the parties to the relationship is and indeed what rights the government has to interfere, conciliate, mediate and even arbitrate in cases of breach or perceived unfairness in the relationship.
- The prevalent model of psychological contract and the forms thereof also seems inadequate in explaining calling, as all forms of psychological contracts are influenced by calling, yet calling does not form part of the theoretical basis of the psychological contract in terms of formation, fulfilment or breach and violation.
- Psychological contract violation allows an answer to the question why negative psychological experiences are experienced by people that experience a calling, albeit just with the current study population.
- The research also contributes to theological theory of the identified roles of ministers, wherein the current view allows for one person to fulfil all the roles, whilst calling is positively associated with talents, individual strengths, motivation and drive that implies that different roles should be ascribed to different forms of calling and per definitions the individual reporting thereof.

3.4 LIMITATIONS AND RECCOMENDATIONS

3.4.1 Limitations

This study focussed on exploring only calling and psychological contract violation within a limited study population of people reporting a calling. The following limitations was identified:

- The study is limited to religious ministers

- The study is limited to South Africa, although international experiences (in Africa) is accounted for.
- The study is limited in terms of validating measures for calling and psychological contract violation.
- The is limited by means of a cross sectional design, measuring only the experiences that the ministers can recall in a single interaction.

3.4.2 Recommendations

It is recommended that the further study be done to expand on both calling and psychological contract violation with individuals that report experiencing a calling. The following recommendations can be made:

- The study population to be expanded to include other career fields that report having a calling, the highest prevalence being with people that both have advanced degrees and work with people, but theoretically including all careers.
- The study be expanded to include an international population to measure possible differences in different countries to account for possible cultural differences.
- A study be undertaken to create a valid and reliable psychometric instrument to measure calling, to validate this instrument and to measure the strength of the calling experience and the role to which the individual is called.
- A study to be undertaken to actively measure the legislative documentation used in the church community to measure whether the expectations of parishioners are valid.
- A study to be undertaken to measure the preparatory elements of theological study that prepare religious ministers in terms of actual ministry.
- A longitudinal study to be undertaken to measure experience of religious ministers over at least 12 months, including a psychological contract intervention where expectations are clarified. The idea therein to measure against a control group whether the clarification diminishes the violation experiences and/or alters the calling experience.

3.5 CONCLUSION

In terms of exploring psychological contract violation and calling it does seem reasonable that calling influences the expectations of religious ministers, that these expectations are not perceived to be met and that religious ministers thus experience psychological contract violation. This results in emotions of anger and betrayal and behaviour leading to turnover intention.

ANNEXURE A – THEMATIC ANALYSIS

To ease readability the tables below is divided into the sub-themes and discussed as results per phenomenon in the article. In all cases, to ensure data integrity the original responses of the participants is quoted in Column 1, with a translated version in Column 2. Column 3 reflects the respondents answers, with multiple iterations denoted in brackets, e.g. 4 iterations = (4). Column 4 organises responses into themes with Column 5 denoting the global theme.

Calling

Table 1 correlates with figure 1 in the article (Chapter 2).

Table 1

Internal calling prior to job entry coding

Response	Translated response	Respondent	Codes	Organising theme	Global theme
"Ek het net geweet"	"I just knew"	1,4,7,8,9	Internal Feeling	Internal calling experience	Internal calling - prior to job entry
"Ek het gevoel ek moes iets anders doen"	"I felt that I needed to do something else"	3			
"Ek het in die kerk gesit en besef"	"I sat in Church and realised"	6			
"Ek het besef"	"I realised"	10			
"Ek het 'n fisiese stem gehoor... soos wat ek jou stem hoor"	"I heard a physical voice, like I'm hearing your voice"	6	Superhuman experience: Voice		
"I had a vision of myself standing on a pulpit, preaching the word of God"	"I had a vision of myself standing on a pulpit, preaching the word of God"	2	Superhuman experience: Vision		

"Ek het die grys Europa gesien, en besef ons geloof is so, sonder God, en ek kan iets daaraan doen"	"I saw a grey Europe, and realised that our faith is like that, without God, and I can do something about it"	5			
"...ek het gedink dit is sending"	"...I thought it was ministry"	5	Missionary	Vocational calling	
"... om dissipels te maak..."	"...to make disciples..."	6			
"...om mense se seer gesond te maak"	"...to heal the pain of people"	5	Pastoral care		
"daarom het ek ook verder 'Christian Psychology' studeer"	"...that is why I studies further in 'Christian Psychology'"	9			
"...dan raak dit maar eintlik 'n berading sessie"	"...then it becomes a counselling session"	10			
"om te preek staan altyd uit"	"to preach always stands out"	1	Preacher		
"saw myself standing on the pulpit"	"saw myself standing on the pulpit"	2			
"om mense te mobiliseer... deur prediking"	"to mobilise people...though preaching"	3			
"ek is 'n leeraar"	"I am a preacher"	4			
"VDM ... bedienaar van die Goddelike woord"	"VDM... Servant of the Godly word"	7			
"speak to the people and teach them"	"speak to the people and teach them"	11			

Job roles

Table 2 correlates with figure 2 in the article (Chapter 2)

Table 2

Perceived job content coding

Response	Translated response	Respondent	Codes	Organising theme	Global theme
"As leeraar is ek verantwoordelik vir prediking, kategeese en onderrig"	"As teacher I am responsible to give sermons, catechisms and teaching"	1	Preacher	Expected job role	Perceived job content
"I am gifted in, and love to preach"	"I am gifted in, and love to preach"	2			
"Ek mobiliseer mense om evangeliste te wees, deur die woord te bedien"	"I mobilise people to be evangelists, by serving the word of God"	3			
"Ek bedien die woord deur prediking en woord verkondiging"	"I serve the word by teaching and preaching the word"	4			
"Ons het 9 dienste op 'n Sondag, waarvan ek van hulle preek"	"We have 9 sermons on a Sunday, of which I preach at some"	5			
"20% van my werk is lering"	"20% of my work is teaching"	6			
"Ek is 'n bedienaar van die Goddelike woord"	"I am a servant of the Godly word"	7			
"Deel van my werk is prediking"	"Part of my work is preaching"	8			
"...ek sal in die eerste plek sê woordverkondiging"	"... in the first place, I'll say preaching the word"	9			
"mense sien net jy preek"	"people only see you preach"	10			

"They expect the minister to teach"	"They expect the minister to teach"	11			
"Leeraar en herder"	"Teacher and shepherd"	1	Pastoral care		
"...doing pastors work"	"...doing pastors work"	2			
"deur die pastoraat"	"Through pastoral care"	3			
"ek gebruik nogal my sielkunde"	"I use my psychology"	4 (5)			
"berading en ondersteuning"	"counselling and support"	6			
"prediking is een, pastoraat 'n ander"	"preaching is the one, pastoral care is the other"	7			
"saam met mense deur byvoorbeeld hulle huwelike worstel"	"working with people through, for example their marriages"	8			
"en dan pastorale sorg"	"and then pastoral care"	9			
"...dan raak dit maar eintlik 'n berading sessie"	"... and then it becomes a counselling session"	10			
"help with their personal problems"	"help with their personal problems"	11			
"veral met evangelisasie"	"especially with evangelism"	1		Missionary	
"om die evangelie uit te dra"	"to carry out the gospel"	3			
"evangelisasie is gemeente bou"	"evangelism is church building"	4			
"uitreike"	"outreaches"	5			
"verkondig die evangelie aan ouens wat nie kerk toe kom nie"	"teaching the gospel to people that are not in the church"	6			
"en natuurlike evangelisasie"	"and naturally evangelism"	9			

"Daar is nogal baie admin"	"There is quite a lot of admin"	1	Administrator	Business related job role
"I have help, but there is administration"	"I have help, but there is administration"	2		
"Admin ad on"	"Admin ad on"	3		
"en natuurlik admin"	"and of course admin"	4		
"redelik baie organisasie en admin"	"quite a lot of organisation and admin"	6		
"ek is gelukkig goed met admin"	"luckily I am good with admin"	7,9		
"elke maandag ons admin vergadering"	"we have a admin meeting every Monday"	8		
"alles van admin tot..."	"Everything from admin to..."	10		
"and administration"	"and administration"	11		
"verskeie kommissies wat jy moet bestuur"	"different commissions that you need to manage"	1	Manager	
"unfortunately it has become about management"	"unfortunately it has become about management"	2(7)		
"bestuur ad on"	"management ad on"	3		
"vergaderings en dies meer"	"meetings and so on"	4,8,9		
"soos ek hier staan is ek 'n bestuurder"	"as I stand here I am a manager"	5		
"in 'n midere mate ook bestuur"	"to some extent management as well"	6		

"so die laaste 10 jaar was omtrent net bestuur"	"the last 10 years or so was just management"	7			
"jy moet die visie gee"	"you must give the vision"	10			
"onbetaalde gemeenskapswerk, wat eintlik maar die kerk bemark"	"unpaid community work that is actually marketing the church"	1	Marketing/Sales		
"I did my MBA, and that also helps with the marketing"	"I did my MBA, and that also helps with the marketing"	2			
"verkope en so met basaars"	"sales and so on with events"	3			
"noem dit gemeente bou"	"call it congregational building"	4			
"finansiële kommissie"	"financial commission"	1,4			
"setting up budgets and so on"	"setting up budgets and so on"	2	Financial		Business related job role
"finansies is maar altyd 'n ding"	"finance is always a thing"	5			
"daar is nog finansies ook"	"there is finance as well"	7			
"tot 'n finansiële adviseer vir die kerkraad"	"even a financial advisor to the church council"	8			
"daar is 'n ekonomiese rol ook"	"there is an economic role"	9			
"tot begrotings"	"even budgets"	10			
"You must work out the lobola and the money"	"You must work out the lobola* and the money"	11			

"gooi jou oog oor die geboue en terrein en so aan"	"keep an eye on the buildings and grounds and so on"	5	Grounds keeper		
"mens moet die liedjies en dies meer vir die erediens kies, hoe dinge in mekaar vloei"	"you must choose the songs and so on for the sermon, how things fit together"	4			
"ek kan nie net sê iemand ander moet maar die band en musiek reël nie"	"I cannot just say someone else must do the band and the music"	5	Events organiser		
"goed soos ontwikkelings programme reël"	"organising things like development programmes"	6			
"dope en begrafnisse reël"	"organise christenings and funerals"	8			
"mense verwag jy moet waarhede spoeg, asof jy vir God praat"	"people expect you to bring forth truths, as if you talk on behalf of God"	10	Transcendental contact		
"You must speak for God"	"You must speak for God"	11		Community job role	
"The community expect you to talk to the people to get things done"	"The community expect you to talk to the people to get things done"	11	Politician		

Psychological contract violation experience

Table 3 correlates with figure 3 in the article (Chapter 2).

Table 3

Psychological contract violation experience coding

Response	Translated response	Respondent	Codes	Organising theme	Global theme
"ek werk vir die Here, al kry ek nie die eer nie... dit kom my nie toe nie"	"I work for the Lord, even though I don't get the praise... it is not mine to get"	1	Attribution of job success	Violation experience related to personal circumstances	Psychological contract violation experience
God gets the glory, I get the negative feedback	God gets the glory, I get the negative feedback	2			
"wanneer kry jy verhoging, want as dit goed gaan gee jy die eer vir die Here"	"when do you get a raise, when things are going well the praise goes to God"	3			
"mense is baie vinnig om vinger te wys, maar as dit goed gaan niks"	"people are quick to judge, but if things are going well - nothing"	4			
"as dit goed gaan, is die eer aan die Here, as dit sleg gaan is jy sleg"	"it goes well the praise goes to the Lord, if it goes bad, you are bad"	6			
"jy is maar net 'n instrument"	"you are just an instrument"	7(2)			
"jy kry net negatiewe kritiek"	"you just get the negative criticism"	8			
"hulle moet dink: wow die Here het met my gepraat"	"they must think: wow, the Lord spoke to me"	10			

"actually living out my calling more outside the church in other business ventures"	"actually living out my calling more outside the church in other business ventures"	2	Not living calling		
"... ekstra stres en spanning, en dit is nie my werk, my roeping nie..."	"...extra stress, and it's not my work, not my calling..."	3(2)			
"ek het gevoel daar moet meer wees"	"I felt that there must be more"	5			
"as ek my roeping moes uitleef sou ek nie werk gehad het nie"	"if I were to live out my calling, I would not have a job"	6			
"ek spandeer net 30% aan my roeping"	"I spend 30% of my time on my calling"	8			
"Daar is maar min tyd"	"There is not a lot of time"	1	Time related issues		
"...halwe dominee vir 'n volle dominee se werk..."	"...half a minister, for a full minister's work"	3			
"dan maak jy maar tyd"	"and then you have to make time"	4			
"'n gewone dominee het nie noodwendig 2 - 3 dae nie"	"a normal minister does not have 2 - 3 days"	7(4)			
"wanneer is 'n ou af?"	"When are you off?"	8			

"ek sou sê dit is 'n 15 tot 20 ure dag elke dag"	"I would say it is a 15 - 20 hour work day, every day"	9			
"dit voel of mens 24 uur op roep is... daar is nie tyd vir ander goed nie"	"it feels like I am on call 24 hours a day... there is no time for other things"	10(5)			
"time is very scarce"	"time is very scarce"	11			
"dit sal goed wees om 'n berader te hê, vir mens self ook"	"It will be good to have a counsellor, for yourself as well"	4			
"baie dominees het maar 'n sielkundige nodig"	"a lot of ministers need a psychologist"	7			
"ons het hulp nodig"	"we need help"	8			
"ek dink verseker mens moet soms by iemand uitkom met jou eie issues"	"I definitely think that you need to meet with someone about your issues"	10			
"I think you need counselling or something"	"I think you need counselling or something"	11			
"ek het nou baie minder vriende"	"I have a lot less friends now"	6			
"jy kan mos nie die goed vir jou vrou sê nie, sy sal begin twyfel"	"you can't tell these things to your wife, she'll lose faith"	8			
			Need Psychological assistance		
				Impact on social circle	

"vriende nooi my eenvoudig nie meer nie, en ek neem hulle nie kwalik nie. Ek sê dan altyd nee"	"Friends simply don't invite me anymore, and I don't blame them. I always say no"	10			
"'n moeilike ding is, waar gaan jy tyd kry en iemand kry om 'n verhouding mee te hê, romanties nou"	"a tough thing is, where will you find the time to find someone to have a romantic relationship with"	10	Limited romantic prospects		
"became too depressed"	"became too depressed"	2	Experience depression symptoms		
"dit maak mens moeg en teneer gedruk. Party dae wil jy nie aangaan nie"	"It makes you tired and depressed. Some days you don't want to continue"	3			
"jy gaan depressief raak"	"you are going to become depressed"	4(2)			
"dan verloor jy jou vreugde"	"then you lose your joy"	8			
"I reacted instead of responding, I had nothing left"	"I reacted instead of responding, I had nothing left"	2	Experience burnout symptoms		
"...tot ek op uitbranding gestaan het..."	"...until I had burnout..."	3(3)			
"vakansie gevat, want ek het het"	"took a vacation, because I felt burnt out"	8			

gevoel ek brand uit"					
"Ons het gestry oor hoeveel my vergoeding nou moet wees"	"We had an argument about how much I must be paid"	1	Benefit related violation		
"dis 'n interessante ding... salaris"	"that's an interesting one... salary"	3			
"die gemeente betaal jou mos, nie baie nie, maar mos... so jy moet alles doen"	"the congregation pays you, not much, but still... you must do everything"	7(5)			
"jy kan mos nie heelyd werk vir niks ekstra nie"	"you can't work the whole time for nothing extra"	8(2)			
"jy word nie vergoed vir al daai ure en ekstras nie"	"you are not getting paid for all the extras"	9			
"as die kerk in die knyp is trek ons ook maar swaar"	"if the church is in (financial) trouble, you are too"	10			
"My regte vriende weet ek is nie 'n dominee by 'n braai nie"	"My real friends know that I am not a minister at the braai"	1	Persona incongruence		
"hy's 'n predikant? not 'n hel!"	"He's a minister? Not a hell!"	3(3)			
"mense verander as hulle hoor wat jy doen"	"people change when they hear what you do"	6			

"mense hou hulle vroom as hulle hoor jy is die dominee"	"people tend to be pious when they find out that you are a minister"	7			
"mens moet besef - ek is ook net 'n mens"	"people must realise that I am also just human"	9			
"ewe skielik word dit 'n ander vibe as mense hoor jy's die dominee"	"all of a sudden there is a different vibe when they hear that you are a minister"	10			
"the dominee may not smoke or drink or whatever, because he must be a man of God"	"the dominee may not smoke or drink or whatever, because he must be a man of God"	11			
"Daar is net te min tyd vir alles"	"There is too little time for everything"	1	Time related issues	Violation experience related to job role	
"mens kan nie by alles uitkom nie"	"you cannot find time for everything"	3			
"daar is so 2 of 3 aande per week ook, behalwe jou werk"	"there is 2 - 3 evenings per week as well, above your normal work"	4			
"'n gewone dominee het nie noodwendig 2 - 3 dae nie"	"a normal minister does not have 2 - 3 days"	7(3)			
"daar is eenvoudig te min tyd"	"there is simply not enough time"	8			

"ek sou se dit is 'n 15 tot 20 ure dag elke dag"	"I would say it is a 15 - 20 hour work day, every day"	9			
"dit voel of mens 24 uur op roep is... daar is nie tyd vir ander goed nie"	"it feels like I am on call 24 hours a day... there is no time for other things"	10			
"time is very scarce"	"time is very scarce"	11			
"kom ons noem dit maar die negatiewe elemente van mense"	"let's call it the negative elements of people"	1	Parishioner related issues		
"the thing is, they tend to move the problems"	"the thing is, they tend to move the problems"	2			
"...kom met 'n sagte hart om te dien dan skop die mense..."	"...come with a soft heart to serve then people kick you"	3(3)			
"ag hulle kom maar, maar skakel ook nie in nie"	"they come (to church) but never really fit in"	4			
"Hulle lieg as hulle sê hulle trust jou - hoe kan hulle?"	"They lie if they say they trust you - how can they?"	7			
"die gemeente kan nogal stres oplaai"	"the parishioners adds quite a lot of stress"	9			
"die gemeente gee baie vreugde, maar laai ook maar stres op"	"the parishioners does give a lot of joy, but they give you stress as well"	10			

"people tend to be difficult and have a lot of criticism"	"people tend to be difficult and have a lot of criticism"	11			
"the bishop telling me what to do"	"the bishop telling me what to do"	2	Autonomy in work		
"ek kan nie net my deel doen nie, ek moet rapporteer"	"I can't just do, I have to report"	8			
"as jy doen wat reg is dan nail die ouens jou"	"if you do what is right, the people nail you"	3(4)	Results of work		
"om kerk te wees is om te misluk"	"to be church is to fail"	4			
"ek sien geen verandering in gedrag nie"	"I see no change in behaviour"	6			
"dan voel dit jy het jou tyd gemors"	"then you feel like you wasted your time"	7			
"80% van my werk is goed wat ek nie moet doen nie, en wat nie resultate wys nie"	"80% of my work is what I am not supposed to do, and there is no results"	8			
"mense moan en wil die lewe vir jou moeilik maak"	"people moan and want to make life difficult"	1	Conflict in work		
"we can't seem to agree"	"we can't seem to agree"	2			
"...ons moet kliphard veg..."	"...we have to fight..."	3(3)			
"partykeer stamp mens"	"sometimes there is disagreements"	4			

maar bietjie koppe"					
"dat daar na elke preek iets oor te sê is, en baklei moet word"	"that after every sermon there is something to say, and to fight about"	5			
"daar word gereeld gestry"	"there is regular conflict"	6			
"daar is gereeld familie bakleierye, bv die man wat sy vrou wiks - dan moet jy dit uitsort"	"there is regular family conflicts, for example domestic violence - and you have to sort it out"	7(2)			
"jy kry redelik teenstand"	"you get a lot of criticism"	8(4)			
"you have to be there for the fights"	"you have to be there for the fights"	11			
"al ons predikante werk maar in so 3 of 4 gemeentes"	"all of our ministers work with 3 or 4 congregations"	4(3)		Staffing issues	
"Ons het van ses mense afgegaan na een en 'n half"	"we went from 6 staff members to one and a half"	10			
"dit hang maar af van die kerkraad, die beroepsbrief is maar vaag"	"it depends on the church council, the appointment letter is vague"	4		Job description related	

"jy het 'n job om te doen, jy weet nie noodwendig wat nie, maar jy het 'n job om te doen"	"you have a job to do, you don't necessarily know what, but you have a job to do"	8			
"in terme van wat 'n moet doen is dit maar deurmekaar"	"in terms of what you must do, it is a mess"	9			
"die pligte staat is nie aan tyd gekoppel nie"	"the job description is not aligned with time"	10			
"I do much more than what is on the job description"	"I do much more than what is on the job description"	11			
"hulle wou my vra om te loop"	"the wanted to ask me to leave"	5	Disciplined by church		
"ek kwalifiseer nie vir PPS voordele nie, dis nie 'n professionele beroep nie"	"I do not qualify for PPS* products, it is not a professional career"	8	Professional status of career		
"ek sou graag miskien meer eenheid wou sien"	"I would like to see more unity"	1,5,6			
"we had major fights about that in the church"	"we had major fights about that in the church"	2	Unity in the Church		Violation experience related to the organisation (Church)
"die orrel is 'n onding, dit vat kerke weg van mekaar af"	"the organ is a problem, it takes churches away from each other"	3(3)			

"die bediening is veronderstel om interkerklik te wees, nie besitlik soos nou nie"	"the service is supposed to be inter-denominational, not territorial like now"	7			
"as daar net meer eenheid in die kerk kan wees"	"if there can be more unity in the church"	8			
"mense wat ander kerke bespreek en afkraak"	"people that talk about other churches in a negative way"	9(2)			
"Die kerk is te na binne gerig"	"the church is to inclusive"	1,6	Church structure		
"...ons struktuur moet verander... die getalle val..."	"...our structure must change... the numbers are dwindling..."	3(5)			
"ja hulle is vreeslik lief vir vergaderings, alles op vergaderings anders gebeur niks"	"yes, they love their meetings, everything has to be a meeting before something can happen"	4,9			
"ek het het gevoel die struktuur hou my vas"	"I felt the structure holding me back"	5,8			
"die stelsel bepaal hoe dinge moet werk... nie oortuig die stelsel werk nie"	"The system dictates how things should work... I don't believe that the system is working"	7			

"Die struktuur verwag eenvoudig jy moet alles doen, nie net jou gawes en roeping nie"	"the structure expects you to do everything, not your gifts and your calling"	10			
"dit is maar soos 'n maatskappy jy weet"	"it's like a company, you know"	1	The Church as a business		
"well I'm basically a senior manager in this business..."	"Well I'm basically a senior manager in this business..."	2,5,9			
"...dit is nie finansiëel meer feasible nie..."	"It is no longer financially feasible"	3(3)			
"die omset maak dit eenvoudig 'n besigheid"	"the turnover simply makes it a business"	7			
"dit wat die bybel sê ons moet wees en dit wat ons is, is nie dieselfde nie... die kerk raak naderand 'n besigheid"	"that what the bible say we must be, and what we are, are not the same... the church is becoming a business"	8(5)			
"eenkeer 'n jaar is dit budgets en finansiële state en verslae gee"	"once a year it is budgets and financial statements and reports"	10			
"Ek sou meer toerusting by die teologiese skool wou kry"	"I would have liked more tools from the seminary"	1	Insufficient training		

"okay the thing is you lack skills after your theological training"	"okay the thing is you lack skills after your theological training"	2			
"ons opleiding is argaies oud"	"our training is outdated"	3(2)			
"opleiding moet bestuurs opleiding insluit"	"training must include management training"	5(3)			
"jy's nie eintlik opgelei daarvoor nie"	"I am not trained for that"	7(7), 10(5)			
"my opleiding het my nie op alles voorberei nie, dit het my inteendeel 'n wanpersepsie gegee"	"my training did not prepare me sufficiently, and gave me the wrong impression"	8(10)			
"training is not for the black community"	"training is not for the black community"	11			
"hulle wou my vra om te loop"	"they wanted to ask me to leave"	5	Disciplined by church		
"dit maak 'n ou se bloed kook, maak 'n ou kwaad"	"it makes you angry"	1,3,6,7,8,9,11			
"Angry"	"Angry"	2			
"kwaad, selfs bitterheid"	"anger, even resentment"	4	Anger	Negative Emotion	
"Ek raak kwaad as ek sien hoe mense"	"It makes me angry to see how people hurt each other"	5			

mekaar seer maak..."					
"hoekom word jy kwaad? Dan voel jy skuldig"	"Why do you get angry? And the you feel ashamed"	10			
"Mens moet maar niks aankleef nie, want niks hou nie"	"You must not hold on to something, nothing lasts"	1	Betrayal		
"I felt betrayed so I thought about leaving"	"I felt betrayed so I thought about leaving"	2			
"verwerping"	"betrayal"	3			
"dit is aan die een kant resultate, maar dan ook mense wat seer maak"	"on the one hand it is results, on the other it is people hurting you"	4			
"Ek voel soms alleen"	"I feel alone at times"	5			
"soms voel mens verwerp"	"you feel betrayed"	6,1			
"ek dink baie ouens voel vergete... jys mos nie net geroep tot op 60 of 65 nie"	"I think a lot of people feel forgotten... you're not just called until your 60 or 65"	7			
"en as alles klaar is, is jy alleen, op jou eie en voel jy bietjie verneuk"	"and when your done, on your own, you feel done in"	8			

"n Ou probeer so hard om dit in hulle koppe te kry, maar..."	"You try so hard to get the point across, but..."	1	Frustration		
"It's frustrating"	"It's frustrating"	2,3(2),7,8,10			
"as jy jou roeping ernstig opneem gaan jy voel jy misluk"	"if you take your calling serious, you will fail"	4			
"Ek frustreer myself"	"I frustrate myself"	5(2)			
"Kerk politiek frustreer my"	"church politics frustrate me"	6			

*PPS is a South African insurance firm that specialises in life insurance, income protectors and the like specifically designed for, and only available to people with a professional degree and working in a professional field.

*Lobola is a South African custom, used in black communities. It can be translated with “dowry” but literally translated it means “bride-price” and is a customary payment made by a groom to his prospective bride’s father in law when asking for his blessing prior to the wedding.

ANNEXURE B – INTERVIEW PROTOCOL

Study

Dissertation for Masters degree – Industrial Psychology.

Title: An exploration of psychological contract violation experience and calling as experienced by religious ministers.

Interviewer

Du Toit Orton

Pre Amble

This document serves as a interview protocol guideline during in depth interviews to gather data for the above mentioned study. This document will serve as the rules to guide the administration and implementation of interviews to ensure consistency during interviews and increase reliability of data gathered (Boyce & Neale, 2006).

Pre-Interview

Checklist

- Voice recorder with spare batteries
- Notepad and pen (one spare pen)
- Informed consent letter
- Appointment consisting of time, date and venue suitable for participant.

Introduction

- Introduce self
- Purpose of study
 - Completion of Master’s degree dissertation
 - Explore calling and psychological contract violation experiences by religious ministers.

Ethical considerations

- Inform of rights
 - Confidentiality
 - Treated with respect

- Anonymity
- Voluntary participation
- May withdraw from study at any time
- Only convey information willing to share
- Referred to a psychologist, should psychological services be required
- Receive results of study, once completed – January 2017.
- Sign informed consent form
- Participant not to be identified by name, but numbered as interview #x.

Interview

General

1. Please tell me about yourself – where do you come from and what do you do?
2. Please talk me through your professional history?
 - a. Where did you study?
 - b. Please draw up a timeline of your professional history?
3. Please talk me through your personal situation with regards to family and friends?
4. What does being a minister entail? I.e. what do you do as part of your work? (establish a pattern in terms of responsibilities, perceived expectations from

Calling

1. Will you please talk me through the moment when you realised that you were to become a religious minister?
2. Would you characterise that you were called to be a minister?
3. In terms of ministry – what were you called to do:
 - a. Management of a congregation
 - b. Preaching
 - c. Social service
 - d. Pastoral service
 - e. Administration
 - f. Caring for someone
4. If you were to live out your calling in any other job, except for ministry – what would it be?
5. Why that job?

Psychological contract violation experience

1. Are you satisfied that you are living out your calling?
2. What parts of your job do you enjoy most?
3. Which parts of your job link most with your initial decision to enter into ministry?
4. Which parts of your job would you change if you could?
5. Which parts of your job takes away from your focus on your calling?
6. What do you dislike about ministry?
7. Are you willing to share some of the negative emotions that you experience in your ministry?
8. What can these emotions be attributed to?

Conclusion

1. If you knew what you know now, would you still have become a religious minister?
2. Is there any part of ministry that we did not discuss that you would like to discuss more?
3. If you could change one thing in the church organisation in South Africa today – what would it be?

Thank you very much for your time and insights – I will forward you a copy of the dissertation once it is approved.